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APRIL 1943

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CHRIST'S CROWN AND COVENANT

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ONLY A CHILD
REUNION IN HEAVEN

Published Monthly By

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THE REFORMED PRESBYTERIAN ADVOCATE

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

Published each month by the General Synod

VOL. LXXVII

APRIL

No. 4

MEETING OF GENERAL SYNOD

The General Synod of the Reformed Presbyterian Church in North America will meet in the Reformed Presbyterian Church of Fairview, in Beaver County, Pennsylvania, on the third Thursday of May, 1943, at 8 P. M., E. W. T. (May 20), and will be opened with a sermon by Dr. John C. Taylor, the retiring Moderator; Dr. R. W. Chesnut, to be his alternate.

ROBERT W. STEWART, Stated Clerk.

AMONG THE CHURCHES

LOS ANGELES

The work in our Los Angeles Mission is going on as usual. As it is some time since we have written to the Advocate, perhaps some of you wonder if we are doing much; but the fact is, I am kept so busy with the work there doesn't seem to be much time left for writing about it.

Our Bible School enrollment is now between 90 and 100, but it is constantly changing, as people are constantly moving.

We have four good teachers from the Bible Institute helping us this year—three ladies and one gentleman. The latter is also preaching for us.

These teachers are all good to help with the services Sabbath mornings, but are kept so busy in the Institute that they do not have time to help during the week with visiting or mid-week meetings.

The first Sabbath of March we held a church service for the children right after the Bible School hour, which consisted of singing, Bible reading, a season of prayer—in which a number of children took part—Bible questions, an object lesson and a Bible story. We hope to hold these once a month now for a while. A few of our Juniors are staying for the preaching service each Sabbath. We still try to have a missionary speak to the school once a month.

In January we had Mr. Max Zimmerman, a Christian worker in the hospitals and jails, and also among our service boys who spend week ends in Los Angeles.

In February we had Mr. James Hayden, one of the secretaries of the Navigators, who hold Bible classes and do Christian work among our boys on the ships, and give Bibles and Testaments to them.

Last Sabbath Mrs. Harry Owen from China Inland Mission was with us and told of her work in China. We have a number of Chinese children in our school. They were much interested in her talk and seeing the things she brought from China, and of course she felt a special interest in them.

On the evening of Dec. 30, 1942, when we gave the New Year's treat to the school, Mr. Ralph Blakeman, an immigrant worker, showed pictures and told of his work among the immigrants in California. He closed his talk by inviting all the children and young people, who would like to take Christ as their Saviour, to come up on the platform. Our hearts were made very happy when over fifteen—mostly Juniors—went forward. Most of these came from non-Christian homes. Please pray earnestly for them. At the close of the meeting a small present, and a box of nuts were given to each member of the school. I have a meeting for the Juniors each Thursday afternoon just after the public schools close. They are attending very nicely and are quite interested in Bible memory work. I give them ribbons and trophies for all the memory work they say in the Bible School Sabbath mornings.

We have a Service Roll hanging on the wall of our church, with fifty names of boys and men in the service of our country. These are remembered in prayer in all our meetings along with all our boys and men in service.

Last April we had to part with our Japanese family who had been with us about seven years. The three children seldom missed a Sabbath unless they were sick. They are now at Heart Mt., Wyoming. We hear from them quite frequently.

They are attending Bible School and church there, and doing Bible memory work.

Through the kindness of our Board of Church Extension, we were enabled to have the outside of our church building painted last summer. They very kindly gave us the money to pay for the painting, which has made a great improvement in the appearance of our church, and we are very grateful to them for this kindness.

I am very sorry to report that Mr. E. J. Pollock, one of our good members and President of our Board of Trustees, is quite ill. We are praying earnestly that the Lord may be pleased to spare him to us, and soon restore him to health and strength; we feel we need him so much.

Yours in Christ's service,

MARTHA J. RAMSEY.

FIFTH CHURCH, PHILADELPHIA

On the 4th of March a very delightful evening was spent. The occasion was a combined supper of the Men's Bible class and the Ladies' Aid society. It was pronounced a success, both the supper and the entertainment.

On the 17th of March a Christian flag was presented to the church in memory of Mrs. Troland by her class, and at the same time the young people of the church presented an American flag in honor of the boys of the church serving in the armed forces.

The Woman's Missionary society held their monthly meeting in the church on March 22nd. Mrs. O'Toole was in charge of the devotions. She used as her message "Recruiting," emphasis being on the importance of recruiting for the Lord Jesus Christ. The president also spoke on judging by appearance.

The sum of \$30.00 was divided evenly between the Kentucky Mission and the China Inland Mission.

MRS. ELLEN MOELLER.

DARLINGTON, PA.

A brief congregational meeting was held after the benediction on Feb. 21. The congregational chairman, Mr. J. Lawrence Hanby, presided and invited Rev. Ward to remain for the meeting. After a few remarks of a general nature, Mr. Hanby presented the Ward family with a purse, with the good wishes of the congregation. Everyone greatly enjoyed Rev. Ward's surprised countenance.

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Send all matters intended for publication to the Editor.

The first wedding ever to be held in the Darlington Brick Church was solemnized the afternoon of March 6, when a brother of Mrs. Ward's was united in marriage to a college classmate.

The Trustees hope to be able to raise enough money in the very near future to pay off half of the remainder of the debt on the parsonage.

April 6, Rev. Ward and Wayne Duncan attended the Spring meeting of the Pittsburgh Presbytery held in the R. P. Church, Pittsburgh, Pa. The Fairview delegate, Mr. Wayne Grahtm, accompanied them. We are sorry that Pittsburgh and Fairview are without pastors, and trust that a Shepherd will soon be provided for each church.

Word has just arrived of the death of Mr. Charles Young of New Castle, Pa. With his passing two brothers and a sister have gone Home in the past eight months. Mr. Floyd Young died in August 1942; his sister, Miss Amy Young, in December 1942, and now Charles Young has joined them in April. Once again we are led to note the uncertainty of life, especially in this case, where the Death Angel came suddenly.

The April Missionary meeting was held in the Brick Church. At noon members and friends partook of a fine dinner. Mrs. Iva Graham, the president, presided at the meeting.

The devotional leader was Mrs. Eva D. Nagel, who selected for her subject, "Pressing Forward." The Scripture selection was taken from Philippians 3: 7-21. You will find her paper on the subject in the May Advocate. Psalm 84: 7-11 closed the devotionals.

Mrs. Sylvia Rhoades recorded the minutes in the absence of Mrs. Mollie Schmolly, the secretary.

Mrs. Alice Watterson announced an offering of \$22.00.

Mrs. Elsie Haggerty contributed a paper on the "Attitudes of Churches." Mrs. Maud Watterson favored with special piano music. Prayer was offered by Mrs. Florence Davis.

LOIS E. DUNCAN.

HOUSTON, KENTUCKY

Houston, Kentucky, April 1, 1943.

Dear Friends:

The school here at Houston has come to a close and I am sure the teachers are glad to have a rest. School closed the 24th of March. For a while the attendance dropped for one reason or another; particularly, folks were moving out to make money in war work centers. In a way, the children going to cities may have some advantages they could not get here and we are glad of that. For a while it looked as though the whole school might have to close. However, we stretched our influence in wider spheres, "went into the highways and hedges," so to speak, and brought in some little waifs from "over the hills and far away." There were three children from one family and one from another. It has been an interesting and inspiring study to see them develop in just these two and one-half months they have lived in the dormitory.

Here I want to pay tribute to the teachers and matrons who have shown such patience and kindness to these children. First of all, there was the cleaning them up and teaching them to keep their bodies and clothing clean; then the hours of teaching in the school room and the evening study periods; teaching them courtesy and most of all the lessons taught from the greatest book of all our Bible. I must not forget to say at times the necessary discipline was also administered. Have you ever stood over a rose and watched it unfold its beautiful petals? So it has seemed to me, as from day to day these children

drank in the sunshine of kindness and then how they responded; at first, there was the expected shyness, or inferiority complex to overcome; then, bit by bit, they opened up; one gained their confidence and then they were keen to learn new lessons. It was rather an experiment to see what the children and parents of the better homes would think, but I am glad to say they all helped and as far as I know, there haven't been any objections. And it is beautiful to see these children living together as a family in the dormitory.

Some 35 years ago I organized a "Sunbeam Sewing Circle" in Cincinnati. We used to go to one of the hospitals and sew for the hospital; there were other acts of kindness; in fact, our aim was to "scatter sunshine into dark places." I told my Sabbath School girls about this society and asked them if they would like to be "Sunbeams." The result was they were eager to do so, and we have been visiting shut-ins and singing for them. And we have been sewing clothing for these poor children.

Dr. Taylor is kept very busy. His medical practice has increased rapidly and he is on some call of mercy any hour of the day or night. Besides the medical and pastoral work there have been many other jobs; the hillside by the church has given way from the incessant rains, and drains had to be made; the bridge that had been almost washed away last summer had to be raised and reinforced; fruit trees needed pruning. We are wondering what will be done about the farm this year. Nearly all the men and boys are away in Uncle Sam's service or in some war work, so the smaller boys and women and girls will have to take care of all the farm work; it will be quite a problem.

Some of you will remember Rev. and Mrs. Waide, who were our co-workers during our first years in India. In recent years they, too, have been doing Home Mission work under the Presbyterian Home Mission Board. The 24th of January the church they have been serving in Radisson, Wisconsin, was burned and Mrs. Waide died of a heart attack. I recall the years we worked together in India; she was a conscientious and faithful worker; our hearts go out in sympathy to Mr. Waide and the Radisson Church in their great loss.

We ask you to pray for our work here in Houston and for the work in our Foreign Mission field.

ELIZABETH S. TAYLOR.

COULTERVILLE, ILLINOIS

Mr. William McAllister Fullerton, one of our highly respected and well beloved citizens, was called by the angel of death at his home near Coulterville on Wednesday evening, Feb. 17, 1943, at 4:55 o'clock. Chronic illness and heart disease were the cause of his death. He was born east of Coulterville on the farm Feb. 1, 1870, and at the time of his departure he was 73 years and 16 days old.

His boyhood days were spent near Swanwick, and he lived near Sparta and in Kansas, also near Marissa for a number of years, at each place on a farm. In 1903 he located west of Coulterville and for 39 years he had resided there.

Mr. Fullerton was an energetic and industrious man. He was always busy doing well the task that fell his lot. He was a successful and prosperous farmer, a good neighbor and kind friend. Because of his genial spirit he had a wide circle of acquaintances. He had lived a very useful life, and his influence has meant much to his family, his church and the community. He was a lifelong member of the Reformed Presbyterian denomination. In our church here he served as Bible School superintendent, also as teacher. He was the senior member of the session, having served 37 years, and was clerk of the session all those years. He was always efficient and helpful in his work. He attended Synod many times through the years, and delighted in the service of the Lord. He will be missed by all who knew him. He also served as member of the Board of Education in the Coulterville schools many years ago.

He was a son of Wilson C. and Jane Ross Fullerton, being one of a family of 11 children. In the year 1899 he was united in marriage at Sparta, to Margaret McIntyre. To this union were born three sons. Mrs. Fullerton had poor health for many years and died in 1934. Many have spoken of the brave spirit of Mr. Fullerton, how from childhood he raised three fine boys.

Those who mourn the passing of this good father and kind friend, are his three sons, Lester, a mail carrier of Coulterville; Willard, doctor in Chicago, and Howard, First Lieutenant in the United States Army at Camp Crowder, Mo.; also eight grandchildren, and the following brothers and sisters: John C. of Sparta, Ill.; Alex. of Marissa; Edward of Columbus Junction, Iowa; Mrs. Mary Bennett, Mrs. Mattie Bennett, Mrs. Edith Oyler of Topeka, Kansas; Mrs. Jennie Johnson of Eskridge, Kansas; Mrs. Ethel Mulholland of Coulterville.

A brother, Thomas, and one sister, Mrs. Robert Copeland, preceded him in death. Besides these, there are many relatives and friends. These families have the sympathy of all their friends.

Funeral services were held in R. P. church at Coulterville, Friday, Feb. 19, at 2 p. m., conducted by Rev. Paul Duncan, his pastor, assisted by Rev. Robert W. Stewart. Burial was made in the Coulterville cemetery.

Resolutions

Whereas, God in His all-wise Providence, has called from us our good friend and co-worker, Mr. William Fullerton, we, the members of the session of the Reformed Presbyterian Church of Coulterville, Ill., wish to pay loving tribute of respect to his memory, by making the following resolutions:

First — That in this, our great loss, we bow in humble submission to the will of our God who doeth all things well.

Second — That we bear testimony to the faithfulness and loyalty of Mr. Fullerton, as clerk of our session for 37 years, whose kindly counsel and advice we shall miss as we meet together.

Third — That, in their bereavement, we commend the sons and their loved ones to the Heavenly Father, the source of all comfort, who said, "I will never leave thee nor forsake thee."

Fourth — That a copy of these resolutions be placed in the minutes of the session, a copy be sent to each of the children, and a copy be sent to the Reformed Presbyterian Advocate.

Paul Warren Duncan, Moderator.

Father

A rock of strength to lean upon,

In time of joy or stress.

An understanding, loyal soul,

A heart of tenderness.

A mind all wisdom, knowing how

Justice and love to blend;

A teacher, loving, patient, kind,

My father and my friend.

A HISTORICAL SKETCH

CHAPTER III

OUR EDUCATIONAL INSTITUTIONS

No sooner had the Reformed Presbyterian Church been established, than its founders saw the necessity of having a well educated ministry, and to this end, decided to organize a Theological Seminary. They saw the need of:

First, a pious ministry, to minister in holy things. No man can be lawfully admitted to membership in the Christian Church, much less to hold office in it, while evidently devoid of practical Godliness.

Second, good sense is the second qualification for the ministry. This qualification has too often been overlooked. A man without good sense, will never be able to see his own faults, or sympathize with others in their faults; nor, be able to lead the erring to a righteous life or rule in the affairs of the church.

Third, a good theological education is necessary to equip one for the Gospel ministry, but this must be sanctified by piety and good sense. The long experiences of the churches proves that such a ministry can not be obtained without a regular system of instruction in theology. Therefore, to provide such a succession of able men for the Gospel ministry, the Reformed Presbyterian Church in North America established a Theological Seminary, with the following constitution:

Article I

Sect. 1. The Theological Seminary shall be under the direction of the highest Judicatory of the Reformed Presbyterian Church in the United States of North America: and to that Judicatory it shall alone appertain to alter or amend this Constitution; to appoint all the officers employed in the establishment; to determine the place in which the Seminary shall be established or continued; to fix the Salary of the Professor or Professors; and to decide upon the manner in which, in other cases, its funds shall be applied.

2. No candidate shall be licensed to preach the gospel, by any of the Judicatories of the Reformed Presbyterian Church after the organization of this Seminary, unless he produce a regular certificate of his having attended with approbation to the course of instruction prescribed for the last two years, or exhibit such testimonials as shall in the estimation of the court prove equivalent.

3. All officers belonging to this institution, whether ap-

pointed for a definite or indefinite term, shall have a right to perform the duties of office until they are superseded by the appointment of others; and no alteration of this constitution shall take place, during that Session of Judicatory in which such alteration is first proposed.

Article II

Sect. 1. An ordained minister of competent abilities shall be appointed Professor of Theology; and it shall be his duty to see the plan of instruction carried into execution; he shall himself personally execute the plan of instruction for the last two sessions; and he shall have power, at his own discretion, while unassisted, and with the consent of such other professor, or professors, as may be appointed to aid him in the instruction of students, (in which case they shall constitute a faculty,) to admit students into the Seminary, and to admonish or suspend for misdemeanour, subject nevertheless to the ultimate decision of the board of superintendents.

2. There shall be appointed at every stated meeting of the competent Judicatory, from among the ministers of the church, three superintendents, whose duty it shall be to meet annually, on the first Wednesday of May, and in conjunction with the professor of theology, examine both students and applicants, assigning to them their places in the first, second, or third classes, according to the proficiency they may have made in the proper literature of the institution; hear public discourses from the students; grant certificates to those who may have completed their studies; and legislate, consistently with the constitution, on every thing respecting the Seminary.

3. There shall be appointed from among the officers of the church, a Treasurer, who shall have charge of all the funds of the institution, and shall exhibit a regular statement to the Superior Judicatory on each stated meeting. He shall continue in office during the pleasure of the court, and shall answer the draughts made upon him by the secretary of the board of superintendents.

Article III

Sect. 1. No student shall be admitted into the Seminary unless he have previously graduated in some college or university; but the Supreme Judicatory may direct the superintendents to admit such applicants as, upon examination, are found to possess literary qualifications equivalent to those which usually entitle a student of college to the first degree in the arts.

2. The students shall pay strict attention to the directions of the professor of theology, or faculty: they shall pursue the

course of reading, and of moral conduct marked out for them: they shall behave with respectful demeanor towards all the constituted authorities of the Seminary; and shall, upon their admission, subscribe this constitution.

3. Each student shall pay annually into the hands of the professor of theology, for the general fund, the sum of twenty-five dollars: and the superintendents may grant, either as a loan or as a gift, this sum, and with the permission of the Judiciary, any other necessary sum, to those whose resources are inadequate to their expenditure during the sessions of the seminary.

Article IV

Sect. 1. The course of instruction shall occupy four successive annual sessions, and each session shall be of six months continuance; from the first of November to the first of May. The whole course shall be divided into three several parts, appropriated to three distinct classes, the first, the second, and the third, into any one of which, students duly qualified may be admitted.

2. The first shall be called the Class of Biblical Literature, and in it shall the student, during the first session, attend, in order that he may be qualified for understanding the sacred text.

The students in this class shall be instructed in the languages of both the Old and the New Testaments, and in the cognate dialects, reading such portions of the Greek Classics as shall be prescribed for them: They shall attend, twice in each week. Lectures on History. And it shall be the duty of the professor to condense into fifty-two lectures, the outlines of history, sacred and profane, from the beginning of the world until the (then) present time; following the line of prophecy, and connecting civil with ecclesiastical history, referring the students to the proper authorities, and directing them to consult the other explanatory historians.

3. The second shall be called the Class of Pulpit Eloquence, and in it shall the student, during the second session attend, in order to qualify him for expounding in a persuasive manner the oracles of God. It shall be the duty of the professor to deliver to this class a course of lectures on Metaphysics, (including the science of the human mind and Christian experience,) on logic, on ethics, (including political morality,) and on elocution, and the method of sermonizing, giving a corresponding direction to their reading.

4. The third shall be called the Class of Systematic and Po-

lemical Theology, and in it shall the student during the third and fourth sessions, attend in order to establish him in the analogy of faith, and enable him to resist gainsayers. It shall be the duty of the professor to deliver to this class a series of lectures on Divinity, pursuing the plan laid down in the declaratory part of "Reformation Principles exhibited," (The Testimony of the Church) and directing the students to peruse and compare the Confessions of the Reformed Churches, together with the most approved Systems of Theology. The whole course must not exceed the number of one hundred and four lectures.

5. All the students throughout the several classes shall be directed, occasionally, to attend to reading Hebrew and other oriental languages; they shall also pay attention to sacred criticism, compose dissertations, and deliver discourses, as the professor of theology shall see meet to direct them; and they shall deliver discourses in public, at the annual examination, before the board of superintendents.

6. Those students who shall have with approbation completed their studies, shall be duly certified; they shall be delivered up for trials to the Presbyteries, and disposed of to these courts at the will of the Superior Judicatory, or at the discretion of the superintendents until such Judicatory meets; provided, however, that no such candidate shall be ordained to a pastoral charge, previous to the first meeting of the Superior Judicatory after he shall have completed his course at the Seminary. Students not in the communion of this church, shall upon receiving their certificates be at their own disposal.

CEDARVILLE THEOLOGICAL SEMINARY

The Theological Seminary of the Reformed Presbyterian Church (General Synod) of North America is one of the oldest institutions for the professional training of young men for the gospel ministry in the United States.

At a meeting of the Reformed Presbytery of North America, held in John Thompson's home, Conococheague, in October, 1807, a committee, consisting of the Reverends Gibson, Wylie, and McLeod, was appointed to inquire into the necessity for establishing a theological seminary and, if such necessity existed, to outline a plan for the inspection of the Presbytery. On the following day the committee reported the need of such an institution and presented an outline of the plan. The Presbytery considered the articles of the constitution and, with some amendments, adopted them.

The seminary was to be located in Philadelphia. The Rev.

Samuel B. Wylie, of Philadelphia, was unanimously elected Professor of Theology, and Revs. Gibson, Black, and McLeod, superintendents for the first year of its organization. The superintendents met with the Professor of Theology in Philadelphia in May, 1809, to organize the Seminary and make all necessary arrangements. No students had presented themselves. A committee, appointed for this purpose, reported that the amended draft of the constitution had not been published, and that they had not made an appeal to the church in general for pecuniary aid. The suggestion was made that the Seminary be removed from Philadelphia to Walkill, but opposition of Mr. Wylie was so decided that it was thought best to continue its seat in Philadelphia. The Board of Superintendents was instructed to meet with the professor in Philadelphia, in 1810, and to exert themselves in behalf of the institution. Mr. Gibson having declined to serve as superintendent, Rev. Gilbert McMaster was appointed in his stead, and the Seminary was organized May 25, 1810.

Rev. S. B. Wylie, D. D., was its first, and for many years, its only professor. The number of students was comparatively large, but the Seminary was not sustained by the Church with the interest which should have been manifested. It was therefore suspended from 1817 until 1823, but its usefulness being generally acknowledged, it was revived in 1823, and its former professor was reappointed to take charge of it. The controversies that agitated the Church and finally resulted in the division of 1833, affected the Seminary so injuriously that it was again suspended in 1827. From 1817 until 1823, and again from 1827 until 1844, the training of theological students was under the care of the several presbyteries. Dr. S. B. Wylie trained more than any other minister. Dr. Black instructed many in the West, and Dr. James R. Wilson several in the East. Others studied under the direction of their pastors. In 1844 the Seminary was reorganized with Dr. S. B. Wylie as Professor of Theology, and Dr. Samuel W. Crawford as Adjunct Professor. The course of instruction was to occupy four successive annual sessions, each session to be of four months' duration, from the first of December to the first of April.

For a number of years Dr. S. B. Wylie was also assisted by his son, the Rev. Theodorus W. J. Wylie, as Junior Professor.

In 1850, a second theological seminary was organized at Xenia, Ohio, with Dr. Gilbert McMaster as Professor of Theology, and the Rev. Hugh McMillan as Assistant Professor.

When the Wylies, father and son, resigned from the Eastern

Seminary in 1851, it was removed to New York City, and Dr. John N. McLeod was elected Professor of Theology.

In 1854, General Synod decided to unite the Eastern and Western Seminaries and locate the institution at Philadelphia. The Rev. John N. McLeod, D. D., was elected Professor of Systematic and Practical Theology, and Rev. T. W. J. Wylie was chosen Professor of Biblical Literature.

In 1863, the Rev. David Steele, D. D., was elected Professor of Hebrew, Greek and Practical Theology. In 1868, Doctor Wylie with his Presbytery, seceded from the General Synod of the Reformed Presbyterian Church, and his chair was declared vacant. The Rev. David Steele, D. D., was elected Professor of Biblical Literature in 1869, and upon the death of Doctor McLeod in 1874, was chosen Professor of Theology. The chair of Biblical Literature was filled temporarily by Rev. A. Thompson, Rev. W. J. McDowell and Rev. Matthew Gailey; and in 1876 he Rev. Matthew Gailey was elected to the vacancy.

In 1890, the Rev. James Y. Boice, D. D., was elected Professor of Homiletics, Church History and Pastoral Theology. Upon the death of the Rev. Matthew Gailey in 1902, the Rev. James Steele took up the work of his chair, and in 1903 was formally elected Professor of Hebrew and Church History.

In 1906, Dr. David Steele died, and the Rev. James Steele resigned. The Rev. W. J. Smiley was in that year elected Professor of Hebrew and Church History, while Dr. Boice taught Theology, Homiletics and Greek until the removal of the Seminary from Philadelphia in 1913, when he retired from the active work of the professorship and was elected Professor Emeritus, retaining this honor until his death in 1916.

In 1913, the Seminary was removed to Cedarville, Ohio, to be operated in connection with Cedarville College. The following faculty was appointed: Rev. David McKinney, D. D., LL. D., Dean and Professor of Systematic and Pastoral Theology; Rev. W. R. McChesney, Ph. D., D. D., Secretary and Professor of New Testament Language and Literature; Rev. F. A. Jurkat, A. M., LL. D., Professor of Church History and Old Testament Language and Literature; and Rev. Leroy Allen, A. M., Professor of Homiletics, Biblical Theology, Archaeology and Sociology.

In 1914, Rev. David McKinney resigned, and Dr. McChesney was chosen Dean and Professor of Theology in addition to his chair of New Testament Language and Literature. Professor Jurkat was elected Secretary.

Upon the election of Dr. McChesney to the Presidency of Cedarville College, in 1915, the Rev. James L. Chesnut, D. D., was chosen Dean and Professor of Systematic and Pastoral Theology, Dr. McChesney retaining the chair of New Testament, and the other instructors remaining unchanged. Dr. Chesnut died in 1918, and Dr. McChesney was again elected Dean and Professor of Theology.

In 1922 Professor Allen resigned. Rev. W. P. Harrimon, A. B., '12, was elected to the Department of Homiletics and Biblical Theology, and Rev. B. E. Robison, B. D., to the Department of Pastoral Theology (Archaeology and Sociology. Rev. Robison resigned in 1927.

In 1925, Dr. Harriman resigned, and Rev. Ingmire, Pastor of the local M. E. Church, was elected to the chair of Homiletics, Archaeology, and Religious Education.

Rev. C. M. Ritchie, D. D., Ph. D., upon the resignation of Rev. Ingmire, was chosen in the fall of 1928 to take the chair of Homiletics and Christian Education.

Thus for over a century, with brief intermissions, the Seminary has continued its work of preparing young men for the gospel ministry. The results of its labors are to be looked for, not merely in the Reformed Presbyterian Church, but in many other denominations that have been enriched in spiritual leadership by those who have gone out from the church of their nativity, but have carried with them the fruits of the scholarship and thorough theological training which has distinguished the Seminary.

It is the aim of the present control of the Seminary to maintain all of the best traditions of the past and yet to afford to the youth preparing for future usefulness in the church just the sort of professional education that will fit them for present and future needs and conditions.

ONLY A CHILD

"Who is to be buried here?" said I to the sexton. "Only a child, ma'am." Only a child! Oh! had you ever been a mother—had you nightly pillowed that little golden head—had you slept the sweeter for that little velvet hand upon your breast—had you waited for the first intelligent glance from those blue eyes, tracing the features of him who stole your girlish heart away—had you wept a widow's tears over its unconscious head—had your desolate timid heart gained courage from that little

pipng voice, to wrestle with the jostling crowd for daily bread—had its loving smiles and prattling words been sweet recompense for such sad exposures — had the lonely future been brightened by the hope of that young arm to lean upon, that bright eye for your guiding star—had you ever framed a plan or known a hope or fear of which that child was a part; if there was nought else on earth for you to love—if disease came and its eye grew dim; and food and rest, and sleep were forgotten in your anxious fears—if you paced the floor, hour by hour, with that fragile burden, when your very touch seemed to give comfort and healing to that little quivering frame—had the star of hope set at last—had you hung over its dying pillow, when the strong breast you should have wept on was in the grave, where your child was hastening—had you caught alone its last faint cry for the help you could not give—had its last fluttering sigh been breathed out on your breast—Oh! could you have said—“Tis only a child”?

REUNION IN HEAVEN

How short is the earthly history of a family! A few short years and those who are now embraced in a family circle will be scattered. The children, now the objects of fonder solicitude, will have grown up and gone to their respective stations in the world. A few more years, and children and parents will have passed from this earthly stage. Their names will no more be heard in their present dwelling. Their domestic love and anxieties, happiness and sorrow, will be lost and forgotten history. Every heart in which it was written will be mouldering in the dust. And is this all? Is this the whole satisfaction which is provided for some of the strongest feelings of the hearts? How can such transitory things, with whom our connection is so brief, engage all the love we can feel? Why should not our feelings toward them be as feeble and unsatisfying as they? But, blessed be God! this is not all; of this He has given us perfect assurance in the Gospel of His Son. Though to the eye of unenlightened nature the ties of domestic love seemed scattered into dust, the spiritual eye of faith perceives that they have been loosened on earth only to be resumed under far happier circumstance, in the region of everlasting love and bliss. Though the history of a family may seem to be forgotten when the last member of it is laid in the grave, the memory of it still lives in immortal souls, and when the circle is wholly dissolved on earth, it is again completed in heaven.

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