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ADVOCATE

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The Reformed Presbyterian ADVOCATE

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

VOL. LII.

NO. 5.

INDIA LETTER.

In Camp, Fatchpur, Jan. 23, 1918.
My Dear Friends:

There has been considerable delay in the writing of this letter. We have started out along a new line this winter. Dr. Taylor not being able to be out in camp, has prepared medicines for various diseases, such as fever, cough, constipation, diarrhoea, itch, granulated eyes, etc., and has given us directions along with the medicines. By this means we have been able to lessen the opposition to us and our work, and in some instances they have become friendly to us. But this work in addition to our regular work of preaching in from two to four villages a day so takes up our time that we are practically unable to do anything else. Were it not for the fact that it has been raining all night and is still raining, we would be out in some village telling these poor people about the Sav-

ior that they are so much in need of. As our workers have no protection against the rain, they would be exposed to illness; so whenever it rains we have to remain in our tents. Rain is suggestive of the subject of the following lines; namely, water.

At home, a tired and thirsty traveler can approach any farmhouse and obtain a drink of water, or in the city he can obtain a glass of water at any house or store. In the country he can go up to almost any well and draw the water himself. But in India a Hindu will not drink water from a glass or any other vessel of a Mohammedan, and will not allow the Mohammedan to drink from any vessel of his. The same is true of the Mohammedan. And it is not for sanitary reasons, for they have no thought of the spread of disease. It is wholly due to their religious beliefs. If a Hindu drank from the vessel of a Mohammedan, he would regard himself as polluted, and the Mohammedan would consider that his drink-

ing vessel was polluted. If either a Hindu or a Mohammedan drank water from a Christian's drinking vessel, or allowed a Christian to drink from his glass, he would in the former case consider that he was polluted, and in the latter case he would consider that his drinking vessel was polluted. In our medical work in the villages, we have met with Hindus and Mohammedans who will not accept any liquid medicine from us, no matter how much they are in need of it, merely because it has been in our measuring glass.

Among the Hindus there is a certain caste the members of which draw the water from the well, and this caste is considered a low one. Among the Mohammedans the work of drawing the water from the well descends from father to son, and the Mohammedans are not supposed to observe castes, yet under the influence of the Hindus they have come to do so to a certain extent, and the man whose work it is to draw water from the well is rated by them very low in the social scale.

In the villages all the water is obtained from wells. In most of the villages the wells are built by the owner of the village. But the use of these wells is forbidden to two classes of people:

1. The deprest classes. These in general consist of two castes, the sweepers and the leather-workers. These deprest classes have to have a well of their own. In many in-

stances the owner of the village builds a well for them, but there are many instances where they have to build their own well; or, lacking the funds to do this, because of their poverty-stricken condition, they must go to a nearby village where the people of their own caste have a well; or, lacking this, they must draw their water from a stagnant pool.

The second of my two summers at Cutler, that of 1911, was a very hot one, and Mr. Hunter's well dried up; and having always lived in a city where we never experienced a lack of water, I thought it a great hardship for the Hunters, with whom I was staying, when they had to haul their water a quarter of a mile. But in one of the villages of our district, the deprest classes have no well of their own, and so must go to a neighboring village, about two miles distant, for all their water. In another village in our district the deprest classes have no well of their own, and the owner of the village will not build a well for them. There is a well in a village half a mile away, but they are not allowed to use it, and consequently have to draw their water from a stagnant pool three miles distant. Tho these people have to bear great hardships, and tho they are very unjustly treated, yet there is something to be said for the other side. We cannot excuse the owner of the village for not building a well for these people, but we can excuse the other castes for not al-

lowing the deprest classes to draw water from their well; for the deprest classes, especially the leather-working caste, are not clean in their habits. The hides of any village cattle that may die are all sold to the leather-working caste, who very often wash the leather in the well from which they draw their drinking water. Further, they wash their clothes at the well.

The Hindu New Year's Day is in April. A pilgrimage to a holy place at this time of the year is considered more meritorious than at any other time in the year. Among the many who came on a pilgrimage to Hardwar last April was a woman with one son. The boy was taken down with cholera. The woman, on returning to the village washed the boy's clothes at the well. As a consequence, cholera broke out in the village and quite a number died. Besides all this, many of the leather-working caste eat the flesh of cattle that have died from old age or disease. Under such circumstances we must admit that the higher castes are justified in many places in forbidding the use of their well to the deprest classes.

2. The second class of persons who are forbidden to draw water at the ordinary village wells are the Christians. So far, most of the village Christians have come from the deprest classes, and as they continue to draw water from the same well as the caste of which they have come, they do not feel this as a hardship.

The force of this restriction is felt only by mission workers engaged in evangelistic work. These men have to make their home in a village, from which place they make a circuit of 15 or 20 villages as often as opportunity affords. They have received some education, and are cleaner in their habits than the average villager. But they can obtain their water only thru the village water-man, and are forced to employ him as a part-time servant. These men are sometimes oppressive. They will bring the water every day or every other day, as they please. There are instances when our men have had to go three and four days without fresh water, because the man neglected them. This happens when the worker has to be absent from his home for several days, and his wife is left alone with the children amid non-Christian surroundings.

In some of the villages where our evangelistic workers are stationed, there is only one water-man to the whole village. When he is sick, our men have considerable trouble. To the non-Christians who keep the water-man as a part-time servant, it is a small matter, for they can draw their own water. At Amli Khera, where we have a man stationed, the Hindus are far more numerous than the Mohammedans, and they control the two wells that are in the village. At this village not only is our worker forbidden to draw water from either of the two wells, but the Hindu water-carrier is not permitted to give him

water; so we have to have a Mohammedan water-carrier bring water from the well of a neighboring village almost a mile distant.

During the hot weather there are two men at each railway station who meet each of the arriving trains and supply water to the travelers passing thru. One, a Mohammedan, supplies water to the Mohammedans; and the other, a Hindu, supplies water to the Hindus. One night three years ago this coming June, when I was at Patalia, I was riding on the train bound for that town. For several weeks the maximum temperature in the shade had been over 105, and the minimum temperature at night time had ranged from 90 to 98. The sun had been as a dull red ball of fire, the sky had been a dull glow, and the air had been full of sand. The day which had just drawn to a close had been no exception. It was about 9 o'clock as we drew up to the last station before Patiala. As the train came to a standstill, a man longing for a drink of water stepped from the train and sought the water carrier. There was but one water carrier on the station platform at that station that night, the Mohammedan water-carrier being sick. The traveler, who had come out of the compartment adjoining mine, asked for a drink of water. The Hindu water-carrier inquired, "Of what religion are you?" The traveler replied, "Mohammedan." The water carrier said, "This water is not for you. It is only for Hin-

dus." The traveler, on inquiry, learned that the Mohammedan water carrier, being sick, was off duty. Then he begged more earnestly for a little water from the Hindu water carrier, but his request was refused, while he saw Hindus supplied with as much water as they wanted. The engine whistle blew, the conductor engine whistle blew, the conductor gave the signal, and the train started off as the traveler with parched tongue resumed his seat.

May we not stop here, friends, and lift to God a prayer of deep thanksgiving that we have been born in a country of light and toleration. And shall we not pray that the 230 millions of Hindus and the 70 millions of Mohammedans may become as one in Christ. Christ is the hope of India, and its only hope.

Yours in His service,

WM. WAIDE.

ANOTHER INDIA LETTER.

Rurki, India, Jan. 22, 1918.

Dear Friends:—I think this time I will tell you about a trip I took last week, out to a village about 20 miles from here, to see to the building of a new house for Mul Chand. I had sent the windows and door frames out in an ox-cart about noon the day before, and by means of a change of teams they arrived about 4 p. m., or a short time after I did in my district cart. These windows and frames are made of Shesham

wood, which is so hard that the white ants, the pest that does so much damage to almost all woodwork here, very seldom bother it. As an extra safeguard we also had a good coat of coal tar applied.

This house will be better than the average house in the village. The whole building will be thirty feet long and 12 feet wide, outside measurements, and will consist of three rooms. The walls will be 18 inches thick at the bottom and taper to about 12 inches at the top. These walls are to be made of nothing but chunks of mud laid in mud plaster; literally a mud house. The roof is to be of grass, which is laid on by handfals, like shingles, except that several layers are laid on top of the other. The grass is spread on a lattice-work of bamboo and coarse reed grass.

The men and women who carry this mud are paid eight cents a day. It will take twelve of them about 15 days to put up the walls; a cost of \$15 for this labor. The grass for the roof will cost about \$2.50. The bamboo and large poles for girders have cost about \$8, including hauling.

The windows and doors have been made from trees cut on our compound here in Rurki, and were made by one of our men who is a carpenter, whom we are paying \$5 a month. The hinges, nails, etc., for doors and windows (no glass is to be used) were bought at the same price that we would have to pay for them at home. In all, this house will cost between

\$30 and \$40. I am sure that you will not say that it is not worth it.

Shahpur is only about three miles from the Ganges River, along which grow great quantities of jungle grass, which is cut and used for roofs. On this jungle are great numbers of wild boar, large deer of several species, and an occasional tiger or leopard. In the river are also a great number of large alligators, in which, when killed and opened, have been found women's bracelets, anklets, and rings, giving conclusive evidence of what they have been eating. Last year I saw a large one opened, which a neighbor of ours had shot, from which several pounds of heavy jewelry, which the Indian women wear, was taken.

While at Shahpur this time, I went over to the river and saw two big fellows, and shot and hit one while he was in the water; but it was evidently not killed outright; and if they are not killed instantly, it is almost impossible to get them.

I did, however, shoot a wild pig, the meat of which was very good. In order to shoot the pig I had to go out into the field and sleep in one of the little grass huts in which the man stays who sits there all night and keeps the wild animals off the wheat.

Yours sincerely,

JOHN C. TAYLOR.

STILL ANOTHER INDIA LETTER.

Rurki, India, Feb. 12, 1918.

Dear Friends:—I want to tell you

about a little four-year-old high caste boy, who came to our Dispensary quite regularly last winter and this. His name was Ram Chander. After a while I advised an operation, and the father wanted us to operate. But not having the proper equipment, we told them to go to the Government Hospital.

Ram Chander was operated on at 11 a. m. of one day, and the next morning at 7 he died. The grandmother brot me the news, and said that the little mother cried all day and could not be comforted. She said that the whole house missed the boy so much. All day long he used to sing in that Hindu home the songs that he had learned in our Dispensary. She said that she had told her daughter that Ram Chander had gone to Jesus, about whom he sang so much.

I asked the grandmother to tell the mother to come to see me, and she came the next day. This was her only child, and she was heart-broken. She cried a great deal, and I spoke to her about Ram Chander, and how he had loved the songs and stories that he had heard from our Bible women.

In our Dispensary waiting room we have a picture of the Good Shepherd with a lamb in His arms. The Bible women had explained this picture to them several times, and I told the little mother that Ram Chander was the weary little lamb, and that Jesus had taken him up in His arms. I talked to her some more about Jesus, and she seemed comforted, and comes

again quite regularly to listen to the Bible stories in the waiting room of our Dispensary. I believe that the faith of this little child, tho very small, has been instrumental in bringing light to others in that Hindu home. Verily, "A little child shall lead them."

Yours in the service of the Master,
ELIZABETH TAYLOR.

OUR COLLEGE.

The second semester of Cedarville College will close June 7, Commencement Day. Ex-Governor Willis, of Ohio will be the Commencement Orator. The events of Commencement Week are as follows:

Baccalaureate Sermon, Sabbath, June 2, 7 p. m.

Final Faculty Meeting, Monday, June 3, 9 a. m.

Senior Class Play, Monday, June 3, 8 p. m.

Faculty Reception, Tuesday, June 4, 7:30 p. m.

Recital of Department of Music, Wednesday, June 5, 8 p. m.

Meeting of Board of Trustees, Thursday, June 6, 9 a. m.

Alumni Banquet, Thursday, June 6, 6 p. m.

Commencement Exercises, Friday, June 7, 9:30 a. m.

Alumni Business Meeting, Friday, June 7, 3 p. m.

The candidates for graduation this year and the degrees for which they are working are: Theology, Ralph

Stewart Elder; A. M., Mary Taylor; A. B., James Lyons Chesnut, William Rife Collins, Ruth Rosetta Harris, Robert Linton Hutchinson, Daniel Lawrence Kennon, Janet Eliza McClellan, Carrie Olive Northup, Helen Pauline Oglesbee, Naomi Irene Wright, David Linton Doherty; B. S. in E., Sherman O. Liming.

Since our last letter the Endowment Fund of the College has been increased by the following gifts in the form of Liberty Bonds: A Friend, \$50; James Carson, \$100; Mrs. Mary Ann Clarke, of West Middlesex, Pa., \$500. We are grateful for these gifts, and suggest that this will be a splendid way for you to dispose of your Liberty Bonds.

Sincerely yours,
W. R. McCHESNEY.

LIBERTY BONDS.

The following Liberty Bonds were recently given to the permanent endowment fund of Cedarville College: A Friend, \$50; James Carson, \$100; Mrs. Mary Ann Clarke, \$500. These bonds have been funded to the credit of the donors in the Endowment Fund of Cedarville College, and will go towards making up the \$25,000 which we are striving to raise as an anniversary fund of our 25th year in 1919, and for the Bible chair. Will you help by turning over to this cause some of your Liberty Bonds? Now is the time to do it.

ACKNOWLEDGEMENTS.

S. B. Anderson, Industry, Pa.; Luccetta Hughes, R. K. Smiley, Sparta, Ill.; Mrs. A. M. Long, Beaver Falls, Pa.; W. H. Creswell Rosa Stormont, Mrs. J. R. Orr, E. L. Stormont, Mrs. Thompson Crawford, Cedarville, O.; Mrs. W. H. Hunter, Rose Blair, Cutler, Ill.; J. A. Thompson, Pittsburg, Pa.; Mrs. J. L. Watterson, Darlington, Pa.; John Henry, Clay Center, Kansas; Wm. Hempton, Philadelphia, Francis Vance, Lima Center, Wis.; J. W. Boyle, Oakdale, Ill.

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Presbyterian church in North American will meet in the First R. P. Church, Cedarville, Ohio, the third Wednesday of May, 1918, to be opened with a sermon by the Retiring Moderator, Rev. Thomas Whyte, Rev. John Parks to be his alternate.

L. A. BENSON,
Assistant Clerk.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Besides the gifts of Liberty Bonds mentioned elsewhere, the Endowment Fund last month received the following sums: Wm. Conley, \$25; Mrs. M. L. Iliffe, \$25; G. H. Hartman, \$60; all of Cedarville.

The Current Fund received: Rev. Thomas Whyte, \$5; First Presbyterian Church, Cincinnati, \$20; Fairview S. S., \$9.41; Fairview Congregation, \$40; Los Angeles congregation, \$10.

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F. A. JURKAT, LL. D., Editor and Publisher.

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

Any subscriber who fails to receive his paper by the tenth of the month will please notify the publisher and another copy will be forwarded immediately.

VOL. LII. MAY, 1918 NO. 5.

EDITORIAL.

The General Synod will convene in a few days to outline the work for the coming year, and to hear what has been done in the past. We have reason to enter upon the new church year with feelings of awe because of the manifestations of God's presence among us; but we should also lay hold of the promises and take courage. Some loved faces will be missing; but we must remember that while God buries the workman, He carries on the work.

We have our duty to perform in evangelizing the world; and no matter

if we are small, we are not so small that we are entitled to dodge our duty. And we have a testimony to bear. And some day when the world acknowledges this testimony, it will look back with admiration to the faithful few, who were bold in upholding the banner in the face of all discouragements.

PROGRAM OF BUSINESS FOR GENERAL SYNOD—May 15, 1918.

Wednesday evening, 8 o'clock—Opening Sermon, constituting the General Synod. Arranging the hours of meeting and adjournment of the daily sessions.

Thursday A. M.—Devotional Exercises; Certificates of Delegation; Roll Call; Election of Officers; Unfinished Business; Papers, etc.; Reports of Delegates; Appointment of Committee on Devotional Exercises; Presbyterial Reports.

Thursday P. M.—Reports: Committee on Devotional Exercises; Trustees of Theological Seminary, and of the Treasurers of Theological Seminary, Lamb Fund, Disabled Ministers' Fund, and Board of Education.

Friday A. M.—Devotional exercises. Appointment of Standing Committees. Reports: Publisher of ADVOCATE, Treasurer of Sustentation Fund, Treasurer and Board of Church Extension, Alliance of Reformed Churches.

Friday P. M.—Reports: Committee

on Lamb Fund, Board of Superintendents of Theological Seminary, Committee on Evangelization, Executive Committee of the Federal Council.

Saturday A. M.—Devotional Exercises. Reports: Treasurers of General Synod and of Home Missions; Committees on Signs of the Times, Temperance and Sabbath Observance, and Presbyterian Reports.

Monday A. M.—Devotional Exercises. Reports: Treasurer of Cedarville College, Trustees of Cedarville College, Board of Home Missions, Board of Disabled Ministers, Committee on Theological Seminary, Committee on Nominations.

Monday P. M.—Reports: Committee on Discipline, Treasurer of Board of Foreign Missions, Trustee of James Miller Memorial Fund, Auditing Committee.

THE DUTY OF THE SAVED TO THE UNSAVED.

(Concluded.)

II Kings 7:9.

In the article in last month's *ADVOCATE* under this caption we spoke of the great need for the Gospel that exists in foreign lands. There is not only great need for the Gospel; the Gospel of Christ is the Gospel needed, for it alone dispel the darkness and degradation that exists in heathen countries. It has brot salvation to us, and it alone will bring salvation to them. Jesus said, "By their fruits ye shall know them."

Let us ask ourselves the question, What are the fruits that Christianity has brot to us? We have our hospitals, our schools, our churches, our homes; all that we enjoy that is worth while has come to us thru the Gospel, for where Christ is not known we do not find such blessings. That the Gospel of Christ is the Gospel needed in heathen countries has been abundantly proven by the results that are seen on the misison fields. In the Book of Acts we find an account of Paul's preaching at Ephesus, and we are told that as a result of his preaching many believed. They burned their books, destroyed their idols, and put away all their heathen practices. The Gospel is exerting the same power to-day. After Rev. Eugene P. Dunlap had preacht for a month in a Siamese village, the chief declared that he was converted. Some of the villagers were inclined to dout his sincerity; but in order to prove that he was sincere, he brot out his idols and burned them; he paid his debts in full, much to the amazement of his creditors; and put away all his wives but one and made provision for their support. He put away all the intoxicating liquor that he had, and begged for the forgiveness of those whom he had treated unjustly previous to his conversion. In the Congo regions of Africa the natives practice polygamy and a great many other thing that are contrary to Christ's teachings, but they give them up willingly enough when they are once brot to see the light.

It means something to such people, to accept Christ, but these things only go to show that our Gospel and our Savior are the Gospel and the Savior that they need. It also cleanses and purifies the character, and enables men and women to stand firm. They are called upon to stand tests that would try the best of us, but yet they remain true. The heathen world is awakening and learning the ways of the civilized world. They need the Gospel of Christ, for it is the only way of salvation. Civilization without Christ will not make them much better; civilization with Christ will make them a changed people. We do not do well, therefore, in not telling them of the deliverance that has been wrought for them in Christ Jesus.

As followers of Christ and believers in the truth which He gave to us in the Sermon on the Mount, we do not well in withholding the glad tidings from our brothers in heathen lands. Christ said, "All things therefore whatsoever ye would that men should do to you, even so do ye also unto them." This principle alone places an obligation on every follower of Christ to take or send the Gospel to those who know it not. Have we been applying the Golden Rule in relation to the heathen world? Does not our knowledge of the Gospel make us debtors to those in darkness? He would be a selfish man indeed who knew something that would be a benefit to all mankind, and yet refused to tell it. We are manifest-

ing just such a spirit of selfishness in withholding the Gospel from those who are perishing for the lack of it. We claim to be followers of Christ, and to practice his teachings among ourselves. Why should we not practice His teachings in relation to those afar off, as well as with those at hand. The responsibility is ours.

An African chief once came to David Livingstone and talked with him about Christ. Livingstone spoke of having known Christ from his childhood, and of his father's having known Christ. He chief spoke up and said, "And your father knew of the Savior?" "Yes," replied Livingstone. "And your grandfather knew of Him?" "Yes," "How could they have known of Him all this time," said the chief, "and not tell my father and grandfather? They died and never knew of Jesus." That is a charge for us to answer, and a charge that the heathen can justly bring against us. Suppose that we were to exchange places with them. Would we want them to live in the light of our Gospel and not tell us of it? We certainly would not, and God does not want us to withhold our light from. It is our duty to tell the king's household of the great deliverance that has been wrought for them by their King. John R. Mott says, "The claims of humanity and universal brotherhood prompt us to make Christ known to those who live in darkness and misery. The Golden Rule by which we profess to live impels it. The example of Christ, who

was moved with compassion to meet even the bodily hunger of the multitudes should inspire us to go forth with the Word of Life to the millions who are wandering in helplessness in the shadow of death.

Christ has commanded us to take the Gospel to others. His great commission was, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (R. V.) In the full commission there are four "alls": "all power," "all nations," "all things," "always." That was the dying command of our Master whom we profess to love and serve. He meant that we should obey that command, and further the work that He had started. Have we been doing that work faithfully? His whole life of ministry was for others, and He meant that every one of His followers should be ministers of the Gospel in His name. His statement was this: "As the Father hath sent Me, even so I send you." These words of our Savior should be sufficient motive to impel us to carry out His wish and command. The command will not be repealed until all men have had an adequate opportunity to accept Christ as their Savior. Some one has said: "If our religion is not true, we ought to change it; if it is true, we are bound to propagate what we believe to be the truth."

If we obey not the command of our Lord, He can say to us as He said to the Pharisees, "Why do ye call Me Lord, and do not the things that I say?" The attitudes that we take toward those who do not yet know Christ is an index of our love for Him. "If ye love Me, ye will keep My commandments." Our desire to obey Christ's command and example, and to reach out a helping hand to others, is a surer index of our love for Him than any words. In the interview that Christ had with Peter not long before His ascension John 21:15-17, Jesus was trying Peter's love for Him; and He is trying our love in a similar way. He is saying to us, "Lovest Me more than these?" If we say that we do, then His answer is, "Tend My sheep." All the millions that are yet in darkness belong to His fold, and He expects to bring them into His fold thru us as His willing agents. Are we willing to be so used by Him?

It is urgent that we take the Gospel to those who have no knowledge of it. In the story of the lepers in II Kings 7, we find that the lepers realized that the people in the city were starving; and they feared that if they should wait till the morning they themselves would be punished. What their punishment would have been, we cannot say. Perhaps the Syrians, even tho they had been driven away by a divine hand, would have been permitted to return. Perhaps God would have smitten the lepers in some way because of their sel-

fishness. There is no doubt that many of the people would have perished during the night. They would never have learned of their deliverance, and God would have required their blood at the hands of the repeers.

For this same reason it is urgent that we take or send the Gospel to those who know it not. They are perishing. Thousands of them are going down every day without God and without hope, because we withhold from them the glad tidings of deliverance, and God will require their blood at our hands. The people in heathen lands are reaching out for the Gospel and crying for it; yes, they are literally starving for it. Miss Kate Hill, a U. P. Missionary to India, tells of women coming to her in the night with the request, "Tell us the story", and that is the cry going up from thousands of hearts today. The people are longing for the Gospel, but every day hundreds are going down to death without a knowledge of Christ as their Savior. At a large missionary convocation of the U. P. Church, held in Pittsburg, last winter, in front of the auditorium where the meeting was held, was a large, red electric light that went out every minute. Above it were these words, "Every time that this light goes out, a soul passes into eternity without Christ." The time is ripe to reap a harvest of souls for the Master in foren lands, but the laborers are few, and the means are lacking to carry on the work. Missionaries are giving their lives, but the force

is inadequate, and there is not money enough to support them. The people are reaching for the light, but many are going down to death without it. From the standpoint of the Golden Rule, from the standpoint of Christ's command, and from the standpoint of urgency, we do not well in withholding the glad tidings.

There are four things at least that we can do: go, send, give and pray. We cannot all go in person, but we can all go by proxy; that is, by sending someone who can go. We can give to his support and pray for his success. These are not only things that we CAN do; they are things that we are under obligation to God and to our fellowmen to do. In a recent issue of a current magazine there was a picture of a young man who was in a deep study as to whether he should answer the call of his country to go to war, or remain at home to support those who were seemingly dependent upon him. Underneath the picture were these words: "Young man, do not forget that your country is dependent upon you." The point is this, and let us say it reverently and in humility—God is dependent on us to carry the Gospel, His Gospel, to those who have not yet heard it. In this hour of stress and strain, can we afford to be less to Him who is the God and Father of us all, than we are to our country? Let each follower of Christ answer the question for himself in the presence of his God.

RALPH S. ELDER.

MEETING OF THE PITTSBURGH PRESBYTERY.

An April 9 the Pittsburgh Presbytery held its annual meeting in the Grant Street R. P. Church, Pittsburg, Pa., beginning at 11 a. m. The meeting was one of great pleasure and profit, and will be long remembered by all who were present. The welcome extended to the Presbytery by the good and faithful people of the Grant Street congregation was most cordial, and all rejoiced together in warm and official Christian fellowship.

After the regular business of Presbytery was transacted, came the pleasant duties connected with the licensure of Mr. Ralph Stewart Elder to preach the Gospel of Christ. After the noon recess Presbytery proceeded with that important work, and examined him in the Hebrew and Greek languages, with exercises in addition. He was examined in Theology, Doctrinal and Practical. An essay in Church History on the Second Reformation was well prepared. The time having now arrived, the examination was unanimously sustained, and Mr. Elder was directed to proceed with his sermon. His text was Ephesians 1:21-22. The Headship of Christ was the theme, and it was well presented both in matter and manner. The usual remarks were made, and the sermon was sustained by Presbytery as a worthy effort. Then Presbytery stood in recess till 7:45 p. m., and then proceeded to the ordination

of our excellent young brother to the work of the Gospel ministry. Rev. W. P. Harriman preached the sermon, from Isaiah 6:5-8. The sermon was very appropriate and well delivered. The candidate reaffirmed his assent to the constitutional queries. Then in due order Mr. Elder was set apart by prayer and the laying on of hands of the ministerial members of the Presbytery and the President of Cedarville College. The charge was delivered to the young brother by the Clerk of the Presbytery, his own pastor. The right hand of fellowship was extended by the members of Presbytery, and on motion his name was entered on the roll of Presbytery. Thus Presbytery is thankful to God for having added another member to her ministerial roll.

President McChesney being present, the courtesies of the Court were extended to him. He made an appropriate address, and also spoke a good word for Cedarville College.

Presbytery adjourned to meet in the Beulah R. P. Church, on the second Tuesday of September, 1918, at 11 a. m.

CHURCH NEWS.

Marissa, Illinois.

Altho you have not heard anything thru the ADVOCATE from the Marissa congregation for a long time, our church doors are open every Sabbath morning for Sabbath School and

in the evening for Y. P. C. E. Both are very well attended. Rev. Creswell of Coulterville preacht for us several times during the winter. He was with us on the afternoon of March 24, and we expect him agin on the 31st.. We enjoy his preaching, and we are always glad when we can have services. We are hoping that we can have a stated supply during the summer. We trust that one of the young men will waat to come to us.

Our L. M. S. meets regularly every month. The attendance and interest is good. On March 6 we had an all day's quilting at the home of Mrs. James Paul. Along with the work we enjoyed a social time, also the splendid dinner that Mrs. Paul served to the women. At our regular March meeting, Dr. and Mrs. J. C. Taylor's letters, publisht in the March Advocate, were read, and much interest was manifested in regard to the work in India, especially the Zenana Dispensary building. We donated \$5 to help furnish beds. We hope that other missionary societies can help, and that all the funds needed will soon be contributed. Let us not forget our missionaries who are laboring so faithfully for us in India.

Sergeant Charles Matthews of our congregation is at Camp Taylor, Ky.

It was with much sorrow and regret that we heard of the passing away of Dr. J. L. Chestnut. He was truly a good friend to our congregation, and we exted to the bereaved family our heart-felt sympathy.

SMILEY—Mrs. Robert K. Smiley died at her home in Hill Prairie, Sabbath evening, March 31, 1918, in the 65th year of her age. Catherine Smith, daughter of John and Elizabeth (McCollum) Smith, was born about two miles northeast of her late home, June 4, 1853. She was the third in a family of seven children, three sons and four daughters, of whom two of the latter died in infancy.

Her parents were natives of County Antrim, Ireland. She grew up amid the surroundings of her pioneer home. At a later day her father removed to St. Clair county, southwest of Marissa.

In young womanhood she became a member of the U. P. Church of Marissa, under the ministry of the first pastor, Rev. J. W. Glenn. She was married to Robert K. Smiley May 8, 1878. Four children were born to them, two sons and two daughters, all of whom are still at home. For nearly forty years the family circle unbroken by death Mrs. Smiley's being the first death in the family.

After her marriage she transferred her membership to the Hill Prairie R. P. Church, Marissa of which she continued an active and devoted member until her death. Her place in the church and prayer meetings was seldom vacant, and she took a prominent part in the Women's Missionary Society of the congregation.

Mrs. Smiley enjoyed good health and was strong and vigorous until about two years ago, when disease

began to make inroads upon her strong constitution. She underwent treatment and an operation in a St. Louis hospital, and for a time seemed to rally, but the disease was not removed, and she gradually failed, until on Easter Sabbath, about the going down of the sun, her spirit returned to her God who gave it. Months before her departure, she had set her house in order, and arranged for her funeral services; and then calmly and patiently awaited the messenger who was to call her from suffering to enter into the joy of her Lord.

"At evening time it shall be light. Yea, tho I walk thru the valley of the shadow of death, I will fear no evil; for Thou are with me; Thy rod and Thy staff, they comfort me."

She was exemplary in life, patient in suffering, devoted to the home and church, and interested in the welfare of the community in which she lived, as well as the regions beyond.

Besides her husband and children, Anna E., Robert John, Catherine Adella, and Alfred J., she leaves three brothers, James M., Robert J., and Isaac, all of Marissa, to mourn her loss.

Funeral services were held in the R. P. Church, Marissa, April 2, Tuesday afternoon, at 3 o'clock, conducted by Rev. A. S. Creswell, of Coulterville, assisted by Dr. E. E. Douglas, of the U. P. Church, Rev. H. P. Hearn of the M. E. Church, Rev. O. F. Thompson, of Houston, and Rev. W.

J. Smiley of Sparta. The interment was in the Marissa cemetery. "Them that sleep in Jesus will God bring with Him."

Resolutions of the W. M. S. of the R. P. Church of Marissa:

We, the members of the W. M. S. of the R. P. congregation of Marissa, Illinois, wish to pay a tribute of love and esteem to the memory of one of our most faithful members, Mrs. Robert Smiley, who was called home Marc 31, 1918. We wish to bear testimony to her faithfulness and Christian character, and her willingness in service. She was seldom absent when able to attend. We have missed her so much during the year of her illness. Her place in the church and society will be hard to fill.

But most of all, will the loved ones in the home miss a mother's presence, influence, and devotion.

Resolved, that we mourn not as those who have no hope; that we express our sincere sympathy to the bereaved family and friends; and commend them to the one who said, "I will not leave you comfortless."

Miss M. E. Lyons,
Mrs. Thomas Reed,
Mrs. Robert Copeland,
Committee.

SPARTA, ILLINOIS.

The women of our congregation responded heartily to a call for Allied Relief work, meeting in the church and sewing for two days, and

completing 102 articles, four of which were babies' quilts; the others, garments for children under six years of age. The materials used were both old and new, and were donated by members of the congregation. The articles are to be sent direct to the destitute children of France. We pray that these donations may be carried safely across, and prove a blessing to worthy receivers.

CEDARVILLE, OHIO.

Our Communion Season, March 29, 30, and 31, was under the charge of Dr. McChesney, assisted by Rev. John B. Wilson, D. D., of the Grant street R. P. Church, Pittsburg, Pa., who preached all the sermons. They were good sermons and well received. Four children were baptized on Saturday: Lawrence David Williamson, and Andrew B., Dorothy M., and Marjorie Cotton. The following members were received by profession and certificate: Mrs. Sherman Cotton, Ruth, Helen and Maurice McMillan, Mr. and Mrs. Chas. Buck, Mrs. Ethel Buck, Mrs. Paul Ramsey, and Mrs. Raymond Williamson.

McMILLAN — Ethel, daughter of Riley and Minnie McMillan, was born near Cedarville, March 3, 1896, and departed this life April 13, 1918, aged 22 years, one month, and ten days. Ethel was the oldest of four children. Her mother, two brothers, Harvey and Wilbur, and one little sister, Esther, survive her.

Ethel was never physically rugged,

and in February of 1917 began to show symptoms of serious kidney trouble, which gradually weakened her constitution until it became susceptible to and the victim of tuberculosis. During the past year at times she seemed to rally and give promise of throwing off this dread disease, but a relapse of a decided character overtook her, last February, which finally terminated her long affliction. Tho in the earliest stages of her illness Ethel expressed her desire to recover and live, she never complained. When, in the last few weeks, it became evident that she could not recover, she declared herself fully resigned, and would often talk with the members of her own household, as well as with some who visited her, of her contemplated change, her trust in Christ, and her desire to depart and be with Him, and with her dear ones who had gone to the heavenly home.

Her assurance of salvation thru Christ, and her complete resignation to God's will, and her calm, patient waiting upon God, and her tributes of affection to her mother and brothers and sister, and her hope that they would one day soon be in glory with her, were all most touching and comforting evidences of the grace of Christ in her life. In His loving kindness, God gave her the joy of a clear consciousness and an unflinching faith to the last moment of her life.

At twelve years of age she professed her faith in Christ and united with the Reformed Presbyterian

church, of which she remained a faithful member thruout her life.

We commend her mother and the children to the grace of God which they have proved to be sufficient, and to the comfort of the Holy Spirit to sustain and console them.

"God's plans, like lillies pure and white, unfold;

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of gold. And, if thru patient toil, we reach the land,

Where tired feet, with sandals loose, may rest,

Where we shall clearly know and understand,

I think that we will say, 'God knew the best.'"

REPUBLICAN CITY, CLAY CENTER, KANSAS.

The mumps, measles, scarlet fever, and smallpox have been interfering with our services quite a good deal since the weather and roads have improved enough to invite attendance. All public meetings are forbidden at present because of a scarlet fever scare.

The son of Mr. and Mrs. Paul M. Borland, David Borland, who had been ailing for some time, entered into rest early Monday morning, March 11. Altho scarcely a year old, he was a precious lad and had endeared himself to a large circle of friends, who will miss his loving ways.

Mr. William Henry Borland, who has been attending the State Agricultural College, at Manhattan, enlisted in the Medical Corps about three weeks ago, and was stationed at Fort Riley. A few days ago he was ordered to change for a distant point, and his baggage was marked "Over Sea." The last word from him came from Rochester, N. Y. He is a son of Mr. and Archie and Mrs. Sadie (Henry) Borland, and is one of the fine young men of our neighborhood. Our interest and affection will follow him.

Messrs. Thomas L. and Nevin W. Chestnut, sons of Mr. John and Mrs. Minna (Scott) Chestnut are two other excellent young men from the Republican City congregation who are with the colors. Thomas is in Camp Sherman, Ohio, and Nevin is in camp at Houston, Texas, unless recently moved. We are happy to know that these three young men are the kind of men who will not forget home training and home principles, just because they may be cast in with men who never had such blessings. We commend them to the care of our Covenane-keeping God.

Ruth Benson completed her school in Garfield township on the 28th, and has gone to Colorado. She is to visit the Rev. S. E. Greer family and Miss Elizabeth Henry in Denver, and then go to Canon City and visit with her aunt, Mrs. Margaret Benson, and cousins, Viola, Blanche, and Bertie.

The W. M. S. met at the manse on April 3, and enjoyed a splendid hour together. They voted to send the Thank-offering to Foren Missions.

MIDWEEK PRAYER MEETING TOPICS.

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

May 8—Shorter Catechism, 39-66.
Love to God. Mark 12:28-34.

May 15—Scripture Character — Daniel, Man of Prayer and Purpose. Dan. 1:8; 6:10.

May 22—Missionary Biography— John G. Paton.

May 29—Christian Education Series —Public Schools. Deut. 6:4-9.

June 5—Jesus the Good Shepherd. John:10:14. Heb. 13:20.

NOTES ON THE CHRISTIAN EN- DEAVOR TOPICS.

TOPIC FOR MAY 12, 1918.

Christian Endeavor Fellowship. I.
John 1:1-7.

We are to walk in fellowship with God in order that we may be walking in the light. If we claim that we are walking with God and still are walking in darkness, we lie. There are people who claim that they are walking with God, and yet claim that they do not know whither they are going. This is walking in darkness.

We are to walk in harmony with our fellow Christian Endeavorers. Keep on good terms with them, for if we are at enmity with them, we are destroying both them and us.

Tell your fellow Endeavorer the

results of your Christian experience. It will do you good to tell it and it will do him good to hear it. He has not had the same experience that you have had. He may have had more, or less, but it has not been the same.

Then go together to convert a third. The disciples were sent out two and two, and they accomplished ten times as much as if they had gone out singly. The fruits of Christian experience become more valuable as they are joined together, and there is no doubt that you can win more souls for Christ that way.

Christian fellowship will inspire you with a zeal for foreign missions. You will realize that all men are brothers, no matter how far away. If you once get started on the trail of Christian fellowship, you will find that there is no end to it.

TOPIC FOR MAY 19, 1918.

Education: the Doorway to Service.
II. Tim. 2:15; Luke 6:40.

It is often said that the call to-day is for trained men. But that has always been the case. In the Old Testament we find the schools of the prophets, being educated by the older prophets to take their places when they would pass off the stage. Samuel underwent a long course of training before he could become the leader of Israel. And before him, Joshua had the benefit of Moses' experience. We must not think that the Benjam-

ites, who could shoot left handed and never miss, came to their excellence without great labor. Solomon advises to take fast hold of instruction and not to forsake her. Doubtless he meant by the latter that we should be learners all thru life, and not to shut our books with a snap on the day that we receive our diploma.

Teachers, who remark that they must be preparing their lessons for the following day, are often asked with an astonished air by those who are not teachers: "Why do you have to study? Did you not do your studying while you were in college?" No one but a teacher can realize how amusing such a remark is. Thomas Arnold once said that he studied because he wanted his pupils to drink from a running stream, not from a stagnant pool.

After noting the preparation that all those have made who have amounted to anything in the kingdom of God, it is incumbent on us to follow their example. The man who goes out into life without preparation goes there sooner, but does not amount to as much in the long run as the man who stays behind and prepares. You can manufacture soft iron quicker than steel, but the latter makes the best chisels.

TOPIC FOR MAY 26, 1918.

Doing His Will. John 15:8-14.

Tennyson says, "Our wills are ours to make them thine." We may compare our Christian careers to a loco-

motive on the track. As long as the engine sticks to the rails, to which it is confined by the flanges on the wheels, so long it runs smoothly and swiftly. Suppose that the engine should try to "assert its freedom" and jump the track. It could not long rejoice in its new-found freedom, but would likely run its nose into a gravel bank, and would have to lie there helpless until some one came along and restored it to the rails. The engine is free only when it is in slavery to the rails.

Suppose you go to the blackboard and try to draw a free-hand circle. It is only when you make your arm the slave of your will that you can hope to accomplish the task successfully.

So it is with our freedom to do God's will. Unless we become perfectly obedient to God, we cannot hope to accomplish the best results. It is therefore necessary to find out what God's will is.

It is God's will that we should work for the happiness of others. Only thus can we find our own happiness. All enjoyments that we work for for our own selfish pleasure, will turn to ashes of Sodom on our lips.

To do God's will does not mean that we are weakening our own will. On the contrary, God's will is the food on which our wills are nourished and made strong.

TOPIC FOR JUNE 2, 1918.

Christian Duty and Privilege. 6. Service in Church and Community.

Mark 12:28-34.

This is the sixth and last of a series of monthly topics on Christian Duty and Privilege. The others have been: January, Becoming a Christian; February, Winning Others to Christ; March, Prayer; April, Bible Reading; May, Conduct in the Home and School.

What shall we do in the Church? To begin with, we should attend all the exercises. What are they for, but to promote Christian growth? And if we excuse ourselves, has not everyone else the right to do the same? And what kind of a church meeting would it be without an audience?

Come promptly. Do not come lumbering in when the exercises are half-way thru. If they intended the exercises to commence half an hour later, they would announce them that way.

Take part, if it is an exercise that you are intended to take part in. Always to come to hear what some one else says, is like always feeding and never working to compensate for the food that you get.

What is our duty in the community? Not to rest until every one in the community out of Christ has been brot into the fold.

Are there persistent and contemptuous evils in the community? Root them out. They might and often do cause a weak brother to stumble; and if we allow an evil to exist that we could have eradicated, we are just as blame-worthy as if we had placed the temptation there ourselves.

What is our Christian Privilege? Our Duty is Our Privilege. The apostles were glad to know that they were counted worthy to suffer for Christ.

NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSONS.

Prof. W. R. McChesney, D. D.

LESSON FOR MAY 12, 1918.

Jesus Faces the Cross. Mark 10:32-45.

Golden Text—"He humbled Himself, becoming obedient unto death, yea, the death of the cross." Phil. 2:8.

Psalms—2, 3, 42, 103.

Introduction—Lazarus has just been raised from the dead. The leaders of the Jews have determined on the death of Christ. He has returned to Perea, and is working his way toward Jerusalem. Jesus foretells His death. Among all the thots that engaged His mind on that last journey to Jerusalem, none is more touching than that of His anticipating the cross. Notwithstanding the burden that it must have given to His soul, He has tender thots of His disciples, and prepares them for the sad event by often telling them about it. In that little band was a vile traitor. It becomes us to look well to it that we are not disloyal to Christ or His cause. Jew and Gentile combined to bring about Christ's suffering and death. When will they unite to bring

about His kingdom and glory on earth? But He is risen. Jew, Gentile, the grave, and Hell cannot keep our Savior down. He must increase.

An Ambitious Mother. Salome comes to Jesus with her sons, James and John. She is in a worshipful attitude, but she has a vain desire. She would have her sons co-regents with Christ in that pompous earthly kingdom so long expected, without any grounds, by the Jews. Mothers and fathers too often seek things for their children, which, if they could only foresee the consequences of their getting, they would not only ask, but earnestly pray to be delivered from. John and James, put up to it made a costly promise that day, and only the grace of Christ in after years enabled them to keep it.

We may be sure of the cup of suffering if we seek higher honor with Christ; but our places in the rewards of the Kingdom will not be acquired by anything we are or do, but are given by the all-wise Father as He wills, and His will is right.

What Greatness Is. Somebody always envies the ambitious, usually his closest associates. Political power and spiritual authority are as different as day and night. The Gentile notion of domination has no place in the Kingdom of Christ. Earnest, whole-hearted, unselfish service to others is the key to greatness and influence.

The highest greatness is attained thru willingness and ability for the

greatest service. History abounds in examples: Abraham, David, Paul, Wesley, Gladstone, Lincoln, Christ; and He gave His life in service.

How to Get Light. People always follow men who help them. The world needs light. Its only hope is to seek the light of the world. The masses have always put themselves in the way of others who were seeking light. But earnest seekers forge ahead regardless of hindrances.

Sincere prayer always catches the Lord's response. Let your prayer be to the Lord for just what you need. His tender mercies, who can express them! His touch, how healing! When people get in touch with Christ, their eyes are opened, and they gladly follow Him, love Him, do His will.

LESSON FOR MAY 19, 1918.

Jesus Exercising Kingly Authority.
Mark 11:12-33.

Golden Text—"All authority hath been given unto Me in heaven and on earth." Matt. 28:18.

Psalms—10, 12, 70, 127.

Introduction—We have had line upon line and precept upon precept upon the temperance question, until it seems that every man who has the right of franchise should know his duty; and yet there is need of knowledge, and there will be, until we get enough of the good citizens to vote consistently for the prohibition of the manufacture, sale, drinking, and importation of intoxicants.

Vs. 12. On Monday of the week

of the crucifixion, Jesus was subject to human limitations. Any heart, home, or town where Jesus is a welcome guest is both blest and honored.

Vs 13. Like the fig-tree, many a saloon makes an attractive and promising appearance. But leaves without fruit are disappointing and provoking when one is hungry. If fruitlessness were the only evils of the liquor traffic, it would perhaps be tolerated; but the traffic bears the bitter fruit of disgrace and death.

Vs. 14. Just as that fig-tree was doomed, so the curse of God rests upon and will speedily overtake the liquor traffic. As the disciples were witnesses to Christ's curse upon the fig-tree, so Christians today know that God's word is uncompromisingly against the liquor traffic.

Vs. 15. The temple at Jerusalem was disgraced and God's name was dishonored by the ungodly trading within its precincts. For long years the church countenanced and in a sense gave moral support to the liquor traffic. It was a shame and a disgrace. No Christian has any right to be in league with the liquor traffic in any sense whatever. As Jesus cast out the traders and overthrew the tables and seats of the money-changers and sellers in the temple, so will He overthrow this pernicious traffic.

Vs. 16. The temple, the church, is God's dwelling place. The holy character of God is reason enough to stand aloof from the liquor traffic and to oppose it always and every-

where.

Vs. 17. The church should never be a place of refuge for promoters of evil.

Vs. 18. Leaders of the church ought to be leaders against all that is wrong and for all that is right.

Vs. 19. All hours of the day found Jesus busy.

Vs. 20. It will not be many years until our people will look upon the saloon overthrown and forever dead.

Vs. 21. Nothing having God's curse upon it can prosper.

Vs. 22. That is it! "Have faith in God." That is the slogan for victory.

Vs. 23. This mountain of intemperance will be removed by genuine faith in God and our united denunciations and efforts against it.

Vs. 24. Pray and believe. Show your belief by your vote and vigilance and the saloon will go.

Vs. 25. In all this fight to overthrow the liquor traffic, keep a forgiving spirit toward all who are in the abominable business or who are in any way abetting it. Forgive them, but crush their business.

Vcs. 26-33. These verses give an account of the contention of the scribes and elders with Jesus. The wisdom and guilelessness of Jesus are set forth to the dismay of his foes.

LESSON FOR MAY 26, 1918.

Jesus Silences His Adversaries.
Mark 12:28-44.

Golden Text—"Render unto Caesar the things that are Caesar's, and unto

God the things that are God's." Mark 12:17.

..Psalms—15, 24, 41, 112.

Introduction — It was Tuesday, April 4, A. D. 30. The place was the courts of the temple. It was Christ's last day of public teaching.

Vs. 28. Jesus had answered the political question of the Herodians and the religious question of the Sadducees with astonishing wisdom and truth. Now, a lawyer, testing Him, asks Jesus a question of deep concern about the relative qualities of the commandments.

Vs. 29-31. The fundamental principle of the commandments is to know the Lord, our God, as one, absolute, self-existent, eternal, unchangeable God, our Creator, Ruler, Preserver, Guide, Savior and Father. When we rightly know God, we ought to be prepared to love Him and keep His commandments. The greatest of all duties is to love God. Since we are His children by creation, and the objects of His saving grace, and He is a loving Father and a gracious God and Savior, love should go out spontaneously from our hearts to Him. We should love Him with all our affectional nature, with all our life principle, with all our intellectual capacity and with all the power of our being. This is the greatest commandment, because God is infinite, and it calls for the highest and noblest act of the soul, and it is the sum of all the law. Love for our fellowmen is next to love for God. We are bidden to love our neighbor as we love our-

selves. We should exercise that patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness and sincerity toward our neighbor as Paul insists upon in I Cor. 13, and as we claim from others towards us.

Vs. 32-34. The lawyer was more than satisfied. He was delighted with Christ's answer. The lawyer understood the spirit of the law, and when Jesus saw that he had answered discreetly, Jesus told him he was "not far from the Kingdom of God." Did he enter? He had the knowledge. Did he have the courage and consecration? After Jesus' reply to the lawyer, no one else dared to ask Him a question. He had routed His opponents. He always will.

Vs. 41-44. The story of the widow and her two mites is true to life yet. The constant contributions of God's poor, tho small, are the financial backbone of the business end of the church. Not the size, but the heart back of the gift, measures the worth of it.

LESSON FOR JUNE 2, 1918.

Jesus Warns and Comforts His Friends. Mark 14:1-11.

Golden Text—"He that endureth to the end, the same shall be saved." Mark 13:1-13.

..Psalms—16, 23, 90, 103.

Introduction—It is April 1, A. D. 30. The place is Bethany in the house of Simon the leper.

Vs. 1. The feast of the Passover or unleavened bread came on Thurs-

day evening of the last week. On account of the approaching passover the Jews delayed their conspiracy to kill Jesus. They resorted to underhanded tricks to slay Him.

Vs. 2. An uproar of the people would bring swift punishment from the Roman government. Some people are restrained from wrongdoing only by the majesty of the law.

Vs. 3. Simon the leper was a leading man in Bethany. Jesus was his guest of honor. With Jesus were His disciples; and Mary, Martha, and Lazarus, lately raised from the dead, were there. Mary, the sister of Martha, brot the alabaster box, a costly vessel filled with a costlier ointment, and offered it out of a heart of love, the greatest thing in the world. She poured it on His head as her King; on His feet as subject to Him.

Vs. 4. Judas and others were indignant. Judas was a hypocrite and a thief. The others were misled by Judas. Look out for the man who complains of the generosity of others.

Vs. 5. To bestow gifts on Christ is to place them where they will bring the best results for the poor and all other classes.

Vs. 6. Jesus defends all who are pure in heart and sincere of purpose. Fear not man, but do your duty. We stand or fall to God.

Vs. 7. Certain things demand our help and support now. Do what counts for the most and best.

Vs. 8. No higher tribute can be paid than that one has done all that

can be done. Merciful deeds are always opportune.

Vs. 9. The story is being told today. It has been told for 19 centuries. Her deed is an everlasting memorial.

Vs. 10. How different from Mary was Judas. Evil hearts plot evil deeds and betray the innocent.

Vs. 11. Religious leaders are often murderous in mind and unchristian in heart. If Judas had done half as much for his Lord as he did against Him, the story of his life would have been for good.

LESSON FOR JUNE 9, 1918.

Jesus Faces Betrayal and Denial.
Mark 14:12-26.

..Golden Text—"Watch and pray, that ye enter not into temptation." Mark 14:38.

Psalms—24, 45, 118, 122.

Introduction—The Lord's Supper grew out of the Passover of the Jews. The latter commemorated the deliverance of Israel from Egypt. The former commemorates the death of Christ, and sets Him forth as the sacrifice for sin. It has been observed for 19 centuries, and will be observed until Christ comes. It is a strengthening ordinance to all who worthily partake of it.

Vs. 12. This was the 13th of Nisan. Every Jewish house was rid of yeast on that day. The passover in this verse means the paschal lamb. It was killed on Thursday the 14th. The disciples askt where they should

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