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The  
**Reformed Presbyterian**  
**ADVOCATE**

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**

**MAY**  
**1917**

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# CONTENTS

Program of Business for General Synod May 16, 1917.....	Page 71
India Letter .....	“ 72
Our College.....	“ 74
Current Secular Events.....	“ 74
Mid-Week Prayer Meeting Topics.....	“ 75
Editorial.....	“ 76
Dr. Gaspar Rene Gregory.....	“ 77
Dr. Chesnut's Surprise.....	“ 78
Church News.....	“ 79
Friends of C. C. and Their Contributions.....	“ 86
Acknowledgments .....	“ 86
Seminary Exercises.....	“ 87
Meeting of General Synod .....	“ 87
Meeting of Western Presbytery.....	“ 87
Notes on the International S. S. Lessons.....	“ 87
Notes on the C. E. Topics.....	“ 90

# The Reformed Presbyterian ADVOCATE

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

VOL. LI.

NO. 5.

## PROGRAM OF BUSINESS FOR GENERAL SYNOD MAY 16TH, 1917.

Wednesday evening, 8 o'clock, Opening Sermon, constituting the Synod. Arranging the hours of meeting and adjournment of the daily sessions.

### Thursday A. M.

Devotional Exercises.  
Certificates of Delegation.  
Roll Call.  
Election of Officers.  
Unfinished Business, Papers, Etc.  
Reports of Delegates.  
Appointment of Committee on Devotional Exercises.

Presbyterial Reports.

### Thursday P. M.

Report, Trustees Theological Seminary.  
Report, Treasurer Theological Seminary.  
Report, Treasurer of Lamb Fund.  
Report, Treasurer Disabled Ministers' Fund.  
Report, Treasurer Board of Educa-

tion.

Report, Committee on Devotional Exercises.

### Friday A. M.

Devotional Exercises.  
Appointment of Standing Committees.  
Report, Publisher of Advocate.  
Report, Treasurer of Sustentation Fund.  
Report, Treasurer and Board of Church Extension.  
Report, Alliance of Reformed Churches.

### Friday P. M.

Report, Committee on Lamb Fund.  
Report, Board of Superintendents of Theological Seminary.  
Report, Committee on Evangelization.  
Report, Executive Committee of the Federal Council.

### Saturday A. M.

Devotional Exercises.  
Report, Treasurer General Synod.  
Report, Committee on Signs of the Times.  
Report, Committee on Temperance

and Sabbath Observance.

Report, Committee on Presbyterial Reports.

Report, Treasurer of Home Missions.

#### Monday A. M.

Devotional Exercises.

Report, Board of Trustees of Cedarville College.

Report, Treasurer of Cedarville College.

Report, Committee on Nominations.

Report, Board of Disabled Ministers.

Report, Committee on Theological Seminary.

Report, Board of Home Missions.

#### Monday P. M.

Report, Committee on Discipline.

Report, Treasurer of Board of Foreign Missions.

Report, Trustee of James Miller Memorial Fund.

Report, Auditing Committee.

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### INDIA LETTER.

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Dear Friends:

Here is something that I think you will appreciate. It appealed to me very much, because it shows so clearly some of the superstitions that we are meeting. I am ready to vouch for the truth of it, for Mr. A. B. Varman, a recent convert from Hinduism, has been my Munshi for almost a year now, and I depend on him fully. He is at present helping more in our dispensary work than in the language study. After hearing

his story, I asked him to write it up for you, and he has kindly done so. I am sending it just as he wrote it, and I am sure that you will agree with me that it needs no apology.

Yours in the Master's work.

JOHN C. TAYLOR.

#### Encounter With a Ghost.

About six years ago, bubonic plague appeared in epidemic form in a flourishing city of the United Provinces, India. The city boasts of having an up-to-date college, and the percentage of educated Indians is fairly good. As usual, the Hindus endeavored to get rid of the calamity by invoking their gods, while in a similar effort the Mohammedans exhausted all the saints on their calendar, but finding their deities unable to do anything for them, they resorted to segregation.

In a mango grove adjoining to a village eight miles from the city, I found a place to live with a college chum of mine, whose brother was a barrister. Many other men were living close to us, all in tents.

It was in the beginning of April, when the cold is very mild, that one night after dinner, my friend and I went out for a walk. It was a moonlight night, and we were crossing a pasture, when my companion left me for a few minutes. Close by was a whitewashed tomb of some Mohammedan, and I said that I would sit on it and await his return. I sat reclining against the tombstone.

I had on a dhoti (a piece of cloth

carried around the waist and between the legs and fastened behind), and a curta, a kind of tunic, both white, and a white bed-sheet thrown loosely over my shoulders.

I had not been many minutes at the place when I noticed a strongly-built man of swarthy complexion advancing towards me. A dozen paces from me he stopped, dead still, and, placing the edges of his hands together with palms upward, and dropping his head, he began muttering something. Except a piece of blue cloth around his waist he was naked.

We were having visits from thieves in our camp, and my first impression was that he belonged to that fraternity; but on noticing his devotional attitude (Mohammedan's), I took him for a mad man. However, I decided to act on the defensive, should there be an attack from the man.

His mutterings ceased and he raised his eyes towards me and cast them towards the ground again. A moment later he commenced making circuits around me. I did not count how many circuits he made, but later on I found that seven is the customary number. His circumambulations finished, he resumed his former position.

I was getting provoked, when the stranger looked up, unloosened the piece of blue cloth, rolled and threw it right in my face and ran away. Of course he was stark naked now.

On my friend's return I explained all that had happened, and we laughed a great deal over it; but the people in our little "City of Canvas"

were divided in their opinion as to the truth of the occurrence, while many express the opinion "He is demon-possessed!"

The following morning we were informed that in this village a man had come down with plague. We decided to go and inquire how things stood, and it was found that there were two opinions as to the man's sickness: One, that he was suffering from plague; and the other, that the man, in order to attain to some of his objects, had been told by some Mohammedan recluse, that if he went daily after sunset for forty days to the tomb of the saint who was buried in the pasture, and recited some verses of the Quran, which he was made to memorize for the occasion, the saint would appear before him and grant his requests. The man was going daily, but last night he had returned very much frightened and naked. Since then he had fever, and it was not a case of plague.

In India, both Hindus and Mohammedans, when in trouble, or desirous of something special, usually visit fakirs, who either give them charms or direct them to propitiate any particular god or saint (there are quite a number of them) by penances, fasting, and recital of some formula, when the god or saint will appear and grant the request. The victims of these superstitions are also warned that demons and evil spirits will tempt him.

In the present case, the man was going daily to the tomb on which I

was sitting, and he took me for the saint that he was propitiating. Finding the saint passive and irresponsible, he came to the conclusion that some evil spirit in the garb of the saint was tempting him. The remedy suggested to drive away the evil spirits is to stand stark naked before them, which the man adopted, but to no effect. Fear naturally overcame him, and he ran to his house, where he got fever and became delirious.

I went to the man's house, explained everything, and returned to him his blue-dyed piece of cloth, which he had thrown at me. By evening he was better, and the next day he was on his feet again.

We remained at the place for a month. I came across the man many times, but he was always sullen towards me. I was told that he blamed me for spoiling his chances for interviewing his patron saint, thus depriving him of the gratification of his wishes. Nevertheless I had the audacity to tell him, when leaving the village for good: "Friend, I will never forget you, tho your forced introduction in the pasture was anything but decorous." The man gnashed his teeth.

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#### OUR COLLEGE.

Commencement Week is June 3-8. The following persons will graduate: A. M., Ralph S. Elder of Darlington, Pa., and Miss Lorena B. Taylor of Manhattan, Kansas. A. B., Misses

Donna H. Burns, Mary E. Chesnut, Anna D. Collins, Ruth Ramsey, and Mr. John W. Collins, of Cedarville, O., Miss Florence E. Somers, of Republic, O., and Miss Mabel L. Stor-  
mont, of Xenia, O.

The commencement address will be delivered June 8 by Rev. M. B. Fuller, pastor of the Trinity M. E. church, Lima, Ohio.

Cedar Day will be May 11th. Great preparations are on foot to make it the largest and best ever.

The Bible Reading Contest is set for April 27. There are 15 contestants.

Mr. A. Y. Reid of Cincinnati offers to give the last \$100 of the \$700 necessary to complete the first \$100,000 of the endowment fund of Cedarville College before May 15. Miss Harriet Richie of New York City has given \$10. That leaves only \$590 to raise. Who else will help out?

Sincerely yours,  
W. R. McChesney.

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#### CURRENT SECULAR EVENTS.

Congress met in extra session on April 2, elected Champ Clark, Speaker, and listened to an address by President Wilson, advising the passage of a resolution declaring that a state of war exists with Germany. His address was a complete and masterly summary of the events leading up to the war, showing that no alternative was left to the United States but to do what he recommend-

ed. The Senate past the declaration on April 4, and the House on April 6. Since then, various measures connected with the prosecution of the war have been discussed.

On April 14 the House appropriated \$7,000,000,000 for war purposes: of which \$3,000,000,000 is to be loaned to the Allies, and the remainder to be devoted to our own uses.

Next comes the making of an army, which will take a year. The President recommends compulsory military service, the enlisting of a million men, and the enlisting of a second million before the first million is sent out of the country. There is strong opposition in Congress and out, to compulsory enlistment; but a little thought and meditation will show that it is not only the fair way, but the only way, that will prove successful.

A delegation of notable Britons and Frenchmen has arrived in Washington to talk the matter over. The experience of the British and French in the last three years ought to be of great value to us in finding out what mistakes to avoid.

The President has ordered Colonel Goethals to superintend the building of 1000 3000-ton merchant vessels, to keep the supply of ships ahead of the destruction wrought by the submarine menace.

The government in general is advising the utilization of all the energy in the United States, both machinery and man-power, to raise large crops and to manufacture everything that can possibly be used in war time

or any other time. We may have a food dictator; and best of all, we may get national prohibition, so as to devote to the making of bread the grain that is now being used for the making of intoxicants.

The British and French spent the month of April pounding away at the German defences in northeastern France. Every day recorded some ground gained, some prisoners and guns captured by the Allied forces. The trenches are proving vulnerable, and open fighting is being resumed. In their retreat, the Germans are destroying everything destroyable, blowing up roads and even fields, in order to impede the advance of the enemy.

The Russian provisional government seems to have matters well in hand. They have issued a proclamation of their policy which shows very enlightened and advanced views. Among other things they have removed the restrictions which formerly rested upon the Poles.

#### MID-WEEK PRAYER

#### MEETING TOPICS.

May 2—Pentecost. Acts 2:1.

May 9—The Women Who Publish the Tidings. Psalm 68:11.

May 16—Telling of Christ in the Home. Mark 5:19.

May 23—The Church of the Living God. I. Tim. 3:15.

May 30—Witness for Christ. Luke 24:48.

June 6—The Children in the Temple. Matt. 21:15, 16.

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F. A. JURKAT, Editor and Publisher.

Rev. W. R. McCHESNEY, Ph. D., D. D., Associate Editor.

Any subscriber who fails to receive his paper by the tenth of the month will please notify the publisher and another copy will be forwarded immediately.

VOL. LI MAY, 1917 NO. 5.

### EDITORIAL.

At last America has entered the war. When the war began, we made the statement, difficult if not impossible to prove, that we must either join the Allies in fighting Germany, or afterwards fight her alone. We see no reason for changing our opinion.

We do not like war. In fact, we confess to an intense dislike for war. We know that it brings death to multitudes of men, and misery to women and children. But we maintain that there are some things worse than war.

We could give up our rights without a struggle, and become the servants of a foreign nation, and by that

means save our skins. But what would we think of another nation that would do such a thing? And what would be our opinion of ourselves?

And some say that we ought not to send thousands of our best young men to perish on the battle-field, merely to avenge a couple of hundred drowned people who would have shown more discretion if they had staid at home till the war was over.

There never was a war but what incurred greater losses of men and money in the conduct of the war than were involved in the immediate causes of the war. That is not the object with which wars are carried on. This is not a war of revenge. And revenge could not bring the dead to life. This war is carried on to put a stop to intolerable conditions which are getting worse and worse, and will continue to get worse and worse, until stopped by superior force. Any other theory as to the object of this war is fundamentally incorrect.

President Wilson claims that this is a war for the rights of humanity. We think that is right. We Americans claim that we are the greatest defenders of human rights that the world has ever seen. Can we still claim it if we shrink back into a corner and let others win the day? Shall we yield first place to England and France and Russia?

And some are opposed to drafting soldiers. They claim that the volunteer system is the American ideal. We believe that the volunteer system



is a vain reliance, and that time will prove it so if tried. There are at least two duties for every citizen: to defend his country, and to support it financially. Taxation and Military Service. How long would our government last if you called for volunteers to pay the taxes?

And conscription is democratic. All Americans are equally entitled to the protection of the government. Therefore all should share in its defence. The conscription catches the man who wants all the benefits and none of the responsibilities.

#### DR. CASPAR RENE GREGORY.

At the age of seventy years, Dr. Caspar Rene Gregory, a native of Philadelphia, but for twenty-five years a professor of theology at the University of Leipsic, fell in battle April 9th.

When the war began, the professor, despite his age, immediately insisted on joining the army as a common soldier, and was never known to shirk his duty, either in the drum-fire or in the drudgery behind the lines. When on November 6 last he celebrated his seventieth birthday at the front, he was made a sergeant-major. When death overtook him on the field, he had reached the rank of lieutenant and was leading a company in battle.

Dr. Gregory was educated at the University of Pennsylvania, the R. P. Seminary at Philadelphia, and the

Presbyterian Seminary at Princeton. He undertook many journeys of exploration for Greek manuscripts and for other scientific purposes. The results were embodied in books written in German, English, and French, and are considered of great merit.

Since 1891, Dr. Gregory had been a regular professor of theology at Leipsic, but he often visited the United States, lecturing at the famous universities and seminaries. His last lecturing tour, thru Canada and the greater part of the United States was made in 1912. He was a member of many scientific societies. In Germany he played a political part of some importance in the so-called national social movement.

As long ago as August 27, 1914, Professor Gregory wrote the notice of his own death virtually as it appeared in the advertising columns of the newspapers this morning, relatives adding only the date of the actual death. The notice reads:

"Caspar Rene Gregory, professor at Leipsic University, fell in battle for the German cause, April 9, 1917. His family must not wear mourning or lament his loss, but should be happy that he is resting in God. Visits of condolence ought to be omitted. He extends a hearty farewell and a hopeful 'auf wiedersehen' to all his friends and acquaintances."

We append the following article, written by Rev. S. M. Ramsey two months ago:

I was much interested in the article in the March number of the Advocate

concerning Dr. Gregory. It takes me back to scenes of fifty years ago. If my memory serves me right, C. Rene Gregory entered our seminary in Philadelphia in the fall of 1866. That was my second year there. He was a senior in the University of Pennsylvania, and after graduation went to Princeton. He was a bright, diligent student, youthful in appearance, and made friends with every one. I believe that there were nine students that year. Drs. McLeod, Wylie, and Steele were the professors. The seminary was held in Dr. Wylie's church on Broad street, now the Chambers-Wylie Memorial Presbyterian church.

Dr. Gregory has spent nearly all his ministerial life in Leipsic, and has risen to be a man of world-wide reputation. He is especially noted for his scholarship in New Testament Greek, and is a well known authority in that sphere. The New International Encyclopedia speaks of him as "an American Biblical scholar, who studied at Leipsic, where he received his degree of Ph. D. in 1876. He rendered an important service to philology and Biblical criticism in furthering the work on the New Testament text left uncompleted by Tischendorf, and in discovering new manuscripts. He is one of the few Americans who have held an academic position in a German university—that of New

Testament Exegesis in the theological faculty at Leipsic. He was connected editorially with the Systematic Theology of Dr. Charles Hodge (1870-1873)." He has been a voluminous writer, and a translator of German theological works. I supposed that he has been so long identified with German interests that he new feels called upon to give his all to uphold the honor of his adopted country.

#### DR. CHESTNUT'S SURPRISE.

Wednesday evening is prayer-meeting evening in the Cedarville congregation, and generally a pretty good number attends; but March 21st was the record-breaker, for the entire congregation was present. The town people who are regular attendants assembled in the prayer-meeting room; and while the opening psalm was being sung, Mr. A. H. Creswell opened the doors of the auditorium at the pastor's back. Not looking behind him, Dr. Chestnut arose to read the Scripture lesson, but catching the smiles on the faces in front of him, he turned to find the rest of the congregation seated in the church. He was almost overwhelmed for a moment, but after a remark or two expressing his delight at seeing so many there, he conducted the meeting as usual. At its close the people gathered around him, congratulating him on his having reached the fiftieth milestone in his life's journey.

In a few minutes Dr. and Mrs.

Chesnut were asked to go to the dining room, in the center of which was a table on which stood the large birthday cake with its fifty lighted candles, and two large vases of carnations and ferns.

Light refreshments were served by the young people; and then Dr. McCesney, acting as toastmaster, introduced the speakers representing the session, the congregation, the Sabbath School, the C. E., the College, and the Seminary, each telling of the esteem in which Dr. Chesnut is held, and how much he is appreciated in all departments of the church.

Prof. C. C. Morton, on behalf of the Berean Bible Class, presented Dr. Chesnut with a beautiful Schofield Bible, reminding him that the class was with him in whatever work he wished to undertake. Dr. McCesney then with a few well-chosen words handed Dr. Chesnut a small box containing \$50 in gold, and to Mrs. Chesnut he presented the carnations, with the love and best wishes of the congregation. Dr. Chesnut, in his usual happy and witty manner made response, saying that he was completely surprised for the first time in his life. Even the rest of the family knew nothing of the affair. He thanked all for the part that they had taken, and the speakers for their and loving words. Especially did he appreciate the reference by Miss Somers, to his mother across the sea, saying that he would not go to sleep that night, until he had written her what kindness this people had shown her son.

## CHURCH NEWS.

### COULTERVILLE, ILLINOIS.

The many friends of Mrs. Nancy Boyle, widow of the late ruling elder John Boyle, will be pleased to know that she was able to attend the wedding of her grand-daughter, Jane Piper, to Ward Auld, on March 21st.

Mrs. J. S. Steuart and Mrs. J. W. Johnson are still confined to their homes with rheumatism. Our Flower and Visiting Committee called on Mrs. Steuart on April 3rd and presented her with a beautiful blooming Martha Washington geranium. On April 4th, according to previous plans, this committee brot with them to missionary meeting a very tastefully decorated basket, which the ladies filled to overflowing with birthday remembrances and cards for Mrs. Johnson. Mesdames Matt Robb, A. S. Creswell, and A. G. Kelly accompanied Mrs. Eliza Patton and Miss Nancy Gallagher and delivered the basket, much to the surprise and delight of Mrs. Johnson.

Our spring communion will be held April 22nd. Rev. Smiley will preach Thursday afternoon, and Rev. Foster of Sparta Covenanter church Saturday afternoon.

Before hearing from Coulterville again, General Synod of 1917 will be an event of the past, and we trust that some action will be taken at that meeting to give the editor of the Advocate some assistance, so that we will have more than Cedarville Col-

lege and some correspondence from the women and an occasional letter from India. True, we have not many ministers in this denomination, but cannot those who are in it come to the rescue of the editor and send in articles enough that will give us a paper of which we will not be ashamed? If the church paper is indicative of the life of the church, surely our church is nearly gone.

### SPARTA, ILLINOIS.

The communion was observed on the fourth Sabbath of April. The pastor was assisted by Rev. McIlroy on Thursday afternoon, who preached on Hosea 10:12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." On Saturday afternoon Rev. Creswell of Coulterville assisted, preaching from John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

Since the last communion four have connected with the church; Ivan and Delbert McIntyre and Mary and Luella Fullerton.

Mrs. Creswell came down with Rev. Creswell and attended the church services on Saturday afternoon.

Mr. Edgar Carr left the last of March for Iowa, where he has employment.

One of the pleasant social gatherings of the early season was held at the home of Mrs. Jennie McLaughlin,

in Opossum Prairie, March 22, 1917. The occasion was Mrs. McLaughlin's 79th birthday. Thirty guests were the good things provided for the feast. A large birthday cake holding 79 lighted candles was presented and combined two years' course by the Coulterville relatives. Rev. Smiley gave a short address, and the audience joined in singing the 133rd Psalm, and prayer by Rev. Smiley. All departed wishing Mrs. McLaughlin many more happy returns of her natal day.

The women have been engaged in quilting, having quilted one quilt in the church. Also Mrs. Alice McIntyre and Mrs. J. C. Boyle each took one to their homes. Quite a number of the women went out to Mrs. Boyle's one day to help, she not knowing of their coming. Her daughter, however, knew, and helped out with the surprise. A good dinner and a social time was enjoyed. You may be sure of finding the latch-string out at Mrs. Boyle's.

Two of the members of our church were elected city officers at the city election: Mr. R. M. McMillan as Mayor, and Mr. D. M. Reid as Alderman of the First Ward.

There is still quite a bit of sickness in the congregation. Mrs. Eliza Dickey is real poorly; also Mrs. McIntyre. Mr. and Mrs. T. L. McMillan have been having grip; also Miss Nettie McMillan and Mrs. Harry McMillan.

The pastor, tho somewhat indis-

posed, occupied the pulpit as usual on March 18th.

Mr. Hugh McConachie had the misfortune to get a fall while working on a barn at Mr. Henry Dickey's, from which he sustained some broken ribs.

Mr. H. K. Johnson of Kansas has been visiting his daughter, Mrs. Harry McMillan. They had not seen each other for twenty-one years.

Mr. Albert Wilson of Burlington, Iowa, dropt off on his way home from Florida, to see his father, Mr. W. H. Wilson, who is still very poorly, and other relatives and friends. A little later, his daughter Cecil and son Lester came to visit their grandfather.

On Thursday evening, March 8, 1917, the congregation of Rev. W. J. Smiley carried out a well-planned surprise and donation party at the pastor's home. At 7:30 P. M., after gathering at some of the neighbors, the crowd marched down on the unsuspecting pastor and wife, like a submarine in an attack without previous warning. Mr. Smiley not being at home, Mrs. Smiley was invited to the door to view the uninvited guests, and with her usual happy welcome invited us all to come in. We did not have long to wait until Mr. Smiley came home, and, seeing that something unusual was going on, he slipt up to the back-door in much the same manner as a professional "Weary Willie", too timid to make anything more than a mouse knock. Once on the inside, he was soon himself, and he and his wife entered into

the enjoyment of the evening in their usual happy manner. The occasion of the surprise was Mr. Smiley's birthday, altho set a week ahead of time.

The weather was ideal, and the congregation was nearly all present, a few being detained at home on account of sickness. All appeared to have given just as they felt, and the packages could be counted better by the hundred pounds than by pounds. There were sacks of flour, sacks of potatoes, money, soap, sacks of sugar, and many other useful articles.

Altho we did not know, nor could we find out the number of the birthday we were celebrating, the evening was one of the most pleasant in the history of the congregation. Young and old joined in the rendering of a splendid program, consisting of declamations, songs, and readings.

At the close, Mr. Smiley in a few words assured those present that they appreciated the gifts and very much appreciated the social part of the evening; and after singing the 133rd Psalm and a blessing invoked on the congregation, the crowd separated, regretting that the evening was so short.

Mrs. Nettie Carr enjoyed a visit from her sister and brother-in-law, Mr. and Mrs. James Boyle, of Oakdale, the last of February.

James Fullerton, who has been in Missouri, has been at home the last few weeks, coming home on account of having the mumps.

**LOS ANGELES, CALIFORNIA.**

Miss Martha Alford, after spending the summer in visiting her brothers and sisters in various parts of the east, and the fore part of the winter with her brother in Florida, returned to Los Angeles the first of February. Inheriting a legacy of godly example, and the precious memory of a noble father and mother, the entire church is interested in her welfare.

Mr. Timothy Hedges, of Nebraska, has been visiting his brother, Mr. Samuel Hedges, of our congregation, during the winter. Tho a member of the Methodist church, he has been very faithful in attending all our services. These octogenarians have been enjoying a fine time together. We hope that they may be spared to spend other happy days together.

Mr. Vernon George and Miss Ruth Wilson, members of our sister-Reformed Presbyterian congregation, have for the past eight months been helping us by teaching in the Sabbath School. We appreciate very much their self-sacrificing work. This is a fine example of Christian comity.

**FIFTH CHURCH, PHILADELPHIA.**

Our church is passing thru one of the most interesting periods in her history. God is working in mighty power, our evening services are being especially well attended, and some are coming out boldly on the side of Jesus Christ and confessing Him as their Lord and Master. This makes us rejoice, and it also makes the an-

gels in heaven rejoice with us.

We held a series of special meetings, commencing Tuesday evening, April 10th, when Rev. George Lockett, B. D., brot us an inspiring message from Job, "I know that my Redeemer liveth". Wednesday evening, as is our custom, we studied the Sabbath School lesson, "Jesus the Good Shepherd". On Thursday evening the Rev. S. C. Gamble of the First United Presbyterian church preached a great sermon on three texts; "If thou canst", "If thou wilt", and "If I may". On Friday evening Rev. R. W. Chesnut, Ph. D., pastor of the Seventh church, brot a helpful message on "The Condescension and Humiliation of Christ". At the close, the terms of ecclesiastical communion were read and tokens of admission given for the Lord's table. Sabbath morning was beautiful, and the people turned out in large numbers. At 10:30 the pastor preached on "Christ's Second Coming". The communion followed. We surely had a foretaste of what awaits God's people. Fifty-two were received by the Session into the membership of the church. We say, "What hath God wrought". Our new Session did their work well, and God blest them in doing it.

On Sabbath evening Rev. Thomas Whyte, pastor of the Third church, brot us an inspiring message about "Heaven and Its Joys". On Monday evening, Rev. John Eaird, pastor of the Southwestern Presbyterian church, preached a fitting sermon on the im-

portance of love; first to God, then to each other. Then our communion services were brot to a close. Four children were baptized. The attendance at all the services was remarkable, and a large offering for missions was given. "The Lord of Hosts is with us".

#### CEDARVILLE, OHIO.

Mrs. Louisa Iliffe, who has been spending the winter with her son-in-law and daughter, Rev. and Mrs. W. R. Graham, in Rockville, Indiana, has returned home. She had been quite ill, but is better since her return.

Mr. Paul Duncan, of Enon Valley, Pa., who is attending our college, was taken suddenly very ill with what has since terminated in typhoid fever. Being unable to go home alone, Mr. Ralph Elder accompanied him, returning the next day. Mr. Duncan is a good worker in the church, and we miss him in all of its departments. We hope that he may have a speedy recovery, and return to us next year.

Mr. and Mrs. J. R. Orr left April 18th for a few days' visit with their son, Dr. J. Alvin Orr, pastor of the First U. P. church, Allegheny, Pa. They will attend the opening of the new community house, and the celebration of the 85th anniversary of the church.

Regina Deck arrived April 12th to bring joy to her parents, Mr. and Mrs. David Deck.

An epidemic of measles has thinned the ranks of our Sabbath School con-

siderably. (Among the children of the congregation who have been quite sick are: Ward and Nelson Creswell, Jean Morton, James Stormont, Frances McChesney, and Verna Boase.)

The Lord's Supper will be commemorated April 28th. Our pastor will be assisted by a son of the congregation, Rev. Andrew Creswell, of Coulterville, Illinois.

Miss Martha Steele called on friends here recently, coming especially to see Miss Julia Kendall.

Our Woman's Missionary Society has been studying the book, "Old Spain in New America"; meeting every two weeks, alternating in church and homes. About twenty women have been attending and have been greatly benefited. We hope to take up another book and get more women interested.

Miss Ethel McMillan, who has been quite sick for two months, is showing improvement.

Miss Agnes Stormont, teacher in the East Chicago Public Schools, spent her spring vacation with her parents, Mr. and Mrs. E. L. Stormont.

McMILLAN—Mrs. Susan McMillan, widow of the late Rev. Robert McMillan, and daughter-in-law of Dr. Hugh McMillan, died at the home of her daughter, Mrs. Mary Kingery, in Chicago, Wednesday morning, April 4th, in her 77th year. She had been a sufferer from tuberculosis for some time, and just a few days before her death she fell and fractured her hip, thus hastening the end. She is survived by one son, Rev. Kinley McMil-

lan, pastor of a Presbyterian church in Pittsburg, Pa.; and two daughters, Mrs. Mary Kingery, with whom she made her home, and Dr. Frances McMillan, who has been in Mexico for some years, and was unable to leave there to be with her mother in her last sickness. One son, Clurg, died several years ago in California. Two half-brothers and a host of relatives and friends are also left to mourn her loss. Being naturally of a sunny disposition, she was beloved by all who knew her.

Her remains were brot to Cedarville, and the funeral was held at the home of Mr. J. H. McMillan, conducted by Dr. McChesney and Dr. Chesnut. Interment was made in the Massie's Creek Cemetery, beside her husband.

COOPER—Mr. John R. Cooper was born near Cedarville November 1, 1857, and died in Cedarville, March 12, 1917. He had been in poor health for the past two or three years, and was found dead when the family rose early Monday morning. Death was due to apoplexy.

On February 18, 1880, Mr. Cooper was married to Miss Agnes Stormont. For several years they resided on the farm, but later moved to town, where Mr. Cooper had ever since been engaged in the grocery business.

He is survived by his widow, who has been an invalid for several years, due to paralysis. Two children also survive; Mrs. D. L. Crawford, of Xenia; and Miss Mary, at home. His aged mother, Mrs. Hannah M. Cooper,

and a sister, Mrs. Wm. Frazier, reside in Springfield.

The funeral was private and was held from the late residence Wednesday afternoon, the service being conducted by his pastor, Dr. J. L. Chesnut. Burial took place at Massie's Creek Cemetery.

#### SEVENTH CHURCH, PHILADELPHIA.

On January 30, 1917, the Seventh church made a call for the pastoral services of Rev. R. W. Chesnut, Ph. D., who for nearly seven years has been pastor of the Duaneburg congregation. The call was accepted, and he was installed pastor on March 27, 1917. The communion will be held (D. V.) on the first Sabbath of May.

#### REPUBLICAN CITY CONGREGATION, CLAY CENTER, KANSAS

Mr. J. Scott Chesnut and Miss Angie Close were united in marriage at the Republican City manse on the evening of January 31st, 1917. Both present, and all did ample justice to young people are well known and generally esteemed by everybody. They made an extended trip to various points east and west and are home again. Scott is again busy in his automobile business. All wish them happiness and success.

Mr. James W. Woodsides has been very low of late, but at present is much better.

Miss Anna Chesnut has enjoyed better health this winter than usual,



but at present is down with a bad cold.

Mr. and Mrs. Calvin Chesnut are again living in Clay Center. Calvin has a position in the Norquist garage.

Mr. Wilson Moore, formerly of Coulterville, Illinois, made us a visit of late and attended church the last Sabbath of February.

Mr. and Mrs. R. B. Henry, of Hollister, California, have been visiting in this neighborhood for several weeks. They were visiting their parents, Mr. and Mrs. John Henry, and other relatives and friends.

Mr. and Mrs. Paul Borland and family have been laid up by sickness for some time, but are improving at present.

Mr. Wm. B. Chesnut and Miss Martha Richards were married at the home of the bride's parents on the evening of December 27th, 1916. This wedding and the reception which followed on the evening of the 28th were among the leading events of the holiday season.

FOOTE—Burton Foote was born in the Dominion of Canada, Kings county, Nova Scotia, August 17, 1853. At the age of thirteen years he removed with his parents to Wallworth county, Wisconsin, and in 1870, at the age of 16, he demoved to Ottawa county, Kansas, and shortly after, to Clay county.

He was married to Miss Mary Shaw on November 15, 1877. Six children were born to them; viz., Mrs. Maude C. White of Clay Center; Marshall S. Foote of Englewood, California; John

L. Foote of Portland, Oregon; Dr. A. A. Foote, of Broughton, Kansas; Burton Emerson Foote of Concordia, Kansas; and Mary Cairns Foote, who died July 31, 1896.

After coming to Knasas, Mr. Foote was employed for five years by the Dexter Bros., and for three years was foreman of their men. Later, he began farming southwest of Clay Center. He was energetic, industrious, and persevering; and the Foote family came to be esteemed as one of the leading families of the community.

In 1909 he retired from the farm, and, after a visit of nine months on the Pacific coast, erected a home on Clark Street, Clay Center. In 1915 he again visited the west for a number of months, taking great delight in being with the boys, John and Marshall, and other relatives and friends.

Mr. Foote was a faithful, consistent, and helpful member of the Republican City R. P. church, and his loss will be keenly felt.

The children as well as grown up people loved Burt Foote. He was generous in his dealings, cheerful in disposition, kind in his comments, and ever ready to accord any service that he could render. His word was never questioned. His presence was always appreciated, and everybody is sad at the thot that we shall see his familiar face and hear his well-known voice no more among us.

There remain to feel the keenest of the loss, Mrs. Foote, four sons and

one daughter, three grandsons and one granddaughter; also three brothers and four sisters; viz., John B. Foote of Olathe, Kansas; Robert, of Longford, Kansas; George, of Oak Hill, Kansas; Mrs. William Scott, of Sylvan Grove, Kansas; Mrs. Shaher, of Oklahoma; Mrs. Lowe, of California; and Mrs. John Hazlett, of Oak Hill.

Mr. Foote was in good health, and was in his accustomed place in the sanctuary on Sabbath, February 11th, but the following morning he accidentally fell, striking his head severely on the concrete walk. Partial paralysis resulted, and at 8:25 p. m., February 16th, he entered into rest. "He rests from his labors and his works do follow him."

The funeral services were held at the family residence on Clark Street at 10:30 a. m., February 19th. It was a very large funeral, for the day was favorable, and Mr. Foote was widely known and universally esteemed. The pallbearers were Messrs. John Chesnut, Archie Borland, James Hanna, F. B. Fullington, Eric H. Swenson, and David Tolles. The services were conducted by the pastor, Rev. L. A. Benson, assisted by Rev. W. E. Scott. Interment took place in Greenwood cemetery.

#### ACKNOWLEDGEMENTS.

Al Fullerton, Swanwick, Ill.; Mrs. S. J. Dawson, Smiths Ferry, Pa.; Rev. L. A. Benson, John Henry, Wm.

Chesnut, Sr., Clay Center, Kans.; Mrs. A. M. Long, Mrs. J. F. Fields, Beaver Falls, Pa.; W. H. Wilson, Sparta, Ill.; Alice Jordan, Austintown, O.; Julia Harbison, Mrs. E. Galbreath, Rosa Stormont, E. L. Stormont, Mrs. Thompson Crawford, Cedarville, O.; Mrs. M. J. Jones, Coulterville, Ill.; Mrs. Margaret Cleland, John Dickey, Cutler, Ill.; Angie Coulter, Marissa, Ill.; Rev. J. D. Steele, Passaic, N. J.; Mrs. Matilda Brigham, Rev. R. W. Chesnut, John V. Carey, Philadelphia; Mrs. Mary Cullings, Duaneburg, N. Y.; Mrs. John C. McGeary, Harmerville, Pa.

#### FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS

Since the last report the following sums have been received:

Republican City congregation, Clay Center, Kansas	\$11.00
Fairview congregation, Smiths Ferry, Pa.	35.00
Mary Watt, Smiths Ferry, Pa.	5.00
Margaret Watt, Smiths Ferry, Pa.	5.00
Rachel D. Watt, Smiths Ferry, Pa.	5.00
First Presbyterian Church, Cin- cinnati	20.00
Cedarville W. M. S.	18.00
and for the Endowment Fund:	
Walter Iliff, Cedarville, O.	\$25.00
Tirzah McMillan, Cedarville, O.	15.00
J. C. Finney, Cedarville, O.	5.00
N. L. Ramsey, Cedarville, O.	25.30
E. L. Stormont, Cedarville, O.	10.00
Harriet L. Ritchie, New York City	10.00

**SEMINARY EXERCISES.**

The closing exercises of the Theological Seminary will be held on Wednesday, May 9, 1917, beginning at 10 A. M. Examinations will be conducted at the morning and afternoon sessions, and the sermons preached in the evening.

**MEETING OF GENERAL SYNOD.**

General Synod will meet in the Third Reformed Presbyterian Church, Oxford and Hancock Streets, Philadelphia, Pa., on Wednesday, May 16th, 1917, at 8 P. M., to be opened with a sermon by the Retiring Moderator, Rev. W. P. Harriman; the Rev. John Parks, B. D., to be his alternate.

James L. Chesnut.

**MEETING OF WESTERN  
PRESBYTERY.**

The annual meeting of the Western Presbytery will be held in Marissa, Illinois, the first Thursday of May, 1917, at 10 A. M.

W. J. Smiley, Clerk.

**NOTES OF THE INTERNATIONAL  
SABBATH SCHOOL LESSONS.**

By Rev. W. R. McChesney, Ph. D.,  
D. D.

**LESSON FOR MAY 13, 1917.**

Jesus the True Vine—John 15:1-13.

**Golden Text**—"I am the vine, ye are the branches." John 15:5.

**Psalms**—1, 80, 104, 148.

**Introduction**—It was Thursday, April 6, A. D. 30. Christ and His disciples had risen from the supper table, and there is reason to believe that this discourse took place on the way to Gethsemane.

1. Jesus is the genuine real vine, and thus in sharp contrast with all who usurp His place. The Father saw fit to lay upon Christ the iniquity of us all, to prune the true vine in His sufferings to atone for sin.

2. All sincere followers are shoots in Christ. They are pruned with Him. They suffer with Him, and they shall also reign together with Him; and thru Him come off conquerors and more than conquerors.

3. Ye are pruned, or in a condition to bear fruit, when ye receive Christ's teaching as the guide of your lives.

4. The only way to be fruit-bearers for Christ is to keep in vital union with Him thru the ordinances of religion, by the means of grace, and by the in-dwelling of the Holy Spirit.

5. Apart from Christ our lives amount to the destruction of the whole.

6. As branches which become separated from natural vines are gathered up and burnt, so all who are separated from Christ perish.

7. Living union in Christ ensures answered prayer.

8. The supreme way to glorify God is by the outcome of our lives. By being Christ's genuine followers, the fruit of our lives will issue in glory.

to God.

9. Love is the bond of union between Christ and the Father and between Christ and the believer.

10. The secret of the life of that love is in obedience to Christ's commands.

11. Christ's teaching of the close and vital and loving and fruitful relationship between His believers and Himself is calculated to encourage the Christian to be faithful and to rejoice in his Lord.

12. The fundamental command of Christ is that we love one another after the manner in which He loves us.

13. A man's love is measured by the lengths to which it goes.

#### LESSON FOR MAY 20, 1917.

**The Importance of Self-Control—**  
Isaiah 28:1-13.

**Golden Text**—"Every man that striveth in the games exerciseth self-control in all things."—I Cor., 9:25.

**Psalms**—10, 12, 46, 70.

**Introduction**—This lesson was written before the fall of Samaria, 722 B. C. Isaiah was the court prophet in Jerusalem.

1. Ephraim is the prophetic name for the Northern Kingdom. The people of this kingdom were drunken with both wine and pride. Samaria and the community about it were places of natural and artificial beauty. The ravages of strong drink were fast making away with all that was glorious in the Northern Kingdom.

2. The mighty and strong one is Assyria. The devastation which Assyria brot upon Samaria is compared to a destructive storm and a ruinous flood. Samaria, so given up to drunkenness and luxury, was caught napping upon the invasion of Assyria.

3. Samaria was to be overthrown and trampled in the mire.

4. The world-famous glory of Samaria was to pass away like a fading flower and an early fig. Her destruction should be wrought in an hour.

5. The faithful followers of Jehovah in the hour of the Assyrian invasion would find Jehovah their refuge and their joy.

6. Jehovah's judgment would direct them and be their security in the crisis of the conflict.

7. People, priest, and prophet have been led astray thru the deceptive influence of strong drink. They were overcame by it. They were misguided from the truth. Their discernment for truth became bleared, and they failed in justice.

8. Drunkenness brot disease, filth, and unsanitary conditions.

9. There was no prospect of converting the adults. The hope of deliverance from drunkenness lay in the children.

10. Tedious, patient instruction repeated is necessary to convince the masses of the truth and duty in reference to strong drink.

11. What a nation cannot do for itself, or will not do, is often done by the sword of an alien people.

12. Failure to improve our opportunity loses it to us.

13. God was patient and gracious with Samaria, but they sinned against light and mercy, and so were overtaken and crushed by their drunkenness. Strong drink has wrought world-wide ruin.

#### LESSON FOR MAY 27, 1917.

**The Holy Spirit and His Work—**  
John 15:26, 27:16:7-14.

**Golden Text—**"He shall teach you all things"—John 14:26.

**Psalms—**43, 100, 103, 119.

**Introduction—**This lesson was spoken during the last super, after Judas had gone out. It was in the upper room at Jerusalem.

26. The Comforter is the Holy Spirit. He proceeds from the Father eternally thru the Son. His mission is to present the truth concerning Christ.

27. The duty of Christ's followers, imbued with the Holy Spirit and in touch with Christ, is to tell the world of Christ and of His power to save.

16:7. Christ's work in the flesh was essential. But He must return to Heaven, that the Holy Spirit might continue and complete the work that He had begun.

8. The work of the Holy Spirit is to convict men of sin, lead them to repentance and salvation thru Christ, enlighten their consciences in divine truth, and warn them of judgment to come.

9. Sin consists in neglecting or refusing to believe in Jesus Christ as

the Son of God and the Savior of sinners.

10. The resurrection of Christ and His ascension prove that He is righteous and approved by the Father.

11. The spirit of worldliness is satanic and anti-Christ, and is condemned and to be cast out by Christ as judge.

12. There is much truth in connection with the unfolding of divine truth and the extension of Christ's kingdom which cannot be received at once, but must be brot to light gradually.

13. Thru the ages, the Holy Spirit has been enlightening the church in regard to the truth. He reveals the truth of God as it is in Christ for the salvation of the world.

14. The Holy Spirit works in harmony with Christ; and in giving forth the truth as it is in Christ, glorifies God the Father. We too glorify the Father and honor the Son in receiving and living the truth.

#### LESSON FOR JUNE 3, 1917.

**Jesus Betrayed and Denied—**John 18:1-11, 15-17.

**Golden Text—**"He was despised and rejected of men"—Isaiah 53:3.

**Psalms—**22, 69, 118.

**Introduction—**It is almost midnight of Thursday, April 6, A. D. 30, when Jesus is arrested. The place is Gethsemane and also the courtyard of the palace of Annas.

1. After Jesus had spoken the words of John, chaps. 14-17, He went with the eleven across the brook flowing between Jerusalem and the Mount of

Olives. The garden is Gethsemane. Eight disciples were left at the entrance. He took Peter, James and John in with Him.

2. Jesus did not go to Gethsemane the place, and Jesus frequently went to conceal Himself, for Judas knew there. He gave Himself voluntarily.

3. Judas got a band of Roman soldiers and officers. The soldiers were from the Tower of Antonia. The officers were the temple police. These latter were under the authority of the Sanhedrin. Tho it was full moon, the lanterns and torches were needed under the thick foliage of the trees.

4. Tho Jesus knew the mission of this band, He courageously gave Himself into their hands. He prevents a general attack by concentrating their attention fully upon Himself.

5. They answered Him with both boastful authority and contempt. Tho Judas had pointed out Jesus already by kissing Him, yet Jesus makes Himself clearly known by declaring Himself.

6. The band is overawed by His omnipotent and divine personality.

7. Again Jesus asks them whom they seek, and no doubt this time He receives a more respectful reply, in tone, if not in words.

8. Jesus made the officers say repeatedly that they were seeking Him, and thereby He shielded His disciples and gave them time to escape.

9. Jesus saved all at this particular time, and for eternity, all whom the Father gave Him.

10. Peter was courageously attempt-

ing to be true to his promise to die with Jesus if need be. Contrary to the law of the feast day, he carried a sword. Doubtless Malchus was attacked as he was handing the purse of bribe money to Judas Iscariot. John gives the names of only Peter and Malchus in connection with this incident.

11. Christ as Prince of Peace would not resort and need not resort to carnal weapons. He had given Himself voluntarily to this hour, and He must keep covenant even unto death for our sakes. Never was there a truer principle uttered than that "They that take the sword shall perish with the sword." Look at Europe today, and it is only one of many illustrations.

15. Peter's mood was changing. He was following afar off. The other disciple was John, who went in with Jesus into the palace of Caiaphas.

16. Peter stood at the street-gate opening into the court. John intercedes for Peter and has him brot in.

17. Damsels were ordinarily keepers of the street-gates to city residences. Remember Rhoda. Peter denies His Lord. Judas has betrayed Him. All had forsaken Him and fled the same night, the darkest night in all history. Jesus trod the wine-press of the wrath of Almighty God alone, and of the people there was none to help Him.

#### NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

C. E. TOPIC FOR MAY 13, 1917.  
Fellowship With God. Psalm 119:  
97-104.

This is a topic on prayer. We are

partners with God in a very important work. It is essential to the best co-operation that we get well acquainted with our co-worker. We must talk to God in order to find out His plans. The two means of doing this are Bible-reading and prayer.

We should each of us consider God's Word as His special message to us. Then we shall read it with that interest that will bring us the greatest good.

We should pray to God for renewed and added strength. He is more willing to grant than we are to receive. But He wants us to realize how much we need His presence and Help. One of the greatest blessings that we have is the light of the sun, but we never think much about it because it comes unasked and without any special request on our part. So it is with many of God's blessings. But the one blessing that we must realize in order to have is the conscious presence of God.

Of a noted Bible character it is said that the Lord was with him. We read this over without stopping to think how much it means. The Psalmist found that the results of God's fellowship were increased wisdom and strength against temptation. If we got nothing else, these two would be worth striving for.

Time spent in prayer is not time lost. It is a form of preparedness. In this day of efficiency this fact should not be lost sight of.

C. E. TOPIC FOR MAY 20, 1917.

Growing as Christ Did. Luke 2:41-52.

Jesus grew physically, mentally, and spiritually. We desire to grow in all these ways.

Jesus grew physically by eating the proper food, indulging in proper out-door exercise, and avoiding all things that stunt the body and wreck its strength. We should apply all our knowledge of hygiene to keeping ourselves in good bodily health, avoiding intoxicants, tobacco, and all other harmful luxuries. Only thus can we hope to attain to that ideal of physical well-being that Jesus displayed. We have no record that He was ever sick.

At the time of the lesson story, Jesus was twelve years old. His parents found Him in the temple, discussing doctrinal matters with the doctors of the law. Bystanders were amazed at His understanding and His answers. How had He obtained this knowledge? By hard work. He had studied the Scriptures, and they had yielded their treasures unto Him. So many students of today are looking for some magic way of obtaining knowledge. Every Gospel record shows that Jesus was industrious.

Sickly people cannot study as well as healthy people. Jesus' health helped Him in His mental labors. So likewise His mental acquisitions aided Him in His spiritual development. He was able to argue successfully with the doctors of the law because all His previous development had prepared Him for this hour. He was never at loss for an answer from the Old Testament.

If we want to grow as Christ grew, we must observe the plain laws of health, study hard, and make the Bible the chief subject of our spiritual exertions.

habit of stinginess will grow on you so that even when your salary becomes large, you will part with your gifts grudgingly, and they will be small at that.

### C. E. TOPIC FOR MAY 27, 1917.

#### Financing the Kingdom. Luke 19:11-26.

In these days when the whole world seems to have gone to war, the matter of financing the nations is as important as the securing and training of soldiers. The world often jeers at the church because it so constantly speaks of taking up collections for this, that, and the other enterprise. The church does not want money for money's sake. There are great things to be done, and equipment is needed that only money can buy. If any great industrial enterprise promises reasonable profits, the capitalists have no difficulty in floating millions of dollars' worth of bonds. But imagine a mission board floating bonds! Its business must be done with cash, or the workers go hungry.

Like the servants with the pounds, we are entrusted with certain means with which to do the Lord's business. If we do not secure results commensurate with our talents, we shall enter into great condemnation.

The reward of the faithful servants was not slothful enjoyment, but promotion to a more responsible field of labor. This should be our end and aim in the Christian life.

We should do nothing thru strife or vainglory. He that humbleth himself shall be exalted.

One way to finance the kingdom is to tithe. The time to learn is when you are young. If you refuse to tithe when your income is small, the

### C. E. TOPIC FOR JUNE 3, 1917.

#### Confidence and How to Get It. Neh. 6:1-16.

The real source of confidence is trust in God. We never think much of the confidence displayed by a godless man. It seems to us like clouds without water.

Nehemiah was the head of a small but faithful remnant, surrounded by hundreds of thousands of enemies. Judaea was a province of Persia, the universal empire of that day. A nod from its despotic king would have Jewish people. If some designing villain could only gain the king's ear and rouse his angry jealousy against an innocent person, that person's fate was sealed. Nehemiah, who had spent years at the king's court, was well aware of this fact.

The Samaritans and Arabians were bitterly jealous of the Jews, and probably had some influence at court. At any rate, they tried to intimidate Nehemiah, knowing that if he weakened, the Jewish cause was lost. He was the head and front of the movement.

But Nehemiah's name and book are in the Bible today because he did not falter. He trusted in God. Then a false prophet tried to persuade him to go into hiding, thinking that the moral effect of this proceeding upon the others Jews would be depressing. But again Nehemiah refused to fall into the trap. And the wall was finished. And the Jews rejoiced. And the heathen raged.

Nehemiah 4:9 is the biblical way of saying, "Trust in God and keep your powder dry." We must both pray and work.



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