

The  
*Reformed Presbyterian*  
**ADVOCATE**

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

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# CONTENTS

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Current Secular Events.....	Page 16
A Reformed Presbyterian Governor.....	“ 18
India Letter .....	“ 20
Our College.....	“ 22
Editorial .....	“ 23
Friends of C. C. and Their Contributions.....	“ 23
Church News .....	“ 24
Notes on the International S. S. Lessons.....	“ 29
Notes on the C. E. Topics .....	“ 32
Mid-Week Prayer Meeting Topics.....	“ 35
Acknowledgments .....	“ 35

# The Reformed Presbyterian ADVOCATE

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

VOL. LII.

NO. 2.

## CURRENT SECULAR EVENTS

Mississippi and Kentucky started the New Year right by promptly ratifying the National Prohibition Amendment. There are 27 States that have state prohibition, of which Mississippi is one, but Kentucky is not. Two years at the furthest will see the liquor traffic abolished.

The Bolsheviks still control Russia. Several of the outlying provinces have declared their independence, but we think that this is but a transient occurrence, and that they will sooner or later return to the Russian flag. Everything that has thus far happened in Russia has had its counterpart in the French Revolution of a century and a quarter ago. Then too various parts of France declared their independence. The Jacobins were the Bolsheviks of that day, with their paradoxical program of a Reign of Terror at home and a peace policy abroad. If you want to know what will happen

in Russia next, get a good history of the French Revolution and follow the sequence of events.

The peace negotiations between Russia and Germany have been broken off for the time being, Germany's demands for Russian territory and of control of Russia's internal affairs being too much for even a Bolshevik to stand. Russia declares for no annexations and no indemnities, and wants the Allies to do the same. She has forced Germany's hand by making the same demand of her. When the Russian Assembly met in January, it was found that the opponents of the Bolsheviks had a majority; so in a few days the Bolsheviks dissolved the Assembly.

To meet, in a way, the Russian challenge, Lloyd George formally expounded the Allies' position, and President Wilson followed with a statement of the fourteen demands of the United States. These notes are far from the "peace without victory" of which we heard so much a year

ago.

With the growing severity of the winter, the coal shortage became alarming; and the railroads, hampered by the anti-trust laws, and driven from pillar to post by the demands of the various Federal Commissions for priority of shipments, were choked up. The supply of cars was insufficient, terminals became congested with freight, coal could not be got to the sea-ports to supply the vessels that would carry the freight to the Allies; and at last in desperation, the President, by authority of a law past last summer, took over all the railroads in the United States on December 28, and appointed Secretary of the Treasury McAdoo Director of Railways. The benefits of this move have not yet made themselves apparent; but they must soon do so, because McAdoo, by virtue of his position, can abrogate all the laws that hampered the efficiency of the railroads while they were under private management. The Anti-Pooling Law, which maintained competition between railroads, is inoperative under present conditions; because there is now only one railroad, "The U. S. Railway Co." That the railroads broke down under private management is no discredit to the railway men, because they could not abrogate the restrictive railway laws like Uncle Sam can.

The Government guarantees to the railways an income equal to the average of the last three years; to maintain the property in as good condition

as they received it; and relieves the railway managers of the embarrassments of strikes for higher wages. It is reported that the Federal Government will expend a billion dollars for much needed equipment. This appears to justify the years-long contention of the railroads that they have been unable to keep their equipment up to standard because legislation has regulated both their income and their expenditures.

On January 16 Coal Administrator Garfield ordered that for a period of five days beginning January 18 there should be a general stoppage of all manufacturing east of the Mississippi, except of those industries engaged in the production of foodstuffs and of war material; and that the same procedure be observed for the following ten Mondays. This decree was issued in order to give the eastern railroads a chance to relieve the intolerable congestion in the East, and to get coal to the ships that were lying idle the New York harbor. A storm of protest went up at the drastic nature of the order. Garfield was denounced as a theorist, and his dismissal was urged. The Senate by a large majority urged delay, but no attention was paid to it. Five days is not long enough to bring disaster on American industry, and at this writing it does not appear that the five days' vacation did more than touch the borders of the situation. Many factories were exempted, and many modifications were made in the

decree when unforeseeable contingencies were called to the attention of the Administrator. Director McAdoe was not consulted; neither did he object.

What is hard to understand is why factories were stopped whose running could not have affected the railroad congestion either way. Why not let a factory run if it was willing to store its products in its own warehouses? Why stop a sawmill that piles its products out in the yard? If general conservation of fuel was the object, why was it sought to extend the operation of the decree to factories run by water power? If the relief of railway congestion was the object, why was the end not attained by an embargo on freight for everything but food, coal and munitions?

As if in answer to the above cogitations, on January 212 Garfield asked McAdoe to declare an embargo as above outlined.

We hope that the experience of this winter will lead the Government to distribute coal next summer for the winter that follows that. Also we recommend the closing of the breweries, which waste all the coal that they use.

The Congressional Investigating Committees that sat during the holidays found so many things unsatisfactory with the war activities of the administration that a bill is being framed providing for a war cabinet of three men of demonstrated experience, to be under the President, but

over the Secretaries of War and Navy. This bill is sponsored by Senator Chamberlain, Democratic Chairman of the Committee on Military Affairs, hitherto the President's right hand man in the Senate. The President will oppose the bill on the ground that it curtails his authority.

But we prophesy that if this War Cabinet is not established now it will have to be done later. The experience of England proves that.

Senator Chamberlain also suggests that a Department of Munitions be established separate from the War Department. This too is taking a leaf out of England's notebook, which cut Kitchner's War Department in two, and gave the munitions half to Lloyd George.

#### A REFORMED PRESBYTERIAN GOVERNOR.

By Rev. S. M. Ramsey.

I presume that there are not many persons living who remember that our church was once honored by having in its membership a Reformed Presbyterian governor. If he had been like some governors, it would have been but little honor; but, coming from one of the best of churches, he was one of the best of governors. And more than that, he was governor of one of the largest states in the union. I refer to James Pollock, governor of Pennsylvania from 1855 to 1858. He was a member of the Milton congre-

gation, situated on the Susquehanna River, north of Harrisburg.

In an editorial in the Banner of the Covenant, Nov. 1854, we find the following:

"We cannot refrain from expressing our great gratification that the recent election for governor of Pennsylvania has resulted in the choice by a majority of nearly forty thousand, of the Hon. James Pollock, a member of the R. P. church in Milton. In the prayer meeting and the Sabbath School, as well as in other public relations, Judge Pollock has long given evidence of genuine religious principles, and we are sure that all who desire that the righteousness that exalteth a nation" may be found in a position of honor and influence, must rejoice that the person who has been elevated in the highest place in our commonwealth, is a man of decided Christian character, who may be expected to act upon the principles of God's law, while his example adorns the Gospel of Christ. It is also reason for congratulation, that Judge Pollock is a thoro anti-slavery man, an intelligent and consistent supporter of the temperance cause, and a determined opponent of the machinations of the Roman Catholic hierarchy. We regard it as no small honor to the West Milton congregation to have furnished such a man for the gubernatorial chair, and we hope that all our readers will unite in earnest prayer that the responsibility of his high position may be faithfully discharged."

He was born in 1810; graduated at Princeton in 1831; was elected to Congress in 1844. In 1848 he introduced the first bill in Congress for a railroad to the Pacific coast. In 1861 President Lincoln appointed him director of the United States Mint in Philadelphia, and in 1869 he was re-appointed by President Grant to the same position. The only time that I ever saw him was during the Presbyterian Union Convention, at which was originated the plan which brought together the Old and New School Presbyterian Churches in 1870. The convention was held in Dr. Wylie's church in Philadelphia, Nov. 1867. Ex-Governor Pollock presided at one of the sessions. I was then a student in the Theological Seminary.

Another interesting fact concerning Ex-Governor Pollock is that we are indebted to him, more than to anyone else, for the motto that we have on our coins, "In God We Trust."

Billy Sunday, in his sermon in Los Angeles on Sabbath night, Sept. 23, made the following graceful and pathetic allusion to Ex-Governor Pollock:

"I used to live in Pennsylvania, and one of the many wonderful things for which this wonderful state has been noted, not the least is the fact that almost always she has had godly men for governors; and one of the most magnificent examples of godly piety that ever honored that state was Governor Pollock. When he was governor, a young man shot a companion

in a drunken brawl. He was sentenced to be executed. They circulated a petition, brot it to Harrisburg to the governor; and the committee that waited upon the governor, among them some of his own friends, pleaded with him to commute the sentence to life imprisonment. Governor Pollock listened to their pleadings and said: "Gentlemen, I cannot do it. The law must take its course."

At last the boy's mother came. Her eyes were red, her cheeks sunken, her hair disheveled, her clothing unkempt, her body tottering from loss of food and sleep. Broken-hearted, she reeled, staggered and dragged herself into the presence of the governor. She young man, settling in Philadelphia, pleaded for her boy. She said: "O governor, let me die. O governor, let him go. Let me go behind the bars. O governor, I beg of you to let my boy go. Don't, don't hang him." And Governor Pollock listened. She staggered to his side and put her arms around him. He took her arms from his shoulders, held her at arms length, looked into her face, and said to her: "Mother, mother, I can't do it, I can't." and he ran from her presence. She screamed and fell to the floor, and they carried her out.

Governor Pollock said to his secretary, "John, if I cannot pardon him, I can tell him how to die." He went to the cell, opened God's Word, prayed and talked of Jesus. Heaven bent near, the angels waited, and then on lightning wing sped back to glory

with the glad tidings that a soul was born again. And the governor left, wishing him well for the ordeal. Shortly after he had gone, the prisoner said to the watchman, "Who was that man that talked and prayed with me?" He said, "Great God, man, don't you know? That was Governor Pollock." He threw his hands to his head and cried: "My God! My God! The governor here, and I did not know it? Why did you not tell me that that was the governor, and I wou'd have thrown my arms about him, buried my fingers into his flesh, and would have said, "Governor, I will not let you go unless you pardon me." A few days later, when he stood on the scaffold, feet strapped, hands tied, noose about his neck, black cap and shroud on, just before the trap was sprung, he cried: "My God! the governor there, and I"—he shot down.

You cannot stand before God in the judgement and say: "Jesus, were you down there in the tabernacle? In my home? In my lodge? Did you want to save me? Behold, a greater than the governor is here, Jesus Christ, the Son of God, and He waits to be gracious. What shall be the end of them that obey not the Gospel of God?"

#### INDIA LETTER.

Rurki, U. P., India, Nov. 8, 1917.

Dear Friends—We are just beginning our winter's itineration, and have pitched our tent near Shahpur.

We sent part of our camp equipment out almost two weeks ago, intending to follow in a week. Mr. Waide and I went to Ludhiana to the annual mission meeting of the Presbyterian Punjab mission. We returned in time to get ready for camp and be off on the 1st of November, but I came home with fever and was ill for two days; so we had to postpone our date for starting.

The place where we are camping is about five or six miles from the railway, and there is only one train a day, leaving Rurki at 6 a. m. We planned to start away on this train Monday morning, but a combination of circumstances and happenings made us late for the train. Tuesday was a more favorable day, and we caught the train and arrived at Pathri station in due time. We had expected our carriage to meet us at the station, but it did not come, for Mool Chand, a mission worker, was unable to secure oxen at Shahpur. We sat at the station about two hours, when Mool Chand appeared, saying that he had arranged for an ordinary ox-cart to take us to Shahpur. The Padri Sahib, Rev. E. Fiske, had gone off in another direction to try to get a cart for us.

When the ox-cart arrived, it was only big enough for perhaps a couple of rolls of bedding and Mr. Fiske's wife and myself. As we had a considerable amount of luggage, we had to wait again while the men got another cart. Then the luggage

was loaded upon the cart, and last but not least Mrs. Fiske and I climbed to the top and arranged ourselves for a trip of five or six miles. It was not so uncomfortable as I expected, but I must confess that I have traveled much more comfortably.

Finally at 12:30 we were off for Shahpur, which we reached about 3 p. m. We had sent off the bulk of our luggage on Monday on the ox-cart, but no word had been heard of it when we reached Shahpur. Night came on and still no news of the luggage. We had sent one roll of bedding in the cart and had one with us. Tuesday night we had a great time making out enough bedding for two beds from one bedding roll, but by making use of our heavy winter coats, sweaters, etc., we managed to get thru the night quite comfortably. The luggage arrived at 11 o'clock that night, having been on the way 36 hours, so our tent was not pitched until yesterday afternoon.

Mr. Waide had to go back to Rurki yesterday evening, and will return tomorrow. We plan to go to the station, reaching there about 10 o'clock and will work in two or three villages on the way from the station to camp. Moving days, or the days when we break camp and move the tents to another village, are usually eventful days, and one may be almost certain that something unlooked-for will happen. Such days afford ample opportunity for "patience to have her perfect work."

Yours in His service,

Allie Fairchild Waide



## OUR COLLEGE.

The first semester will close January 31. The second semester opens February 5 at 9:30 a. m. Some will leave us on account of the war and sickness. Most of our students will remain. Some new ones may enter. The enrollment in the second semester will remain about what it is now.

The Southern Ohio Divisional Inter-Collegiate contest, which was to have been held in Cedarville, January 11, was not held, because two orators of Ohio colleges were called away to war on the eve of the contest. Cedarville's orator will not go to the state contest to be held in February.

Cedarville College will observe Lincoln's birthday on February 12 with appropriate exercises. This is an annual affair in the college.

Rev. H. C. Foster, pastor of the Presbyterian church of Clifton, Ohio, will give the opening address of the second semester in the College Chapel on February 5. Two sons of Dr. Foster are graduates of Cedarville college and are pastors of Presbyterian churches. Another son expects to finish his course of study in Cedarville college in 1919. Dr. Foster has just accepted a call to Forrest, Ohio. We regret his going away from this community. He is an able preacher, a faithful pastor, a true friend, and a godly man. He is a

staunch friend of our college. We wish him the divine blessing in his new field.

Only March and April remain for the rest of our congregational contributions to be sent to Cedarville College for current expenses. We feel the need for these contributions most keenly now and next month. We shall be indeed grateful to receive as soon as possible the contributions from our congregations which have not as yet sent in theirs. We are thankful for your past generosity, and we know of your interest in our work, and believe that your liberality this year will surpass that of former years.

Remember that June, 1919, marks the 25th anniversary of the founding of Cedarville College. We are starting the campaign for \$25,000 toward the endowment by that time. One person has signified his intention of giving \$1,000 to this fund. Can you give a thousand? Do you know of some one who can? Will you help by giving what you can, and get others to give? Come, let us work and give together for this \$25,000 by June, 1919. It will be funded for a chair in the Bible. You can give to no worthier object. Who will be the next? Our first thousand comes from one of moderate means. Everybody can help. We shall gladly receive any sum from a dollar up. Who will be next?

Sincerely yours,

W. R. McChesney.

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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. LII. FEBRUARY, 1918 NO. 2.

## EDITORIAL.

It looks as if the slogan "America Dry by 1920," were going to be a true one. Seventy-five years ago, anyone who would have prophesied the present condition of the liquor traffic would have been considered a fanatic. Then it was no uncommon thing to see drinking ministers of the Gospel. Today it is very unpopular for even lay members to be seen entering saloons. And soon there will be no saloons to go into. What will poor Robin do then?

Even in Missouri, the home of the Anheuser-bush, the Fuel Administrat-

or has ordered the breweries closed two days in the week. People will find that they can do without liquor when they have to.

And next is tobacco. In Chicago, a town that is popularly, tho we believe mistakenly, presumed to stand for anything, druggists refused to sell cigars and cigarettes on Monday afternoon on the ground that they are "non-essential." If it is a non-essential, let us cut it out from one end of the country to the other. Why save a slice of bread with one hand, and waste a nickel on a cigar with the other?

## FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since our last report Cedarville College has received the following sums for current expenses:

Mrs. Eva D. Nagel, New Galilee, Pa. ....	\$ 2.00
Harriet L. Ritchie, New York Grant Street R. P. Church, Pittsburg ..	100.00
Sparta Congregation .....	30.00
Kate E. Imbrie, New Galilee, Pa. ....	30.00
And for the Endowment Fund:	

Dr. J. W. Dixon, \$10; Mr. and Mrs. S. T. Baker, \$25; Walter Iliff, \$25; Robert Bird, \$40; Mr. and Mrs. C. Kyle, \$10; John C. Finney, \$5; B. W. Anderson, \$10, and "A Friend," \$50, all of Cedarville.	
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## CHURCH NEWS.

## Concord Congregation, Cutler, Illinois.

RICHMOND—Andrew Young Richmond was born in Chester District, South Carolina, March 2, 1833, and died at his home in Cutler, Illinois, March 7, 1917, aged 84 years and four days. When he was three weeks old his parents moved from South Carolina to Indiana, where they lived a short time, moving to Illinois about the year 1834. His father, John Richmond, was one of the pioneers of this part of Illinois. His boyhood and early manhood were spent in North Six Mile, until his marriage with Miss Martha R. Brown, of Conant Prairie, March 13, 1856. In that community he lived until 1896, when he moved to Cutler, where he lived the remainder of his life.

In early life he professed his faith in Christ, uniting with Concord R. P. Church, being one of twelve that united at the same time. He was the last to be laid away. In the Sabbath School he served as teacher, and many times as Superintendent. As Ruling Elder he served more than 43 years, always prompt, efficient, and consistent in what he believed to be the right ways of the Lord.

Mr. Richmond survived his wife three years and one day, their life's journey together extending over a period of 58 years. A long, useful, and earnest life has ended—a life so beautifully described in the 12th

chapter of Ecclesiastes: "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."

J. H. McClure, Joseph Gilmour, Committee.

## Sparta, Illinois.

The W. M. S. met in December at the home of Mrs. D. M. Reid.

The annual dinner and business meeting of the congregation was held in the church, Dec. 27, 1917. Altho the weather was not very favorable, quite a few were present.

The work of repairing and decorating the church is finished, and when the new carpet for the main room is laid and everything arranged again, the church will make a very pleasing appearance. However, public worship was held in the church on the last Sabbath of the year.

Mr. Edgar Carr, of Camp Taylor, near Louisville, Kentucky, was home for a few days before Christmas. He was looking well, and seemed to like camp life very well.

Mr. and Mrs. A. B. McMillan were called to Kansas the latter part of December on account of the illness of Mrs. McMillan's brother, Dr. Gillespie.

Miss Anna McLaughlin has gone to Kansas to spend the winter with her aunt, Mrs. Torrence. Her uncle, Mr. Alex. Russell, of Coulterville, went with her.

Misses Helen and Margaret Smiley of Monmouth were home for the holi-

days.

FULTON—Mr. John M. Fulton, of Sparta, Illinois, died at the home of his son-in-law, Mr. A. C. McKinsey, of Maquoketa, Iowa, Dec. 28, 1917, at 7:45 p. m., aged 79 years, 11 months, and 27 days. On Nov. 6, 1862, he was joined in marriage with Miss Mary J. Hoss, of Iberia, Ohio. Seven children were born to them, the oldest daughter dying in infancy. On Nov. 5, 1916, Helen, the wife of Rev. R. L. Lanning, D. D., of New Castle, Pa., was removed by death; and the youngest brother, John A. Fulton, died in May following.

Funeral services were held at the home of his brother, Albert D. Fulton, Tuesday afternoon, Jan. 1, 1918, at 2 o'clock, conducted by his pastor, Rev. W. J. Smiley. The burial was in Caledonia Cemetery.

#### Los Angeles, California.

Miss Ramsey's Sabbath School Class furnisht the Christmas treat for one of the old ladies' wards in the County Hospital. There were 38 inmates in the ward. They crocheted beautiful handbags for each of them, lined with bright colors, and also provided for each one a box of cake, candies, nuts, etc., The auto load of good things brot cheer to the heart of many lonely disconsolate ones.

Three of the prayer meetings held in our district during the Sunday campaign have been turned into

Bible classes, which meet one evening each week. The attendance varies from half a dozen to fifteen, and are doing good in the different neighborhoods.

#### Coulterville, Illinois.

The Ladies Missionary Society met in regular session Jan. 2 at 2 o'clock with Miss Nancy Gallagher, the newly elected president, in the chair. We had a good attendance and a good meeting. The Treasurer reported receipts for 1917, \$476.55. Expended for Zenana worker in India, Los Angeles work, Armenian Relief and Red Cross work, and for church debt, \$456.09, of which \$344.83 was for the church debt.

The Mission Band held their meeting Jan. 5, at 2 o'clock, with ten members present. Miss Nellie McLaughlin, Supt.; Mrs. Creswell, Asst. Supt.; Clarence Stewart, Pres.; Katie Raney, Vice Pres.; Dorothy White, Rec. Sec.; Mary James, Corr. Sec.; Rena Fultz, Treas. Willard and Howard Fullerton received prizes for perfect attendance during 1917.

#### Third Church, Philadelphia.

BLAIR—William Blair was born in County Antrim, Ireland, in 1850. He came to this country when a young man and settled in Philadelphia, where he resided until his death on Dec. 6, 1917. In 1888 he was united in marriage to Mary Blair. To this happy union were born four children, two of whom in childhood pre-

ceded their father to the grave. His wife and two children survive to mourn his loss. His daughter teaches in one of our public schools. His son is now in the service of his country. Before called into military service he was engaged in the teaching profession.

The death of Mr. Blair was as sudden as it was unexpected. The Sabbath before he died he attended all the regular services of our church, which was his usual custom. In the absence of Mr. William Morrison, who is our efficient Sabbath School superintendent Mr. Blair took his place, being in his usual health and looking fine. On Wednesday evening he was stricken with a stroke while walking on the street, and was taken immediately to the hospital, where he died early Thursday morning.

He was buried on Dec. 8, from his late residence, 2731 N. Mascher street. His pastor officiated at the funeral service. The large number present testified to the high esteem and respect in which he was held by our church and the community in which he lived.

He was a faithful member of our church for forty years. He was also one of our ruling elders for nineteen years, being eminently qualified to fill this important office, both intellectually and spiritually. By his wise counsel, Christian life and example, and by the cultivation of all Christian graces, he endeared himself to our entire congregation.

Every man indeed has his own distinguishing characteristics. While Mr. Blair possessed many, three especially marked him as a man of God.

His piety shone out like a brilliant star, that must have been noticed by everyone that came into personal contact with him. The secret of his godly life is not hard to find. This faith grew stronger as he advanced in years. He sincerely lived God's word. Truly it can be said of him that "He meditated on it day and night." He was a Bible student in the true sense of the word. No minister knew his Bible better than our deceased brother.

His prayer life in secret and public was another source thru which he received spiritual nourishment to keep alive and sustain the grace of God in his heart. Faith in Christ, meditation on God's Word, communion and fellowship with our Heavenly Father in prayer, undoubtedly produce the highest form of piety and godliness. Mr. Blair possessed these in an eminent degree.

Another characteristic which made him a true Christian and a good loyal Reformed Presbyterian was principle. He dearly loved our Covenanted Principles, and never grew weary of advocating that nothing should be allowed to eclipse the pre-eminent place that Jesus Christ should have in our life, in the church, and in the nation. He was strictly conservative in his religious views, despising novelty in religion, and vigorously protesting against and condemning the

introduction of the sensational, the spectacular, and the extraordinary in the worship of God's Holy Name.

Above all he was a practical Christian. Early in life he gave his heart to God, and dedicated himself to the service of his Master. His home was a Bethel. His children are living monuments to reflect the Christian training inculcated into their early life by a godly parent. His saintly example enables us to say of him, "By it he being dead yet speaketh." His sudden and unexpected death is a warning to us to be prepared, for we know not the day nor the hour when the Son of Man may come. May death find us as it found him, ready and prepared to go up higher when the Master calls.

He will be sadly missed in his home, for he was a loving father and an affectionate husband. In this hour of bereavement we commend his wife and children to the gracious care of Him who has promised: "I will not leave thee comfortless nor forsake you." As a congregation we will miss his presence, his wise counsel, and the active part that he took in all the interests of our church. Yet we bow submissively to the Divine Will and purpose of our Heavenly Father and say: "Thy will be done, for so it seemed good in Thy sight." "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

T. W.

At a special meeting of the session of the Third Reformed Presbyterian Church, held on December 23, 1917, the following resolutions were adopted touching the death of Mr. William Blair:

Whereas Mr. William Blair of 2731 N. Mascher St., Philadelphia, was born in County Antrim, Ireland, in 1850, and came to America when a

The usual Sabbath School entertainment was held on Dec. 27. A treat was furnished to all the scholars, and some fifteen received presents, mostly for attendance. One girl has been present every Sabbath for seven years; another for five years.

where he lived until his death on Dec. 6, 1917;

Whereas Mr. Blair was the son of Reformed Presbyterian parents whose Christian training moulded the character of their son and made of him a loyal adherent to our Covenanted principles, which he dearly loved and maintained during his whole life.

Whereas Mr. Blair was a member of our church for forty years, and a Ruling Elder for nineteen years, who by his keen interest in all that pertained to sound doctrine and godliness made himself a man beloved by every member of the Session and the entire congregation;

Therefore be it resolved; that we, the members of the Session, record our appreciation of the faithful, efficient, and dignified manner in which he discharged the duties of Ruling Elder;

That we bear testimony to his faith in Christ, love for God's Word, his attachment to God's house, his regular attendance at the public worship in the sanctuary of God, and the careful observance of all the Christian ordinances;

That we by his death have lost a true and sincere friend, a wise counselor, and an active member;

That these resolutions be placed on the Minutes of Session, a copy sent to the bereaved family, and a copy be sent to the Advocate for publication.

Thomas Whyte, Moderator.  
Wm. J. Morrison, Clerk,  
Robert McKeown,  
Robert Getty.

#### Cedarville, Ohio.

The pulpit was occupied on Dec. 23 by Mr. Fred Bull, and on Dec. 30 by Mr. Kelso, both of the Xenia U. P. Seminary. Prof. Sloan preached on Jan. 6, and on Jan. 13 there were no preaching services on account of the snowdrifts. Instead, a prayer meeting was held at the home of Dr. McChesney. Jan. 20 being extremely cold. Sabbath School and preaching services were both held in the Sabbath School room, Mr. R. L. Hutchinson, of our seminary, preaching the sermon.

Dr. Chesnut's condition continues about the same.

McCOLLUM—John McCollum, son of James and Margaret Wright McCollum, was born near Cedarville,

Ohio, October 28, 1859, and died Jan. 7, 1918, aged 58 years, 3 months, and three days. He had been in good health until within a day or two of his death, when he had a slight attack of indigestion and a heavy cold. A little before noon on Monday, he went from the house to do the usual work of that hour of the day; and a little later, at 20 minutes to twelve o'clock, he was found dead. There was no warning or even thought on the part of himself or anyone else that the end was so near. Truly there is but a step between us and death.

He was the youngest of nine children, four sons and five daughters, all of whom except one sister, Matilda, have preceded him to their eternal reward, his brother Joseph having past away just one year and seven days before Mr. McCollum's death.

In June 1913, Mr. McCollum was united in marriage with Miss Mary Maxwell of Xenia. Their years together were full of joy and happiness, and they had that attachment and devotion to each other which are indicative of genuine fidelity and real affection. Most of their married life was spent in the McCollum home just a few miles from here. But a little while ago they entered their new and beautiful home with the expectation of spending the rest of their lives here, which no doubt they had hoped might reach into many years to come. But God has ordered it otherwise. He had a different plan for them, and we trust His infinite wisdom and unfa-

ing love always to do far better for us than we can even ask or think.

Of the immediate relatives, only Mrs. McCollum and the sister, Matilda, remain to mourn his passing away, and as their love for him and his for them was tender and deep, their grief is sore; but they do not weep as those that have no hope; for early in life Mr. McCollum made a profession of Christ and identified himself with the Reformed Presbyterian church of Cedarville. Mr. McCollum was a genuine Christian. He possessed a wonderful devotion to Christ, and no theme so enlisted his thought and love as that of Christ. Though he was called away without warning, he was not called away without preparation; for he knew in whom he trusted. Mr. McCollum was an industrious, intelligent, widely known, and highly respected man. He was upright and trustworthy in all his dealings with his fellow-men. He was quiet but thoughtful in disposition. He was deeply loved and honored by his fellow church-members, and was entrusted by them with positions of responsibility. He was a kind and helpful neighbor, a patriotic citizen, a devoted brother, and an affectionate husband. There are many who join with his wife and sister in mourning his death to-day, but rejoice with them in their hope and his victory in Christ. "Blessed are the dead that die in the Lord." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but when He appeareth we shall be like Him, for we shall see Him as He is."

## NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS.

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

### LESSON FOR FEBRUARY 10, 1918

Jesus Chooses the Twelve.—Mark 3:7-19.

Golden Text—"He appointed twelve, that they might be with Him, and that He might send them forth to preach."—Mark 3:14.

Psalms—19, 24, 67, 100.

Introduction—The time had come in our Lord's work when He needed helpers. He called and ordained the twelve to this service. He charged them and sent them forth to become the leaders of the Kingdom of God on earth.

Vs. 7-12 The Need for More Workers. Vs. 7. It was the same thing wherever Jesus went. The crowds followed Him. His attraction will eventually draw all to Him.

8. They came forth from all quarters of Palestine and the regions round about. He was on the high tide of popularity.

9. The humanity of Jesus suffered limitations.

10-11. Many came to Him to be healed in body. Did any of them obtain the physical and not the spiritual healing? Many acknowledge His deity. That is more than many do now who have greater reason to do so.

12. The testimony of devils would



not be to the credit of Christ.

Vs. 13-19. The Helpers Appointed. Vs. 13. Their call was a high and divine one. They obeyed it.

14. Their business was to proclaim the good news of salvation.

15. They were to prove their authority by the divine power committed to them over diseases and devils.

16-19. Every Bible student is familiar with their names. Study them as to the order in which they are named, the places from which they came, their worldly circumstances, their dispositions, their character, the manner in which they are paired, and the relationships among them.

The Charge to them. Vs. 13-16. In Vs. 13 and 14 they are told that they are the preserving power of society. They are to keep this power. Also they are to instruct others in the truth. They are not to be ashamed of their position. In Vs. 15 and 16 they are told what they are to do; negatively, not to cover up the good qualities of the Gospel, but to demonstrate them; and their whole purpose in preaching and living the Christ-life is to lead others to accept.

#### LESSON FOR FEBRUARY 17, 1918.

Jesus Teaching by Parables. The Seed in Four Kinds of Ground. Mark 4:1-20.

Golden Text—"Take heed therefore how ye hear." Luke 8-18.

Psalms—1, 26, 51, 119.

Introduction—Jesus is near Capernaum. It is the autumn of A. D.

28. He begins the teaching of His principles by parables.

I. Teaching by Parables. Vs. 1-3. Jesus is by the Sea of Galilee, along a public highway near which a farmer is sowing grain. The multitude following for various reasons crowd upon Him so that He takes a ship and pushes out a little from the shore. He teaches them in a brief narrative founded on the farming scene close by. He begins with the word "harken," to get their attention. The sower is Christ, the Holy Spirit. The Providence of God, the minister, the Sabbath School teacher, etc. The seed is the Word of God.

II. The Wayside Ground. Vs. 4, 15. The farmer did not intend to scatter seed on the beaten path. He had to sow so near it that some by chance fell upon it. When we sow God's Word, there are often those who hear it of whom we had no thought. Most seed sown thus is lost. Wayside hearers neither plan themselves nor are planned for to retain what they hear. They are hardened in sin, and the seed gets no lodgment; and as soon as they hear the Word, Satan by numerous devices gets their attention upon other things.

III. Rocky Ground. Vs. 5, 6, 16, 17. The soil is thin and rocky ground. Seed sown springs up on it. The hot sun so quickly blasts it, for its root is near the surface. How many there are who when they hear the truth applaud and show fair promise of great things. They are surface plants. The first hot blast

of disappointment or suffering with-  
the life out of them.

IV. Thorny Ground. Vs. 7, 18, 19.  
Thorns soon choke tender plants to  
death. Riches and lust are the spir-  
itual thorns which have always been  
choking otherwise good people to  
eternal death. Christ cannot get ser-  
vice out of any who have their love  
in gold and glut.

V. Good Ground. Vs. 8, 20. Good  
ground is cultivated, has depth of  
soil, and is devoid of weeds. It  
brings fruit according to its fertility.  
Good ground hearers receive the  
Word, and bring forth fruits of re-  
pentance, faith, obedience, love and  
joy.

#### LESSON FOR FEBRUARY 24, 1918.

Jesus Teaching by Parables. The  
Growth of the Kingdom. Mark 4:21-  
34.

Golden Text—"The earth shall be  
full of the knowledge of Jehovah."  
Isa. 11:9.

Psalms—22, 110, 145.

Introduction—This lesson is a con-  
tinuation of eight parables pertain-  
ing to the Kingdom of God. It is  
now near the middle of Christ's min-  
istry, and He is still about Caperna-  
num.

I. Let Your Light Shine. Vs. 21-  
25. We cannot hide our lives. Their  
influence counts for weal or for woe.  
If we are Christians, we should not  
try to hide our lives. Compensation  
is the law of life. We get what we  
give.

II. Unnoticed Growth. Vs. 26, 27.  
The Kingdom of God must begin by  
receiving and rooting God's Word.  
That Word thus grounded in our  
lives causes us to grow in the knowl-  
edge and grace of Christ unobserved  
to ourselves as the process goes on.

III. Noticeable Growth. Vs. 28-  
32. The seed grows unnoticed under  
the soil. The Word of God commit-  
ted and applied grows into a new-  
ness of life unnoticed. The seed  
sprouts out, grows into a plant,  
blooms, and produces fruit. So even-  
tually the life hid with Christ in God  
develops into the full stature of  
Christian character, so that others no-  
tice that we have been with Jesus.  
The beginning is usually small and  
modest, but the end is grand and glo-  
rious.

The law of all growth is work. The  
leaven works in the dough, expands it,  
and fits it for the oven; and the fire  
bakes it into wholesome bread. Ev-  
ery Christian ideal, must serve,  
work with and for Christ, get the  
leaven of His spirit, and expand into  
the full compass of his ideal. By  
doing and living as He did, by suf-  
fering and self-denial, we shall grow  
into His likeness; and that is enough.

#### LESSON FOR MARCH 3, 1918.

Jesus Bringing Peace. Mark 4:35;  
—5:20.

Golden Text—"Jehovah hath done  
great things for us, whereof we are  
glad." Psalm 126:3.

Psalms—20, 36, 40, 70.

Introduction—Jesus and His disciples are near the shore of Galilee, opposite Capernaum, it is late in 28 A. D. As they cross the sea, they learn a lasting lesson from the Maker of the Seas and the Pacifier of Storms. God is everywhere.

I. The Storm on Galilee. Vs. 35-41. The day was beautiful. The sea was still. Jesus and His disciples saw in this their opportunity to go across the lake. The multitudes are dismissed. The ship is taken. Down the hill-slopes and precipices, as into a funnel, when the Master and His disciples are nearly across, swoops a terrific wind, threatening to overwhelm them. Jesus is asleep. The only hope is in Him. They awake the weary sleeper. He stills the tempests—and their souls. He gently rebukes them, for there is nothing to fear when Jesus is with us. Their fear of the storm turns into a greater fear of Him who has just brought calm out of the destroying tornado. Wherever we are or go, let us take Jesus with us. He is the Strong Tower and Deliverer in every storm of life.

II. The Storm in a Human Soul. Chap 5:1-20. On the other shore, out of the tombs which he was making his home, rushed an insane man. So strong was he that he broke the fetters about him like threads. His distress kept him crying day and night. The sight of Jesus allured him. Behold he worships the Christ and is restored to his right mind. The

devils are destroyed. The man is sent to his home with a message of how great things the Lord has done for him, and he faithfully publishes it in all Decapolis. But the devils had entered some swine, and these had perished with the devils. The owners, unappreciative of the benefit conferred upon them by the healing of the demoniac, bade Jesus depart. They are not unlike those who would rather have hogs and the insane than Jesus Christ and the Gospel, if the last two will cost something. What is the storm in your soul? Let the Master on Galilee and the Healer of the demoniac still that storm and bring you peace and content.

#### NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

##### TOPIC FOR FEBRUARY 10, 1918.

**What my Church Stands For. 1 Peter 2:9-12.**

The Covenanter Church has a noble and glorious heritage. It is too bad that in this latter day so many are ignorant of the glorious page that it occupies in history. In the old Scotch days they stopped the mouths of lions and put to flight the armies of the aliens. Out of weakness they were made strong. Numbers did not appall them. They handed down the truth to the ages following, and every church today that bears the name of Presbyterian owes something to those heroes of the faith.

Are we living worthily of them? 1:2-8. Paul tells us to forget the things that are behind, and press on to those that are before. What does it mean to forget the things that are behind? Does it mean to do the opposite things from what our fathers did? Or does it not rather mean to forget failures and errors, and to try to do better than our ancestors?

No good Covenanter can encourage the liquor traffic in any shape or form. And especially in these times of war. The liquor traffic is worse than the Germans. The Germans will attack us in the front, but the liquor traffic attacks our soldiers in the rear. Those who are engaged in the traffic are giving aid and comfort to the enemy by weakening our resources and power at home. Lloyd George says that the liquor traffic is the greatest enemy with which Great Britain has to contend. The same is true of the United States. Every man who enters a saloon to take a drink, thereby robs a soldier of part of his daily bread, and to that extent is an enemy of his native land.

But the war argument is only a small part of the iniquity of the liquor traffic. At all times the liquor traffic destroys both body and soul.

Any Covenanter who encourages anything that destroys both body and soul is an enemy of God, and cannot be a good Covenanter.

#### TOPIC FOR FEBRUARY 17, 1918.

What My Church Is Doing. I Thess,

The first duty of a church is to display the Savior. Unless it does this first of all, all else is vain, and that church might just as well not exist. The real church consists of genuine believers in Christ, and we do not really believe in Christ unless we do the things which he commands. The first question that we as a church should ask ourselves, then, is, Are we showing forth Christ to the world?

There are many ways of doing this, and we should be slow to condemn those who walk not with us. If a church thinks that it is doing right, but is really doing wrong, the truth will become known by the fruits.

But what is my church doing? Is it just marking time? Is it merely teaching those who are already on the roll, or is it reaching out for more? Is it contributing for missions, or is it merely raising enough money to pay its own current expenses? No matter where a church is located, it ought to be growing, as long as there is one unsaved soul in the community. If no progress can be made, it is time to move on. There are too many unsaved souls in the world, for us to be content marking time.

But maybe the church is doing something and you do not know it. If you do not know, it is your business to attend all the meetings, both devotional and business meetings, to find out else that you find out in the text. Attend the Sabbath School, to read the Church Paper, to read the Minutes of General Synod, to get acquainted

with the work of the boards, and anything else that you find out in the course of your researches. Then you will be a useful part of a useful church.

#### TOPIC FOR FEBRUARY 24, 1918.

**The Power of the Cross in Asia.**  
Psalm 96:1-13.

Asia is the greatest continent, the cradle of the human race, the seat of the earliest civilizations, and the continent in which the Savior spent His whole life. Possibly there are fewer Christians in Asia today in proportion to the whole population than in any other continent. This should not blind us to the virtues of the Christians who do live there. They keep the faith under great difficulties, and endure living martyrdoms of which we can scarcely conceive. The destruction of nearly a million Armenians during the past three years is only one of a thousand fiery trials which Asiatic Christians have endured since the Savior was there in the flesh.

The Yellow race has furnished many conspicuous instances of the power of the Cross. When a Chinese becomes a Christian, he gives up more than any American convert. He is ostracized, often disowned by his family, and treated with insult in many ways. But thru it all he remains faithful, until his silent suffering commands commiseration, then admiration, then imitation.

In Japan we see the most striking

instances of the power of the Cross. That nation has risen to greatness thereby. There is much heathenism in Japan yet, but anyone who knew it in the days of its full darkness can testify that the change has been marvelous.

But the great miracle is the one that is slowly but surely being won over Mohammedanism. That religion is one of the hardest to deal with, because it contains just enough of the Christian truth to satisfy the material minded man, who must be satisfied with sensual joys. Other religions have perished because of the immensity of their depravity. This one must perish because it is half depraved; and Christianity is the rock that will break it in pieces.

#### TOPIC FOR MARCH 3, 1918.

**Christian Duty and Privilege. 3. Prayer.** John 14:12-17.

This topic is the third of a series of six, one coming on the first Sabbath of each month. The first one was "Becoming a Christian." The second one was, "Winning Others to Christ."

Renan said that prayer always seemed to him like a man talking to himself. Needless to say, that was not a Christian view, nor could such a prayer be a Christian prayer. Prayer must be a communion between two. Unless we believe in God, there is no use in praying.

Prayer is a duty because God and Christ have commanded it. They never ask men to do a needless or a useless

thing.

Prayer is a privilege because God is our superior. We do not pray to equals or inferiors. It would be useless and vain. We pray for something that we cannot obtain by our unaided power. God commands us to do all that we can for ourselves.

But prayer is not only a series of requests for desired blessings. It is also thanks to God for blessings already received. God is more willing to give than we are to receive; and also, He gives us many things that are absolutely essential to our existence, but which we do not have wisdom enough to ask for.

We should live in an atmosphere of prayer. We should pray for our friends and for our enemies. We should pray for the speedy coming of the Kingdom of God. We should teach others to pray. Then the whole earth will praise Jehovah.

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#### MIDWEEK PRAYER MEETING TOPICS.

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February 6—Jesus Christ, Son of Man—True Humanity of Our Lord.

Gal. 4:4,5.

February 13—Shorter Catechism, 10-19—Fall. Gen. 3; Rom. 5:12.

February 20—Scripture Character—Abraham, Friend of God. James 2:23.

February 27—Missionary Biography—David Livingston.

March 6—Changeless Christ of Centuries—Rock of Ages—Heb. 13:8.

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