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The


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SEPTEMBER 1918.

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General Synod of the Reformed Presbyterian Church.

A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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The Reformed Presbyterian ADVOCATE.

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

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A TRIP UP THE HUDSON.

For many years the scenery along the Hudson has been mentioned often, and considered to be among the most beautiful of the world. Whatever may be said or even imagined gives but a poor idea of the real grandeur of the stream and its surroundings. From New York City to Albany every mile of the way is one of historic interest and beauty. At every turn a new scene is presented, not of rugged, bare rocky hills and mountains, but palisades, terraces, hills, mountains, glens, hamlets, cities, palaces. Trains dashing through tunnels in the rocky spurs along the shore or flying over the embankments across the marshy land, or here and there rocky bluffs crowned with trees, and what is more beautiful still, small farms on the hillsides, while the dwellings and barns are peeping, as it were, through the trees that almost obscure them from view.

To enjoy such a ride with such scenes on either side is a pleasure indeed after living in a crowded city with little to be seen but bricks and stones, street cars and auto-trucks; little to hear but whistles, gongs and hideous sounds; little to see but moving throngs, decorated here and there with low-necked dresses and high-heeled shoes, and the general feeling is look out for self.

To get away from the bustle and nervous strain of city life to a place of quiet rest, where one can commune with his own soul and with his Creator, is a privilege enjoyed by but a few and denied to many.

It was the privilege of the writer to enjoy this trip on July 26, 1918, on the way to spend a month at Duaneburg, a place of historic interest, pleasant surroundings and sacred memories. We wish all our readers could enjoy the same trip.—Ed.

SALOONLESS LOS ANGELES

The saloons of Los Angeles have now been closed for three months. On the 1st of April about two hundred saloons went out of existence. Thus Los Angeles became one of the largest saloonless cities in the United States. We are glad that this is so, and we did all in our power to make it so. The greater part of these places are now occupied for other kinds of business. But this has not made Los Angeles a dry city. The measure adopted by a vote of the people to banish the saloons was only a half-way measure. It permits hotels, cafes and eating houses which obtain licenses to sell wine and beer with meals. The law requires a meal costing not less than fifteen cents to be ordered before wine or beer can be obtained. Thus a person must pay fifteen cents, plus the cost of the drink, before he can obtain it. This, of course, has done away with a great deal of drinking. The effect is very noticeable in the section of the city where the unemployed were in the habit of congregating about the saloons, looking for a job, and at the same time looking for some one to treat them to a drink. Where crowds of men formerly loitered about, nothing beyond the ordinary traffic of the streets is seen. But still there is drinking and drunkenness in the city. Those who have the money can get their drink without any trouble. By paying fifteen cents extra he can get all the beer or wine he wants. If he wants to fill up to his capacity, or to spend an evening at it, he can have a fifteen-cent sandwich set on the tables and order a dozen drinks if he wants them. And then the obliging waiter most likely will be willing to reduce the price of his drinks so as to offset the price of the fifteen-cent sandwich. And thus the poor victim of the saloonless ordinance is not much worse off than when the city was full of saloons. But there is a worse feature than the liquor-selling eating houses. At one point the city limits are within about three miles of the heart of the city; on all other sides the city limits are at least twice that distance. At this nearest point a notorious drinking, gambling and boxing resort has sprung up. It is easy of access by street car or auto. Thousands go there every night. They drink and carouse to their hearts' content, and they can get their bottles filled and bring them into the city. It is outside the jurisdiction of the city authorities, and they can do nothing to suppress it. The only thing they can do is to arrest the drunken men who come from there. The police are more alert in arresting for drunkenness than ever before. We see very plainly the inefficiency of local prohibition. Nothing but

"bone dry" State-wide or national prohibition will do. Yet, notwithstanding all this, our half-way local prohibition has been a benefit to our city. It is too early to tell much about business improvements. We can safely say they are no worse than formerly. And it is too early to say much about the criminal record.

I copy from a morning paper July 1:

"Decrease shown in drunkenness. Arrests for the first quarter under the new law 50 per cent. less than a year ago. An interesting and steady decrease in drunkenness in Los Angeles in figures made public yesterday by the police department. The ordinance which became effective April 1 is responsible for the decrease in the number of persons arrested for drunkenness. And the police say that any who were arrested are due to a large extent to the operation of the saloons in Vernon and Venice. There is a decrease of something over 50 per cent. from one year ago, when the saloons were going full swing."

The report shows a reduction in every class of crime except burglaries. Thus "a half loaf is better than no bread," but we are hoping and praying and working for a rigid, universal, "water-tight" prohibition.

S. M. RAMSEY.

"O LORD, REVIVE THY WORK IN THE MIDST OF
THE YEARS" —Hab. 3: 2.

In the midst of these awful times, let it be made the means of reviving religion among us. It is necessary to awaken men to a sense of guilt and danger. It is time for the Church to arise from its slumbers and to pray the prayer of the text, "O Lord, revive Thy work."

A revival is nothing else than a new beginning of obedience to God, and there naturally follows grief that others do not love God. If Christians have deep feeling on the subject of religion themselves they will produce deep feeling wherever they go. The Psalmist felt that God had been very favorable to the people, and while contemplating the goodness of the Lord in bringing them back from the land where they had been carried away captive, and while looking at the prospects before them, he breaks out into a prayer for a revival of religion. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" The attention of the Church needs to be directed to self-examination; it consists in looking at our lives, considering our actions, calling up the past, and learning our true character. Take up your individual sins one by one, and look at them. Go over them as carefully as a merchant goes over his books. What a long list. "Ingratitude."

The favors from God, for which you have never been half thankful. "Neglect of the Bible." The word of God is the rule of your duty; you pay so little regard to it. "Neglect of prayer." Secret prayer; revive the family altar. "Neglect of the means of grace." When you have suffered trifling excuses to prevent your attending God's house, and poured contempt upon the means of salvation. "Want of love for the souls of others." You have stood by and seen them going down to hell, and it seems as though you did not care. "Neglect of self-denial." Remember, this is a condition of discipleship. Some are giving time, money, are receiving the blessing. Why not you? "Pride," "Envy," "Hypocrisy." You have not been faithful. The reason why so many sermons are wasted is because of rocky ground, no fruit appears, so many fruitless professors in the Church. God is ever ready to forgive. Is there any reason why we cannot have a revival in all our churches this fall? Let us pray, "O Lord, revive Thy work."
J. P.

LETTER FROM DR. TAYLOR

Rurki, May 18, 1918.

Dear Friends:

About four days ago I was called to the house of a high caste shopkeeper, who lives just beyond the bazar. In such cases, where the people can afford, we charge a fee, which helps in buying supplies. For this trip I received 66 cents. Before I arrived at the door, I began to hear the groans, and as I stepped through the low door, and before I saw and could stop him, a man of about 60 years had jumped from his cot, fell at my feet with his hands together before his face, in an attitude of profound reverence and devotion, and would no doubt have embraced and kissed my feet, had we not stopped him and put him back on the cot. You are no doubt wondering if he was rational. Yes, he was, and only in the intense-ness of expression was his action different from what one often sees when an Oriental expresses deep gratitude. It is not surprising that he was so demonstrative, though he could not fully have realized his condition; yet he was ready to worship anyone who could heal him; and, well he might, for it was beyond human power. He had hydrophobia, and was well along toward the last stage of the disease. While sleeping outside of his house three months ago he was bitten by a mad dog. Between spasms he was quite rational, and I believe understood as well as anyone in the room all that I said. After telling him that he had only a day or two at the most to live, I spent some time trying to get him to understand Christ's coming to save us from our sins. But just here is where their

language fails, and "Salvation from our sins" means to them an altogether different thing than it does to us, and only after a great deal of instruction or reading is it that any of these people get the proper idea.

We can only pray that the Holy Spirit may enlighten the hearts of some of those in the room that day, for there were about a dozen present; and trust that in an extraordinary way the man himself may have been led to see himself and Christ in the right way and believe. How often are we reminded of Paul's saying, "I would rather speak five words with understanding than ten thousand in an unknown tongue."

Yours in the only real service in the world,

JOHN C. TAYLOR.

NEW HOME MISSION FIELD

At the last meeting of our General Synod, it was decided to take up Home Mission work at Turkey Creek, Ky., this year in co-operation with the Associate Presbyterian Church. The latter church has a mission school and farm at Turkey Creek. The building in which the school is held is comparatively new. The A. P. Church furnishes the school building, the farm and \$900 towards expenses. Our church has put three workers in the field, Mr. Paul Duncan, of our Darlington congregation; Miss Lorena Belle Taylor, of our Cedarville congregation, and Miss Nettie McGaffick, of the A. P. congregation, near Fairview, Pa. The work began about the middle of July. The workers are on the field. Thus our church has begun new and needed and worthy home mission work with a full and trustworthy force of workers and with the co-operation of a staunch and tried people, the Associate Presbyterian Church, better known as the Seceders. The work commends itself to every loyal Reformed Presbyterian, and to all who desire to advance the kingdom of Christ. Let us give of our means to our Home Mission Board, and thus show them that we heartily approve of their efforts to advance our church and build up Christ's kingdom.

LETTER FROM MR. PAUL DUNCAN.

Houston, Ky., August 5, 1918.

Dear friends: I shall write to you a brief letter, to be published in the "Advocate," concerning the Kentucky Mission.

Miss Taylor and McGaffick and I are all very much encouraged with the progress we have made thus far. The experience here for one who intends to take up Christian work is such as you will seldom get elsewhere and especially I think this is true for the young men and women of our church or any church for that matter who expect to go to foreign fields. The

work here is great and there is much need of strong, earnest Christian workers in this community. There is a great opportunity here for anyone who expects to become a missionary to get a good taste of what joy there is in doing something worth while for some one else, beside the rich experience he or she may get. In fact, I know the experience any Christian worker can get here, whether he be white or black or whatever he may be is something one will not soon forget and will be of much advantage to him in future work.

I think our church is fortunate in getting Miss McGaffick as matron for the dormitory of the Turkey Creek Mission. She takes a great interest in the girls who stay here and in her work in the dormitory. Every morning just after breakfast and each evening just before retiring we have worship by singing a Psalm and reading the Scripture, the pupils and all taking part in the reading and singing. Is not this a training which is worth while to any one? We have prayer also after reading.

As for Miss Taylor, I just wish some of the people of our church could come down to this mission and see her teaching these children. She is not still a minute, and the children all think she is a great girl, and she is. She has plenty of life, and that is what takes with these children. She does her best in teaching them and at noon she plays with them. What more could a teacher do?

Misses Taylor and McGaffick make sick calls whenever occasion arises and they are constantly doing something to help some one in some way.

The first week we were here we worked around the dormitory, fixing stoves, doors and mowing weeds. We had Sabbath-school on the 28th of July. There were 26 children present. Last Sabbath, August 4th, there were 54 men, women and children. We certainly were all happy when we saw so many out. They all stayed for church.

We began our school on the 29th of July. The first day we had 23 pupils. Today we had 34. Miss Taylor and I do the teaching.

In closing this letter I wish to make this request of the Reformed Presbyterian churches, will you remember us daily in your prayers and help us in our efforts here in this mission field? We need words of encouragement and your loyal support.

Sincerely yours,

PAUL WARREN DUNCAN.

LETTER FROM MISS TAYLOR.

Houston, Ky., August 7, 1918

Dear friends: I remember how I used to dread to write a

magazine letter, but now it is a pleasure to do so, as I have met so many of both the A. P. and R. P. churches that I feel as if I was writing personal friends.

I arrived in Oakdale about 4.30 Monday evening the 15th. I mounted the mule the mail carrier had brought that morning. There were thirty-five wagons hauling staves from the stave mill on Four-mile Creek to Oakdale, so I left my suitcases to be hauled out on a stave wagon. I arrived at Houston about 7.30 that evening, very tired and dirty. My suitcases did not arrive until Friday, and you may imagine how I felt without a change of raiment until that time.

When I came near the dormitory I saw a few old friends, who cheered me by saying: "We bin lookin' fer yuh mightily." "I'm right proud to see yuh." "You hain't changed nary bit," and "We're proud yuh came back fer yuh air so funny." I was not sure the last was a compliment. Aunt Nan McIntosh was in the dormitory and had a nice, warm supper of beans, fried apples and corn bread and apple pie, all ready for me. Aunt Nan had taken excellent care of the dormitory and seven old hens and the seven small chickens that were here. Mr. Griffith had plowed the potatoes once, but they are small all over the country this year. We also have a few heads of cabbage and some tomatoes.

I succeeded in getting a few weeds cut, a batch of light bread made, two and a half gallons of apples canned and two pints of jelly made, as well as airing bedding before the others arrived the next Tuesday.

The first Sabbath I was here I did not attempt to have Sabbath-school, but went to the meeting across the creek, which was held by Preacher Bill McIntosh. He called upon me to make some remarks which I was very glad to do.

I visited some of the sick before the others came, and since their arrival we have visited others. Miss McGaffick stayed over night with one family.

We also visited the two schools on Turkey Creek. They are taught by two of our pupils—Martha Turner and Harlan Short. Both are doing such good work that we know our teaching here has not been in vain. Martha is teaching under great difficulties. Her school room is a shed in their front yard and about 12 by 20 feet. Some of the seats were planks laid across logs. She had 42 pupils enrolled, but when our school opened about twelve of her pupils came to us, for which she was very thankful.

We are very glad to have Mr. Paul Duncan with us this year. We feel that he is doing a splendid work among the people here. He is friendly and earnest and not afraid to let

people know that he is a messenger from God. We all ask your prayers that we may be given the wisdom to say the right thing at the right time.

I suppose the most of you understand that both the A. P. and the R. P. churches are co-operating in the maintenance of the missions this year. We need another teacher, and if there is one in either church willing to come we can assure them that they will receive a hearty welcome and plenty to do.

We are much encouraged by the way school started the first day. We had 23, and today we have 37 enrolled. We expect the attendance to be doubled by the first of January, as the public schools close at Christmas.

In the dormitory we have two girls, whose board is paid, Miss McGaffick paying for Elva Reynolds, who was kept at the Cow Creek Mission when she was there, and Haley Johnston, who pays her own board. The other four of our girls work and bring food from home. Of course this will not pay for all their board, but we felt they were worthy, sincere, earnest girls, and that we could pay the rest ourselves.

We have had some exceedingly warm and hot days and need rain badly. Turkey Creek is dry, and this seldom occurs. In spite of the drought the crops look very well.

Last Friday afternoon we turned out school about 2 o'clock and started to Jackson after our trunks and some necessities. We got a wagon and took our four girls with us. We didn't get there until about 10 o'clock. Some say it is 14 miles to Jackson, others say 17, and we decided it was all of 17. Mr. Duncan says that no man's education is completed until he has driven a team of mules over the hills to Jackson. The last three miles of the way we traversed by flashlight. The next day we found that the road down the mountain had been worked that day, otherwise we should probably have gone over as some had gone over in the daytime. We felt that we had been providentially saved.

We put up at a hotel near the station. Late as it was and tired as the girls were—some of us walked over half way there—they did not go to sleep until the midnight train came through. Miss McCaffick and I found that we were looking for the train almost as eagerly as if we had never seen a train. The next morning the girls were up to see the 4 o'clock train.

We hoped to have shown them electric lights, but the light plant had burned down. We had promised them ice cream, but this they also missed, because of a wreck up the track, which prevented the coming of the cream. They did see a Ford car and truck. We visited the jail, saw the town clock and ate in a restaurant. We had a load to take home so decided to send

the girls to Oakdale on the train and let them ride out on a stove wagon. The train was late and the girls had to walk out but they said they were glad to walk the ten miles home to get to ride the nine miles. Miss McGaffick, Mr. Duncan and I did not get home until 11 o'clock that night, although we started soon after two.

We have our devotional exercises in the school each morning, followed by a twenty-minute Bible lesson. I know of no class more interesting to both teacher and pupils than the Bible class. On Wednesday evenings after recess we have prayer meeting. Today the little folks had charge of the exercises. Over ten took part in sentence prayers; fifteen or more gave Bible verses and others read.

The workers here are like the soldier boys, in that we depend so much on the mail for encouragement, cheer, news, and inspiration. I hope many of you will remember and take time to write some to us. We do not have much time for writing, but we can answer questions, etc., in the magazine letter.

Sincerely yours,

LORENA B. TAYLOR.

THE SEMINARY, COLLEGE AND CHURCHES.

OUR SEMINARY.

Our Theological Seminary opens its next session in College Hall, Cedarville, Ohio, September 11th. We are expecting several new students. All of our last year's students, except five, will return. Rev. Fulton, of the Covenanter Synod, has taken a charge at Ray, Indiana. Rev. Ralph S. Elder has entered his work as pastor at Cutler, Ill. Mr. David Doherty is in Philadelphia, as is also Mr. Robert Hutchinson and Mr. Nelson Thorn has entered Camp Lee, Va., to prepare for military service. The opportunities in our seminary to prepare for preaching the Gospel, or to train in missionary work, or to take up systematic Bible study are exceptional. We give a standing invitation to the young men in our church to enter our seminary and prepare themselves for the greatest and noblest calling, preaching the gospel of Christ.

W. R. McCHESNEY Dean.

OUR COLLEGE.

Cedarville College, Cedarville, Ohio, opens its twenty-fifth year September 11th in College Hall at 9.30 A. M. This year is the Silver Anniversary of our College. We plan to celebrate it during the first week in June. By that time we hope to have \$25,000 raised to increase the endowment fund. That is \$1000 for each year of the existence of the College. This money will be used to establish our Bible chair, the most worthy object to which we can contribute. Any sum given will be accepted and funded for this purpose. Small and large sums are equally acceptable.

Four new professors take up their work in the college this year. They are Oscar Wesley, C. Lois Rea, Jessie Russell and Florence

Russell. Mr. Wesley will have charge of the Department of Education and the Training of Teachers. He is a graduate with the degree of A. B. from Union College, has done post-graduate work in Bowling Green State Normal, Wooster College and Ohio State University, taking his A. M. degree in education in the latter institution. He has taught in the public schools, both elementary and high school, for six years in Ohio, Kentucky and South Dakota. He is eminently qualified for his work.

Miss Rea will have charge of the Department of Science of Mathematics and Science. She is a graduate of Allegheny College with the degree of A. B. She has done post-graduate work in the College of Chautauqua, New York, and is now doing post-graduate work in Ohio State University. She has taught in the high schools of Western Pennsylvania for eight years. She is thoroughly prepared for her work.

Mrs. Jessie Russell and her daughter Florence, both teachers of music in Cincinnati and graduates of the College of music there and popular in their work, will have charge of our Music Department. They will teach piano, harmony, theory, voice and pipe organ.

Dean Leroy Allen is in Chicago University completing his post-graduate course for the A. M. degree. He is a graduate of Wooster College and has done post-graduate work in Wisconsin University and Chicago University and is a graduate of Xenia Theological Seminary. He is in charge of our Department in Sociology and Economics and is an instructor in our theological seminary. He has been with us eight years.

Miss Ann Margaret Schneider, our very accomplished teacher in English and French, is a graduate of Hope College and of Oberlin College. She has taught in the high schools of Maryland and Pennsylvania and is entering her third year in Cedarville College. She is doing post-graduate work in Oberlin College this summer.

Prof. F. A. Jurkat, A. M., LL. D., is a graduate of Franklin College. He received his fundamental training in the high school of New Galilee, Pa., and Greensburg Academy. He is our efficient and genial treasurer and our very capable professor of German and History. He has been with Cedarville College for twenty-three years and grows more popular as the years come and go. The writer attended the same schools as Prof. Jurkat and graduated from the same college. He has been in Cedarville College twenty-four years, entering his twenty-fifth year with the college this fall.

We love our college and try to do our best for it because we love our church and believe it should have a college worthy of its great and glorious history and commensurate with its high and undying principles.

Come, now, let us all contribute as much as we can and crown the Silver Anniversary of Cedarville College next June by raising the \$25,000 for its Bible chair. You can give dollars. Give War Savings stamps. Give Liberty Bonds. Give subscriptions of five yearly payments. Give scholarships. Join our annuity band, who receive 5 per cent. on their investments with a capital of over \$100,000 to secure their investments. The entire college property and endowment are given as security to annuity holders. Get others to give.

We close asking again our young men and young women to enroll as students in Cedarville College this fall.

Sincerely yours,

W. R. McCHESNEY.

LOS ANGELES.

Mr. Samuel Hedges, our oldest member, recently passed his 89th birthday, and yet he is as active as most men at 70. Though he lives quite a distance from the church. He is in his place in the Sabbath school and church services every Sabbath. He has been an elder and a most faithful member ever since the congregation was organized. The promise to the good man is "Thou wilt satisfy him with length of days."

Mr. and Mrs. Kerr have a daughter (wife of Rev. Mr. McGill), who with her husband are missionaries in the United Presbyterian mission in Egypt. They were home on furlough five years ago. They have also a son in the ministry, Rev. Robert M. Kerr, pastor of the Oakmont United Presbyterian Church, Pittsburgh, Pa. Before coming to California Mr. and Mrs. Kerr were members of our church in Bloomington, Ind., then under the pastoral care of Rev. Dr. Theophilus Wylie.

The neighborhood Bible class, conducted by Miss Ramsey, has now been holding meetings for more than a year. It is the outgrowth of the meetings held during the Sunday campaign a year ago. It meets on Monday evenings and is composed of about a dozen members, mostly married ladies of the neighborhood.

CONCORD CONGREGATION.

For three-quarters of a century this congregation has carried on its work faithfully and well. Much of the time it has not enjoyed the services of a settled pastor, but the people have remained steadfast and true to the faith of their fathers. During the past winter they made out an unanimous call for Rev. Ralph S. Elder, who had supplied their pulpit for the past two summers. A reception for the new pastor was held in the church on the evening of his arrival, June 14. Nearly every member of the congregation was present to give the pastor a hearty handshake and an enthusiastic welcome. Several people from outside of the congregation were also present, among them Rev. and Mrs. Smiley from Sparta, and Rev. Creswell from Coulterville. When the crowd had all arrived and been given an opportunity to shake hands, every one was called into the church, where an address of welcome was given to the pastor by Mr. Philbert Gilmore, and the response was given by the pastor. One of the Coulterville young men who was present gave two readings, both of which were very heartily applauded. Rev. Creswell and Rev. Smiley both made remarks which were very fitting to the occasion and enjoyable to all. After the singing of the 133d Psalm the meeting was dismissed. Refreshments, consisting of ice cream and cake, had been provided in lavish abundance and were much enjoyed. At a rather late hour the people departed for their homes feeling that it had been good to be there.

On June 18th Rev. Ralph S. Elder was regularly installed as pastor of the Concord Reformed Presbyterian congregation. His is the fourth regular pastorate in the history of the congregation. There have been a number of stated supplies, but in the seventy-five years of the church's history there have been but three regularly installed pastors: Rev. Harshaw, Rev. Ralston and Rev. R. W. Chesnut. The day of the installation service was a beautiful, bright June day, and although it was just in the midst of wheat harvest, there was a good attendance. The installation sermon was preached by Rev. Andrew S. Creswell, of Coulterville, and his text was Matt. 16: 25. After the sermon Rev. Creswell put the queries to the pastor and to the congregation and then led in the installation prayer. Rev. W. J. Smiley, of Sparta, gave the charge to the pastor and Mr. A. B. McMillan, of

Sparta, gave the charge to the congregation. The whole service was very impressive and at the close the congregation came to the front and extended a hand of welcome to their young pastor. The spirit existing among the people and between pastor and people is very encouraging and will make itself felt in the community. The service was concluded with the benediction by the pastor. Refreshments were then served and a good social time was enjoyed by all present.

During the past winter there were three deaths in the membership of this congregation: Mrs. George Brown, Mrs. John Jones and Mrs. John McConachie. All three were old people well advanced in years, and although it has been a long time since they have been able to attend church, we miss them from our midst.

The service flag in the church contains nine stars, representing eight young men and one young lady from this congregation who are engaged in their country's service. Miss Flora Clelland, a Red Cross nurse, and her brother Charles are in France, as is also Mr. Charles Ervin. Two of the boys, Otis McIntyre and Fern Gordon, were called into service in the last draft, June 26.

Mr. Robert Colman, who is supplying at Marissa this summer, was down for the installation services of our pastor.

During the past month the attendance at our Sabbath school has increased from 34 to 48 and is still growing. The offerings have been good. New officers have been elected and the school is in a flourishing condition. During the next quarter all the offerings, outside of current expenses, is to go toward the purchase of the automobile for Mr. Waide and Dr. Taylor.

During the past winter the Ladies' Aid Society was converted into a Red Cross Society and has been doing a good work along that line. They have done their share in the work and more. During the last Red Cross drive in this community the quota was oversubscribed by quite a sum. The people are doing their best for their country.

Mr. and Mrs. Nathaniel Munford have gone to Colorado with the hope of improving Mrs. Munford's health. The last report is that they are doing well and feeling better.

Mr. and Mrs. Walter Ervin are the happy parents of a son.

DUANESBURG, N. Y.

The Duanesburg pulpit during the month of June and July was occupied by James L. Chesnut, a third year student in our seminary. The work at Duanesburg was carried on very successfully. A Sabbath school and mid-week prayer meeting was reorganized. Both these branches having been discontinued a few years ago. One of the inspiring parts of the work was the wonderful interest shown in the mid-week prayer meetings and also the Christian Endeavor Society. While the congregation is small, yet there is opportunity for much work to be done.

During Mr. J. L. Chesnut's stay at Duanesburg he was constantly boosting Cedarville College, and on the third Sabbath of July a special offering was taken for the college and an offering of thirty-one dollars was received. We hope the other congregations will follow the example of Duanesburg and rally to the support of our college. It is a worthy institution and is carrying on the work of the Lord.

The pulpit is to be filled during the month of August by the Rev. R. W. Chesnut, Ph. D., of the Seventh Church, of Philadelphia. Dr. Chesnut is the former pastor here and is spending his vacation among us. Mr. James L. Chesnut has gone to Philadelphia to fill the pulpit at the Seventh Church during the pastor's vacation. It has indeed

been a pleasant summer and all feel that we have been benefited by the work done among us.

The Lord's Supper was dispensed in the Duaneburgh congregation, August 25, 1918, by Rev. R. W. Chesnut. There was a good attendance, and a greater interest than usual in carrying on the work among the people. In the evening the Sabbath School was thoroughly organized with a full corp of officers and teachers. The increase of interest is due to the character of work done during the months of June and July by Mr. Jas. L. Chesnut, of Cedarville, Ohio.

COULTERVILLE, ILL.

On Sabbath, June 21, a beautiful silk service flag was presented to the congregation by the Sabbath School. A splendid program was arranged in connection with this service. The classes of the elementary department of the Sabbath School had a part, the Junior Choir had charge of the singing, and appropriate readings by some of the older scholars. Mr. John McLaughlin in an able address on behalf of the Sabbath School presented the service flag and Mr. Leonard Robb received it on behalf of the congregation in a helpful address. At this same service, the two classes taught by Miss Mabel Robb and Miss Nancy Gallagher, presented a large wool flag of our country. This was duly received by Mr. Robb in his remarks. This was followed by a prayer by the pastor and then an address, "Thy Kingdom Come," by the pastor. At a later service an Honor Roll was presented to the congregation by the Christian Endeavor Society. Miss Elizabeth White made the presentation address, and Mr. R. C. Baird received it. Both addresses were very appropriate. There is also a beautiful silk flag draped from the pulpit. This was given to the congregation by Miss Mary Jane Gallagher, of Los Angeles, Cal. We desire to honor our boys, but we also desire to help them and others that may go from us, and ever keep in mind the cause for which they are fighting. There are nine stars on our service flag and the same number of names and addresses on our Honor Roll. One of our boys, Arvid H. Hanson, of the U. S. Marines, has shed blood for the cause of humanity, being wounded in the recent drive. It is hoped that his wound is not serious.

The churches of Coulterville are holding union services in the village park each Sabbath evening. Our church has had charge of these services three evenings. On July 21 Mr. Robert N. Coleman preached in the absence of the pastor who was taking his vacation. On July 28 Miss Jennie White, city missionary for the First Presbyterian Church, of Cincinnati, O., addressed us at the union service, telling us of her work, which was interesting. The pastor preached on August 4.

The churches here co-operate splendidly. On July 25 all of the Sabbath Schools united together for a picnic and outing. They spent the day in a grove along the lake. The dinner was a real picnic dinner and there was plenty to eat. In the afternoon games and stunts were enjoyed by all. A program, consisting of patriotic songs and addresses, was rendered. It was a very happy occasion.

We have lost two of our faithful members this summer—Mrs. Samuel Hood, who passed away on May 10 after a long illness, and Mrs. Mary McIntyre, who was stricken with paralysis on July 31. They each served their day and generation well. "They rest from their labors and their works do follow them."

The pastor and his wife spent a month in Ohio visiting their homes at Cedarville and Columbus, O. They returned July 25.

REPUBLICAN CITY.

Mrs. Thomas Chestnut, of Quintor, Kansas, is visiting friends here, and attended services August 4th. For many years she was a member of the Republican City church.

Mr. and Mrs. John Henry have word that their son, Rev. A. B. Henry, pastor of the East Girard Avenue Presbyterian Church, Philadelphia, was the subject of an accident in which his left foot was injured by a frantic horse and later gangrene set in and the foot had to be removed. Mr. Henry has the sympathy of his many friends here.

Mrs. Bust Foote is visiting in Kansas City.

Unusually dry and torrid weather prevail, and have prevailed, until few things are left. This is a trying year on everybody in this vicinity.

Mrs. M. B. Scott, long and well known in the church, attended services on August 11th. She is the widow of the Rev. James S. Scott, pioneer missionary of the West, who began work at Republican City.

Rev. H. C. White, formerly of the R. P. Church, now of the Presbyterian body in Colo., applied for a position as Y. M. C. A. Secretary, was accepted and sent to Chicago, where he was re-examined and found not tall enough and refused. No man by taking thought can add one cubic to his stature.

Wallace Richard Chestnut is the name of the new boarder at the William B. Chestnut home, and he seems happy.

Mr. and Mrs. Will Chestnut are planning to move to Abilene within a month or two. Calvin and his family live there now. Mr. and Mrs. Orlie Parson will move to the Will Chestnut place. Mr. and Mrs. S. B. White and family expect to move to the Dan Brown farm east of Clay Center.

Mrs. T. G. Borland received the majority vote at the primary, August 6th, for County Superintendent of Public Instruction, an office which Mrs. Borland will fill with grace and efficiency.

Miss Ellen Chestnut was home from Kansas City recently on a short visit.

Mr. Robert John Henry is the last one of our boys to go to trianing camp. He is in Camp Rosecranz, Cal.

MARRIAGES

Lamb—Chesnut: Miss Valera Lamb, of Burlington, Iowa, and William J. Chesnut, of Clay Center, Kansas, were married in Burlington at the home of the bride's parents, Mr. and Mrs. S. W. Lamb, on July 25th, and came directly to Clay Center, where they will take up their residence on Fifth street.

Mrs. Chesnut, although a stranger to Clay Center folks, is a charming young lady and has made a splendid impression upon the friends here, who have already had the pleasure of meeting her. She will be given a cordial welcome here by Mr. Chesnut's many friends.

Mr. Chesnut is well known here, as this is his home; was raised on the farm seven miles southwest of Clay Center; was educated in the Clay County schools, the High school and in the Emporia College. He also took a business course in Kansas City. He was engaged in the automobile business here, and for a year or two ran a garage in Morning Sun, Iowa, where he became acquainted with Miss Lamb. Last spring he returned to Clay Center and became the partner of his brother, Scott Chesnut, in the Auto Inn. He comes of excellent and distinguished stock on both sides. His grandfather, Rev. J. S. Scott, was a pioneer minister of the Gospel in this county and assisted in organizing the Republican City church. His father, James Chesnut, and his mother, Elizabeth Scott Chesnut, have both been called to their final rest, but are held in affectionate remembrance by a large circle of relatives, friends and neighbors.

Mr. and Mrs. Chesnut have the congratulations and best wishes of their many friends in this community.

CEDARVILLE, OHIO.

President McChesney, wife and daughter, and Mrs. Clara Morton and daughter left August 2 for a three weeks' visit with friends and relatives in McKeesport and New Galilee, Pa.

Mr. Paul Duncan, of Darlington, Pa., and Miss Nettie McGaffick, of Fairview, Pa., stopped here over Sabbath, July 21, on their way to the Home Mission field at Houston, Ky. Reports from Miss Belle Taylor, who is also on the staff, state that the work is progressing finely.

Miss Hazel Stormont was married to Mr. Roy Bates on May 26. The couple have taken possession of a farm near Yellow Springs. Miss Bertha Stormont, eldest daughter of Mrs. Ida Stormont, was married to Mr. Wm. Ferguson, of the Xenia U. P. congregation, on June 26, and this couple have also settled on a farm in the Xenia neighborhood.

Since Mr. Hutchinson's departure in the middle of July the pulpit has been occupied as follows:

July 21—Rev. T. Bruce Birch, of the Faculty of Wittenberg College, Springfield, Ohio.

July 28 and August 4—Rev. L. L. Gray, pastor of the U. P. congregation at College Corner, Ohio.

August 11 and 18—Rev. W. A. Pollock, pastor of a U. P. congregation in Chicago, and a graduate of Cedarville College. Mr. Pollock and family are visiting Mrs. Pollock's parents, Mr. and Mrs. W. R. Sterrett.

On August 25 Rev. Milton G. Hanna, another graduate of Cedarville College, is expected to preach. Mr. Hanna is also a graduate of Cedarville College, and with his family is visiting his parents, Mr. and Mrs. G. C. Hanna.

Prof. Jurkat and family returned July 18th from a visit to the professor's parents in Western Pennsylvania.

The Cedarville congregation has called as its pastor the Rev. W. P. Harriman, of Industry, Pa. The Rev. Harriman received his collegiate training in Cedarville College and his theological course was taken in Allegheny, Pa., Western Seminary.

SPECIAL MEETING.

The Ohio Presbytery met in the Cedarville R. P. Church, Tuesday, July 23rd, at 9 A. M., and sustained the call of the Cedarville congregation to Rev. W. P. Harriman, of the Fairview, Pa., congregation as a regular gospel call. The Rev. Andrew S. Creswell, of Coulterville, being present was accorded the full privileges of the Presbytery and assisted in the transactions of the meeting.

CEDARVILLE W. M. S.

It is encouraging to attend a missionary meeting with 50 persons present. That was the number which met at the parsonage at the July meeting. Devotions were in charge of Mrs. J. L. Chesnut. Subject, "The Promises."

Miss Florence Williamson reviewed the third chapter of the book, "India's Awakening," by Eddie. Miss Alberta Creswell read a paper on the "Zenana in India." Miss Mary Chesnut read a paper entitled "Let Us Do Real Work."

The whole program should stimulate to greater missionary activity. A collection of \$17.70 was received.

The meeting closed with a pleasant social hour with its usual

accompaniments.

In order to manifest our interest in the work a member is appointed each month to write a letter to our missionaries.

With our work well organized in India and the opportunity of keeping in touch with it through the "Advocate," the Church will certainly enter upon it with new zeal.

The great needs, and the one which the missionaries most earnestly desire is the united fervent prayers of the church. Then the financial support will come.

SABBATH SCHOOL HELPS.

LESSON FOR SEPTEMBER 8, 1918.

Subject, "Conquering Evil."

Golden Text—"Have no fellowship with the unfruitful works of darkness, but rather prove them." Eph. 5: 11.

Lesson Text—1 Kings 21: 11-20; Eph. 5: 11-18. References—Deut. 9: 18; Psa. 94: 16; Prov. 17: 10; 25: 12; Luke 4: 1-13; 19: 41-48; Rom. 7: 14; 8: 14; 2 Tim. 4: 2.

Time—899 B. C. Place—Jezreel.

Exposition—I. The plot against Naboth, 11-16.

The three prominent characters in this lesson are Ahab, the king; Jezebel, the queen, and Naboth, the owner of a vineyard. Ahab was greedy and covetous and wanted the vineyard of Naboth, but as he did not want to sell it, some other way must be found to get it. Jezebel laid the plot as stated in the lesson, and on a plea of blasphemy sworn to by wicked men he was taken out and stoned to death and the vineyard seized by Ahab.

In similar ways the property of many a good man has been taken from them and their families. Covetousness led in this case to murder and theft. Ahab had been very wicked and God's mercy had been great towards him, but God is a God of justice also, and the day of judgment came quickly.

II. God's judgment on Ahab.

How true it is that vengeance belongs unto God. The fugitive Elijah is recalled to tell Ahab and Jezebel of their doom. Ahab had no sooner gone to take possession of his ill-gotten vineyard than he heard the prophet's words of reproof. Elijah had often given him timely warning, but it seemed of no use. Ahab had sold himself to do evil in the sight of the Lord.

We are to learn from this lesson the terrible sin of covetousness. We may also learn that God will not allow sin to go unpunished and that He will surely arise and plead the cause of the poor and needy.

LESSON FOR SEPTEMBER 15, 1918.

Subject—"Winning the World to Christ."

Golden Text—"Go ye into all the world and preach the gospel to every creature." Mark 16: 15.

Lesson Text—Matt. 5: 13-16; 28: 18-20; Acts 16: 9-15. References—Num. 10: 29; Psa. 96: 3; Isa. 6: 8; Dan. 12: 3; Luke 22: 32; Rom. 1: 14; Phil. 2: 4-16; Jas. 5: 19, 20.

Times—Midsummer, A. D. 28, A. D. 30, A. D. 52.

Places—Horns of Hattin, Galilee, Philippi.

Exposition—I. The character of the disciples of Jesus, 13-15.

They were the salt of the earth. Their doctrines were to be a universal preservative. They were the light of the world. They were to preach the gospel, a lamp for the feet and a light for the path of every sinner. This salt may be weak and the light dim, because of

our infirmity, but yet it is a means to the saving of the world.

II. All power and authority in heaven and in earth is given to Christ Jesus the Saviour of the world, 18-20. The gospel teacher goes out to teach with Divine authority. He goes with the promise of final success. He goes with the assurance that "all things work together for good to them that love God."

III. Paul goes to preach in Macedonia, 9-12. Why did he go? What kind of success did he have? Has God called us to His service? If so, have we answered the call? This was the first time the gospel had been preached in Europe. At the first meeting there was but one convert, but it was a good beginning. The gospel has spread ever since, although often hindered by the inefficiency and sinfulness of men. This is a fine missionary lesson. Study it with that end in view and note the results. Paul was not discouraged; why should we be under more favorable circumstances?

LESSON FOR SEPTEMBER 22, 1918.

Subject—Fruits of the Christian life.

Golden Text—"All things are yours; and we are Christ's; and Christ is God's." 1 Cor. 3: 21-23.

Lesson Text—Matt. 25: 20-23; 5: 3-10. References—Psa. 17: 15; Isa. 51: 11; Acts 16; 25; Rom. 2: 10; 5: 1, 2.

Times—Monday, April 3, A. D. 30. Mid-summer, A. D. 28.

Places—Mount of Olives, Horns of Hattin.

Exposition—I. What our Lord will do when He returns.

All will be judged according to the way in which he uses his talents. The talents represent our several abilities and opportunities. They are God's gifts to man. What are we doing with our talents? How many have we? Whether few or many, we will be held responsible for how we use them. We need not think that we can escape giving an account to God of our stewardship.

II. How to be happy: 5: 3-10.

This is what the world wants to know and is ever seeking for, yet it is so simple and easy that we seem never to learn the lesson. The teachings of Jesus were the very opposite of the teachings of the world. He truly taught as never man taught. Man's teachings are an expression of human desires; the teachings of Jesus are an expression of man's needs. He ever teaches us the great need of humility. "The humble and the contrite heart the Lord will not despise." Man teaches that might makes right and earthly possessions make happiness. Jesus teaches that right makes might, and soul happiness makes us rich. "What shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

LESSON FOR SEPTEMBER 29, 1918.

Review—What it Means to be a Christian.

Golden Text—"My little children, let us not love in word, neither in tongue, but in deed and in truth." 1 John 3: 18.

In reviewing the lessons of the past quarter we would suggest taking up and briefly considering the main points in each lesson. For example:

Lesson I—This lesson teaches that faith in Jesus Christ is the only way of salvation, but different people may be brought to Christ in very different ways and have very different experiences.

Lesson II—Teaches that saving faith is produced by the application of the word of God to us by the Holy Spirit.

Lesson III—Teaches that God is more ready to hear the prayers of His people than we are to grant the requests of our children.

Lesson IV—Teaches that spiritual blessings result not merely from hearing God's word, but from laying it up in our hearts and practising it in our daily life.

Lesson V—Teaches the necessity of not merely accepting Jesus as our Saviour, but of growing in grace daily.

Lesson VI—Teaches that if we would fulfill the law of Christ we must bear one another's burdens.

Lesson VII—Teaches us that genuine religion is manifested to the world by our good works. It is thus that we are justified before men.

Lesson VIII—Teaches that the best proof of our being filled with the Holy Spirit lies in our witnessing for Christ with power.

Lesson IX—Teaches that our love to God is shown not by the size of our gifts so much as by the proportion our gifts bear to our ability to give.

Lesson X—Teaches that if we are to be strong in the Lord we must put on the full armor, that we may be able to resist the devil.

Lesson XI—Teaches that every believer in Christ should be a soul winner.

Lesson XII—Teaches that the best proof of our being the children of God is to be like Him.

CHRISTIAN ENDEAVOR TOPICS.

Topic for September 8—"Training Conscience and Trained by Conscience." Prov. 20: 27; Psa. 51: 1-13.

BIBLE READINGS.

1. The voice in the heart. Rom. 2: 12-16.
2. The stings of conscience. Gen. 42: 21-24.
3. Conscience commends. Acts 24: 10-16.
4. The trainer of conscience. Heb. 4: 12, 13.
5. God's inner light. Prov. 20: 27.
6. The illuminating word. Lit. 3: 1-8.

BIBLE TEACHINGS.

Conscience is the faculty that insists that we should do right and turn away from wrong, but it does not tell us what is right and wrong. It must be illuminated, educated to do that.

Psalm 51: 6, teaches that we need self-knowledge in order to have truth in the inward parts.

Abraham thought God wanted him to sacrifice his son, and he proceeded to obey. His conscience said this was right. But God educated his conscience, showing him that human sacrifices were wrong.

Man's spirit, which knows good and evil, is God's light in the soul, revealing sin that we may avoid it.

Sin looks different in the light of an aroused conscience from what it did when committed.

When conscience reveals our sin we are led to seek forgiveness.

Conscience may be compared to the policeman that arrests us when we do wrong.

Topic for September 15—"The Saloon Power and How to Overthrow It." Hab. 2: 1-17.

BIBLE READINGS.

1. Shun the evil. 1 Thess. 5: 22.
2. Resist the devil. Jas. 4: 7-10.
3. Bind the evil one. Rev. 20: 1-3.
4. Rescue the lost. Luke 7: 36-50.
5. Educate the people. Prov. 23: 17-23.
6. Warn the people. 1 Cor. 6: 9, 10.

BIBLE TEACHINGS.

God's servants are ever guarding the most precious possessions of the human soul, viz.: faith and purity. v. 1.

The vision of the possibility of a saloonless nation is the first step to success. v. 2.

Victory comes through fighting; the battle may be long, but success is certain. v. 3.

The drink evil, and the licensing of the saloon and all other evils is condemned in Isaiah 5th and 28th chaps.

SUGGESTIONS.

1. The liquor traffic is the greatest of modern evils.
2. The sins of Israel were chiefly Sabbath desecration, idolatry and drunkenness.
3. Our national sins are chiefly Sabbath desecration and drunkenness.
4. Our nation spends over \$2,000,000,000 annually for intoxicating liquors, and the saloon is the principal agent of the traffic.
5. All restrictive legislation and regulating remedies have in the end proved insufficient.
6. The only sure way of destroying the liquor traffic is to forever prohibit the manufacture and sale of intoxicating liquors as a beverage.
7. To this end Congress has proposed an amendment to the Federal Constitution which when ratified by two-thirds of the States will put an end to the saloon and its power in this country.

Topic for September 22—"Lessons from Bible Characters." Heb. 11: 32-40; 12: 1, 2.

BIBLE READINGS.

1. Great-hearted Barnabas. Acts 9: 26-29.
2. Simon's ambition. Acts 8: 5-12, 18-24.
3. Joseph's magnanimity. Gen. 43: 24-34.
4. A child's faith. 2 Kings 5: 1-10.
5. Elisha's vision. 2 Kings 6: 8-23.
6. Moses' discouragement. Ex. 5: 20-23.

BIBLE TEACHINGS.

Every person has some great opportunity in life. It is the hero who grasps it. v. 32.

Faith in things unseen and in divine principle of righteousness enable men to dare and do. v. 33.

Great men put the greatest things first and will not compromise with evil. v. 35.

The life of Jesus teaches us more than any others what shou'd be borne patiently for others. 12: 1, 2.

SUGGESTIONS.

Among the great Bible men that we should study are Enoch, Noah, Abraham, Joseph, Moses, Caleb, Joshua, Samuel, David, Elijah, Daniel, Paul and many others whose lives should stimulate us to greater zeal in God's service.

Among the great leaders of modern times were Calvin, Knox, Luther, Zwingli and others who spared neither time, talent or life itself in the cause of Christ.

We should study the lives of our favorite Bible characters.

Topic for September 29—"Lessons from Favorite Psalms." Acts 16: 22-25.

BIBLE READINGS.

1. Reverence in song. Psa. 33: 1-12.
2. Our faith in song. 1 Tim. 3: 16.
3. Comfort in song. Psa. 42: 1-11.
4. Memory stirred in song. Ex. 15: 1-6.
5. Worship in song. Psa. 100.
6. Gratitude in song. Isa. 44: 21-28.

SONGS OF THE BIBLE.

1. Psa. 1—Describes the blessed man.
2. Psa. 8—Tells of man's insignificance.
3. Psa. 14—Describes the fool.
4. Psa. 15—Describes the citizen of Zion.
5. Psa. 22—The crucifixion song.
6. Psa. 23—The shepherd song.
7. Psa. 37—The anti-fret song.
8. Psa. 46—The refuge song.
9. Psa. 100—The universal song.
10. Psa. 120-134—Songs of degrees.

11. All praise songs in this inspired selection are specially adapted to celebrate God's honor and glory.

In these inspired songs we find sentiment to express every emotion of the human soul, in every circumstance in life; every thought necessary to set forth God's character, and reveal Him to us as a God of justice, mercy, goodness, love and compassion.

With such songs at our disposal, the Church of Jesus Christ should be known as a singing, happy and aggressive power for good in the world, radically distinct from all other organizations.

Here we have songs of penitence, prayer, praise, adoration, thanksgiving and confession as well as instruction in righteousness that we may be thoroughly equipped for duty in life and ready to meet God at death.

MID-WEEK PRAYER MEETING TOPICS.

- September 4—Jesus the prince of peace. Isa. 9: 6; Acts 3: 15; 5: 31; Rev. 1: 5.
- September 11—Shorter catechism, 91-95—Baptism. Matt. 28: 19.
- September 18—Scripture character—Peter, the confirmed apostle. Matt. 16: 13-20; Luke 22: 32.
- September 25—Missionary biography—Henry Martin.
- October 2—Jesus the bread of life. John 6: 48-59.

The congregation sending in the largest list of new names at \$1 each by December 31, 1918, will receive a prize of \$10. Which one will it be?

The congregation sending the largest number of renewals by December 31, 1918, will receive a prize of \$5. Be sure to state which congregation each subscriber represents. Now is your chance to add something to the income of your congregation.

ACKNOWLEDGMENT.

The following persons have paid \$1.00 each for the "Advocate": Mrs. Jennie Smith, Mrs. Sarah McClay, Miss Alexander, Mr. Hugh M. Troland, Mr. Hugh English, Mr. Robert N. Coleman, Mr. Robert MacFarland, Jr., Archibald Steele, Daniel Chesnut, Charles MacFarland, John V. Carey, Mrs. Martha Redmond, Thomas Robb, \$2, Philadelphia; Rev. Ralph S. Elder, M. J. Ervin, Elbert Oldfield, Alex. McIntyre, Cutler, Ill.; G. C. Hanna, David S. Williamson, J. C. Stormont, Cedarville, Ohio; R. W. Miller, La Porte, Texas; Mrs. Eva D. Nogel, New Galilee, Pa.; James W. Liddle, Abigail Liddie, Isabella Stuart, Duanesburgh, N. Y.

A Correction.—In the minutes of Synod, by an omission, the names of Rev. W. P. Harriman and Andrew S. Creswell are not mentioned among the contributors to the fund to furnish the class rooms with new furniture. Let all our readers take notice of this, as we have no more loyal supporters of the College than Brothers Harriman and Creswell.—Editor.

DAY OF PRAYER FOR SCHOOLS

In keeping with its annual custom, the National Reform Association again offers to all pastors this year who will discuss the subject of public education in their pulpits on the second Lord's Day of September—the Day of Prayer for Schools—or a contiguous Sabbath, appropriate literature, free of charge. This literature is in advocacy of the training of our youth in Christian morality and consists of suggestive outlines for sermons, up-to-date editorial and complete program for the proper observance of the day. Address National Reform Association, 602-604 Publication Building, Pittsburgh, Pa.

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W. R. McCHESNEY, Ph. D., D. D., President.

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For further particulars write to

REV. W. R. McCHESNEY, Ph. D., D. D., Dean.