Rev. F. A. Jurkat

VOL LIV. - - - - - - - NO. 9.

The Reformed Presbyterian ADVOCATE.

SEPTEMBER 1920.

Published in the interests of the Principles and Institutions of the General Synod of the Reformed Presbyterian Church.

A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

CONTENTS,

Editorial	153
We are wiser than we know	154
Taft favors the Volstead law	158
The tithe	159
Forever with the Lord	163
Our College and Semimary	164
What is Religion	165
Mission views	166
Church and College notes	168
Acknowledgements	159
Christian Endeavor Topics	170
Church Directory	172

PUBLISHED MONTHLY BY

REV. R. W. CHESNUT, Ph. D., Editor and Publisher.
AT Duanesburgh, N. Y.

- Terms: $1.00 Per Year in Advance. -

ADVOCATE PRINT, Duanesburgh, N. Y.

Entered as Second Class Mail matter, October 29, 1919, at the Post Office at Duanesburgh, N. Y. under the Act of March 3, 1879.

Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized September 27, 1918.

The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duanesburgh, N. Y.
Subscription; $1, Per Year in Advance.

VOL. LIV. SEPTEMBER 1920. NO. 9.

EDITORIAL.

We are sorry to learn that Miss Mary Taylor finds it impossible to get passage to India, and that she has been obliged to resume tesching for the present. There is no doubt some good providence is interfering in this matter, for we read that "all things work together for good to them that love God." We can only wait and see what is will His in the matter.

We have just learned of the death of Rev. George F. Pentecost, recently. He was for some years pastor of the Bethany Presbyterian Church of Philadelphia. He was one of those who had strong convictions and courage to speak the truth as he saw it regardless of the opinion of others. Truely a great man in the Presbyterian church has gone from us. His place in the protestant ministry will be hard to fill.

The month of September has now arrived, and the work of the church for another year will begin in earnest. We will need to give special attention to the needs of the various Boards of the church. Especially does our Foreign Missionary Board need all the financial help that it is possible for the entire church to give, Do not forget it.

The college and Seminary both open this month and we hope there may be a large attendance. The College is worthy and the kind of instruction given there is much needed.

WE ARE WISER THAN WE KNOW.

Thou, who in the midnight silence
Lookest to the orbs on high,
Feeling humbled, yet elated,
In the presence of the sky;
Thou, who minglest with thy sadness
Pride ecstatic, awe divine,
That ev'n thou canst trace their progress
And the law by which they shine—
Intuition shall uphold thee,
Even though reason drag thee low;
Lean on faith, look up rejoicing,
We are wiser than we know.

Thou, who hearest plaintive music,
Or sweet songs of other days;
Heaven-revealing organs pealing,
Or clear voices hymning praise,
And wouldst weep, thou know'st not wherefore,
Though thy soul is steeped in joy;
And the world looks kindly on thee,
And thy bliss hath no alloy—
Weep, nor seek for consolation,
Let the heaven-sent droplets flow
They are hints of mighty secrets,
We are wiser than we know.

Thou, who in the noon-time brightness
Seest a shadow undefined;
Hear'st a voice that indistinctly
Whispers caution to thy mind:
Thou, who hast a vague foreboding
That a peril may be near,

Even when Nature smiles around thee
And thy Conscience holds thee clear--
Trust the warning--look before thee--
Angels may the mirror show,
Dimly still, but sent to guide thee,
We are wiser than we know.

Countless chords of heavenly music,
Struck ere earthly time began,
Vibrate in immortal concord
To the answering soul of man:
Countless rays of heavenly glory
Shine through spirit pent in clay,
On the wise men at their labors,
On the children at their play.
Man has gazed on in heavenly glow,
Sunned himself in heavenly glow,
Seen the glory, heard the music,
We are wiser than we kuow.

A CORRECTION,

Page 55 of the Minutes of Synod 1920, after line 6, should read as follows: "Robert N. Colman, having completed his work in Hebrew, is entitled to his diploma.

Paul Duncan, has completed four years of a partial course.

NOTICE!

The Pittsburgh R. P. Presbytery, will meet in the Beulah, R. P. Church, Mercer Co., Pa., on the Second Tuesday of September, at Eleven o'clock A. M.

By the law of Synod, the Clerks of Sessions are required to forward their Sessional Records for examination.

Signed, Alex. Savage, Clerk.

NOTE! By an oversight the following report was omitted on page 14, of the Minutes of Synod:

Cincinnati, Ohio May 20. 1920.

FINAL REPORT.

Trustee of James Miller Memorial Mission Fund

To the General Synod of the Reformed Presbyterian Church in North America.

Amount of principal in the legacy.	$3000,00
Income December 1st. 1919, to May 20, 1920 5 months and 20 days,	70,83
	3070,83
May 20, 1920 Check to cover interest,	$ 70,83
May 20, 1920 N. Y. draft to cover principal, to order of Andrew B. McMillan,	3000,00
	3070,83

Respectfully submitted, A. Y. Reid, Trustee.

WORLD PROHIBITION FEDERATION.

On Saturday, July 31, 1920, an international conference under the auspices of the World Prohibition Federation and the International Order of Good Templars, was held in the Parliament Hall, Christianborg Castle, Copenhagen, Denmark.

Mr. Guy Hayler, of London, president, in opening the proceedings, congratulated the World Prohibition Federation and the Good Templars upon the first after-war international gathering in Denmark, and remarked that under the Danish flag prohibition was flourishing in Iceland, Greenland and the Faroe Islands. The prohibition law in Iceland received the royal assent of King Christian X, who said that "Few, if any, of my actions since I became King, have given me more satisfaction than that of signing the prohibition law for Iceland, and if the Parliament of Denmark will pass a similar law, I shall be more willing to approve." Prohibitionists feel confident that, given the power of local veto, Denmark will follow the good example of her colonies.

Bright indeed is the world outlook for prohibition. The movement in every land has been given encouragement by the magnificent victory in the United States. In the Dominions of Canada and Newfoundland, as well as in three of the provinces of Mexico, the liquor traffic has been practically abolished by provincial laws. In many areas in New Zealand, Australia and

Ceylon, "no-license" has been secured by means of local veto: while similar franchise contests are taking place this year in Scotland, Tasmania, and in three of the States of the Australian commonwealth. Throughout India there is a general feeling that under further measures of home rule, prohibition will be almost universally adopted. News is to hand from South America that the evils resulting from alcoholism demand strong and immediate attention. Regarding the great continent of Africa, one notes with thankfulness that the Covenant of the League of Nations declares in favor of "the prohibition of parochialism, overstep the bounds of nationalism, and render holism. If we would do this we must move out of our old traffic."

Our work is to redeem the world from the curse of alcoabuses such as the slave trade, the arms traffic and the liquor service in the wide fields of internationalism, for we are to secure the general uplift of all and make life worthy of man's high vocation. We do not render this service as citizens of any one country—the appeal from all quarters is too great. It is for mankind we labor—for the good of all. We must learn to forget how far it may be to a cry of need, for only then shall we discover that life is a bigger thing than men have ever dreamed it could be. The social order has suffered an upheaval, and out of the chaos of war and famine, humanity is slowly emerging, yet its emancipation is the price of every old usage and custom. For centuries, through sunshine and shade, through war and peace, the forces of progress have been making their sure way, in the van of which have been humanity's finest leaders. Among such toilers in every land is counted the prohibitionist—who with unfailing persistency believed too much in his cause to be denied the right to pursue it. And today, when we gather to review the fruits of our labor and to consider plans for the future, we are inspired and feel doubly capable in the remembrance of what has been accomplished and what the possibilities of tomorrow will enable us to do.—Ex.

Is your subscription due? A prompt renewal will be appreciated.

TAFT FAVORS VOLSTEAD ACT.

The country will be interested in knowing the attitude of Mr. Taft, former President of the United States, toward the Volstead Act. An erroneous report on that subject brought the following letter from him written in Canada, to the Chicago Tribune, which is illuminating and encouraging:

I am in receipt of several letters commenting on an interview with me said to be reported in The Chicago Tribune in which I am represented as approving a modification of the Volstead law so as to allow the manufacture and sale of light wines and beer. I have not seen the interview. A reporter of your paper met me at the Blackstone Hotel just as I was leaving for an extended speaking trip in the Dakotas in June last. He rode to the train with me. In that conversation I expressed no opinion favorable to the modification of the Volstead act. I said I was in favor of its enforcement, that I was a democrat spelled with a small d an bowed to the will of the people expressed in a constitutional way. Your reporter pressed me to say whether under the Eighteenth amendment Congress had power to define intoxicating liquor in such a way as to allow the making and sale of light wines and beer with a greater percentage of alcohol than now provided in the Volstead law. I answered that Congress had that power within the limits of good faith and that the Supreme Court would be very loath to attribute bad faith to Congress, a co-ordinate branch of the Government, in such a case. In respect to the enforcement of prohibition, I ventured the opinion that it could be better enforced by moderate penalties and reasonable provisions than by deaconian severity and that harshly inquisitorial measures and heavy penalties, sought by fanatics, would obstruct rather than aid the law and would stir protest and turn the people against prohibition.

As a matter of fact, I am not in favor of amending the Volstead act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the Eighteenth amendment. I believe it would

defeat the purpose of the amendment. No such distinction as that between wines and beer on the one hand, and spirituous liquor on the other, is practical as a police measure. I did not favor national prohibition when it was an issue. It has been adopted under constitutional forms by the people and it should be enforced in good faith. Any such loophole as light wines and beer would make the amendment a laughing stock. Kindly publish this.

WM. H. TAFT.

THE TITHE.

The believer is not the absolute owner of what he possesses, paradoxical and contradictory as the statement may seem to be. He is but a steward. He is the caretaker of the things God has placed in his hands. The administration of the material things in his hands, so managed that the great Giver of all gifts may be honored in their disposal, constitutes one of the highest duties and gravest responsibilities that can ever rest upon his shoulders in this world. That what he has is not his in fee simple but merely a trust is abundantly evident from the Word of God. Our Savior maintains a prior claim upon the things of the world. His disciple is an administrator, a caretaker, a husbandman. That Christ's ownership is absolute we need only these words of David:

"I'll take no calf nor goats
from house or fold of thine:
For beasts of forest, cattle all
on thousand hills, are mine.

"The fowls on mountains high
are all to me well known;
Wild beasts which in the fields do lie
ev'n they are all mine own."

If this hypothesis is accepted there remains then the duty of administration. Upon what basis, or in what way is the believer who has some of the Master's property in his hands to discharge his trust? Again we turn to the Word of God to

learn of the means that have been divinely given for its administration. Here we find early in the history of mankind the law of the tithe.

The word tithe, simply defined, means a tax or assessment of one-tenth, payable usually in kind. Literally it means the tenth part of anything. Behind it, however, lies the great fact of stewardship, which is something more than a human conception. It is the administering of possessions in the room of another and for Him. Christianity, it has been said, repudiates the pagan doctrine of ownership, and recognizes possession, honorably acquired, as a token of confidence the Divine Owner has in him to whom He has given it. We are, we think, wholly within the limits of reason when we say that human instinct alone can never discover this principle. It is a revelation and must ever be such. The recognition of this principle marks the supremacy of spiritual man; and only when he comes to know God as a sovereign absolute, whose dominion extends to the material as well as spiritual world, can he be conscious of his great responsibility in the administration of the possessions that the world and his own heart have regarded as his own. Thus we must go back into history that we may get our bearings.

The Tithe in History.

Just a brief resume here will suffice. There was once a great and honorable nation, the descendants of which are now scattered among the various peoples of the earth. Certain laws were laid down for the guidance in the administration of their possessions. Or we should say perhaps a law rather than laws, since it seems to be one law divided into three parts. For the first of these we quote from Leviticus: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add to the fifth part thereof. And concerning the tithe of the herd or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

We now turn to the book of Deuteronomy to find the law of the second tithe: "Thou shalt truly tithe all the increase of

thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord, thy God, in the place where he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord our God shall choose to set his name there, when the Lord our God hath blessed thee; then thou shalt turn it into money, and bind up the money in thine hand, and shalt go unto that place which the Lord thy God shall choose. * * * At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates; (and the Levite, because he hath no part nor inheritance with thee) and the stranger and the fatherless and the widow, which are within thy gates, shall come, and shall eat, and be satisfied; that the Lord thy God may bless thee in all the work of thine hands which thou doest."

There seems, therefore, to have been a three-fold division of the ancient tithe—the first to tabernacle and later to temple, the second a festival tithe for the whole nation, and the third taken every third year for the needs of Levite, the stranger, the fatherless and the widow, as outlined in the fourteenth chapter of Deut. and 28th verse.

During the first century of the Christian era we are afforded more light on the question of property and its administration. At the end of a brief public ministry our Lord Jesus Christ left behind him a few people who were to constitute the nucleus of the Church. There was more than a mere human or individual representation. He had promised His Spirit whose office it was to teach men deep things as well as comfort. Fifty days after the crucifixion the very air became vibrant with the Spirit of the man who had gone, yea who had come back to stay as long as time.

Some modern minds try to bolster the common doctrine of communism from this financial law of the early Christian Church. Men should be careful in the use of this term and its application. It did not, nor was it ever intended as a level-

ing process. It was a stewardship of possessions and not a communism. There is no evidence of compulsion. There was no conversion of property into money, for the purpose of general distribution, but only "as every man has need." The Christians in Jerusalem were Jews originally. They had evidently tithed their possessions in acknowledgment of the divine ownership; they had paid the second tithe to the expense of Jewish feasts. Now comes the real test. They were stewards now. They were administering for another. They acknowledged Jesus Christ as the Son of the living God. And no man among them said "that aught of the things that he possessed was his own." This last seems to have been of their own volition. They literally impoverished themselves to lay at the feet of the apostles the price and fruits of inheritance and labor. Is it any wonder that "great grace was upon them all?" Jews from the provinces, far away, among whom was Barnabas the Levite from far off Cyprus, made common cause with these loyal folk of Jerusalem. The falseness of Ananias, whose perfidy will never be forgotten, fail to dim the wonderful lustre of the saints in the ancient city.

Advocates of the tithe differ among themselves as to its application. Just how to apply it to various individuals under varied circumstances is a mooted question. Our government seems to have solved the question, or one that bears some marks of similarity, in its exactions of the income tax. There are intricacies even in this which puzzles the minds of those who are so fortunate as to come within its limits.

Whether the tithe as practiced in ancient times is binding now we shall not seek to settle. Suffice to say it is commendable to any who practice it. It impresses us, if it have no greater force, with our woeful lack of system in giving to Him who hath given us all we have. We as a distinct body of Christ's people, have been giving haphazardly, moved by whim or caprice, without consideration of the material prosperity with which God has blessed us. A. P. Magazine.

FOREVER WITH THE LORD.

"Forever with the Lord!"
Amen. So let it be!
Life for the dead is in that word,
'Tis immortality.
Here in the body pent,
Absent from Him I roam;
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high!
Home of my soul! how near,
At times, to faith's aspiring eye,
Thy golden gates appear!
Ah, then my spirit faints,
To reach the land I love;
The bright inheritance of saints,
Jerusalem above.

Yet doubts still intervene,
And all my comfort flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er the gladdened heart,
Expands the bow of peace.

"Forever with the Lord!
Father, if 'tis Thy will,
The promise of Thy gracious word,
E'en here to me fulfil.
Be thou at my right hand,
So shall I never fail;
Uphold me, and I needs must stand
Fight, and I must prevail.

So, when my latest breath
Shall rend the vail in twain,
By death I shall escape from death,
And life eternal gain.
Knowing "as I am known."
How shall I love that word,
And oft repeat before the throne,
"Forever with the Lord."

OUR COLLEGE AND OUR SEMINARY.

How fortunate our church is in having two such trusts as Cedarville College and Seminary, and how unfortunate that so few of the membership take these institutions seriously. They are doing an important phase of Home Mission work. If it is true, as has been said, "America is looking for college men for leadership, and upon them depends America's destiny," it behooves Christians to take a living interest in training leaders; should not Reformed Presbyterians assume this responsibility and support our college and seminary? It is from them that the church is looking for those who will shape the policies of our church in the coming days.

There are many ways of maintaining our college. If you want to go to college choose to go to Cedarville; if not, help send some one by giving a scholarship, and pray daily for the college. This will show your loyalty--loyalty to Christ and His Church.

There are some graduates or who will graduate from the high school, anxious to go to college. It is the testimony of those who have attended large institutions, that the small ones have the advantage, and our college is small. There you will have personal touch with those dedicated to their work and most capable to teach in their respective departments.

Is there one who has heard the call to do special work for Jesus Christ and wants such preparation? Our Seminary affords this in classroom work, weekly conference, mission work among the unchurched and in its social life; here you will get that which fits you to be "a workman that need not be ashmed."

Let us support liberally and guard with care our college and receive as faithful stewards the Master's approval.

R. N. COLMAN, Jr.

WHAT IS RELIGION?

Is it to go to church today,
To look devout and pretend to pray,
And ere tomorrow's sun goes down
Be dealing slander through the town?

Does every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Oft veil hypocrasy within?

Is it to take our daily walk,
And of our own good deeds to talk,
Yet often practice secret crime.
And thus misspend our precious time?

Is it for sect and creed to fight.
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?

Is it to wear the Christian dress.
And love to all mankind profess,
To treat with scorn the humble poor.
And bar against them every door?

Oh, no! religion means not this,
Its fruit more sweet and fairer is,
Its precept's this-- to others do
As you would have them do to you.

It grieves to hear an ill report,
And scorns with human woes to sport,
Of others' deeds it speaks no ill,
But tells of good, or else keeps still.

And does religion this impart?
Then may its influence fill my heart!
Oh! haste the blissful, joyful day,
When all the world may own its sway.

Is your subscription due? A prompt renewal will be appreciated.

You need the paper, and we need the money to pay the printing bills.

For the benefit of our new subscribers, we give below a picture of our church in Rurki, India. It is a neat little building. Here Dr. Taylor, is our Medical Missionary. This is also our missionary headquarters in India. Many more such places of worship are needed in the territory assigned to us but our lack of means to provide missionaries is our greatest need at present. If we were able to send out and maintain more workers, other organizations could be made and churches built. What are you reader going to give to build another church?



R. P. Church, Rurki, India.

This should be a special year of missionary effort in our church. Synod has taken action and a special effort will soon be made to raise the Forward Movement Fund. Be ready to help to the extent of your ability.

The importance of our Home Missions is a thing that we have not taken to heart as we should. True, at our meetings of Synod much has been said, but the membsrship of the church in general have not taken up the matter in a way that would indicate that they are in earnest on this matter. Those who have long enjoyed the privileges of the christian church, should show their appreciation of what they have enjoyed, by sending all the help they can to our Home Mission Board.

Below, we are giving you two views of our Kentucky Mission, where the mountain white people of our own land are being educated in the principles of christianity, and made more fit to be law abiding citizens of our country.

Are you interested? If not, why not? It is our duty. It is our Master's business.



Here is a view of our Mission Dormitory at Houston, Kentucky.



This is a view of our Mission School Children of our Kentucky Mission. Some of our readers have not seen these views before, Those who have will profit by seeing them again,

FIFTH CHURCH PHILADELPHIA

Rev. John Parks, the pastor enjoyed his vacation during the month of August The Pulpit was well supplied in the meantime. Among those who occupied the pulpit were Rev. John Baird, D. McAllister and student George A Colman, who expects to attend our seminary in Cedarville this year. The supper held in Fairmount Park this year was a great success.

OUR COLLEGE

The twenty-seventh year of Cedarville College Cedarville, O, opens September 15th, at 9. 30 A. M. in College Hall.

The opening address will be delivered by the Rev. Mr. Henry C. Foster, D, D. an honorary alumnus of Cedarville College, and whose three sons are graduates of the College.

The outlook for attendance is better than that of last year, which proved to be the banner year so far in the history of the College.

Two new professors will take up their work in the College in September. Rev. Mr. R. S. McIlhinney, A. M., Ph. D. will take the place of Prof. Oscar Wesley, in the Department of Education, Mr. Wesley having resigned to accept a professorship in the State University at Yankton, S, D, Mr, McIlhinney, is a minister of the Covenanter synod, and pastor of the Covenanter congregation

in Cedarville. Mr. McIlhinney is a high school graduate, attended Geneva College one year, entered and graduated from Indiana State University with the degree of A. B.. took his theological training in the Covenanter Seminary of Allegheny Pa. He then completed a post-graduate course in Indiana State University receiving the degree of A. M. and later completed a Ph.D. course in the same univerity. He has already proved himself a popular preacher and man in Cedarville and community.

Miss Millicent L. Hathaway of North Tonawanda, N. Y. and a member of the Presbyterian Church succeeds Miss Lois Rea in the Department of Mathematics and science. Miss Hathaway is a graduate of Wells College, Aurora, N. Y. She comes of a family of teachers and was an honor student in her alma mater, and was at the head of several student organizations during her College course. She has the degree of B. S and comes very highly recommended in Character and Scholarship.

As we enter upon the new year of College, we ask a continued interest in the prayers and support of our entire church, so generously shown heretofore and so encouraging to us in the work which you have committed to us.

Yours Sincerely, W. R. McChesney.

OUR SEMINARY.

The Theological Seminary will open the year's work in College Hall Cedarville, O.. September 15, 1920, with an address by the Rev. H. C. Foster, D.D. of Forest, Ohio.

The attendance upon all classes in our Seminary last year was fifteen. It will be increased this coming year. Three Professors will be in charge of the work. Lectures will be given by outside ministers to the classes in addition to the classroom work under the Professors.

It was One Hundred and Ten years the 25th. of last May, that our Seminary was organized. As we begin the new year, we ask the continued interest and prayers of our entire church for the Seminary.

Yours Sincerely. W. R. McChesney.

ACKNOWLEDGEMENTS.

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

S. C. Wright, $2, Wm. Conley, $2, Mrs, Thompson Crawford, Rev. F. A. Jurkat, Cedarvelle, Ohio; H, G, English, Mrs, Alex, Doherty, Joseph J. Miller, Robert N. Colman, Sr, Mrs, Thomas Halliday, $2, Mrs Margaret Pinkerton, $2, Miss Margaret Johnston, Philadelphia, Pa, Hugh M, Murdock, Waynesboro, Miss, Rev, J. D, Steele, Passaic, N, J, Miss Tillie Alexson, Brooklyn, N, Y.

CHRISTIAN ENDEAVOR TOPICS.

SEPTEMBER 5, 1920.

Topic: "What Christ does for the Christian." John 15:1-16.
Consecration meeting.

BIBLE READINGS

1 . Christ saves. Matt. 1: 21 1 Tim. 1: 15.
2 . Christ sanctifies. Heb. 2: 11; 1 John 3: 1-3.
3 . Christ enriches. Eph. 3: 1-12,
4 . Christ trains. Eph. 4: 20-24.
5 . Christ delivers. 2 Tim. 4: 16-18.
6 . Christ strengthens. 2 Cor. 12: 1-10.

BIBLE TEACHINGS

1 . With out the Spirit of Christ, We cant serve Him as we should,
2 . With the leadership of Christ we are kept from making shipwreck of our liv es.
3 . He endues us with power to do His will.
4 . Christ gives comfort in time of sorrow.

PERTINENT QUESTIONS

1 . What has Jesus Christ done for us ?
2 . What have we done for Him ?
3 . How may we get power to serys Him ?

SEPTEMBER 12, 1920,

Topic; "A Great Miracle and it's Lesson." Mark 2: 1-12.

BIBLE READINGS

I . A lesson on power. Eph. 3: 14-21.
2 . A lesson on Faith. Mark, 7: 24-30.
3 . A lesson on Pardon. Acts 2: 37-42.
4 . A lesson on Jealousy. Matt. 20: 1-16.
5. Help for the sick, Acts, 3:1-10.
6, Hungering for the Word, John 6; 47-58.

BIBLE TEACHINGS

1, People will think and talk of Christ,
2. Jesus Christ talks to us by His Word.
3, We can bring others to Christ.
4, Let us tell others of Him, It is our duty.

PERTINENT QUESTIONS

I. How does this miracle indicate the divinity of Christ?
2 Why should we trust Him?
3. Do we trust Him implicitly?

SEPTEMBER 19, 1920.

Topic: "Good work; Finding it; Doing it." Eccl. 9: 10; Col. 3: 22-25,

BIBLE READINGS

1. Work, man's duty, Gen. 2: 4-19.
2. Work, inspired, Ex, 31:1-11.
3. Diligence in work, Prov. 12: 11, 24-28,
4. The spirit of work, Rom, 12:11,
5. Work pointed out, Acts 17: 9-15,
6. Work blessed, Psalm 90;14-17

BIBLE TEACHINGS

1. Doing for the least is doing for Christ.
2. There is no chance to make up for lost time in the next world.
3. The work in heaven can only be done there.
4. We are to do good unto all men.

PERTINENT QUESTIONS

1. Are we discontented with our work?
2. Do we serve God because we love Him and His service?
3. How may we come to love our work?

SEPTEMBER 26, 1920,

Topic: "Inspiring stories from Foreign Mission Fields, Psalm 66: 1-8; Acts 14:23-28, Misaionary meeting,

BIBLE READINGS

1. Home Missions, Acts, 8:5-25.
2. The beginning of Missions, Acts, 13;1-3.
3. The enemies of missions, Acts, 13; 4-12:
4. Difficulties in the way, Acts, 13: 44-52.
4. Service and faith rewarded, Acts, 15; 8-18.
6. A wonderful conversion, Acts, 16:16-34.

BIBLE TEACHINGS

1. God works through the missionary.
2. God speaks in mercy, if they will not hear He speaks in judgment.
3. Prayer is the force that gives progress in missionary work.

PERTINENT QUESTIONS

1. Do we read the missionary letters from India by our own missionaries?
2. Do we read all we can about other missions at Home and Abroad?
3. What encouraging facts do we know about missions in general?

CHURCH DIRECTORY

Moderator of General Synod-Rev. R. S. Elder, Cutler, Ill.
Stated Clerk-Rev. L. A. Benson, Clay Center, Kan.
Assistant Clerk-Rev. R. W. Chesnut, Duanesburg N. Y.
Day of thanksgiving-As appointed by civil authorities
Meeting of General Synod-Cedarville, Ohio, third Wed. of May, 1920 at 8 P.M.
Theological Seminary opens Sept. 15, 1920 and closes the week before the meeting of Synod.
Dean of Semlnary Faculty-Prof. W, R. McChesney, D. D., Cedarville, Ohio.
Cedarville College opens Sept. 15, 1920 Pres. Rev. W. R. McChesney, Ph.D.D.D.

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Sustentation Fund-W. J. Imbrie, " " "
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Cedarville College-P rof. F. A. Jurkat, Cedarville, Ohio
Disabled Minister's Fund-" " " " "
Board of Education-Prof. W. R. McChesney, Cedarville Ohio
General Synod's Adminietration Fund-Rev. L. A. Benson, Clay Center, Kans.

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5th. Phila. -Rev. John Parks, B. D. 5923 Washington Ave.
7th Phila. -Rev. J. L. Chesnut, 2318 Madison Sq. Phila.
Duanesburg-Rev. R. W. Chesnut, Duanesburg, N. Y.

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Grant Street, Pittsburgh-Rev, J, B, Wilson, D, D, Ph. D. 7205 Hermitage Ave Pittsburgh, Pa,

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Cedarville- Rev, W, P, Harriman. Cedarville, Ohio,
Rev, W, R, McChesney, D. D, Ph, D, Cedarville, Ohio
Rev, F, A, Jurkat, Cedarville, Ohio

WESTERN PRESBYTERY

Bethel-Rev, W, J, Smiley, Sparta, Ill,
Concord--Rev, R, S, Elder, Cutler, Ill,
Grand Cote-Rev, A. S, Creswell, Coulterville Ill,
Republican City-Rev, L, A, Benson, Clay Center, Kans.
Salinas-D, R, Little, Salinas, Cal,
Los Angeles-Rev, S, M, Ramsey, D, D, 1612 Santee St, Los Angeles Cal,
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