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CONTENTS.

Editorial	217
The American Ideal Home	221
Letter from India	222
Letter from Kentucky	224
Our College	225
In New York	227
The Bible	229
The Holy Sabbath	231
Christian Endeavor	234

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REV. R. W. CRESCUT, D. D., Editor
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VOL. LIX. OCTOBER 1925. NO. 10

EDITORIAL.

Read carefully every article in this number. They are all worth while.

Will our readers remember to send in their subscriptions or renewals to the Advocate at as early a date as as possible. We expect to send out statements to all in arrears very soon.

All contributions to the Advocate, should be in our hands by the middle of the month preceding the publication of the number in which you desire your contribution to appear.

The committee to raise funds for the Kentucky parsonage, have their announcement of plans for raising the money in our hands, but too late for publication this month. However let us all get ready to help the committee, and the money can be easily be raised.

THE AMERICAN IDEAL OF HOME

By M. H. Bickham, Ph. D.

Every one of us has come up out of some kind of a home. This home has been, for nearly all of us, the most pervasive influence in our lives. Some of these homes were in lands far distant from our adopted land, America. The memories of them crowd upon us, in this hour. Some of these homes, like my own, were in some other part of America. They were under conditions altogether different to those surrounding us in this great metropolis of Chicago. In the inner recesses of our personalities, we treasure the sacred memories of these homes of our youth. In moments of quiet reverie, we live over again the happy scenes of our early experiences, in the midst of our beloved family. For many more of us, especially boys and girls, born and come to present years in Chicago, our experiences of home are wholly confined to our present metropolitan homes. But to all of us and each of us, whether immigrant, migrant, or Chicago born, the experiences of home life are personal, vital and influential. We are what we are today, very largely because of our experience in these homes we love so much.

Just bcause we all owe so much to our homes, I want to ask you to think with me, about these homes, as the very foundation of our American family life. I want to try to help you to understand and appreciate the essential nature of the American Home. Some of you coming from other lands, with dreams in your hearts of the home you would make for yourself and family in America, have not yet realized your hopes. The life in America is so different from that in your native land. The home here is on a different basis. For those of us who were born in America conditions are changing. These new conditions of life, especially in a great metropolitan region like Chicago, impinge upon our homes. They affect the relations of husband and wife. They press in upon the developing personalities of our children.

It is timely, therefore, to analyze our American home life, to try to find its essential basis. It is wise to really think through the American Home, to try to see clearly what is involved in it and how more nearly we may each family of us realize these home ideals in our own American Home. It is well for every child, every boy and girl in this country, to think about their homes and how they can help to make them genuine American homes. It is the part of wisdom, for every youth, every young man and young woman here, to cherish in their hearts the true ideal of an American home which they purpose soon to set up for themselves. Our children will have a better chance when every parent, every father, every mother here set their wills in an undefeatable purpose to make their home an ideal American home.

With this in mind, I want to ask you to think with me as to what makes up an ideal American home. To get at these essential elements of an ideal American home, one must keep in mind the way in which American life has developed. One must recognize the many rich streams of experience flowing into America from European nations backgrounds. One must remember how, in the early seventeenth century, Pilgrim, Puritan and Cavalier from old England, sought the open spaces of America in the hope of finding a chance for unfettered expression of their cherished ideals. How these were followed by Moravians, Mennonites and other Pietist groups from the continental countries. These and later streams of migration, down almost to our day, have put their energies and their ideal purposes to work amidst the open frontier conditions of America. Here were achieved equalities of opportunity, political liberty, religious freedom, such as the native countries had never known. Amidst these conditions there has developed an ideal of home life that is distinctly American. It has in it elements from the experience of these folks in their native lands. But these elements have been revamped to meet the new conditions arising in America. In this merging of the social and religious experiences of these old world groups with the new experiences wrought out under the free conditions of America, has emerged the ideal of the American Home. Time permits

the brief consideration of only three basic elements in this ideal.

I. The Social Elements in the Ideal American Home.

This is the love marriage-group of husband-father and wife-mother voluntarily and equally devoting themselves for life to the patriotic function of bringing children into the world and rearing them into ideal manhood and womanhood, in the privacy of a common centre of affection.

In this love group, sanctioned by marriage, affection is the social bond—"affection of husband for wife, of wife for husband, and both for their children." In such a common center of affection there is no room for the old world idea of domination of the husband over the wife and children. It is distinctly a voluntary association upon a basis of equality. Common duties involve common sacrifices. Common sacrifices lead to common joys. The rights of husband and wife are on a basis of equality. Slowly and surely this ideal is being written into our American laws. But such an association based upon affection and equality of rights, also involves responsibilities. America expects every home to rear their children into responsible citizens. Neglect of child life will not be tolerated, and is punishable by law. But affection needs no law to spur it on. The genuine American home sets itself to give the children every possible advantage and stimulation to personality development. To bring children into the world, to rear them properly and adequately is the distinctive patriotic service of the American Home. Such service has its rewards. Witness your love for your own homes, your affection for your parents.

II. The Spiritual Elements in an Ideal American Home.

Religion is eradicably knit up with the American ideal of home. The founder groups, Pilgrims, Quakers, Mennonites, etc., had sacrificed too long and too heavily for their ideals of religious freedom to permit them to escape incorporation in the very foundation of their home life on the new continent. We have entered into that sacred heritage. The ideal American home is an altar, where God is loved and worshipped. It is a social group, cohering about religious ideas. The father is the high-priest, interpreting the Father heart of God to His chil-

dren. The mother is the high-priestess, revealing the inner mysteries of life to her children. The Bible is a welcome and open Book in such a home, with its messages of God and love and life. Jesus Christ is a constant although invisible guest in such a home, permeating the home life and its personalities with His noble ideals for human life and culture. These spiritual aspects of the ideal American home will assume many visible forms. Such as a family council, a Home altar, grace at meals, etc. But without cant, cult or creed they enshrine religious realities and ideals at the very heart of the home.

III. The Physical Base of the Ideal American Home.

This consists in a single family dwelling on its own surrounding plat of ground.

This is not an Indian wigwam or a tent which may be pulled up and moved tomorrow. It is not a multiple or tenement house with anywhere from two to one hundred families in it. It may be anything from a cottage or small bungalow to a mansion but it is distinctly a one-family dwelling, in which the home may be maintained as a distinct centre of privacy. Free from intrusion from without, "Each man's home is his own castle." To it he may retreat from his contacts with the outside world and find affection, rest and encouragement for his struggles to earn a livelihood for his family. Within its sacred precincts, the wife and mother works to make this private center of affection a retreat for her husband and children. A holy centre of affection and cheer and comfort against all the surrounding world.

These three basic elements in the Ideal American Home constitute a challenge to every home in America. They set up a goal toward which every father and mother may direct their efforts. The achievement of such an ideal home becomes an alluring task, demanding our best and ever leading up on to higher accomplishments. Aspects of these elements of home life have appeared in other peoples, in other lands, but in America they have been fused into this appealing and challenging ideal, that constitutes for America the very basis and creative centre of our Christian civilization.

LETTER FROM INDIA

Landour, Mussoorie, India, July 16, 1925.

W. M. Society,

Cedarville, Ohio, U. S. A.:

Dear Friends:

Mr. Reid sent us the money you sent him—$55.60—and I want to take this opportunity to tell you how much we appreciate your kindness. I am in the hills with the children while Dr. Taylor is in Saharanpur at present with all our workers, having summer school with the Saharanpur people. He will be there for three weeks. Three of our children go to school now so there are fees and all sorts of other school expenses and this money comes in very handy. We so appreciate your kindness in sending it and thank you very heartily for it.

Dr. Taylor has been very busy all summer going out to villages. He usually goes early in the morning or in the evening so as to avoid the heat of the days. One village in particular has been very hard work this year. We have started a school there among the low caste people, and it was getting along splendidly and we had a very good attendance, but the rich landowners did not like the idea of letting these low caste peopl[illegible]ave an education so they began to make trouble. These poor [illegible]le in a way have to do almost everything these landown[illegible]y, so the landowners forbid them to come to the Mis[illegible]chool. Our schoolmaster kept on with the work as best h[illegible] could in spite of the opposition. Dr. Taylor made several trips out to the village and tried to straighten matters out and they were all right to him but as soon as they would have the worker alone again trouble would begin and one day they just put our worker out of the village. He came in to Rurki and told Dr. Taylor, and Dr. Taylor went straight over to the Magistrate, an Englishman, and put the matter up to him. He was very nice and sent an officer right along with our man and said if they cause trouble after this we had better prosecute. We do not like to take these matters to law but

sometimes it does become necessary. Then Dr. Taylor has been making trips to Hardwar, where our work is progressing very nicely.

Gladys has been having quite a bit of malaria, off and on, this summer so I have taken her out of school. Monday of this week Margaret came home with fever and she has been home all this week. This malaria fever is one of the trying things of India. When they get malaria up here in the mountains, what would it be if they had to remain in the heat of the plains. The boys have been very well but they came to boarding school the middle of March and have been in the hills all this time. They despise boarding school and would much rather stay at home but we know it is best for them. When I go down again in September they will go in boarding again until some time in December. We expect to put Margaret in boarding, too, this year. She will be seven by that time, which is quit young to go to boarding school, but Woodstock is a very good American Presbyterian school, and they have very nice American missionaries as teachers. I do not like the hills myself very well; that is I do not like this separation from Daddy for such a long time. I would rather be in the work on the plains with him, but I must be up for the children's sake so we try to make the best of it and thank God that we have a place like Landour to come to for the children.

We think of our dear friends in America quite often and pray for your welfare. We are always so glad to have your letters and to know the Cedarville news. We were so glad for the little time we had with you while on furlough. I was always so anxious to meet the Cedarville people and now I feel I know them very well.

May God bless and keep you all in His love and may He prosper the work of your society. With united regards to each and every one of you from our whole family, I remain,

Yours in His Service,

ELIZABETH TAYLOR.

Renew your Subscription for the ADVOCATE $1. a year in advance. A good Investment.

LETTER FROM KENTUCKY

Houston, Ky., September 10, 1925.

Dear Friends of Mine:

It does not seem so long since you last heard from me. But Friday marked the close of the second month of school. We have about seventy-five pupils enrolled in school, and in spite of mumps we have had excellent attendance this year. I suppose that we can count on only a few more weeks of pleasant weather in which the smaller children will find it possible to come to school at all let alone regularly.

Our school has formed a literary society, which gives a program every month. Our last program was a Labor Day celebration, given on the Friday afternoon before Labor Day. Every one thought that it was a great success so we are planning another one which will take the form of a Rally Day Program.

The church attendance has kept up wonderfully well when we consider the number of graveyard meetings being held throughout the community.

We are experiencing the greatest drought ever felt in these parts, so the old folks say. Wells and springs have gone dry that had never been known to fail before. The creek bed is so dry that the dust rolls from it in clouds.

The fall season of the year is the most beautiful of all the year here in Kentucky. We have as yet had no frosts, yet the trees are already turning to many different colors, caused partly because they have reached their maturity and partly because of the extremely dry weather we have been having. Even as I am writing the rain came and is refreshing this parched earth.

Yes, dear friends, we have many things for which we may be truly thankful and as I come to a close I think of the words of the Psalmist of old:

"Thou visitest the earth and waterest it; thou greatly enrich-

est it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly."

Wishing for your prayers and thoughts,

I am,

ADELAIDE WILSON.

OUR COLLEGE

The Thirty-second Year of Cedarville College opened Wednesday morning, September 9, at nine-thirty o'clock in the College Chapel. The devotions were led by the President of the College; the Scripture Lesson was read by the speaker of the day; prayer was offered by the Rev. Mr. Sellars, Pastor of the First Reformed Church at Xenia, Ohio. Two solos were rendered by Dr. John A. Talcott, Director of the Department of Music—one of these before the address and the other after it.

The address of the day was given by the Rev. Mr. Frank W. Stanton, D. D., the Pastor of the First Methodist Episcopal Church, Xenia, Ohio. The subject was "Life's Challenge to Modern Young People." The headings were: (1) A Challenge to Wide, Keen and Accurate Observation; (2) to Clean Thought; (3) to the Wonderlust, and (4) to Faith. The address was replete with thought and inspiration and was one of the best ever heard in Cedarville College.

Flowers were furnished for the occasion by the Ladies' Advisory Board of the College and Mrs. Saum, of Cedarville.

The announcements of the professors and instructors were given out. Greetings were conveyed from the High School by Superintendent Oxley, who, together with the Senior Class, attended the exercises of the morning. H. C. Aultman, Superintendent of the Greene County Schools, was present and made a few remarks particularly pertaining to the requirements of the Department of Public Instruction in reference to teachers in the Public Schools.

The great majority of last year's students have returned and quite a large number of new students have registered. All told, the enrollment in all departments is: One hundred and sixty-eight on September seventeenth. A number of others are expected to enroll later on.

These students represent eight States and one foreign country, and they come from all the leading Protestant Denominations and there are several who are Roman Catholics. The Y. M. C. A. has put on the "big brother movement" and the Y. W. C. A. the "big sister movement," by which these organizations delegate a former student to meet and greet and become a counselor and helper of the new student. Every member is supposed to have at least one new student to look after in this manner. This change in the social life of the college has already borne good fruits.

On the evening of the opening day the Y. W. C. A. gave a tea in the Library Building to the lady members of the faculty and the girls of the Student Body. The Y. M. C. A. gave a melon feed on the Campus, at which talks were made by the President of the Y. M. C. A. and the President and the Dean of the College and by the Coach. Friday evening the College students held their annual "weiner roast" at the famous Indian Mound. On Thursday evening, September 17, the Christian Endeavor Society of the Reformed Church royally received and entertained the Faculty and students in the Church Parlors.

The newcomers in the Faculty are Misses Bertha Dolby, of Wabash, Indiana, a graduate of Manchester College, and Yula Lieving, of Williamstown, West Virginia, a graduate of Marietta College, and Mr. A. M. Tuttle, of Indianapolis, Indiana, and a graduate of Butler College and pursuing his Master's Course in Iowa University. Miss Dolby has taught in the Public Schools of her native State for a number of years and takes charge of the Departments of French and English. Miss Lieving is a Phi Beta Kappa member of the National Scholarship Society and is the Registrar and Secretary of the College and teaches classes in French. Mr. Tuttle takes the place of Coach Edgar F. Diederick, who recently resigned. He has charge of the Department of Phys-

the American Bible Society.

When leaving the main highways, accommodations are limited; but we have solved this difficulty by attaching to our car a "camp trailer," which enables us to live in any place where a suitable spot can be found. This is not difficult, as most any farmer will allow you to use one of his fields, particularly if he knows the nature of the work in which you are engaged. In the summertime I am usually accompanied by my wife, who is in charge of the culinary department.

One of the districts in which we have been working is a mining district, and we have worked among these people, visiting them from house to house. In spite of the fact that the Bible can now be purchased for as low as 46 cents, many of the homes visited are without a copy of the Scriptures. It is sometimes difficult to tell them of the absolute necessity of keeping a copy of "God's Word" in the home; in some cases where they will not buy, a Gospel has been offered, and seldom have these been refused. However, we believe that, in most cases, it is best for them to pay a small sum, as we find what they pay for they value most. There is no better way of placing the Bible in the hands of the people than by house-to-house work, as people will often pass the Scripture by when displayed in a store for sale, but will sometimes buy after a personal conversation as to the value of the Word of God.

Another way of reaching the people is by open-air meetings. We usually commence these meetings by the singing of hymns, using a portable organ. When the people come around we preach the Gospel to them, and after the meetings display the Scriptures for sale at cost price. In this way we have sold quantities of the Scriptures in the open air. In one village a friend bought a number of the Gospels, and these were given to the children at the close of one of the meetings. We had a very rough handling, as the children simply mobbed us in order to obtain one of the Gospels. The nights following many of them would come to us and say, "I have got John; will you please give me Luke," or "I have Matthew, will you please give me Mark?"—some of them offering to pay for the entire set.

There are great opportunities in this direction, as the field is unlimited, and the need great.

On the sides of our car are the words: "The Only Way Out of the Dark" and "Bible and Testaments of the American Bible Society Sold at Cost." They attract great attention in some of the small villages. In some of the mountains are vacant churches without a pastor. We have been able to secure some of these for the purpose of holding indoor meetings; and these meetings have been well attended and much appreciated. On such occasions we put up our Bible stall, and make an announcement that Scriptures can be secured at the close of the meeting. In this way we have disposed of a large number of Bibles, Testaments and portions. One of the mountain women expressed herself thus, "Thank God that the light was brought into our district."

Some pastors have opened their churches, and in some of these churches we have placed God's Word for the use of the congregation.

Fairs have also been visited, and in some of these we have lived in our trailer, taking the message that the Book contains to some of the showmen, as well as the regular "Bible stall."

One morning, when in Plattsburg Fair, a showman came to us and asked us if we heard any disturbance through the night. We told him that we had slept long and well; he said that he had passed an awful night, as three men had attempted to steal his car, and that he had to fight to resist them. Our car (and it was certainly a much better car) was standing close to his, but it was untouched, and we were undisturbed. Thus we saw the good hand of God protecting us, and the reverence that at least some of the men had for the Word of God. We distributed a large number of Scriptures in this fair.

We sometimes visit the lumber camps and the sawmills, taking the Word of God to these needy men. But you say, "Is there not a copy of the Scriptures in every home?" We reply, "No," for we are continually meeting people in homes of whom we ask, "Have you a copy of the Bible in your home?" and who reply, "I am sorry to say we have not."

THE BIBLE

By Henry W. Frost.

"Every scripture—is God-breathed"

The Book of books, holy, sublime and true,
Spirit-inspired in every thought and word,
Revealing God, and Christ as Saviour-Lord,
Teacher of all that men should be and do;
A heavenly light within earth's midnight gloom,
A quickening life amidst death's dread decay,
A steadfast hand, pointing the upward way,
A voice of triumph o'er the grave and tomb:
Here is a love which casts out every fear,
Here is a peace which sets the spirit free,
Here is a hope which gives the life good cheer,
And here are visions of the world to be;
Here then I rest;—and thus I ever may,
E'en when this earth and heaven have passed away!

THE HOLY SABBATH

By Rev. William Porter.

The Holy Sabbath has the double sanction of Nature and God's Word. Some theologians distinguish between Moral Natural and Moral Positive. By the latter they mean what is taught only by express command in God's Word and not by nature, as the forbidden fruit and the Fourth Commandment. They were and are special tests of obedience and covenant engagement.

Nature teaches, since God is to be worshipped, some time must be fixed for this worship. One day in seven is indicated by nature as well as by positive command. France in 1789 annulled

all Sabbath laws and fixed one-tenth of the time for rest, for a short while. Thank God it was short, for life and property were not then safe. Seventy years ago droves of wagons passed our home in Eastern Iowa, for the West. Some of these travelers would rest on the Sabbath, yet they reached the same destination as soon or sooner than the Sabbath travelers and their teams were in much better shape. Scientists tell us that machines work better and last longer if allowed to rest one-seventh of the time. Man is much better for such rest, especially when such rest is accompanied with new, cheerful and soul-inspiring investigation. The importance of the Sabbath rest is shown by a diagram: Six downward sloping lines show the wear of each day's work, six verticle lines connecting these show the repair of each night's rest, not fully repairing, each upward and downward turning point being lower than its predecessor. Sabbath day and night, long vertical upward nearly make up repair fully, and puts us on a level with the preceding Monday morning.

The Sabbath is the keystone of the Church, State and Individual. None of them can stand without this arch-stone. One wicked world was destroyed by water, 2d Peter 3:6, 4. This one is reserved unto fire. His goodness in giving us time for repentence should not lead to hardness of heart. Rom. 2:4. About 35 years ago the Legislature of California abolished all Sabbath laws. That year San Francisco was nearly swallowed up by an earthquake. Verily there is a God that rules. Lev. 26:34 warns against Sabbath breaking, by captivity, and it was duly executed. I would not be pessimistic but would foresee the evil and hide, Prov. 22:3, by keeping the Sabbath. When it is properly observed it will straighten out the other kinks in our lives. When a lad in Pleasant Divide congregation—nearly the entire community for miles attended public worship there—the greater part of the Sabbath day and the evening was spent at home reading the Bible or other good books; repeating the catechism and Psalms. On Monday forenoon our school teacher would hear our Psalms and questions. There were no locks on doors; when a house burned down the neighbors helped to build another. Happy are the people whose God is the Lord. Psa. 144:15. The Westminster Assem-

bly gave more thought to the Fourth Commandment than any other. Let us individually examine and apply each of the six questions (57-62) and we will surely reap a rich reward and be a blessing to those about us. Had there been ten righteous people in Sodom the whole city would have been spared. "Remember" beforehand; have things arranged the preceding day. It is not necessary or mercy if it could have been done Saturday or postponed till Monday. All persons and beasts about our homes must rest. Notice the four reasons annexed—more reasons than to any other commandment. Each of these reasons are embodied in the commandment as uttered in thunder tones from Mount Sinai, and are forceful reasons. Can we dare to neglect the things required, or do the things forbidden, since in observing this we are enabled to keep the whole ten in our hearts?

Sometime since I was stopping over Sabbath with a Christian. When he came home from church, he said, "The roads and weather are so good that we had a poor attendance today." I asked, "Do you mean to say that some of your people abandon public worship for pleasure riding?" He answered, "I am sorry to say they do." Then he asked, "Don't some of your people do the same?" I answered, "I am glad to say I don't know one who would do so." At that time I knew all our people for I was traveling from Dan to Beersheba. Good friends, are we keeping up our record?

A Sabbath well spent brings a week of content
And rest for the toil of the morrow,
But a Sabbath profaned, whatever is gained,
Is a certain forerunner of sorrow.

In Isa. 58: 13, 14 God tells us how to keep the Sabbath and the blessings resulting.

First. "Turn away thy foot"—the "foot" of mind and body. Check ourselves, by His grace, when about to enter forbidden ground, stop, turn back from evil influences, whether they be persons, scenes or printed matter. Cry earnestly to God for assistance, to whom we may come with assurance of help from doing our "own pleasure" and help to "call the Sabbath a delight."

Second. "Delight"—the strongest word for rational enjoyment.

Third. "Holy"—"Sabbath," Holy to the lowly.

"Still thou art a welcome day.
Earth and ocean, rest and motion,
Help the weary heart to pray."

Have we not all found this to be so? Do we ever hear of a "Holy Sunday?" Or do we ever hear of a Sunday being "desecrated?" Yet at least four-fifths of professing Christians miscall the Holy Sabbath.

Fourth. "Honorable"—It is most "Honorable" to name and keep the Sabbath, properly. It honors God, and God will honor them that honor Him.

Fifth—Sins pointed out, and warned against, viz.:

(a) "Not doing our own ways"—Keep watch of our methods of worship.

(b) "Not finding thine own pleasure." How few think of this restriction.

(c) "Not speaking our own words." May God keep the doors of our lips.

Sixth. Notice the blessing following upon the obedience of these commands.

(a) Hope of Salvation—if we do not "delight" in God and the Sabbath there is no hope for hereafter.

(b) "To ride upon the high places of the earth." To give us honorable positions on the earth.

(c) To feed us with the heritage of Jacob or Israel. A portion sweetened with gratitude.

And to make assurance doubly sure, we have the word sentence, "For the mouth of the Lord hath spoken it." Who seek a more pleasant employment—or a more gracious Employer—or find a greater compensation—or a more lasting security, than they who seek to serve the Lord in their "keeping" the Sabbath Day?—Associate Presbyterian Magazine.

CHRISTIAN ENDEAVOR TOPICS

October 4, 1925

Topic: "How Can Our Society Benefit Any Community?" Matt. 5: 13-20. (Consecration Meeting.)

BIBLE READINGS

Monday—By a Christian Life. Eph. 5: 8-16
Tuesday—Open-Air Services. Acts 16: 12, 15.
Wednesday—Leaven of Good. Matt. 13: 33.
Thursday—By Personal Evangelism. John 1: 35-42.
Friday—By Fervent Prayer. I Tim. 2: 1-8.
Saturday—By Good Citizenship. Rom. 13: 1-8.

COMMENT

The society can help the community by observing both divine and human law; indeed, by going beyond the law in kindly service.

The society will benefit the community by maintaining high religious ideals, without which any community will deteriorate.

The society can provide workers for church enterprises.

PRACTICAL QUESTIONS

1. What do you know about welfare organizations in your community?
2. What social uplift work is our society doing?
3. How may we benefit the community through the church?

OCTOBER 11, 1925

Topic: "Thy First Gave Their Own Selves." II Cor. 8: 1-15.

BIBLE READINGS

Monday—Clean-Cut Giving. Isa. 6: 1-8.
Tuesday—Two Claimants. Rom. 6: 13-23.
Wednesday—Whole-Hearted Consecration. Rom. 12: 1-2.
Thursday—Service Unlimited. II Tim. 4: 5-8.
Friday—A Man That Failed. Matt. 18: 16-32.
Saturday—Giving All. Acts 4: 32-37.

COMMENT

What we give to God is nothing if we do not give ourselves also.

Surrender to God is also consecration to the service of men. Christian service begins in consecration. God wants our service. His claim upon us rests upon creation and redemption. He made us and redeemed us. We are in no sense our own.

PRACTICAL QUESTIONS

1. What is meant by stewardship?
2. Why should we consecrate all our powers to God?
3. Which is the happiest life: the consecrated or selfish?

OCTOBER 18, 1925

Topic: "What Is Expected of a Christian Citizen?" Micah 6: 8; Titus 3: 1-8.

BIBLE READINGS

Monday—Uprightness. Psa. 24: 1-6.
Tuesday—Piety. Prov. 2: 1-12.
Wednesday—Support of Government. Matt. 17: 24-27.
Thursday—Obedience to Law. I Pet. 2: 11-17.
Friday—A Community Spirit. Prov. 11: 9-18.
Saturday—Blessings of the Upright. Psa. 112: 1-10.

COMMENT

The citizen should be just, taking no mean advantage.

Obedience to the law is the mark of citizenship. The citizen should know how the country is governed, take an interest in its institutions and private welfare organizations. The good citizen will not only obey the law, but defend it.

PRACTICAL QUESTIONS

1. Do we need to train our future citizens?
2. How does Christian Endeavor help to train citizens?
3. What are the marks of a good citizen?

OCTOBER 25, 1925

Topic: "Our New Americans: How They Help Us and How We Can Help Them." Deut. 10: 12-22; Luke 7: 1-5.

BIBLE READINGS

Monday—Help as Workers. Deut. 24, 14, 15.
Tuesday—Help as Worshippers. Acts 10: 1-8.
Wednesday—Help as Builders. Neh. 4: 16-28.
Thursday—Give Them Education. Neh. 8: 1-8.
Friday—Give Them Equality. Acts 14: 22-31.
Saturday—Give Them Friendship. Gal. 3: 26-29.

COMMENT

God is Creator of all, and therefore lover of all. He is no respecter of persons. Equal character brings equal blessings. Blessings are given to us that we may share them with those who are less fortunate. We may give to some people what they have never enjoyed.

PRACTICAL QUESTIONS

1. How may we serve foreigners in our own community?
2. What have some foreigners contributed to American life?
3. What do foreigners in our community most need?

NOVEMBER 1, 1925

Topic: "We Live by the Golden Rule." Matt. 7: 12; Lev. 19: 18; Gal. 6: 1. (Consecration Meeting.)

BIBLE READINGS

Monday—A Rule of Kindness. Eph. 4: 32.
Tuesday—A Rule of Service. John 13: 14-16.
Wednesday—A Rule of Unselfishness. Phil. 2: 3-5.
Thursday—A Rule of Honesty. I Thess. 4: 11, 12.
Friday—A Rule of Peace. Rom. 14: 19.
Saturday—A Rule of Prosperity. Deut. 30: 16.

COMMENT

We can live by the Golden Rule if we try.

The Golden Rule is implied in "Love thy neighbor as thyself." Let us try to apply the Golden Rule to those who do wrong. Man is so made that he responds to generosity just as he strikes back when he is smitten.

PRACTICAL QUESTIONS

1. Why do so many not practice the Golden Rule?
2. Why do you think the Golden Rule is right?
3. Why should we begin to practice the Golden Rule and not wait for others?

NOVEMBER 8, 1925

Topic: "What Can Young People Do for International Friendship?" Matt. 28: 19, 20; Acts 17: 22-31; Gal. 3: 26-29.

BIBLE READINGS

Monday—Be Friendly. Mark 7: 29-30.
Tuesday—Encourage Sociability. John 4: 1-23.
Wednesday—Be Neighborly. Luke 10: 30-37.
Thursday—Be Brotherly. I John 3: 14-18.
Friday—Fraternize. John 12: 20-28.
Saturday—Never Despise. Acts 10: 8-20.

COMMENT

Nothing makes for international friendship like the Gospel. If we win people to Christ we win their friendship. We must look upon all men as brothers. Differences are superficial. Our common humanity is fundamental. If we have the spirit of Jesus our hearts will overflow with love to all who love Him and to all the world.

PRACTICAL QUESTIONS

1. What has been the effect of hatred on the world?
2. What did America do to help world peace?
3. How may we become better acquainted with foreign peoples?

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