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The  
*Reformed Presbyterian*  
**ADVOCATE**

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**A Monthly Magazine for Christ's Crown and Covenant**

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# CONTENTS

The Reformations Quadri-Centennial and the War with Germany.....	Page 157
Conservationisms.....	“ 159
Woman's Presbyterian Convention of Western Presbytery.....	“ 160
India Letter.....	“ 161
Current Secular Events.....	“ 163
Meeting of the Pittsburg Presbytery.....	“ 164
A Hebrew-Christian Worker.....	“ 165
Friends of Cedarville College and Contributions.....	“ 165
Meeting of Western Presbytery.....	“ 165
Editorial.....	“ 166
The Preliminary Sunday Campaign in Los Angeles.....	“ 166
Our College.....	“ 168
Greater Menace Than U-Boat.....	“ 169
Booze Ballance Sheet.....	“ 170
Notice.....	“ 170
Opening of Seminary.....	“ 171
The Evangelistic Situation.....	“ 171
Mid-Week Prayer Meeting Topics.....	“ 171
Church News.....	“ 172
Acknowledgments.....	“ 178
Notes on the International Sabbath School Lessons.....	“ 178
Notes on the Christian Endeavor Topics.....	“ 181



# The Reformed Presbyterian ADVOCATE

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

VOL. LI.

NO. 10.

## THE REFORMATION QUADRI-CENTENNIAL AND THE WAR WITH GERMANY.

It is often asked: Whether the fact that America is at war with the land of Luther will interfere with the Quadri-Centennial celebration of the four hundredth anniversary of the birth of the Reformation, commonly dated from Oct. 31, 1517, when Martin Luther nailed his 95 theses upon the door of the Wittenberg Church. And it is asked also whether the war should interfere with such a celebration.

Surely both questions should be answered in a very decided negative.

As American Protestants, loyal to America and loyal to Protestantism, we should at this time face these questions candidly and intelligently. If we are not able to face them intelligently then they should be made a subject of earnest study.

There are unquestionably elements of danger in the present situation to

our common Protestantism. A well known, widely honored, Evangelical non-conformist leader of England recently wrote to an American friend that he doubted whether England would give much attention to the Reformation Quadri-Centennial and that many Protestants in England are beginning to doubt whether, after all, the fruits of the Reformation were as beneficent as we have believed them to be. The inference was that this was his own view. That is a position dangerous to Protestantism certainly. Similar statements are beginning to be made in America.

Roman Catholics are endeavoring to take advantage of this situation. We should expect that, and Catholics are within their rights when they seek to take advantage of it. Surely we cannot blame them. They are seeking to make it appear that Luther and Germany were wholly responsible for the Reformation and for all its attendant alleged evils from Luther's time to the present great war. Catholic literature attacking

the teachings of Luther and Protestantism is being widely circulated. This literature is making an impression, it is claimed, in non-Catholic circles, largely due to the war.

While we concede the right of Catholics to make such a campaign, the right and duty of Protestants are very plain.

The war with Germany is simply an added reason for studying the Reformation in all its phases. Was Luther fundamentally wrong? Then our common Protestantism is fundamentally wrong. If Luther was wrong then Calvin and Zwingli and Cranmer and Knox were wrong. All these men and others share the credit or the blame for the movement we call the Reformation. Much as we owe to them and to the reformers before the Reformation, like Wycliffe, Hus and Savonarola, yet it should not be lost sight of that it was Luther and his earlier teachings which furnished the starting point of this great religious movement. To Luther belongs the primary responsibility. Catholics are right about that anyway.

The fact that we are at war with Luther's country should make a study of the Reformation all the more interesting to us. Are Catholics right who are telling us that the great evil of this war is due chiefly to the divisive elements introduced into modern religion and politics by Luther? Or is it true on the other hand that those nations, both Catholic and Protestant, which are fighting Luther's

country and its allies, are fighting for these principles of modern liberty which we have been taught to believe have so many of their roots in the Reformation?

These are interesting questions surely. If we haven't satisfactory answers to them in the bewilderment of this war, we should seek to find such answers.

A very distinguished American theologian was asked recently what he believed the really fundamental and distinctive teachings of Protestant Evangelicalism to be. He replied, very simply, that he conceived them to be that man is a sinner. He cannot save himself. God's free grace comes to him thru Jesus Christ and saves him. Then he added that it might be brot down to the one word "grace." This was the position of Luther. Was he right, and were the other great Reformation leaders right, or is something else essential to salvation? There never was a time when the answer to these questions was more fundamentally important.

Certain it is that the Roman Catholic churches will celebrate the Reformation Quadri-Centennial this year, perhaps every one of them. Will any Protestant Church ignore it?

It has been celebrated, and will be celebrated, by sermons, cantatas, pageants, editorials and articles in religious and secular journals, by endowments for Bible chairs in colleges, by special buildings and memorials, by medals, by addresses in colleges



and universities and theological seminaries, by great community meetings.

Surely every Protestant Church and Sabbath School in America will in some appropriate way study and celebrate the deeds and the ideas which center around the movement which has done most to shape the religious and political life of the modern world.

It is a vastly better world than it would have been if Luther and his co-workers had not lived and taught and wrought. But we are all painfully conscious in these terrible years that theirs was an uncompleted work. This is stressed in the Quadri-Centennial slogan, "To Celebrate the Reformation of the 16th Century and to Hasten the Transformation of the Twentieth."

### CONSERVATIONISMS.

One ounce of sugar less than usual a day would not be much of a sacrifice, but it would mean much of a saving. One ounce less a day would save 1,185,000 tons a year, and that would keep sugar plentiful and cheap for us and our allies. Remember, and save your ounce.

This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food. Therefore, eat the baked potato and save the slice of bread.

America and her allies must not run out of wheat, meat, or fats. If they do the war is lost. Conservation

in America will save starvation in Europe.

Not diminution but substitution—that is all food conservation asks. Bran meal muffins for breakfast and corn meal bread or johnny-cake for lunch will send wheat to the men in the trenches.

Two meatless meals each day would be a good thing for many and no injury to any.

Foodless and less food are two very different things. Some of us can afford to eat less food in order that none may be foodless.

"A War Food Message for the American Home"—a pocket booklet that you ought to carry, read, mark and inwardly digest—says: "Your government does not want you to give up three square meals a day—or even one. All it asks is that you eat less of the foods that are so greatly needed by our armies, our allies' armies and the people behind them, and more of the foods that are plentiful." Any one who grumbles at that doesn't deserve one square meal a day.

Four things we must save—sugar, meat, milk, and wheat. Men cannot fight unless they are fed. Every meatless, wheatless, sugarless meal helps to win the war and save our liberties and homes.

There are two great classes of foods: 1. Those that supply fuel or energy; and 2. Those that are necessary for bodily growth and repair. If the food conservation propaganda can lodge this idea in people's minds and along with it the knowledge of a

well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

Eat less cake and pie, not only to save wheat and sugar for the world's needs, but to save your own health.

Growing children need whole milk, but grown people can drink skim milk which is as rich in protein and mineral matter as whole milk.

Realize that there is a shortage in the milk supply owing to shortage and high prices of feed, leading to the killing of thousands of milk cows for meat. For the sake of the babies and children we must not waste a drop of milk.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Drink skim milk, if an adult, and use it in cooking. Make cottage cheese of the sour milk. Cottage cheese is one of the best of foods.

One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat for our armies and our allies. That would go far toward filling the gap between the need and the supply.

#### WOMAN'S PRESBYTERIAL CONVENTION OF WESTERN PRESBYTERY.

The 30th annual meeting of the Women's Presbyterial was held at Marissa, August 30, 1917. The day was ideal.

The meeting was called to order by

the President, Miss Effie Reid. All the local societies, even those at a great distance, were represented by a report. The Mission band delegates were present and read their reports.

The visiting societies were welcomed by Mrs. Wm. Cathcart. Her remarks were full of thankfulness and gratitude and she gave us a most hearty welcome. This was ably responded to by Mrs. A. G. Keily of Coulterville.

The afternoon session was opened with praise service conducted by Mr. D. M. Reid. Then we listened to the children's exercises, consisting of recitations, dialog, and song, which was very much appreciated.

Miss Martha Ramsey's paper, subject, "Personal Work," was read by Miss Nettie McMillan. It was pointed out that sin is the great hindrance to personal work. We must be right with Christ; then work earnestly, prayerfully and with the aid of the Holy Spirit, to win other souls for Christ. Miss Ramsey wrote of the Billy Sunday campaign to begin September 2, and asked our prayers in connection with this.

The collection raised the treasury balance to \$17, and \$10 of this was appropriated to Home and Foren Missions. Thank offering services were conducted by Mrs. Wm. Hunter. Sparta contributed to the thank offering \$19; Cutler, \$18.80; Marissa, \$8; Coulterville, \$9.60.

We then listened to the remarks of our ministers, and they spoke of



some of the giants in the way of the missionaries. They are Superstition, Ignorance, and other things in the foren field; and a prejudice in our own land against sending workers and making an effort to evangelize foren lands.

The battle cry of today is the sword of France, King George of England. The battle cry of our missionary societies should be the sword of the Spirit; and as Gideon with 300 routed the Midianites, so we with our battle cry should go forward in the strength of God.

Interesting papers on the progress of prohibition were read by Mrs. Creswell and Mrs. Jones. The following officers were elected: President, Mrs. D. C. Fullerton; Vice-Pres., Mrs. A. S. Creswell; Rec. Sec., Miss Effie Reid; Corr. Sec., Miss Mary Smiley; Treas., Mrs. Wm. Hunter. By motion, Miss Mary Ramsey was continued as our S. S. missionary in Los Angeles.

Rev. Smiley recommended to the convention that it pass and send resolutions of sympathy to Dr. Chesnut. After receiving an invitation to meet at Sparta next year, Rev. Smiley adjourned the meeting with prayer in which he kindly remembered Dr. Chesnut.

#### INDIA LETTER.

Rurki, United Provinces, India,  
July 16, 1917.

Dear Friends:

We have just returned to Rurki

after participating in a Summer School for workers at Saharanpur. As last year, we joined with the New Zealand Presbyterian Mission and two stations of the American Presbyterian Mission in this Summer School, which began June 2nd and closed June 24th. There were thirty men and seventeen women in attendance. Of our own workers, there were nine men and seven women in attendance.

The Indian Church has undertaken an evangelistic campaign, with the evangelization of India as its aim. This year, after some weeks of preparation in the way of Bible Study Classes, Personal Work Classes, and special times of prayer, this campaign was carried on for a week in February in both cities and villages. As we were just taking over the work from the Methodist Mission, we were not able to participate either in the preparation for the campaign or in the campaign itself. We plan, however, to be ready for our share in this campaign this coming winter. The desire of the Church is that every member shall have a part in giving the message of Christ personally to others, and to encourage and lead the village Christians to take part in this work as well.

Hence the subjects for the Summer School were all related to the Campaign. There were classes on Personal Work for all the men and women, as well as "Studies in the Acts of the Apostles." In the women's class, we tried to make the story more real

to them by laying out the geography of it on the ground. A certain clump of trees represented Jerusalem, and from there we started off for Antioch, with Paul, Barnabas, and John, who were represented by three women. Another group of trees was chosen as Antioch, and the different members of the church at Antioch were selected from among our number, and we found out all that we could regarding each of the men mentioned in Acts XIII. There we had a meeting of the Church, and their decision regarding Paul and Barnabas. Near by was a well, which we called Seleucia, the seaport of Antioch, from which Paul and Barnabas sailed for Cyprus. Cyprus was the veranda of a building nearby, one end of the veranda representing Salamis and the other end representing Paphos. The governor and the sorcerer were selected there, and the story of Paul and the sorcerer made more real by action on the part of the women.

I am sure that the women will remember and understand much better the stoning of Paul at Lystra, after having acted out the story for themselves, tho the stoning was done with leaves. Much time was spent in getting the women to find out for themselves, by questioning them, just what happened. Together we went with Paul and Barnabas thru their first missionary journey and back to Jerusalem for the Council Meeting with the Apostles and brethren.

From Jerusalem back to Antioch with the letter of the Apostles to the

Gentile Christians, then visiting the churches in the various places. Troas was represented by a large well in the mission compound; and as we sat on the well-curb, I thot of how Christ had done the same thing when He had the talk with the Samaritan woman. Water is usually drawn from the wells here with a bucket and a rope, and the women carry the water in earthen jars on their heads. So life in India is very much like life in the land where Christ lived and taught, and thus many things that were hard to understand have been opened up to me since coming to India, for we see the very things before our eyes day after day. Our last lesson was Paul and Silas in prison at Philippi, and a very interesting session it proved to be.

In connection with the Summer School, we also had a class for the women who wisht to read Roman Urdu, and a majority of the women were glad to avail themselves of this opportunity to improve their reading and writing.

Mr. Velte, of the American Presbyterian Mission, had charge of the morning devotional meetings, and gave us a series of very helpful talks, "Vision." His talks were outlined on the blackboard every day in such a taking for his subject "The Heavenly way that they could be easily copied, and many of the men took time to copy the outlines. Day by day we felt the spiritual atmosphere deepening among the men and women, and a greater prayer-life was manifest as



the school progressed.

During the term of the School, five conferences were held. The subjects of these conferences all had bearing on the topic for the School, "The Evangelistic Campaign." The first conference discussed "The Great Army that has not yet been enlisted in this campaign for Christ." A review of the different villages and districts was called for, and facts were given showing the number of Christians in the various villages who have not yet been called into any service in giving the message of Christ. It was shown that the great majority of these Christians can neither read nor write, nor had they been prepared for any service in connection with such a campaign. The second conference discussed "The Reasons why this army had not been brot into service for Christ." A third conference had for its subject "How to prepare the Christians for service." A fourth conference discussed "Methods of teaching the people to read, whom and what to teach." It was interesting to note the decision of this conference, for the men agreed that the thing to do now is to teach young men and women of sixteen and over to read, if possible to interest them in it. All this had reference to the village work, and it was felt that the great need of today is to teach the young men and women to read as quickly as possible, that they may be able to read the Bible for themselves, and thus be better prepared to take part in the campaign, and in bringing souls to

Christ. The opinion of the conference was that Roman Urdu should be taught to them, because it is easier to learn and easier to teach, and can be learned quickly.

Pray that the workers who are in the villages now may be kept obedient to the vision that they received at the Summer School. Also pray that the campaign that we hope to carry on during the winter may be blessed by God, and that we may have His guidance in all the plans that shall be made.

Sincerely yours in His service,

ALLIE FAIRCHILD WAIDE.

#### CURRENT SECULAR EVENTS.

September 8 marked the end of the manufacture of whiskey in the United States. This was one of the provisions of the Food Bill, and Food Dictator Hoover put it into force on the above date. This still leaves beer and wine to destroy health and lives, and to waste needed food supplies by hundreds of millions of bushels, but an opening wedge has been made for Federal action.

Last month Maine voted down Woman Suffrage by a decisive majority. As usual, the wet interests were against it, knowing that Woman Suffrage means a death blow to them. State Prohibition will be voted on in Ohio in November, and there are high hopes that it will pass this time.

Over a million men were in arms in the United States by September 1, and

the number will constantly be increased thruout the winter. The war expenses of the United States Government for the current fiscal year will be \$19,000,000,000. Of this, \$2,400,000,000, will be raised by taxation, and the rest by bond issues. This does not include the normal expenses for the conduct of the Federal Government in time of peace. The great matter of contention in Congress last month was as to how much of the revenue should be raised by taxation of excess profits.

The Pope's appeal for peace did not bring a favorable response except from Germany and Austria. President Wilson thought that peace under present conditions would be worse than war, and would only necessitate another war in the future. The Allies were of the same opinion, and the whole matter seems to be falling to the ground.

The Argentine Republic protested to Germany against the sinking of Argentine merchant vessels, and this brought forth a promise from Germany to be more considerate of Argentine's interests in the future. Soon after, the United States captured messages which the German ambassador at Argentine was sending home thru the Swedish embassy, advising that Germany sink Argentine vessels without leaving a trace. This aroused the wrath of the Argentine populace and Argentine may declare war very soon. The Allies are demanding explanations from Sweden, which is supposed to be neutral, but has been favoring Germany with supplies during the last three years. The whole affair

may result in a food embargo of Sweden, and an overthrow of the present Swedish cabinet, whose sympathies in this war are with Germany, while the bulk of the people favor the Allies.

Last month Premier Kerensky proclaimed the Russian Republic. For a while Kerensky was in danger of being overthrown by General Korniloff, the leader of the Moderates and Constitutional Democrats, while Kerensky is an out-and-out Socialist. Kerensky has found that he must change his theories to fit the facts. He is showing his greatness by doing so, and states that everything else must give way to secure the interests and safety of Russia. He is establishing a rule of iron, and socialistic theories must wait till after the war.

#### MEETING OF THE PITTSBURG PRESBYTERY

The Pittsburg Presbytery held its semi-annual meeting in the R. P. Church, Fairview, Beaver County, Pa., on Sept. 11th, 1917.

The meeting was one of great interest and pleasure. The usual business was transacted and much more. Commissioners from the Grant Street R. P. Church and a ruling elder and Rev. John B. Wilson, D. D., their pastor, were all present. The commissioners presented a petition to Presbytery, asking to be taken under the care of the Pittsburg Presbytery of the R. P. Church under the care of



General Synod. The petition was received, considered, and adopted. The pastor, Rev. John B. Wilson, D. D., after subscribing to the constitutional queries, was received into the full fellowship of the Presbytery, and his name and the name of the congregation were entered on the roll of Presbytery; and the right hand of fellowship was most cordially extended to these good brethren. Our prayer is that this union may be a happy, peaceful, and prosperous one; and that it will bring honor and glory to Christ the King and Head of the Church, and temporal and spiritual prosperity to all the congregation.

The usual cordial hospitality was extended by the good people of the Fairview congregation. Presbytery adjourned to meet in the Grant Street R. P. Church, Pittsburg, Pa., on the second Tuesday of April, 1918, at 11 A. M. Presbytery will look forward with great pleasure to the coming meeting in the historic church with the faithful and affectionate brethren, and pleasant memories will then be revived.

#### A HEBREW-CHRISTIAN WORK.

Whatever makes for a better knowledge of the Old Testament is an immense gain to all Christians. In that view we take pleasure in commending a recent tract issued by the Hebrew-Christian Publication Society, 83 Bible House, New York City,

written by Mr. B. A. M. Schapiro, its executive secretary, well known to those interested in Jewish work as a Jewish scholar and a devout Christian. The tract is on "Sacrifices, their Origin and Significance." It has a value beyond this, however, because there are printed in it fifteen pages from a forthcoming book by Mr. Schapiro, entitled: "Word Studies in the Old Testament," in which the Hebrew text is printed with an inter-linear English translation and a "Word Analysis" that will especially help beginners in the study of the original text. It is published for free distribution, and can be had for the asking.

#### FRIENDS OF CEDARVILLE COLLEGE AND CONTRIBUTIONS.

Last month the Concord congregation of Cutler, Illinois, contributed \$13 to the current expenses of Cedarville College. For the last two summers this congregation has seen the good work of Cedarville College in the efficacy of the ministrations of Mr. Ralph Elder.

#### MEETING OF WESTERN

The semi-annual meeting of the Western Presbytery will be held in the Concord Church, on the second Wednesday of October, at 10:30 a. m. Conference in the afternoon at 1:30, on the Three Divine Institutions—The Family, The Church, and The State. Discussion opened by the elders, followed by the ministers.

W. J. SMILEY, Clerk.

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

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### EDITORIAL

The death of Mrs. Weidner removes the last member of the old Washington congregation. Time was when that corner of the church was a stronghold of Reformed Presbyterianism, but now the old Scotch blood is all gone, and the whole community is filled up with Scandinavians and Germans, good people, but not Covenanters. Only a little while and the very memory of the Psalmsingers will have vanished from Pingree Grove.

The same mail brings the news that the Grant Street Reformed Presbyterian congregation has joined our Pittsburg Presbytery. The old generation

of the eighties has mostly passed away, and we bespeak for the congregation both the giving and the receiving of blessings under the old blue Banner of the Covenant.

We hope that Ohio will go dry this fall. It would be too bad for a state that held such a prominent place for righteousness during the Civil War should now prove recreant.

### THE PRELIMINARY SUNDAY CAMPAIN IN LOS ANGELES

The Sunday Campaign was precipitated upon Los Angeles. He had engaged to come here for May and June, 1918. His engagement was for Chicago for September and October of this year. Shortly after he had begun his work in New York, word was sent that he would come here for September and October, and go to Chicago some other time. Now this meant the changing of a great many plans. Most of the ministers and people were looking forward to a time of rest during the summer. But in the face of this, there could be no vacation for most of the ministers. The plans for a Sunday campaign are the most elaborate and complete ever devised. The work to be done before his arrival is almost as great, and perhaps as important, as after his coming. One thing that he insists upon wherever he goes, is the united co-operation of all the evangelical churches in the city. Dr. James Walker, a United Presbyterian, is his advance represen-



tative. He came in May, and has been hard at work ever since. One hundred leading men in the city were selected as a committee to carry on this work. A prominent pastor gave up his charge for a year to act as chairman of this committee. Another is giving his whole time for several months to the work. Every pastor is expected to give more or less of his time. Our little congregation has its place, and has assumed its full share in the work.

One of the first things to be done is to underwrite, or assume the expenses of the campaign. The amount desired was \$100,000, 5% to be in cash, the balance as security. In no city yet visited has more than 5% been called for. The expenses are expected to reach over \$50,000, but collections will be taken up at each meeting, until the amount needed is raised, when they will be discontinued.

The Sunday party consists of about twenty persons; a person for every department of the work. One man superintends the building of the tabernacles used. They are all built after the same plan, altho not all of the same size. The one here will seat nearly 18,000. A choir of 1500 is being trained. The ushers will number 1000. Several hundred will act as secretaries, to secure the name, address, and church preference of each one who "hits the trail." There will be 1000 personal workers for the tabernacle; also men to work among the shops; and women to work among the stores and offices. All of them are

secured and trained beforehand. Dr. Howard Agnew Johnston, a Cedarville boy, baptized by Dr. Morton, who spent his early boyhood in Dr. Morton's congregation, came on from Chicago to give a two-weeks' course of training to the personal workers.

But the greatest and most important part of the preliminary work is that of the neighborhood prayer meetings. The city is divided into 19 districts, with a minister in charge of each. The districts are subdivided into 10 or 12 sections, with a minister in charge of each of these; and each section is subdivided into from 4 to 10 parts, or neighborhoods, and a prayer meeting is held in each of these every Monday and Friday night. Each neighborhood has three workers to look after the meeting; i. e., secure a place of meeting, distribute printed invitations to each meeting, in every house, secure a leader for the meeting, and report the attendance to headquarters. There are about 2500 of these prayer meeting workers in the city. These meetings began the first of August, and are to continue throughout the Sunday meetings. There were 749 meetings the first night, more than were reported in New York at any time; and these were increased to 1001 the third night. We have been given charge of a section comprising 12 city blocks and about 340 families. In this section we have six prayer meetings. This will give some idea of the magnitude of the work being done.

S. M. RAMSEY.

### OUR COLLEGE.

Cedarville College, Cedarville, Ohio, began its twenty-fourth year, Wednesday morning, September 12, at 9:30 o'clock, in the Chapel. A large crowd of students, friends, alumni, and visitors were present. Several handsome bouquets of flowers graced the hall.

The devotions were conducted by the President. Rev. H. Parks Jackson led in prayer. Miss Helen Oglesbee, Directress of the Music Department, rendered a charming piano solo, entitled the Hungarian Rhapsody.

The address of the day was delivered by Rev. George M. Rourke, pastor of the First Presbyterian Church, Springfield, Ohio. His subject was, "What Valuation Do You Place Upon Life?" The address was impressive, eloquent, thoughtful, and well delivered. The speaker urged upon the young people to evaluate their lives properly now and to train them accordingly.

Following Rev. Rourke, the President welcomed new and former students, alumni, friends, and visitors; and told of the changes made in the Faculty. Prof. John E. Bauman, of Allentown, Pa., and a graduate of Muhlenburg College and of Lehigh University, succeeds Prof. L. D. Parker in Mathematics and Science. Prof. Arthur St. Clair Sloan, of Wooster, and a graduate of Denison University and of Rochester Theological Sem-

inary, and recently a professor in the College of Wooster, succeeds Prof. S. C. Wright in the Department of Education. Prof. Wright resigned in July from his position in Cedarville College, to accept the Deputy-Probate Judgeship of Greene County. Prof. Wright will be missed in college circles. His work and personality added strength to the college, and won both for the college and for himself a host of friends. Prof. Parker, also popular in personality and work, resigned from Cedarville College in June to assume the principalship of Cedarville High School.

Miss Helen Oglesbee, a talented musician, and a graduate of our own Department of Music, and a student with several of the masters of music, succeeds Mrs. Jessie Russell, who was identified with Cedarville College for twelve years. Miss Grace Morton, a graduate of Cedarville College, and of the Thomas Normal and Training School of Detroit, Michigan, has returned to college to complete her studies toward a state certificate in Ohio, and at the same time will conduct our classes in Home Economics. Miss Morton was for two years teacher of Home Economics in Cedarville College, which course she founded in our college, and for the past three years has been teacher of the same subject in the New Kensington, Pa., High School, and is a holder of a life certificate from the Department of Public Instruction of the State of Pennsylvania.

The enrolment in the College is:



College, 56; Music, 27; Home Economics, 8; Theological Seminary, 10. In the College there are 27 men and 29 women. They are distributed as follows according to church affiliation: United Presbyterian, 19; Reformed Presbyterian General Synod, 15; Methodist Episcopal, 11; Presbyterian U. S. A., 6; United Brethren, 1; Protestant Episcopal, 1; Regular Baptist, 1; Christian Union, 1; and Roman Catholic, 1. The new year starts with very good prospects.

On Friday, Sept. 14, the C. E. of our Cedarville congregation gave their annual reception in honor of the new students, to the Faculty and the students. On Friday evening, Sept. 21, the College Y. W. C. A. and Y. M. C. A. gave their annual reception to the Faculty and students at the home of Rev. H. C. Foster, D.D., pastor of the Presbyterian Church at Clifton, Ohio. Both occasions were enjoyable, and contributed to the increase of the good social spirit for which Cedarville College has an enviable reputation.

The Basket Ball Team has organized by electing Wm. Collins manager. Practice will soon begin in the Alford Memorial.

We ask the prayers and co-operation of all in our church during the coming year, to the end that we may enjoy God's blessing, and advance in all that makes for the best in Christian education.

Yours sincerely,

W. R. McCHESNEY.

## GREATER MENACE

### THAN U-BOATS

From a conservation standpoint, more food and grain is decomposed and rotted in the making of beer, alone, many times over, than has been sunk by the combined fleet of German U-boats.

Lay aside prejudice and study these figures as reported by the Department of Agriculture, figures given to the nearest 100,000 bushels.

#### Grain Wasted in 1916.

By Brewers: Barley, 52,400,000 bushels; Rice, 2,400,000 bushels; Total, 54,800,000 bushels; Corn, 13,600,000 bushels; Rice, 2,400,000 bushels; total, 16,000,000 bushels. By Distillers: Corn, 32,100,000 bushels; Barley, 4,500,000 bushels; Rye, 3,100,000 bushels; total, 39,700,000 bushels.

The cereals used by brewers alone would make, annually, cargoes for over 1000 vessels of 1600 tons each, while the U-boats are sinking, on an average, only about 35 vessels of all classes per week, and but a small percentage of these are loaded exclusively with grain.

Here we have an annual loss of 3,418,485,181 pounds of cereals in making beer—34 pounds for every man, woman and child in the United States, or almost twice the amount consumed in making distilled spirits.

In view of these facts, how can the President and Congress ask for food conservation, and at the same time permit this wanton waste?

Beer and whiskey have been close associates—lived under the same roof—stood behind the same bar—for many years. No state has killed one without at the same time executing the other, and this wholesale execution has taken place in 24 states in the Union.

Congress has proposed to kill only John Barleycorn. Why not end the job now and inter Gambrinus also—very much the greater waster of the two—in the same grave? Think IT OVER.

#### BOOZE BALANCE SHEET.

Nation's Drink Bill, year ended June 30, 1916 .....	\$2,438,037,985
Nation's Liquor Revenue (all sources) same year .....	247,453,543
Nation's Loss to Liq- our Traffic for year..	\$2,190,584,442

Abolish this annual loss from the Liquor Traffic, and in one year the American people could pay for another Liberty Loan, \$2,000,000,000, Pay for another Red Cross Subscription, \$100,000,000, and have left over for legitimate industries, \$90,584,442.

#### IN ADDITION THE AMERICAN PEOPLE WOULD SAVE:

The vast amount of grain and other food materials now wasted for the manufacture of liquor.

The incalculable loss from ruined homes, broken health, debauched mor-

als, blighted childhood, and cost of crime, disease, and pauperism caused by drink.

It is a losing business. Close it up. THINK IT OVER.

#### NOTICE.

On page 25 of the Minutes of the last meeting of General Synod, you will find the following recommendation, which was unanimously past by General Synod:

"That General Synod hereby request each congregation under its care to set apart one Sabbath of the year to contribute benevolent offerings for the current expenses of Cedarville College; and that notice of this offering be made from the pulpits at least two weeks before the offering is lifted; and that so far as possible, the pastors preach on the day that the notice is given, upon some theme pertaining to Christian education, in which the specific virtues and needs of Cedarville College shall be presented."

Dear friends, the time is at hand to carry out in our various congregations the above recommendation; or, at least to plan for it to be carried out on some Sabbath between now and the first Sabbath in May.

This is a time of high prices. The College Treasury is in need of immediate funds to meet its contingent expenses. May we respectfully ask that so far as you can, you will promptly respond to the above rec-



ommendation. Concord and Cedarville congregations have already contributed for the current year, and members in the Hill Prairie congregation have arranged to pay a stated amount in the near future.

Sincerely yours,  
W. R. McCHESNEY.

### OPENING OF SEMINARY.

The opening session of the Seminary was held Tuesday afternoon, Sept. 18, being opened with devotional exercises and an address by Dr. McChesney, who officiated in the absence because of sickness, of Dr. Chesnut. He imprest upon us all the seriousness of the work, and the importance of doing all for Christ. After the address, the rolls were made up and the lessons assigned.

During the illness of Dr. Chesnut, his classes will be managed by a rearrangement of the studies between Profs. McChesney and Jurkat. Dr. McChesney will teach Systematic and Pastoral Theology and Greek. Prof. Jurkat will teach Old and New Testament Literature, Hebrew, and Church History. Prof. Allen will teach Homiletics, Archaeology, Biblical Sociology, and Biblical Theology.

The students in attendance are R. S. Elder, D. L. Doherty, R. L. Hutchinson, J. L. Chesnut, Jr., Paul Duncan, and R. N. Colman, Jr., of our denomination; Rev. W. S. Fulton, of the R. P. Synod; Leslie Dean, United Presbyterian; Paul Elwood, Presby-

terian; and Nelson Thorn, of the Christian Union Church.

### THE EVANGELISTIC SITUATION.

A new book, just out, by Rev. W. E. Biederwolf. This book is a veritable challenge to the churches of Christ in America. He discusses the present-day situation and conditions, and criticises unsparingly his own profession, and in kindness lays the blame where the biggest part of it belongs. No one in America is better qualified to speak on this subject than Mr. Biederwolf. Read what he has to say about the evangelist's remuneration. The book consists of 98 pages, full paper board with cloth back, and sells for 50 cents. Address Glad Tidings Publishing Co., 608 Lakeside Bldg., Chicago, Illinois.

### MID-WEEK PRAYER MEETING TOPICS.

October 3—The Peace of Christ. John 14:27.

October 10—The Tears of Christ. John 11:35.

October 17—The Patience of Christ. Luke 22:63, 64.

October 24—The Authority of Christ. Matt. 28:18.

October 31—The Forbearance of Christ. Heb. 12:3.

November 7—The "Except" of Regeneration. John 3:3, 5.

## CHURCH NEWS.

### WASHINGTON CONGREGATION, PINGREE GROVE, ILLINOIS.

WEIDNER—Mrs. Mary A. Weidner, widow of the late Adam Weidner, a Civil war veteran of Gilberts, Illinois, died July 22, 1917, at Sherman Hospital, Elgin, Illinois, where she had been confined for over two months.

Mrs. Weidner was born March 28, 1839, on the home farm where she spent practically all of her life. She was a constant member of the Washington Reformed Presbyterian Church and was famous thruout the church for her kindness and hospitality and her devotion to the right as she saw it.

A sister and several nieces and nephews are left to mourn her departure. The funeral services were conducted by Rev. F. E. R. Miller of Elgin.

### SPARTA, ILLINOIS.

Communion was held on Sept. 9th. The pastor was assisted on Thursday by Mr. Hutchinson of Marissa, and on Saturday by Rev. J. R. McIlroy. Three were received into the membership of the church; two by letter and one by profession.

Misses Helen and Margaret Smiley left for Monmouth College on Sept. 11. Helen is a senior.

Among those who attended the meeting of the Presbyterial at Marissa on August 31 were Rev. and

Mrs. W. J. Smiley, Mrs. A. B. McMillan, Mrs. T. L. McMillan, Mrs. D. C. Fullerton, Mrs. L. A. Tolbert, Mrs. D. M. Reid and children, and Miss Mary Smiley.

Mr. and Mrs. Miller Wilson are very proud of the baby boy who arrived at their home on Sept. 2nd.

Some of our church boys will soon be leaving home for the training camp. We pray that God's blessing may rest upon them, and that they may be spared to return in health and strength. "Henceforth thy going out and in, God, keep forever."

Mrs. James Benson and little son and daughter, and Mrs. Dr. Samuel Benson of St. Louis, visited with Miss Lucetta E. Hughes the latter part of August.

McMASTER—Mrs. Martha F. McMaster entered into rest January 20, 1917, aged 75 years, 5 months, and 2 days. A faithful mother has gone to her reward. We, the members of the Women's Missionary Society of the Bethel Reformed Presbyterian Church, Sparta, Illinois, desire to add a tribute of love and high esteem to her memory.

Possessing more than ordinary talents, she sought to use them to advance the Kingdom of Christ, her Lord and King. She had great love for the services of the sanctuary, and was a faithful and loyal supporter of the church; and altho in recent years she could not be with us very often, she never lost her interest in the welfare of the church.

She was a charter member of our Missionary Society, and for some



years was its recording secretary, driving a long distance that she might be present at the monthly meetings of the society. She has left us an example of faithfulness that we should seek to emulate, and to follow her in so far as she followed Christ.

Whereas, God in His all-wise Providence has removed Mrs. Martha F. McMaster from her earthly to her heavenly home;

Resolved, that we bow in submission to our Heavenly Father's will in removing her from among us at this time, knowing that He doeth all things well;

Resolved, that we commend her loyalty to her church, and devotion to the Missionary Cause, as an example worthy of being followed by all of us.

Miss Nettie McMillan, Mrs. W. J. Smiley, Miss Lucetta Hughes, Committee.

#### SEVENTH CHURCH, PHILADELPHIA.

In the last week of July, the Sabbath School held one of their most successful picnics, at Strawberry Mansion, Fairmount Park, just before the August vacation began.

Many of our members went away for the summer months, and their return will be welcomed. The pastor spent the month of August visiting in Marissa, Illinois, and Clay Center, Kansas, and vicinity. He spent the first Sabbath in Marissa, where Mr. R. L. Hutchinson has been doing excellent service during the summer.

He spent the second Sabbath in the old home church in Kansas, where Rev. L. A. Benson preaches, and it was a pleasure to see these loyal people and their pastor all in one place with one accord. To meet these old acquaintances and to preach for them brot up many precious memories of pioneer life and customs. With great pleasure he spent a day in company with Mrs. M. B. Scott, widow of the late Rev. J. S. Scott, the first pastor of the congregation. He visited in their homes many others who are worthy in their congregation.

Instead of in the ox-team of 1871, drawing a load of people to the church in a lumber wagon, a large majority come dashing up the road to the church in automobiles.

He spent the third Sabbath in Clay Center in the Presbyterian Church among relatives and friends, and then began the journey eastward, thru Eskridge, Kansas, on to Illinois, to spend the last Sabbath of the month once more with the Marissa congregation. Tho the people are few in number, yet they are worthy of the best that can be given them. On arriving at home on August 29, he found all well, and the work for another year has begun favorably.

During the month of August, the pulpit was supplied by Prof. J. R. Dill and Rev. Wm. Greenough.

On August 31, Mr. Andrew Thompson, one of our members, suffered a stroke of paralysis, from which he died within a few hours. The funeral was held Sept. 4, from the residence.

Several of our young men are being called into the army service. They each receive a New Testament and Psalms, and their names are entered on our "Roll of Honor," which is posted in the church.

#### FAIRVIEW CONGREGATION, SMITH'S FERRY, PA.

At the communion service held June 3, five new members were added to our number; four on profession of faith, and one by letter.

At a Get-together Social, held June 20th, which brot to a close a three-days' campaign to raise the balance of the parsonage debt, the Board of Trustees reported \$787 subscribed, which, added to a small balance in the treasury, and some money above expenses for the evening, made a total of \$814. All present were much elated over the success of the canvass, and there is no doubt that the entire indebtedness will be wiped out by the last of the year. It is planned to make the next annual congregational meeting an occasion of great rejoicing. And after that we will think about a new church.

During the month of June, two classes were organized in the Sabbath School; one made up of young ladies, and the other of young men. These classes are both doing excellent work.

On July 4th, a patriotic picnic was held in conjunction with the Four Mile U. P. Church; and in the evening an address was delivered in our church by Judge George A. Baldwin.

on the subject of "The Underlying Cause of the Present War." At the close of this able address, an offering was taken up for Red Cross work, which, with profits from the sale of ice cream at the picnic grounds, amounted to \$50.

The ladies of the church are planning to hold a chicken supper and bazaar during the month of October, the proceeds from which will be turned into the parsonage fund.

The Sabbath School has been picking up during the summer months, the average attendance for July and August being 68. The Home Department at present numbers 24. The average offering for the same two months has been \$4.42.

SHANE—The morning of Tuesday, August 7, beheld the passage out of this life of one who for well nigh a century had lived in Beaver County.

Mr. Isaac Shane was born November 12, 1822, near Sheffield, Pa. He was the youngest of a family of ten children born to John and Charlotte Shane.

In 1845 the family moved to Industry, Pa., where, in 1849, the deceased was united in matrimony to Miss Frances Hunter. The following year the young couple moved to the farm on the Beaver road, near the Four Mile U. P. Church, where have been spent the years of an unusually long life.

To this union were born six children, three boys and three girls, the half of which number have passed out of this life into the Great Beyond.



The wife and mother was also taken from the home in July, 1896.

Mr. Shane was noted for his personal piety, and for his interest in religious matters. We are not surprised, therefore, to learn that he was one of the nine charter members of the Fairview Reformed Presbyterian Church, which was organized Sept. 27, 1852. Twice he was chosen by the congregation for the office of Ruling Elder, but, tho he was deeply interested in the welfare of the church, he declined that high honor, feeling that he was unfit for the sacred office. For nearly half a century he led the singing in the church of his choice, and he only stopt doing so because of his severe affliction, which robbed him of his sight. For eighteen years this burden has been borne with perfect Christian patience and fortitude, with never a word of complaint, and even when to this there was added the loss of his hearing, he still manifested a simple child-like trust in his Heavenly Father, and was willing that God should do with him as He might choose.

During all the long night of his affliction, those Psalms which thru the previous years had become dear to his heart by reason of constant use, were God's words of comfort and consolation to his soul. Often indeed were these words upon his lips.

Despite the fact that he was in a large measure separated from things of present interest, and was forced to live much in the memory of the past, he never lost interest in the church that he had helped to estab-

lish. He said that he would have been glad to see the new parsonage and to hear the old Psalms sung again.

A little over a year ago he suffered a slight shock, and since that time had been confined to his bed, being cared for very tenderly by his son and wife, Mr. and Mrs. George Shane. When at length the angel came to set his spirit free, he had reached the advanced age of 94 years, 8 months, and 26 days.

With the passage of Mr. Shane, we lose one of the oldest citizens in the entire community, the last charter member of the Fairview R. P. church, a man whose quiet influence for good cannot be measured.

He is survived by three children: Mrs. Mary Duncan, Mt. Ayr, Iowa; John H. Shane, Lawton, Oklahoma; and George W. Shane, at home. These, together with other relatives, we commend to the care and comfort of Almighty God, and to the Word of His Grace; while to Him we lift our face and cry, "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

Resolutions on the death of Mr. Isaac Shane:

Whereas, it has pleased God to take to Himself the last of those men who organized the Fairview R. P. Church; and

Whereas, during all the years in which he was able, Mr. Isaac Shane had a lively interest in all that pertained to the temporal and spiritual welfare of this church, being regular in his attendance and ready with assistance; and

Whereas, during the years of affliction he suffered patiently and as only a true child of God could suffer; and

Whereas, his home-going will leave a great vacancy in the home of his son and wife, Mr. and Mrs. George Shane, who had for so long ministered to his every need; Therefore be it resolved,

1st, that we, the members of Session, do hereby express our profound respect and esteem for the memory of him who is gone.

2nd, that we commend the remaining members of the family, and especially our brother and his wife, to the loving care and kindly comfort of our Heavenly Father, who alone is willing and able to sustain His children in their hour of need.

3rd, That it is our earnest prayer that we, by the aid of Almighty God, may be able to carry forward in our day, that noble work which the fathers began, and to which they dedicated their lives.

4th, That a copy of these resolutions be presented to Mr. and Mrs. George Shane, another forwarded for publication in The Advocate, and that they also be embodied in the Minutes of this Session.

W. P. HARRIMAN, Moderator,  
GEO. W. SHANE, Clerk,  
H. D. DAWSON,  
S. B. ANDERSON,  
R. B. HAMMOND.

#### CEDARVILLE, OHIO.

In general, the condition of Dr.

Chesnut remains about the same. It is hoped that the cooler weather of autumn may contribute to his comfort and make more effective the means used for his recovery. During the past month the pulpit has been supplied as follows:

August 26—Rev. R. C. Galbreath, pastor of the Presbyterian Church of Union, N. Y., and a graduate of Cedarville College.

September 2 and 9—Dr. W. R. McChesney, of the College.

September 16—Mr. R. S. Elder, of the Seminary.

September 23—Mr. R. L. Hutchinson, of the Seminary.

In addition to those mentioned last month, Messrs. Herman Stormont and Robert Andrew have joined the army.

Miss Florence Williamson has recovered and has returned to her teaching at Nevada, Iowa. Misses Bertha Stormont and Florence Somers are teaching in Greene county.

MORTON—Prof. Calvin Crawford Morton, for twelve years principal of the Cedarville high school, and one of the most popular men in Cedarville township, died at 7 o'clock Saturday morning, Sept. 15, at his home of heart trouble.

Although he had been in ill health for five or six years, and in a critical condition for the last month or so, his death was unexpected. Apparently during the last few days his condition had greatly improved. His labored breathing which for the last two weeks had caused him untold suffering, had eased, he was able to



rest, and his family and physician were greatly encouraged. Early Saturday morning he appeared even better. A few moments before he died, his brother-in-law, Jesse Townsley, who had remained at his bedside throughout the night, left him with a cheering "good bye," and told him that he would return later in the day. When he reached his home Mr. Townsley received a telephone message that his brother-in-law had died soon after he left his bedside.

Mr. Morton was the son of the Rev. J. F. Morton, D. D., who was for forty years pastor of the Main Street Reformed Presbyterian Church at Cedarville. His father died in 1903, and his mother, who was Martha Blair, passed away last year. Mr. Morton would have reached the forty-ninth anniversary of his birth next February. He was born in Cedarville, and his home was in this place all his life. He attended Cedarville and Xenia high schools, took preliminary college work at Monmouth, and graduated from Cedarville College in the first class which left that institution, in 1897.

He taught school for 18 years. He began his teaching career in Ross township, later teaching in the Clifton schools, and then in Cedarville high school. He was principal of the Cedarville school until last spring. All summer his health was very poor, but he was able to be up and about. It is thought by those near to him that he grieved over the fact that the condition of his health would not permit him to teach this fall, and

that this fact contributed to hasten his death.

Mr. Morton married Miss Clara Townsley December 24, 1901, and she survives him with one child, Jean. There are two sisters, Mrs. W. R. McChesney, wife of President McChesney of Cedarville College, and Mrs. T. R. Turner, wife of Dr. Turner, a minister at Dravosburg, Pa.

All his life Mr. Morton was a member of the Reformed Presbyterian Church at Cedarville, and for a number of years was secretary of the Sabbath School. He was universally well liked in Cedarville, and he was given a wonderful devotion and love by all his pupils. Rarely is a teacher loved more strongly than was Mr. Morton by the boys and girls under his charge.

Funeral services were held Monday, Sept. 17, at 2 p. m., at his late home in Cedarville, and were conducted by Rev. Mr. Patton, pastor of the Methodist Church, Mr. Morton's pastor, the Rev. Dr. Chesnut, being ill. Rev. Patton's discourse was based upon the text found in Matthew 14th chapter and 12th verse. The Rev. J. S. E. McMichael, pastor of the United Presbyterian Church, assisted in the service.

The funeral was one of the most largely attended ever known in Cedarville and the deeply felt sympathy and respect of the community was plainly evident.

The floral tributes were beautiful and manifested the spirit of his hosts of friends. These tributes were given by the Berea Bible Class, the

Mizpah Bible Class, the Cedarville High School, Cedarville Public School teachers, Cedarville Board of Public Education, Cedarville High School classes of 1916, 1917 and 1918, Cedarville College Alumni, Cedarville Business Men, the Kadantra Club, Camping Club, besides numerous other beautiful floral tributes from near relatives, close friends, neighbors and former pupils in and about Cedarville, as well as from friends and relatives in Xenia and Dayton.

Burial was made in Massie's Creek Cemetery. The pall bearers were: Robert Evans, Sherley Eveleth, William Ensley, Paul Townsley, Wilbur Conley and Harry Wright, all former pupils of Prof. Morton.

#### ACKNOWLEDGMENTS.

Mary Cooper, J. H. Creswell, Cedarville, O.; Mrs. N. J. McCalla, Enon Valley, Pa.; Mrs. Nellie B. Redpath, Baldwin, Ill.; Jennie W. Chestnut, Rose Chestnut, Clay Center, Kansas; Agnes Gorman, Agnes McPherson, Philadelphia; John Buchanan, Enfield, Pa.

#### NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS. (Prof. W. R. McChesney, Ph.D., D.D.)

#### LESSON FOR OCTOBER 14, 1917.

##### Returning From Captivity.

Ezra 1:1-11.

Golden Text—Psalm 126:3.

Psalms—124, 126, 127, 136.

Introduction—It is now 538 B. C., and Cyrus is king in Babylon. It is thirty-five years since our last lesson, and God's time to restore His captive people has come. Seventy years have come and gone since the first captivity, and in that time idolatry among the covenant people has perished forever; a deeper consecration to spiritual worship has been instilled, and an undying resolve to observe the Sabbath day has been formed; while the Word of God, the church, unity, and a broader view of life have impressed themselves upon the Jews. God's people sometimes need to be deprived of their covenant blessings for a season, that they may learn their true value.

1. God fulfils His promises. He controls the hearts of rulers. He often accomplishes His best purposes thru worldly men and means. God moulds all history.

2. Cyrus thought that his god Ormuzd had moved him to free the Jews; but every good thing, even our good motives, are directly or indirectly from the living and true God. We are prone to take to ourselves the glory due to God, or to give it to some one else. This is a heinous sin.

3. Freedom was offered to any and every Jew who would choose it and be willing to do his part in restoring God's house. The liberty of Christ is given to all who take Him as their personal Savior and become co-laborers with Him.

4. Even the heathen were con-



manded to give aid to the Jews. They had gained at the hands of the captive Jews, and it was but right that they should aid their benefactors. Christianity is a benefactor to the world, and the world is under obligation to advance its beneficent work.

5. The leaders in the return movement were the fathers and the Levites and the chiefs of the people. It succeeded. No movement of Christendom, voluntarily led by such men, can fail.

6. Their neighbors helpt the Jews. It is commendable to live so with all men that Christians can count on the respect, good-will, and help of even the worldly.

7-11. Those precious vessels of the Lord's house carried away by Nebuchadnezzar and profaned by Belshazzar in his dying hour are still preserved, and tho they are valuable trophies of conquest and precious possessions to Cyrus's palace, they are restored to their real powers. The precious things of the church and of the Christian life are never lost, no difference what they may pass thru.

Learn,

1. God keeps His promises.
2. God moulds history.
3. The church needs its best members to lead.
4. The valuable things of the Kingdom are never lost.

#### LESSON FOR OCTOBER 21, 1917.

The Temple Rebuilt and Dedicated.

Ezra 3:8-13; 6:14-18.

Golden Text—Psalm 100:4.

Psalms—15, 24, 118, 127.

Introduction—Our lesson covers 20 years, from the arrival at Jerusalem 536 B. C., until the temple is completed 516 B. C. During this time, Cyrus, Cambyses, and Darius occupy the Persian throne. In the meantime, the Jews are busy, getting settled in their homes, reviving the Levitical customs, laying the foundations of the temple, resisting bitter opposition, renewing the work on the temple, and completing it. The prophets Haggai and Zechariah rendered valuable service in encouraging the Jews.

8-9. Zerubbabel is governor. Only one year after the return, he and Jeshua the high priest institute the work. The church officials and commoners co-operate. The hope of progress in civil moral reform lies in the united efforts of officials and constituents. Jews in the prime of life gave their services. It is encouraging to find young people interested in the advancement of good.

10. Priests elegantly and officially attired, with trumpets to call an assembly, and Levites with cymbals to keep time in the praise service, and organized into choirs to lead the singing, led the celebration of the laying of the temple foundations. The laying of the corner-stone of a church is cause for great rejoicing in any community.

11. They sang responsively the everlasting mercies and gracious goodness of God, and shook the earth

with shouts of joy. Sing with the spirit and with the understanding. Shout for joy before the Lord.

12. But some Jews wept that day because they recalled the days of old. Whose eyes are not moistened as he thinks back over the good old days in the dear old church? Others shouted. Likely the younger people. They were living for the present and the future.

13. They had an assembly with mingled emotions. So it is with every congregation every Sabbath. Some are sad and others rejoice. We live in a world of mixt joys and sorrows.

6:14. The church prospers in its work when it pursues it according to God's plan as revealed in the Scriptures. God's Word never fails.

15. There are many events in church history worthy of remembrance.

16. Never fail to give God due glory for all that He does both for you and for His church. Be joyful in your gratitude and worship.

17. Be liberal in your offerings to God and to the needs of the church. God spared not His own Son, that you might be saved; and thru Him He hath freely given you all things. He has especially blessed us this year.

18. Everyone has his or her place in the purpose and service of God. Everyone at the work every day, as God has commanded, would soon bring a knowledge of salvation thru Christ to all the world.

## LESSON FOR OCTOBER 28, 1917.

### Ezra's Return From Babylon.

Ezra 8:21-32.

Golden Text—Ezra 8:22.

Psalms—15, 27, 45, 101.

Introduction—On April 1, 458 B. C., Ezra gathered about 1600 men and started twelve days later for Jerusalem. In four months they made their journey from near Babylon to the Holy City.

1. Commendable Faith. Verses 21-22. Ezra proclaimed a fast, called for humiliation, sought God in prayer, resolved to ask no aid from the king lest it would show lack of faith in God, and found God's favor.

If more of our undertakings were preceded by fasting and humiliation; if we only prayed earnestly and more often about what we are beginning; if we would depend on God and not obligate ourselves to an ungodly world; we as individuals and churches would meet with God's favor, and our efforts would go on to success even beyond what we ask or hope.

II. Responsibility. Verses 24-30.

Ezra selected capable and good men, to whom he gave the silver and gold and vessels, after he had weighed them and counted them, and charged these men with the responsibility of taking these precious articles to Jerusalem. He charged them that both they and the vessels were holy, while the silver and the gold were precious because they were free-will offerings to God. These men assumed the responsibility.



God has committed to you and me precious things in this life, and one day He will call us to a strict account for the manner in which we fulfilled our responsibility in regard to them.

III. The Journey. Verses 31-32. They undertook the journey. God's hand guided, supported, and protected them; and they reached Jerusalem. Undertake great things for God. Expect great things from God. You will get more than you counted on. God always does exceeding abundantly above all that we ask or think.

#### LESSON FOR NOVEMBER 4, 1917.

##### Defeat Thru Drunkenness.

I Kings 20:1-21.

Golden Text—I Kings 20:11.

Psalms—10, 12, 52, 101.

Introduction — Drunken boasting Benhadad's invasion of Israel is a type of the invasion of America by the saloon. His overthrow is a prophecy of the downfall of the rum power.

12. Organize. Get in array. Stay together. The saloon forces are well organized. The only way to conquer the saloon is to get a larger and more loyal organization.

13. What if the saloon forces are numerous? With God that counts for nothing. His promise is for complete victory over all evil, and He has back of that promise all power in heaven and earth.

14, 15. Ahab and the young princes did their part and won. We, the people, the voters, must do our duty. Whenever we believe in and apply prohibition, the saloon will cease.

High license, local option, and anti-saloon leagues will not settle the question, because they all alike compromise in one way or another with it. Uncompromising prohibition enacted and enforced thruout the nation is the destroyer of the Great Destroyer, the saloon.

16, 17. The vital weakness of the rum power is its dependence upon its own wicked ingenuity, but it will one day meet a generation of men who will not be cowed by the party lash. They will have only one aim, and they will rest only when that is accomplished, the national prohibition of the liquor traffic in all its forms.

18-21. The last battle is now on, and it calls for all who are opposed to the liquor traffic to arise as one man and effect a crushing defeat. Strike now. Strike hard, and never give up until you hear the cry of victory.

#### NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

##### TOPIC FOR OCTOBER 14, 1917.

##### What Is Committed to You.

II Tim. 1:1-14.

The most striking expression in this portion of Scripture is in the twelfth verse, "I am persuaded that He is able to guard that which I have committed unto Him against that day." This has been popularly understood to mean that Paul had committed his soul's welfare to Jesus Christ. But the marginal reading

says, "That which He hath committed unto me." The Greek says, "He is able to keep my deposit." The subject implies that those who got up the topics incline toward the second translation. In this latter case, the Lord has intrusted something to Paul, and his enemies are trying to pluck it away from him; but Jesus Christ is able to keep the gift in Paul's hands.

What is committed to us? We have been placed in the world with certain talents, and we are expected to use those talents to the best of our ability. If we do any less than we might, we will be considered blameworthy to that extent in the final judgment. We must never ask if we have not done enough to quit. Rather we must ask if it is not possible to do a little bit more.

Timothy had freely received, and he was freely to give. We are all to follow the advice given to Timothy. A steward must be faithful, and faithfulness includes perseverance. Else we could never speak of being faithful to the end.

The salvation of one, or more souls is committed to our charge. If we neglect our duty, those souls will be lost, and God will not hold us guiltless.

#### TOPIC FOR OCTOBER 21, 1917.

##### Putting Religion Into Politics.

Isaiah 1:10-17.

Isaiah was a preacher in politics. He was not afraid to denounce the evils of the day on the ground that a

preacher has no business to meddle in politics. Under the names of Sodom and Gomorrah he denounces the sins of Judah. They had kept the forms of religion without the spirit, and Isaiah tells them that God has no pleasure in such service.

Originally the city was the highest political unit. That was before the days of great nations and empires. In both Greece and Rome, the same word stands for both city and state. A man's city was his native land and his nation. So the word "politics" means the rule of the city.

Thirty years ago the phrase "Going into politics" conveyed about as much of a slur as "Going to the penitentiary." Happily this is no longer the case. Cities are making desperate efforts to free themselves from boss rule. There is never a time but what there is a reform movement on in some city. The future is bright.

But there is something lacking to these reform movements. Nearly all reformers take pains to make it understood that they are not conducting their reform movement in connection with the church. They think that such a connection would invite defeat. There is so much repugnance on the part of Americans to do anything that would savor of connecting Church and State, that they try to divorce Religion and the State. And there is a big difference. If a man is not to run for office unless he does not belong to a church, then nobody but infidels and atheists can be elected to office. To be opposed to an estab-



lished denomination with government support is quite another matter.

### TOPIC FOR OCTOBER 28, 1917.

#### Ministering to Christ.

Matt. 25:31-46.

The sub-title to this topic is, "Work for prisoners, strangers, and the sick." The "Vision of Sir Launfal," by Lowell, is a good poem to read in order to get into the spirit of this lesson. We cannot do personal service for Christ Himself, and in fact He does not need our personal service. He is exalted at the right hand of God the Father, and is continually making intercession for us. What need does He have of us?

But we can help those whom He would help if He were here. We always have with us the poor and sick, the needy and infirm, the defectives in mind and body. We must improve their condition, in order to win peace of mind for ourselves. But especially we must help them because it is the command of Christ. He never said anything that He did not mean, and He never uttered a command that He did not want to be carried out.

After we have made a start, there is a real pleasure in it. It is the first step that counts. We are prone to stand shivering on the bank. But we are cowards if we do not jump in.

We must also learn to distinguish between cases that deserve help and those that deserve rebuke. There are many people who will impose on charity if they can. Christ Himself rebuked those who followed Him only for the loaves and fishes.

If we give freely we will receive freely. If we cast our bread upon the waters, it will return unto us after many days. When we are in

need ourselves, some poor creature that we helped in former days will suddenly appear upon the scene and relieve our wants.

### TOPIC FOR NOVEMBER 4, 1917.

#### Perseverance.

Ephesians 6:10-20.

This is a fine topic for Reformed Presbyterians, who think so much of the Perseverance of the Saints. Read up on the siege of Londonderry, where the people were resolved to resist after hope was gone, and to whose rescue God finally came.

There are many workers who are good for three quarters of the day. There are many horses who are good for three quarters of the race. They are called quarter horses, and they do not share in the prizes. They might just as well not have run at all.

There are students who go to college three years, and then quit in sight of graduation. Or they drop a study when in sight of the final grade.

What would happen to a fireman who would lay down the hose when the fire was three-fourths out? There are too many almost-Christians in the world.

The mission of Christ would have been a complete failure if He had stopt short of Calvary. "He that endureth to the end, the same shall be saved."

It is strange that people should think that because they have overcome ten difficulties they should succumb to the eleventh. "Each victory should help us some other to win."

In persevering to the end we should also remember that it is important to persevere at the beginning. Some slight their work at the beginning because they think that they can catch up later. Maybe they can, but it is not a safe rule to go by.

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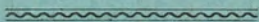
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