

The


Reformed Presbyterian

= ADVOCATE. =

JULY 1918.

Published in the interests of the Principles and Institutions of the
General Synod of the Reformed Presbyterian Church.

A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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REV. R. W. CHESNUT, Ph. D., Editor and Publisher.

2219 Madison Square, Philadelphia, Pa.

- Terms: \$1.00 Per Year in Advance. -

ADVOCATE PRINT, 2219 Madison Square, Philadelphia, Pa.

The Reformed Presbyterian **ADVOCATE.**

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

VOL. LII.

JULY 1918.

NO. 7.

EDITORIAL ANNOUNCEMENT

By the action of Synod at its recent meeting the publication of the "Advocate" has been turned over to the undersigned, on the same conditions as it has been under the management of Prof. F. A. Jurkat and Rev. W. R. McChesney, D. D.

This is the third time we have undertaken this work, and we will do what is possible to furnish the Church the best that the money at our disposal will pay for.

The "Advocate" will be printed on good paper, and stand for the principles of our Church, and all of its institutions. The college, the seminary, our missions at home and abroad, our home congregations and people.

We want all the church news that may or can be sent in each month. We want the co-operation of our ministers and all others as far as possible.

The Sabbath School lessons, with brief comments, and the C. E. topics, will be continued for the present.

This issue may be a few days late, as the more important work of publishing the minutes of General Synod takes precedence of all else.

On account of vacation during August, the next two numbers may not be out as promptly as they should be, but we hope to be prompt with the work.

Read this number carefully, and let us know what you can do to help enlarge the subscription. Our policy will be to give due notice of the expiration of your subscription, and if not renewed within the time limit of the law, discontinue sending it.

Yours truly,

REV. R. W. CHESNUT, PH. D.,
Editor and Publisher.

AN APPEAL TO OUR CHURCH

During the recent meeting of Synod in Cedarville, Ohio, the Board of Foreign Missions was much impressed with the need of increased effort by all our people in the support of our foreign mission work in India.

During the past year the usual communications between the Board and our missionaries have been more or less interfered with, but the work has gone on with energy and success. The Board has been encouraged by the liberal contributions from all parts of the Church. Our contributions now exceed what they have often done in years gone by, but the demands on our treasury have also increased. In addition to those who have previously offered to go to India as missionaries, Miss Mary L. Taylor, sister of Dr. John C. Taylor, has offered her services, which have been accepted. In a few years she will be ready to go, and we must begin right now to arrange for her support.

Another matter that will appeal to us all as soon as we think it over a little is the need of better facilities of transportation for Revs. Waide and Taylor, as they make their usual itinerary among the villages of their mission field. At the present they are under the necessity of traveling with the ox cart, at the rate of two miles an hour, while most of the missionaries of other churches have better facilities, some having automobiles, the use of which enables them to very largely increase the amount of work done each day. With this state of affairs before the Board, it was unanimously decided to appeal to the church at large for contributions to an automobile fund, so that we can send them one for use instead of the ox-cart now in use. Now in order that we would not need to wait a few months, or maybe a year, before sending the auto, the Board decided to make the purchase immediately, and trust to the generosity of the people to replace the money, which we for the present use from the funds of the Board. We are not sure at this writing of the exact amount needed, but whether it be much or little, we are going to ask the friends of our India Mission to raise the amount, and we believe they will. Who will give \$1, or \$5, or \$10, or a greater amount to this fund? Is there not some person that can give \$100 or more? If so, will they not send in their subscription as early as possible to Mr. A. B. McMillan, of Sparta, Illinois, treasurer of the Board.

Some months ago Dr. Taylor made an appeal for help in securing a set of dental instruments for use in the mission, and before Synod met the Bible class of the Fifth Philadelphia congregation purchased a set, which will be soon on the way to India.

Also the women of our Cedarville congregation raised \$100 for the same purpose. In the meantime a friend of Dr. Taylor has made a present to the mission of a complete set of surgical instruments, and doubtless the Cedarville ladies will now give their handsome contribution to some other necessity of the mission. May we not expect something of a like nature to be done for the auto fund? Heretofore we have simply been playing at mission work, and giving. Now that the needs of suffering humanity call for relief, our hearts and purses are being opened as never before to give, and give, and give until we do not know how to stop giving. You have heard the call from Belgium, and Armenia, the Y. M. C. A. and the Red Cross, and you have responded nobly to relieve physical want and suffering; will you once again respond to the call to help our own missionaries to carry medical and spiritual aid to the suffering, dying, perishing millions of India?

The churches of Jesus Christ altogether are being called upon as never before to come up to the help of the Lord to save the world that has been set on fire by Satanic agencies. Will they heed the call? Will the people of Christendom be equal to the task? Will our department of the Church do its share? Our efforts will be the answer.

United effort in a long pull, a hard pull, and a pull all together will do the work. Let us do it now.

R. W. CHESNUT,
Corresponding Secretary.

THE CLAIMS OF CHRIST ON YOUNG MEN OF GOD.

BY REV. J. B. WILSON, Ph. D., D. D., Pittsburgh, Pa.

If I could command the attention of young men of piety, education and mind I would say, "My Lord hath need of you" He who is higher than the heavens calls you to make known His redemptive work to a perishing world. He whom fire and flood and sun and creature obey lays His commands on you. He offers you an embassy of love—an honor not given to angels, and attaches to it a train of rewards which envelop all the future in glory and touches the infinite. There is within your reach an official honor which stands alone on earth; to which prophets looked with rapture, and which was borne by the Son Himself, who made all things. Amid the great responsibilities of youthful manhood there is none more important than the power of choice. This is the pivot of your immortal interests, the foundation upon which virtue rears her divine structure, the implement by which vice digs her eternal hell. The great ques-

tion for a young man to decide is, What shall I do with myself? And that suggests another, What can I do? And yet another, What should I do? He is to consider well his faculties, and look in the face all the potentialities of his being, and then with the eye of intense scrutiny on the Providence that made Joseph, David and Paul, and with a faith that ranges over two worlds, while it humbly looks up to the living God for the tokens of his will, he is to make his calm and sublime choice of a lifework, and to gird himself as a true warrior for the wear and tear of the conflict. Christian young men should not allow themselves to be blinded by the glare of worldly success. There is something on earth nobler than even it. To serve my fellows, my children, the poor, society in its multiform aspects, every holy cause, the Bride of the Lamb, the interests of saving truth, and in all and above all, to serve God with full faculty, ripest power, and purest heart, but goodness and talent, and lifelong work, and from motives and aims which God and conscience can approve—this is true nobility indeed. The aspects of fortune are allowed to rule too exclusively in the choice of a profession. The question with many professing Christians is, not what good can I do or attain, but what money can I make? Profit, like a mountain of lodestone, draws youthful ambition to it. Men go down into the silver mine and toil until life is summed up in a bag of money; for this they leave home and cross oceans and brave burning suns and defy pestilence, and too often barter their religious privileges and hopes. Is this life? No; it is only existence. The choice is unworthy of man; it is the idolatry of covetousness, and nowhere reaches to God. If selfish aim reigns in the formation of a life purpose, the life itself which results will be a failure. There is a fear of indigence which is as unmanly as it is sinful; for the greatest of the sons of men from Moses to Luther have been invariably poor. There is a sordid selfishness which makes one's own interests the main object of pursuit, as if there were no love in the earth, and no God bending in glory over all.

In this busy age, the area of civilization ever widening, and the prizes of fortune becoming larger and more attainable, there is ample scope for comparison and choice. Never before was educated mind so valued, or presented with such a field for valorous achievement. Medicine occupies a place of unprecedented eminence, and appeals to the educated with a voice tender as that of human love. Law is seen seated, scales in hand, on her throne of right, doing justice between man and man, surrounding herself with golden honors; and in the region of civic economy, scholarship carves for the poor boy a path to honor, riches, renown and

usefulness, to an extent to which former times present no example. Yet with all these competing claims and splendid prospects, with the passions and ambitions of youth impelling the young man to follow his companions up the hill of life, to distance them in the race for emolument and to make the motto of his manhood excelsior, and yet again excelsior, I venture the statement that as a great lifework the Christian ministry stands highest and noblest in the range of human wisdom; so high and noble that its summits are lost in the blaze of eternal radiance. One of the many advantages of the Christian ministry is the indigence that attends it; to deny this is to impeach the wisdom that planted the prophets, apostles, reformers and the Saviour Himself in the abodes of penury. Here are born and bred the noblest virtues that adorn men; and this is the black canvas on which Christianity loves to portray all her brilliant beauties and heavenly graces. Denied the riches and honors of earth, the minister has free and daily access to mines of spiritual wealth which worlds could not purchase, which are blood-bought, and embrace all that is communicable in the excellencies of Deity. It must surround life with a wondrous wealth of beauty and pleasure to be the bearer of good tidings, the herald of salvation, a co-partner with God. I think of entering the hut of woes, or the cell of crime to tell the message of God, how Christ in love came to save to the uttermost. It is a residence on the mount of communion with God; it means men saved; sin wrestled down and trodden under foot, springs of unfailing comfort opened up for this vale of tears; and heaven brought so near that it seems like the blue vault to bend over us and woo us to its elevated joys. The ministry means a deep, rich, spiritual life, nourished from heavenly springs. It imports the highest culture of the highest nature in man—the spiritual. By daily contact with the divine, by the contemplation of revealed truth and invisible things, the ministry transfigures, educates, ennobles; and for the future it plants seed to grow forever. Its rewards and glories are mainly in the world to come. There are constellations in the celestial firmament of bright beings won and brought home to glory by ministerial achievement, to add elements of beatitude to the perfect bliss of which eternal life shall consist, altogether peculiar and distinguishing. There is a throne just beside the Lamb on which he shall sit, and who can tell the honors that gather there around his head as a crowned king? His capacity for enjoyment and service now complete thanks to the duties, obligations, sufferings, experiences and hardships of his ministerial life on earth, through the Spirit that moulded all the force of purity, growth, perfection

and joy.

If the voices of those who have for long years served their Master in the Gospel ministry could reach the young men of our Church I feel sure they would assure them that they have found the ministry grand in its trials, noble in its aims, glorious in its results, happy in its activities and labors, the best field on earth for sanctified genius. Serving only Christ, knowing only His Gospel, and bent only on bringing men home to God; bearing disappointment, living in the vale of self-denial, and drinking daily of the well of humility; looking for the dews of heaven until the day break and the shadows flee away. Young men of eminent piety, of worthy gifts, with selfishness dissolved by grace, having the glory of God in them and upon them, and before them the coming of the kingdom of Christ, will rush into the ministry as warriors on hills of prey, and they will regard their pulpits as kings do their thrones.

It is a law of the kingdom binding on all subjects of the Empire of Grace that they who preach the Gospel should live "of the Gospel." To what extent disobedience to this law may operate as a deterrent force to frighten young men away from the Gospel ministry, I say not; but this I say, that a son of God who turns away from the spiritual glories of the holy ministry through fear of indigence, with which it is often associated, whatever be his endowments or profession, is unworthy to fill the office of ambassador to Him of whom it is said, "For ye know the grace of the Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Set the Gospel ministry all round with straits and reproaches, concentrate on it the frown of men in place and power, kindle for it the fires of martyrdom, and it is still the highest, holiest thing on earth; its position the noblest, its joys, labors and rewards the most goodly and desirable—the goal of sanctified genius, the summit of all holy aspiration, of human pursuits the gem. Young men, the Lord hath need of you; are you willing to supply the need?

PATRIOTISM ON GRANT STREET, PITTSBURGH

After the pre-Communion service in the Grant Street Reformed Presbyterian Church on Friday evening, May 10th, appropriate services were held for the dedication of the allied flags—British, French and American—the service flag and honor roll. Nineteen members of the congregation are now serving the colors, three in France, the others in the great cantonments of this coun-

try. The principal address was delivered by the moderator of the United Presbyterian Church in North America, the Rev. W. E. McCulloch, D. D., of Pittsburgh. A large audience greeted him. He held us spellbound as he spoke of what we ought to apprehend, of the moral issues involved, the challenge made to us, and the strong faith we should exercise in the present colossal struggle. The impressions of the moderator's message will have a lasting effect on the hearts of those who were privileged to hear him.

The dedication services were directed by Dr. J. B. Wilson, formerly pastor of the United Presbyterian Church in Baltimore, Md., the esteemed pastor of the Grant Street Church. The honor roll is the gift of the worthy donors, Mr. and Mrs. Thomas Chappell, members of the congregation. It was designed and skilfully executed by Mr. Chappell. One of the names is that Mr. Chappell's son, Arthur John, now in Camp Custer, Mich. The service flag was made and donated by another staunch member of the congregation, Mrs. James Shaw. Owing to the modesty of these donors, Mr. John A. Rankin, of the Pittsburgh Theological Seminary, was asked to represent them. In a spirited speech he reminded them how the ancestors of the men who had joined the colors from the Grant Street congregation had given the old war-cry, "No surrender!" at Dolly's Brae, Enniskillen Aughtrim, and the Boyne, and hoped that these men would emulate their deeds and prove themselves worthy sons of worthy sires when they met the forces of the Hun. Immediately after the presentation Mr. Rankin read the poem, "Why is the Red Blood Flowing?" The pastor in a brief address made the response and received the gift on behalf of the congregation.

The dedication prayer was offered by the Rev. Dr. R. W. Chesnut, of Philadelphia. From the three arches over the pulpit the flags of the allied nations were hung. And in front of the pulpit, on a beautiful brass stand, was the service flag, containing nineteen stars. To the right of the pulpit was the large honor roll containing the names of the members of the congregation now in the service.

The poem read by Mr. Rankin follows:

WHY IS THE RED BLOOD FLOWING?

Why is the red blood flowing—why do the women weep?
 Why have our dear lost brothers gone to their long last sleep?
 Come, comrade, come—consider; let's look things in the face;
 For this is more than a war, mate—it's a call to the human race.

Listen! don't you hear it—ringing through the land—
 "Prepare and be ye ready—My Audit is at hand!"

How do your books, and mine, stand—are all the entries made?
 Is anything unsettled—are all our just debts paid?
 The Audit will be searching, and this will be the test—
 What have we done for democracy—have we given of our best?
 And when the Audit's finished, what are we going to do?
 And you, behind the counter—and you, and you, and YOU?

Come, comrade, we must answer—and let our answer be:
 Why is the red blood flowing?—to chasten you and me.
 Yes, comrade, that's the message; so let us bow the head;
 God cheer the weeping women—God bless the silent dead.
 And from this very moment we'll open a fresh page,
 Record our resolution—the birth of this new age—

And when, the books all balanced, at last we hear our name,
 We'll stand at the salute, mate, and proudly make this claim—
 "We heard the call, and answered; and, when it reached our ears,
 We pulled ourselves together; we dried the women's tears;
 We cheered the poor and lowly—held out a helping hand
 To every fallen brother, to every troubled land!

Our parties, sects and discords, we threw them all away,
 And on life's darkest alleys let in the light of day.
 We fought like worthy foemen on battlefield and flood,
 And purified our spirit in seas of human blood."
 And now you know, my brother, what you and I must do—
 So let us start to do it—and you—and you—and YOU!

—*Irish Presbyterian.*

COMMENCEMENT OF CEDARVILLE COLLEGE

The twenty-second annual commencement exercises of Cedarville College opened Sabbath evening, June 2, with the baccalaureate sermon which was delivered by Rev. Jason L. McMullan, of Johnson City, Tenn. The speaker took for his subject, "Things Worth While in Life," the lesson being aptly applied, not only to members of the class, but every one as well.

On Monday evening, June 3, the Opert House was filled almost to capacity when the Annual Senior Class Play was staged. The play selected this year was "The Old Kentucky Home," and the production as presented was warmly endorsed by all who witnessed it. Following the play a class special was presented.

A typical army camp scene was arranged on the stage, with a tent, camp fire, and a stack of guns. The class sat about this and sang army songs, concluding with "Keep the Home Fires Burning."

On Tuesday evening the Faculty Reception was held in Carnegie Library, and was attended by nearly 200 guests. In the receiving line were the members of the Faculty and the class. The rooms had been decorated with the national colors and with potted plants. The Juniors furnished the intellectual entertainment, and the Faculty provided ice cream and cake. President McChesney announced that 31 graduates, former students, and members of the faculty were now serving their country in camp or abroad, whereupon those present sang "America."

On Wednesday afternoon Mrs. W. H. McGervey, the teacher of voice culture, directed the recital of the vocal students in the College Chapel. In the evening Miss Helen Oglesbee, Professor of Instrumental Music, directed the piano recital in the college chapel. Twenty-three students were on the program.

The Board of Trustees held their annual meeting Thursday morning. The finances were found to be in a prosperous condition. Prof. J. E. Bauman, of the Science Department, has been called to the army, and this vacancy was filled by the election of Miss Lois Ray, of Allegheny College, Pa. On the Board, Mr. William Conley takes the place of Dr. Chesnut, deceased; Mr. Walter Iliff succeeds Rev. W. R. Graham, resigned; and J. C. Marshall succeeds J. A. Finney as alumni representative. The president's report was very encouraging. As next year will be the twenty-fifth anniversary of the founding of the college, he called for a move to add \$25,000 to the Endowment Fund by that time.

Nearly fifty guests assembled Thursday evening at the Alumni Banquet. The toasts were good, and many matters concerning the welfare of the college were discussed.

The commencement exercises proper were held Friday morning, June 7, in the Opera House. Music was furnished by Mrs. W. H. McGervey and by the Fairbanks Orchestra, of Springfield, Ohio. Ex-Governor Frank B. Willis was the class orator, and his message, which was in keeping with the patriotic spirit of the times, was highly instructive, and was marked throughout with applause. The degree of L. H. D. was conferred upon him. Rev. J. J. Wilson and Rev. R. B. Wilson, brothers, received the degree of D. D.

The graduates were as follows:

A. M.—Bertha Anderson and Mary Taylor.

B. D.—D. L. Doherty and R. L. Hutchinson.

B. S. in E.—Helen Oglesbee, Ruth Ramsey, and Irene Wright.

A. B.—J. L. Chesnut, W. R. Collins, Ruth Harris, R. L. Hutchinson, D. L. Kennon, Janet McClellan, Olive Northup, Helen Oglesbee, Irene Wright.

Three-year Seminary Diploma—R. S. Elder.

Piano—Mrs. Leroy Allen and Mrs. R. L. Hutchinson.

Preparatory Department—Elizabeth Dean.

The State Department of Public Instruction also granted provisional high school certificates to W. R. Collins, Ruth Harris, Janet McClellan, Olive Northup, Helen Oglesbee, Ruth Ramsey, Mary Taylor, and Irene Wright. These entitle the holders to teach in any high school in the State, and were secured by electing the proper normal studies in connection with their college course.

At the alumni business meeting in the afternoon it was found that the Alumni Endowment Fund now is over \$1100. The interest was ordered paid to the college treasurer.

\$25,000 FOR CEDARVILLE COLLEGE ENDOWMENT FUND

At the next commencement time will be celebrated the twenty-fifth year of the college's actual operation. It is proposed to celebrate the event by adding \$25,000 to the Endowment Fund, which now stands at \$103,000. If everybody in the church gives \$10, the amount will be raised. Some can give only \$1; others can give \$100 or \$1000. "From every one according to his ability."

Sums of \$500 will be funded in the name of the donor and thus become a perpetual memorial.

Three people lately gave \$650 in Liberty Bonds to the college. This is worthy of imitation. By so doing you can help the Government and the College at one stroke.

Many worthy students cannot quite pay the costs of their education. \$1000 will fund a scholarship in the name of the donor, and the interest will aid some worthy student as long as the College stands.

Leave your property or money, or both, by will to the College. Thus your good deeds will live after you. Tell us that you have done so, so that we may count your proposed legacy in on the \$25,000.

But sometimes wills are broken after the testator's death, and the money goes where the testator did not want it to go. To safeguard against this, buy a Cedarville College Annuity Bond.

These pay interest during the lives of the purchaser and the surviving spouse, and after the death of both become the property of the College. Send for further information.

You do not have to pay all of your subscription at once. We have notes that provide for payment in five annual installments.

The productive endowment of the College is now \$103,000. By the terms of the Archer bequest, the College will eventually come into the possession of \$20,000 more. These things lift us up, and show us that money invested in the College is not invested in a losing cause.

THE REASONS WHY

Why should we give money to save heathen abroad when there are heathen in our own country to save?

There are other "why's" equally logical:

Why should I give money to save those in other parts of this country when there are needy ones in my own State?

Why should I give for those in other parts of the State when there are needy in my own town?

Why should I give for the poor in the town when my own Church needs money?

Why should I give to the Church when my own family wants it?

Why should I waste on my family what I want myself?

Why? Because I am a Christian; not a heathen.—*A. B. Upham.*

TO THE MEMORY OF MRS. PILLERS

A tribute of respect from the Woman's Missionary Society of Bethel Reformed Presbyterian Church, Sparta, Ill., in memory of Mrs. Jane M. Pillers, who died at her home Monday morning, March 4th, 1918.

Mrs. Pillers had been failing in health for some time, and was confined to her bed most of the time for nearly three months before her death; she felt she would not recover. She seemed so patient and contented, appreciating the kindness of friends, thoughtful of others.

At the time of her death she was 82 years, 7 months, 21 days old. Of her it may be said, "Even to your old age, I am He."

She was one of the oldest members of our Society, and though not permitted to attend often, yet she gave of her time and means to the work.

"Blessed are the dead who die in the Lord from henceforth, yea saith the Spirit, they do rest from their labors, and their works do follow them."

We extend our sympathy to the bereaved ones, and commend them to their mother's God for comfort and help, in life's sorrows and trials.

"Only a little trial,
And I laid it at Jesus' feet,
Knowing that for the weary one
His loving heart did beat.

Only a small temptation,
Yet He had been tempted, too,
To the foot of the cross I went,
For He would help, I knew.

Only a deep, deep sorrow,
For one who would come no more.
Yet Jesus had wept with the mourners,
To Him I went as before.

Ever a precious Saviour,
For all our trials meet,
In temptation, ready to help us,
Our Friend in sorrow to weep."

COMMITTEE.

CONCORD

The Western Presbytery met June 18, 1918, in the Concord Church and installed Mr. Ralph S. Elder as pastor of the congregation. Although the farmers were in the midst of their harvest, there was a good attendance at the installation services. The "Advocate" extends congratulations to the Concord congregation.

THIRD CHURCH, PHILADELPHIA

A special meeting of the congregation of the Third Presbyterian Church, of which Rev. Thomas Whyte is pastor, was held on Monday evening, June 17th, 1918, at 8 o'clock. The principal item of business attended to was an increase of two hundred dollars to the pastor's salary.

Our Sabbath School is making arrangements for the annual summer picnic. Last year the expenses incurred in giving this

picnic were eighty-five dollars. This year they will be much larger. But our aim in giving this social occasion has always been to satisfy the appetites of all present and make everybody feel happy and wear a smile for one day at least. Expense in our picnic is always a secondary matter.

This has been the banner year during the present pastorate for Home and Foreign Missions. The annual collection, which was taken up on the first Sabbath in May, amounts to over three hundred dollars. This does not include the offering given by the Sabbath School and the Christian Endeavor Society for the same purpose. Where you have a giving people you will always have a united, happy and active congregation.

We praise and thank God for His goodness to us, and pray for His blessing to be upon all our churches.

FIFTH CHURCH, PHILADELPHIA

The attendance in our Church and Sabbath School is very good, as is also our Wednesday evening prayer meeting. Our people make the prayer meetings very interesting by taking part and giving testimony.

The annual Park Supper will be held on the last Saturday of July, the 27th. Our suppers are very much enjoyed by those who come out, and a more sociable time we cannot have than what we do on this day.

The annual Sabbath School picnic was held on June 15th. A train excursion is usually given the Sabbath School, but on account of present conditions we were unable to have one. The children were taken to Lemon Hill in auto trucks, and an enjoyable day was spent. An outing will also be given on June 29th to Burholme Park, in auto trucks. This outing will be in charge of Mr. and Mrs. Kerr, the superintendent of our Sabbath School and his wife.

On June 3d a sociable was given by Mrs. Kerr, president of the Ladies' Aid, to all the members in the school room. This sociable was largely attended, and was very much appreciated by the members. Our Ladies' Aid is a wonderful society for both the Church and country. They have helped the Government by taking a Liberty Bond on the third issue.

Children's Day in the Sabbath School was held on Sabbath day, June 30th. This day the children in the school take part and make the day very interesting by the various exercises. A talk will also be given by our pastor.

Our Honor Roll now numbers twenty-one boys, being called from our church to answer the call of their country.

SEVENTH CHURCH, PHILADELPHIA

The Board of Trustees of the Theological Seminary met in Seventh Church, Twenty-third and Madison Square, on the evening of June 25, 1918, for the transaction of the business coming before their regular June meeting.

A cottage prayer meeting has been organized among our members who live in West Philadelphia, the meeting being held once in two weeks.

Many of our people are away from the city for the summer, and this cuts down our attendance very much.

The Sabbath School observed Children's Day June 30.

The Federated Bible Classes of the Eighth and Tenth Districts of Philadelphia held their last meeting in our church, June 25, 1918.

There are still more of our young men going to the war. The last to go were Samuel J. Getty, Fred McMahon and William J. Atkinson.

WEDDINGS.

Taylor-Warner:—Miss Clela Taylor, of Manhattan, Kan., and Mr. Don C. Warner, of Arlington, Kan., were married at the Republic City manse at 5.30 P. M., Wednesday afternoon, June 5. Miss Olive Logerstrom, of Manhattan, played Mendelssohn's Wedding March. Miss Taylor wore a beautiful white satin with an overdress of silk net and the bridal veil and a bridal wreath of swansonia and rose beads, carrying a bouquet of beautiful Ophelia roses, and Mr. Warner wore the conventional black suit and kept step to the march as they entered the front room of the manse, where in a brief ring ceremony Rev. L. A. Benson officiating, the young couple were united in marriage.

Mrs. Warner is a beautiful and accomplished young lady, whose home has been in Manhattan, although for the past year she has been engaged in mission work among the mountain whites in eastern Kentucky. She has many friends in Manhattan and elsewhere who unite in wishing her happiness in her married life.

Mr. Warner is a prosperous young ranchman of near Arlington, Kan., and is to be congratulated in the consummation of such an alliance. His friends unite in wishing him joy and prosperity.

Miss Lorena Belle Taylor, a sister of the bride, and Miss Eva Gwin, of Washington, Kan., who attended college at Manhattan, and Miss Olive Logerstrom, of Manhattan; Miss Ruth McClenahan, of Idana, and Miss Myrtle Grainger, of Clay Center, attended the wedding.

After the ceremony Mrs. Benson served a two-course supper.

The young couple left Thursday, accompanied by Miss Laura Belle Taylor, who goes for a visit with her brother, Hugh Taylor, at Mineola, while Mr. and Mrs. Warner, after some visiting, will be at home to their friends at Arlington.

Miss Taylor is a sister of Dr. John C. Taylor, who is the leading missionary of the Reformed Presbyterian Church in Ind'a.

WEDDINGS.

Murray-Gregg:—Announcement has been made of the marriage of Miss Eleen Murray, of Homewood, and William Finlay Gregg, which took place June 10 in the Grant Street Reformed Presbyterian Church, with the Rev. John B. Wilson officiating. Mr. and Mrs. Gregg are taking a motor trip through the East.—Gazette-Times.

Wilson-Copeland:—The Rev. and Mrs. John B. Wilson have announced the marriage of their daughter, Miss Margaret Moorhead Wilson, to the Rev. Samuel Bruce Copeland, son of Mr. and Mrs. William Copeland, of Leechburg. The wedding took place last night in the Grant Street Reformed Presbyterian Church, with the bride's father, assisted by the Rev. Earl Copeland, a brother of the bridegroom, and the Rev. Dr. Jolin A. Wilson, officiating. The bride was attended by her sisters, Miss Janet and Miss Elizabeth Wilson, and the ushers were Raymond Copeland, William L. Wishart, Hugh James McCully, Thomas McConkey and Bruce Wilson. Miss Virginia Supinger, of Braddock, played the wedding music and accompanied Miss Maude Giffen, who sang. Preceding the ceremony, a dinner was served in the home of the parents of the bride. The honeymoon will be spent in the Blue Ridge Mountains and upon their return Mr. Copeland and his bride will make their home in the Harmony Manse, Harrisville, Pa. Both the bride and bridegroom are graduates of Muskingum College, the former taking her graduate work at Wellesley, while Mr. Copeland's seminary course was completed in May at the Pittsburgh Theological Seminary. Out-of-town guests included Mr. and Mrs. William Carlisle Cleland and Mrs. Clarence Jones, of Baltimore, and Miss Emma and Miss Maude Giffen, of St. Clairsville, O.—Gazette-Times.

SABBATH-SCHOOL HELPS.

LESSON FOR JULY 14, 1918.

READING GOD'S WORD.

GOLDEN TEXT—"Ye shall know the truth, and the truth shall make you free." John 8: 32.

LESSON TEXT—Acts 8: 25-31, 35-39; Ps. 19: 7-11. (References Ps. 37: 31; 119: 9-16; Prov. 13: 13; Isa. 55: 8-11; John 5: 39, 46, 47; Rom. 15: 4.)

TIME (of Acts 8)—35-37, A. D. PLACE—Road from Jerusalem to Gaza.

EXPOSITION—I. Philip sent into the desert. 26-28.

Philip was directed by an angel to leave Samaria and go down into the country between Jerusalem and Gaza to meet a single person instead of a multitude and preach the gospel in a chariot to a statesman from Ethiopia. He was a devout man seeking for the truth, but need instruction. He was an important man for God's service, and was not to be permitted to return to his far distant home without a knowledge of the fact that the Messiah of Prophecy, the Saviour of the world, had really come. He was converted, baptized and then carried the good news to Ethiopia.

II. Personal work under divine direction succeeds. 29-31.

When God has a work for us to do, He always opens up the way for doing it. It seemed to Philip that he was going to a place where his time and talents would all be wasted, but in God's providence one of the most important deeds of his whole ministry was accomplished.

III. Faith, baptism and happiness. 35-40.

The eunuch accepted Christ, asked for baptism, and went on his way rejoicing. He had never heard of Jesus before, but he learned all he needed to know to be saved.

Philip also went on his way from city to city preaching the gospel. Thus the work prospered while the Lord led the way.

IV. The wonderful character and uses of God's word. Psa. 19: 7-11.

Note the various expressions used to describe the word of God. "The law of the Lord." "The testimony of the Lord." "The precepts of the Lord," etc. The characteristics of the word of God are, "perfect," "sure," "right," "pure," "clean," "enduring forever," "true," "righteous," "more precious than gold," "sweeter than honey." Its uses, to convert, restore, make wise the simple, make glad, enlighten, satisfy, warn, bring a reward.

LESSON FOR JULY 21, 1918.

GOLDEN TEXT—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

LESSON TEXT—Luke 11: 1-13.

TIME—A. D. 29. PLACE—Galilee.

EXPOSITION—Shorter catechism, question 100-107. There can be no better exposition.

100. What doth the preface of the Lord's prayer teach us?

The preface of the Lord's prayer (which is, Our Father who art in heaven), teacheth use to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

101. What do we pray for in the first petition?

In the first petition (which is, Hallowed be Thy name), we pray that God would enable us and others to glorify Him in all that whereby He maketh Himself known, and that He would dispose of all things to His own glory.

102. What do we pray for in the second petition?

In the second petition (which is, Thy kingdom come), we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

103. What do we pray for in the third petition?

In the third petition (which is, Thy will be done on earth as it is in heaven), we pray that God by His grace would make us able and willing to know, obey and submit to His will in all things as the angels do in heaven.

104. What do we pray for in the fourth petition?

In the fourth petition (which is, Give us this day our daily bread), we pray that of God's free gift we may receive a competent portion of the good things of this life, and enjoy His blessings with them.

105. What do we pray for in the fifth petition?

In the fifth petition (which is, And forgive us our debts, as we forgive our debtors), we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.

106. What do we pray for in the sixth petition?

In the sixth petition (which is, And lead us not into temptation,

but deliver us from evil), we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted. 107. What doth the conclusion of the Lord's prayer teach us?

The conclusion of the Lord's prayer (which is, For Thine is the kingdom, the power and the glory for ever. Amen), teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power and glory to Him; and in testimony of our desire and assurance to be heard, we say, Amen.

LESSON FOR JULY 28, 1918.

OBEYING GOD.

GOLDEN TEXT—"If ye love me, keep my commandments."

John 14: 15.

LESSON TEXT—Matt. 4: 18-22; John 14: 22-24; Jas. 1: 22-27. (References, Deut. 10: 23, 13; 1 Saml. 15: 22, 23; Matt. 7: 21-27; Mark 3: 35.)

TIME—Various times. PLACE—Various places.

EXPOSITION—I. "Come ye after me, and I will make you fishers of men."

Matthew tells us of the call of Peter and Andrew. Luke tells us how he won their confidence. They were attending to their own business when called, but they immediately responded. Ex. 3: 1-4; 1 Kings 19: 19-21.

Notice the similarity of the work they were doing and that to which they were called, who called them and the help assured. To follow Him was to forsake all else. They were to live a life of self-denial.

II. Obedience to Jesus Christ. 22-24.

Study this thought, beginning with verse 15. The one great proof of love to Christ is keeping His commandments. All the show and pretension in the world is not a proof of love to Christ. If we love Christ He will intercede for us and also send the Holy Spirit to guide us.

III. Be ye doers of the Word, not-hearers only. Jas. 1: 22-27.

It is a great privilege to hear the word, but doing it is making a practical use of what we hear. Matt. 7: 22-27; Jno. 14: 15, 21, 23. The word of God is our spiritual lookingglass, but unless we profit by what we see ourselves to be and need it profits us nothing. There are too many who are hearers and then forgetters.

James does not teach that the way to be saved is to visit the fatherless and widows in their affliction and to keep unspotted from the world, but that this is a true religious practice. The way to be saved is by faith in Christ. Obedience proves our faith.

LESSON FOR AUGUST 4, 1918.

GROWING STRONGER.

GOLDEN TEXT—"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

LESSON TEXT—Luke 2: 42-52; 2 Peter 1: 5-8. (References, Deut. 33: 25; Psa. 18: 35, 36; Mark 4: 26, 27; Acts 20: 32; 2 Cor. 9: 8; Eph. 6: 10-18; Col. 1: 9-11.)

TIME—A. D. 8. PLACE—Jerusalem.

EXPOSITION—I. Jesus asking and answering questions. 42-50.

Jesus was now twelve years old, and hence, a son of the law. He must be obedient to the law in all the rites and ceremonies of the

church. He must from now on take his place as such. He was so intently interested in the services of God's house that he remained behind to give and receive instruction. Here he displayed great wisdom and was more than a match for the doctors of the law. This action his parents could not understand. His parents were surprised to find him there and he seemed surprised that they did not understand why he was there. He points them to the divine parentage.

II. Jesus subject to His parents. 51, 52.

After giving this statement respecting His deity, He returned to His home to take up the common duties of life until He was fully matured and consecrated to the work of the ministry.

III. Growing in stature and grace. 2 Peter 1: 5-8.

When regeneration takes place the Christian life is begun. 1 Peter 2: 2.

One grace must be added to another that we may grow thereby. The divine order is, faith, virtue, knowledge, patience, etc.

CHRISTIAN ENDEAVOR.

Topic for July 7.

"All for Christ." Our abilities. Matt. 25: 14-30. (Consecration meeting.)

BIBLE READINGS.

1. Our hearts for Christ. Matt. 22: 34-40.
2. Our intellects. Heb. 8: 10-13.
3. Our time. Psalm 90: 1-17.
4. Our skill. Ex. 31: 1-11.
5. Our strength. 2 Cor. 11: 17-33.
6. Our bodies. 2 Tim. 4: 6-8.

BIBLE TEACHINGS.

Men do not all have the same gifts, but God requires us to consecrate what we do have to His service. v. 15.

We serve in physical absence, but spiritual presence of the Master, as we labor to build up His kingdom.

One talent men are under obligations to use what they have. It is the duty of every one to do his best.

SUGGESTIONS.

All have some natural talents, and the spiritual talents can be obtained.

Our talents are His, and are to be used for His glory.

The right use of our talents increases their efficiency.

Do we use our influence for Christ?

We are not machines to work unconsciously, but intelligent creatures to serve voluntarily.

The day in which nothing is done for Christ is lost.

What talent have I to consecrate to Christ?

Topic for July 14.

Lessons from favorite parables. Mark 4: 1-8, 26-32.

BIBLE READINGS.

1. Fruit-bearing. Luke 13: 6-9.
2. Sacrifice. Matt. 13: 44-46.
3. Persistence in duty. Luke 11: 1-10.
4. Ingratitude punished. Matt. 22: 1-14.

5. Pride and humility contrasted. Luke 18: 9-14.
6. Parental love. Luke 15: 11-32.

BIBLE TEACHINGS.

Natural things are used to teach spiritual truths.

The growth of God's kingdom is an inner process, and cannot be furthered by the use of force.

Good ideas imparted, grow slowly but surely.

Humble beginnings are the best, and wisdom is the principal thing.

SUGGESTIONS.

The Christian life and work is a warfare against ignorance, vice and misery.

The Christian is the life and light of the world in proportion as he follows the teachings of Christ.

The humble alone can pray acceptably.

What is our favorite parable? Tell why. Tell how the illustrations in the parables help you.

Why are we always to be ready?

Topic for July 21.

Lessons from favorite Psalms. Psalm 103.

BIBLE READINGS.

1. The Psalm of the cross, 22.
2. The Psalm of the crown, 24.
3. The shepherd Psalm, 23.
4. The confession Psalm, 51.
5. The refuge Psalm, 46.
6. The thanksgiving Psalm, 136.

BIBLE TEACHINGS.

Thoughts of God's tender-mercies draw us to God.

God rules the world and claims it as His.

The person who lives most in communion with God lives best for the world.

God's Spirit will not always strive with man. Now is the accepted time, now is the day of salvation.

It is possible to drift beyond the Father's pity.

SUGGESTIONS.

Psalm 23 speaks of God's providing care in time and for eternity.

Psalm 91 records a life of faith.

Psalm 116 is the one of vow keeping.

Psalm 40 teaches the lesson of faithful waiting and the consequent reward.

Psalm 37 is the anti-fret song.

What is your favorite Psalm?

What uses can we make of Psalms? Why read them? Why sing them? Why memorize them?

How can we best use them?

Topic for July 28.

Lessons from Bible proverbs. Prov. 10: 1-16.

BIBLE READINGS.

1. The best answer. Prov. 15: 1.
2. The best thing to get. Prov. 4: 5-13.
3. Proverbs on idleness. Prov. 6: 6-11.

4. What not to do. Prov. 27: 1.
5. What of a good name? Prov. 22: 1.
6. Read the whole book.

BIBLE TEACHINGS.

Wisdom in the Bible sense includes religion and reverence. The opposite of this is foolishness, irreligion, ungodliness and atheism.

Wealth gotten by fraud is a snare and a curse.

Christian love speaks with a gentle voice, while envy and hate separates friends and fills the world with sorrow.

The straight and narrow path is the only one that leads to life and happiness.

SUGGESTIONS.

The grain gambling business is condemned in Prov. 11: 26.

Harsh words and words spoken at random may wound the broken heart beyond repair.

For such our words should be a balm instead of a sword thrust.

Wisdom is productive of good, and folly of evil.

The leper of ancient times was an outcast, but the moral leper today is often an invited guest. "Evil communications corrupt good manners."

The Christian's life is a victory for time and eternity, but the end of the wicked is eternal darkness.

What practical help have we gotten from the Proverbs?

What can we learn from the experience of others?

What Proverb impresses us most, and why?

Topic for August 4.

1. All for Christ.
2. Our ambitions. Phil. 3: 4-11. (Consecration meeting.)

BIBLE READINGS.

1. Ambitious to rise. Luke 13: 23-30.
2. Striving for the prize. 1 Cor. 9: 24-27.
3. Unworthy ambitions. Matt. 20: 20-28.
4. Anxious to serve. Isa. 6: 1-8.
5. Anxious to know God. Psa. 27: 1-14.
6. Ambitious to build. 2 Saml. 7: 1-17.

BIBLE TEACHINGS.

When we see our real need, we see that it can only be met through the work and merits of Jesus Christ.

"What shall it profit a man if he shall gain the whole world and lose his own soul?" The idea that being great in the things of this world is all wrong. "Seek ye first the kingdom of God and His righteousness and all these other things shall be added unto you."

Paul's ambition was to know Christ, finish his work and gain the crown.

Is there anything competing for Christ's place? He is all, and is to be in all.

SUGGESTIONS.

If we would attain to the objects of our ambition, we must first of all serve.

Service is the key to the door that opens to the highway to success.

The Bible is our rule of life. Our standard, the measure of our usefulness.

"If we sow an act, we reap a habit; if we sow a habit, we reap a character; if we sow a character, we reap a destiny."

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