



Rev. R. W. Chesnut

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EDITORIAL

The Minutes of Synod were mailed out on the 15th of July, and we hope each subscriber has received a copy. If not, let us know. Every member of the Church should have a copy and read and study it carefully. There are too many who do not know or even care to know what is done at Synod. The Minutes this year are exceedingly interesting. We give below a letter which we have just received from a lady in Sparta, Ill.

Rev. R. W. Chesnut. Dear sir: I am sending you \$1.00 for the good old Reformed Presbyterian Advocate, for which I look forward to each month. I do not know whether I am paying in advance or not, I have forgotten. I know I usually pay about the time of Synod. I still read the old ones of years ago that my father used to take when we were young. He had them made in a book each year. Wishing you health and success in publishing for many more years, I am yours respectfully, ———

This is a sample of old-time appreciation of our Church paper, and our work in its publication.

At the meeting of Synod a few weeks ago, all our ministers promised to send in an article during the year, and if they do the Advocate should be much better than it has been for years. Articles from Revs. Gregg and Parks have already been received. Now this is a step in the right direction, and the next step should be a strong effort to increase the subscriptions to the Advocate. It can easily be done with a little effort on the part of our people. Let us try.

OUR MARCHING ORDERS

Text: "Go ye, therefore, and make disciples of all nations . . . and Lo, I am with you always, even unto the end of the world."—Matt. 28: 19-20.

The great commission of Jesus still holds good if our Lord is the same yesterday, today, and forever—and He is. We hail Him King Eternal in our worship. If He is to be worshipped as Saviour and Lord of our souls, He must be acknowledged as Saviour and Lord in practical living; for Jesus must be "Lord of all" or not Lord at all. And to be "Lord of all" means that He controls, not only our lives, but He controls all we possess.

Just what do I mean by such an abrupt introduction? Just this:—At our meeting of General Synod in Duanesburg, N. Y. we had to face some embarrassing issues. But the most embarrassing of all was that which confronted the Foreign Mission Board. At this date, the Board faces a deficit of \$4500. We have not exceeded the limits of our budget of years past; that budget remains comparatively the same. The Board has endeavored to keep the budget within bounds of our income; and in years past, we have finished the year with victory.

But this year has given us cause to seriously ask the question: What will be the inevitable result of our work in India if we allow this deficit to accumulate year after year? In 1929 this deficit was \$1500; this year it has mounted to \$4500. Shall we allow this sad state of affairs to go on? Are we going to fall down when Jesus tells us to "GO"? Is the work in India to be lost—in which we have already invested much money, time and effort? Are we going to bring the cross of Christ to shame because we have not lived up to our obligations.

Dr. Taylor and his native workers are counting on us back in the homeland to give them—not only our moral and prayerful support—but our financial support as well. In God's Name we cannot be traitors to that trust. "England expects every man to do his duty." And our Church expects every member to do his and her duty. This is a sacred trust—as sacred as life itself—for it means that we are either willing to dethrone Christ or "crown Him Lord of all." He has entrusted our Church with having a part in the evangelization of India. He has made us responsible for the setting up of His Kingdom in India. He has made it possible—through us as a church—for Him to conquer India for His Kingdom.

The soul of India is crying: "Come over to India and help us." We are in need of Christ. We are living in spiritual darkness and superstition. We long for the message that Christ alone can bring. "Our souls longeth, yea, even faineth, for the living God."

Can we, as a church of the living God, close our ears to that cry? If we do—immediately we shall cease to be a church, for we have failed in our trust. If we hear the call and accept the challenge—there is no limit to our power and usefulness, for God has promised to honor all who honor Him. "I shall pour out my Spirit upon all flesh." Lo, I am with you always, even unto the end of the world."

Shall we accept this challenge of Christ? Is there enough red blood in the Reformed Presbyterian Church to rally to her standards and her mission program? Do we have enough members in our churches to so love Christ and follow in His steps that all they possess is dedicated to Him and His service? If we have consecrated our all to Him on the altar of service and all we have belongs to Him, then, here is your opportunity:

We must wipe out that deficit in our budget of \$4500. How many members of our churches will give \$25 or over—whatever your Lord would have you give as He has prospered you? For every one giving \$25 or over toward the wiping out of this deficit of our Foreign Mission Board, there will be an Honor Roll conducted in the Advocate each month. Each month will be totaled and each succeeding month added. And by your help and loyalty and the grace of God shed abroad in our hearts, we will see this deficit removed and our Lord honored.

Let us start immediately through our church treasurers to send in the \$25 checks—and the \$100 checks, too—to Rev. Robert Stewart, Treasurer of the Board, Sparta, Illinois. Let us meet next May as a Synod in Sparta, Illinois, with a song in our hearts. BECAUSE: we have made a good fight and won. We have kept faith with our missionaries. We have honored our Christ. And His promise shall become a reality in experience: "Lo, I am with you always."

GOD CALLS FOR PROPHETS

Text: "Also I heard the voice of the Lord, saying, whom shall I send and who will go for us? Then said I, here am I. send me."—Isaiah 6: 8.

These words describe the crisis which proved to be the great turning point in the life of Isaiah. Isaiah saw the Lord of Hosts. And the time of that wonderful vision was so significant that his mind was constantly saturated with it. It happened in the year that King Uzziah died. Isaiah had lived through twenty

years of King Uzziah's reign, and during the close of that reign darkness covered the people; and then came dense darkness, and the downfall of the king. For when he reigned in strength and power he sinned against the Lord his God. The sad story of his downfall is known to all ages.

Remember that the prophet had been a close and intimate friend to this leper monarch. Isaiah almost idolized King Uzziah. But the idol fell, and the dreams of the prophet were all shattered, and his hopes blighted. Then at that time Jerusalem was shaken by a tremendous earthquake, and the whole city was thrown into panic and terror. I suppose Isaiah thought to himself that this earthquake was a forerunner of God's judgments for the wickedness of the people. Left to himself, Isaiah would have collapsed under the terrible blow of losing his friend the king. But before he was called to look for the last time at the leper king, he was strengthened for the impending shock by a wondrous vision of the eternal Christ.

I have no doubt about that, for in the twelfth chapter of John's gospel our Lord refers to this vision of His servant, and says: "These things said Isais, when he saw his glory and spake of Him." It was a vision of the King on the throne, high and lifted up, and the glory of the King filled the temple. He had a vision of the eternal Christ, and round about the throne he saw a great multitude which no man could number. But that was not all. Above the throne, and above the multitude around the Lord's Christ Isaiah saw the flaming seraphims, the highest ministers of God, with the exception, perhaps, of the archangels. And as the prophet looked upon these servants of the most high, he noticed that each had six wings; with two, each one veiled his face; with two, each one veiled his feet; and with two, each one poised himself for service in the presence of the King. Four wings for worship; and two wings for service.

And Isaiah heard the cry of the seraphims as they hid their faces in the presence of the eternal Christ. Their very thought of service for Him was so filled with a sense of unworthiness that they veiled their feet in His presence. And they all cried saying: "HOLY, HOLY, HOLY is the Lord of Hosts. The

whole earth is filled with His glory." And in the inspiration and strength of that vision Isaiah was enabled to face tragic facts and unbearable circumstances with a heart of courage, and with a song of coming victory. No wonder he cried: "Woe is me for I am undone. How can I understand these things? They are too high for me. The very sight of the majesty of my Lord, the very vision of the high ministry that surrounds the eternal throne, come like a gigantic searchlight searching out my darkness, and making me quite confident that there is nothing in me that can take its place as part and parcel of that vision of Christ. I am a man of unclean lips, for mine eyes have seen the King, the Lord of Hosts."

That is how Isaiah felt. Undone, cut off, crushed. Just when he was cut off, he was tuned in. "Then flew one of the seraphims unto me, having a live coal in his hands, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, LO, this hath touched thy lips, and thy iniquity is taken away, and thy sin purged." The symbolism is divine. The soul of the prophet was to be lit with a fire from off God's altar, and the mouth of the prophet was to become the interpreter of God's thought and God's mind and God's plan and purpose. And then, as he listened, he heard the call for volunteers, "Whom shall I send, and who will go for us?" God called for human help in the days of Isaiah and He is calling for human help today. And Isaiah lifted up his soul and cried: "Here am I, send me."

Now this call of God to Isaiah reveals four things:

1. The vision of the worthlessness of self—"I am undone."
2. The vision of the world's need—"I dwell in the midst of a people of unclean lips."
3. The vision of Christ's sufficiency to supply that need—"Mine eyes have seen the King, the Lord of Hosts."
4. A vision of necessity of surrender for service—"Here am I, send me."

Now it would be disastrous and foolish to attempt to standardize the experience which creates any man a prophet. The call

of God to any individual is a matter between God and that individual. No two men are led identically along the same pathway into the service of the Kingdom. God prepares the prophet; then he makes the prophet; and then he gives that prophet his distinct field of service. There are no duplicates in the prophetic service of the Kingdom. We have heard of pioneers of evangelism and missionary workers as they have told us of their experience which led them to say, "Here am I, send me." It all sounded so simple; yet every story has been different. Each man and each woman traveled along his or her lonely pathway to the place of the heavenly call. No two stories were alike. No two souls came to that place through the same gate.

It is impossible to standardize the call of God. There is in every case a similarity of passion and thirst for souls; a vision of the worthlessness of self, of the world's need, of Christ's sufficiency to supply that need, and the surrender of self to the heavenly vision. But every case is different.

What was it that turned the young medical student Dr. Barnardo, at the London Hospital, into the father of the largest fatherless family in the world? What was it that thrust him out into the world in order to build an orphanage that never shuts its doors, day or night, against the homeless boy of the city streets? What was it that turned William Booth, the young Methodist minister, into the founder of the Salvation Army? What was it that sent William Carey, the cobbler, to turn the eyes of India toward the Christ? What was it that sent Moffat and Livingstone to Africa to proclaim the unsearchable riches of the gospel? You see the call differs in every case. You have only to read the biographies of these men to see that there are thousands of ways to the heart and center of the will of God.

But underlying the variety in every case there are these four things: The worthlessness of self; the world's need; the sufficiency of Christ to supply that need; and the surrender of self to God for service. God gave Isaiah a vision of himself until he cried: "Woe is me for I am undone." Then He gave him a vision of the world's need. Then He showed him the world's Christ. And then, by the ministry of the seraphim, he was

enabled to surrender himself for service. Where there is no vision the people will perish; and where there is no obedience to the vision the prophet will perish. We have, as a denomination, received the vision in our mission fields; we know that people are Christless within the boundaries of these fields. The vision has come. We have risen to the call; we have been obedient in the past. Shall we fail now? Where there is obedience to the vision there you will find the fullness of God's glory. Sin and self-pride drags Uzziah from his throne and sends him to the leper house and the nation is driven into darkness and despair. But Christ Jesus is on the throne in glory. He is always on the throne; even when He is nailed to the cross, He is on the throne. And no matter what may come or go regarding your individual responsibility or mine, Jesus remains on the throne. But we are trustees of the Great Commission and if the world is ever to be brought to the feet of Christ, it must be done through the Holy Spirit of God working in and through human hands and hearts.

The dying thief realized that Jesus was still on the throne even when he was hanging on the cross and said: "Lord, remember me when thou comest into thy Kingdom." The task of the man or woman of God is not to lament the cause of a dethroned Christ, but to speak and act in the power and authority of an enthroned Christ. The failure of our missionary program today is not because of a defeated Christ. That cause is rather a deluded and depraved world. The mists and fogs have gathered between us and the eternal throne, and blinded our souls to the vision of the enthroned and eternal Christ. And your business and mine, as disciples of the Master, is to call the world back to obedience to Him. "All authority is given unto me. Go ye, therefore, and make disciples of all nations." There is no use in arguing with a man or woman called of God as to whether he or she has received the call from God. A call from God to any soul is the most wonderful thing under heaven. It has to do with an invisible altar; with the tongs in the hand of the seraphim; a live coal; and a blistered mouth; and sanctified lips.

But there is another thing I want you to notice. The call came to Isaiah after the humbling and the cleansing. It did not create these things; the call followed them. Isaiah did not say: "God called me to a great work, and I felt unworthy and so I went into His presence and asked Him to cleanse me and to give me power to do the work to which He called me." The call followed these things. And until these things have happened none of us are called to service. The man who had been put right; the man who had been broken and made again; that man was laid hold of by God and made a prophet. If we reject the first part of the vision, we will lose the second part of it. If we refuse the submission, heaven will refuse the great commission. It is not the frame of the picture we have to be troubled about; it is the picture itself. Many today have no time to dust the picture: they are using all their time attending to the frame. We are not living in the Old Dispensation; we are living in the New. It is the Holy Spirit of God—not the seraphim—Who is our instructor. And the enthroned Christ speaks to us through that poor soul living in darkness without life and without hope saying: "Come over and help us." It is these people who feel that they belong to nobody, for whom we are responsible.

How shall you and I decide the call of God as it comes to us? If the spirit of your heart and mine is acceptable unto God: if we have been purified by the burning coals from off the altar: then with open eyes and prayerful hearts let us look for the fields of service. Right now God is calling: "Whom shall I send and who will go for us?" For God's sake and your own open the eardrums of your souls, hear the call, then accept its challenge: "Here am I, send me." Hearing that call you will be eager to do something for Christ. But first be sure of your vision. I would have you count the cost—not with a view to giving up your service—but with a view to lasting service. I want your motive to be deep enough to see the need. I want your passion to come from some high and holy place. If you have heard the call, face the question right out before the throne and give God an intelligent answer. It is one thing to say: "Here am I, send me;" it is quite another thing to stand the stress and the strain after you are sent.

To those of you dear people of God who are blessed with more of the world's goods than you can use for your own comfort and enjoyment, I ask you in all earnestness, is your passion for your Lord deep enough to cause you to hand your pocket-book over to your Lord and say: "All I have is thine; take it." Is your passion sufficiently linked to the throne for you to do that? Will your passion stand the rebuffs and effrontery of hardship and inconvenience to self to make you surrender all you have to your Lord? Because any man saying: "Here am I, send me and all I possess" may be signing his own death warrant. Isaiah said: "Here am I" and God accepted him, and God sent him. Once you come into vital contact with the throne, all these things will be revealed unto you. Never hurry away from the throne, for it is there that you will discover the great things of life.

My friend, you see the need in our mission fields. Will you not say: "Here am I, send me." And if you can't go yourself, help to send the gospel through someone else. If you start to go one mile, then go the second. God will help you to go all the way. You will not be alone. He has promised never to leave us or forsake us. Today God is calling for volunteers in His Kingdom. Just as you read this line say: "Here am I, send me." That is all we can do. We can say no more, we dare say no less. May the Holy Spirit capture our hearts for worlds to conquer in the Name of Him who is the Lord of Hosts and King eternal for His crown and covenant.

A. E. GREGG.

A NEW BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least \$5.00 per week to any pastor who

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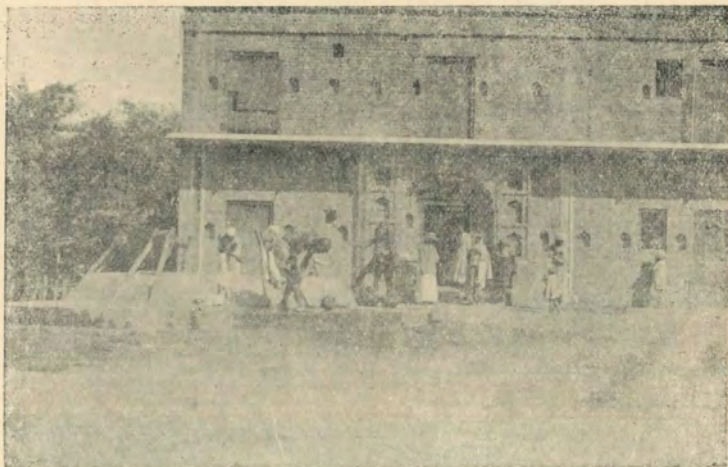
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CEDARVILLE COLLEGE COMMENCEMENT

The Thirty-fourth Annual Commencement Exercises of Cedarville College, Cedarville, Ohio, were held June 1-6.

The baccalaureate sermon was preached June 1 by President McChesney.

Senior Class play, "Smilin' Through," was given, June 2, under the direction of Anne Collins Smith.

Faculty reception in honor of the graduating class was held in the Alford Memorial, June 3.

Cedar Day, under the direction of Mrs. R. M. Borst, was given on the campus, June 4. On the same day Wilberforce University and Cedarville College crossed bats on the Cedarville diamond. The same evening the annual Musical Recital was given under the direction of Miss Berkley, head of the Department of Music.

Thursday, June 5, the annual meeting of the Board of Trustees was held in the college office. The plan of President McChesney to launch a campaign to secure a Building and Endowment Fund of \$750,000 by June, 1934, the fortieth anniversary of Cedarville College was unanimously adopted. Cedarville College now has \$243,000 endowment. It is the plan to raise \$300,000 of the \$750,000 as soon as possible. The next \$150,000 to be raised is to be put into a combined administration hall and chapel. The next \$200,000 is to be added to the endowment. The

final \$100,000 is to be put into a dormitory for girls. \$8000 were added to the endowment during the past year.

Friday, June 6, a class numbering thirty-eight was graduated. Twenty-three received the degree of A. B.; three, the degree of B. S. in Ed.; eleven, the two-year Elementary diploma for teachers, and one the diploma in piano.

The honorary degree of Doctor of Divinity was conferred upon Revs. A. E. Gregg, Pittsburgh, Pa.; Gayin S. Reilly, Bradford, Ohio; R. A. Jamieson, Cedarville, Ohio, and Herman T. Reinecke, New York City.

At 1 P. M. of the same day the Alumni banquet was held in the Alford Memorial. Over one hundred gathered at the table. The Building and Endowment campaign of the college was unanimously adopted.

CHRISTIAN ENDEAVOR TOPICS

August 10, 1930

Topic—"How to become truly popular." Phil. 4:6-8; 1 Pet. 3:8-11.

COMMENTS AND SUGGESTIONS

Personality, or "it," can be acquired. If we honestly seek to be cheerful and helpful, people will like us.

What makes a politician popular? He is ready to promise almost anything. He finds jobs for his friends. He does small favors. He never gets cross with people.

The cleverest boy in school was the least popular. He could run fast and play hard, but somehow he was irritable and snapped at others. He could have been a real leader, but for the fact that he was self-centered.

One is popular with the people one is helping. Jesus is a fine example. See how the multitude crowded Him. True, they were looking only for the loaves and fishes, still they came.

PRACTICAL QUESTIONS

1. Why try to be popular?
2. What are some of the traits of popular people?
3. What are the duties of popular people?

August 17, 1930

Topic—"When Jesus traveled: What He saw and Did." Luke 8:22-28.

COMMENTS AND SUGGESTIONS

Matt. 5. The Sermon on the Mount. What would we not give to have heard it? In it Jesus rectifies erroneous beliefs and sets forth the truth to be followed and lived.

All Jesus' acts were deeds of kindness. That is the real Christ-life. Even when He raised from the dead the daughter of Jairus (Luke 8:49-56) He was acting in kindness. We can grow in this divine art.

Had we traveled with Jesus we should have learned how to pray! (Matt. 6:9.) What prayer habits have we? Why are our prayers often so futile?

Traveling with Jesus we should have seen one day a multitude of people praising Him, and within a week crucifying Him (Matt. 21). People are fickle. The heathens used to smash their gods if their prayers were not answered.

PRACTICAL QUESTIONS

1. Where were His travels?
2. What did He do?
3. How can we travel with Him?

August 24, 1930

Topic—"Is education worth what it costs?"

COMMENTS AND SUGGESTIONS

What an education is worth depends on what use we make of it. If it develops the intellect and makes us clever scoundrels, it is not worth while.

It is pitiful to see parents skimp in order to put their children through college, and then see the children forget and neglect their parents. There is something wrong with that kind of education.

What has my education cost my father in actual sacrifice? He has denied himself even comforts, not to mention the things he wanted to do and could not do for lack of money which was spent on me. Education comes high when others pay.

A mother will count any sacrifice worth while if she sees her children rise in the world through the education she has given them. That is the nature of motherhood. Surely the children should respond by caring for her happiness.

PRACTICAL QUESTIONS

1. What does it cost to get an education?
2. What is education?
3. Is it worth making a sacrifice to obtain?

August 31, 1930

Topic—"Why are industrial missions worth while?" 1 Cor. 9:19-23.

COMMENTS AND SUGGESTIONS

Everywhere in the world there is some sort of industry, but in backward lands it is primitive. To raise any people we must improve their material conditions.

Industrial missions show the natives that there is nothing mean or humiliating in work. To glorify work is to give a new meaning to life.

By setting up industries missionaries help people to be self-supporting. This alone makes for a higher character, and gives a man a new estimate of himself.

Industrial missions are often the first step on the highroad to civilization. They take native industries and improve them, using European methods. Very soon people begin to want more and better goods.

PRACTICAL QUESTIONS

1. What is an industrial mission?
2. What good has come from them?
3. Why does Christianity and labor work so well together?

September 7, 1930

Topic—"Our crusade plans." Ex. 33:12-15. (Consecration Meeting.)

COMMENTS AND SUGGESTIONS

In our planning how often we forget prayer! We go ahead without consulting God, and then we wonder why our efforts fail.

Work of God must be in accord with spiritual law, just as work with matter must be in accord with natural law. And the first spiritual law is that of prayer.

Plan for evangelism. Start a class to study methods. Organize a win-one campaign. Read in the meeting short extracts with evangelistic emphasis. Have prayer lists and pray for definite individuals.

Plan for better citizenship. Hold a citizenship meeting, and have as speakers some persons well versed in the subject. Study the city government. Plan meetings on law enforcement. Start a new-voters' class.

PRACTICAL QUESTIONS

1. Can we improve on our present plans?
2. What is the value of plans?
3. Are we satisfied with our present plans?

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For further information write to

President W. R. McChesney.

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