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ADVOCATE

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CONTENTS

Our College	Page 59
The Challenge of the Open Book.....	“ 60
Current Secular Events.....	“ 64
A Hero of Faith.....	“ 65
Editorial.....	“ 66
The Duty of the Saved to the Unsaved.....	“ 67
Church News.....	“ 73
Mid-Week Prayer Meeting Topics.....	“ 75
Friends of Cedarville College and Their Contribution....	“ 75
Acknowledgments.....	“ 75
Notes on the International Sabbath School Lessons.....	“ 75
Notes on the Christian Endeavor Topics.....	“ 78

The Reformed Presbyterian ADVOCATE

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

VOL. LII.

NO. 4.

OUR COLLEGE.

The College has had a rare treat in a series of lectures on Social Ethics by Rev. James M. Coleman, Ph. D., pastor of the Synod R. P. Church in Bloomington, Ind. Dr. Coleman is a graduate of the University of Michigan and of Bonn University, Germany. He taught Ethics and Sociology in Geneva College several years. He has written a book on Social Ethics. He gave us four lectures, scholarly, clear and practical. He was thoroly enjoyed by both students and faculty.

A service flag in tribute to the boys of the College in the service of our country was presented and dedicated on Thursday, March 7, by the Ladies Advisory Board of the College. Thirteen stars are on it with at least four more to be added. These stars represent the following boys: Robert Fred Bird, David Collins Bradfute, John Wallace Collins, Paul Herschel

Creswell, Carl Gracey Duncan, Roscoe H. Eckelberry, Rev. Wendell Franklin Foster, Dr. John Cecil George, Rev. Homer Henderson, Rev. W. R. Graham, Charles E. Lowry, Charles R. McClure, Cameron M. Ross, Hugh Turnbull, John C. Wright, Samuel Franklin Creswell, and J. Roscoe McCorkell.

The President of the College presided. Dr. F. A. Jurkat conducted the devotions. The College Orchestra and Quartet rendered several selections. Mrs. W. H. McGervey, Directress of Vocal Music, sang, "When the Boys Come Back" and "Your Flag and My Flag." Miss Dorothy Oglesbee sang "Keep the Home Fires Burning" and "Hats Off to the Flag." Readings were given by Rev. R. L. Hutchinson and Miss Rebecca Marsh. Miss Mary Ervin, on behalf of the Ladies Advisory Board, presented the flag, and the President of the College received it in the name of the institution. The audience then sang "America," after which a tableau was given.

representing Betsy Ross showing the first model of "Old Glory" to George Washington. The characters in this were Miss Helen Oglesbee and Messrs. William Collins, Paul Elwood and Robt. Colman. The benediction was pronounced by Rev. W. S. Ful-

Quite a number of friends of the College were present.

The Bible Reading Contest is definitely set for March 29. There will be seven or ten contestants. The prizes are 7, \$5, and \$3 for the first three best readers. Miss Margaret Rife of Clifton offers these prizes.

On Saturday night, March 9, one-fifth of the roof of the Alford Memorial Gymnasium was blown off by a violent wind, a chimney was blown down, and a part of the plaster on the ceiling torn off, entailing a loss of about \$300, fully covered by Tornado Insurance.

The students and faculty are busy with preparations for Cedar Day. The work of the College is progressing nicely. The spirit is fine, and all in all, this is one of our best years.

Yours sincerely,
W. R. McCHESNEY.

THE CHALLENGE OF THE OPEN DOOR.

[Sermon delivered May 16, 1917, in the Third R. P. Church, Philadelphia, Pa., at the opening of General Synod, by the Retiring Moderator, Rev. W. P. Harriman, of the Fairview congregation, Industry, Pa.]

"Behold, I have set before thee an open door, and no man can shut it."—Rev. 3:8.

Members of the General Synod, and Christian friends of the City of Brotherly Love, I count it no small honor to be thus permitted to address you on the present occasion. It is also my earnest prayer that God may so guide and strengthen us in this service, that some word or thought from this evening's message may become imbedded in our memories, as an abiding and fruitful source of inspiration, urging us forward in the path of divine service.

To us it has been given to live and labor in this most momentous period of the world's history. It is a period of rapid transition, especially along the lines of social, political, and religious affairs. The records of our day are being written in bold and lurid characters, against a background black with royal oppression and socialistic revolt. The day of autocratic governments is drawing to a close, while already the distant horizon seems aglow with the rising sun of a World Democracy. The blood and carnage, the suffering and sorrow, of the present, are but the necessary price of this giant's stride toward a perpetual world peace.

The sound of falling thrones, which rises above the din and roar of battle, comes like sweet music to the ear of him who waits expectantly for the dawning of a better day. The entry of our own nation into the

present struggle will only serve to hasten its ending, giving to us a part in framing the terms of a settlement, as well as an opportunity to restate those principles upon which alone any permanent peace must be established.

We are not fighting for plunder or for gain, but for the inalienable rights of every individual and of every nation to life, liberty, and the pursuit of happiness. Two and one-half years of patient waiting on our part has proven beyond the shadow of a doubt that we do not fight by choice, but because grim necessity has forced it upon us. We can therefore with greater surety lift our voices in prayer to God, that He who is the Ruler of the nations may bless our cause; and that soon the roar of cannon and the scream of shell, the groans of anguish and the tears of sorrow, shall give place to the perfect fulfilment of the prophetic vision, and "Peace shall reign from the river to the ends of the earth."

To the men and women of no other age has it been given to live in a more epoch-making period. It demands both strength and nobility of character. A great age is calling for men and women of true greatness. May it be given to us, the remnant of the Reformed Presbyterian Church of other days, to measure up to these demands as far as practicable. May we catch something of the vision which the present age ought to furnish; and, with our eyes fixed on a goal in the future, press onward and

upward, till the future may see fit to crown our efforts with an abundant success.

We are standing on the threshold of a new day. Already the shadows of the past are lengthening, and some of us are straining our visions to see what the future may hold, not only for ourselves, but also for the church in which we have been born and reared, or whose cause we have espoused.

As we think of the past with its successes, we are wont to despair of the present and the future. Sometimes we are even led to wonder what can be done by a denomination whose ordained ministry number less than a dozen men, and whose churches seem one by one to be dying a natural death, or are being swallowed alive by larger and more aggressive bodies. Indeed, so far as I am able to judge, there must be the adoption of some method for securing and manning new fields, or the days of our denominational life will be few. There is no surer way of committing denominational suicide, than by either refusing or not attempting to occupy new territory; even as no congregation can hold its own, to say nothing of making gains, that is satisfied merely to take care of the natural increase from its own families, without any addition of new life from without. It looks like a case of do or die. I claim, however, that we can do our little with our might, and that we have no need of any ecclesiastical undertaker till all life has

flown. To-night, the words of our text set before us, in terms that bring courage and assurance, God's challenge to the noblest and best in every one of us, and to all of us, as members of one body, "Behold, I have set before you an open door, and no man can shut it." It is a door of opportunity, of service, and of success; and, best of all, no human power can close it against our entry.

The mingled population of our great cities and large manufacturing towns is giving us the opportunity of preaching the Gospel of Christ to people of every nationality, without sending our missionaries to lands abroad. The movement back to the land, which will be given a greater impetus after the war is over, will demand a ministry trained for rural service. The present world war is not calling for soldiers to follow the stars and stripes more than for soldiers of Jesus Christ who will tell the story of His boundless love in army training camp or on the field of carnage. Then there is the foreign field, with its teeming millions; while the un-churched sections of our own land, East, North, West, and South, give us a desire to do something for the spiritual welfare of our own kindred who have been left largely without the Gospel.

But now, having looked over the field, we must take account of the forces at our hand, that, by a careful comparison of the two, we may be able to make the best possible in-

vestment of time and energy. One week ago it was my privilege to be present at the final examinations of our Seminary in Cedarville, Ohio. The young men who took the examinations were David L. Doherty, Robert L. Hutchinson, Robt. N. Colman Jr., Ralph S. Elder, James L. Chestnut Jr., and Paul J. Elwood. I would have been glad if every member of our churches could have seen these young men and listened to their clear-cut answers to the various questions that were asked. Then I wish that you could have heard the six sermons that night. I want to tell you that these men rank with the best of theological students of other denominations, and bid fair to measure up, in ability and earnestness, to the men who have graduated from our Seminary in other days.

As we looked into their faces and heard them speak, we took fresh courage, for here, we realized, was just what the church had been waiting for. Friends, whether all these young men should remain in our denomination or not, though I feel sure that they will, we ought to be glad to have a part in sending out such men as these into God's field. Especially at this time, when there is such a crying need for men who are thoroughly grounded in the truth, and filled with a burning desire to serve God. I tell you, every one of these men is a challenge to us and our spirit of progress. I only pray that the number of such men shall increase, and that there

shall continue to flow out from our College and Seminary a stream of young life that shall bring courage and gladness to all with whom they come in contact.

Opportunity leads to toil, and our open door leads to a life of service. Here I desire to announce as absolutely false the theory which holds that service, however humble it may be, humiliates or degrades. Rather does it elevate and enoble. As the one true Example of greatness was the servant of all, so he who would be great today must be willing to serve.

The idea of service is an outgrowth of our indebtedness to our fellow-men, and our obligation to pay the bill. The broader our view of life, the keener will be our realization of this obligation. The debt that we owe to the past, to Wycliffe, Huss, and Luther, to Calvin, Knox, Wishart, Renwick, and Cargill, and others of that valiant band of the defenders of the faith, we must pay to the men and women of today, and it must be paid in terms of service.

The men and women who are most widely known to-day, as well as those to whom the world gives a most attractive ear, are the men and women who are doing something with and for mankind.

He whose heart is open to his neighbor's need, and who stands by him in his hour of trouble, adding thereto some manly effort for the benefit of his community or city, and a lively interest in the welfare of

state and nation, is more to be honored than that man, who, with his name inscribed in Dun's or Bradstreet's, casts his philanthropy out in great piles erected here and there, while he forgets the common kindnesses of every-day life. She who, clad in the garb of deaconess, or social worker, or Red Cross nurse, goes out on the battle-front or down into the city slums, wherever there is death and sorrow and hunger and care, ministering to the needs of the living, and closing the eyes of others in death, hushing the sob of the motherless babe, and lifting the fallen from lives of sin—Ah, yes, friends, she is more to be praised than the crowned queen on her throne, who is yet unmindful of her humblest subject's need, or than the author of the most successful novel of the season.

I urge especially upon my young friends, allow the feeling of this poor world's need to take hold of your heart. Let something higher than personal gain be the motive power of all your actions. Moreover, if God has been so gracious as to call any of you to whom I speak to take up some special service for Him, I pray you, do not turn a deaf ear to his entreaty. How the Angels in Heaven would rejoice this night, if some of you were to hear the call and were to answer it, willingly and gladly, Here am I, send me." It is a nobler service than that of following the stars and stripes. It demands as great courage and heroism

as is needed in storming and capturing some enemy stronghold that is defended by machine guns and artillery. It offers as a reward something infinitely better than any merely worldly honor, even the crown of life, that fadeth not away." But I think that I hear some one saying, "Yes, only this demands too great a sacrifice." I reply, All true service demands just this. It is a service of Love, and love finds its climax only when a man lays down his life for his friend. Until your service has cost you something, it is not worthy of the name. In order that it may measure up to the divine standard, our lives must be a daily service, leading at length through some Gethsemane to Calvary. Brethren, are our lives measuring up to this standard?

And now, past the labor and the toil, past the service and the sacrifice, our open door leads to success. This is what we are all striving for. We dread even to think of possible failure. We desire to overcome every obstacle, and to rise triumphant over every difficulty. I trust that we all have the true idea of the meaning of the term success. We shall have to remember that our ways are not God's ways. It is "Not by might, nor by power, but by My Spirit," that great things are accomplished in God's Kingdom. I hope that every success of our lives may seem empty and void, if it does not bring with it the commendation and approval of our Heavenly Father. This will help

us in many of the hard places in life. It will enable us to bide God's time, and to leave the results with Him.

He who has set before us an open door, has said that no man shall shut it. He who leads us out into our land of promise is saying to us, "I will guide, I will keep, I will bless." With God's guarantee of the final outcome, what need we worry about to-day or to-morrow.

CURRENT SECULAR EVENTS.

Since last month's issue of the Advocate three more States have ratified the National Prohibition Amendment, Montana, Texas and Delaware, making nine to date. The battle is one third won.

Nothing striking has occurred in Congress during the past month, tho no doubt important and necessary work is being done. The coming of spring has solved the fuel problem, and the freight congestion has been relieved. The Federal authorities will profit by last year's experiences. Even now, people are being urged to lay in their next winter's supply of coal. This is quite different from last year, when they were urged just as strongly not to lay it in. A billion dollars will be spent for new railway rolling stock. Clocks will be turned forward one hour on April first, to save daylight. This will be a different country by next October.

The Germans have not yet captured Petrograd, nor is it apparent that

they want to. Instead, they have recognized the new Republic of Ukraine, a part of Russia bordering on the Black Sea, and have made arrangements with them for a food supply. Their Bagdad Railway scheme having been blocked by England, the Germans have taken possession of Odesa, Russia, and are preparing a new route to India north of the Caspian Sea. They also have control of the Batum oil fields, which will insure them a supply of gasoline.

The long-promised drive on the Western Front has begun, but the British are holding them steady, and the drive will probably result as other drives have resulted, in a deadlock. Partly to repair the destruction wrought by submarines, the United States is about to take over the Dutch merchantmen. The summer promises to see some hard fighting, but with no decision in sight. Japan may take possession of Eastern Siberia, to keep it from falling into the hands of the Germans.

A HERO OF FAITH.

By Rev. S. M. Ramsey, D. D.

In his Epistle to the Hebrews, Paul gives a long list of these heroes. He tells of Abel, Enoch, Noah, Abraham, (and why he does not mention Joseph, that noble young hero, I do not know) Moses, and others, who lived long ago. And in another of his letters he says, "I have kept the faith." He felt that he could speak of this as an

assurance that he had done his duty, and therefore would receive as his reward from the Lord "a crown of righteousness." It was a satisfaction to him at the close of a long and laborious life, that he had been faithful to the truth as he saw it; and he saw it in its true light, for he was taught it by the Holy Ghost. The Faith was most precious to him—faith in God, faith in Christ, faith in God's Word, faith in God's Providence. He was willing to labor and suffer and sacrifice and die, rather than to give up the Faith. He held on to it as something dearer than life. Therefore he wrote to Timothy, and to us also, "Hold fast the form of sound words which thou hast heard of me." And to the Hebrews he said, "Let us hold fast the profession of our faith without wavering." Our glorified Lord in the Revelation warns and exhorts us. "Remember therefore how thou hast received and heard, and hold fast." And again He entreats, "Hold that fast which thou hast, that no man take thy crown."

Not all the heroes of faith lived in the olden times. Not all the examples of faith are the products of past ages. We have had some of them in our own generation, and in our own church. All true and loyal Reformed Presbyterians are entitled to this designation. To keep the faith as our church believes it set forth in the Scriptures, to live it and to proclaim it, requires a good deal of grace and

(Continued on page 66)

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F. A. JURKAT, LL. D., Editor and Publisher.
Rev. W. R. McCHESNEY, Ph. D., D. D., Associate Editor.

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EDITORIAL.

The war goes on, confirming the insight of those "voices in the wilderness" who three years ago declared that it was not only inevitable that we enter the war, but that it was our duty to do so. Today every loyal American is giving the moral reasons why we are in the war. They are the same reasons that were advanced three years ago by men who were pilloried by public opinion as being almost traitors to their country for even daring to suggest that the United States should enter the war.

It is the misfortune of such a man

that he is in advance of his age. When the crowd catches up with him, they elect one of their own slow-going number to carry their policies into effect. Today the liquor question demands settlement. Right when we are urged to use every effort to win the war, we are hobbling ourselves with an impediment which cripples us financially, physically, and morally. We prolong the war by our lack of foresight. It is a comfort to know that no Reformed Presbyterian endorses the saloon.

(Continued from page 65)

courage. What magnificent faith and love and grace it took for Alexander McLeod in 1793, to embrace and hold and proclaim the principles of our faith. The young man saw a vision that thrilled his whole life. So strong was his conviction of the truth of these principles that he felt sure that they would go down to the millennium.

Samuel B. Wylie and John Black at the same early day embraced these doctrines of faith with a grasp that never relaxed its hold. Hugh McMillan, Gavin McMillan, Samuel Wylie, and many others might be mentioned as belonging to the same type of character. "They kept the faith." They had no aspirations for great things, as the world counts greatness, for high positions, or worldly applause. They had their eyes and hearts set on the praise and honors

and positions which far excel any that earth can give. They were willing to forego earthly ambitions and to occupy more lowly positions in life, rather than to give up the faith. Like Moses, they esteemed reproach for the truth as greater riches than the honors of men, because "They had respect unto the recompense of the reward." Our Church has had another name inscribed on its roll of "Heroes of Faith,"—one that gives additional brilliancy to its lustre—James L. Chesnut. "He kept the faith."

THE DUTY OF THE SAVED TO THE UNSAVED.

II Kings 7:9.

It is now nearly a year since our country became actively and officially engaged in war with Germany. In that time there have been two Liberty Loans in our country that amounted to \$2,000,000,000; two Red Cross campaigns in which \$100,000,000 were raised; a Y. M. C. A. campaign in which \$35,000,000 were raised. In addition to these calls there have come calls for money to erect hostess houses in the camps; and to send comfort kits to the boys in the camps and across the seas. For some time a Thrift Savings Stamp campaign has been going on, and now a third Liberty Loan is being talked of. On every side we are hearing the call for money to help win the war. In addition to giving money we are

being urged to write letters to the boys for their encouragement; they are asking for our prayers; an effort is being made to see that a Testament is in the hands of every young man who leaves our shores to fight for us across the sea. There is a call for more men to enlist in some departments of the service; in fact, any man who is not enlisted in some way or other in winning the war is branded as a traitor to his country. All this is good, and we should be willing to do all that we can to help win this war for Christ and our country. We would be doing wrong if we withheld our money, our prayers, our encouragement, or even our lives in this world struggle for freedom and humanity.

But while we are giving our attention to the war in France and Germany and to our armies there, let us not forget that there is an army, a comparatively small army, of men and women who have given their lives in heroic self-sacrifice in obedience to the command of their Divine Commander-in-Chief, and have gone into the dark places of the earth, that they may bring to those yet in darkness and in bondage to sin and Satan the glad tidings of freedom and redemption in Christ Jesus, the Captain of their salvation. The boys who have given their lives to their country have espoused a great cause, but certainly we cannot place it above the work and cause of Foreign Missions. The men and

women who have given themselves to the work of their Commander in foreign mission work have many temptations to meet, just as the boys who have gone to France. They have discouragements to meet every day of their lives. They are working against great odds, and their financial backing is comparatively small when we consider the money that is being spent every day in this Great War. I confess that every time that I hear anything said about supporting about supporting the boys in the war, I cannot but think of the army of brave men and women who have given their lives in self-surrender to the Master; and somehow the feeling arises within me that they have not in the least received the support that they should have received from the churches and the Christian people of our beloved land. We are hearing much about freeing Germany from the tyranny of Prussianism and militarism; it is being pressed upon us as a duty that we owe to our fellow man, and it is. But while we are so busily engaged in winning the war in Europe, we must not forget that we owe a duty to our brothers who have not yet heard of the glad tidings of salvation through Jesus Christ.

It is a distressing story that is told us in the 7th chapter of II. Kings. Benhadad, king of Syria, had laid siege to the city of Samaria. Food became scarce in the city, and the people were so near famished that some of them ate their own children.

Four lepers were sitting at the gate of Samaria, and were in a dilemma as to what they should do. If they went into the camp of the Syrians they would probably be killed; and if they went into the city they were certain to die of famine. They were led to go to the camp of the Syrians, and when they entered the enemy's camp about twilight they found that the enemy had fled. The lepers satisfied their hunger and thirst, and hid some of the treasure for themselves. Then they took thought of the people in the city, and said: "We do not well; this day is a day of good tidings and we hold our peace; if we tarry till the morning light, punishment will overtake us; now therefore, come, let us go and tell the king's household."

The deliverance that came to the lepers is not to be compared to the deliverance that has come to us who are in Christ Jesus; and we are not doing well these days. This day, to us, is indeed a day of good tidings, and we hold our peace. We have received deliverance from sin and death through Jesus Christ, and we have feasted ourselves upon the riches of divine grace provided for us until we have become indifferent; and at the same time there are thousands and millions for whom Christ died that have never heard the story of His redeeming love. The Samaritans who were shut up in the city did not realize that they were free, although they were. God had wrought a deliver-

ance for them; and the lepers realized that they would be doing wrong if they did not tell those that were shut up in the city concerning their liberty. There are millions of people to-day shut up, in bondage to sin and they do not know. They do not realize that a great deliverance has been wrought for them in Christ Jesus. They are literally famishing in these days for the water of life that has meant so much to us. The principle illustrated for us in this story is certainly applicable to the world to-day, and to no part of it more than to those yet in bondage to sin and darkness of heathenism.

Jesus died to redeem all mankind, and in this sense all men are members of the household of King Jesus. Jesus died on the cross for the men and women of India, China, South America, and the Islands of the sea, just as much as he died for you and me; and we do not well in not telling them of the good news, for they need the Gospel as much as we do. They have souls and their souls are precious in the sight of God. He purchased them at the cost of blood, and He has a claim on them, and they have a claim on the Gospel. God has given us the privilege, yes, the joy of telling them the glad tidings of salvation, but we do not realize the need as we should.

Our own church mission field is in India, and we as a people should be most deeply interested in the need that exists there. We have there on

our field four foreign workers and seven native workers, whose names appeared in a recent number of the Advocate. These men and women are our representatives in India, and they deserve our support in money and prayers and in every other possible way, just as much as do the boys who have gone over to France. The battle that they are waging against sin and darkness is not one whit less important than the battle that the boys in France are waging against Prussiaism. I have sometimes wondered just why it is that we expect our missionaries to do efficient work with little or no equipment for the work that they have to do. It has been true of the church at large that she has often expected great things of her missionaries, and yet she was apparently unwilling to furnish the equipment that would enable them to do the most efficient work. The letters from our missionaries that have appeared in recent numbers of the Advocate have told us something of the things that they need to increase their efficiency. They tell us that the prices of commodities there have risen just as they have in this country, and that raise means a great deal more to the natives there than it does to us. Dr. Taylor in his last letter told us of how he has had to turn away men and women who were suffering, because he does not have the proper instruments to relieve their suffering. Is there not some one in our church who can heed and answer

that call? In a recent letter Mrs. Waide told us of how she and Mr. Waide travel from village to village in an ox-cart, and we know what a slow method of travel that is. How much more work they would be able to do if they had an automobile. Many ministers in this country consider an automobile almost indispensable in their work; and if it increases their efficiency, surely it would increase the efficiency of the missionary on the foreign field as much or even more. Let us arouse ourselves to the needs of the soldiers of the cross, who are laboring and fighting for us in India; and let us support them as willingly and as zealously as we are supporting the soldiers in France.

The needs of the German people, together with the Belgians, the French, and others, are being presented to us as a motive for carrying on the war; but surely they are no greater than the needs of the people in India, China, Africa, and other dark places of the earth. A few years ago it was my privilege to listen to Mr. Sam Higginbottom of the East India Mission to Lepers, in Allahabad, India, as he told of agricultural conditions in that country. He had a number of Indian farming tools with him, and placed them on exhibition. The Indian plow is just a pointed pole with a sharp piece of iron fastened to the pointed end, and is usually drawn by a team of buffaloes. It will not scratch the ground

as much as one of the spike toothed harrows used by farmers in this country. For breaking clods the Hindu uses a club about two feet long with a knot on the end of it. It is the work of the Hindu women to use these clubs in breaking clods, and they get about three cents a day for it. Mr. Higginbottom said that he had often seen mothers with young babes at their breast take their children to the field with them when they went to work. In order to keep the half-nourished baby from crying, the mother would place a bit of opium under her finger nail, and place it in the child's mouth for a few minutes. She would then lay it under a tree while she went and worked in the fields under the scorching Indian sun, the thermometer often standing at 110 degrees in the shade or even higher.

For cutting grass the Hindu uses an instrument which very much resembles a butcher's cleaver, and he cuts his grass a handful at a time. The Cattle that he has are of a very inferior type and hardly worthy of the name. His crops are poor, and as a result famines are frequent. Eighty-five per cent of the Hindus are farmers, and make their living from the soil. The population of India is 315,000,000, and the area is 1,733,000 square miles. If the land were divided equally, each person would have about three acres of land. Mr. Waide tells us, however, that

many of the people have farms, if such they may be called, which are not much larger than the most of our back-yards in thi scountry. They do not know how to manage properly what little land they do have, and as a result famines are frequent, and they never really have enough to satisfy their hunger. More people lie down in India without having had enough to satisfy their hunger than there are in the United States altogether. We are having to deny ourselves food just a little bit just now, but suppose food should become so scarce in our country that every man, woman and child would be forced to go to bed hungry, and we have some idea of the condition in India. In that country 252,000,000 people go through life without ever knowing just what it means to have their hunger satisfied. To many of them death is only the result of gradual starvation. Homes, such as we enjoy the Hindu knows nothing at all about. He sacrifices his children to the sacred waters of the Ganges River. A great many of the girl babies that come into the world are married before they know anything about what marriage means. Until the British Government prevented it, it was considered an act of merit yes, even a duty, for a woman to sacrifice her life on the funeral pyre of her dead husband. The Hindu priests are immoral, profane, and unjust. The Hindu knows no Christ, no way of salvation by grace, and no heaven of eternal hap-

piness. These people need the Gospe. They are groping in the darkness for something that will satisfy them, but they cannot find it. Jesus alone can give them that bread of life for which their souls are longing, and for the lack of which, thousands of them are going down to eternal death.

Mr. Waide and Dr. Taylor have both spoken of the great need on our mission field; and the need there is only typical of the need of the whole heathen world. There is a great opportunity for evangelistic work, and for a great harvest of souls in these days; but the laborers are few, and the means are lacking to carry on the work. Only the power of the cross would lead men and women to give up home and friends and native land, and go to labor in far-off foreign lands against such odds and with such inadequate backing. If the boys in France were called upon to meet an army of even 300,000,000 men, they would think their task hopeless, and be ready to give up in despair; but on the mission fields that are scattered over various parts of the world, we have a few thousand missionaries very inadequately supported, trying their best with the help of God and the guidance of the Holy Spirit to conquer sin in the hearts of over 500,000,000 men. Will they ever win? Do they not deserve our help, our prayers, our encouragement, and our young men and women?

What we have said of India is true of China. Agricultural conditions are somewhat the same; famines are frequent; idol worship is common. Real homes are unknown. When a girl is born into a home, she is not welcome, and is often not allowed to live. Women are little better than slaves. With the exception of the few who have been reached with the glad tidings, the people are in superstition and ignorance. Thousands of them die every year because they lack proper medical attention. The Chinese people are without God, and without hope in the world.

Africa likewise is a land of darkness, degradation and sin. South America is a country that we usually think of as being Christian, but it is dominated by Roman Catholics, and is not one whit better in many respects than darkest Africa. Instead of worshipping the true God, they worship the image of the Virgin. The people are taught to wear the image of the Virgin to keep away evil spirits. Cruelty, oppression, and lawlessness characterize a large part of the people. Immorality is rampant among the priests especially. Loose marriage relations are common. In some of the South African states 65 per cent of the children are born out of wedlock. South America does not have the Gospel. The Bible is a closed book in nearly all the Central and South American states. The millions in these countries have no way of finding Christ except as we send them the glad tidings of salvation as

we have it in Christ Jesus.

We must arouse ourselves to our duty toward these people. This war is making a change even in heathen lands. Men's minds are becoming more and more plastic, and the kind of a world that we shall have after this war will all depend on the way in which we get these men and women started. If we rally around the standard of our King Christ Jesus, and strive to lead those in foreign lands to do the same thing, the world will have been made better as a result of this war. If we give our whole time to getting gain for ourselves; if we are indifferent to the claims of these people upon the Gospel and upon us to give them the Gospel; if we fail to follow our commander-in-Chief and be willing tools in His hands; then we can expect the whole tragedy of this war to be again staged in this world, and the suffering and bloodshed to be tenfold greater.

Shall we whose souls are lighted
 With wisdom from on high;
 Shall we to lands benighted
 The lamp of life deny
 Salvation, O salvation!
 The joyful sound proclaim
 Till each remotest nation
 Has earned Messiah's name.

The fact of the great need of the people in uncivilized lands for the Gospel of Christ that has meant much to us, is one big reason why it is our duty to take them the Gospel.

There are other reasons equally important which we will present at some other time. In the stress and strain of the present hour, let us not forget the soldiers of the cross in foreign lands, and especially those who represent our church in India.

RALPH S. ELDER.

CHURCH NEWS.

Seventh Church, Philadelphia.

The Bible and Literary Class gave a reception to the pastor, Rev. R. W. Chesnut, Ph. D., and family, on the evening of March 14. The house was crowded and the entertainment was well arranged and carried out by the young people. Rev. Thomas Whyte was present and took part. The refreshments were ice cream and cake in abundance. The pastor and his wife were remembered with appropriate presents from the class.

On the afternoon of Sabbath, March 24, the pastor preached his special sermon on "The Liquor Traffic a National Curse."

Fifth Church, Philadelphia.

The Pastor's Social held on Feb. 14 was a grand success. The school room was filled, and the entertainment was the best that could be secured for the evening. This social evening was for the members to get better acquainted with each other, and we feel sure that before the evening was over our people were better acquainted than ever before. Af-

ter the entertainment was over, Rev. R. W. Chesnut of the 7th Church kept the people laughing with his humorous jokes. No one enjoyed the evening better than our pastor, and he is still wearing the smile. The Ladies Aid Society served the refreshments.

Our Sabbath School had the pleasure of having presented to them a church flag for the best percentage of officers and teachers present at the 11th District Sabbath School Rally. This is the first time that our Sabbath School has had such an honor. There are about 20 schools in the district. This success was due to our Superintendent, Mr. Henry Kerr, who was also elected President of the District. Also thru the efforts of Mr. Kerr the C. E. Intermediate Societies of the Northeast Branch are such a success.

Our pastor's heart is rejoicing at the fine attendance at our church services and prayer meetings. The attendance at the prayer meetings was never better. The members and friends of our congregation come out to hear the wonderful story of Jesus and His love, and it is told in such a plain way that all can understand. Surely God is blessing us. To Him we give all the glory.

Cottage Prayer Meetings have been started by our Intermediate C. E. Societies. The Good Story is taken to those of our members who are unable to come to the House of God. George A. Coleman has charge of the meetings and they are well attended.

"Blessed is everyone that feareth the Lord; that walketh in His Ways."

R. R. W.

Cedarville, Ohio.

During the past two months the pulpit has been occupied as follows:

Jan. 27—Mr. Paul Duncan.

Feb. 3 and 10—Rev. L. A. Benson, of Clay Center, Kansas.

Feb. 17—Mr. R. N. Colman, Jr

Feb. 24—Mr. D. L. Doherty

March 3—Mr. R. S. Elder.

March 10—Mr. R. L. Hutchinson.

March 17—Mr. Paul Duncan.

March 24—Mr. J. L. Chesnut.

All of these except Rev. Benson are students in attendance at our Seminary.

Mr. Robert Andrew, of our congregation, is the first Cedarville soldier to be wounded. He is on the Western Front.

McMILLAN—Mr. David H. McMillan, a son of Hugh and Rachel McMillan, was born on the Elmer Shigley farm, Ross Township, October 21, 1848, and passed from this life at his late residence, March 4, 1918, aged 69 years, four months and fourteen days. At two years of age he removed with his parents to his late home, where he grew up into boyhood and manhood, and passed into the closing years of his life, living sixty-seven years in this place, except for one summer spent in California. He was the second born of a family of nine children, of whom James A., Robert, Sallie, Collin, Mrs. David

Milliamson, and Mrs. E. L. Stormont survive him. A brother, William, died in boyhood; and a sister, Della, in young womanhood.

For some thirty years he has been a sufferer from rheumatism, together with other complications. His afflictions gradually sapped his vitality until he was stricken with paralysis several months ago; and since that time he steadily declined in health and strength, until a little over a week before his death he grew considerably worse, and entered during the last few days of his life into a comatose condition, from which he did not rally.

Altho Mr. McMillan was long and sorely afflicted, he bore up under the drag and stress of his ailments with remarkable serenity and patience, never murmuring or complaining about his distressful condition. And yet he was keenly alive to his sufferings, and often wished that, as he saw the need of assisting others, he were strong and able to help as necessity required.

Early in life he united with the Reformed Presbyterian congregation of Cedarville, of which he continued a member until his death. He was a faithful attendant upon the ordinances of religion, and gave attention to the Word. His place at church was never vacant while he had strength to be there, and many a day he was at church when it taxed his strength and power.

He was retiring in disposition, modest in manner, and not given to

demonstrations in religion; but he knew in Whom he trusted, and proved faithful unto death. Truly, "The troubles that afflict the just, in number many be, but at length out of them all the Lord doth set him free." and they who are set at liberty by Christ are free indeed.

To his mourning brothers and sisters we commend the grace of Christ to sustain them, the love of God to console them, and the fellowship of the Holy Spirit to comfort them.

MIDWEEK PRAYER MEETING TOPICS.

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

April 10—Shorter Catechism, 29-38—Newness of Life. Rom. 6:1-11.

April 17—Scripture Character—Isaiah, Evangelical Prophet. Isaiah 6-8.

April 24—Missiary Biography—Robert and Mary Moffat.

May 1—Jesus the Light of the World—"Sun of My Soul." John 8:12.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

For Current Expenses; A Friend, \$10; Cedarville S. S., \$22.12; Marissa congregation, \$23.50. For Endowment Fund: E. L. Stormont, \$10; Rev. C. M. Ritchie, \$20.

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NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS.

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

LESSON FOR APRIL 14, 1918.

Jesus Requires Confession and Loyalty. Mark 8:27-38.

Golden Text—"If any man would come after Me, let him deny himself, and take up his cross and follow Me." Mark 8:34.

Psalms—2, 22, 72, 110.

Introduction—The multitudes have been following Jesus so closely that He withdraws with His disciples to Caesarea Philippi, the northernmost city of Palestine, a city inhabited for the most part by Gentiles and heathen. Being unknown here for a time, He had opportunity to reveal many deep truths of the Gospel.

Vs. 27. Christ is deeply interested in knowing our estimate of Him.

Vs. 28. There always have been people who find Christ to be no more than a man—a great preacher, a great reformer, or a great teacher.

Vs. 29. Christ cares especially for what His followers think of Him. Peter gave the only true estimate of

Christ. He is the Son of God.

Vs. 30. Christ was in Caesarea Philippi for rest. He did not wish to be harassed by curiosity seekers.

Vs. 31. He teaches His disciples about His sufferings and death, that they may be prepared for the worst. He holds out to them the hope and fact of His resurrection.

Vs. 32. He did not try to conceal the truth. Peter's love for Christ aroused his sympathy and put out his judgement.

Vs. 33. Peter was unconsciously aiding Satan and making duty harder for Christ. He did not take God into his plans.

Vs. 34. Tho He had come for rest, He still works by preaching to the multitudes. He teaches that it costs something to follow Him.

Vs. 35. Selfishness destroys life, but service for Christ and fellowmen preserves and glorifies life.

Vs. 36. Life is worth more than all worldly gain.

Vs. 37. We can give God nothing that He will accept in place of a lost life.

Vs. 38. We must choose between a sinful world and a sinless Savior, that we may reign with Him hereafter.

LESSON FOR APRIL 21, 1918.

Jesus Transfigured. Mark 9:2-10.
Golden Text—"This is My beloved Son; hear ye Him." Mark 9:7.

Psalms—8, 24, 67, 96.

Introduction—The transfiguration

was to strengthen the disciples' faith in view of Christ's approaching sufferings, and also to strengthen Him for the terrible ordeal. It occurred on one of the foot-hills of Mt. Hermon.

Vs. 2. Jesus took the three because they were best prepared to witness the transfiguration. He was changed in appearance.

Vs. 3. The glory that shone upon Him and thru Him even made His garments supernaturally resplendent. The glory of God will change material things as well as spiritual.

Vs. 4. Heaven sent the law-giver and the law-restorer to commune with Christ, who is the law-keeper and law-fulfiller. Both were evidences of a future life.

Vs. 5. The moment of Heaven's presence on earth overjoyed Peter. He would have had it always so.

Vs. 6. Peter's words betray confusion of mind natural to one who is suddenly brot into the spirit world.

Vs. 7. Jehovah rides on the clouds. His voice is heard from them. This time He spoke of Christ as His own Son, and gave command to hear or obey Him.

Vs. 8. Jesus remains with us. He is all upon whom our eyes need to fasten.

Vs. 9. No one would have believed it. It would have raised premature persecution.

Vs. 10. They were faithful tho they were ignorant.

LESSON FOR APRIL 28, 1918.

Jesus Rebukes Selfishness. Mark

9:33-42.

Golden Text—"If any man would be first, he shall be last of all, and servant of all." Mark 9:35.

Psalms—8, 25, 34, 127.

Introduction—This lesson sets forth one of the most beautiful and touching incidents in history, a study of Christ with the children. Dignity and greatness are not often associated with children, but here we find all three together. The life of Christ would have been lacking without this human touch.

I. The Dispute. Vs. 33-35. Vs. 33. They were in Jesus' Capernaum home. Jesus askt for the topic of their wrangle. They had tried to keep it from Him.

Vs. 34. Their silence was an admission of their feelings of shame. The subject that they had differed on was unworthy of the minds and conversation of men, especially men who had been so long with Jesus.

Vs. 35. He took a sedate position of power among them, and clearly pointed out the only true way to real greatness.

II. An Illustration. Vs. 36-37. Vs. 36. His statement needed an object lesson. So He put a little child among them, and then took the child into His arms to get closer attention.

Vs. 37. The child had not askt for a place in Jesus' arms. True greatness never seeks but is sought. To receive and minister to the weak and needy are counted by Christ and the Father as manifestations of great-

ness.

III. Co-operation. Vs. 38-42. Because Christian workers do not always belong to our sect or denomination is no criticism that they are not owned or blest of Christ. We acknowledge all as brethren and co-workers, who are faithful to Christ and the truth.

LESSON FOR MAY 5, 1918.

Jesus Sets New Standards of Living. Mark 10:17-27.

Golden Text—"Seek ye first His Kingdom and His righteousness; and all these things shall be added unto you." Matt. 6:33.

Psalms—2, 34, 119, 125.

Introduction—Christ is yet in Perea. It is two or three weeks until the crucifixion. One of the most important questions for each of us is how we are to obtain eternal life. That question is answered by Christ in this lesson.

I. The Young Man Answered. Vs. 18-21. Everyone who would obtain eternal life must have a proper idea of what is good in the highest sense; and also a true conception of the Deity of Christ and His equality with God the Father. An adequate knowledge of the commandments will give one a sufficient knowledge of the highest good towards God and fellow-man; but even the keeping of them will not save one. Obedience to them is merely a duty. The young man had led a life of negative goodness from earliest recollection. So far so

good, but that kind of a life accomplishes little of practical value for others, and is wholly self-centered. His negative goodness called forth the admiration of Jesus, just as unstained snow is beautiful. The great thing lacking in the young man was a life of sacrifice and service for God and fellow-men.

III. How the Young Man Took Jesus' Reply. Vs. 22-27. His countenance fell. He left sad at heart, for he loved his possessions more than he loved his own soul, his fellow-men, and Christ. An undue love of worldly goods is a soul-trap for many a one. We need not be amazed that so many rich people can hardly be saved. The secret of it is that they trust their riches and give God the lie. But it is possible by the grace of God working on the hearts of all such, for them to put God and riches at their proper value and to give God first place.

NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR APRIL 14, 1918.

How to Enjoy Sunday, Isa. 58:5-14.

We wish to say by way of introduction that the man who calls it Sunday does not enjoy it half so much as the one who calls it Sabbath. In a community that calls it Sunday there is five times as much worldliness and ten times as much Sabbath desecration as in a community that calls it Sabbath. We have been there

and we know.

We do not wish to enter into any hackneyed discussion about the authority for changing the Sabbath from the seventh day of the week to the first. Leave that to the casuists.

Those who are in favor of picnics, dances, and other frivolous amusements are quick to condemn the believers in a strict observance as straightlaced Puritans, who, the quicker they die, the better off the world will be. But we have noticed that the commercial world prefers to gather around where the Puritans are, in order to get the crumbs of grace that fall from the table of the one who has first sought the kingdom of God and His righteousness. A community without the fear of God is not a desirable place even for a worldly man to live in.

Isaiah and Christ agree that the Sabbath is a day on which to do good. If you can conscientiously apply that test to what you do on the Sabbath and get the affirmative answer, you are on the right side. But do not make the mistake of seeing how little good you can do and still be called a Christian. "With what measure ye mete, even so shall it be measured to you again."

TOPIC FOR APRIL 21, 1918.

How and What to Read. Phil. 4:8; I Tim. 4:13.

Read slowly, with the determination to understand what you have

read before proceeding to the next sentence. There is no more use in reading a second sentence before you have understood the first than there is for taking a second bite of food before you have chewed and swallowed the first.

Read worth while books. You can easily tell whether a book is benefiting you before you have read very many pages. Do not read immoral books. The appetite grows by what it feeds on, and it is very easy to fall into pernicious habits.

Do not imagine that reading is a substitute for thinking. If knowledge could be gained merely by reading, then the child could profitably read the most abstruse books and be as wise as Solomon. Knowledge comes by thinking. Some one has said, "Books were made for people who cannot do their own thinking." This proverb contains a truth. We go to a book to get our raw material, and after we have quit reading, we do our thinking and formulate our ideas and thoughts upon what we have read. It is a fallacy to think that a man is wise or learned just because he is a great or extensive reader.

Study different books for what they were made for. Do not go to a book of science for religious truths, nor to the Bible for science. You would not use a saw as a substitute for a hatchet, nor a hatchet as a substitute for a saw. Each tool has its particular use, and books are only tools.

TOPIC FOR APRIL 28, 1918-

The Power of the Cross in City Slums. Luke 14:15-23.

While this is essentially a city subject, yet it pays all societies to know something about it, for we all come into contact with cities at some time or other. Cities are popularly supposed to be the hotbeds of wickedness, and it is true that sin is more glaring there; but we are all children of Adam, and many city people were born in the country. e

Ohio went wet by less than 2000 last fall, but if anyone of the large cities had been eliminated, it would have gone dry. e

Cities do not glory in their wickedness. At best, they apologize for it; and at worst, they deny it. The newspapers resent any imputation that they are no better than they ought to be; and it is a hopeful sign to note that some of the best editorials from a moral standpoint are written by editors in very wicked cities.

It is occasionally stated that we must look for our preachers to the country and the small towns, instead of to the city. In this connection, it is worth noting, that, of the nine students in our seminary at the present time, four are from the country and five from the city.

Some of our best men have come from the cities, and even from the slums. They may be compared to the swamp lily, which is pure and white, altho growing in muddy water.

The slum must be eradicated by a

general uplift. The slum is the product of somebody's selfishness.

TOPIC FOR MAY 5, 1918.

Christian Duty and Privilege. 5. Conduct in the Home and School. Eph. 6:1-9; Matt. 5:19.

This is the fifth of a series of six topics on Christian Duty and Privilege, one coming on the first of each month. The first subject was, Becoming a Christian; the second Winning Others to Christ; the third, Prayer; and the fourth, Bible Reading. The next one, on June 2, will be Service in Church and Community.

We can tell an ideal home when we see it, but it is hard to describe or make specifications for. In general, the Christian home should show forth Christ. The parents should treat the children kindly, and the children should respect the parents. The object of the home is co-operation for the best interests of all. Some parents sacrifice everything for their children, and thus spoil the children. They are liable to think that home was instituted for them only. This is a mistake. Their parents were likewise trained in some preceding home, and if the continual duty of successive generations is merely to

provide for the welfare of the next generation, we shall be always traveling but never arriving.

Christian conduct in the school could be a reflection of home training, and really will be so, whether we intend it or not. A teacher can always tell what kind of a home a child comes from. We cannot have model schools until we have model homes.

Children who are unfortunate in having defective or evil homes, may be benefitted by being invited to good homes. This may start a reform in unexpected places. And when they grow up, they may have the ambition to start homes like those that they have seen, better ones than they themselves enjoyed.

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