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ADVOCATE

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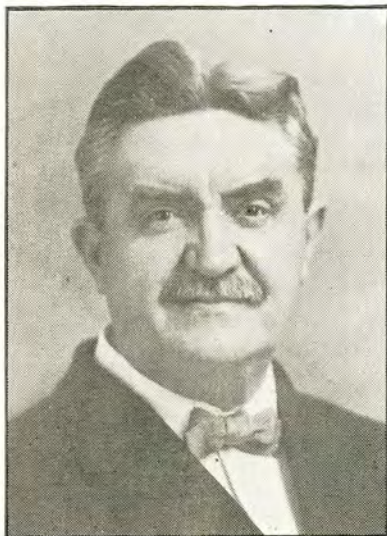
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From the Press of the Cedarville, Ohio, Herald

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REV. J. L. CHESNUT, D. D.

The Reformed Presbyterian ADVOCATE

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

VOL. LII.

NO. 3.

DR. J. L. CHESNUT, D. D.

After ailing for about a year, Dr. James Lyons Chesnut, pastor of the Reformed Presbyterian church, died February 7, 1918, a victim of Bright's disease. Altho his condition had been serious for weeks and his return to good health almost impossible, the announcement of his death cast a veil of grief over the entire community.

For almost nine months Dr. Chesnut had been unable to attend to his pastoral duties. Last spring his congregation granted him a leave of absence that he might endeavor to regain his health. He and his family took a trip to his former home in Coulterville, Illinois, but the desired result was not forthcoming; and since his return he had been able to be about only on a few occasions.

The doctor was known for his

cheery disposition, hearty handshake, and love of heart for his people. We doubt if the life of any former or living citizen has been more deeply impressed than was that of Dr. Chesnut. His influence from the pulpit, about the streets, for civic improvements and moral reforms, made him tower above his fellow men.

The funeral was held from the Reformed Presbyterian church in which he labored, the services being in charge of his co-worker, Dr. W. R. McChesney president of Cedarville College. Following the singing of the 23rd Psalm, Rev. J. S. E. McMichael of the U. P. church, read the scripture. Rev. W. S. Fulton, of the Reformed Presbyterian congregation, (O. S.), formerly a fellow-pastor with Dr. Chesnut in Coulterville, Illinois, followed with a fervent prayer.

Dr. McChesney took his text from the Song of Solomon, 2:17 and 4:6. Prayer was offered by Rev. L. A. Benson, of Clay Center, Kansas.

Rev. Andrew S. Creswell read reso-

lutions from the Coulterville congregation. A telegram of sympathy from the Philadelphia Presbytery was read by Rev. Benson. Rev. J. W. Patton, of the Cedarville M. E. church, represented the local Ministerial Association, and touched on the life of the deceased as he knew him, and read the resolutions of the Association.

Burial took place at Massies creek cemetery on a lot almost adjoining that of the late Dr. J. F. Morton, for more than forty years pastor of the Reformed Presbyterian church. The pall bearers were E. L. Stormont, N. L. Ramsey, Clayton McMillan, S. C. Wright, Walter Iliff, J. E. Mitchell, Earl Crow and Frank Creswell.

There were many beautiful floral tributes from the various church organizations, as well as from the college and seminary and individual friends. The Coulterville congregation sent a beautiful spray in recognition of the long service as pastor of that church and love and esteem of the deceased.

The following out of town people were present; from Coulterville: Rev. Andrew S. Creswell and wife, Mrs. Moore Patton, Miss Nancy Gallagher, Douglas Gallagher, Miss Ethel Lamont, and Mr. Alex Russell; from Pittsburg: Rev. E. M. McFadden, D. D., a cousin, and Mrs. W. H. Emig; Mr. William Marshall, a cousin, from Morning Sun, Iowa; Mr. A. Y. Reid, Cincinnati, and Rev. L. A. Benson, of Clay Center, Kansas.

The esteem in which Dr. Chesnut was held by Coulterville people is best

shown in a proclamation from C. M. Hamill, president of the Board of Trustees of the village of Coulterville, calling on all stores and places of business to close for one hour, from 1:30 until 2:30 p. m., Saturday, February 9, 1918.

The following obituary was prepared and read by Dr. McChesney:

James Lyons Chesnut, son of Moses and Martha Chesnut, was born in Carnbore, County Antrim, Ireland, on March 21, 1867, and departed this life at the Reformed Presbyterian parsonage, at ten minutes of two o'clock, February 7, 1918, aged fifty years, ten months and seventeen days. The funeral services were held in the Main Street Reformed Presbyterian Church, of which he was pastor, at 1:30, Saturday afternoon, February 9, 1918. This date was almost to the hour twenty-five years after Dr. Chesnut was ordained and installed pastor by the Western R. P. Presbytery, over the Grand Cote R. P. congregation, Coulterville, Illinois, which was his first charge.

During the funeral services, or from one to three o'clock, the business men of Cedarville closed their places of business and during the same hours by proclamation of its mayor, the business houses of Coulterville were closed.

Dr. Chesnut had two sisters, one of whom died in infancy, while the other, Mary M. Chesnut and the mother, live at Bush Mills, Ireland, the father having entered his eternal rest a few years ago, at nearly this time of the

year.

Dr. Chesnut received his education in the common schools of Ireland, the Colerain Academic Institute, the Reformed Presbyterian Theological Seminary, then located in Philadelphia, and the post-graduate department of the University of Pennsylvania, pursuing a course of philosophy in the latter. He graduated from the theological seminary April 5, 1893, having been licensed the previous year, by the Philadelphia presbytery, to preach the gospel.

Dr. Chesnut served as pastor of Grand Cote from February 9, 1893, until he left for Cedarville, Ohio, twenty years after. He ministered efficiently and faithfully and was widely known and beloved throughout southern Illinois.

The Cedarville R. P. congregation gave him two unanimous calls, the second of which he accepted in the fall of 1914, and with his family moved to Cedarville in February 1915, and was met and welcomed at the train by the faculty and students of Cedarville College and a large number of the congregation.

If Cedarville received him enthusiastically, Coulterville on the other hand reluctantly but with splendid Christian resignation, yielded up his services. Dr. Chesnut was installed over the Cedarville congregation during the meeting of General Synod in May 1915, on the Sabbath and the Rev. W. J. Smiley, long associated with him in the Western presbytery, preached the installation sermon,

while Dr. Alexander Savage gave the charge to the people, and Dr. W. R. McChesney charged the pastor and installed him. Dr. Chesnut during the almost three years of his pastorate won his way into the hearts of all throughout this community as well as in his congregation, in a way surpassed by no other, who ever lived in our midst. He has left an everlasting benediction with us.

He emigrated to the United States when a lad, accompanied by his parents and sister; but his parents and sister, from a desire to return to their native land, soon left this country; while James remained and became a clerk in the offices of the Pennsylvania R. R. Co., at Philadelphia. He used the earnings of this position to secure a fuller education, and to enter upon and complete his theological training.

On January 17, 1893, he was united in marriage to Miss Jennie Wallace, of Philadelphia, who survives to mourn the surviving of the tender ties of true love and happiness, which had bound them together for a little more than twenty-five years. To them were born two children, Mary, a graduate of Cedarville College, and James, a senior in Cedarville College and a student in the R. P. theological seminary. The affection between father and children was true, tender, close, ideal.

Dr. Chesnut occupied various positions in the presbyteries to which he belonged; served as moderator of General Synod; was, for years, a sup-

erintendent of the R. P. theological seminary, Stated Clerk of General Synod, and the most efficient and beloved secretary of the Board of Foreign Missions. In 1901 the honorary degree of Doctor of Divinity was conferred upon him by Cedarville College. In 1915 he was elected a member of the Board of Trustees of Cedarville College and upon entering his office was chosen secretary of the Board.

He carried the honors bestowed upon him with becoming humility and commendable dignity. He served in the offices to which he was chosen conscientiously, efficiently, and prayerfully. The church recognized his talents as superior and his spirit as that of a man of God and consequently entrusted him with the most sacred and responsible positions within its gift; and he never betrayed a trust or lowered a confidence, but rather did he inspire courage, faith and action by his well-known good cheer and unwavering loyalty to Christ and the Church. He was the human center and life of every church court and of most of its committees. He was a staunch Reformed Presbyterian devoted to all of the interests of the church and yet broad enough of vision and big enough of heart to recognize the good in all Christians and to cooperate heartily with all the followers of Christ in the advancement of the Kingdom of our Lord and Saviour.

After he settled in Cedarville, he was chosen dean of the Reformed Presbyterian Theological Seminary and the chair of Systematic and Pas-

toral Theology, both of which positions he occupied at his death. As director of the Seminary, he was unassuming and untiring in his efforts for its welfare and watchful of its every interest. As a professor, he always had attractive matter of practical value for his classes. He loved his students, took personal concern in them, and had their implicit confidence and genuine affection. His reputation as an efficient and exemplary pastor began with his ministry in Coulterville, grew with the passing years, went beyond the confines of his parish through the bounds of the entire denomination and came to the ears of congregations of other denominations.

In his ministering to all classes; the old, the middle aged, the youth; the ignorant, the learned; the high, the low; the rich, the poor; the churching, the unchurching; the white, the colored; his ability and tact to adapt himself to all and render them a real and lasting good was unexcelled and seldom has been equalled.

On account of his superior talents and traits, congregations of other denominations sought his services; but, while he appreciated the opportunity thus extended, he preferred to remain true to the church of his choice and keep his covenant vows, though by so doing he sacrificed materially. He served the church and his Lord but not for any worldly gain. From that end he was absolutely beyond that and temptation.

Dr. Chesnut was not a doctrinal

preacher, nor was he a practical preacher. He was both. He so blended doctrine and duty and delivered his message with such power and geniality as to hold readily the attention of his hearers and imbue them with a true regard for God's word, a firm resolve to serve. He loved to preach and to minister; and it was only by the utmost persuasion that he was induced to refrain from his labors when his physical ailments had so fastened upon him as to render him unable to discharge his duties. Through several years Bright's Disease with complications insidiously fastened itself upon him, and began to attain its climax about a year ago. As the weary weeks, with their anxiety, pain, and tossing, grew into long months, it was seen that his recovery could not be expected.

Notwithstanding his long illness utter physical weakness betimes, and his intense suffering, especially in the past few weeks, during it all he preserved that genial, whole hearted spirit which characterized him through life and made him the joy of every person who knew and every social circle he entered; and, yet, he realized to the full the approaching end and all that it would bring in the breaking of well-meant and laudable plans.

He anticipated the grief which would come when tender ties must be sundered and cherished hopes of time abandoned, and as he approached that hour he did so with calm trust in Christ, earnest invitations to others to

join by and by in the heavenly home, expressions of heartfelt appreciation to all who called upon him as well as for many who could not see him, and gratitude to God for his manifold blessings bestowed upon him and his all through their lives, and for his un-failing grace, which sustained him while heart and flesh were fainting and failing.

Permit us to draw just a little the veil which discloses his home life. He was there as you knew him in the walks of life. He was a loving husband, faithful and devoted; a kind father, wise and affectionate, and, in turn, most genuinely beloved by his family. He was a delightful host to all who entered his home. One felt he must not trespass upon the time of this busy man; and yet one yearned to go to his home and loathed to leave, and was always repaid, whether Dr. Chesnut was in health or in sickness by a visit to his home. He was held in the highest esteem by the ministerial association both as a man and a minister of the gospel.

Two congregations, Grand Cote and Cedarville, sincerely mingle their tears at his departure but mutually rejoice that they can claim him as their pastor and exult in his glorious coronation. Three presbyteries place their tribute of love upon his casket. The entire General Synod feels his loss deeply and holds his work and memory precious and lasting. Our foreign missionaries know well his worth and will realize keenly their deprivation of his counsel and efforts. Four co

munities, at least, Southern Illinois, Philadelphia, Cedarville and his native neighborhood away across the sea are alike sensibly touched and deeply moved.

Naturally, more than by all these he will be most missed in his home and among his dear loved ones. Likewise to them the sweet, inspiring memory of his life will be most refreshing. Much as they will miss him; more, in time to come, will his life, his love, and all that made for the true husband and the devoted father in him grow upon them and heal their broken hearts and give calm and peace to their souls.

Were he here now to speak for himself, it seems to me, that he would say to his family: "We have had much to be thankful for, God has been good to us. He gave us many happy, blessed years together. This is his way. His will be done. I can not come to you but you can come to me."

To his congregation he would say as he did once and again during his illness in the messages he sent to us. "I love you." And brethren, that pure, self-denying love should draw us closer together as a congregation and, in his own words, "make us a bit more thoughtful of one another, and tenderer with one another, and kinder to one another." Again, he would say: "Be faithful." As he was true to Christ, he would have us remain true. As he was loyal to the church he would have us continue to be loyal. Once more, he would say: "Serve. Do earnestly and thoroughly the work committed to you. Build one another up in the things which make for salvation. Reach out and gather in the lost and especially keep a lively, loving interest in the children." These three words were his watchwords in his work: Love. Loyalty. Labor. God give you

to take them as your watchwords as a congregation.

Were we to turn to the Scriptures for words forming a fitting commentary on his life and personality the Old Testament would bring these: "Know ye not that there is a prince and a great man fallen this day in Israel?" While the New Testament offers these: "He was a good man, and full of the Holy Ghost and of faith."

And well might he have exclaimed with Paul as like him he approached the end: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Fond husband, loving father, faithful pastor, loyal churchman, true friend, genuine Christian brother, farewell "until the day break and the shadows flee away."

RESOLUTIONS OF CEDARVILLE SESSION.

The Session of the Cedarville Reformed Presbyterian Congregation this 24th day of February, 1918, adopted the following resolutions, and ordered that they be spread on the minutes of the Session, and a copy sent to the bereaved family:

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased pastor, Dr. J. L. Chesnut, we humbly submit to His loving will, and record our gratitude to God that he gave us the ministrations of our beloved and gifted pastor, whose life, work, and example among us have wrought a righteous and imperishable influence.

We miss his counsel and cheer and uplift in our lives, our homes, our congregation, our Sabbath School, our pulpit, and our community; and we pray God that He will give us grace to follow our pastor as he followed Christ.

To the bereaved family we extend our heart-felt sympathy and Christian affection, praying God to console and comfort them by the riches of His grace in Christ; and assuring them of our abiding interest in their temporal and spiritual welfare.

With sincere Christian sympathy

The Session of the Cedarville R. P. congregation.

RESOLUTIONS FROM COULTERVILLE.

The Session of the Grandcote Reformed Presbyterian Church of Coulterville, Illinois, desiring to express our appreciation of the life of Rev. James L. Chesnut, D. D., submit the following resolutions:

Whereas, it has been the will of Our Heavenly Father to call from his

earthly life our former pastor, the Rev. James L. Chesnut, D. D., we bow in humble submission to His will, knowing that He doeth all things well.

We feel in the depths of our hearts the debt of love and gratitude that we owe him, who for twenty-five years of whole hearted faithful service, gave us of the best of his life, the best of his vigorous wholesome manhood, the rich years of a life filled with deep Christian experience, of a faith sure and steadfast in Him who had consecrated him to this service; and of an unbounded zeal for the advancement of Christ's Kingdom only equalled by his love for those within and without the fold.

As members of the Session, working under his guidance, we long recognized his spiritual power, and now bear witness that his labors were not unavailing, but that we are yet reaping the fruit of those years of service in the hearts and lives of those to whom he ministered.

Be it resolved, that we tenderly commend the widow and the two children, the mother and the sister of this much-loved pastor and friend, to the All-Wise, All-Loving, Ever-Present God, who alone is the source of comfort and strength; and who, while He tenderly takes His faithful ones to receive the reward of a work well done, as tenderly and unfailingly comforts those who mourn.

Respectfully submitted by order of Sessions,

Rev. Andrew S. Creswell,
Wm. M. Fullerton,
Alex. Russell,
A. C. Fullerton,
L. S. Robb.

Action of the Sabbath School:

The Coulterville Sabbath School and Church of which Dr. Chesnut was pastor for over twenty-two years, records with heart-felt sorrow his departure from the scene of his earthly labors. Sorrow was in evidence in the church when his name was mentioned as our former pastor and Sabbath School Superintendent, who had gone out and in with us in counsel and labor in the Kingdom of our Lord Jesus Christ so many years. We as a Sabbath School recognize the hand of God, and hear His voice calling us to greater zeal and activity in doing the Lord and Master's work while life and opportunity last.

The Sabbath School and Church extend their heart-felt sympathy to the bereaved family and earnestly pray that the God of all comfort and consolation may be their support in their trying hour; and amid their sorrow rejoice that their loved one is in Heaven.

Mrs. M. J. Jones,
Sarah R. White,
John Richmond,
Ollie Boyd, Committee.

MESSAGE FROM PHILEDELPHIA
PRESBYTERY.

The Philadelphia Presbytery has

been greatly shocked by the sad news of the death of Dr. Chesnut. In this hour of poignant grief we extend our heart-felt sympathy to the bereaved family, the congregation, the Ohio Presbytery, the College, and the Seminary, in the sad loss that they have sustained.

We express our esteem for our departed brother, knowing that "A prince and a great man has fallen this day in Israel."

Thomas Whyte,
Clerk of Presbytery.

RESOLUTIONS FROM THE SEM-
INARY.

Whereas our Heavenly Father has seen fit to call from our midst our beloved colleague, teacher, and friend Dr. James L. Chesnut, Dean of the R. P. Theological Seminary, and Professor of Systematic and Pastoral Theology; we, the professors and students of the Seminary, wish to give expression to our profound sorrow in this great loss, and to our deep sympathy with his bereaved family and friends.

We commend those who were nearest and dearest to him to the God of all grace and comfort, in whom he trusted with implicit and unshakable faith.

We rejoice greatly in the privilege that we had of knowing Dr. Chesnut so intimately and working side by side with him in the Seminary; and receiving instruction, advice, and in-

spiration, from one so rich in experience, and in spiritual life and power. The results of his labors as a teacher will be found not only in our hearts but also in the lives of those whom under God we shall be able to help and influence for the higher life.

While our loss and that of the Seminary is irreparable, we rejoice in the precious memories that we shall treasure of our relations with him, and in his great gain in being with his Lord and Savior Jesus Christ, whom he loved so well and served so faithfully.

Signed by Faculty and Students.

NOTES FROM REV. L. A. BENSON.

We are indebted to Rev. Benson for the following data in the life of Dr. Chesnut:

James L. Chesnut and Joseph H. Brownell were licensed to preach the Gospel by Philadelphia Presbytery May 12, 1892, in the 4th R. P. church.

On November 1, 1892, Dr. Chesnut was granted a letter of dismissal to the Western Presbytery. On February 9, 1893, he was ordained and installed pastor of the Grandcote congregation, Coulterville, Illinois.

On January 13, 1915 he was released to the Ohio Presbytery to accept a call to Cedarville. A farewell reception was given him by the Coulterville congregation on January 19. On January 17, he preached his farewell sermon in Coulterville

church. On Jan. 24 he preached the opening sermon of his pastorate in the Cedarville church. He was installed pastor of that church on May 23, 1915.

In the R. P. Advocate of February 1893 is a splendid account of the wedding of Dr. and Mrs. Chesnut, at 116 N. 21st St. Philadelphia. The happy pair started on their journey westward the following day. On Friday, January 20, 1893, the Coulterville congregation gave their newly-elected pastor and his lady a grand welcome. Four hundred people were present.

Sabbath, January 22, 1893, was the first Sabbath as pastor-elect.

MIDWEEK PRAYER MEETING TOPICS.

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

March 13—Shorter Catechism, 20-28—Redemption. John 3:16.

March 20—Scripture Character—David, the Royal Psalmist. 2 Sam. 23:1.

March 27—Missionary Biography—Adoniram Judson.

April 3—Jesus the Lamb of God—Our Atoning Sacrifice. John 1:29,36.

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sociate Editor.

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notify the publisher and another copy will be
forwarded immediately.

VOL. LII. MARCH, 1918 NO. 3.

EDITORIAL.

The death of Dr. J. L. Chesnut is a serious blow to the Reformed Presbyterian denomination. He was distinctively and emphatically a Covenantor. He made the name of Covenantor stand for something. In the midst of changing creeds and of realigning of positions in the religious world, he stood firm for the principles that have been proved valuable by the test of time.

He was an ideal pastor. Every member of his congregation knew that his pastor was genuinely interested in him. He was without guile,

but every member knew that he would tolerate no evil.

He was prominent in every enterprise that was fathered by General Synod. A Committee or a Board was not complete without him. As Stated Clerk he kept the business moving, and every document was on hand at the right time.

He has left us his example. There is a great work to be done, and for each of us that work will end only with life. Dr. Chesnut showed us what a man could do if he tried. We should follow Christ as he followed Him.

OUR COLLEGE.

The second semester of Cedarville closed February 5 at 9:30 a. m. in the Chapel. The opening address was delivered by Rev. J. W. Patton, pastor of the M. E. church. It was an inspiring address, holding up worthy ideals for life and the efforts necessary to attain them. Nearly all the students of the last semester returned and two new ones entered—Miss Ethel Edwards and Miss Mary Taylor, a sister of our missionary, Dr. John C. Taylor.

The basket ball season is drawing to a close, with the majority of the points contested handsomely in favor of Cedarville College.

The Annual Bible Reading Contest will be held during this semester.

The Washington-Lincoln program this year was given in the Chapel

February 12 under the supervision of the Orange and Blue Literary Club. This club was organized last semester in the interests of literary work, and is rendering an invaluable service in this regard. Its programs are of a high order.

The Cedrus Staff has been elected and is at work on the new Annual, which promises to be the best yet.

Plans are on foot for the due observance of the annual Cedar Day in May.

The College has been fortunate in securing Hon. Frank B. Willis, Ex-Governor of Ohio, as Commencement Orator for June 7th.

The College feels deeply the death of our beloved and true friend, Dr. J. L. Chesnut. He showed a deep interest in the College, and was a real pastor to the Faculty and students. On the day of his funeral they showed their love and respect for him by attending the funeral services in a body. He was untiring and did not spare himself in his ministering to the needs of the College. The blessing of his life and example will remain to gladden and sweeten the lives of the students and faculty, and to inspire them to the noblest and best attainments.

Yours sincerely,
W. R. McChesney.

CURRENT SECULAR EVENTS.

The armistice between Germany and Russia having expired, and Rus-

sia having refused to sign the German peace terms, Germany has resumed her campaign in Russia and is trying to capture Petrograd. The Russian armies are disorganized, most of the soldiers have gone home, and their guns and supplies are scattered to the four winds. The Bolsheviki government is trying to organize resistance, but it is probably too late. Readers of history will recall the futile efforts of the French Republic to organize a resistance in 1870.

The lesson should be plain to America. For three years we were fed on unpreparedness and peace doctrines, and were told that all that we had to do to keep out of the war was to keep out of the war; that Germany had no designs on us; that she was waging a purely defensive warfare, and that the Allies were just as criminal as the Central Powers. Lately we have had Germany's own pronouncement that she favored "No Annexation and No Indemnity."

Last summer the Bolsheviki adopted the same motto. The idea had been carefully fostered by German emissaries, who wanted to get Russia out of the war at all costs. When Germany had got the various factions in Russia disunited, she announced as her peace terms the possession of the Baltic Provinces and a huge indemnity. With a simplicity worthy only of a two-year-old child, Trotsky, the Bolshevik leader, announced that, rather than sign such a peace, Russia would withdraw from the war.

Could idiocy go farther? When

your enemy has you down, and will let you go free only upon payment of an indemnity can you avoid payment by simply announcing that you refuse to fight any longer?

Why did the Bolsheviks announce the "No Annexations and No Indemnities" policy as their terms for peace? Because they wanted to give Germany a chance to accept or reject them. If Germany accepted, one of the great objects of the war would have been attained. If Germany rejected them the great working class of Germany, the proletariat, the German "Bolsheviks," were to arise in their might and overthrow the German Government and erect one similar to the Russian Government in its place. The German workman was to forget that he was a German, and to think of himself only as a brother of the Russian workman. At last reports he was still thinking that he was a German.

And as long as he thinks more of himself as a German than as a citizen of the world, so long must the Russian workman think of himself as a Russian, or be ground under the iron heel.

Heatless Mondays have been abolished, presumably much to the relief of its inventors, and certainly much to the relief of the rest of us.

Six States have now noted for the National Prohibition Amendment: Mississippi, Virginia, Kentucky, South Carolina, North Dakota, Maryland. Two of these are wet states, and five

of them were supposed to have leanings toward "States' Rights."

INDIA LETTER.

Rurki, India, U. P.

Dear Friends:

I know that you are wondering if prices in far-away India are soaring as they are in the home land. There has been a slight rise in the price of necessities; wheat flour, as ground from the whole wheat, rice, dal, or the common pulse, potatoes, and other vegetables. Even tho it is only a small rise in the price of wheat flour, the poorer people feel more than the most of you would the multiplying of it several times, for your stomach would not suffer as their does. It means that they get just that much less to eat: for in former times it took every penny that they could make to buy enough flour, or rather wheat, from which the women of the house make the flour for their bread. I am speaking of the masses and I assure you that I am not exaggerating in the least.

When a piece of cloth, loin cloth or skirt, as the case may be, whether for man or woman, is bought, it is paid for out of the eight to sixteen cents which is a day's wages, and from which one to a dozen persons must have food. Someone is almost sure to go hungry for some days when any clothing is bought. They most literally live from hand to mouth.

Imported articles, as clothing such

as we wear, American or English canned goods, and especially shoes, are very much advanced in price. Implements, such as a mill to grind the grain for our oxen and my horse; and such medicines and surgical instruments as can be obtained; I doubt if anything in the U. S. can show such rises. I have just purchased a half dozen or so surgical instruments, at \$30 66. I am beginning to fear that we will have to run over our budget, \$66, as estimated for increase in stock of medicines and instruments.

I wrote a letter some months ago, which must have been lost, appealing to all the doctors connected with the church in any way or to anyone who could bring any influence to bear on some doctor or surgeon, to give us some instruments. Many are the roots and pieces of teeth that we could have taken out if we had the right kind of forceps; but we have only two pairs, and they will not hold onto pieces; and thus far I have not been able to get the right kind, tho I have tried several times. Imagine that you are the patient that has just come to me to get relief from that awful pain that you have been having for months, caused by an old root; and I know that you will go straight to your dentist and ask him if he has any instrument that he has laid by for one a little newer or more up to date or for any other reason; not that you need to imagine my using it on you; but you may imagine the relief of the poor patient before my door.

It makes no difference if the instruments are old. We can have them re-plated out here if necessary, but we cannot get them made.

I am treating from 15 to 25 patients daily at the Mission House. At Mrs. Taylor's Dispensary in the Bazaar, Miss E. Dayal has from 25 to 50. While Mrs. Taylor was there before going to the hills, the daily attendance was above 40. We are quite confident that it will be more than double that number when she gets back next month. What are we to do with them? We have about \$60 worth of surgical instruments belonging to the Mission, and about twice that amount which are our own, but this does not begin to cover our needs.

We confidently expect the Board to sanction our budget of 5000 Rupees for the Zenana Dispensary Building, to be put up on our compound. Mrs. Taylor would appreciate it very much if some good sister would furnish a ward, for we expect to have one or two rooms in the building for lying-in and in-doors patients. The cost of furnishing 25 beds will be only about as many dollars; and the other necessities, such as lamps, earthen water containers, and basins, about \$5 more.

For my work, I have faith to believe that there is some one or some men's class or other organization in the church, ready to give me the necessary \$1000 to build a men's ward. I believe that some one else will give the \$500 for the operating room which will be used in common for

both men and women. There is a Government Hospital here, but the village people would usually rather die than go to it, for they think that as sure as they do go there they will die. The villagers get acquainted with us in our district work, and have almost unbounded faith in us; and if they had the opportunity would come and stay in our Hospital.

In the short time that I was in camp last year, large crowds of patients came. One day we had eighty. From one to six of the relationship usually accompany the one who is sick; so you can estimate the size of our audiences.

In our work we are limited only by our lack of strength and ability, especially our inability to express our thoughts in the vernacular. The opportunity is limitless. So please heed our plea for aid in the service of our non-Christian and weak Christian brothers. Especially do we plead for your prayers that our influence may be what that of the true Christian under-shepherd should be. It is especially necessary out here, for such little things in our lives are often the means of causing a weak brother to stumble, more so than at home. I do not know the reason, unless it is because we are expected to be so perfect; and so often are considered worthy of being imitated in everything and followed unquestioningly. It is so hard to get them to look beyond us to the perfect pattern, even Christ Jesus, to whom be all the glory,

dominion and praise, now and forevermore.

Yours in the Master's work,
John C. Taylor.

ANOTHER INDIA LETTER.

Rurki, India. October 11, 1917.

Dear Friends:

I wish that you could come with me some time as I go over to the Dispensary each morning, and see the women and children as they come for treatment. But not only for treatment, for the first thing after they enter the Hospital, they are ushered into the waiting room, where our Bible woman sings and prays with them and tells them the story of salvation. After the Bible woman has given them instruction, they are allowed to go to the other room, where they tell their ailments and receive medicine.

I know that you will be interested in the story of our Bible woman. When she was a small child 8 or 9 years old, she lived in a small village with her parents and relatives. They were Hindus. Once a week they went to a bigger village with vegetables, just as our farmers at home take things to market. One of those days she went with an uncle and found a monkey-show going on. So they all went to the show. When evening came the girl was not with the rest of the family but they went home; the women thinking that she was

with the men, and the men thinking that she was with the women.

One of India's customs is that the men and women do not mingle much. In church our Christian women sit on one side and the men on the other. When a couple walks along the street, the woman always tags at the heels of the man.

When the family arrived home they found that she was lost, but the uncle said that she must have been eaten by wolves, so they made no effort to go back for her. Life in India does not have the value that it does at home.

When night came on and all the people dispersed, the little girl in the bazaar found herself alone. She was tired and went to sleep under a tree. A Mohammedan came along and asked her whose child she was. She told him, and he said that he would take her to her parents. So she went with him to another village two or three miles away, and by this time she was quite lost. The Mohammedan took her to his home, but, being a Hindu, she would not sleep on a Mohammedan bed, and lay down in the room on a bundle of rags. The next day the Mohammedan took her to another village, no doubt with the idea of selling her. While there she heard church bells, and the children of the home in which she was staying ran out to see about the ringing of the bell. She wanted to go too, and so she begged to go out. They evidently did not suspect a little child, and so let her go. She followed the

children to the place where the bell was ringing. This happened to be one of our American Methodist Mission churches. She did not know anything about church, but she liked the singing and so sat on the doorsteps. After a while the children came out and went over to the school. She did not know what this meant, but that she had better get away from the Mohammedan. So she ran off to a village a mile or so away. There she found a friendly man in whom she confided and to whom she told her story. The man happened to be in the employ of the Mission, and told her that if she would go with him, he would take her to a good place. She went with him, and from that time her education in the Mission School began. When she was about 16, she was married to one of the boys in the school, and took up Bible woman's work.

One day while out in a village, several years after her marriage, she was telling about Jesus. A number of women were listening. Then one woman said, "You are not a born Christian." She said, "How do you know?" She could not explain, but said that she knew. So our Bible woman told her story of how she was taken by her earthly parents, and how the Heavenly Father took her up in His loving arms. The woman became more and more interested and asked her name, and finally said, "You are our girl." So she ran home and told the mother and father and they all came to see her. All

the Mohammedans and Hindus of the village came together and heard her story. She went to live with her folks for a month, and they said that if she were not married they would make claim for her, but being married they would not. She has been a great blessing as a Bible woman, and her husband has been a preacher (now retired). They have 10 lovely children, two of whom are in our service; one a doctor; and the other a compounder, nurse, and midwife.

As I said in the beginning, I wish that you might come some day to the Dispensary to see this woman give to these poor souls who come the Bread of Life.

Yours in His Service,
Elizabeth Taylor.

CHURCH NEWS.

Seventh Church, Philadelphia.

Services during the winter have been held without interruption, and the general spirit and feeling is good. The annual Sabbath School entertainment was held New Year's Eve.

On January 17, the pastor gave a lecture for the benefit of the Armenians, and the sale of tickets amounted to over \$42. The Primary Class of the S. S. gave a sock social on the evening of February 22, when they presented to the school a beautiful silk flag and a service flag. The eighth anniversary of the Sabbath School was observed on Sabbath afternoon, February 24. Rev. A. B.

Henry address the school.

The Bible and literary class expect to give an entertainment on March 14.

Ten new members have been added to the roll of the congregation during the present pastorate, and the finances are in good condition. The topics of the day received due attention in the Sabbath evening lectures: Romanism, the liquor traffic, Sabbath desecration, food conservation, etc.

R. W. C.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since our last report Cedarville College has received the following sums for current expenses: Cedarville congregation, \$65.80; Rev. L. A. Benson, \$10.

And for Endowment Fund: N. L. Ramsey, \$25; G. H. Creswell, \$25; W. A. Collins, \$25; J. A. Burns, \$20; all of Cedarville. And \$10 from Miss Luella Wright, of Idaville Indiana.

ACKNOWLEDGMENTS.

Sarah Piper, Samuel Maulay, Joseph Neely, Mrs. J. Y. Boice, Anthony McClean, James McAllister, Rev. R. W. Chesnut, Philadelphia; John Parkhill, Titusville, N. J.; Alice Jordan, Austintown, O.; James Adam, Rev. F. M. Foster, New York; Mary Murdock, Mrs. M. L. Iliffe, Susan Mc-

Collum, Margaret Alexander, D. H. McMillan, Mrs. Belle Gray, S. M. Murdock, Clayton McMillan, Cedarville, O.; Rev. W. J. Smiley, Sparta, Ill.; Alex Russell, Mrs. M. J. Jones, Coulterville, Ill.; J. W. Chesnut, Rev. L. A. Benson, Clay Center, Kans.; Margaret Lyons, T. W. Matthews, Wm. Little, Marissa, Ill.; J. H. McClure, Cutler, Ill.; W. J. Imbrie, R. D. Dawson, May Shuster, New Galilee, Pa.; A. Y. Reid, Jennie White, Cincinnati, O.; J. B. Wright, Idaville, Ind.; Matilda McCollum, Mrs. Ida C. Stormont, Lillie Spencer, Xenia, O.; Fred McMillan, Des Moines, Ia.; J. W. Houston, Pittsburg, Pa.; D. M. Dalias, West Liberty, O.; J. H. Anderson, Industry, Pa.; J. Q. Reen, Beaver Falls, Pa.

NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR MARCH 10, 1918.

..Making the Most of Ourselves. Eph. 4:11-16.

We do not need Bible testimony to prove to us that our talents differ. No matter how untalented we may feel ourselves to be, we all know of at least one thing in which we are more proficient than some one else who has more talents than we have. It is our duty to use our talent for the glory of God. If we do not do so, we shall go to our graves unhonored.

First, we must realize that God has intended us to do at least one thing

well. (If this were not so, there would be no use in our living at all. The Parable of the Talents tells of one man who had five talents, another two, and another one; but it does not mention anyone who had no talents at all.

Secondly, the man with one talent was condemned, not because he had only one talent, but because he made no use of it.

Thirdly, we are to cultivate unselfishness. In an athletic team the man who scores the points often receives the greater part of the praise when everybody knows that without the co-operation of his team-mates he could not accomplish anything, and the team would lose the game.

Fourthly, we are to work for the glory of Christ. His is the Everlasting Kingdom. All rewards are in His hand. We cannot make the most of ourselves unless we have eternity to work in; and we are not sure of eternal life without a present faith in Christ.

TOPIC FOR MARCH 17, 1918.

The Art of Living With Others. I Peter 3:8-16.

Man is a social being. In order to get the best results from society, he must learn to give and take. It is not possible to get everything that you want, even if you live alone. Men have tried that method, and found that it was worse than living in a group.

The ideal society would be one in

which nobody tried to get more than his share. Unfortunately there are always some who want a little bit more, and it is for them that anti-monopoly laws must be past. The eighth commandment is the first "anti-trust" law.

It is a rule of human nature to "look out for number one." But it is also human nature to rejoice at seeing a person come to grief in his quest of looking out for number one. It is only in the Christian sphere that we are commanded to look out for the things of others. The carnal world is at enmity with Christ.

We must learn to live with others. We are not born with this gift. And many parents spoil their children by teaching them selfish habits, or by not teaching them anything on the subject. Children are told that this life is a battle where everyone must look out for himself, forgetful of the fact that social life itself is founded on the cornerstone of co-operation.

The reason why we admire Christ is because He pleased not himself. We should walk even as He walked.

We are not guaranteed against imposition. See the 13th verse.

TOPIC FOR MARCH 24, 1918.

Remedies for Intemperance. Eph. 5:15-21.

One way to get rid of intemperance is to have National Prohibition. In the February Advocate we announced that two states had past the National

Prohibition Amendment. Before we could get the Advocate into the hands of its readers the number had increased to five. There is not much need to talk of prohibition by state enactment when it is coming so fast by National action. There are a few states that are very wet, but the quickest way to dry them up is not to spend energy uselessly by arguing with the citizens about the advantages of prohibition. Let us get National Prohibition right away by working on the 36 easiest states; and then when the whole 48 have been made dry the twelve former wet ones can read the Prohibition arguments at their leisure and find out why it is best for them to be dry. Meanwhile the rest of us can go on and do something else.

And what shall we do next? Go after tobacco, probably. That is one of the wet arguments against prohibition: "If you let the dry fanatics have their way about whiskey and beer, they will next try to cut off your tobacco." Of course, and why not? It used to be argued, "If you allow the Government to regulate what you shall drink it will not be long before you will have the Government regulating what you shall eat." We smile to say that the latter part of the prophecy has come true first. The Government is regulating our food supply with a vengeance, and so far we have heard no objections from the wet camp, and of course none from the dries.

TOPIC FOR APRIL 7, 1918.

Christian Duty and Privilege. 4.
Bible-reading. Ps. 119:9-16.

This is the fourth of a series of six topics on Christian Duty and Privilege, one coming on the first Sabbath of each month. The first one, in January, was "Becoming a Christian." The second, in February, was "Winning Others to Christ." The third, in March, was "Prayer."

Very few people read the Bible today, because they find other books more interesting. More Bibles are printed every year than any other book, because every family feels that it ought to have a Bible in the house, even if they look it only very rarely. There was a day when it was as much as a man's life was worth to have a Bible in his possession. Those were the days when the Bible was studied long and intensely.

The Bible is studied more today than in any other age of the world by those who do study it. More books are being written about the Bible. Social Science is founded on it.

The doctrinal statements of the Bible are not true because they are in the Bible, but they are in the Bible because they are true. This being the case, it behooves us to study the Bible.

We should study the Bible systematically. Do not read at random. You would not read any other book that way. The Bible is worthy of as careful study as any other department of learning. And a person who is not

systematic cannot be said to be careful. The Bible can be understood. Make up your mind to master it.

NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS.

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

LESSON FOR MARCH 10, 1918.

Jesus Restoring Life and Health.
Mark 5:21-23, 35-43.

Golden Text—"Himself took our infirmities and bare our sicknesses."
Matt. 8:17.

Psalms—34, 70, 103, 149.

Introduction—Time, A. D. 28. Place, Capernaum.

I. An Anxious Home. Vs. 21-24. Jesus was busy preaching the Gospel. He sees a man of the higher class hastily making his way thru the throng to Him. Anxiety is written all over his face. His little daughter is dying. Throwing himself at the feet of Jesus, Jairus constrains the compassionate Christ to accompany him only to lay His hands on his dear daughter and she will be healed—and the multitude followed from curiosity. Perhaps the ruler never noticed Christ before. Affliction breaks creed, caste, and pride; and renders the haughty humble and suppliant. How many fathers and mothers are or need to be anxious about their children.

II. A Saddened Home. Vs. 35-40. On the way news reaches them that the little girl is dead and that the

Master need not be further troubled. Jesus assures Jairus to keep up faith and hope. Only the three trusty disciples are suffered to go on with Jesus and Jairus. The sad home is reacht. Everyone is in tears. A dead child breaks the hearts of all who knew it. Jesus tells them that she is but asleep. Children are God's heritage, and He speaks of their death as a sleep. The scornful crowd is kept out; and only father, mother, and the three are allowed to go with Jesus into the presence of the dead. How often loved ones die, after we have done all that we could. Still trust Him. Jesus has greater and better things than their being with us, in store for them and us.

III. A Home in Joy. Vs. 41-43. The touch of Christ restored life and strength to the dead. Astonisht? They could scarcely believe their eyes. Jesus Christ will raise you from your trespasses and sins; and you can astonish the world thru your obedience to His will, like Paul.

LESSON FOR MARCH 17, 1918.

Jesus Sending Forth the Twelve. Mark 6:7-13, 30.

Golden Text—"Freely ye received, freely give." Matt. 10:8.

Psalms—22, 72, 126.

Introduction—In a little more than a year the disciples would be left alone to carry forward the Kingdom and preach the Gospel. They had been close to Jesus for two years, and had learnt many things by precept

and example, but they must now commence to learn by doing. To this end they are sent out in pairs thru Galilee.

I. The Need of Trained Workers. Jesus observed as He went about how the people were without spiritual oversight and guidance, and were perishing for lack of knowledge. He was touched by their need. He taught and prayed and preached and healed, and did all that he could to relieve their sad condition; but in His human limitation He was not equal to the task. Moreover, no one can reach a fellow-man concerning spiritual things like a fellow-man. He likened the needy multitudes to sheep scattered and exposed to danger for want of a shepherd; to a harvest over-ripe, plenteous and without reapers enough to gather it. He tells His disciples that the first duty is to pray the Lord to thrust out laborers into the harvest. Look into your hearts, homes, communities, towns, villages, cities, and nations today. The same condition confronts us. People everywhere are perishing for lack of the knowledge of Christ and of laborers to carry the Gospel to them. Our first duty is to pray for more laborers. When we begin to pray earnestly and sincerely, we shall soon become willing workers like the disciples. When we get the whole church to praying for more laborers, we shall get the whole church to giving and working. Lack of prayer is the greatest menace to missions today.

Jesus chose His workers. He gave them the Sermon on the Mount. He taught them by His own example. They had heard his sermons and parables. They had received His spirit. Just before He sent them out He gives them a charge. They were to have a definite mission to Israel, and not to go about everywhere and accomplish little or nothing. They were to preach a definite Gospel. They were to minister to the needs of the people. They were to depend for their support upon those among whom they labored. They were to pronounce blessings and leave their peace wherever they were received, and leave their testimony against those who rejected them.

You have been born and brought up in Christian homes and churches that you might become efficient laborers for Christ. He has called you to a definite service with a definite Gospel. He is expecting you to do His will, and the world needs your ministry.

II. Christ's charge. Jesus gave the disciples their power to catch, heal, and discern. Christ wants capable workers. When He calls you, that is sufficient evidence that He has endowed you with the physical, mental, and spiritual powers for the work. Christ inspires and baptizes every true worker with the Holy Spirit, and fills him with His Divine Word.

III. At Work. Vs. 12-30. Christ knows His workers by name and nature. He places them together by disposition and qualification. He

sends them out to bear witness of Him, and to be fearless, faithful, hopeful, wise, and energetic; and to leave the results with God. Are you one of Christ's laborers? Are you impressed with the tremendous need of the world for the Gospel?

LESSON FOR MARCH 24, 1918.

Jesus Ministering to the Multitude.
Mark 6: 32-44.

Golden Text—"The Son of Man came of to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20-28.

Psalms—23, 67, 70, 103.

Introduction—This miracle closes the ministry of Jesus in Galilee. He is on His way to Jerusalem. The last act that He does in Galilee is one of love and compassion.

I. The Tireless Savior. Vs. 32-34. The closing days of the Galilean ministry are the most crowded with labor in all of Jesus' ministry. A complete tour of Galilee had been made, and the Savior and His disciples withdraw apart for a needed rest. But there is no rest for Him. Thousands are already confronting Him. His compassionate heart cannot refuse them. He teaches them as they hang upon His words and about Him. Whenever and wherever Christ calls and need presents itself, we dare not lie upon our oars and rest. It is better to drop weary in the service than to rust out doing little or nothing.

II. The Drawing Savior. Vs. 32-34. Everywhere that He went, Jesus

drew people. They came to see, hear, and profit. He draws men yet when He is presented fully, faithfully and truthfully. Behold the countless millions who adore Him as Lord and Redeemer. He will draw all to Him eventually.

III. A Savior with a Big Heart. Vs. 34-37. He went apart to rest. When the multitudes broke in on His rest with their pleas, He could not but minister to them. He forgot Himself and His burdens. True greatness consists in overlooking our own trials and in ministering to the needs of others unselfishly.

IV. The All-Sufficient Savior. Vs. 38-44. The crowd, tho 5000, was not too large; and the provisions, tho ever so scant, were not too meager for Jesus to meet the emergency. Fear not, Jesus can do for us exceeding abundantly above all that we ask or think; and, blessed be His name, He is always willing.

LESSON FOR MARCH 31, 1918.

REVIEW.

Jesus Our Example in Service. Read Phil. 2:1-11.

Golden Text—"Have this mind in you which was also in Christ Jesus." Phil. 2:5.

Psalms—1, 8, 24, 119.

I. John Prepares the Way for Jesus. Mark 1:1-11.

1. The deity of Christ. 2. John's mission foretold. 3. Prepare for Christ. 4. Christ acknowledged by the Father.

II. Jesus Begins His Work. Mark 1:12-20.

1. Jesus tempted and victorious. 2. Jesus begins work in Galilee. 3. The call of four fishermen. 4. Fish for men.

III. Jesus at Work. Mark 1:21-34.

1. Jesus preaches. 2. An interruption. 3. In Simon Peter's house. 4. In the evening.

IV. Jesus Forgiving Sin. Mark 2:1-12.

1. Jesus preaches in a home. 2. Borne of four. 3. Sin forgiven. 4. Healer. 5. Life anew.

V. Jesus Lord of the Sabbath. Mark 2:23-3:5.

1. Go to church on the Sabbath. 2. Teach the truth as to Sabbath observance. 3. Do works of necessity and mercy on the Sabbath.

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

1. Pray and then choose your helpers. 2. Choose according to work and qualifications of men. 3. A study of the apostles.

VII. Jesus Teaching by Parables: Four Kinds of Ground. Mark 4:1-8, 14-20.

1. Four kinds of soil. 2. Four kinds of people. 3. Difficulties in first three soils. 4. Application to hearers of the Word.

VIII. Jesus Teaching by Parables: The Growth of the Kingdom. Mark 4:21-24.

1. The lamp. 2. Christ with us in the storms. 3. Our enemy, Satan. 4. Our Friend and Deliverer, Christ.

The remaining lessons of the quarter are found in full in this issue of the Advocate.

Golden Texts.

I.—John 1:29 II.—Mark 1:15. III.—John 9:4 IV.—Mark 2:10. V.—Mark 2:28 VI.—Mark 3:14. VII.—Luke 8:18. VIII.—Isa. 11:9. IX.—Ps. 126:3. X.—Matt. 8:17. XI.—Matt. 10:8. XII.—Matt. 20:28. XIII.—Phil. 2:5.

LESSON FOR APRIL 7, 1918.

Jesus Sets Men Free. Mark 7:24-35.

Golden Text—"Him that cometh to me I will in no wise cast out." John 6:37.

Psalms—67, 96, 100, 107.

Introduction—Jesus loved everybody. He came to save all. He treated Samaritan and Gentile with the same loving compassion as He did the Jew. Our lesson gives two examples of His gracious spirit toward the Gentiles.

I. A Great Need. The woman of Phoenicia had a daughter with an unclean spirit. His friends were concerned about the deaf man. Both had great need of Jesus, and great and persistent faith. These two people are typical of the Gentile heathen world today. Think of the countless millions of them who need Jesus. We are responsible for our mission in India. General Synod asks for and needs three dollars this year for India from each member of our church. India needs our constant prayers. Our missionaries have gone relying upon us to be faithful, liberal, and prayerful.

II. Seeking the Savior. The woman came crying after Jesus. The rules sent the elders of a synagog to Him. Later in His life, Gentiles came, saying, "Sir, we would see Jesus." Everywhere the world needs Jesus, and wherever He has been heard of, there is a crying call for Him.

III. Faith for Another. They brot the deaf man to Jesus. Jesus healed him. We should exercise faith for others. Be sure to get them to Jesus. He will do for them what they need.

TOPIC FOR MARCH 31, 1918.

Lessons from the Risen Christ's Forty Days. John 21: 10-17.

The forty days' sojourn of Christ upon earth after His resurrection was to furnish conclusive proof of that resurrection. If it had not been necessary, Christ would not have remained upon earth during that time. In I Corinthians 15:14, 17, 20, we read, "And if Christ hath not been raised, then is our preaching vain, your faith, also is vain." "And if Christ hath not been raised, your faith is vain; ye are yet in your sins." "But now hath Christ been raised from the dead, the first-fruits of them that are asleep."

Christ's resurrection is the proof of our resurrection. I Cor. 15:22 "For as in Adam all die, so also in Christ shall all be made alive." We all desire life after death. The older we get, the more our minds become developed and we wonder why so much progress and preparation is allowed us, if it is all to end with the grave. We know that plant life must perish, in order to provide life for animals; and we see the life of animals give way to the needs of man's life. But what higher order of beings is served by our death? Surely not the angels, for they lived before us and now live without us. There is no philosophic argument that will meet the case except a belief in our own future life.

Now we might believe in a future life for the soul without necessarily believing in a bodily resurrection, and thus be like the Sadducees. But Christ arose, not only to win the victory over sin and death, but to prove to us that there is not only a future life, but also a bodily resurrection.

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