

*Rev. J. A. Jurkat*

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CHRIST'S CROWN AND COVENANT

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# Reformed Presbyterian ADVOCATE.

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

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## CONTRASTS

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By CARL W. HEISER

Through tears I saw one day a land  
Where tears are wiped away;  
One bitter night I learned of light  
That shines in endless day.

Through pain, the lesson came to me  
That pain for me was borne,  
To heal the rending of my heart,  
By nails His hands were torn.

Through loss I learned of matchless gain,  
And through my gain, of loss;  
And groping craven for the way  
I stumbled on a cross.

My burdens there are hanging still,  
And there fore'er shall be.  
I could not help myself at all:  
He did it all for me.

## THERE WAS A MAN.

By ANNIE JOHNSON FLINT

O foolish people, and without understanding; which have eyes and see not; which have ears, and hear not.—Jeremiah 5:21.

The natural man receiveth not the things of the Spirit or God . . . . neither can he know them, because they are spiritually discerned.—I Corinthians 2:14.

There was a man whose native tongue  
Was all that he could speak,  
And so he wrote a monograph  
On "Roots of Ancient Greek."

There was a man who claimed to know  
The earth is flat, not round,  
And proved it in a lecture course  
That sounded quite profound.

There was a man, and he was deaf,  
Who said no bird could sing;  
And those who quite agreed with him  
Had never heard a thing.

There was a man, and he was blind,  
Who taught there was no sun;  
A new religious cult he formed  
Of blind men—every one.

There was a man, a foolish man—  
Alas! He's living yet—  
Who never studied God's great Word,  
Nor conned His alphabet;

Who never heard the Spirit's voice  
Nor ever saw His light,  
Yet thought that he was wise enough  
On these great themes to write.

More foolish than the ignorant,  
The vain, the deaf, the blind,  
Are those who search the things of God  
With man's dull, darkened mind;

Who claim they learn and think they know  
Yet never comprehend;  
And foolish those who grope with them,  
In blindness to the end.

## SACRAMENTO CHURCH FEDERATION

October 6, 1926.

Editor Reformed Presbyterian Advocate,  
Duanesburgh, N. Y.

Dear Sir:

The Sacramento Church Federation, founded 1914, tries to evaluate the forces that effect the growth of our Protestantism. It has spent thousands in this research. It has followed some of these forces to their beginnings overseas. It is trying to face facts squarely.

Success has been permitted these efforts. Our Protestant population in less than 13 years has not only doubled, but is doubling the second time. This growth is much more rapid than that of our city. We believe it indicates we are using the methods suggested regarding the wise use of talents—Matthew XXV 14-30.

We feel we ought to be unselfish regarding these facts. Many of them have a nation-wide significance. One is the apparent direct relation of wages to Protestantism. One volunteer field worker, who spent most of a year in studying this problem in Europe, reports to us that there is something about Protestantism that means higher wages than in countries not dominated by Protestant philosophy.

This is a conclusion of tremendous significance. Many laborites visualize Protestantism as pictured in the cartoons as a high-hatted, white-necktied, long-coated man devoted to puritanical blue laws. In reality it is because of this Protestantism he enjoys in America the highest wages in the world. We believe these facts ought to be given at least to all our people through their own religious press, that they may discuss them with their unchurched neighbors.

We are sending you herewith the first of a series of bulletins which we hope to mail you from time to time.

Very earnestly,

SACRAMENTO CHURCH FEDERATION,  

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C. M. Goethe, Chairman Public Educa. Com.

**Series 1.**

Does labor enjoy its highest wages in Protestant lands? Are such wages really high compared with the cost of food? The Research Department of the Sacramento Church Federation has had a volunteer field worker in Europe studying this among other problems in order to more intelligently handle the spiritual needs of its own community. It has been trying to trace back the forces to its original sources, even though these be overseas.

This worker reports that, in a number of large Protestant cities of Europe the average WEEKLY wages in certain trades is \$17.39. In similar non-Protestant cities thereof, the average is \$7.44. The highest Protestant city, Copenhagen, shows \$25.68. In Protestant America the record is even better, for Copenhagen's figure is just about one-half of what it is in, for example, Philadelphia.

In Protestantism's contact with labor, little has been said about labor's debt to those whose very designation of "Protestant" disclosed their struggle against forces that have shackled all mankind. The very philosophy of Protestantism results in decent living conditions and in a real democracy. Herein Labor benefits probably more than any other class. Because it is the fashion within certain groups of Labor to think skeptically of Protestantism, these comparative wage figures may well be worth being made the subject of discussion with each churchman's friends of the Labor group.

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**The missionary contributions are coming in very slowly we are informed. Probably the old way of contributing is the cause of this. Why not give every quarter instead of every year? How would we like to wait a year for our wages?**

## LETTER FROM KENTUCKY

"Anath Home," Houston, Kentucky.

October 6, 1926.

Dear Friends:

As the shades of evening gather; as the shadows are lengthening; as the leaves are gently wafted downward; the season changing, we realize it's fall. Yes, the autumn is here—"the melancholy days"—yet so much that is beautiful; so many things to lift our thoughts from nature up to nature's God to tell us "The Heavens declare the glory of God."

"The Glory of God" shall endure forever; the Lord shall rejoice in His works.

One year had passed July 1 since I came to my mountain home. My daughter Luanna and her husband, being at Morgantown, W. Va., for the summer, wanted me to visit there for a few weeks. I agreed to go, as their home is in Cambridge, Mass., so far from here.

On August 9 I started in a road wagon, no springs, no spring-seat, sitting on a box upturned, in company with five boys, two girls and Mr. Henley McIntosh, the driver—these young people were going to a Junior Agricultural Camp for five days at Quicksand. When about half-way to Oakdale, some who were riding mule-back overtook us, and fearing I would miss my train (it went before theirs), I exchanged my place for a mule's back. And with Miss Calla Turner behind me, I arrived at the station in good time. I reached my destination on the morning of the 10th. There I remained for three weeks—such a rest I have not had for years. Then Luanna, Charles and I started in the automobile Saturday morning, went to New Concord, Ohio, where we remained over Sabbath. On Monday morning we went north to Bloomfield, the old church, the school building and mother's old home; then on to Otsego to visit the home of my childhood, where sister and I played when little girls. The oak tree, the ash tree and the orchards are gone, but the hills remain.

We next visited the grave of my husband at Portland Mills, Indiana—the first return in 25 years—also the grave of my mother at Pleasant Run, Indiana.

When we stand by the graves of those who have been so dear, we rejoice when we think of them now in the immediate presence of God, basking in the radiance of Eternal glory.

I was a few days at Albia, Iowa; a few days at Oskaloosa, Iowa, having enjoyed dear friends all along the way.

One very pleasant surprise for me at Albia was to meet Leanne and Loyd Taylor and little Billie at the home of Mrs.

Foster. Some of you will remember her as Leanne Spencer, the Kentucky girl who stayed with me for a time and went to school at Penn.

Loyd is now in Iowa City working for his LL.D. We rejoice that they are making good.

I reached home here at the dormitory Saturday evening, September 18, tired, but soon rested and ready to begin with renewed zeal, the work awaiting.

There is much visiting we ought to do, for which we hope to make arrangements later.

Mrs. Stewart has gone to Illinois for a time. We miss her. Rev. Stewart is going later for a little while.

On Saturday Rev. Stewart went to Highland and preached for Dr. Guerrant.

Miss Howell and Miss Calla Turner went to Buckhorn Saturday to visit the Hadeens. Mrs. Hadeen will be remembered as Cora Masson. They are working in the school there.

Our school here seems to be doing good work, under the efficient leadership of Miss Turner, Miss Howell and Rev. Stewart.

It was gratifying to us when, on last Thursday morning about 7 o'clock, it having rained and "the creek came out," to see so many bringing the children to school. We thought the attendance would be very small, but were mistaken. This certainly shows progress.

The graveyard meetings being about over, the Sabbath School and Church attendance will increase.

We are very thankful for our boys and girls in the dormitory. We have Hugh and Rufus Deaton, Claybourne and Gladys Campbell, Kelly Griffith and a new girl, Oma Deaton. We need some help in scholarships.

While in Morgantown, the Presbyterian W. M. S. wanted me to give them a little talk on our mountain work, which I did. When I left the president slipped into my hand a check for \$10 for our work here. This we will apply on scholarships. Miss Foster gave me \$4 and Mrs. Malcolm and Ethel Rose, \$5—these for scholarships. Can our money do more good than in helping these boys and girls to do their best?

We want to assure the women of Rimersberg congregation that the good, warm comfort and nice quilt they sent us are very much appreciated.

We could conveniently use some more sheets and pillow cases—36 inches.

Our radio fund does not grow very fast. Yet, sometimes we, of the mountains, may have communication from the outside world.

Our sick are improving. Elisha Turner, a young man

who has been down for seven weeks, is now able to be propped up in bed. They and we are very thankful.

Alice Turner, John's wife, has been suffering with a "rising" in each ear. They are not giving her so much pain, but she is still a little deaf. Gladys, her baby, has also been sick.

Uncle Enoch Stamper is sick. They fear he will not be better. He says: "It is all right between me and God."

We want to thank all who have remembered us. We want you to still remember us in your prayers. Remember, we are workers together for the uplift of humanity, for the glory of God and the building of His kingdom here on earth.

Your friend,

AGNES M. STEWART.

P. S.—Saturday morning. Since writing the above Rev. Stewart has gone to Coulterville, Illinois. He is the happy father of a little son. May God bless them as parents and make the child a blessing.

"MOTHER" STEWART.

### WOMAN'S PRESBYTERIAL MEETING

The Woman's Presbyterian Missionary Society of the Western Presbytery met in the Reformed Presbyterian Church, Coulterville, September 2.

Although the day was one of sweltering heat and the attendance smaller than usual, we had a good meeting. Motto for the morning session was: "Forward; I press toward the mark."

A very impressive devotional exercise was conducted by Mrs. R. G. Copeland, of Coulterville. Subject: "The Power of God's Word."—Isaiah 55:8-13. And Prayer Service for greater faith in the power of God's Word.

Encouraging reports from the different societies and mission bands were read; also an interesting letter from Miss Mary Wilson, of Pomona, Calif., who is a friend to us all, and while among us was a willing worker. Though many miles distant is still a helpful member of the Missionary Society of Sparta. Devotional exercises in the afternoon were conducted by Mrs. R. C. Rogers, of Sparta. Subject: "Christian Stewardship."—Romans 14:7-8; Psalm 24.

### CHRISTIAN STEWARDSHIP

I am at the same time the most honored and the most unpopular speaker on the program. Honored because to me has been given the most difficult subject; unpopular because stewardship is not a popular subject. Ministers would rather preach upon any other subject than upon Christian giving;

they are so afraid folk will think they want an increase in salary, whereas they merely want the people to know the joy God intended they should have.

The dictionary says a steward is one who actively directs affairs for another. In studying the Word of God we take the meaning of a word from its first occurrence in Scripture. In looking through the Old Testament we find Abraham's steward and Joseph's steward, men set over the money matters of the household. In the New Testament the meaning is extended to stewardship over certain gifts which Christ has bestowed.

God has placed in the hands of each of His servants some gift or gifts to be used for Him. These gifts are not to be confused with natural ability. The Bible use of the word is a direct manifestation of the Holy Spirit working through the believer. From Ephesians 2:10 we learn that God has a plan for each life and only when His plan is carried out is stewardship praiseworthy.

How may we know of what particular gifts we are stewards? The answer for this is in Romans 12:1: "Present your bodies a living sacrifice unto God." By yielding our wills completely to the will of God, thus it is we come to know His plan for us. Thus and thus only will His plan be worked out in our lives, glory brought to His Name and blessing be upon our service. There is no blessing where things are not done God's way.

These gifts include Praying—the most effective and rarest of all. Preaching—and this is a man's job. Teaching—given in a greater or lesser degree to all. Witnessing—for all Christians. Joy, Hospitality and Money.

Another essential of Christian stewardship is faithfulness. In I Corinthians 4:2 we read: "It is required in stewards that a man be found faithful." This is not requested or suggested, but "required."

What has our stewardship been? Have we been faithful in prayer? Are we too busy with our household duties, our Church work, our social engagements, to have time and energy for praying? Real praying that expects and gets things from God?

Are we teaching our children faithfully, not only the stories of the Bible in their historical setting, but are we teaching them the great doctrines of the Bible? Are we leading our Sabbath School pupils to a saving knowledge of Jesus Christ, or merely giving them a code of ethics and smattering of ancient history?

Have we been witnessing for Christ before our friends, our neighbors, the tradesmen who come to our doors? Have we asked them if the Lord Jesus Christ is their Saviour?

Are we showing forth the joy of the Lord, letting it shine out into the lives of others that they too may come to have the joy that only Christ can give? Let us not hide our talent of joy.

Hospitality is four times commanded in the letters to the Christian Church. This is not the spurious hospitality which passes current in the world, but rather the entertaining of those needing it. It is hospitality inspired by Christian love. On many occasions I have been the recipient of such hospitality. If you will pardon a personal reference I will tell you of one such. A Christian lady of abounding wealth and grace, with whom we were slightly acquainted, took me to her beautiful suburban home when I was convalescent from a serious illness, and for seven weeks ministered to my needs.

And now as to money, the use of which is a real responsibility. This responsibility is not confined to those who have wealth. "He that is faithful in little, is faithful also in much."

Once upon a time (this is a true story even though it begins that way)—Once upon a time there were so many gifts to God's work that those in charge held up their hands and told the people to stop. If you want to verify this, read Exodus 35 and 36. What was the explanation? God did not need the gifts of the people, He could have built His own tabernacle, but He was pleased to accept the gifts of His people then as now, making them co-workers with Himself and giving abundant joy. He told Moses to tell the people that whosoever had a willing heart was to bring gifts. So we see the first consideration in the stewardship of money is a willing heart.

A colored church was about to build a new house of worship. It was agreed upon that three rules be made for the securing of the necessary funds. These rules were as follows:

1. Everybody must give something.
2. Everybody must give according to his means.
3. Everybody must give cheerfully.

The time came for the receiving of subscriptions. The deacons sat about a small table at the front of the church and donations were taken there individually and the three rules applied before the gift was pronounced acceptable. There was one somewhat wealthy brother who, when it came his turn, laid down the magnificent sum of one dollar, and returned to his seat with a sigh of relief. The deacons looked it over very carefully, then the presiding deacon stood up and said: "Brudder Smith, your subscription meets the first rule and it may meet the third, but it does not seem as if it were according to your means, therefore we cannot accept it. Will you please come and get it?" Now Brother Smith was in high dudgeon

as he returned to his seat with the offending bill. But he knew he must give something and that something must be considerable. So he sat and twirled his thumbs in his discomfiture. After a time he walked quickly up the aisle and unceremoniously threw down a \$20 bill. The deacon took it up calmly and deliberately and said: "Brudder Smith, your present subscription meets the first rule, it is something; it may meet the second, according to your means, but it does not meet the third, it is not given cheerfully; therefore, we cannot accept your offering." At this Brother Smith was more humiliated than ever, but the Lord was working with him mightily and though he sat in his seat and tried to be comfortable, his heart was filled with turmoil. Finally the victory was won and Brother Smith found himself laying down one hundred dollars before the amazed deacon who, seeing the look of triumph on his face, said to the waiting congregation: "Brudder Smith has brought us one hundred dollars. This meets the first rule, it is something; it meets the second, we think it is according to his means, and it certainly meets the third, for it is given most cheerfully. Therefore, we have much pleasure in accepting Brudder Smith's contribution."

There was another church I heard of. They were wanting to raise some money by means of a "Sacrifice Week." Everyone must do without something for a week and give that money to the church. One old lady confided to a friend that she was going to sacrifice eggs. "You know," she said, "eggs make Jane and me bilious, so we're going to sacrifice eggs."

The Lord doesn't want such sacrifice money and there would be no joy to the giver. Giving to the Lord is to be an expression of the resurrection life which we have in Christ: a glad, joyous privilege, not a grudging duty. Money-giving is a tangible expression of the gift of ourselves that we have made to the Lord.

In proportion to the sacrifice will be the joy. I once heard a minister say, if we realized to whom we were making our present we would have more joy in the act. . . . If, though we put only ten cents on the plate, we said: "Here, Lord, is a little gift for Thee," it would bring a great deal of happiness.

A poor widow gave to the Russian Bible Society a ruble, and to a question as to whether that sum were not too much for one in her circumstances, she answered: "Love is not afraid of giving too much."

But further, our stewardship does not cease when the money leaves our hand. We are responsible for the use made of it. Is it going to the support of men and women who are not true to the Word of God? Is it being used for the higher

education of the heathen when there are millions perishing who have never heard the Gospel story? Is the one whom you are supporting being used of God in the salvation of souls and the upbuilding of believers? Let us examine the work to which we subscribe and see if it is blessed of God.

Then as to the method of giving. It should be systematic. This is brought out in two ways; according as we have been prospered—this suggests to us the percentage basis—and at the beginning of every week.

We are not under law regarding the giving of a tithe, but I am of the opinion that every one living in the Lord's will, will be enabled to give at least a tenth. Some can give a fifth, some half, and others all their income to the furtherance of the Gospel and the glory of God. "If any man lack wisdom let him ask of God." This applies in the matter of how much to give as in all things.

Giving is like wheat-planting. If you sow only two pecks to the acre when you should sow four and a half, you will reap a very slim crop. God is not in any man's debt, but prospers abundantly those who honor Him with their substance. He pays ten thousand per cent. on investments.

Finally, then, the rewards of stewardship. When we appear before the judgment seat of Christ our works shall be judged. What will yours be? What will mine be? Wood? Hay? Stubble? These shall be burned and we shall suffer loss, but we ourselves shall be saved, yet so as by fire. Will they be gold? Silver? Precious stones? These endure the test of fire. Shall we hear the Master say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord!"

Let us ponder these things that our stewardship may be according to the plan of God for us and that we may not be ashamed at His coming.—I John 2:28.

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Mrs. J. R. Stewart, who had visited the Kentucky Mission this last summer, gave an account of her visit with the workers there; also the inconveniences connected with mission work in the mountains. The report from Miss Ramsey of her work in California appeared in the October number of "The Advocate." A prayer and praise service for the presence of God on the Mission Fields, both at home and abroad, was conducted by Mrs. P. W. Duncan.

The minister's hour was well occupied by Mr. R. C. Rogers, of Sparta, on "Our Duty to the Unsaved," and Rev. P. W. Duncan on "How We May Get Closer to God," and closing remarks by Mr. Ross Copeland, of Coulterville. The children's

hour was an interesting feature of the day program.

Election of officers resulted as follows: President, Mrs. W. B. Smith, Sparta; Vice President, Mrs. John White, Coulterville; Recording Secretary, Mrs. Thomas Carter, Concord; Corresponding Secretary, Miss Mary Smiley, Sparta; Treasurer, Mrs. P. W. Duncan, Coulterville. Adjourned, feeling that it was good for us to be there.

With hearty handshakes and good will toward all, especially to the ladies of Coulterville for their hospitality, we hastened to our homes.

LINA T. FULLERTON,  
Recording Secretary.

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### OUR COLLEGE

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October 4, 1926.

Cedarville College has, at the present time, an enrollment of two hundred and thirty-five, counting no student twice. This is the largest enrollment the college has ever had and about one hundred of these students are Freshmen.

The football team has played two games—with St. Xavier and Earlham. Our team failed to score in the first game, while in the second the score was 26-13, in favor of Earlham, showing that our team made a good showing. On Tuesday, October 5, our team will meet with Antioch on the local field. Chances indicate a victory for the Cedarville team.

Since the last writing the faculty and students have had various get-together meetings. On Thursday evening, September 9, the faculty and students were entertained at Nagley's Hall by the members of the Y. M. C. A. September 14, the United Presbyterian Young People's Union were hosts to the faculty and students, and September 23, the Christian En-

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### THIRD REFORMED PRESBYTERIAN CHURCH, PHILADELPHIA

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**Rev. Thomas Whyte, Pastor.**

At a special congregational meeting held in June it was voted that we get an organ. This was the most spirited and enthusiastic meeting ever held in our church. In less than fifteen minutes the members present had pledged over seven hundred dollars. On the first of August over fifteen hundred dollars had been raised in cash. The contributions were well-distributed, ninety-eight per cent. of our people aiding in securing a beautiful pipe organ. Each person pledging himself met his obligation promptly. So we were able to pay cash for the instrument and get a ten per cent. discount.

The organ was dedicated on the third Sabbath in September, which was the twelfth anniversary of the pastor. The platform was beautifully and artistically decorated with palms, ferns and many large bouquets. The church was crowded to its seating capacity. After the usual preliminaries, and a few remarks by the pastor, thanking God for the faithfulness of the members in their regular attendance, co-operation and generosity, the remainder of the service was devoted to singing of Psalms and hymns.

The Sacrament of the Lord's Supper was celebrated on the second Sabbath in October. It was the best attended Communion during the present pastorate, nearly every one of our members being present. The preparatory sermons brought us by Rev. John Parks and Rev. R. C. Montgomery were appropriate, enlightening and stimulating.

It is our custom to take up a special offering at our Communion for current expenses. As our people had responded so liberally in securing the organ, the pastor urged the members not to be too generous in their contributions. But for once his advice was not taken, for the offering was the largest ever received at a Communion season in the whole history of the church.

Our church is in splendid financial standing. We are completely free from debt and have a few thousand dollars in the treasury. We are not the greatest, however, numerically speaking, of the tribes of Israel. But our congregation gives more per capita for the maintenance and support of the current expenses of our church, than any other church in our denomination.

One question the reader may ask: Did many leave because of the innovation? The answer is—just three. This loss was offset by ten who united with us. Surely

The Lord of us hath mindful been,  
And He will bless us still.  
He will the house of Aaron bless,  
Bless Aaron's house he will.

deavor Society of the First Presbyterian Church entertained the members of the faculty and the student body.

Yours sincerely,

W. R. McCHESNEY.

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#### ACKNOWLEDGEMENTS.

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Miss Rose Blair, Elbert Oldfield, Cutler. Ill. Mrs. M. J. Jones, Coulterville. Ill. Florence M. Starret, Elgin. Ill. Mrs. Eva D. Nagel, S. A. Duncan, New Galilee, Pa. Amy B. Young, Mrs. Elizabeth McGeorge, Enon Valley Pa. Mrs. R. H. Stinson, \$2. Darlington, Pa. J. Q. Reed, Linnie Long, \$2. Mrs. Taylor Rhodes, Beaver Falls, Pa. Ada Stormont, Prof. W. R. McChesney, \$2, Cedarville, O. Sarah E. Curran, Phila. Pa. Matilda Alexson, \$2, Brooklin, N. Y. Howard Van Patten, Isabella Stuart. Mrs. Earl Liddle, \$2. Duaneburg, N. Y.

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#### CHRISTIAN ENDEAVOR TOPICS

NOVEMBER 7, 1926

Topic: "How Make War Against War?" Matt. 7: 12; Isa. 2: 1-4. (Consecration Meeting.)

#### Bible Readings

Monday—A Desire for Peace. Psalm 120.  
 Tuesday—The Doom of War—Psalm 46 9-11.  
 Wednesday—Think About Peace. Rom. 12: 17-21.  
 Thursday—Praying for Peace. Psalm 122: 1-9.  
 Friday—Elect Peacemakers. Matt. 5: 9; Psalm 125: 1-5.  
 Saturday—The Reason Why. Ex. 20: 13.

#### Comment

Wars must and will come to an end. The prophets have foretold it and the signs of the times indicate it. If the Golden Rule was applied between nations there could be no war. War is not the proper way to settle differences. When one difference is settled two more are made. The nations as moral creatures need a new vision. When nations become Christian, peace will be realized. Then, and only then.

#### Practical Questions

1. Do we make our opinions on war known?
2. What should our nation do to abolish war?
3. What should be the stand of the church in regard to war?

## NOVEMBER 14, 1926

Topic: "How May We Promote International Fellowship?" I John 1: 3-7; Eph. 4: 1-6.

## Bible Readings

Monday—By United Prayer. Acts 1: 12-14.  
 Tuesday—Strict Obedience to Christ. Eph. 2: 1-7; 14.  
 Wednesday—Recognition of All as One. Eph. 3: 14-21.  
 Thursday—United Effort. Phil. 1: 27-30.  
 Friday—Stop Our Strife. Jas. 3: 13-18.  
 Saturday—Practical Moderation. II Tim. 2: 22-26.

## Comment

If we live in harmony with God we will have no trouble in living in harmony with each other. Lack of fellowship is a sign of pride and other unchristian characteristics. "Blessed are the meek, for they shall inherit the earth." Men will never all believe exactly alike. Work together on points of likeness; overlook points of difference.

## Practical Questions

1. How about social fellowship?
2. How about Christian fellowship?
3. How about national fellowship?

## NOVEMBER 21, 1926

Topic: "How Praise God from Whom All Blessings Flow?" Psa. 116: 12-19; Luke 17: 11-19. (Thanksgiving meeting.)

## Bible Readings

Monday—Hearty Praise. Psalm 103: 1-14.  
 Tuesday—Praise by Our Acts. Jas. 2: 14-26.  
 Wednesday—Praise in Worship. Rev. 5: 1-10.  
 Thursday—Praise by Gifts. I Chron. 29: 6-9.  
 Friday—Praise by Righteous Living. Micah 6: 6-8.  
 Saturday—Praise by Conversion. Luke 19: 1-10.

## Comment

Praise is commendation, approval, admiration, approbation. Praise is also a tribute of gratitude.

Prayer is supplication, request, petition. Christian prayer is the offering up of our desires to God for things agreeable to His will, in the Name of Christ, with confession of our sins and thankful acknowledgment of His mercies.

Thanksgiving is the act of expressing gratitude for favors and mercies received. This may be expressed in speech, prayer or song.

## Practical Questions

1. What have we to be thankful for?
2. Do we express our gratitude to God as we should?
3. Why was our national Thanksgiving Day appointed?

## NOVEMBER 28, 1926

Topic: "Christian Endeavor Around the World." Phil. 2: 1-13.

## Bible Readings

Monday—Be Active in Prayer. Eph. 6: 18-24.  
 Tuesday—Be Active in Service. Luke 10: 25-37.  
 Wednesday—Be Active in Social Life. Acts 2: 41-47.  
 Thursday—Be active in Church Loyalty. Psalm 84: 1-12.  
 Friday—Be Active in Mission Work. Isa. 65: 17-25.  
 Saturday—Be Active in Christian Culture. Rom. 8: 24-39.

## Comment

Christian endeavor is an international fellowship in Christian service throughout the world. Keeping our pledge insures success, but the pledge is so poorly kept that the power of the organization is greatly destroyed. Striving to do what our Christ would have us do has become a dead letter by many endeavorers. A day of quickening must come or there will soon be a day of reckoning.

## Practical Questions

1. Why Support Christian Endeavor Abroad?
2. What Can We Do in Foreign Lands?
3. Are We Doing What We Can?

## DECEMBER 5, 1926

Topic: "Character: How Form It? What Affects It? Rev. 22: 1; 8: 1-11; I Cor. 15: 33. (Consecration meeting.)

## Bible Readings

Monday—A Good Character. Acts 11: 22-26.  
 Tuesday—Character and Reputation. Eccl. 7: 1.  
 Wednesday—Training in Childhood. Prov. 22: 6.  
 Thursday—Formed by Divine Power. II Cor. 3: 17, 18.  
 Friday—Influence of Companions. Eph. 5: 6-16.  
 Saturday—Jesus Moulds Us. Phil. 3: 7-16.

## Comment

Character is what we are. Reputation is what we are said to be. Character should be the goal of life. We are more ready to hear the voice of pleasure than the voice of wisdom. Wisdom is the principal thing. It is better than knowledge. To know evil is the opposite of wisdom. Wisdom is the right use of knowledge in the moral conduct of life.

## Practical Questions

1. What influence have teachers on character?
2. What social customs degrade character?
3. What is the best character builder?

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