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ADVOCATE

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The Reformed Presbyterian ADVOCATE

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

VOL. LI.

NO. 8.

BEER OR FOOD.

Hon. Herbert Hoover, Washington,
D. C.:

Honorable and Dear Sir—Your recent letter, addressed to ministers, urging their hearty co-operation in food preservation, received. One striking expression in the letter, "The world is in want of food," should appeal to any churchman.

I read with extreme interest your announcement in yesterday's paper, "Cut the loaf on the table only when you need it," and the other exhortation, "If each of us should eat four slices for every five slices we have been accustomed to eat thousands of lives would be saved." Immediately my mind and heart responded, It ought to be done. I am sure this is the feeling of every loyal American.

But it was painfully distressing to read the heavy lines just above your announcement, "Beer and wine to be retained under new plan"—the plan of

the Administration. The reason assigned for the plan is "that it would be extremely unwise to stir up the country with nation-wide prohibition."

To those of us who move around among the common people, it seems manifestly impossible to keep the people united with our government exempting the manufacture of beer and wines, while urging four slices of bread in place of the usual five daily. If the purpose of the proposed food bill is to save foodstuff, nothing short of the bill which passed the House will suffice or in any sense satisfy the general public. Personally I do not feel patriotically obliged to shove my two little fellows away from the table hungry while I know that the governments of Great Britain and our own country are permitting the breweries and wine vats to consume millions of pounds of God-given breadstuff for the enrichment of a few at the detriment of the masses. Reliable authorities have pointed out that the manufacture of beer consumes more grain than the

distilling of whiskey. In the year 1916 the brewers used 3,556,103,596 pounds of breadstuff. The distilleries consumed only 221,506,152 pounds more—and over half of the distilled spirits were used for legitimate government and scientific purposes.

It seems unreasonable for a government to urge the curtailing of the daily meal by honorable, honest people; and permitting this great destroyer of breadstuff to continue its waste for the benefit of a few. It is urged that if the government is to be taken seriously in this matter there must be a straight-out prohibition for the period of the war of the entire destruction of breadstuff.

According to this morning's paper, the Hon. Lloyd George, in discussing the prospects of Britain in the European war, says: "If we do not waste we shall not starve." But here again our people face the inconsistent situation of feeding the hungry in Europe while Mr. George's government continues the destruction of breadstuff in feeding their distilleries and breweries.

I am sure you will understand the spirit in which this letter is written in reply to your request of recent date that the ministers, the natural leaders of the people, co-operate in the conservation of food. It is in no sense the spirit of criticism or rebellion, but an honest endeavor to get the government and the people on a fair basis of co-operation, and I assure you that the writer will spare no effort to co-operate in the most self-

sacrificing and loyal spirit. But to secure this general co-operation of the people, as I see it, it will be necessary for our government to absolutely prohibit the use of breadstuffs in the manufacture of beer and wine as well as of spirits—the lesser of the two evils.

And, in the second place, the unreserved and hearty co-operation of our people in the conservation of food will depend, it seems to me, on the unconditional demand by our government that Great Britain and other allied forces absolutely prohibit the use of breadstuff, either their own or what our country furnishes, in the manufacture of liquor for beverage purposes.

If it be urged that the government must permit the brewing of beer as in the time of the Civil War in order to secure the revenue, it must be borne in mind that in the Civil War the great need was money—our people then had plenty of bread. In this present war food is the scarcity and the money more abundant. The logic of the situation would be to save the food and sacrifice the revenue.

In order to assure you of my personal interest in your vitally important campaign and my hearty sympathy with this European war between democracy and monarchism, it is but fair to state that my own boy some months ago enlisted in the service of our country with my own hearty consent. I am not one of those who believe in feeding America and starving Europe; but I do sincerely believe in

closing the breweries and distilleries and feeding the hungry world.

Yours for civil and religious liberty,

R. A. HUTCHISON.

—From the United Presbyterian.

**FORMULA OF QUERIES TO BE
PUT TO MINISTERS AND RUL-
ING ELDERS AT ORDI-
NATION.**

1. Do you acknowledge the Scriptures of the Old and New Testaments to be the word of God?

2. Do you acknowledge the doctrines of the Westminster Confession of Faith, the Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this Church is obliged by solemn covenant engagements?

3. Do you acknowledge that the Lord Jesus Christ, the only Redeemer and Head of His Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian?

4. Do you acknowledge that public, social covenanting, upon proper occasions, is an ordinance of God; and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them as upon those who actually

covenant, until the ends of them are effected?

5. Do you approve of the faithful contendings of the Martyrs of Jesus, and do you recognize as brethren, all in every land who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness?

6. So far as you can know your own heart, is it the glory of God, and the edification of the Church, and not any selfish object, that moves you to undertake the sacred office of Minister (or Ruling Elder)?

7. Do you promise, in the strength of divine grace, to rule well your own house—to live a holy and exemplary life—to watch faithfully over the members of this Church—to exhort with meekness and long-suffering—to visit the sick and afflicted—and to attend punctually the meetings of the Presbytery (or Session), and of the superior judicatories, when called thereunto, judging faithfully in the house of God?

8. Do you promise subjection to this Presbytery (or Session), and to the superior judicatories of this Church, in the Lord, and engage to follow no divisive course from the doctrine and order which the Church has solemnly recognized and adopted? And do you further promise to submit to all that brotherly admonition which your brethren may tender you in the Lord?

CURRENT SECULAR EVENTS.

At a recent election in Ireland to fill a vacant seat in the British Parliament, a Sinn Feiner was elected over the Nationalist candidate. The occurrence is very significant. Before the Great War broke out, England had passed the Irish Home Rule Bill, establishing a separate Parliament for Ireland. This was the consummation of the hopes of the three-fourths of Ireland that is Catholic, but was very displeasing to Protestant Ulster. A civil war was threatened, and the English Liberal Cabinet was trying to arrange a compromise, when the Great War broke out, and the effort was suspended, while universal attention was turned in other directions. The Irish Nationalists, who want Home Rule, under the leadership of John Redmond, patriotically met the British Government half-way.

Meanwhile the Sinn Fein, the party that wants an independent Irish Republic, revived; and started a rebellion in Dublin last summer, which was crushed, and several of the leaders hanged. At present, the population of Ireland is in three factions; the Ulsterites, who want the present form of government; the Nationalists, who want Home Rule as offered to them; and the Sinn Feiners, who want absolute independence. All three of these factions are opposed to the other two.

On the war fronts, the Russians have re-entered the war in full force, and are making a great sweep toward

Lemberg. Trench fighting continues in a desultory fashion on the west front, the Allies evidently waiting till large numbers of Americans can arrive. Greece has entered the war on the side of the Allies, making the twenty-first nation that is ranged against Germany.

The event of greatest significance during July was the resignation of Bethmann-Hollweg, Chancellor of Germany. The causes of this resignation are somewhat obscure at present, and must await a clearing up before historians can put the matter in its right perspective. He was succeeded by George Michaelis, also supposed to be a conservative, but how much so is not known at present.

The present German Empire is a federal union of 25 states, with a constitution, and a Parliament of 397 members, called the Reichstag. Each State also has its own government, but Prussia is two-thirds of the Empire, and dominates the other states to a vast degree. Prussia is despotic, conservative, and Protestant. South Germany is democratic, liberal, and Catholic. Bismarck, the first Chancellor, and a Prussian, in the 70's incurred the enmity of the Catholics by repressive legislation.

As in all Continental parliaments, the Conservatives sit on the Right, facing the Speaker. The Right was Bismarck's party. The Catholics, called Clericals, occupy the Moderate Center; and the Socialists and Radicals sit on the Liberal Left. Bismarck now wanted to establish a high tariff

system, and the Left opposed him in this, as in all other things. To carry thru his project, he had to surrender to the Catholic Center, and repeal the repressive anti-Catholic laws. Ever since, the Center has held the balance of power, and has been the mainstay of Prussianism.

The Catholic Church is deadly opposed to Socialism. But last month, strange to say, the Center joined with the Left and overthrew Bethmann-Hollweg. The Left has not gained anything by the new appointment, but they believe that they have shown their strength, and that some time they will be able to overthrow Michaelis and replace him with a real Liberal.

Both President Wilson and the British Government have hinted that the overthrow of the Prussian autocracy and the democratization of Germany would be great steps toward peace. If the people of Germany should overthrow their present government, the world's attitude toward Germany would change even more than it did when the March revolution overthrew despotism in Russia. But the German people have been so blinded by their present rulers, that they do not want liberty if it is suggested to them by outsiders.

Newspaper reports hint at a difference between the Kaiser and the Crown Prince; that Hindenburg, Tirpitz, and the Crown Prince are the leaders of the so-called "frightfulness" campaign; that Bethmann-Hollweg never really was in sympathy with

the frightfulness method, but was over-persuaded to countenance it because that was the only way to win the war. When the ruthless submarine warfare was recommended last February, the German people were told to hold tight, for England would thus be brot to her knees by July 1st. The clamor of some of the German people for internal electoral reform was quieted by a promise of reform after the war. The mistake of the Conservatives was in setting an exact date for England's downfall. Now, with England apparently as vigorous as ever, and Russia coming on in full force, the German people see nothing before them but interminable sacrifice and privation.

Great preparations are being made in the United States for a long struggle. But Slowness seems to be the watchword. Goethals and Denman are fussing from day to day about the proposed merchant fleet, and President Wilson may remove them both and appoint someone who will work and not talk. The \$640,000,000 aircraft bill is held up in the Senate. The Food Bill is there also, having been there for nearly two months. Most of the debating has been on the proposition to prohibit the waste of food-stuffs in the manufacture of beer. The President's attitude on the beer question has been a severe disappointment to his friends and admirers. Most editors have shown a disposition to discuss his interference more in sorrow than in anger. We quote the following:

The New York Independent: Unfortunately, the President has felt constrained to throw the weight of his influence in favor of a partial prohibition bill rather than a complete one. The President proposes that the distillation of whiskey and similar liquor shall be prohibited, but that the manufacture of beer and wine shall not be prohibited.

It is exceedingly regrettable that the President has felt obliged to take this attitude in the matter. It is true that if he shall succeed in assisting in disposing of whiskey for the period of the war, he will have done a big thing. But that thing is small in comparison with what he might have done if he had been willing to use the full extent of his power and influence on behalf of total prohibition.

The United Presbyterian: "We are greatly disappointed over the position taken by the President and Congress regarding fermented liquor. We are disappointed that the disposition at Washington seems to be to save beer and other fermented drinks from any interference."

We take it for granted that President Wilson would like to see intoxicants banished from America, and for that reason we do not like his disposition to lecture the dregs today; when, in a year or two, if the war continues, he may feel compelled to proclaim prohibition as a war measure, as Lincoln did against slavery.

MORMON EDITION OF THE BIBLE.

By Larimore C. Denise,
Assistant Superintendent National Re-

form Association.

Beware what edition of the Bible you buy. You may obtain Mormon literature without knowing it.

A new edition of the Bible has been issued in 1917, containing a section inserted between the Old and New Testaments consisting of 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James version. The cover reads, "Holy Bible, Cyclopedic Concordance, Ready Reference, Oxford S. S. Edition." The only indication of the evil hand of the Mormon church is on the title page of the Mormon section, which states that it is "Copyrighted, 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints." It is "designed for the use of missionaries and other students of the Scriptures."

The Deseret Evening News, the official organ of the Mormon Church, prints an editorial entitled, "Important Help to Bible Study," in its issue of June 23, 1917, which reads as follows:

"A significant proof of the growing interest taken in the teachings of the Church of Jesus Christ of Latter Day Saints and of the increasing public demand for its literature is seen in the fact that not long since the publishers of both the Cambridge and the Oxford Bible applied to the presiding authorities for a revised and authenticated copy of the 'Ready References,' which was desired for incorporation

with the respective Bibles. It consisted of quotations from the Bible, classified under appropriate headings, in support of the fundamental doctrines of the church, these scriptural passages being supplemented by explanatory notes and citations from historical and theological writings of recognized importance."

Like many other Mormon assertions, this editorial contains some truth mixed with some misleading statements. One would suppose from the editorial quoted that the Oxford people eagerly sought for the insertion of this piece of Mormon literature because of the merits of the work. It would seem not. The officers of the Oxford Press assure us that it was the Mormons who sought its publication. The truth is that the Cambridge University Press some years ago began to issue a Bible with Mormon teachings incorporated in it, and that for two years the Oxford University Press has published a Bible in which is inserted a section devoted to Mormon doctrines.

Recently the Mormon Church opened a book store in Brooklyn, which announces "Bibles and School Books" for sale. This store is on Bedford avenue, close to a large public school and opposite the Bedford Branch, Y. M. C. A. The Mormon Church is making this its headquarters for the distribution of its literature throughout the East, including the sale of the edition of the Bible referred to.

Consequently it is natural that the

first protest against this Bible should come from Brooklyn. The South African General Mission, the Presbytery of Brooklyn of the Presbyterian Church and other organizations have adopted caustic resolutions aimed at the Oxford University Press for thus lending itself to the propagation of the Mormon doctrine, and protesting at the evident attempt to palm off Mormon teachings under the guise of Christian literature.

The Vice President of the Oxford University Press has declared that the publication of the book has been discontinued upon receipt of these protests. He writes: "Our only excuse is that for many years the Bible has been made and boxed for them in this way and exactly in this shape, first by James Pott & Co., representing the Cambridge University Press of England, then two years ago by ourselves. This year the 'Ready References' were revised and some errors and crudities eliminated. Rest assured that there is no wish to depart from evangelical lines, to deceive people or to encourage the acceptance of Mormon doctrines. The book would have been discontinued long ago, had there been the slightest protest."

This whole affair is typical of Mormon underhanded working. No mark on the outside of the Bible, keeping mum until found out, and then trying to make capital out of the discovery of a deception.

Again we say, be careful lest you buy a Mormon edition of the Bible, unwittingly.

The R. P. Advocate

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F. A. JURKAT, LL. D., 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 AUGUST, 1917 NO. 8

EDITORIAL.

At this writing no one knows what Congress will do with the Food Bill. It past the House long ago almost unanimously, but has been held up several weeks in the Senate. The chief matter in contention was whether the manufacture of beer should be prohibited during the war. Any reasoning being knows that grain used in making beer cannot be used for food. The Government was and is urging everybody to conserve food, and asking the farmers to increase the food supply; and yet looks calmly on while three billion pounds of foodstuffs

are worse than wasted in the manufacture of beer.

Bryan asks. "Why starve people to make them drunk?" If the farmers should burn up three billion pounds of grain, they would be called traitors. And yet, even at that, they would not be making people drunk.

The Administration, for sooth, is afraid that there will be a civil war if the "right" of the people to drink beer is thwarted. A Senator says, "A bread riot is more to be feared than a beer riot, and a beer riot is only caused by too much beer."

The fear of a riot did not stop the Government from passing the conscription act, nor from enforcing it; and a few little incipient riots were promptly nipt in the bud. This was as it should be. All the other laws that have been past lately in connection with the war have been past on the ground that they were for the general welfare and safety. No one doubts that prohibition would contribute immensely to our welfare and safety. Then why not pass the law and jail the few rioters as the other rioters were jailed?

The wets claim that they are patriotic enough to make great sacrifices. Then why are they not patriotic enough to sacrifice their beer?

The wets claim that the drys in Congress are obstructing the passare of the Food Bill for the sake of their hobby of Prohibition. There has never been a day since the Food Bill came to the Senate, that the drys were not

ready to vote on it immediately, just as it came from the House. It has been the wets who have obstructed it on account of that anti-beer provision.

NEW PROFESSORS FOR CEDARVILLE COLLEGE

Three new professors will begin their work in Cedarville College at the opening of the Fall semester. Prof. John Edmiston Bauman, of Allentown, Pa., will occupy the chair of science and mathematics vacated by the resignation of Prof. Lester D. Parker, who becomes principal of the Cedarville High school. Professor Bauman is a graduate of the Allentown High school; and of Muhlenburg College, with the degree of Bachelor of Arts. After his college course he took a four-year course in science and mathematics at Lehigh University, graduating with the degree of Civil Engineer. Since then he has spent two years in graduate study in science in Muhlenburg College. Without disparagement to any of his predecessors, he is without doubt the best prepared man for science and mathematics ever called to Cedarville College. He is fully prepared to give the most advanced courses in Chemistry, Physics, Biology, Geology and Mathematics. He is highly recommended for character, personality, scholarship, and ability. He is personally known to one of the members of the faculty, who describes him as a cultured Christian

gentleman of the highest type. His father is a minister of the Evangelical Lutheran church, and for thirty years has been professor of mathematics in Muhlenburg College.

Owing to the increasing demand for Spanish, due to its growing importance in commercial relations with Latin America, and to the fact that in many places it is supplanting German in the public schools, it has been decided to organize a Spanish Department. This work will be in charge of the Rev. Arthur St. Clair Sloan, of Wooster, Ohio. During the past year Professor Sloan has been instructor in Spanish in the College of Wooster, and for two years instructor in the summer school there. Owing to a financial deficit, the College of Wooster is compelled to abandon its newly organized department of Spanish, but Wooster's loss is Cedarville's gain.

Professor Sloan has the degree of Bachelor of Arts from Denison University, and is a graduate of the Rochester Theological Seminary. He served for two years as principal of the high school at Kingsville, Ohio. He is a regularly ordained minister of the Baptist church, having been in the pastorate in Ohio for ten years, his last church being the Baptist church at Wooster. For six years also he was a missionary to the Mexicans; for two years in Arizona and New Mexico, and for four years in Mexico itself, part of the time in Mexico City. During this period he was for a time president of the Bap-

tist New Mexico College at Alamo-gordo, New Mexico. Professor Sloan's father was at one time professor of English in the University of Chicago, but afterwards for years a missionary to Mexico, where Professor Sloan as a boy learned to speak Spanish as a native. In college Professor Sloan specialized in Romance languages, and made a special study of Spanish literature, so that he is not only able to teach Spanish in a practical and conversational way, but can give the most advanced courses in the Spanish language and literature.

Dr. J. Campbell White, president of the College of Wooster, said to a member of the Cedarville faculty, "You could not possibly get a better teacher of Spanish for any salary than Professor Sloan." All of his colleagues at Wooster, some of whom have themselves been taking Spanish under his tuition, speak in the highest terms of his character, his mastery of the Spanish language, and his general ability. He will teach some other subjects in addition to the Spanish.

The new Professor of Music is Miss Helen Pauline Oglesbee, of Cedarville, Ohio. Miss Oglesbee is a graduate of the Cedarville High school, and will this year complete her work in the regular collegiate department of Cedarville College for the degree of Bachelor of Arts. She will also complete the special normal course for the training of high school teachers, and upon her graduation will receive the State High School Certif-

icate and the degree of Bachelor of Science in Education. She graduated in Piano from the College Department of Music in 1914, having taken her whole course for this diploma under the able instruction of Mrs. Jessie Russell, of Cincinnati, the former Director of the Department. Since her graduation in music, she has taken advanced work under Mrs. Russell and under Prof. Henry A. Ditzel, of Dayton, Ohio, one of the greatest masters in this country.

Miss Oglesbee is a finished pianist, a beautiful singer, has a thorough mastery of the theory of music, and is an accomplished musician in every sense. She has had several years of experience as a private teacher of music, and has already begun her work at the college as teacher of music in the Summer School. She will teach piano, voice, harmony, and the history of music.

As the College grows in influence, in endowment, and in standing in the educational world, it is able to command teachers better and better prepared for their work. Never in the history of the college have professors with better equipment in educational attainments and experience been secured than those possessed by the three instructors who have just been engaged. Those who are looking forward to special work in music, Spanish, science, or mathematics, will find the college better prepared than ever to give them what they want. The other departments will be kept up to the high standard already attained.

Summer School.

The third annual session of the Summer School is almost over. It has been a notable term. Not only has the attendance been greater than in the other two years, but the quality of the work has improved even more. The work has not only been solid and thoro, but it has been inspiring; and many teachers will go out to put into practice in their work in the public schools, some of the principles and ideals which have been quickened and deepened in this aggressively Christian College. Great good is thus done to those, who, without the Summer School, would not come under the peculiar influences of Cedarville College; and, thru them, others are benefited who never come here at all.

Opening of the Fall Semester.

The Fall semester of Cedarville College will be opened on Wednesday, Sept. 12, with an address in the College Chapel by the Rev. D. D. Dodds, pastor of the First United Presbyterian Church of Xenia, Ohio. All who are thinking of entering the college as students should consult or write to the President, Dr. W. R. McChesney, or to the Dean, Prof. Leroy Allen, in regard to courses, rooms, and boarding.

PRAYER FOR BOTH ARMIES.

By Larimore C. Denise.

America will mobilize two great

armies in September. One will be an army of over 500,000 and the other of more than 20,000,000. The one contains the warriors of today, the other those of tomorrow. The first is organized for destruction, the second for instruction. They are the army of the men for war and the army of the children for school. On the success of both the future of the world depends.

There is no more appropriate time than September 9th, when the mobilization of American manhood and American youth is taking place, for ministers to speak on Christian education and for laymen to join in thought and prayer for the 20,000,000 school children of America.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

In the June Advocate the Third Philadelphia congregation was reported as contributing \$77. This should have been as follows:

Third Church, Philadelphia.....	\$27.00
Seventh Church, Philadelphia...	36.10
Sabbath School.....	13.90

Since the June report the College has received the following sums:

James T. Clark, West Middlesex, Pa.....	\$ 6.00
Jennie Bratton, Cedarville, O., for Endowment Fund.....	10.00

TERMS OF ECCLESIASTICAL COMMUNION IN THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

1. An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God.

2. An acknowledgment of the doctrine of Faith, Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this Church is obliged by solemn covenant engagements.

3. An acknowledgment that the Lord Jesus Christ, the only Redeemer and Head of His Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian.

4. An acknowledgment that public, social covenanting, upon proper occasions, is an ordinance of God, and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected.

5. An acknowledgment of the faithful contendings of the Martyrs of Jesus, and a recognition of all as brethren, in every land, who maintain a Scriptural Testimony in behalf of the attainments and cause of the Re-

formation, against all that is contrary to sound doctrine and the power of godliness.

6. A practical adorning of the doctrine of God our Savior, by a life and conversation becoming the gospel, together with due subordination in the Lord, to the authority of the General Synod of the Reformed Presbyterian Church in North America.

MID-WEEK PRAYER MEETING TOPICS.

August 1—From Glory to Glory. II Cor. 3:16-18.

August 8—Deborah the Prophet-Patriot. Judges 4:4.

August 15—Hannah the Ideal Mother. I Sam. 1:26, 27; 2:19.

August 22—Lydia the Christian Business Woman. Acts 16:14, 15.

August 29—Priscilla the Christian Teacher. Acts 18:26.

September 5—Abounding Grace. II Cor. 9:8.

ACKNOWLEDGMENTS.

Nelson Anderson, Murray Road, New Brunswick; Mrs. Elizabeth Blair Sr., N. L. Ramsey, Cedarville, O.; John McCandless, Alex. Colville, Margaret Johnston, Philadelphia; Mrs. J. W. Caruth, Beaucoup, Ill.; J. S. Elder, Darlington, Pa.; Eliza McClure, Pittsburg, Pa.

CHURCH NEWS.

SPARTA, ILLINOIS.

The W. M. S. met last Wednesday of June. The subject was "Christian Giving," led by Miss L. E. Hughes.

The women were quilting in the church on July 5 and 6.

Mrs. D. C. Fullerton has been confined at home with an attack of rheumatism, but is able to be around more now.

A new baby boy came to gladden the home of Mr. and Mrs. W. N. McIntyre recently.

Steps have been taken toward having the church building remodeled. It is probable that work will begin in the near future.

CAMPBELL—James G. Campbell died at his home in Sparta, Ill., after a lingering illness, on Sabbath morning, July 8, 1917, aged 69 years, 4 months, and 5 days. His widow and eleven children, six sons and five daughters, are left to mourn his departure. His was the first death in the family. In the Civil War he served in Company K, Sixty-fourth Ohio Volunteer Infantry.

Funeral services were held in the R. P. church, North St. Louis street, Tuesday, at 2 p. m., conducted by the pastor, Rev. W. J. Smiley, assisted by Rev. J. R. McIlroy. The old soldiers were also present at the church, acting as pall bearers, and closing the funeral services. The interment was

in the Caledonia Cemetery. All the children were present except two sons living in Kansas. "I am a stranger in the earth; hide not thy commandments from me."

Seventh Church, Philadelphia.

The address of the pastor, Rev. R. W. Chesnut, Ph. D., has been changed from 1633 S. 23rd St., to 2219 Madison Square

NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR AUGUST 12, 1917.

The Sin of Gossip and Scandal. Psalm 120; Ex. 20:16.

Gossip is idle talk. Whether it is right to call the relating of an unpleasant truth gossip is a moot question. Some one has said that the three tests that should be applied to the retailing of gossip are, "Is it true?", "Is it kind?", "Is it necessary?"

The original meaning of the word "scandal" is "stumbling-block". It is the same word that is translated "offence" in the Bible. "Woe unto him that puts a 'scandal' in his brother's way."

The Ninth Commandment forbids us trines of the Westminster Confession to bear false witness against our neighbor. But what if the witness is true? It may be very unpleasant or even disgraceful, but the gossiper may argue that the story be exposed for the good of the community. It is

doubtful if the retailing of it does the good that is intended. The offender is not reformed.

But what shall we do? Do we not seem to justify the evil courses of people when we keep silent about their misdeeds? Should we not proclaim them from the housetops, in order that good people may learn to shun them? It does not work out that way. Vice is a monster of so frightful a mien that the more we see it the better we like it.

And what shall we say about down-right scandal? If we smother it, then we cannot warn others not to do likewise. The only safe course left is to handle the story in an impersonal manner. Then we can apply the lesson or the moral without injuring a particular person, and in that way avoid pulling up the wheat with the tares.

TOPIC FOR AUGUST 19, 1917.

A Definite Purpose and the Success That It Wins. I Kings 9:1-9.

God promised to Solomon success and prosperity as long as he would walk in God's ways. But if Solomon or his successors should turn away from God's ways, God threatened them with instant and speedy destruction. Never did a people have a more certain promise than the children of Israel. We know what their fate was. They turned away from God, and God punished them terribly. Their city and their temple were destroyed, and they were scattered to the ends of the

earth.

The Hebrews had little reason to desert God. They knew what He had done for their fathers, and human gratitude alone should have kept them in the straight and narrow path. In addition to this they had the Divine promise. They walked into destruction with their eyes open.

If we would gain success, we must have a righteous purpose. God's blessing will not follow an evil purpose. Sometimes we hear it stated that a man with a definite purpose will succeed, whether right or wrong. This is a mistaken idea.

First, the purpose must be pleasing to God. We can neither pray for success nor hope for success with any other kind.

Second, we must keep a high resolve. It will not be enough to choose a good purpose and then go to sleep over it. We must work as well as pray.

Third, we must forget self and think only of the glory that our success will bring to God's kingdom.

TOPIC FOR AUGUST 26, 1917.

"Thou Shalt Love Thy Neighbor as Thyself." Gal. 5:13-26.

This lesson implies that selfishness is a virtue. Certainly God wants us to love our neighbor a great deal. And if loving him a great deal means loving him as ourselves, then God wants us to love ourselves a great deal.

This is a temperance lesson. How

should we treat our neighbor from a temperance point of view? As we would treat ourselves. Do we want to throw ourselves upon the railway track and let the train run over us? Yet we have all known instances of drunken men doing that very thing. And they were drunk because some so-called Christian had voted for the open saloon.

We do not want to starve. We want good food and plenty of it. But we put many on the road to starvation when we allow the saloon to exist in our midst. We do not want to ruin our health deliberately. But we ruin the health of millions by continuing the liquor traffic.

Nobody loves to pay taxes. We do not hanker after increase taxation. But we increase taxes upon ourselves when we vote wet. That is an appeal to selfishness that is hard to criticise.

Some people do not believe in hell. They think God is too kind to commit even a wicked sinner to everlasting torment. But how about the man who condemns his fellow-mortal to a living hell right upon this earth? If you do not believe in hell, why go to great pains to manufacture one?

Do you think that the United States Government should plead for the retention of the beer traffic during this war?

TOPIC FOR SEPTEMBER 2, 1917.

My Favorite Hymn. Tell Why. Psalm 33.

For Reformed Presbyterians this

subject should be, "My Favorite Psalm. Tell Why." Many of the Psalms are hymns. To see the point, look up the dictionary definitions of psalm and hymn.

Why should anyone want to sing the cheap trash that masquerades under the name of hymn when he can go to the treasury of David and find something suitable for every situation in life? Why feed on husks when we can get fine food in our Father's mansion?

The prose version of the Psalms occupies about ninety pages in the ordinary Bible. Any fair reader can read that thru in an afternoon. Mark the striking verses as you go along. When you reach the end you will be surprised at the amount of valuable material you will have markt.

For me to tell what my favorite Psalm is would not do you any good in preparing for this prayer meeting. You would just repeat it parrot-like, and it would not really be your favorite Psalm at all.

If you really want to find what your favorite Psalm is, just think of which one you would turn to in time of especial stress. If you cannot think of one, be sure you have not any. Do not get up in meeting and name a Psalm at random and say that it is your favorite Psalm when it is not. God does not want us to make sport of the Bible.

The Psalm that does help you to spiritual growth is not a Psalm that you can call a favorite.

NOTES ON THE INTERNATIONAL
SABBATH SCHOOL LESSONS.

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

LESSON FOR AUGUST 12, 1917.

Josiah's Good Reign. II Chron.
34:1-13.

Golden Text—Eccles. 12:1.

Psalms—23, 25, 63, 125.

Introduction—Manasseh was succeeded by wicked Amon for two short years. Then came good King Josiah. The mother of this eight-year-old king was a godly woman. The worshipers of the Lord were in charge when the boy began his reign, and this largely accounts for its good character.

1. Youth, years, and environment are our opportunity.

2. The Lord has His eye on all our ways. That is an inspiration. Others have walkt in His ways. They are an example. The straight course is God's path.

3. God loves children, and many of them seek and find Him. They can be powers in reform work.

4. The youth of America have to combat the altars to Sabbath desecration, the worldly pleasure so highly extolled, the open parks and theatres on Sabbath, and a thousand and one other evils.

5. Remove even the memory of the wicked, and thereby purify all vile places.

6. Extend the good work to other communities and nations.

7. Cease from reform only when

the work is finisht.

8. The church needs cleansing as well as the nation.

9. It takes money to carry on the work of the Lord.

10-11. The money given to the Lord should be carefully guarded and faithfully used.

12-13. They who receive money to do the Lord's work should be faithful and adapted.

Use your opportunities for God. Help to purify the nation and the church. Give. Guard well the Lord's treasury. Do honest work for God.

LESSON FOR AUGUST 19, 1917.

The Finding of the Book of the Law.
II Chron. 34:14-33.

Golden Text—Psalm 119:16.

Psalms—19, 89, 119.

Introduction—Josiah was king. His love for the Lord was noteworthy. Every king was expected to have a copy of the law. The roll that was found is generally believed to have been the book of Deuteronomy.

I. The Lost Law Found.

14. Sometimes the Word of God is lost in His own house, both thru faithless preaching and teaching and careless hearing.

15. The discovery of God's law should be proclaimed.

16. Carry God's Word to all who rule. They need it.

17. The report of God's workmen should accord with God's Word.

18. Be sure that rulers get to hear God's Word.

19. Righteous rulers are imprest

with God's Word.

20-21. When God's law has been broken we may well seek His pardon. Nothing else is safe to do.

II. A Faithful Woman.

22-28. Huldah, who was consulted, courageously told the truth.

29. Older persons are most likely to know most about God's Word.

30. When we realize the importance of God's Word, we try to get others interested.

31. The knowledge of the Word brings conviction, and conviction leads to consecration.

III. The Covenant.

32. The covenant was agreed to and kept.

33. Covenant people remove sin from themselves and from those about them.

LESSON FOR AUGUST 26, 1917.

The Captivity of Judah. II Kings 25:1-11.

Golden Text—Numbers 32:23.

Psalms—88, 102, 137.

Introduction—Jerusalem fell July, 586 B. C. Zedekiah was king. Nebuchadnezzar was the captor. For 18 months 20,000 people nobly resisted the mighty power of the Eastern conqueror. But Jehovah's word had doomed the city. The time had come. Sin had run its course.

I. The Siege.

Vs. 1-4. From some quarter some time the avenger of persistent sin will come.

Sin attractive at first is destructive

at last.

Sin takes captive and establishes its reign in the soul.

II. Zedekiah Taken.

Vs. 5-7. Better face the Avenger and cry for quarter, than run, only to be overtaken in a worse plight.

We cannot escape the consequences of our sins.

The eyes of sinners are often compelled to look upon the destruction of their own flesh and blood because of their sins.

It is awful to think that the last sight that some see in this world is the ruin of their own children; and that thru their own sins.

III. Destruction.

Vs. 8-12. Sin takes the home and the city.

The righteous often suffer with the wicked.

Tho it is inconvenient to be poor, it is often a blessing.

LESSON FOR SEPTEMBER 2, 1917.

The Shepherd of Captive Israel. Ezek. 34:11-16, 23-27.

Golden Text—"Jehovah is my shepherd; I shall not want." Psalm 23:1.

Psalms—20, 93, 137, 148.

Introduction—In 597 B. C., Ezekiel was carried captive to Babylon, together with 10,000 others. The lesson comes after the destruction of Jerusalem, 586 B. C. Ezekiel was born in Jerusalem. He prophesied in Babylon. He encouraged the captives to trust God for a return to their native land.

11. All genuine encouragement has its source in God. God knows His own and seeks for them by the Spirit, the Word, His providences, and Christ.

12. God's people have been scattered by Satan and sin. God finds them and delivers them from their bondage and bitterness.

13. God brings His people to their own country, to the church, divine fellowship, exalted privileges in Christ, and into relation and communion with His saints.

14. God feeds His people on the truth and promises of the Word, on the graces of Christ and the riches of the Spirit. He gives them rest and freedom from sin, and keeps them in the paths of righteousness.

keep His laws in their own beings and turn to God, and observe and

15. God is the source of all supplies to His people. His supplies are satisfying and inexhaustible.

16. God seeks the abandoned and far astray and outcast. He tenderly

binds up their wounds. He strengthens them in holiness. But all who are puffed up in sin and determined in wicked courses He destroys and condemns.

17. God's shepherd is David's successor, even Jesus. The grace of Christ is sufficient.

18. All who accept Christ have the true God as their God. God receives them as His in covenant with Christ.

25. That covenant brings peace in the heart, with fellowmen and with God, and from all the beasts of sin; and makes God's children secure in all places and circumstances.

26. God's blessings are showered upon all His people; not always material and temporal blessings, but even of these what are needed; and most surely and abundantly, the spiritual and eternal blessings.

27. If men would depart from evil and in nature about them, there would always be fruitfulness and safety in all the world.

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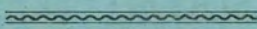
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