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**The**
  
**Reformed Presbyterian**  
**= ADVOCATE. =**  
**OCTOBER 1918.**

Published in the interests of the Principles and Institutions of the  
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# The Reformed Presbyterian ADVOCATE.

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

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## EDITORIAL.

The Breweries are to close down December 1, 1918, and the long-looked-for wartime prohibition of the liquor traffic goes into effect July 1, 1919. These are war measures which seem to be a necessity. If it is necessary to save grain and coal in wartime, why not save the same in time of peace?

Who would have thought that our Government would do in a day what the church could not do in years, for the cause of Sabbath observance, by cutting off the supply of gasoline on the Lord's Day? What people will not do because it is right, they are often compelled to do through necessity.

Before the war is over we may expect other good things to happen. Truly the Lord is overturning and will continue to do so until this sin-stricken old world will be on its knees confessing sin, serving the Lord and prospering as never before.

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We have received many letters of appreciation of our work on the Advocate, and quite a number of new subscriptions. This is encouraging when on the other hand the prices on material and labor still keep rising. Don't forget to work for the following prizes:

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.

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**NOTICE!** To insure publication in the next issue all contributions must be in by the 20th. of each month.

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The report of the Director General of Railroads in the United States was issued early in September, and among other things set forth the following facts:

"Legal expenses are reduced; wages advanced; women paid same as men for equal work; no discrimination against negro employees; an advance in freight and passenger rates; restriction of unnecessary passenger travel; uniform freight classification; abandonment of competition; consolidation of ticket offices; consolidation of terminals; women being trained as ticket sellers; universal mileage book; shortened freight routes, and many other changes said to be for the better."

### CHURCH-GOING AND THE AUTOMOBILE.

It is charged that one of the most effective agencies, which in these days tend to the lessening of church attendance and to the general decay of proper Sabbath observance is the automobile. The attraction of swift and enjoyable locomotion in the outer air is proving too much for the habit and custom of holding the Lord's Day as a season of worship. The smell of gasoline is coming to be preferred to the odor of sanctity, and the honk! honk! of the horn of the automobile appeals more strongly than the sound of the bell in the steeple or the long-drawn note of the organ in the choir loft. The evil seems to be on the increase. Possibly the time may come when the preacher will have to mount another machine and chase his fleeing parishioners up hill and down dale through the surrounding country, shouting his message to them as he goes.

Probably this indictment against the automobile has much of truth in it. We have an idea that if all the automobiles in the land were put out of commission next Sabbath most preachers would rub their eyes in astonishment at their suddenly enlarged congregations. Perhaps some of them would feel like pluming themselves on the fact that their abilities and eloquence are at last beginning to be recognized.

Grant that the automobile is a temptation—and a mighty strong temptation it is in these bright and beautiful summer days! Now a temptation is not merely something to be resisted. It is something to be used. It is not enough that it does not get the better of us. We must get the better of it. We know a deacon who bought an automobile some time ago, one of a new kind, he said, one of the sort the wheels of which wouldn't turn and that couldn't be got out of the garage on the Sabbath! Good, so far! No danger of that deacon's missing his pastor's sermon on account of Sunday joy-rides! But we cannot help thinking that there is still a better kind of au-

tomobile than that—the kind the wheels of which will turn, and that can easily be got out of the garage on the Sabbath for certain purposes; one of the kind that can be used as a congregation builder instead of a congregation destroyer, that can be changed from a church emptier into a church filled. Or perhaps it is not a new kind, but a new use for any old kind, limousine, auto-truck or “flivver.”

We mean something like this: In every parish there are some who do not go to church, chiefly because of the difficulty of getting there. They are aged, or feeble, or the distance is too great. These are children who must be taken if the mother goes, but who are too little to walk and too big to be carried. There are some who are indifferent to the matter and who are not inclined to put themselves to any trouble with regard to it. Now, if these knew that at a certain hour every Sabbath an automobile would stop at their door, carry them to church and bring them home afterward, there would be few of them who would not gladly avail themselves of the privilege afforded them. The attention thus shown them would please them. The chance of an automobile ride would be appreciated, even if no deeper feeling were aroused. We firmly believe that most congregations, particularly in the rural regions, could be marvelously increased if the owners of the automobiles in those congregations could be induced to consecrate their machines to the Lord's service a few hours one day in each week. Of course, it would mean more or less of bother, trouble, inconvenience. It would not always be a pleasant or an easy thing to do. But on the supposition that the end in view is of sufficient importance to justify no little bother and trouble and work, we believe that here is a practical and practicable working plan for getting people to church.

The Gospel Automobile League! Why not have one in every church? Start one in yours, even though at first it may have but two or three members. Talk the matter over with your neighbors; get their consent to the plan; district the parish, and then next Sabbath start out a little early and fill up your car with people who will go to church when they know that you want them to go badly enough to take some trouble to get them there. If you cannot get any one to agree to the plan start it yourself. Take your neighbors to church in your own machine. A man ought to be ashamed to drive to church with an empty seat in his automobile! Treat the automobile as an ally of the church rather than as an alien enemy! Let grace express itself in gasoline rather than in “hot air.”—Ex.

### THE COMING OF CHRIST.

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

All Christians believe in the personal coming of Christ. This is taught plainly in a number of passages in the New Testament.

All Christians believe there will be what is called the Millennium; a period of about one thousand years, when Satan will be bound, and not permitted to tempt, nor deceive, nor blind men, and when the teachings of Christ will generally be accepted and obeyed.

Some Christians believe that Christ will come personally before the Millennium; that His coming will introduce the Millennium; that it cannot come until He comes.

Others believe that Christ will not come personally until after this period; that it will be brought about by the ordinary means of salvation, the preaching of the Gospel, and the outpouring of the Holy Spirit. The effect of these will not be hindered by the opposition of Satan.

It is said that the coming of Christ is mentioned more than three hundred times in the New Testament. Only a few of these passages refer to his personal or bodily coming.

1. There is a spiritual coming of Christ. He said to His disciples, and He says to every Christian: "I will not leave you comfortless. I will come to you." He comes to every child of God in times of sorrow, to give comfort. Again he says: "Where two or three are gathered together in my name, there am I in the midst of them." This can be only a spiritual presence. Again He says: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me." He comes to every one who will receive Him. "Lo, I am with you alway, even to the end of the world." He is spiritually present with His people.

2. The Holy Spirit is spoken of as the Spirit of Christ. Rom. 8:9, 10. "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be not in you, the body is dead because of sin." Gal. 4:6. "And because ye are sons, God hath sent the Spirit of His Son into your hearts, crying Abba, Father." Phil. 1:19. "For I know that this shall turn to my salvation, through prayer, and the supply of the Spirit of Jesus Christ." I Pet. 1:11. "Searching what, or what manner of time, the Spirit of Christ which was in them did signify." Therefore the coming of the Spirit of Christ must be a coming of Christ. This will explain many references to His coming.

3. This is the age of the Spirit, and this age shall continue until the end of the world. John 14:16. "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever, even the Spirit of truth." Christ has finished His work of redemption and has gone to Heaven. In His intercessory prayer, John 17:4, He said: "I have finished the work which Thou gavest me to do." And on the cross He said: "It is finished." In John 16:7, He says: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by the Holy Spirit." "The Spirit applieth to us the redemption purchased by Christ, by working faith in us and thereby uniting us to Christ in our effectual calling." Effectual calling is a work of God's Spirit. The prophet Joel says: "And it shall come to pass in the last days (the last age, the age of the Spirit), saith God, I will pour out of My Spirit upon all flesh." The day of Pentecost was a partial fulfillment of this promise. It has never yet been completely fulfilled. The Spirit is to be poured out upon **all** flesh. There have been many gracious and blessed revivals of religion; many towns, and cities, and countries have been visited, but these have only been local, and intermittent. When this promise shall have been fully fulfilled, when the Holy Spirit shall have been poured out on every town, and city, and country, then will the Millenium be fully ushered in.

4. Nothing is impossible for the Holy Spirit. He is God. He is Almighty. He can do all things. Many are saying that nothing but the personal coming of Christ can save the world. We hear this declaration on every hand. Mr. Sunday, before an audience of sixteen thousand people, said very emphatically that the regeneration of this world could never be brought about except by the personal return of our Lord. We must not limit the Holy One. This sin was charged to the children of Israel in the wilderness, when they murmured against God, and said that He could not give them meat and drink in that desolate land. "They limited the Holy One." Psa. 88:41. When Satan is bound, what a change will be in our world, and when the Holy Spirit is poured out on **all** flesh, then

"All ends of the earth remember shall  
And turn the Lord unto.  
All kindreds of the nations  
To Him shall homage do."

5. Two passages of Scripture are misinterpreted by many. They quote John 14:3 in proof that Christ is to return bodily before the millenium. "And if I go and prepare a place for you,

I will come again, and receive you unto Myself, that where I am, there ye may be also." The disciples were sorrowful because He had told them He was going away. He was speaking words of comfort to them. He was telling them that He was only going away to prepare a place for them, and having done this, He would come back, and take them to himself. What would they understand by this? What would you have taken from these words if they had been spoken to you? Did he not mean that he would come soon, while they were yet living, while they were yet here, and take them to Himself? Would it be any comfort to them to know that in a thousand years or more He would come back to them again? The only reasonable meaning we can attach to these words is, that at death Christ comes and takes His people to Himself. If this is not so, where are the righteous dead now? In what lonely place are they kept, pining and longing for their Lord? Is it possible that the departed saints have not yet reached the place where their Lord abides? He said to the thief, while dying on the cross, "Today shalt thou be with me in paradise," and that is what He says to every dying saint. "The souls of believers are at their death made perfect in holiness, and do immediately pass into glory." This explains many of the references to the coming of Christ. "Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

6. Another passage that is much misunderstood is Rev. 20:1-5. "And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God—and they lived and reigned with Christ a thousand years—This is the first resurrection." Some say there is to be a literal resurrection of these dead; that Christ will come in His glorified body and reign over them for a thousand years, and that this will be the Millenium. There is a passage or two in the Old Testament which may help to explain this. In Ezekiel 37 we have the vision of the dry bones. "There were very many in the open valley and they were very dry." "Then said he unto me, prophesy. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army. Then said He unto me, Son of Man, these bones are the whole house of Israel. Behold, O My people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live." These words are very plain and very positive. And yet no one believes there was a literal resurrection of the dead bodies of

Israel. It plainly means that God would put his Spirit into the dead souls of His people, and they would be a different people from what they had been. They would be changed, renewed, revived and made willing to serve God. This would be a spiritual resurrection. Another passage in the Old Testament which may throw some light on this subject is Malachi 4:5. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Saviour said that the coming of John the Baptist was the fulfilling of this prophecy. The coming of John in "the spirit and power" of Elijah was the coming of Elijah. Now apply the same rule of interpretation to Rev. 20, and it will give us the true interpretation of the passage. God will raise up a generation with the spirit of the martyrs; and they shall witness for Jesus. All through the thousand years there shall be a people as steadfast and faithful to God as were the martyrs; who will witness with the spirit and power of the martyrs. This interpretation is no more at variance with the language used in the one case than in the other. We must compare spiritual things with spiritual. The Scriptures are their own interpreter.

7. This view is clearly in accord with the language of Paul, Eph. 2:1. "And you hath He quickened (literally made alive) who were dead in sins, hath quickened us, i. e., made us alive together with Christ. And hath raised us up together, i. e., resurrected us, and made us sit together in heavenly places in Christ Jesus. Eph. 5:14. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." A state of sin is death. Conversion is being made alive, or raised up from the dead. We are not violating any law of true interpretation when we make this application. Scripture is its own interpreter. "This is the first resurrection."

8. We may add that we are not alone in holding this view of the coming of Christ. Christians in all ages have generally believed that Christ will not come with His glorified body until the end of the world, when He comes to raise all the dead and judge mankind. The Apostles' Creed, the Nicene Creed and the Athanasian Creed all favor this view. The Thirty-nine Articles of the Episcopal Church, the Augsburg Confession of the Lutheran Church, the Heidelberg Catechism, the Creed of the Dutch and German Reformed Churches, the Westminster Confession of Faith of the Presbyterian Churches, all teach that Christ will not come bodily until He comes to raise the dead and judge the world. Surely the fathers were not mistaken when they taught this doctrine; we are not straying from the "old paths" when we hold this doctrine.



## LETTER FROM MRS. TAYLOR

Landour, Mussoorie, India, June 20, 1918.

Dear Friends:

Most of the winter it was necessary for Dr. Taylor and me to remain in Rurki; but when our Indian doctor finally came to us, she took over the work of the Zenana Dispensary, and we went into camp the middle of February. The district given to us consisted mostly of Mohammedan villages.

Our mornings were taken up in treating patients who came to us to our tents. The people come to us from all the villages round about, and we treat them. Dr. Taylor examines and prescribes for the men, and I take the women. Occasionally John, Jr., comes along and wants to help with the dispensing.

On one occasion we were busy in the tent, and an old man came along, sat down, and waited. John Calvin went to him and asked him all about his troubles, and was very sympathetic, no doubt. Finally he said, "All right, I'll give you something." He went to the medicine box and fortunately gave him just the right thing. It happened that earlier in the morning John, Jr., had had the same kind of a patient, and John, Jr., was sitting next to him and must have observed very closely. We heard all this in the tent, and finally came out, but the old man would not have us. He insisted that his own doctor should wait on him. We thought that this was quite clever for a three-and-a-half-year-old youngster.

We had our compounder with us, and she took her position between the men and women; and as we gave each a slip, they went to her and she dispensed the medicine. In this way we took care of 100 to 150 patients each morning.

About eleven o'clock we would close our dispensary and start off to the villages that we had planned to visit for that day, and would try to make two or three in an afternoon. We do not take medicine with us to the villages, except in emergencies, as we feel that this time should be wholly given over to evangelistic work. But we tell them that they can be treated each morning if they come to us in the village where we have our tents pitched.

In one of these villages a poor old woman came to us while we were singing, with tears streaming down her cheeks, and handed us a pice, one-half cent, and said that she wanted to give it to God in memory of her son, a Christian, who had died some time before. She was not a Christian, but on quizzing her we found that she seemed very susceptible in accepting the truth; so we hope to have her come out yet.

We continued in this camp for nine days. Then Mr. Waide's camp and ours combined, and for three days retired to a quiet place for prayer, before going into the evangelistic campaign,

which took up the next two weeks, and was conducted in those of our villages where there is most opposition. Probably because of this opposition the Christians that we have there are very weak. But I shall let some one else tell about the work of the evangelistic campaign.

Yours in the work of the Great Physician and Teacher,  
ELIZABETH TAYLOR.

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## OUR SEMINARY, COLLEGE AND CHURCHES.

### OUR SEMINARY

Our Theological Seminary opened its annual session in Cedarville College at 2.45 P. M., Monday, September 16.

Dean W. R. McChesney read the 16th chapter of John. Dr. F. A. Jurkat offered prayer. Short addresses were made by Prof. Leroy Allen and Dr. Jurkat and McChesney.

Seven students enrolled. They are James L. Chesnut, Robert Colman, Paul Duncan, Harold Hammond, Robert Stewart, Leslie Dean and Ernest Huey. The subjects taught are Systematic Theology, Pastoral Theology, New Testament Greek, Biblical Archaeology, Elementary Homiletics, Advanced Homiletics, Biblical Theology, Hebrew, Old Testament Literature and Church History.

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### OUR COLLEGE

The twenty-fifth year of Cedarville College opened Wednesday, September 11, in the Chapel of College Hall. A large audience of friends and students filled the assembly room. The devotions were conducted by the president. Rev. W. T. McKinney, pastor of the Presbyterian Church of Clifton, read the scripture lesson. Rev. A. G. Hastings, of the United Presbyterian Church, Pawnee City, Neb., offered prayer. Immediately following the devotions, in tribute to the soldier boys from the college in training camps and "over there," the audience stood in silent prayer a few moments, after which they sang "America."

The address of the occasion was given by Rev. J. F. Tapy, pastor of the Beaver Creek Reformed Church near Xenia. His theme was obedience. He dwelt upon its effect, its lack and its need. His thought was clear and forceful. His diction was choice and masterful, and his delivery drove his thoughts and words to the hearts and convictions of his hearers.

Miss Florence Russell rendered a piano solo. The flowers gracing the piano were presented by Mrs. S. C. Wright, of the Women of the College Advisory Board. After announcements, adjournment was taken till afternoon, when the registration of the students took place. The benediction was pronounced by Rev. W. M. Lorimer, pastor of the United Presbyterian Church of Jamestown.

The war has "hit" the attendance of the college "hard." We have the lowest attendance in the history of the college since the opening year in 1894. We miss the boys who have gone from us to fight our country's battles. We anticipated a lower attendance. It is the same story from practically all of the other colleges throughout our country. We are thankful to God that we have enough students to open at all. The enrollment in the college and the Music Department is about seventy. The lowered attendance has made it necessary for us to make an appeal for gifts in the way of scholarships for this year. A scholarship brings in \$40 a year. We need 40 scholarships in addition to what the congregations of our church usually give in their annual contributions. Already at this writing, September 16, the Cedarville congregation has given seven scholarships, nearly one-fourth of the number needed, and Cedarville will give more. These

come from individuals. We are asking you, dear reader, individually to give us a scholarship or any part of \$40 or more, as you are able. Some persons are giving two scholarships. We need your help, all the help you can give, and the help of every friend of Cedarville College right now. Thankful to you for your gifts in the past and grateful to God, who has blessed us all these years, we start out the new college year confident that you will help us and trusting God for his continued blessing.

Sincerely yours,

W. R. McCHESNEY.

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#### AN APPEAL.

The war, by calling the young men to service, has lowered the attendance at our college, Cedarville, O., so much as to threaten the college with a large financial deficit. I am appealing to you, reader, to give the college the equivalent of one student's tuition for the year, which is only \$40. If I get forty such gifts throughout the church we shall not have a deficit. I have the promise of ten at Cedarville now. Will you help by being one of the remaining thirty? If so, send your name and address at once to the undersigned, Cedarville, O. If you cannot give \$40, give what you can—\$30, \$20, \$10, \$5. But we need at least thirty persons to give \$40 each. Your college has never had a deficit yet. This is its twenty-fifth year. Come, help and let us see to it that even in war times, and especially in its twenty-fifth year, it shall have no deficit. You are not limited to \$40. Some here have given the tuition for two students, or \$80.

Whatever you give will be gratefully received and will mightily help.

Yours sincerely,

W. R. McCHESNEY.

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#### CHURCH NEWS

The new desks and chairs for the professors of the college were on hand for opening day and we heard many remarks of commendation. We are grateful to General Synod and all who contributed to securing them.

Rev. W. P. Harriman and family are giving their services during September to our Kentucky mission. It is generous in Fairview congregation to lend them for the work and a real token of devotion on the part of Mr. Harriman and family.

Rev. Riley Little, D. D., of New York city, preached a learned and eloquent war sermon in the Cedarville pulpit September 15th.

CEDARVILLE, W. M. S.

At the August meeting of the Society the needs of our new mission field in Kentucky were considered. Mrs. Mary Taylor, who was on the ground last year, was present, and gave us considerable needed information. As a result it was decided to hold an all-day sewing. The next meeting will be devoted to that purpose. Committees were appointed to make the necessary arrangements. Almost all kinds of garments, new or old, are needed.

This will furnish practical work for all missionary societies and will doubtless do much to infuse new life. Good papers and discussion have their place, but unless they lead to some form of work are not of much real value.

The C. E. Society of the Cedarville congregation entertained the college faculty and students at a social in the church parlors Friday evening, September 13. About 100 persons were present. They enjoyed games, music and refreshments. The church parlors were beautifully decorated with Fall roses. All had a splendid social time.

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#### SPARTA

Our Communion was held the last Sabbath of August. Our pastor was assisted by Rev. McIlroy, of the United Presbyterian Church, on

Thursday afternoon. Mr. Coleman, who has been supplying at Marrison, Ill., was with us on Saturday afternoon, and Rev. Elder, of the Concord congregation, on Sabbath day. There was a good attendance and all felt profited by the excellent sermons delivered by these promising young men. Mrs. Jennie Fulton, who is making her home with her daughter, Mrs. McKinsey, of Marquaketa, Iowa, was with us during the Communion season.

The annual all-day meeting of the W. M. Society was held in the church July 31st. It was well attended by both old and young. The forenoon was spent in tacking carpet rags, which we expect to sell. A wartime dinner was served, and enjoyed by all. At 1.30 the Mission Band, superintended by their leader, Miss Mary Smiley, gave an interesting program, after which we held our regular monthly meeting. The unusual number in attendance was very encouraging and we hope to have them with us oftener. Interesting letters from our Missionaries, Mrs. Waide and Mrs. Taylor, were read. Altogether we felt that it was a day well spent. We have also quilted two quilts within the past two weeks.

There is an epidemic of typhoid fever in our community and several of our members are threatened with it.

Mrs. Harry McMillan's brother, Roy Johnston, and family, of Chicago, have come to make their home in Sparta.

Miss Helen Smiley left the latter part of this week for Chester, Ill., where she is employed as teacher in the High school, and Miss Margaret Smiley returns soon to Monmouth, Ill., to resume her college work.

The Presbyterian Missionary Society of the Western Presbytery met in our church August 29. We had a very good meeting. One marked feature was the number of men in attendance.

There are eight stars on our service flag. Four of the boys are now in training and three are crossing over.

The Woman's Missionary Society of the Bethel R. P. Church desire to place on record this tribute of love and respect to the memory of Mrs. W. E. Braden.

Our society has lost a true and loving member, one ever ready to do her part in every good work. Faithful as a daughter, kind and loving as a wife and mother, we can truthfully say of her: "she hath done what she could."

Whereas, it has pleased our Heavenly Father to remove one of our members, Mrs. W. E. Braden; therefore be it

Resolved, that we recognize God's hand in this providence and bow in submission to his will.

We are admonished again that we know not what a day may bring forth. We are grateful for the fellowship enjoyed during the years that are gone and thankful for the example afforded us of bearing patiently whatever God was pleased to lay upon her, for her influence in the home and in the community and the sustaining grace that upheld her until the end.

We commend to the care of a covenant-keeping God the bereaved husband and children, trusting that when father and mother forsake them, then the Lord will take them up.

As one whom his mother comforteth, so will I comfort you.

COMMITTEE.

#### CONCORD CONGREGATION

A number of ladies from our missionary society attended the Women's Presbyterian Missionary Meeting at Sparta, August 29. The meeting was helpful, encouraging and inspiring from beginning to end and thoroughly enjoyed by all. Everyone present was hospitably entertained by the Sparta Congregation. A noticeable feature of the meeting was the number of men who were present. After the meeting one of the

men present remarked to the writer that he had felt in the morning that he should not leave his plowing, but since it was over he felt that he wouldn't have missed it for anything. Everyone came away with a deeper interest in the missionary work of this presbytery and of our church.

On Sabbath, August 11, the pastor exchanged pulpits with Mr. R. N. Colman, who supplied the pulpit at Marissa during the summer. His services at the Mound were much enjoyed.

We have a number of people on the sick list at present. Miss Verna Gilmour has been seriously ill with typhoid fever, but is now convalescing. Miss Mattie Clelland has just returned from St. Louis, where she underwent a serious operation. Mr. Joseph McConachie has also been quite sick.

One afternoon in August a number of the men of the congregation gathered at the church and proceeded to slay the brush and weeds that had grown up in the south end of the yard. Although it was a very hot day everyone worked with a will and in a comparatively short time the church yard presented a more attractive appearance. Further improvements are planned which will add still more to the attractiveness of our church which, like Mt. Zion of old, is beautiful for situation.

On Sabbath, August 25, the pastor assisted Rev. Smiley at Communion in Sparta. Although it was a rainy day the church was well filled and the service was helpful and soul-refreshing.

Our Missionary Thank-Offering this year was \$25.50. Although our missionary meetings are not always as well attended as we could desire the offerings for missionary work are always liberal.

Until about the middle of August our crops were suffering for rain but our Heavenly Father has visited us with abundant showers and the fields have taken on a vastly different appearance. The dry weather ruined the corn crop but other things have been provided. In times of drought we are only brought to realize how dependent we are upon God for the sunshine and rain, without which our efforts are in vain.

#### MEETING OF THE PITTSBURGH PRESBYTERY

On the tenth of September, 1918, the Pittsburgh Presbytery held its semi-annual meeting in the R. P. Church, Beulah, Mercer County, Pa. The meeting was good, harmonious and profitable. There was a full representation present, with one absentee, viz: Rev. W. P. Harriman, who was down in our Kentucky mission field doing good work.

The usual business was transacted. Then dinner was served at the hospitable home of Mr. James T. Clark, the faithful ruling elder of the congregation. All enjoyed the dinner and the social occasion, and pleasant memories were revived, and all rejoiced in having the pleasure of being at Beulah and meeting with the good and faithful people. May the Lord prosper and bless them one and all in their spiritual and temporal things.

The usual vote of thanks was given to the officers, members and friends of the congregation. Presbytery then adjourned to meet in the Darlington R. P. Church on the second Tuesday of April, 1919, at 11 A. M. Sessional records were examined in accordance with the law of General Synod.

ALEX. SAVAGE, Clerk.

#### MEETING OF WESTERN PRESBYTERY

The semi-annual meeting of the Western Presbytery will be held in Coulterville, Ill., the second Wednesday of October, 1918, at 10 A. M.

Topics for Conference

- 1.—"The Scripture Doctrine of Hell." Rev. L. A. Benson.
- 2.—"The Scripture Doctrine of Heaven." Rev. A. S. Creswell.
3. "How We May Escape the Former and Gain the Latter." Rev. R. S. Elder.

The elders to speak on whatever topic they prefer.  
(Signed ) W. J. SMILEY, Clerk of Presbytery.

## THE WOMAN'S PRESBYTERIAL MISSIONARY MEETING

Marissa, Ill., August 29, 1918.

The thirty-first annual meeting of the Woman's Presbyterian Missionary Society of the Western Presbytery met on the above date in the Sparta R. P. Church with a goodly number in attendance. The morning session was taken up with the business part of the meeting. Interesting reports from the local societies—Los Angeles, Cutler, Republican City, Coulterville, Marissa and Sparta, were approved as read, followed by reports from Mission Bands, Sparta and Coulterville; and also the Treasurer's report. All reports were accepted.

The address of welcome was given by Mrs. D. M. Reid, and responded to by Miss Maggie Lyons. After announcements of committees the meeting adjourned for noon hour. In the afternoon the program rendered by the children proved to be one of the enjoyable features of the day, the patriotic drill being worthy of special mention by which attention was called to a number of stains on the flag, these all being removed by the youth. The offering taken up in the afternoon was \$12.77. The Thank-Offering service conducted by Mrs. A. S. Creswell amounted to \$68.25.

The ministers' hour was conducted by Rev. Smiley. Very interesting addresses were given by the ministers on the subjects assigned them. Rev. Creswell, subject: "Why We Are in the War," followed by Rev. Coleman: "Lessons From Hezekiah," and Rev. Elder on "Our Relation to God." This hour was very helpful and beneficial to all.

The paper from Republican City came in too late to be read at the meeting, but will be published in the Advocate, as will also the paper from Miss Ramsey, from Los Angeles, Cal.

The meeting throughout was excellent and the Sparta ladies deserve much praise and many thanks for the way they entertained the friends and delegates of the Woman's Presbyterian. We all certainly had a very pleasant and profitable meeting and all went away feeling that it was good to have been there.

Secretary.

#### WHY CONSERVE TO WIN THE WAR?

It is very necessary for us to conserve to help win the war. Much depends on the citizens of the United States in this critical period of the world war. We must save in food and in everything else so that we may buy Liberty Bonds and Stamps, and give to the Red Cross to help pay the expense brought about by this awful war. Truly, this is very important. Many have sent their boys, and girls, too, who are sacrificing their lives for the good of humanity. But there is something more important than all else. We, as a people and nation, must pray more and trust more to the power of Almighty God. As long as our church pews are so empty on the Sabbath, while our streets so full of traffic and pleasure-seekers that the roar and din annoys one while trying to listen to the gospel in our churches, we cannot feel that the war will cease soon. God can save by few as well as by many. He has done so and his arm is not weakened. Our armies are making great progress. God is surely answering the prayers of the faithful. When we talk to some of the young soldiers who belong to the Y. M. C. A. we feel as though there is still a remnant left to serve the Master. While looking death in the face they are trusting God, and leaving all in His care. MRS. M. BLACK.

#### FIFTH CHURCH OF PHILADELPHIA

Our Park Supper held of the last Saturday of July was a grand success and the people turned out in large numbers, about 500 taking supper, and all those who took same seemed to enjoy it very much. We give thanks unto the Lord for giving us such a grand day, and the fine attendance and the provisions he provided for same.

Our Pastor has returned, after spending a pleasant vacation at the seashore and the mountains, and feels greatly benefited thereby, and is now planning for the Fall work, and we are looking for large results.

During his absence the pulpit was occupied by the Rev. Dr. Wilson, Rev. Hutchinson and Rev. MacAllister, and the attendance was very good at each service.

Services were held by our young people at the Philadelphia Navy Yard one Sabbath evening, about thirty of them being present, and the meeting was very interesting. Quite a few of the sailors turned out to hear the word of God, and we can say they heard it in a plain way that all could understand, and we know that they all received a blessing for attending as well as those who went to bring the word to them.

We are looking forward for a good attendance at our church and Sabbath school this year and all our societies are starting right in planning for their Fall work. Our Ladies' Aid Society have started their Fall work and we expect good results from them this year the same as in previous years. Our Ladies' Aid Society has always taken a deep interest in the welfare of our Church, and are a big factor in all improvements done to our church.

We are all pleased to announce that the Lord has called one of our young men to go out and do his service. Mr. George Coleman, the son of one of the members of our Session, has now gone to New York to take up the studies of a missionary. George is ever ready to proclaim the good old Gospel story and has always taken an active part in our Wednesday evening prayer meetings and was also a secretary in our Sabbath school. His brother, Robert N. Coleman, Jr., is now studying at the Reformed Presbyterian College at Cedarville for a missionary to India. They have heard the calling, "The harvest is ripe but the laborers are few," and with the help of the Almighty have answered the call.

At the time of this writing there have been called twenty-eight men from our church to answer the call to the colors.

#### THIRD CHURCH, PHILADELPHIA

It is with sadness that we record the death of Margaret Jackson, wife of the late David Jackson, who died on August 22, 1918, at the ripe old age of seventy-six years.

The deceased was born in Ireland and came to Philadelphia when a child. She was one of the charter members of our church, being identified with it for seventy years.

Her Christian life, walk and conversation, her loyalty to our covenanted principles, her faithfulness in attendance at God's house, her liberality for the support of the Gospel, set us an example worthy of imitation.

She was buried from the residence of her son-in-law, Thomas J. Crozier, 6313 G Street Lawndale, on August 26, 1918. A large number of friends, relatives and members of our church were present to show their respect for one whom they held in high esteem. Her Pastor, assisted by Rev. Wilson, D. D., and Rev. Boggs, D. D., conducted the services. Three daughters and one son remain to mourn their loss. We extend our sympathies to them in their hour of bereavement, praying that the Lord may give them the oil of joy for mourning, and the garments of praise for the spirit of heaviness.

#### OBITUARY

Mrs. Anna Matilda Long died at her late residence, 3007 College Avenue, Beaver Falls, Pa., at the advanced age of 87 years, on Monday morning, August 19, 1918. Her husband, Josiah Long, died at the family home when 88 years of age, four years ago. Mrs. Anna Matilda Long was born in South Beaver Township, Beaver County, Pa., and was married to Josiah Long April 8, 1854. They resided on the farm in South Beaver Township until thirty-three years ago, when they moved to their present home on College Avenue. The family moved to Beaver Falls in order

to give the children the advantages of a college education. Two of them graduated from Geneva College, namely, Chalmers Long and his sister, Linnie. John and Olive also received a liberal education. In the welfare of the children and the happiness of the home, Mrs. Long was always deeply interested. In directing them in the path of duty she opened her mouth with wisdom, and in her tongue was the law of kindness. Mrs. Long was a woman of noble Christian character. She was a member of the Reformed Presbyterian Church, Darlington, Pa., for seventy years, and in all that pertained to the welfare of the congregation she was deeply and constantly interested, and for many years her faithful husband was a ruling elder. Together they served God faithfully, and trained their children in the faith and fear of God. Their children are all blessed of God, and call their parents blessed.

With Christian fortitude Mrs. Long bore her affliction and was patient and submissive to the divine will. She enjoyed the visits of her pastor and the other ministers who called and worshipped with her. To her the word of God was always most precious, nourishing and comforting. She loved Communion with her blessed Saviour on earth, and having finished her work, she has now gone home to commune with Him in glory. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Mrs. Long is survived by three children, viz: Mr. John B. Long, Miss Linnie Long and Mrs. Olive B. Heltman, wife of Rev. Heltman, of Altoona, Pa. There are also two surviving brothers, Mr. J. B. Rayl and Dr. W. F. Rayl, both of Beaver Falls, Pa. There are also ten grandchildren and fourteen great-grandchildren.

The funeral services were held at the family home on Wednesday afternoon, at 3 o'clock, and were conducted by her pastor, assisted by Rev. Potter and Rev. Slater. The floral offerings were beautiful. The Psalms were exceedingly well rendered by a quartette from the Reformed Presbyterian Church choir of College Hill, Pa., consisting of Mr. and Mrs. Norman Sterrett, Mrs. R. H. Martin and Mr. W. R. Cook.

In due and reverent order the remains were conveyed to the family plot in Grandview Cemetery. The casket was borne to its resting place by the grandchildren and other relatives of the deceased. There her body will sleep under the divine care of her precious Saviour, who redeemed her with his precious blood, until the trumpet shall sound, and the dead shall be raised up in glory, and so shall she ever be with the Lord.

We commend the surviving members of the family to the loving and constant care of their Saviour, whose they are and whom they serve, for consolation and grace to go forward in the path of duty along the heavenly way. No matter what loved ones has been removed, He has said, "I will never leave thee, nor forsake thee, and where I am there shall also my servants be."

#### SABBATH SCHOOL HELPS.

LESSON FOR OCTOBER 6, 1918.

SUBJECT—"Abraham Leaving Home."

GOLDEN TEXT—"Thou shalt be a blessing," Gen. 12: 2.

LESSON TEXT—Gen. 12: 1-9. (References, Gen. 11: 27-32; Heb. 11: 8-10.)

TIME—2126 B. C. (?) PLACES—Haran, Shechem, Bethel.

EXPOSITION—I. Abraham called out from his country, kindred and home. Vs. 1-3.

Adam was the first man chosen of God to start the world. He was a failure.

Noah, after the flood, was chosen to make a new start. He, too, was a failure.



Then God called Abram to be the head of a new chosen race. Here we find him at Haran. When first called he was in Mesopotamia. (See Acts 7: 2.) Abram obeyed the call, but stopped at Haran until the death of his father. (See Acts 7: 4.) He was called to leave, 1, his country; 2, his kindred; 3, his father's house. This was a hard test, but he was equal to it. His faith was accounted to him for righteousness.

Every child of God is as truly called to be separated from the world. This was necessary that he might be a great man and the father of a great people. It is as necessary for us all that we may be great in the kingdom of God.

II. Abram's obedience to God's call. Vs. 4-9. His obedience was the proof of his faith. None but the faithful are worthy to be leaders. It has been said that Abram followed God, but Lot followed Abram. God appeared to Abram in connection with his obedience. It is the same with us. He showed his gratitude by building an altar to God. He kept up this practice wherever he went. A fine example for us to follow. As a reward for his obedience his descendants were to possess that land where he had settled. The children of Abram eventually came into possession of it, and held it so long as they obeyed God. Disobedience to God's law has been and still is the curse of the world.

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LESSON FOR OCTOBER 13, 1918.

SUBJECT—"Abram Helping Lot."

GOLDEN TEXT—"A friend loveth at all times, and a brother is born for adversity." Prov. 17: 17.

LESSON TEXT—Gen. 13: 5-11; 14: 14-16. (References, Gen. 12: 10-14; 24: 10, 16-33; 19: 29.)

TIME—1918 B. C. (?) PLACE—Bethel.

EXPOSITION—I. Abram and Lot back in Bethel. Vs. 5, 6.

Abram went down into Egypt. A famine in Canaan was the cause. He got into trouble while there. He showed more signs of weakness at that time than usual. He should have kept out of Egypt. Abram was very rich in flocks and herds and tents. We read of no altars in Egypt. Surely he was happy to get back home and enjoy divine worship again. Lot also had prospered, as was to be expected while in Abram's company, but now there arose trouble about their cattle. Too much worldly goods always leads to trouble.

II. Abram and Lot separate. Vs. 7-11.

Great wealth led to strife then as now. The heathen would surely rejoice to see them in trouble. So the world today laughs when Christians quarrel. Abram was not only a man of faith, but a man of generosity. He soon had the whole trouble settled. He gave Lot the first choice of possession, although really by right it belonged to himself. He put the golden rule into operation. He did to Lot as he would that any one should do to him.

III. Lot's choice.

Lot made a bad choice. He chose the best and richest of the land, a place already inhabited by wicked people. This proved his ruin. Many a good man has done the same thing by seeking first the worldly things, and taking his family away from the means of grace. Abram now lived in peace and Lot kept getting nearer to Sodom, until he was all the way in. He with his family and all his possessions were carried away by wicked, despotic kings. Although delivered by Abraham, he later lost all in the destruction of Sodom by fire. He was a failure in the end.

## LESSON FOR OCTOBER 20, 1918.

SUBJECT—"Abraham Giving Isaac to God."

GOLDEN TEXT—"I will give him unto the Lord all the days of his life." 1 Sam. 1: 11.

LESSON TEXT—Gen. 22: 1-4. (References, Gen. 15: 1-6; 18: 9-15; 21: 1-12.)

TIME—About 1872 B. C. PLACE—Moriah.

EXPOSITION—I. The Lord tries Abraham. The word tempt in our lesson means to test or try. Abraham was put through an examination by testing his obedience as well as his faith. However, we are told that by faith he offered up his son Isaac. He stood the test well and came off a stronger man in faith and courage, having proved himself worthy of the name, Abraham. His faith and obedience were well rewarded.

II. The Lord prepares a substitute for Isaac. Think of the wonderful scene on the altar. Abraham about to slay his son in whom were all his earthly hopes. Deliverance did not come until the last moment. The trial must be complete. Abraham went as far as the Lord would let him. In like manner God often tries the Christian, but he never requires us to do wrong in his service. Abraham did not leave the mountain without a sacrifice, but God provided the lamb. It is necessary that there should be shedding of blood if we are to approach God, but God provides the victim. Heb. 9: 22; Isa. 53: 5; 1 Pet. 2: 24.

The heathen would sacrifice his child thinking to atone for sin, but God the Father offers His Son. Abraham either had to sacrifice Isaac or accept the one offered as a substitute.

Have we the wisdom to do likewise?

## LESSON FOR OCTOBER 27, 1918.

SUBJECT—"Isaac and Rebekah."

GOLDEN TEXT—"Let not mercy and truth forsake thee: So shalt thou find favor and good understanding in the sight of God and man." Prov. 3: 3,4.

LESSON TEXT—Gen. 24: 57-67. (References, Gen. 25: 19-34; Prov. 31: 10-31.)

TIME—About 1802 B. C. PLACE—Mesopotamia.

EXPOSITION—I. Rebekah leaves home and kindred to go with Isaac. Read all of the 24th chapter of Genesis before studying the lesson. This is a touching story of the eastern mode of courtship and marriage.

Notice how careful Abraham was that his son should not marry among the wicked people of his day.

The most important step in life should be carefully taken. It is a sad thing to be unequally yoked together. There is no moral and domestic teaching more needed today than that taught here. Although civilization was in its primitive state, yet it was of a higher ethical type than that of today that countenances divorce and discourages motherhood, to the ruin of human society.

II. The meetings of Rebekah and Isaac.

Isaac had his dwelling beside the well of Lahi-roi, which word means "the well of the living and seeing One." Isaac was out in the field when she came. This whole story is one of the finest romances on record. After a long journey they met in the field, while he was in meditation, possibly laying his future plans. As soon as he became acquainted with her he loved her. Husbands are to love their wives as Christ loved the Church and gave Himself for it. Could there be a higher standard of affection?

## LESSON FOR NOVEMBER 3, 1918.

SUBJECT—"Appetite and Greed." (Temperance lesson.)

GOLDEN TEXT—"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible." 1 Cor. 9: 25.

LESSON TEXT—Gen. 25: 27-34. (References, 1 Cor. 8: 1-13; 10: 23-33; Heb. 12: 15-17.)

TIME—UNCERTAIN. PLACE—Near Beersheba.

EXPOSITION—I. The partiality of Isaac and Rebekah toward their children. Vs. 27, 28.

Whatever may have been their individual opinions in regard to the qualities of their children they should never have shown it. A lack of wisdom in this matter laid the foundation for much trouble from jealousy and envy in the future. Such a course was one that was well calculated to separate the boys' affections from each other in very early life, and lead to an open rupture in more mature life.

II. Esau sells his birthright. Vs. 30-34.

Esau did not prize as he should have done his right to the inheritance that was his because he was the older of the two. No doubt he was hungry and faint, but it is doubtful if he was in as much need of food as he thought he was. He should have appealed to his father in such a case, when his brother was unwilling to relieve his needs without an unjust compensation. Indeed it was a very unbrotherly act to ask anything of his brother for food. Jacob certainly showed the elements of a stingy disposition. Many of his descendants have inherited his traits. Esau was intemperate in his craving for food, as if it was better to satisfy his immediate need than to hold on to the birthright for his future use. Jacob was as intemperate in his readiness to take advantage of his brother in his distress and drive a hard, unjust bargain. Esau had no right to sell his birthright, nor did Jacob have any right to take it from him. They both sinned against God and each other, and soon received their punishment. What if we sell our right to heaven for any earthly thing?

## CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR OCTOBER 6, 1918.

"All for Christ." 4. "Our Money." 1 Tim. 6: 6-10, 17-19. (Consecration meeting.)

## BIBLE READINGS.

1. The gifts of Christ's poor. Pro. 28: 17.
2. The right spirit. 2 Cor. 9: 6-11.
3. Abraham the tither. Heb. 7: 1-8.
4. Gifts at His feet. Matt. 2: 1-12.
5. Support for the gospel. Phil. 4: 10-20.

## BIBLE TEACHINGS.

The tithe was the manner of giving under Old Testament law, and there is no evidence that the law of the tithe was ever abolished. Greed for money is irrational, injurious and often destroys the soul.

Money is a very useful article when properly used, yet the love of it is the root of all evil.

Money has been defined as a universal provider of everything but happiness, and a universal passport to every place but heaven.

Riches are not evil, when kept under proper control, but when they become the master of the possessor they are a hard master. Better give of our means to all good and righteous causes. Give as the Lord has prospered.

When riches increase set not your heart on them, but distribute of them to the needy.

Service is as necessary a gift and as acceptable to God as money and often more so.

We are to give our time, effort, body and soul to God for time and for eternity. Rom. 12: 1.

TOPIC FOR OCTOBER 13, 1918.

"Weak points in our society to be strengthened." 1 Chron. 38: 1-10.

BIBLE READINGS.

1. Weak in taking our part. 1 Cor. 12: 1-11.
2. Weak in prayer. Luke 22: 39-46.
3. Weak in democratic life. Jas. 2: 1-10.
4. Weak because of worldliness. 1 John 2:12-17.
5. Weak because of discord. Jas. 4: 1-5.
6. Weak in doing aggressive work. Jer. 1: 4-10.

BIBLE TEACHINGS.

We are weak; God is strong. Though weak, by trust in God we are strong. The divine exhortation is, "be strong in the Lord and in the power of his might." They that trust in the Lord shall renew their strength." "Be strong and of good courage." "Be strong and quit yourselves like men." We are commanded to be strong and we have the promise of divine help if we will but put forth an effort to do our duty. In moral and spiritual things we should be ashamed to be weak. For it is not by human strength, but by God's spirit that we are made morally and spiritually able to do our part in His service.

Do not attempt too many things at once. Do a few things well. Be promptly on time and always ready to do your duty cheerfully and then in weakness you will be strong in the things you do.

TOPIC FOR OCTOBER 20, 1918.

"What is Christian citizenship?" Isa. 62: 1-7.

BIBLE READINGS.

1. Loyalty to country and government. Rom. 13: 1-8.
2. Obedience to God's law. Isa. 10: 1-4.
3. Hatred of mob violence. Acts 19: 23-41.
4. Christian sympathy for people. Matt. 23: 37-39.
5. A recognition of Christ as King in our hearts and His right to govern by His law among the nations. Isa. 9: 6, 7; Ez. 21: 27; Psa. 2.

BIBLE TEACHINGS.

"Except the Lord build the house they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

True citizenship implies earnestness in prayer for the purity and prosperity of our country. Christian citizenship puts government under God's law instead of under the rule of politicians.

Christian citizenship claims the country for God. It is His and should be governed by His law. Church and State should be kept separate, but the spirit of Christ should dominate both.

ILLUSTRATION.

The Pilgrims founded this country in prayer and love, and it should grow up in purity and righteousness.

In politics wicked men by false alarm try to confuse great issues. They would drive the Bible from our schools and destroy our Sabbaths upon the most flimsy pretexts. The Christian citizen will do his best to uphold every true moral principle and institution. Christ's scourge of cords is needed today to cleanse our city governments.

## TOPIC FOR OCTOBER 27, 1918.

"The power of the Cross in Latin America." Luke 15: 1-10.

## BIBLE READINGS.

1. Superstition. 1 Kings 18: 25-29.
2. Erroneous beliefs. Col. 2: 16-23.
3. Teaching the true way. John 14: 4-14.
4. Truth and falsehood. Amos 5: 4-6, 21-27.
5. Heart religion. Heb. 2: 1-4.
6. Turning to God. Hos. 13: 1-14.

## BIBLE TEACHINGS.

There are many who bear the name of Christ who are really strangers to Him, as were the Pharisees. They claimed to be Abraham's seed, and looked forward to a coming Messiah, but mistaking His real character they rejected the Lord of love and compassion.

Christ seeks our good more than we seek our own. The sinner is lost and willing to be lost, but Jesus would have all men to be saved and came into this world to save all who will come to Him.

## ILLUSTRATION.

The so-called Christian church of South America has kept the people in darkness and superstition. The gospel of Jesus Christ, His Word, has been kept from the people and they know not the way of life through Jesus Christ the only mediator between God and man. Missionary efforts are now being put forth by American missionaries and the word of God is being gladly received. There are about one hundred Christian Endeavor societies in Brazil doing good work in connection with their churches.

## TOPIC FOR NOVEMBER 3, 1918.

"All for Christ." 5. "Our time." Eccl. 12: 1-7. (Consecration meeting.)

## BIBLE READINGS.

1. The span of life. Psal. 39: 1-5.
2. Squandered time. Acts 17: 21.
3. Peter's use of time. 1 Pet. 4: 1-9.
4. Redeeming the time. Eph. 5: 16; Col. 4: 5.
6. A time for everything. Eccl. 3: 1-8.
7. Letting time slip. 2 Chron. 24: 1-5.

## BIBLE TEACHINGS.

The Bible teaches that the time to remember our Creator is in youth. That is the time to confess Christ. It is unsafe to put off such an important duty until the time comes that we have no pleasure in life and are unable to render service to God. While there is life and health and sight and other faculties to enjoy ourselves we should give ourselves to His service and not offer to God the end of a wasted life. We should be ashamed to give anything but the very best we have.

Youth is the time for sowing. Old age is the time for reaping. We will reap in old age the same kind we have sown in youth.

Every day is given for a good purpose. How are we using them? Truly there is a time for all things. How then can we say we have no time for religion? No time to prepare for the future?

## MID-WEEK PRAYER MEETING TOPICS.

## OCTOBER.

2. Jesus the Bread of Life. John 6: 48-59.
9. Shorter Catechism, 96, 97—Lord's Supper. 1 Cor. 11: 23-29.
16. Scripture Character—Stephen, First Christian Martyr. Acts 6, 7.
23. Missionary Biography—J. M. Thoburn.
30. Christian Education Series—Theological Seminaries. Luke 2: 46; 4: 16

## FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS

The subscriptions that were made at the meeting of the General Synod for furniture for the college are now all in. The receipts are as follows:

Fifth Congregation, Philadelphia.....	\$ 12.50
Third Congregation, Philadelphia.....	12.50
Republican City Congregation, Clay Center, Kansas.....	25.00
Grant Street Cong., Pittsburgh, Pa.....	100.00
Fairview Cong., Pa. ....	12.50
Bible Class, Coulterville, Illinois.....	12.50
Rev. Alexander Savage, New Galille, Pa. ....	100.00
Rev. R. W. Chesnut, Philadelphia.....	25.00
N. L. Ramsey, Cedarville, Ohio.....	12.50
Rev. W. J. Smiley, Sparta, Illinois .....	12.50
Also the following for current expenses:	
Third Church, Philadelphia, additional.....	\$ 3.50
Fairview Congregation, Pa., additional .....	25.00
Rev. Wm. Hawthorne, Philadelphia.....	15.00
Cedarville congregation .....	68.60
Cedarville Sabbath School.....	99.67
Duanesburg congregation, N. Y. ....	31.00
Mrs. Elizabeth Galbreath, Cedarville, O. ....	5.00
Cutler congregation, Illinois.....	17.00
Mrs. M. A. Burns, Cedarville, O., Scholarship.....	40.00
For Endowment Fund:	
J. A. McMillan, Cedarville, Ohio.....	\$25.00

## Give a Liberty Bond.

Make your Liberty Bond count twice. When you buy a Liberty Bond in October, it counts for the government. Give it over to Cedarville College, and make it count for the education of boys and girls in your own Christian College. You will be doing permanent good with your Liberty Bond in two ways. Some have already done this. Come on with others, who say they will do it in October. Help your College, your Church and the cause of higher Christian education, by giving a Liberty Bond to Cedarville College. Send your Liberty Bond to President W. R. McChesney, Cedarville, O., for Cedarville College.

### ACKNOWLEDGMENTS

The following persons have paid \$1 each for the Advocate: Archibald Steele, Samuel Steele, Samuel Coulter, Thomas Coulter, \$2; Mrs. Jennie M. Sinclair, Miss Sarah Hay, Miss Annie C. Stewart, Samuel Curran, James McCaughey, Philadelphia; W. L. Blair, Albert E. Huey, Cedarville; Miss Ella McFarland, Beaver Falls; Mrs. Ella J. Harbison, New Galilee; Mrs. Nancy Montgomery, Idaville; Samuel Hedges, Los Angeles; Miss Anna Hunter, Mrs. Jane E. Brown, Mrs. J. C. McIntyre, Cutler.

*H. A. Jurkat*

## Cedarville College.

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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.