



Vol. LXII.

NO.9.

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= ADVOCATE =

SEPTEMBER 1928

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in the interests of its Principles and Institutions
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CHRIST'S CROWN AND COVENANT

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VoL. LXII.

SEPTEMBER

NO.9.

EDITORIAL

The presidential campaign for 1928 is now in full swing, and soon the Citizens of the United States will have an opportunity to say who is their choice for President for another term of four years. The issues this year are the most important since the days of Abe Lincoln and every lover of our Constitution should be awake to their duty as citizens. Prohibition has now become the greatest issue in American Politics, and will be so until the matter is settled for all time by a rigid and complete enforcement of the Eighteenth Amendment to the Constitution.

Representation of 7,500,000 aliens by 30 Wet Congressman, the supreme political farce of the Century must stop. This is the purpose of a proposed Amendment to the Constitution of the United States introduced last December by Congressman Gale H. Stalks, of New York, as follows: "Aliens shall be excluded in counting the whole number of persons in each State for apportionment of Representatives among the several States according to their respective numbers."

The Federal Constitutional Provision basing congressional apportionment on population instead of citizenship, gives the

aliens residing in the United States 30 members of congress, all wets, and 30 members of congress automatically gives them 30 electoral votes and 60 delegates to the National nominating Conventions. Thus the aliens hold the balance of power in legislation, and the selection and election of President and Vice-President of the United States.

Few Americans realize that New York State, the largest in the union, with the largest city and the most aliens, refuses to tolerate in state affairs the alien control it is helping, through Tammany, to put over on the nation

The New York State Constitution, in force since 1894, has a provision "excluding aliens" from the count of the population for representation in the state legislature. This is the main reason why New York City, with a majority of the population, but not of the citizens, of the state has not a majority of the legislature.

LETTER FROM KENTUCKY

Anath Home, Houston, Ky.

Dear Friends:

I am back again in my mountain home. Arrived here in July. School began July 16th almost one month of school has gone. The teachers seem to be doing good work, the pupils making progress. Miss Calla Turner is in charge of the 7th and 8th grades. Miss Gladys Benson of Clay Center, Kansas, teaches the 4th, 5th, and 6th grades. She seems to be doing good work. We are well pleased with her. This is her first work in the mountains. Miss Mary Turner, Calla's Sister is caring for the primary 2nd and 3rd grades.

We are having a fine school and the attendance is good, we very much regret that we could not have a teacher to take charge of a high school here, but we are sure they who go from here will do well at other places, having a good foundation. At present, we have twelve in the dormitory. We have two new boys, Fred Campbell, (14) and Paul Huff, (16). Namie Jackson is a new girl in the home with Seller and Grace. We have now five students for whom we need scholarships and several more wanting to come. We would like to take them all. Do you hear their call?

Rev. Stewart was here for one week, we were very glad to have him here even for a short time. While he was here he preached three days and held communion. Pierce Johnson and Clayburn Campbell desired baptism by immersion and it was granted on Sabbath morning just after the sermon all went to the creek above the schoolhouse to witness the baptism, which was very impressive.

We have had some big rains here this summer. The largest "tide" I have ever seen on Turkey Creek was here the week after I returned. The gullies down the mountains seemed like a rushing torrent, spreading and carrying everything in its way. We saw brush, limbs, rails, logs, a pig trough, and a wash tub sailing by. It rises so suddenly and falls so rapidly, it is certainly entertaining while it lasts.

Miss Calla Turner, principal here, has hoped all year to go to school at Berea this fall. She does want to finish her college fall and we want her to have this privilege, but as there seems to be no one available she may have to stay out of college another year. Besides we feel that she fully understands the care of the school here and is better fitted to fill the place than anyone else we can get. Our needs are many.

We do need a man, a high school, a farm, a preacher and a doctor. I think when those for whom we are working realize what can be done here we will get all this and they, and those who come to take up the work after we have finished, will be blessed

we have had the school house painted on the inside. The pupils like it and seem to take an interest in keeping it nice. We are all enjoying it. We do want a good globe for the school and shades for the windows. The shades will be about \$18.00.

Since our last writing we have received from the Fifth Reformed Presbyterian Church Philadelphia, by Rev. Jno. Parks \$37.00. \$27.00 of this from the congregation will be applied on the inside painting of the school house. \$10.00 from the Ladies Aid Society is for the radio. This brings the radio fund to \$65.75

We received from Miss Anna Phenix \$15.00, from Mr. L. L. Porter \$1.00. we are thankful for each gift. These make us workers together for Christ. We are here, you are away there, but you are interested. We are.

Mr. Jerry Jackson, who is in the Army, and has lately come from the Phillipines, made a flying trip here to visit his parents. He was here only over the week end but this made their hearts very glad.

The Sabbath School is quite well attended, not many old people attend only on days when we have preaching.

We have the Young Peoples Meeting just after Sabbath School. Last sabbath the leader was Grace Stidham. I know you would have enjoyed the meeting could you have been here. Now the Grace Yard meetings have begun and we discontinue the Young People's meetings for a few weeks.

Our prayer meetings are always at 3 P. M. Wednesday in the school. The meeting was led yesterday by Miss Benson. We all enjoyed it. We were thankful for our leader and thankful for our school. We came away refreshed.

May God make all our work efficient, we realize you are praying for us.

Mrs. Agnes M. Stewart

Your co-worke.

LOS ANGELES

The World's Sunday School Convention which met in Los Angeles, July 11—17, was a great meeting. It was great in numbers: the largest attendance of any of the ten previous meetings. The expected attendance was 7,000—the actual attendance did not fall below that expected, but exceeded it by nearly a thousand. The Shrine Auditorium which seats 8,000 was well filled at each session. It was a delegates meeting—every member being chosen, or sent by some Church, or Religious Society. It was truly a World's Convention, its members came from every part of the world I doubt if you could mention a country on the face of the globe which was not represented. They came from every state in the union. About fifty foreign countries sent delegates. At one meeting the Lord's Prayer was repeated in concert in 20 different languages.

The majority of the speakers were from abroad—a wise arrangement. Of course the greater part of the audiences were from our own country. It was well that our people should learn what others are doing, and how they feel about many mat-

ters. It was grand to see so many people, from so many parts of the world, filled with the same spirit and feeling-love to God, faith in Christ, belief in the bible, and a great desire that others should share in the blessings of our religion.

One of the speakers told this incident. A business man met him on the street and said, "I do not understand what has brought all these people here. You tell us there are nearly 8,000, coming from 50 different countries. What has brought them? "I thought the Churches were all divided," The reply given was, "Yes, we may be divided, but the things which draw us together, are greater than the things that divide us. The things we hold in common, are more than the things that separate us.

"Another spoke on the parable of the Good Samaritan. The robber represents one class of mankind, the priest and Levite, another, the Samaritan another, the first clan says, what is yours is mine, if I can get it. The second clan says what is mine is my own, if I can keep it. The third clan says what is mine is yours, if I can share it. And that is the spirit that fills the Christian heart: a desire to share with all mankind: the untold blessings of salvation: "the unsearchable riches of Christ."

The utmost harmony prevailed throughout the meeting. There were no debates, no friction, no harsh words, The love of Christ "seemed to be the prevailing influence in all the meetings. There was but one unfortunate, and regrettable thing during the Convention—and I do not think the Convention itself was responsible for it—and that was the meeting Sabbath night in the Hollywood Bowl. The Convention proper, met in the Shrine Auditorium, and had a fine meeting with the young people. But some of the professional musicians of the city wanted to stage a great Musical Festival, in honor, as they thought, of the Convention. The Convention was invited, and a great many did attend. The Bowl is a natural bowl shaped space, in a little glen, running up into the hills, back of Hollywood; It has been seated, and fitted up as an amphitheatre, accomodating about 10,000 people. The whole program was of a worldly nature so much so that it was more like a heatern festival than a Christian one. Perhaps I did wrong: it wasn't the proper thing for a Sabbath evening. But I wanted to know what was done; and

so I listened in "for a whole hour. There was nothing but music, and that of a godless kind. The name of God, or Christ, or Savior, or the Bible was not once mentioned. Nothing about sin, or salvation, or eternal life: nothing with a tinge of religion. It was an effort to glorify music as the greatest thing attainable exalting to the highest culture, and pleasure. When the audience was tired out with this silly program, as many of the foreign delegates as could be collected, were marched across the platform, dressed in native costume, and carrying their flags. Then a number of the prominent delegates were introduced. But as it was so late, each could say but a few words. It was a pity the name of the Convention was connected with it. But as I said, I do not think the Convention was to blame. They expected it to be a meeting for sacred song but found when it was too late, it was anything but that. The regular meeting that night was a good one, we felt quite disappointed in not seeing some of the members of our own church, from the east. If any were present, we did not meet them. We hoped that one or more, might drop in to our service Sabbath morning, but none came. But the name Reformed Presbyterian, General Synod, was on on the roll of the churches.

The Convention was a fore gleam of the time promised, when "All ends of the earth shall see the Salvation of our God": when "peace on earth, and good will toward men" shall prevail everywhere. It ought to have adjourned as our Synod did, singing "Behold how good a thing it is, And how becoming well, Together such as brethern are, In unity to dwell"

But I didn't have charge of the programs.

SAMUEL M. RAMSEY

LOOKING ON THE UNSEEN

James I. Vance, D. D.

Man is for immediate results, he listens to what the hours have to say, and concludes that as things are now, so they will be forever. He is hot, and impatient, and finds it hard to wait, especially when waiting strains faith. He is disposed to reason, "If right is ever to succeed, why not now"? If virtue is ever to be rewarded, why not at once?

His reasoning is explained by his limitations. Finite, he

sees but a section, shut up to a seventy years residence in time, he is doomed to be a provincial, his knowledge is superficial, and his views are narrow.. He is shortsighted, and disposed to conclude that the nearest is the biggest.

The effect is disastrous in many ways. It produces a distortion of vision, a small section is mistaken for the whole. Current events are magnified into either better or worse than they are.

Workers grow discouraged if success is not immediate. If the reformation cannot be effected in a fortnight, if the devil cannot be whipped in the first round, if the kingdom cannot be established in a jffy, why struggle on? We see one failure, and suffer a total collapse. We listen to the drivel of the hours, and we dwindle to pigmies, we witness our defeat of morality, and we tremble for God, we behold one dying Church, and we doubt Calvary.

God is all for induring results. He is building for the ages, his message is voiced by the deep toned centuries. He sees the end from the beginning, with him a thousand years and a night-watch have the same measurement. The thing which is to be is not less certain, than that which has already transpired, when he sees a germ of wheat die, he thinks of a harvest field, and is not alarmed, when the lightning leaps, and the thunders roar, he thinks of clearer air for all creature life, and lets the storm prey on. He rates the present by its value to the future. He retales seconds to eternities. This fact is conspicuous in all Gods works. Salvation both in its provision, and application, is a product of the God of patience, Providence moves in century cycles, and fills the ages with its plan, God has more than a day at his disposal, his promise to his chosen people was "I will make thee an eternal excellency". He did not seek their temporary welfare, nor pledge them a momentary victory. Judged by the hour standard Israel was a failure. At many a stage of the nations development they might have asked the question, "Lord is this the best you can do?" Nevertheless God through it all was making them an eternal excellency. The sinews of a mighty people were forming to struggle and use, there was developing a religious consciencousness to guide the worship of the race: and in the fullness of time appeared a

Savior to reveal, inspire, and redeem, in the light of the centuries, Israel was a permanent success.

The divine method of dealing with the individual life is similar. One frets over seeming failures. We put our hardships in the setting of a single day, and are ready to ask God if it is the best he can do. He places it in the setting of a century and replies, "I will make thee an eternal excellency." Nothing is accidental, nothing fails of its mark. At last when the veil is lifted, and the long and devious way lies open in a single view. "Then we shall know how all God's ways were right, and now what seemed reproof, was love most true." Thus the lesson makes itself manifold, and touches all life. The things which seemed hardest, and the worst at the time, turn out to be the best, when all seems lost, the victory is nearest won. The true prophet is he whose torch lights the ages. Immediate results are nothing, ultimate results are everything.

This is the testimony of Calvary. When Christ was crucified all seemed lost, after a brief career, he was captured by his enemies, nailed to the Cross, and sealed in the tomb. The hour said, "All is over, Jesus has lived and suffered in vain. Hate has defeated love, and error truth." From the Cross Christ passed to the throne. His death was the supremest triumph, there was developing a religious conscientiousness to guide the and his dying cry was the shout of a world conquerer. Man is for immediate results, God is all ultimate and enduring results, the soul that would ascend, must listen to what the centuries have to say, mother than the hours. Hope is the child of memory. he who would not despair must not forget

"Lord God of Hosts, be with us yet
Lest we forget—lest we forget."

CANNOT IGNORE RELIGION

We are hearing a great deal about religious toleration these days and its counterpart, religious intolerance. The commonly accepted idea among the advocates of religious toleration seems to be that religious toleration is the ignoring of religion altogether, the attitude that it does not make any difference what a

man's religion is and that any study of the effect of religion upon human conduct and human institutions is bigotry.

This is an illogical position to take. Religion is the most important factor in human life. It affects every department of life, molds all human character and shapes all human institutions

The annihilation of Christianity and the establishment of Mohammedanism in Asia Minor and northern Africa effected a complete revolution in those countries mentally, mortally, socially and politically.

The Protestant reformation made great changes in northern Europe, intellectually, culturally and politically and the effect of those changes has been felt in our own American history.

The difference in culture between Spain and England is due very largely to the influence of divergent religious systems.

These differences have been carried over into the New World and are primarily responsible for the gulf that divides the culture and status of Latin America from Anglo-Saxon America.

A person's whole mental and moral life are colored by his religion and determine very largely his attitude toward all moral, ethical, social and political questions.

Every voter has a right to ask what are the teachings of a candidate's religion. What effect do they have upon the candidate's moral character and ethical standards? and also how they affect the candidate's attitude toward public questions and governmental policies?

This is not bigotry. It is common sense.

E. A. SWAN.

THERE IS A GOD

What more thrillingly eloquent than the following sentences from an address made by ex-Governor Robert L. Taylor, of Tennessee? In pathos, imagery and sublimity of language they stand easily in the front rank of English composition. It is a criticism or comment upon the lecture of one who was considered the chief of infidels in this country. The Governor said:

"Isat in one of the great halls at the national capital. It was thronged with youth and beauty, old age and wisdom. I

saw a man, the image of his God, stand upon the stage, and I heard him speak. His gestures were the perfection of grace, his voice was music, and his language was more beautiful than any I had ever heard from mortal lips. He painted picture after picture of pleasures and joys and sympathies of home. He enthroned love and preached the gospel of humanity like an angel. Then I saw him dip his brush in the ink of mortal blackness and blot out the beautiful picture he had painted. I saw him stab love dead at his feet. I saw him blot out the stars and the sun and leave humanity and the earth in eternal darkness and eternal death. I saw him like the serpent of old, worm himself into the paradise of human hearts, and by his seductive eloquence and subtle device of sophistry inject his fatal venom, under whose blight its flowers faded, its music hushed, its sunshine was darkened, and its soul was left a desert waste with the new-made graves of faith and hope. I saw him like a lawless and erratic meteor without orbit, sweep across the intellectual sky, brilliantly in its self-consuming fire, generated by friction with the indestructible and eternal truths of God. That man was the archangel of modern infidelity and I said; "How true is Holy Writ, which declares that the fool has said in his heart, 'There is no God!'" Tell me not, O infidel, there is no God, no heaven, no hell! Tell me not, O infidel, there is no risen Christ! What intelligence less than God's could fashion the human body? What motive power it is, if not God, that drives those throbbing engines of the human heart, sending the crimson stream of life bounding through every vein and artery? Whence and what, if not God, is this mystery we call "mind?" What is it that thinks, and feels, and plans, and acts? Oh, who can deny the divinity that stirs within us? God is everywhere and in everything. His mystery is in every bud, and blossom, and leaf, and tree; in every rock, and hill, and mountain; in every spring, and rivulet, and river. The rustle of his wing is in every zephyr; his might is in every tempest. He dwells in the dark pavillion of every storm-cloud. The lightning is his messenger, and the thunder is his voice. His awful tread is in every earth quake and on every angry ocean. The heavens above us teem with his myriads of shining witnesses-the universe of the solar system, whose wheeling orbs course the crystal dread halls of eternity, the glory and power and dominion of the all-wise, omnipotent and eternal God.

OBITUARY

Mrs. Anthony Carr, nee Kane, died suddenly at her home on North St. Louis street in this city at 11:20 a. m., last Friday, at the age of 58 years, 6 months and 6 days. Death was due to heart trouble, from which Mrs. Carr had suffered for some time. She had been in poor health for several years.

Funeral services were held in the Reformed Presbyterian church on North St. Louis street, of which the deceased was a member, at 1:30 o'clock, Monday afternoon, with the pastor, Rev. Robert W. Stewart, officiating, assisted by Rev. M. K. Carson. Interment was made at Oakdale.

Jeanette Melissa Carr was born about two miles northeast of Sparta on January 14, 1870, being the youngest of a family of nine children born to Alexander and Melissa (Edgar) Kane, both deceased. On November 22, 1893, she was married at Oakdale to Anthony Carr, of Oakdale, who survives. To this union were born three children, two of whom died in infancy. One son, Edgar Carr, of Bellefontaine, O., also survives, and with his wife and two children arrived here Friday to attend the funeral. In addition, Mrs. Carr is survived by three sisters, Mrs. T. V. McClurken of Santa Ana, Calif., Mrs. Mary A. Boyle of Oakdale and Mrs J. E. Graham of Tilden, and by a large number of nieces and nephews.

Most of Mrs. Carr's life was spent in Sparta and vicinity. Born north of Sparta, her parents moved to Oakdale when she was an infant, but after her marriage she returned to Sparta where she had since resided. When a young girl she joined the R. P. church at Coulterville, transferring her membership to the R. P. church at Sparta after her marriage.

AN APPRECIATION

We, the members of the Sabbath School Cabinet of the Bethel Reformed Presbyterian Church, wish to express our sincere appreciation of our friend and co-worker, Miss Lucetta E. Hughes.

We are grateful for the many years of her faithful and efficient service as a member and teacher of our Sabbath School.

She was a diligent student of the Word, and evidenced her love for the Master by faithful attendance upon the services in

the house of God.

We trust that, with her memory as a stimulus, we may be more loyal to the Heavenly Father whom she loved and served.

Although we shall miss her from her place, we know God calls whom he will to his Kingdom beyond.

We extend our sympathy to the bereaved relatives and friends and commend them to the God of comfort and of grace, whose promise is, "I will never leave thee nor forsake thee."

"Oh the joy of looking past the things that pass away
To habitation where our tired feet may stay!

Is any promise sweeter in all our Father's Word?

'I shall dwell forever more in the house of the Lord.'

Mary L. Smiley

Flora A. Wilson

Committee

The session of the Republican City R. P. Church, Clay Center, Kan. desires to place on record its high regard for the personal worth and long-continued faithful service of Mr. John Henry. For fifty-seven years he has been a member of the Session; for fifty-one years he has been its clerk. His firm grasp of the truth and his steadfast loyalty to his convictions have distinguished him among us. We believe that he deserves a place in the annals of the great and good men of the Church. We therefore request that this memorial, together with the Obituary notice, be placed in the minutes of the Republican City Session, and a copy sent to the Reformed Presbyterian Advocate for publication.

L. A. Benson

Paul M. Borland

Committee James S. Chestnut

FUNERAL WAS HELD TODAY

Funeral services for John Henry were held this morning at 10 o'clock A. M. from the family residence at Sixth and Clark streets, Clay Center, Kans. Dr. L. A. Benson, of the Republican City church, having charge. The pallbearers were four sons and two sons-in-law, Andrew J. James W., Charlie, Arthur, A. A. Shaw and Archie Borland.

Very appropriate music was furnished by a quartet composed of Mrs. Wilbur Neill, Mr. and Mrs. Alfred Humfeld and Sumner Vincent.

Interment was at the Republican City cemetery. The entire service was beautiful in its simplicity. The mass of beautiful flowers from relatives and friends betokened regard for the departed and sympathy for the sorrowing family.

John Henry was born in County Derry, Ireland, in November 1833, and entered into his rest, August 9, 1928, at 3:30 P. M., being 94 years and nine months of age.

On October 25th, 1855, he was united in marriage to Miss Susannah Anderson, who was of the same neighborhood in Ireland, from which Mr. Henry came. To this union were born twelve children; of these, Ella died at the age of four years, and Robert was called from this life, a little over two years ago. The remaining ten who realize the loss of a good father, are Andrew J., James, Arthur, Mrs. Archie Borland, Mrs. A. A. Shaw and Miss Bess, of this community; Dr. A. B. Henry of the East Girard Avenue Presbyterian church, Philadelphia, Pa. William, of Texline, Tex., Charlie of Junction City and Miss Susanne of Topeka, Kan. There are twenty grand-children, and twenty-three great grand-children.

In 1857 Mr. Henry, with his wife and one child, came to America, living first in New York, then later removing to Cedarville, Ohio, and again to Eden, Ill., and subsequently removed to Clay county, Kansas, where for fifty nine years, he has maintained a christian home.

Seldom is there a case where two persons walk through life in closer touch than did Mr. and Mrs. Henry. Born and reared in the same community, uniting with the church on the same day; they were each charter members of the Republican City church, and for almost seventy-one years, lived together as companions in life. They were of the stock of the real pioneers who have made this county what it is in moral and spiritual worth. On August 26, 1926, this blessed companionship was dissolved by the death of Mrs. Henry.

Mr. Henry was before all else, a man of faith. He knew what he believed, and stood faithfully for it. He never sought

for the applause of others but he lived his convictions in such a faithful, consistent way as to naturally elicit the admiration of all who knew him. He was possessed of rare spiritual insight, and he knew and loved the Word of God. We have never once found him without a sound biblical reason for the faith that was in him. He has been a member of the session of the Republic in him. He has been a member of the session of the Republic the day of his death. For twenty years he has been the only remaining charter member of the session. During the years when his church was without a pastor, he was a wonderful help in keeping up the spiritual life of the congregation; he was a teacher of marked ability in the bible class; for many years he served as clerk of the session and everywhere and always, was faithful to every trust reposed in him. He was a faithful man of God, and although he had to leave us, his children and grandchildren filling many useful positions of service, remind us that "his works do follow him."

ACKNOWLEDGEMENTS

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

Rev. F. A. Jurkat \$2. Cedarville, O., Mrs. Mary Harrison, New Galilee, Pa. Mrs. F. D. Maratta, \$2. Beaver, Pa. M. J. Ervin, \$2. Maggie Tabing, Cutler, Ill. Hugh English, Philadelphia, Pa.

CHRISTIAN ENDEAVOR TOPICS

September 9, 1928

Topic: "How May Every one become Truly Educated"? Prov. 4: 1-13.

BIBLE READINGS

Monday—Study with the wise. Acts 7:22
 Tuesday—Listen to experience Prov. 3: 1-6.
 Wednesday—Sit at Jesus' Feet. Luke 10: 38-42
 Thursday—Never stop learning. Acts 18: 24-28
 Friday—Keep an open mind. Acts 17: 10-15.
 Saturday—Think noble thoughts. Phil. 4: 8.

COMMENT

To learn we must listen to the experience of others, build on foundations already laid (v.1).

The purpose of education is not to enable us to make money, but to make a life (v. 5).

Love of knowledge is good, but love of insight is better—to see the inner meaning of things, as Jesus did (v.6).

We go wrong because we are stupid. If we could see what our words and acts lead to, we should never speak or do many of them (v. 12).

PRACTICAL QUESTIONS

- 1 What have we learned since we left school?
- 2 What opportunities have we to learn more and more?
Why does college not always educate?

September 16, 1928

Topic: "The Service of Science to Human Life." Psalm 8: 1-9.

BIBLE READINGS

Monday—Service in Healing. John 5: 1-9.

Tuesday—Service in Industry. Ex. 36: 1-7.

Wednesday—Service in Art. 2 Cor. 4: 11-18.

Thursday—Science and Invention Gen. 4: 18-22

Friday—Science and Agriculture. Matt. 13: 1-9.

Saturday—Science leads to Christ. Matt. 2: 1-12.

COMMENT

Jesus never taught that the cultivation of the understanding would do much for us.

"The world by wisdom knew not God." says Paul. The soul needs cultivation.

Education does not stop when we leave school. We must continue to read and above all, to think.

Education is not merely knowledge or information. It is wisdom. A man may be an encyclopedia of facts and yet be uneducated, unable to control himself or live aright.

PRACTICAL QUESTIONS

1. How does science grip into your business?
- 2 What is science doing for the farmer?
- 3 What scientific discoveries do we use in our homes?

September 23, 1928

Topic: "Goals for our Society." Gal. 5: 22-26;6:10.

BIBLE READINGS

Monday—Better Devotions. Psalms 63: 1-8.
 Tuesday—Deeper Consecration. Rom. 12: 1-2.
 Wednesday—Larger Giving. 2 Cor. 9: 6-15.
 Thursday—More faithful Stewardship. Peter 4: 10-11.
 Friday—Earnest Soul Winning. Jude 23.
 Saturday—Wider Service. Acts 1: 8.

COMMENT

The Monthly Service Themes outline goals for each month, all worth following.

Set a goal for Bible reading for a month. None of us know our Bibles as we should.

Each committee should be able to tell some of its goals for the coming year. Successful societies are those that have definite goals, clear cut standards. Try the Standards Chart.

PRACTICAL QUESTIONS

- 1 What goals did you reach last year, and how?
- 2 How do goals help a society's work?
- 3 What goal does our society need most?

September 30, 1928

Topic: "How Missionary interest borders on knowledge." Acts 14: 19-28.--

(Missionary Meeting)

BIBLE READINGS

Monday—Learning to know Foreigners. Luke 4: 25-27
 Tuesday—Broadening Sympathies. Jonah 4: 1-11
 Wednesday—Knowledge of other lands. Acts 28: 1-10
 Thursday—Broadening Brotherhood. Gal. 3: 26-29
 Friday—Knowledge of Customs. Mark 7: 1-13
 Saturday—Broadening Vision. John 3: 16

COMMENT

There is no conflict between true science and Christianity. God has two books, nature and the Bible, teaching different lessons, using different methods.

Science is interested in digging out nature's secrets; then practical men apply the methods science discovers. Think what the discovery of the first wheel meant to man.

Harvey discovered the circulation of the blood. That revolutionized the practice of medicine and has saved millions of lives.

PRACTICAL QUESTIONS

1. What missionary book has interested you?
2. What do you know about Mohammedanism?
3. What missionary's life have you read?

Cedarville College, CEDARVILLE, OHIO.

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