

Miss Mary Smiley

VOL LX.

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The Reformed Presbyterian  
= ADVOCATE. =

DECEMBER 1926.

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A MONTHLY MAGAZINE FOR  
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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Published the first of each month by the General Synod of the Reformed  
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## EDITORIAL.

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With this month another year comes to a close. It has been an eventful one to us all, and a good year to many. Have we made the best possible use of the opportunities we have enjoyed? The world moves on faster and faster. Are we able to keep up in the race of life and still keep our heads and hearts right in God's service? There seems to be little time for serious thought on matters of religion. The most important things often have to give place to things that perish with the using. As a rule the things about which we concern ourselves are, after all vanity and vexation of spirit. We who profess to be the disciples of Jesus, while in this world, must not only toil and grow weary in our labor but at the same time take a higher view of life than simply see the material things. There is some thing higher, better; the spiritual life, service in Christ's kingdom. A view of such a life and service, reveals to us our own sinfulness and unworthiness by nature, and our hopes and assurance of better things in the end through Jesus Christ our Lord. Do we believe this; do we realize it? If so, how intensely in earnest we should be to have the whole world brought to a knowledge of God's revealed truth. Then will we not now, and during the coming years of life do more for missions? The heathen are asking for the gospel, and the command is, "Go ye and teach all nations." A good contribution to our missionary Boards at the present time will prove our sincerity.

## THE BEAUTY AND REWARD OF FAITHFUL CHRISTIAN SERVICE

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by Eva D. Nagel.

Read—Matt. 25: -30.

In Galatians 6:9 Paul's inspired wisdom is beautifully expressed: "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

This exhortation presupposes that some who have begun to follow Christ and serve Him will become weary and discouraged, and will discontinue their activities, and then their former efforts, so far as they themselves are benefited, shall be fruitless; but it does not preclude those whom they have won by their labors while in service from receiving a just recompense if they continue faithful.

It is also understood that two ways are open—that of well-doing and that of evil doing—the way of virtue or the way of vice.

Discontent is the most general of all the evils which afflict mankind. It converts the good things of the world, which have been long enjoyed, into sources of disgust, and complaining and fault-finding is the result.

There are some who in early life are convinced that a religious life would be what they desire, as it would bring them respect, admiration, the approbation of friends, and help them in a business way, but they have no real enjoyment in Christian service; they start out in the Christian life with bright prospects but a natural craving for variety leads them first to one church, then another and finding frailties in all individuals, the spirit of restlessness which pervades every earthly enjoyment penetrates the region of virtue, and not finding the pleasure they anticipated they become soured on religion and ascribe all their disappointments to that case, and conclude it is vain to serve God, when they have never served anybody but themselves.

If the followers of the world found themselves completely happy and satisfied, there might be some excuse for discontent in the service of God, but no one is pleased with being precisely

what he is; this dissatisfaction may inspire to nobler efforts and grander results, or it may breed contempt for all service.

In the most contented and prosperous life, there is some corner occupied by sorrow. There is some desire unfulfilled. The person engaged in business pines for leisure; the one without a position uses leisure time searching for employment; the single person often envies the comforts of a family, and those who are out of the single state are overburdened with domestic cares. All Christians do not have the same opportunities nor the same disappointments, but whatever they attempt, they will often find their plans frustrated and their hopes blighted. It is natural then when they become weary of all other things to become weary in well-doing, so this does not necessarily cast any reflection on its satisfying power. The ability and inclination to keep up a continuous discharge of duty, through interruptions and discouragements, is like a stream of sweet water running without contamination through a dismal swamp. Enemies of well doing are persistent and resourceful. There is always bitter opposition. Good intentions are assailed with ridicule and with worldly temptations.

To complain of weariness which belongs to the lot of man is unreasonable. The sky is never free from all clouds, because man is in a fallen estate, and he is living beneath his native dignity. God has tinged all things with vanity that man may realize that he is not in his proper place nor arrived at his true home.

He who follows the world as well as he who follows Christ has a cross to carry and Satan's burdens are more oppressive and are without reward. How often with bitter regret does the criminal look back to the day when he first forsook the path of innocence! Followers of the world will find themselves thrown aside and their services forgotten; but unfaithfulness and ingratitude are unknown on the part of the Great Master. With Him no new favorites arise to usurp the place and carry off the rewards of His ancient servants.

The idea that enjoyment ceases in a sincere Christian life is a mistake. Whatever is truly valuable in human enjoyment is permissible to the good as well as to others. Those things that are forbidden are pernicious and destructive.

“He who walks in virtue's way,  
Firm and fearless, walketh surely;  
Diligent while yet 'tis day  
On he speeds and speeds securely.”

There are so many beautiful things to admire in a well ordered Christian life that even some who are walking by another way are eloquent in their approval, and those who are encouraged by faithful service of an earnest Christian.

All true service calls for whole heartedness. Nothing is ever a success unless the workers put themselves into the work. God in creation is a whole-hearted worker. The tiniest wild flower that blooms among the rocks, or in the valley, is as finely perfect as the greatest cedar. These perfect little flowers, almost invisible in themselves, when massed, present a scene of brilliant coloring and wondrous beauty. Examine the snow flakes, and see the endless variety—every flake symmetrical and beautiful. How small they are! "He giveth snow like wool" (Ps. 147:16) and like it, He makes of it a covering and a protection.

As it is with the tiny flower, so it is with the doer of small things. One little act in itself is seemingly of little consequence, but when all are assembled, they become the "beauty of holiness."

One little flake of snow is only the beginning and if all others were withheld there would be no accompanying blessing, so with those who begin the Christian life and become weary, and discontinue their efforts, there is no promise of any reward for what has already been accomplished, but strong condemnation is expressed for them that turn back.

The hope of the world's salvation is in the wonderful power of God in multiplying the trifles. Most of the great results in the world have begun in this way. As the results are multiplied, so are the abilities of the laborers multiplied; all depends on the ratio of faithfulness.

Christ was a whole-hearted worker. He never dealt carelessly with any who came to Him; He was never indifferent to the cry of the needy or the most humble sinner, and as He grew in favor with God and men, so we will find life growing deep and rich and beautiful only so far as our hearts are in the work.

Christ said "Abide in Me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." (John 15:4). No one can win others in his own wisdom or strength. Only as Christ, through the Holy Spirit enters into his life and works through him, can he help

men to Christ. We can point men to the crucified Savior and then Christ will draw them to Himself.

The perfection of beauty is most admired in anything when it is finished. The beauty of a picture is seen when it is completed, the beauty of a flower when it is in full bloom, the beauty of a statue when it has received the last touch from the sculptor's hand, and the beauty of a Christian life is most apparent when He has finished his faith.

Faithfulness in service is rewarded here. Those who teach others the Truth gain clearer views of the Truth; they gain spiritual life by imparting it. To distribute God's blessings is the duty of every Christian, and by doing this, more is left than was received at first. Christ takes the poor offerings that are laid before Him and crowns them with a rich reward.

Paul likens Christian living to farming. We all know that farming is hard work, and some farmers plow and sow and fail to gather in the grain. Paul says, "in due season ye shall reap if ye faint not." It is supposed that the Christian has made some beginning, as the farmer sows the seed, but there is more work to do. A person who faints usually falls, so if Paul had used modern language, he might have said, "when the time comes, you shall reap, or be rewarded if you do not fall down in your work." "In due season ye shall reap" is not a dubious hope, but, if the conditions be fulfilled, an assured fact. The Gospel reveals the certainty of a future state, and for them that continue is laid up a crown of life.

As God is love, one of the most essential elements in serving Him is love; not only love to God but to the fellowman. In the kingdom of God the atmosphere is one of the love and thought for others. The commonest service is transfigured by love. Much that a mother does for child is lowly service, but love makes it a delight, and she will make sacrifices that no one would ask of a nurse. Love never grows weary in service. Christ promised Mary immortal fame, not for wisdom, nor riches, nor genius, but for mere kindness which was the expression of love. What can never be accomplished by the most convincing arguments or

the keenest sense of duty can be wrought by the impulse of love.

Faith is another of the Christian graces. Faith, Hope and Love are the three persevering graces that hold us on the Christian course. Faith keeps us from growing weary and keeps us from fainting by the way and makes heaven and glory seem near. Hope animates the spirits, and produces patience and patience produces perseverance. Hope is also compared to an anchor which prevents drifting when in use.

We are engaged in a great work and must regard it as such, and be ever watchful that we are not drawn aside by temptations that come in our way. God's will must be exalted above pleasure, gain ease and then will come everlasting honor and joy.

"Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

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## LETTER FROM KENTUCKY.

Houston, Kentucky, November 10, 1926.

Dear Friends:

The months roll by so quickly that it hardly seems possible that it is time for another letter. As this is my first letter to you I am mentally reaching out a hand-shake and a "I am very glad to know you" to all the readers. I already feel that I know many of you through the conservation of Mother Stewart, Mr. and Mrs. Stewart and Miss Turner.

We are very excited over the prospect of having a baby in our family and are eagerly awaiting the coming of little Carl Alvin Stewart and his mother (Mother Stewart told you of his arrival in her letter last month). Mrs. Stewart and Carl Alvin left Mr. Stewart's home at Coulterville, Ill., last Saturday. They stopped off at Cedarville, O., for a few days and will arrive here Saturday. We shall try not to spoil the baby, but you know it will be a great temptation.

Three weeks ago Mother Stewart left us to go to her daughter, Mrs. C. E. Lauterbach, Cambridge, Mass., who is ill. Mrs. Lauterbach's condition is improving, but Mother Stewart does not know just when she will return. We are praying for the speedy recovery of her daughter, and that she may return to us if it be God's will. We miss her greatly, for she is truly "Mother" to our household.

We have had a glorious autumn. If ever you care to visit us, come in the fall, when the trees have put on their autumn dresses and the hills are aflame with gorgeous colors which invite one to look often "unto the hills" and see there the "handiwork of God." The beauty of the hills will remain long in your memory. In the early morning when the sun rises from behind the hill, sending its rays to light the vivid reds, orange and yellow on the opposite hill, one must feel that he is in the very presence of the Creator, for "each common bush doth speak of God."

We have had several days of Indian Summer weather—warm balmy days which makes one feel as if winter were far, far away. But today a few flurries of snow and a cold wind tell us that winter is just over the hill. We shall be very comfortable here in the dormitory, with our furnace heat, our electric lights, wholesome food and good clothing. But we know that winter must bring suffering to some families here whose homes are not so comfortable as our. Many children must walk a mile, or two miles through mud and water—much of the paths are through creek beds—without sufficient clothing to keep them warm or good shoes to keep their feet dry.

Our school is getting along nicely. We have a very good attendance in spite of some bad weather. Every family has either made or is making up cane, digging potatoes, shocking fodder—preparing for winter. Many of the older children have been kept out for a time to help with this work, but, most of them are back in school again.

Thanksgiving is very much in the air, with the "frost on the pumpkin" and the fodder in the shock," and preparations being made for our Thanksgiving program. The children like to have "programs." They, each one, want a "piece."

With thoughts of Thanksgiving, always comes the thought that Christmas will soon be here. The children are looking forward to Christmas. They speak often of it and the presents they received last year from the Christmas tree. It takes so little to gladden the heart of a child, and we do hope that our friends will remember the little mountain children and help spread Christmas cheer and joy among them.

We were surely thankful for an opportunity of taking our school children to a clinic at the Highland Mission, seven miles from here. Fifteen of our children went. Eight of them had operations—tonsils and adenoids removed. They all got along nicely and have shown wonderful improvement since that time. There are many children here who need such an operation, but



the parents, either because of that natural fear which we all have of those things about which we know nothing, or because "they have always had them," are rather reluctant to have their children operated on. Moreover, we hope that when they see the good results of these operations they will be willing to submit their children to an operation.

The school attended the County School Fair at Jackson, our County seat, last month. We were second in having the largest number present, having come the farthest distance. We are especially proud of one of our dormitory boys, Rufus Deaton. He won five honors, three first honors and two second honors at the fair. This entitles him to attend the State Tournament at Lexington, Ky., this month.

All our dormitory boys and girls are winners when it comes really fine, worth-while young people. We are like one big, happy family, each with his share of the work and of the pleasure of home life, which a small dormitory like this can give to its students. It is a blessing to us, as well as to them, to have them here. But we do need five or six scholarships to help out. If some of you good people want to make an investment, what better one can you make than in the character building and education of young people.

We are very sorry to say that we have had one death in our community recently. Mr. Berry Turner died of pneumonia. We have several folk sick now with the "flu." Mr. Enoch Stamper is still very low.

We wish to express our thanks to the Associate Presbyterian congregation, of Richmond, Kan., for the scholarship which they recently gave us; also the Coulterville congregation, of Coulterville, Ill., for the gift of 16 bibles. These gifts help us greatly, materially and spiritually. We rejoice in the knowledge that our "Brethren in Christ" are remembering the work in the mountains.

Sincerely yours,

Maude Howell.

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## LAW AND GRACE HARMONIZED

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M. A. Hollister

"Sin shall not have dominion over you: for ye are not under the law, but under grace." Romans 6:14 This text has caused a great many to stumble at the law of God because it has been used so many times in an endeavor to prove that we are no longer

under the necessity of obeying God's law ; but Paul is not teaching us to break the law by this statement, as we shall see by reading the next verse, "What then? shall we sin [transgress the law, John 3:4], because we are not under the law, but under grace? God forbid."

Here is a very positive statement against transgressing the law even though under grace, and it is further explained by pointing out the fact that our yielding to sin would bring death (Romans 6:16), the penalty for transgressing God's law (verse 23) ; while by obedience we obtain righteousness and eternal life (verse 22.) "For by grace are ye saved through faith ; and that not of yourselves : it is the *gift* of God." Ephesians 2:8.

Satan instigated sin, the transgression of the law of God, in his rebellion against God ; and the judgment of heaven against such treasonable acts is death. "All have sinned" (Romans 3:23) ; all are guilty, subject to death. Can we escape the penalty? Christ, by coming into the world, living in perfect obedience to the law, and dying to uphold its integrity, has provided a way of escape from the penalty of sin, and through Him we obtain grace and righteousness. (Roman 8:3,4.)

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### ONLY ONE PLAN OF SALVATION

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Sometimes the statement is made that before Christ men were saved by obedience, and after Christ came, by grace ; but we are prepared to reply by calling attention to Acts 4:12. "Neither is there salvation in any other : for there is none other name under heaven given among men, whereby we must be saved." Therefore there could not have been one plan of salvation for those who lived before Christ came and another one for those who lived afterwards, else there would have been two plans of salvation. There has been only one plan in all ages.

Men were saved by *grace* of God from the beginning. Let us read 2 Timothy 1:9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and *grace*, which was given us in Christ Jesus before the world began." From this text it seems evident that the grace of Christ has ever been accessible in all ages of this world's history. Salvation is a gift : obedience to the law is an act indicating our acceptance of this gift of the grace of Christ and the recognition of its cost. The Scriptures testify that "Abraham believed God, and it was counted unto him for righteousness." Romans 4:3.

Verses 23 and 24 say, "It was not written for his sake alone, that it was imputed to him ; but *for us also*, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." Thus in our case, as in that of Abraham, we who live

in the era after Christ and he who lived in era before Christ have righteousness imputed to us upon an equal basis: and the Scriptures further state that "Abraham obeyed My voice, and *kept* My charge, *My commandments*, My statutes, and *My laws*."

Romans 3: 31 states: "Do we then make void the law through faith? God forbid: yea, we establish the law."

Abraham, while obedient to the law of God, was justified by grace—the mercy of God and had imputed to him the righteousness of Christ. This is what is meant by the statement of Christ in John 8: 56, "Your father Abraham rejoiced to see My day; and he saw it, and was glad." To be under the law is to be under its condemnation, to be under grace is to be under the mercy of God; and without this mercy no forgiveness would be granted and the death penalty would stand. But by our acceptance of deliverance through faith in the grace of Christ, we have imputed to us His righteousness and life; and by maintaining good works through the imparted grace, we are daily perfecting characters which are the fruit of the Spirit of God. The result is, "Sin shall not have dominion over you." Sin can not cause us to transgress because we are dead to sin. We are to reckon—count ourselves dead to sin, but alive unto God through Jesus Christ our Lord. (Romans 6: 11.)

This experience indicates no response in our lives to sin or to transgression of God's will knowingly, willingly; but when Jesus speaks, we obey Him instantly. And this is accomplished through His mercy in relieving us from the dominion of sin, so that we live no longer under the condemnation of the law, but under His saving grace.

### HIS MISTAKE

He longed to find the road to fame,  
 But not a highway bore that name.  
 He thought to glory there must be  
 A level path that he should see;  
 But every road to which he came  
 Possessed a terrifying name.  
 He never thought that fame might lurk  
 Along the dreary path called Work.  
 He never thought to go and see  
 What marked the road called Industry.  
 Because it seemed so rough and high,  
 He passed the road to Service by.  
 Yet had he taken either way,  
 He might have come to fame some day.

—*Detroit Free Press*

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“AND THEY ARE WRITTEN FOR OUR  
 ADMONITION”

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Samuel M. Ramsey.

“Is our judgment sufficient in the worship and service of God? May we use anything that seems good, or helpful, or pleasing in his worship? May we do his work in any way that seems best to us? We have been taught to believe that the Scriptures of the Old and New Testaments are the only rule to direct us.” Paul speaking of the things recorded in the Old Testament says, “Now these things were our examples;” and again, “Now all these things happened unto them for examples, and they are written for our admonition.” I Cor. 10: 6 and 11.

Let us look at some of those things that were written for our admonition. There is the example of Cain and Abel in their worship, and what God thought of it. There can be but little doubt that God told Adam and Eve how he wanted them to worship him. They had followed his directions. No doubt Cain and Abel had worshipped in that way. But on one occasion Cain thought he would make a different offering. Instead of a lamb, he would offer of the fruits of the earth. These were more to his taste, more pleasing to him. Perhaps the bloody sacrifice was offensive to him. It may have seemed unrefined and inappropriate. The fruits were much more pleasant and

appealed to his good taste. Surely they would be better! But how did God look on it? He showed in a marked way his displeasure in Cain's offering, and his pleasure with Abel's offering. Now what is the teaching of this example? Simply this, that human judgment is not sufficient in the worship of God.

Nodab and Abihu were the sons of Eliazer; they were both priests, appointed and anointed to minister in the tabernacle, and lead in the worship of the people. One of their duties was to burn incense at certain times. God had told them to use fire from the altar for this purpose. They thought that any fire would do just as well. Perhaps there was some light or fire near at hand. "Nobody can tell any difference; the one is as good as the other—why be so particular in this matter?" Thus reasoning they took fire from some other place to burn incense. And what was the result? God instantly smote both of them that they died. And has this example any admonition for us? It surely teaches that we should follow closely any directions God gives concerning his worship or work.

Saul, king of Israel, once said he was thinking of making a very large offering to the Lord. He had a large number of fat cattle and fine sheep. If he should give these to the Lord surely he would be greatly pleased. Had not God commanded his people to give just such offerings as these? This would be something beyond anything we had ever done for the Lord. What could be better? Samuel told him there was something better that he could do. "To obey is better." Saul had disobeyed God in obtaining these fine cattle and sheep, and therefore God could not be pleased with such an offering. God rejected both Saul and his offering. All Saul's pretended love and zeal and desire to honor God could not deceive God or cause him to overlook his disobedience. This example teaches us that there may be something better than great ardor and enthusiasm and liberality and outward show in the worship and service of God. Any amount of worship, any amount of giving, any amount of work, will not be pleasing to God so long as there is disobedience to his commands.

There is the example of David, "the man after God's own heart." He was once mistaken in his judgment in certain things pertaining to the service of God. Before he became

king the ark of God had fallen into the hands of the Philistines. They soon became afraid of it, and sent it back to the Israelites. They put it upon a cart and sent it forth. It landed at the home of Animadab, and remained there for many years. When David had been made king and had erected the tabernacle he wanted to bring the ark to its place in the tabernacle. God had given plain directions as to the manner the ark should be conveyed from place to place. The Philistines had conveyed it on a cart. David thought that would be a good way to bring it back to Jerusalem. So they made a new cart and set the ark upon it. God had told them to bear it upon the shoulders of priests. They disobeyed God's command, and he smote the driver of the cart. For three months the ark remained in the house of Obedom. Then David, after careful and prayerful preparation, following minutely God's directions, brought up the ark to the tabernacle. "Now these things were our examples. Now all these things happened unto them for examples, and they were written for our admonition." The whole teaching of both the Old and New Testament is, that God's people should be very careful to follow the directions God has given. That our judgment is not a sufficient guide in the worship and service of God. "For my thoughts are not your thoughts; neither are your ways my ways, saith the Lord For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

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### DUANESBURGH.

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The Duanesburgh congregation has just taken up a Thank offering of \$75. for missions.

Preparations are being made for the Christmas annual entertainment.

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### PARENTAL AUTHORITY IN THE HOME

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Many things, recently, have forced it upon the attention of

thoughtful observers that the sanctity and authority of the American home are in peril. Something in the spirit of the day has led numberless American parents to abdicate the holy responsibility and opportunity which God has placed in their hand for molding the character of their own children that they may be wholesome and positive forces in church and state in the next generation. Two honor graduates of a great university still in their teens murdered their playmate simply to have a new set of thrills and to flatter themselves how smart they were in creating a sensation without getting caught. Their parents were wealthy—their homes perfect in mechanical comforts and luxuries. What looked like perfect “modern” paraphernalia of culture and comfort with no parental direction or restraint, became a curse.

The country is becoming shocked at the number of immature youths among the criminal classes. There is an urgent need that American parents shall take stock of themselves. Are you indulging your child, seeking to feed his every selfish whim? Or are you exercising that authority and restraint in his nurturing that the Bible and common sense both teach and without which positive character is not formed? To the young child the parents stands in place of church, state and society. If the parent exercises not the authority which God has placed in his hands, in numberless cases, the child will later refuse to respect the authority of church, state, or society. We need less spineless parental sentimentalism and neglect, and more of that parental love which will control and guide the child for his own good. God send arousement to the American parent.

—*Family Altar League.*

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#### DARLINGTON, PA.

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The Women's Missionary Society of the R. P. church held its thirty-first annual meeting in the Darlington church on Wednesday November 3, 1926. The day was observed with a dinner which was all that could be desired along that line. The first table was surrounded almost entirely by visitors including teachers from the

public and vocational schools, and a number of pupils, and others. The Divine blessing was invoked by Rev. Houston, of the U. P. church.

The committee having the dinner in charge, and all the helpers well merited the praise they received.

After dinner the meeting was called to order and conducted by the president, and was opened by singing Ps. 119: 33, 37. Rev. Houston then led in prayer.

The subject chosen by the leader was: "The Beauty and Reward of Faithful Christian Service;" and the Scripture lesson was read from Matt. 25: 14, 30, after which a paper on the subject was read by the leaders.

Mrs. Anna Sawyer was an able helper, having selected for the occasion an article on Service which she read. The outline and some of the leading thoughts are quoted here.

I. The Motive for Service—John 15: 5, 16.

II. The Times of Service.

Each period of our life has its own particular meaning for us as servants of our Master. Each has its own duty and its own opportunity. Think how these duties and opportunities have been met or neglected."

1. The Time of Preparation.

"Every life must be prepared for service. The larger the service, the greater the need of preparation. Our Lord took ten times as long to prepare for His Service as He did to render it—30 years of preparation for three years of ministry! Youth is the time for preparation."

2. The Time of Choosing.

"A day of decision comes in every life, when its future course is determined. What they want to be, comes to some in childhood, to others after other kinds of work have been tried and have failed to satisfy. To be sure of choosing the path of service and not of self, ask the guidance of the One whose choices were always right."

3. The Time of Finding Oneself.

"After the life work is chosen we must discover how to use our powers, how to work most efficiently, with least loss of energy."

4. The Time of Activity.



"The larger part of our lives—the busy years when we are caught in the current of life and hastened along to almost too fast to think; when the purpose of our service may be lost in the multitude of its details. With the motive before us, the middle years will be blessed years—rich, fruitful and glad."

5. The Time of Broadening Vision.

"In the later years of middle life there comes a time when our work is no longer a mass of details, but a part of a harmonious plan. This view comes often to mothers when their families are grown and gone; to others when faithful service has won them promotion, and they are overseers instead of workers. This should be the time of ripest service."

6. The Time of Higher Service.

"The days we all dread come when active work must be put aside. We are not laid on the shelf but are being lead to the highest of all service. Those who have outlived the busy years "graduate into the ministry of intercession," they have what they longed for in active life—more time to pray. A vital service can be rendered to the workers in the noon tide heat, by those who have entered the twilight leisure of life."

III. The Forms of Service.

7. "The Mother in the Home."

8. "The Teacher in the School."

9. "The Worker in the Church."

10. "The Helper in the Community."

11. "The Citizen in the State."

12. "The Witness in the World."

IV. The Rewards of Service.

"First, the fruits without the results of our work, sometimes visible, sometimes not."

"Second, the fruits within the character that is developed in us by doing His will, the knowledge and strength that come to us through service."

"Third, the reward that God promised to Abraham, "I am thy exceeding great reward." As His love is our motive, so His fellowship is our goal. No higher joy than this can come to His disciples."

The reading of this excellent selection was followed by re-

marks by Rev. Houston, Mrs. Henry, Mrs. Nicely, Mrs. Douthett and Rev. Savage, D. D.

Ps. 25: 12, 14 was sung and the business of the society was taken up. After the minutes of the last meeting were read and approved, the secretary, Mrs. Esther Kerr, gave a satisfactory report for the year. None of the members of the society have been removed by death during the past year, and all have worked together in peace and harmony.

The report of the treasurer, Mrs. Jennie Watterson, for both the day and the past year was encouraging.

The nominating committee reported the re-election of the same officers, and a vote of thanks was tendered them for their faithful and efficient service.

The meeting was closed by singing Ps. 37: 3, 6 and by prayer by Dr. Savage.

The next meeting will be held at the home of Mrs. May Harrison, New Galilee, Pa.

Sincerely yours,

Eva D. Nagel

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### LOS ANGELES

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The first part of October we had the pleasure of a visit from Mr. and Mrs. Sidney Munford, of Coulterville, Ill. They were with us at two church services and prayer meetings. Mrs. Munford gave a fine talk to the Sabbath School. They visited with us two days in our home. It was a pleasure to meet them.

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California remains dry by a good majority. The wet North is more than counterbalanced by the dry South. But we regret two wet Senators. Too many good people cannot break away from the old party. They prefer to vote for a bad man in their own party rather than for a good man in the other party. We regret also that the bill to legalize the Bible in the public schools was defeated. So many people are so afraid of a little religion! How blind to their own good.

## OBITUARY.

Minute written on the occasion of the death of James Pollock:

It is with deep sorrow that we note the death of our dear brother and friend, James Pollock.

Mr. Pollock was born on August 1, 1883 and departed this life on June 18, 1926, after ten weeks of serious illness. We wish to express our appreciation of his genuine worth as a man, as an officer of the church and as a devout follower of Jesus Christ.

Our brother was a Reformed Presbyterian all his life. His parents brought him to church for baptism in 1883, and from the time of his early youth he attended regularly all the services of the Third Church. By his faithfulness and devotion to Christ he won the esteem of all the members of the congregation. As an outgrowth of this regard he was elected and installed as a ruling elder in April, 1921, and became Superintendent of the Sabbath School in the same year.

Mr. Pollock was interested in the welfare of all the young folks of the church, and we can all testify to his devotion to duty both as elder and as superintendent.

He was deeply interested in and devoted to the principles of the Reformed Presbyterian denomination and contributed liberally not only to his home church but also to foreign missions.

We can all bear witness to his faithfulness and devotion as a husband and father. We commend his dear wife, his daughter, Margaret, and his brother, Rev. William Pollock, to the consoling care of Him who is the great burden bearer, and who alone can give comfort.

May we all emulate him in giving liberally to the support of the church, in devoting our lives to Christ, and in taking an active part in the advancement of Christ's cause and kingdom. Let us all look forward to the time when we can join him in the land of the redeemed.

James G. Brighan,  
Clerk of Session.

## CHRISTIAN ENDEAVOR TOPICS

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December 12, 1926.

Topic: "The Children of Our Community—What Shall We Do for Them?" John 21:15-17; Matt. 25:40.

## Bible Readings.

Monday—Be interested in their play. Zach. 8:11-8.  
 Tuesday—Teach children. Acts 22:1-3.  
 Wednesday—Help orphans. Isa. 1:17.  
 Thursday—Bless children. Luke 18:15, 16.  
 Friday—Lead them to God. I Sam. 3:1-10.  
 Saturday—Protect them. Matt. 2:13-23.

## Comment.

It has been said that children are the hope of the nation. They are also the hope of the church. The children of today are the men and women of tomorrow. They should be educated in our schools and also specially trained to make good in some professional or industrial calling in life. Above all, brought up under moral and spiritual influences and led to accept Jesus as their Saviour.

## Practical Questions.

1. What can we do for the children?
  2. How can the church reach children?
  3. How can we as individuals help children?
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December 19, 1926.

Topic: "How Can We Express the Christmas Spirit?" Luke 2:1-20; Gal. 6:9, 10; II Cor. 8:9; 9:6-15.

## Bible Readings.

Monday—In creating joy. Isa. 61:1-7.  
 Tuesday—In kindness to all. Zech. 7:8-10.  
 Wednesday—In worship. Psa. 43:1-5.  
 Thursday—In giving. Acts 11:27-30.  
 Friday—In good will. Luke 6:27-36.  
 Saturday—In work for peace. Rom. 14:16-19.

## Comment.

Christmas a time of praise and joy reminding us that God is indeed with us.

Christmas a time of well-doing, helping others, a time of giving our money, ourselves and service, as Jesus gave Himself. Will we cash in our lot with Christ and express Him in our lives, or live for self? Let us offer ourselves to Christ for the service of others.

## Practical Questions.

1. What is the origin of Christmas?
2. How should we spend it?
3. Do we observe it as we should?

December 26, 1926.

Topic: "The Past Year—Its Lessons: The New—Its Possibilities."  
Deut. 8:1-6; Phil. 3:13, 14.

**Bible Readings.**

Monday—Dangers of materialism. I John 2:15-17.  
Tuesday—Dangers of pleasure. Eccl. 2:1-11.  
Wednesday—Opportunities for service. Matt. 17:14-21.  
Thursday—Closer union with Christ. John 17:21-26.  
Friday—Noble integrity. Col. 9:22-25.  
Saturday—Better consecration. II Tim. 2:1-15.

**Comment.**

The old year now passes into history and is no more. During its months, weeks and days we have enjoyed God's providential care, for which we should be thankful. We can see where we have failed in many ways, but after all would we do better if we had another chance to live over again 1926? The best we can do now is to try to do our whole duty during 1927.

**Practical Questions.**

1. What have we learned during the past year?
2. What plans have we for the coming year?
3. What have we learned by experience?

JANUARY 2, 1927.

Topic. "Being true to our Covenant with Christ." Heb. 8; 10-12.  
Consecration meeting.

**Bible Readings.**

Monday	Faithful servants.	Matt. 25:14-30.
Tuesday	True in prayer.	Dan. 6:10.
Wednesday	True to the Father.	Matt. 4; 1-11.
Thursday	The cause of failure	Rev. 2;4,5.
Friday	True followers.	Eph. 5:1,2.
Saturday	Tests of Faithfulness.	Luke 9:57-62.

**Comment.**

A Covenant is a solemn agreement or contract between two or more parties. The Christian Endeavor Pledge is our Covenant with our Saviour when we unite with the Society. Do we keep it? By close observation for many years, we have found very few who keep this pledge. Indeed we know of no other pledge that is so grossly broken. It is not hard to keep, but are we not after all a Covenant breaking people. Our consciences seem to allow us to neglect our duty for every trivial thing that may arise and so we excuse ourselves for the simple reason that we follow a misguided conscience.

**Practical Questions.**

1. Have we made a covenant with God?
2. If we have, do we keep it?
3. If we do not, why not?

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