

Hugh Stewart

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General Synod will meet in the First Reformed Presbyterian Church Pittsburgh, Pa., the Third Wednesday in May, 1927, at 8 p. m., to be opened with a sermon by the retiring Moderator, the Rev. Thomas Whyte, the Rev. John Parks, to be his alternate.

FIFTH REFORMED PRESBYTERIAN CHURCH

We have just passed through one of the grandest experiences of our church; it happened on Sabbath morning, April 17, when we met together to observe the Sacrament of the Lord's Supper. Our Heavenly Father favored us with a beautiful day, and our people turned out well to carry out our Master's command. "Do this in remembrance of me." Three hundred and twenty-four communed, and we had a large number of visitors who came to see our service, besides many children who seemed thoroughly interested, and there was a heavenly atmosphere that everyone present felt, and an uplifting power that made all feel happy, and sent us on our way rejoicing.

We received twenty-eight into membership and our mission offering amounted to One thousand and eight dollars and seventy-five cents.

We are grateful to Almighty God for His loving kindness to us as a people; our pastor is telling the old old story in no uncertain sound, and God is blessing it to our hearts, and it is our purpose to go on with greater enthusiasm in the future, inspired by what God is doing for us.

DARLINGTON, PA.

The Women's Missionary Society of the R. P. congregation held its annual thank offering meeting at the home of Mrs. Eva McHattie, near New Galilee, Pa., on Wednesday, April 6, 1927.

Well-filled baskets arrived simultaneously with the guests, and a dinner was one of the enjoyable features of the occasion.

The hostess, assisted by Mrs. Martha McHattie, welcomed the friends; everything possible having been arranged for their comfort and pleasure.

The society was well represented, and a large company of friends, relatives and neighbors joined in the feasting and in making this meeting a pronounced success.

Shortly after 2 P. M., the meeting was called to order by the president, who conducted the exercises.

The meeting was opened by singing Ps. 96: 8-9, followed by an impressive prayer by the pastor, Rev. Alexander Savage, D. D.

The subject chosen was "Why should we give thank offerings?" The Scripture lesson was read from the 9th chapter of 2nd Corinthians. The following references were also read: Eph. 5: 1-2; Ps. 96: 8; Prov. 3: 9; Titus 2: 14; 2nd Cor. 9: 15; Ps. 103: 2.

The leader then read a paper on the subject, which may be found elsewhere in the "Advocate." The devotional exercises were closed with Ps. 116: 17-19.

After the calling of the roll and the reading of the minutes of the previous meeting by the secretary, Mrs. Kerr, Mrs. Imbrie read a good selection on "Whom say ye that I am?"

Rev. Savage was called upon and responded with appropriate remarks.

Miss Boucher, one of the visitors, expressed her appreciation of the work being done by the different organizations working under the same Master and for the same cause.

The following lines were read by Miss Nagel:

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting was o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

A generous offering was contributed and appropriations were made to the several boards.

There are no dues in the society; all the offerings are voluntary, and are all that could be desired.

A new name, that of Miss Amy Young, was added to the roll, and Miss Young was welcomed into the society.

A hearty vote of thanks was tendered Rev. Savage for his liberal offering; also a vote of thanks was extended to all the friends of the society who contributed.

The appreciation of the society for the hospitality of the day was shown by a vote of thanks given to the hostesses.

Singing Ps. 67, followed by a short prayer by the pastor, and the Lord's prayer in unison, closed a meeting that was greatly enjoyed by all present.

Sincerely yours,

EVA D. NAGEL.

LETTER FROM KENTUCKY

April 12, 1927.

Dear Friends:

The writing of this letter reminds us of the fact that another month has passed by. When one is busy time passes by in a hurry and we sometimes wish the days had thirty-six hours as we see the amount of work to be done.

School closed here March 25 and the presence of the children has been missed very much in this home. Everything is so quiet to what it has been for the past nine months. We had two basketball games with Cow Creek on that day and were able to win both of them. We only played four games this year, winning two and losing two. The children have all gone home to help their parents make a crop. On account of so much rain the people are quite a bit behind with their work. There is very little ground broken for corn and by this time people generally have some corn planted. What farming has been done has been done with the ground wetter than it should have been.

We have just had another big rain, making a big tide in the river, enabling every one who had logs to get them to market. There were quite a few rafts to go down the river the last three or four days.

Mother Nature is just now commencing to put on her coat of green. It is very interesting to watch the hills from day to day and see the different trees as they bud forth. Surely as one sees all this they cannot help but be reminded of God and his goodness unto the children of men.

We have had the best attendance at school this year of any year since I have been here. The attendance at church and

Sabbath School has been very good but not as good as it should have been. We have had some very bad weather on several of Sabbath days this year.

We were very glad to have had Dr. Masson, of Washington, Iowa, with us for a short visit. We were very sorry to hear of the death of his sister, Mrs. Hadeen.

We wish to acknowledge the following gifts: Dr. Masson for radio, \$1.00, and also the ladies of the Darlington Missionary Society for the generous way in which they so kindly supplied us with sheets and pillow cases. We are very sorry that we failed to mention this in the March letter.

Sincerely,

ROBERT W. STEWART.

IF YOU LIKE HIM LET HIM KNOW IT

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now:

Don't withhold your approbation 'till the parson makes oration

As he lies with snowy lilies o'er his brow;

For no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to slip it to him:

For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny

And the hearty warm approval of a friend;

For it gives to life a savor, and it makes you stronger, braver,

And it gives you heart and spirit to the end;

If he earns your praise bestow it; if you like him let him know it:

Let the words of true encouragement be said;

Do not wait till life is over and he's underneath the clover,

For he cannot read his tombstone when he's dead.

—From "Dripped from the Stream."

THE SPIRITUAL DEMANDS ON A CHRISTIAN WORKER IN INDIA AT THE PRESENT DAY

By the Rt. Rev. H. Pakenham-Walsh.

It is a commonplace that we are living in a new age, and nowhere is this more true than in India. The Christian worker in India today is in an entirely different environment from that of a generation ago, and the spiritual demands upon him are different from those of the days that are past; moreover, he is stand-

ing at the dawn of a new age and the novel conditions of life are developing with bewildering rapidity; if he is to be equal to the demands that will be made on him, he must prepare himself for them.

I. The object of this paper is to indicate what some of these demands are, but first it will be helpful to survey the changing conditions which are calling them forth.

The Old Conditions of Missionary Life.

Speaking broadly, and allowing for exceptional places where Christianity had been long established, the Christian worker of the last generation found himself in the midst of a people most of whom had no knowledge of the Gospel of Christ; in most parts of India where his work was cast the people had almost no acquaintance and no contact with the Western world; only a tiny proportion could read and write, and institutions for the uplift of the people, such as colleges, schools and hospitals, were scarce; caste reigned supreme and unquestioned and, consequently, there was almost no social intercourse between the castes; national aspirations were faint; the people looked to a paternal foreign government to do everything for them; and in the mind of the majority, the missionaries were identified as a branch of its activities. Even in places where there had been several generations of Indian Christians, the general conditions were not very different from those sketched above. The Indian Christians regarded the mission as their *ma bap*, and were very dependent on the missionaries who, on their part, exercised a paternally autocratic control.

The Succeeding Stages.

Under conditions such as these, the Christian workers were chiefly evangelists, that is to say, their chief work was to patiently teach and make known the Gospel of Christ in towns, in bazaars, in villages, in houses; for this purpose they translated the Scriptures into the vernaculars and wrote simple evangelistic books and tracts. As converts came in, chiefly, as was natural, from the outcastes and the lower castes, in some places in the overwhelming number of mass movements, people without education or traditional culture, the missionaries shepherded them as best they knew how, penning them in strict denominational folds, and teaching them not only the general truths of Christianity, but also all the special doctrines, practices, and modes of worship of that denomination to which they themselves belonged. All religion was in Western garb, the style of worship, the singing, the hymns—bold translations in English rhyme of English hymns. As colleges, schools, industries, hospitals were started the work became more and more

institutional, and the man-power and spiritual energies of the foreign missionaries became more and more absorbed in the machinery of missions. Indian teachers and other workers were trained, and became copies of the foreign missionary, and the new generation of Indian Christians seemed almost entirely cut off and isolated from the traditions and life of their motherland.

Meanwhile, in the secular world things had rushed on. Rapid means of communication were opening up and knitting together all parts of India; Government and private colleges, schools and hospitals and dispensaries were multiplying; a much larger proportion of people (though still lamentably small) were literate, and books and papers were pouring out of the press in English and the vernaculars; caste in the more progressive centers was fast crumbling away and social intercourse was, as a result, increasing. Factories, mines, plantations and industries were changing the face of India, and introducing the many complications of Western industrial problems; and as a result there was a very large increase in the number of Europeans living in India. India was being swiftly drawn into the vortex of the great modern world, and finally as a result of the Great War was swept into the very heart of it.

The national spirit arose and grew; India claimed the right to be ruler in her own house; she began studying afresh and reinterpreting her old treasures of literary and religious thought; a reaction arose against the foreigner and his ways; Christianity in its foreign dress was looked on as un-Indian and unpatriotic, but the reverence for the person of Christ grew as it was seen that He was Oriental and universal.

The Christian community here and there, but only in very small measure, began to realize itself as Indian, founded its own missionary society, asked for and was given responsibility of leadership, and began to seek earnestly the path to unity. Such is the threshold of the age on which we are now entering.

The Immediate Future.

It is not safe to prophesy, but we may well suppose that the movements we have been watching will rapidly gather momentum. Illiteracy will pass, the millions of India will be able to read, and to some extent to think for themselves. The water-tight compartments of caste will to a large extent be broken down, and Indians will increasingly realize and value brotherhood. The rule of the country will pass rapidly into the hands of Indians. The direction of the Church polity and of the evangelization of India will be the concern of the Indian Church, and Christianity will begin to receive its Indian expres-

sion. Judging by all past experience, once the barriers are removed the growth of Christianity will be very rapid. The institutional work of missions will probably in time pass into the hands of the State, or of private persons.

Indian Christianity will have passed out of the stage of childhood into that of adolescence, and those who nursed it in childhood will need to be wise and strong to guide and teach it through the strong days of youth.

II. We have now to consider what will be the spiritual demands on the Christian workers in India under these new conditions; what are the faculties of soul which such workers should strive to cultivate.

Christlike Lives.

Of course, one has said all when one says that the Christian worker must be Christlike. Mahatma Gandhi was asked by missionaries what advice he could give them as regards their work in India, and his reply was that what India needed was that all the missionaries should have more of the Spirit of Christ, be more like their Master; and that is equally true of the Indian worker. Christian workers have always tried to set this aim before them, remembering that they are set as examples for the flock of Christ. 'Be ye imitators of me, as I also of Christ' is how St. Paul put it. But the foreign and the Indian worker will have to remember increasingly in the days to come that it is the quality, not the quantity, of their work which is of supreme importance. The foreign worker in his feverish anxiety 'to get a move on,' to get things done, to achieve results, is for ever tempted to hurry and to hustle; to be spiritually short-winded and panting; to let the quiet time for silence, prayer, meditation, worship, be crowded out; to consider overwork something necessary and heroic; and to be devoid of the leisure and the quiet to give the best of himself to the Indians who come for unhurried talks and for spiritual help, and he has to some extent infected the Indian worker with his example. The result is our mission stations are hives of buzzing industry, where most effective educational, or philanthropic, or medical work can be exhibited, where the machinery is whirling away not without noise, and not always without friction; this is what our stations are, rather than being ashrams of peaceful discipleship, where the atmosphere speaks of the presence of Christ, and where the workers live and work in the joyous and realized presence of Christ.

In the new age the first task of the Christian missionary and of the Indian worker is to cultivate and manifest the peace of God which passeth all understanding.

In particular it seems to me that the Indian Christian worker will require to develop tact, vision, and courage.

The foreign worker needs to learn in what ways he jars upon the Indian, and to correct himself; his touch must become more sensitive. For instance, the set of Christian virtues which are peculiarly congenial to the Indian temperament are those which are least developed by the foreigner; these are gentleness, meekness, peacefulness, and meditation. Consequently any failure on the part of a religious teacher in these fruits of the spirit jars upon the Indian mind, and prejudices the cause of Christ in the estimation of Indians. The European worker has got to learn that loss of temper, brusqueness and harshness, haughtiness and pride, hurry and worry, do far more injury to the Kingdom of God out here than at home; and so he must put himself to school in the school of Christ to learn to purge himself from these impurities. The Indian worker has got to learn to cultivate the qualities in which, as a rule, the European is strong—energy, method, punctuality, organization and unswerving integrity—without losing the counter-balancing virtues of which we have been speaking. In order that he may learn and in order that he may take his rightful place as leader and director, the foreign missionary has got to seek for the grace and tact to stand aside and hand over responsibility, guiding from behind instead of as heretofore leading from the front, tactfully giving advice and bearing patiently with the stumbles and falls which are the necessary outcome of learning to walk. To be patient and careful while things are not so well-managed, and while affairs are not in apple-pie order, and yet to persevere in helpful fellowship till the Indian colleague gains increasing efficiency, and finally no longer requires help—this seems to me to be likely to be one of the spiritual demands on many missionaries in the near future.

And to sustain this, tact, vision will be necessary, and the workers, Indian and foreign, must ask God for that gift. India will want wise leadership to guide her steps to all that will be truly Indian and yet truly Catholic in Christianity. The workers of tomorrow will need to be in living touch with the Indian heritage and to look at everything from Indian eyes. This is not going to be easy, for, as we have seen, the foreign worker has been content with his own Western outlook and has brought up the Indian worker in a conservative attachment to what is Western. It is going to be a matter of great practical difficulty to change this, and to give Christianity in this country an Indian orientation.

Then, again, in a transition period like this the learners will need vision to discriminate between what are essentials and

what are non-essentials in faith and practice. As caste relaxes its rigidity, as education spreads, as church unity is accomplished and Indian Church leadership is established, and Indian Christianity begins to appeal to the heart of India, all sorts of experiments will be made, and all sorts of compromises will be tried; some of which may be most valuable to the religious life of India, and yet may be opposed by the conservative as unfamiliar; and others of which may be fatal to Christian life and faith, and yet very attractive and specious. Nothing but the gift of clear-sighted vision, the result of deep knowledge and of true spirituality, will enable the Christian workers to give the right direction in the days of controversy.

And so in addition to tact and to vision, there will be need of courage. Christian workers will have to stand like a rock against all that is really unchristian, whether in conduct or in belief, and that no matter how powerful or how influential are the forces that support it. Such need of courage may arise in questions of race, of caste, of industry; or again it may arise in questions of principle touching Christian faith and practice. Brave men and women, European and Indian, will be certainly needed to stand by the weak, to maintain the truth, and to resist compromise on essential principles.

Whatever may be the spiritual demands on Indian workers, whatever tact, vision, courage, or aught beside, be needed, we can be sure that the Lord, in whom all these excellencies live, will freely give them to the faithful workers who seek them from Him with humility and earnest prayer.

WERE OUR FATHERS MISTAKEN?

Samuel M. Ramsey.

Very few people like old things. Old clothes are out of style, and although they may not be worn out, they must be changed or cast aside. Old houses are not wanted; they will not sell nor rent; they must be replaced by new ones, or remodeled and furnished with all the modern conveniences. Old books are a drug on the market, and will sell for little more than waste paper. No one in these days would be willing to wear such clothes as were worn a hundred years ago, or live in houses such as were then common, and very few care to read the books that were then highly prized. The general feeling is that "old things have passed away, all things must

become new." And this feeling has gotten very generally into the Church, so that the religious ways and views of our forefathers are looked upon and treated as these old, effete things. The views which they held of divine truth, their manner of Christian life, and their order of religious worship are considered behind the times, out of date, old fashioned, and not adapted to our present age and needs. Therefore there must be some change, some improvement, some advance to keep up with the prevailing desire and thought of our day. Old preachers are laid aside, and young fledglings are sought after. Old doctrines are ignored or disbelieved, and a new theology brought forth. The old manner of worship is discarded, and new ways and methods are introduced to draw and please and hold the people. Books of praise grow old, and must be revised or replaced with something up to date. Even a Twentieth Century Bible is launched upon the market, and is lauded by semi-religious people. And the pity of it all is, that this spirit is creeping into our own Church. Covenanters even do not seem to be able to stand against the influence of these things. Some of our own people seem to be carried away with these adverse winds of doctrine, coming from every quarter. Perilous times have come to our church, and we are in danger of losing what our fathers esteemed of priceless value. Our fathers thought there was a place for the Reformed Presbyterian Church in this country, and a work for her to do. Were they mistaken when they thought so? They thought our country and the world needed just such work as she would be able to do. They thought our Church could do certain things better than any other Church. They along with all evangelical Churches held in common many of the great doctrines of the Christian religion. But there were other truths taught in Scripture which were ignored or set aside by most other Churches, which they thought ought to be held up before the world, and brought to the attention of men. They thought these truths would be for the good of society, the welfare of the Church, and for the glory of her exalted Head. Were they mistaken in this matter? They thought that a plain and simple form of worship would be most in accord with the mind of Christ. They thought that mere mechanical devices could be of no help in the spiritual worship of God. They thought that anything which does not come from the heart is of no value as an offering to the Most High. They thought that all that pertained to the ceremonial usages of Old Testament worship was done away when Christ the substance came. They thought that truth always seeks and leads to the light and publicity, and

only error and sin seek darkness and obscurity. They thought that God's words were better than human words, that God's wisdom was better than human wisdom, that God's songs were better than human songs. They thought it was better to please God than to please man, to honor God than to honor man, to gain the divine approval than the approbation of the world. They thought it better to be in a small Church and feel they were honoring and pleasing God than in a large Church and have doubts about this. They thought it better to sacrifice popularity and the esteem of the multitude, rather than sacrifice or ignore truth, and lower themselves in the eyes of their Lord. They thought it better to make themselves of no reputation like their Master than gain a great name by departing from the truth. They chose to do with little that the world calls good rather than lose the good which comes through the faithful service of God. Were they mistaken in all this? Were they blind, or bigoted, or shortsighted? Did they lack breadth of view, or deep insight into the Scriptures, or charity toward others? Were they too hasty in their conclusions, and schismatical in refusing to go into some of the other Churches? Were our Covenanting forefathers in Scotland foolish when they incurred the scorn of the people and the persecutions of the government, when they risked their lives and even laid them down to uphold these religious principles which we have embraced? Were our fathers of one hundred years ago too narrow in their views, and too rigid in their adherence to the principles of our Church? Did they show themselves poor leaders when they thought, and acted, and sacrificed as they did? Is it possible that they spent their lives, their labor, and their money in seeking to build up the Reformed Presbyterian Church, only to find out at the last that they made a mistake? We do not think so. They were not superficial men; they were not narrow-minded; they were broad, deep, profound in their study of divine truth; the equal of any in their own, or our day. And will not God be honored as much by the same service and worship now, as when given them? Does God want a different worship and service now from what he wanted then? Do his thoughts and desires and feelings change? He says "I am the

Lord, I change not," therefore he desires nothing better from us than he desired from our fathers. Will we not make a mistake if we leave "the old paths," and try to improve upon the Church and worship which they have handed down to us?

WHY SHOULD WE GIVE THANK OFFERINGS?

Eva D. Nagel.

The question is asked in Ps. 116, verse 12: "What shall I render unto the Lord for all His benefits toward me?" In verse 14 the Psalmist says, "I will pay my vows unto the Lord now in the presence of all His people."

In answering this question for ourselves there are three obvious reasons why we should give thank offerings.

Because of the great need of the Gospel. Luke 10: 2: "The harvest truly is great, but the laborers are few."

Because of the great number of our blessings. Matt. 10: 18, "Freely ye have received, freely give."

Because of the Great Commission of our Saviour." Matt. 28: 19, "Go ye therefore, and teach all nations."

Let us first look into the condition of those who have not the knowledge of the true God or the blessings which we enjoy.

In all ages of the world's history, men have had some form of religion. They have worshipped some object or being whom they considered able to bring them either good or evil fortune.

The word religion is probably taken from a Latin word which means "to bind fast."

Religion may be descriptive, historical and comparative. In this study we shall have occasion for all of these. There have been, and are, many forms of false religions and many false gods. Idolatry is practiced now, as it was through the ages before the coming of Christ. Most of those who worship idols do so in fear, and make sacrifices to appease the wrath of their gods.

The worship of idols appeals to the lower or animal nature, and the worshippers become even lower than animals, as they destroy their own children and offer them as sacrifices to their gods. They desire a god that can be seen. Their happiness consists in the thought of their own safety, and they are willing to make long pilgrimages in order to worship at certain shrines.

The life of a Brahman is ordered down to its least act; any act is in danger of violating a rule, the penalty of which is to the soul. It is in danger after death, according to their teachings, of becoming a worm or a fly, a fish or a brute. The reward for perfect observance is absolute rest in the bosom of Brahm.

The poetic Persian sacrifices to the sun; the devout children of the far East carve their deities out of wood and ivory. The Ethiopian quiets his soul by the worship of animals, birds and insects. The prayer of the barbarian is a wail of fear addressed to Strength—the only divine quality he can clearly conceive.

Egypt was satisfied with her crocodiles. The Romans carried their offerings from altar to altar; their discontent being with the number of gods, for, after borrowing all the divinities of the earth they began to deify their Caesars and build them altars of worship. It was said of the grove of Daphne, that in it there was no law. Sensuality and impurity reigned. There were statutes and images, flowers and fountains, but the shade of the trees became bowers of iniquity. There was sin in its grossest form and no restraint in their revels. Among idol worshippers are those who thrust their sick and afflicted outside to die without medicine or care. If they should minister to the sick they fear they might incur their god's displeasure. So fear is the predominating element in false religions.

Comparative religion is prominent in the Bible, where the worshippers of Baal were brought into an adverse contest with Elijah, a worshipper of the true God. The worshippers of Baal prepared their sacrifice and called on Baal for fire. They became impatient, they became frantic. They cut themselves with knives, thinking by sacrifices their god could be reached, but it availed them nothing as Baal could not answer prayer.

Then Elijah went about his preparations in a quiet, trustful way. He was at peace with the Heavenly Father and was assured of His love in return. Elijah's unwavering faith was rewarded by fire from heaven as proof of the power of the living God.

We are inclined to believe that God's preference is for the quiet ways of work. The chief forces of Nature are gravity, electricity, heat and the chemical forces—all silent and invisible, as is life itself. Those who work with Him must learn to work quietly, trustingly, peacefully, as this is seemingly one

of the striking differences between the true religion and heathen worship.

Almost 2000 years have passed since the coming of Christ. Viewing the situation now, we can see that there was no religious relief from the universal confusion of that time, except that God could prove Himself a true God and come to the rescue. He came by sending His Son Christ Jesus, who said (Matt. 28: 18), "All power is given unto me in heaven and in earth." The power to do what no other gods could do—cleansing the lepers, giving sight to the blind, healing the sick, feeding the multitudes, raising the dead, Himself rising from the dead after His crucifixion—were his proofs that He was the Son of the true God.

Heb. 2: 16: "He came to deliver them who through fear of death were all their life-time subject to bondage." Service without love is slavery.

As religion means "to bind fast," true religion binds man to his Creator. From it, when put in practice, spring love, worship and service. The principal element—the link between the soul and God—is love.

The worship of the true God appeals to the higher or spiritual nature, and the ceremonials are of great beauty and power. In His love for us he does for us what we cannot do for ourselves.

He gives us victory over temptation.

He gives us heavenly truths for our earthly life.

He gives us the Gospel preached.

He gives us the bread of life.

He gives us invitations and welcomes.

He gives us restoration to health.

He gives us forgiveness of sin.

He gives us our daily bread.

He gives us blessings of forgiving and being forgiven.

He gives us an example of steadfastness in the way of duty.

He gives us his love.

He gives us warnings.

He gives us the hope of eternal life.

He gives us answer to our prayers.

He gives us the atonement for sin.

He gives us the vision of our Lord's divine glory and true nature.

To each Christian He gives personal gifts and special advantages. For all these we have reason to give thank offerings in gratitude for our blessings, and to aid in giving the same blessings to them who are in bondage to sin. To get everything from Christ and give nothing in return is far from the teachings of Him who said, "Freely ye have received, freely give." He does not force us to give. It must be a voluntary offering of love.

Those who, with no thought of self, or desire for reward, are always ready with their love and sympathy, and with gifts according to their power are the ones who are most honored, have the truest influence on the lives of others and are most mourned when they are called home to their heavenly Father. The happiness of love is in action; its test is in what one is willing to do for others. Going among the lepers of the Hawaiian Islands as missionaries is a noble example of willing service. Our ministry of comfort and help is sometimes required by them who are in sickness and trouble. When we respond we are following Christ's example.

The reports from our mission field in India of the great need is an inspiration to all Christians to greater giving and to deeper consecration. To go as missionaries among a multitude who are sick—some of contagious and incurable diseases—requires all the Christian graces, and implicit confidence in the Master whom they so nobly serve. Christians are dominated by the Moral Law.

The Christian religion is founded on love, and lives in loving and giving. To the sense of duty from the law of Christian service, shall we not by the aid of the Holy Spirit add this crowning grace of spontaneous, hearty, loving, Christian giving of thank offerings, by which we openly acknowledge our great debt to God for His goodness?

O sing a new song to the Lord
 For the wonders He hath done,
 His mighty hands and outstretched arm
 His victories hath won.

The heavens speak God's righteousness,
 All men His glory see,
 All who serve graven images
 Let them confounded be.

The singer sweet of Israel
 Inspired by the Lord,
 Sang of His victories in strife
 And power by the sword.

He sang of wrath and vengeance, too,
 On heathen great and small.
 He asked confusion for his foes,
 That shame upon them fall.

To him who sang of glory great,
 Of strength and majesty,
 Was not revealed in full the love
 Of Christ on Calvary.

Since then, the lily's petals white,
 In beauty are unfurled;
 The Rose of Sharon came to bring
 Good tidings to the world.

With stretched out arms on Calvary,
 Our Lord, from sin to save,
 Gave up His all and suffered death,
 But triumphed o'er the grave.

'Twas then that Christ gave this command:
 Go tell the world of Me;
 Go teach the nations of My love,
 My peace I leave with thee.

Then bring thank-offerings to Him—
 To Him Who reigns above,
 To Him who died on Calvary
 To prove His boundless love.

For God so loved the world, we read,
 He gave His only Son,
 That whosoever believes on Him,
 He'll save them—every one.

But how can they believe on Him
 Of Whom they've never heard?
 O give thank-offerings to Him
 And send to them The Word.

OUR COLLEGE

Commencement.

The thirty-first annual commencement of Cedarville College will take place June 3, Friday, at 9.30 A. M., Eastern standard time, in the Alford Memorial Gymnasium. The speaker upon that occasion will be Bishop Henderson, of the Methodist Episcopal Church.

There will be twenty-seven candidates for the Degree of Bachelor of Arts; fifteen for the diploma for the Two-Year Normal Course; thirty-one for the one-year Normal Course; and two for the diploma in Music, making a grand total of seventy-five.

The other features of commencement week are: Baccalaureate Sermon by the President of the College in the Alford Memorial Gymnasium, Sabbath, May 29, 7.30 P. M.; final faculty meeting, May 30, 9 A. M.; faculty reception Tuesday, May 31, 7.30 P. M.; Cedar Day, Wednesday, June 1, 9 A. M.; recital of Department of Piano, Wednesday, June 1, 7.30 P. M.; meeting of the Board of Trustees, Thursday, June 2, 9 A. M.; Alumni Banquet, Thursday, June 2, 6 P. M.; Alumni Business Meeting, Friday, June 3, 2 P. M.

Department of Education.

The Department of Education of the State of Ohio has placed five professors over the Department of Education in Cedarville College and has established three new courses in the college for the training of teachers; namely, revised Arts-

Education Course, which gives the Degree of B. A., a four-year course; a two-year Normal Course, which is counted toward the Degree of B. S. in Education; and a two-year normal course, which gives a diploma of graduation. All three of these courses secure for the graduate the State Provisional Certificate, which entitles the holder to teach in any elementary or high school of Ohio without examination, and after twenty-four months of successful teaching, the holder receives a State Life Certificate without examination. As Ohio ranks third in education in the United States, these certificates are good in practically every State of the country. This work will begin in September, 1927.

Arbuckle Bequest.

The late Miss Christine Arbuckle, who was a life-long member of the First United Presbyterian Church, N. S., Pittsburgh, left a bequest of twenty-five thousand dollars (\$25,000) to Cedarville College for the Endowment Fund. This, together with other gifts, makes a total of thirty-five thousand dollars (\$35,000) given by Miss Arbuckle to Cedarville College, the largest gift by any one person in the history of the college. Dr. J. Alvin Orr, a graduate in the Class of 1897, has been Miss Arbuckle's pastor for a number of years. This brings the entire productive endowment of the college up to two hundred and eight thousand dollars (\$208,000).

Prospects.

The outlook for students for next year is very good. The enrollment this year is two hundred and forty-three, and every indication now is that it will reach three hundred by September.

Appeal.

In closing, I earnestly ask the pastors and congregations to send in before the fifteenth day of May as large and liberal contributions for the current funds of the college as you possibly can. Make it larger than ever before, if possible, because we are facing a deficit of two thousand dollars (\$2000) in the current funds this year. Thanking you for your generosity and support in previous years, I am

Yours sincerely,

W. R. McCHESNEY, President.

CHRISTIAN ENDEAVOR TOPICS**May 8, 1927**

Topic: "Elements in Ideal Home Life."—Eph. 6:1-9.

Bible Readings

Monday—Mutual Love.—Gen. 45:24.
 Tuesday—Children's Obedience.—Col. 3:20.
 Wednesday—Mutual Service.—Phil. 2:3-5.
 Thursday—Reverence for Parents.—Luke 2:51, 52.
 Friday—The Family Altar.—II Tim. 3:15, 17.
 Saturday—Mutual Perseverance.—Eph. 4:1-3.

Comment

Obedience to parents should be a first principle in home life. Lack of it means calamity (v. 1).

Reverence is needed in the home. Age and experience should be honored. Irreverence at home destroys at last even the power to worship God (v. 2).

Parents must consider their children's needs and desires. Mailed-fist methods never succeed. Fear spells failure (v. 4).

The discipline (called chastening) of the home ought to be that of the Lord. That is, it is love's discipline, patient, wise (v. 4).

Practical Questions

1. What is the great value of a home?
2. How can we make a better home?
3. How can each member share its burdens?

May 15, 1927

Topic: "How to Become a Leader."—II Tim. 2:1-7.

Bible Readings

Monday—Learn from a Greater Leader.—Ex. 24:12-18.
 Tuesday—Serve Faithfully.—Gen. 41:1-43.
 Wednesday—Follow Your Vision.—Gen. 12:1-5.
 Thursday—Concentrate.—I Cor. 2:2.
 Friday—Study.—II Tim. 2:15.
 Saturday—Be Original.—Matt. 7:28, 29.

Comment

The Christian leader should have Christ's graciousness. Without this, force and will power are vain (v. 1).

Leadership demands knowledge and ability to teach others as well as power to inspire them. The leader studies (v. 2).

The leader must pay the price of leadership, give time to preparation, planning, working, helping (v. 3).

The real leader follows closely the greatest of all leaders, Jesus Christ, and His methods and aims (v. 8).

Practical Questions

1. What characters make the best leaders?
2. How best train for leadership?
3. What are the rewards of leadership?

May 22, 1927

Topic: "Bible Guide Posts."—Psa. 119:9-16.

Bible Readings

Monday—Guide Posts to God.—John 14:8, 9.
 Tuesday—To Service.—Matt. 20:25-28.
 Wednesday—To a Useful Life.—John 15:4, 5.
 Thursday—To Soul Winning.—John 1:40-42.
 Friday—To Faithful Prayer.—Mark 11:12-14.
 Saturday—To Humility.—Matt. 23:1-39.

Comment

The whole Bible, the spirit of it, its ideals, its aims, are guide-posts on the way of life, leading to life eternal (v. 9).

We need guide-posts because we do not know the way, and we wander. Like sheep we go astray. Bible warnings turn us back (v. 10).

It is a good thing to carry our guide-posts in our heart. The more Scripture we know the easier it is to apply the right principle in time of need (v. 11).

We need to give attention to God's word. Meditation brings illuminations of the soul (v. 15).

Practical Questions

1. What Bible warning has kept you from doing wrong?
2. What guidance in life have you found in the Bible?
3. What is your plan of reading the Bible?

May 29, 1927

Topic—"How Have Missions Helped China?"—Luke 4:16-21.

Bible Readings

Monday—Old Conditions.—Isa. 55:1-8.
 Tuesday—Educational Missions.—Prov. 1:1-9.
 Wednesday—Health Help.—John 9:1-12.
 Thursday—Superstition Overcome.—Acts. 19:13-20.
 Friday—Helping Home Life.—Titus 2:1-13.
 Saturday—Helping Individuals.—I Tim. 1:12-17.

Comment

Missions have given to China the Bible, the great liberator of thought and energy (v. 16).

Missions have given to China Spirit-filled men and women who, out of love, have served the people and sometimes died for them (v. 18).

Missions have brought to China ideals of liberty. Age-long chains have fallen from her spirit (v. 18).

Missions have given China Jesus Christ, whose life and death move men, as nothing else has ever done, to higher living (v. 19).

Practical Questions

1. What customs are changing in China?
2. How can we help to Christianize China?
3. What can Christian Endeavor do for China?

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