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

VOL LII.

NO. 11.


The

Reformed Presbyterian
= ADVOCATE. =

NOVEMBER 1918.

Published in the interests of the Principles and Institutions of the
 General Synod of the Reformed Presbyterian Church.
 A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.


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The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at 2219 Madison Square,
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VOL. LII.

NOVEMBER 1918.

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EDITORIAL.

The subscription list of the "Advocate" has been growing some during the past two months, and we hope to see it grow more in the two months following. Will the friends of the "Advocate" not let us know in advance how many sample copies they can use to advantage in December and then make a personal canvass for new names and renewals? An announcement from the pulpit may get a subscription sometimes, but it often gives people time to make up their minds not to take their church paper. Go personally to each one who should take the paper and ask them to try it for a year, and you will get nearly every one. The price is low, away below what it was years ago. Now read the special prize offer, get busy and earn something for the treasury of your congregation.

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.

It is often asked what are our foreign missionaries doing? What is being done with all the money that is being raised each year for our missions in India? These are proper questions and deserve an answer. Now if you are a reader of the "Advocate" and have in your possession the minutes of Synod you will see the treasurer's report showing the exact amount contributed last year for missions in India, and if you will read our missionaries' reports of work done and expenses as given in the August "Advocate," you will get a very good idea of the whole matter. If you are a new subscriber you will

not have this advantage, but possibly some one in your congregation can furnish you with the information. It will be our purpose in the future to keep our readers informed on all matters pertaining to our missions at home and abroad, and our ministers and elders should not only all read the paper, but see that every family in every congregation has a copy of every issue that they may be well informed on these matters, and hence intelligent and liberal contributors to our Mission Boards. The needs are increasing because the work is growing and we must all be interested and give liberally or our missions cannot grow as they should. Unless we do still better than we have ever done this year we will not be able to meet the demands on our treasurer this year. Unless we can do better than we have ever done, we will have to curtail the work. Rest assured the money is not being squandered. We hope next year to give a fuller report, and then have in consequence a larger income.

Last month the president of Cedarville College, made an appeal in behalf of the College, for financial aid during this year, on account of the students being called to the colors to such an extent that unless help is received, there will be a deficit at the end of the year. Bear in mind that it costs just as much to run the College with a few students as with many, while the income is materially reduced. To make up this prospective deficit, all who can help are now called upon to help with special contributions at as early a date as possible. Let individuals and congregations make a special effort to send in all they can, and help to put the College out of financial embarrassment

The war still goes on and the question is often asked when will it end? This no one can answer correctly, but it seems certain that it is drawing closer to an end very fast. Bulgaria is out for good, and the other Central Powers are crying for peace till they can at least save a piece of their guilty hides. It seems more and more that the terms of peace must be preceded by an unconditional surrender on the part of the Kaiser. Germany should now be made to feel the effects of war on German soil. A few more weeks of fighting like we have had since the Allies began their offensive, and the scene of war will be on German territory and then we may expect to hear the cry of "Kamerad!" in earnest. How true it is, "the wicked shall be turned upside down."

Our policy has been and will be to write as little as possible that others may have a chance to get their ideas before our readers, and thus have a larger range of thought, that the people may get the most possible of church matter for their money. The daily papers are nowadays so largely taken that nearly all our people are well read on secular affairs. This is a religious and educational magazine, pertaining to the matters of our denomination, and we desire to confine our work principally to meet this need in our Church.

A PLEA FOR THE EXCLUSIVE USE OF THE PSALMS IN THE SERVICE OF PRAISE.

The writer has been asked to give some thoughts on the subject of the exclusive use of the Psalms in divine praise. In complying with this request I lay no claim to originality, but will put together thoughts that have been suggested by other writers and that seems to me important.

The theme now to be handled, while not the weightiest within the range of theological discussion, cannot wisely be flouted as microscopic and unimportant, for ultimately, it is a question as to the will of God touching the way in which He is to be worshipped. No one who considers how the jealousy of God flamed out of old against those who dared to deviate from His appointed mode of worship can reasonably pronounce the inquiry now proposed petty or superfluous.

In opposing, as we do, the use of uninspired hymns in the direct or formal worship of God we feel that we assume a position of grave responsibility; but it is not rash to say that those who employ such hymns in worship incur a greater responsibility; for, in the former case, if there be error, it is of a negative nature, whereas in the latter case the error, if such exists, is of a positive character. If *we* go astray, we do so in the way of self-restriction, or of failing to live up to the measure of our liberty. If our *opponents* go astray, it is in the way of over-stepping limits assigned by God. In the one case timidity, close of kin to reverence, is evinced. In the other case boldness, bordering on audacity, is displayed.

The singing of praise was ordained as a part of religious worship in the time of David, 1 Chron. 16: 4, 6; 23, 38; 24: 1-8; 2 Chron. 23: 18; 29: 25-27, when under divine guidance, public worship was reduced to a system—1 Chron. 28: 11-19; 2 Chron. 29: 25. Singing was constantly observed in divine worship under both dispensations, whether in public—Ps. 27: 6; 65: 1; 100: 4; Matt. 26: 30; 1 Cor. 14: 15; Heb. 2: 12— or in private—Ps. 28: 7; 69: 30, 31; 92: 1, 2; Acts 16: 25; Eph. 5: 19. Singing is inculcated as a part of divine worship in

many places in Scripture—Ps. 81: 1, 2; 92: 1, 2; 95: 1, 2; 96: 1, 2; Eph. 5: 19; Col. 3: 16; James 5: 13.

The collection of sacred odes called the Books of Psalms, Luke 20: 42; Acts 1: 20, which David, Asaph and others were inspired to compose; 2 Sam. 23: 1, 2; 22: 1-51; 1 Chron. 16: 7-36, was the Praise Book of the Old Testament church. This is clear from the injunction to the congregation to use the Psalms in the Temple service, 1 Chron. 16: 7-9; 2 Chron. 29: 30, compared with 29: 25, and 30: 12, and from the titles of many Psalms, some being, declared to be for the purpose of praise, and some being dedicated to the chief musician or leader of the temple choir, and also from numerous expressions in the Psalms themselves calling on men to use them in singing praises, and from the account of the words used by the congregation on occasions of worship. 1 Chron. 16: 7-30, compared with Ps. 105: 1-16; 96: 1-9; 106: 47, 48. This Book of Psalms was the psalmody of the Christian Church as appears from the following considerations: (1) The Church is one in all ages, Rom. 11: 15-26, and the Book of Psalms, its manual of praise, has never been superseded, nor its appointment rescinded, nor the objects of that appointment exhausted, nor the reasons for it removed; and so the original appointment, being an unrepealed ordinance, is still in force; (2) the use of the Psalms in religious worship is directly enjoined on the Christian Church; (3) so far as we know, the Psalms were always used by the apostles and the churches which they organized, Acts 16: 25; 1 Cor. 14: 26.

J. B. W.

(To be continued.)

IS INFANT BAPTISM SCRIPTURAL?

By The REV. ALEXANDER MACKAY, OBAN.

In answering the above question in the affirmative, we shall have to notice, first, two contrary arguments often used by Baptists, which we can show to be unscriptural.

Their first argument is that infants have no right to baptism, because there is no express command to that effect in God's Word. When Baptists say that there is no express command for infant baptism, they mean there is no command, "in so many words," as "Thou shalt baptise infants." Concerning this, we might say that such a statement is too assuming, for it seems to dictate in what way an all-wise God should speak to men. It is also too narrow, as it implies that we are not able to understand the will of the Lord, unless He speaks in one particular way. But again, this argument is unsound, because women are admitted by all to the Lord's Table, and yet there is no express command to that effect in God's Word. There is no necessity to dwell on this argument,

for it is sufficient to say that, if there is no express command for infant baptism, so it may be said that neither is there any express command or example for female communion, and yet Baptists admit female communion as well as other Christians, against their own dictum regarding infant baptism.

Their second argument is that the Scriptures require faith and repentance universally as requisites to baptism; but as infants cannot have these, they are not proper subjects of baptism. The Baptists say, "Infants cannot believe and cannot repent; and none should be baptised without faith." The most expeditious way of destroying this argument would be this. They say, that the Scriptures require faith and repentance in order to baptism, but "of whom?" it may be asked. The answer is, "Of adults," for the Scriptures never require faith and repentance of infants in order to anything. The argument then might be put in this way, "The Scriptures require faith and repentance of adults in order to baptism." Now, infants have nothing to do with this argument. The fallaciousness of it may be better seen by putting the argument into syllogistic form thus:—The Scriptures require faith and repentance of adults, in order to baptism. Infants cannot have faith and repentance. Therefore, infants are unfit subjects of that ordinance.

Now, this is a glaring sophism, with adults in one proposition and infants in the other. But this argument may be further examined, although what has been said above is quite sufficient to confute the Baptist view. The fallacy of the argument lies in the principle of it, namely, that something is said of baptism in relation to some of its subjects (adults) which will not agree with infants, and that, therefore, infants are excluded from baptism. Let us test this argument by God's Word:—

(a) The circumcision of infants. That infants were circumcised is a fact. That there was an express command to that effect is another fact. That infants were proper subjects of that rite is a self-evident truth, yet there was something true of circumcision in regard to some of its subjects which did not agree with infants, namely, those who were circumcised were debtors to do the whole law; they came under conscious and intelligent obligation to keep the law, for, if they did not keep the law, their circumcision became uncircumcision. Now, did it agree with an infant to become a debtor after this manner? Infants could not become conscious debtors; they could not keep the law. Thus it is quite clear that something was said of circumcision which did not agree with infants. In this respect baptism and circumcision are on a level, for there is something said concerning both which will not agree with infants. So it follows that the Baptists argu-

ment is void, because infants were circumcised, and yet something was true of circumcision which did not agree with infants.

(b) The salvation of infants. That infants may be the subjects of salvation is universally admitted; that those subjects who die in infancy are actually glorified, is also granted; and yet there is something said of salvation which cannot by any means agree with infants—"He that believeth shall be saved; he that believeth not shall be damned."

This being the case, we may say that, "If infants must not be baptised, because there is something said of baptism which does not agree with infants, then by the same rule we may say that infants cannot be saved because there is something said of salvation which does not agree with infants, when we find the arguments proving against a scriptural truth, namely, the salvation of infants.

We find, then, that the two main arguments of our opponents against infant baptism are unsound. They cannot stand the light of common sense, not to speak of God's Word.

Let us now examine the arguments for infant baptism, and, in doing so, let us notice: (1) that the identity of the Church can be traced from the day of Abraham down to the close of the Apostolic era; (2) that infants were constituted members of the Church under the Old Testament dispensation; (3) that infants are not excluded under the New Testament dispensation; (4) that infants are members under the New Testament dispensation; and (5) that they are either constituted members through the ordinance of baptism, or without it. (6) Conclusion.

(1) Before the days of Abraham, God had a Church in the world, but, from the days of Abraham to the coming of Christ, the Church of God was confined to one nation, the Jews, the posterity of Abraham. After the coming of Christ, the Church was extended to all nations, yet the Church remained the same Church, although the way of worshipping God was altered. To say that the Church under the new dispensation was not the same as that under the old, would be like saying that a man was not the same person, because he had changed his apparel. As proof of the identity of the Church, let us consider the New Testament Scriptures. Christ says to the Jews that the Kingdom would be taken from them, and given to another nation. Now, this meant what actually happened, that the Church was not to be any longer among them, but that it would be given to the Gentiles. This actually took place. The Jews rejected Christ, and the Gentiles accepted Him, so they lost the Kingdom, or the Church. Then, again, Paul, in speaking of the same thing, the casting away of the Jews, refers to the matter as something which did by no means end the Old Testament Church, for, in speaking of the

New Testament Church, he speaks of it as the branch which was grafted into the old root; or, in other words, he identifies the New Testament Church with the old. It was the vine which was brought from Egypt by God's Almighty Hand, into which the Gentiles were grafted, so that it is beyond doubt established by God's Word that the Church remains the same under both dispensations. So much then for the identity of the Church.

(2) Infants were members of the Church under the Old Testament dispensation. Our Baptist friends themselves admit this, but proof may be given. Circumcision was a seal of the covenant of grace in the Church under the old dispensation, and every man child in Israel was commanded by the Lord to be circumcised. In this ordinance the child was dedicated to the Lord by the rite of circumcision; and circumcision can be as easily proved to have been a religious rite as baptism is a religious rite. In Col. ii, 11, 12, we have circumcision and baptism spoken of as standing on the same level with each other, as being each of them of the same religious kind.

(3) Infants were not excluded under the New Testament dispensation. This is a most significant point in defending the right of infants to the ordinance of baptism; for, as we have seen above, infants were members of the Church from the days of Abraham to the days of Christ, and if their right to membership were set aside, it must have been set aside by Christ and His apostles. But we see no such thing in the New Testament. The Baptists admit this, and take refuge in the qualifications of faith and repentance, necessary in order to baptism, but we have seen already that infants have nothing to do with these qualifications.

(4) Infants were members of the New Testament Church. Our Lord and His Apostles take special notice of infants as to their relationship to the Kingdom of God or His Church. In Luke ix. 47, 48, Jesus took a child, and set him by Him, and said, "Whosoever shall receive this child in my name receiveth me." Now, what Jesus said about this child, applied to other children, for the words of Mark are, "Whosoever shall receive shall receive one of such children in my name." Now, to receive a person is to treat him suitably to his station. "He came unto His own, and His own received Him not." "Him that is rich in the faith, receive ye." To receive a person in the name of Christ is to treat him as in visible union with Him. And this cannot be explained in any other way than by holding that God had long before constituted infants visible members of His own Church, and still continues to them the same place and privilege. In Mark x, 14, "But when Jesus saw it, He was much displeased, and said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Now was it the Church on

earth, or the Church glorified, to which the infants here referred to belonged? If they belonged to the Church on earth, then the fact of their membership is established. The Baptists say it is a state of glory which is meant here, and this is granting the greater, but denying the less. If infants belong to a state of glory which is the greater, then much more do they belong to the Church on earth. Coming to the Apostles, let us note one passage only, namely, Acts ii. 38, 39. "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here we have Peter speaking to Jews and saying that the promise is unto them and to their children, as it was to Abraham and to his seed or children; and the promise was also to them who were afar off, namely, the Gentiles and their children; even as many as the Lord our God shall call of all nations. That this is the right exegesis of the above passage cannot be disproved by learning, argument, or Scripture.

(5) Infants were admitted, by the ordinance of baptism, to church membership, or without it. If infants had a right to church membership, then they were admitted to church membership through the same ordinance as adults; for otherwise, if infants are received as members without baptism, so may adults which no one will affirm.

(6) Conclusion.—Since infants have a right to membership, and all who have such right must be received as members, and none should be received without baptism, then it follows, that as infants have a right to be received, they must also have a right to be baptized; because they cannot be received without baptism.—Associate Presbyterian Magazine.

LETTER FROM MRS. WAIDE.

Rurki, U. P., India, July 20, 1918.

Dear Friends:

Since July is my month for writing to the "Advocate," it again falls to my lot to tell you about the Summer School which was held this year from May 31 to June 23. The Summer School was a union school, as for the past two years, with workers from the New Zealand Presbyterian Mission, the National Society, the Saharanpur district of the American Presbyterian Mission, the Home Mission field of the American Presbyterian Mission and our workers from Rurki. Saharanpur has a theological seminary, and one of the classes is the village pastors' class. The seminary proper closes about the end of May, but the village pastors and their wives are kept over for the Summer School, and the work in the Summer School is accredited as a part of their course in the seminary.

There were 24 women in attendance at the Summer School. We had four subjects for study: Reading, hygiene, first aid and sanitation, normal training and Scripture. In reading there were four divisions: those who could not read, those who knew their letters and could read a little, those who could read in the second

reader and those who could read well. For the latter class we used a leaflet, "Personal Work." Even in this class there were some who did not understand what they had read, though able to read well, so we not only read but made an effort to have the women understand and get the benefit of what they were reading. In the examination given they were supposed to be able to tell the substance of what they had read, as well as do sight reading. In the other classes, simply reading and spelling were taught.

Dr. Taylor gave to the men and the women in separate classes some very helpful and practical talks on hygiene and first aid. The women seemed to get a great deal of help from these talks.

Mr. Ram Swarup had separate classes of men and women in normal training. This course was a bit difficult for a number of the women, but some of the better educated women were helped, and I believe will make use of the principles taught in their work.

The Scripture class included all the women, and we continued our work of last year, "Paul's Second and Third Journeys." We had a great deal of rain, so we could not follow the plan of 1917 as well, because the grass and the ground were wet so much of the time. We worked out the route of Paul's journeys as best we could indoors.

As usual, the men were divided into three classes: I. Ordained men and licentiate; II. Catechists and village pastors; III. Scripture readers and village teachers. The purpose this year was to give the men the idea of their duty to Christians in the district and under their charge, viz., that of pastor. Mr. Velte, of the A. P. Mission, Saharanpur, had the first class on I Timothy, and Mr. Waide had the same class on "The Pastoral and Spiritual Messages in Ezekiel." Mr. Peeples, of the National Missionary Society, taught the first class, "The Approach of Christ to Modern India," by Farquhar. The subject was in relation to the one taught by Mr. Waide two years ago, "The Modern Religious Movements in India," by the same author.

The subjects taught to the second class were "Acts," by Mr. Thakur Dass; "Messianic Psalms," by Mr. Peeples, and the "Ten Commandments," by Mr. Waide. The third class were taught "Acts," by Mr. Thakur Dass; "The Ten Commandments," by Mr. Waide, and Urdu reading, writing and arithmetic.

Once each week during the Summer School Dr. Taylor directed the men in their recreation, which consisted sometimes of games and physical contests, and one day they went to the canal for a swim.

The school advanced this year in three ways over former years.

1. Each person attending the school was required to give an examination in the subjects taught. Formerly some of the teachers did not expect the students to give examinations, and the women were not asked to. This year both men and women were required to do so.

2. All were given an opportunity to learn the rudiments of normal training.

3. Dr. Taylor's lectures on hygiene, first aid and sanitation were highly appreciated.

4. Certificates were given to all, showing grades received in all subjects studied.

The certificates will no doubt prove an incentive to better and more faithful work on the part of both men and women. One of our own workers on receiving his certificate, finding that he had failed in Bible examination, was heartily ashamed of himself, and said that if he had known that certificates were to be given, he would have worked harder. It is evident that low marks are not appreciated.

There was one great disappointment. All the teachers felt that the spiritual atmosphere was not what we had hoped for. May we ask you to pray earnestly for the Summer School which will be held in June of each year?

Yours in His service,
ALLIE F. WAIDE.

OUR THEOLOGICAL SEMINARY.

There are nine young men in attendance upon our seminary.

They are James L. Chesnut, Paul Duncan, Harold Hammond, Robert Colman, Lester Dean, Harvey Rickenbach, Paul Elwood, Ernest Huey and Robert Stewart. Two new students have entered since our last report.

Both the college and the seminary will receive new students at any time.

OUR COLLEGE.

Cedarville College has forty students enrolled in the regular collegiate work, twenty-six in music and nine in the Theological Seminary, a total of seventy-five students.

Twenty-six students and three members of the faculty attended the great war drive conference in Columbus, September 27th. John R. Mott was the principal speaker. Over fifteen delegates from all parts of Ohio were in attendance and dined together in Memorial Hall. After the luncheon the hall was open to the general public and fully five thousand people were present.

The Y. M. C. A. and Y. W. C. A. will begin their campaign November 11th for the Y. M. C. A. and Y. W. C. A. national war fund. Cedarville College gave \$400 last fall to this fund.

The Orange and Blue Literary Club will hold their first fall meeting, open to the public, Monday, November 4.

Cedarville College, together with the other colleges and schools, have been closed by the Ohio Board of Health for a week and probably will be closed another week on account of influenza.

The work of the college is progressing nicely and one of the best semesters we ever had, in spite of the war, lies before us.

WHICH SHALL IT BE?

Will you give a scholarship of \$40 to Cedarville College or a Liberty Bond of \$50, \$100, \$500, \$1000?

The scholarships go to pay tuition and contingent fees for deserving students for the current year.

Forty such scholarships are needed. Twenty-five have been given since our first appeal. Can you, will you give one of the other fifteen to be raised yet?

Every Liberty Bond contributed goes into the \$25,000 fund for our Bible chair. Since our first appeal a year ago for this fund we have received \$750 in Liberty Bonds from four contributors. Make your Liberty Bonds count for your college, your church and the kingdom of Christ by giving as many as you can now to Cedarville College.

Send the scholarships and Liberty Bonds, payable to Cedarville College, to the undersigned. I am depending upon my friends and the friends of our college to give and give now.

Yours sincerely,
W. R. McCHESNEY.

SEVENTH CHURCH, PHILADELPHIA.

The past month has been one of special trial in this congregation, as in all other parts of the city. The church has been closed by order of the Board of Health and three of our male members, George Brown, John McFaul and Thomas C. Getty, have died after a short sickness from influenza or pneumonia. Many others have been sick; scarcely a home has escaped the scourge. We are all anxious to have regular services again.

We expect to have the meeting of Presbytery in our church November 6, at 8 P. M. It has been necessary to postpone the date of our communion. The hand of the Lord is upon us, let us "be still and know that He is God."

CONCORD CONGREGATION.

In offerings and attendance for the third quarter, the Concord Sabbath School went "over the top." All previous records were broken. The offering for the quarter was over \$52. Thirty-five dollars of this money was given toward the purchase of the automobile for our missionaries in India. The enrollment at the close of the second quarter was 35; at the close of the third quarter, 52. The largest attendance, on Rally Day, was 54; the lowest, 25; the average, 41. The interest and enthusiasm in our school has been splendid. The credit for it all is due to the faithfulness of the officers, teachers and pupils, directed by the influence of the Holy Spirit. There is a very active interest in International S. S. work in this county and our school has adopted the International Sabbath School Standard. At the beginning of this quarter the graded lessons were adopted and are very well liked. Under the blessing of God our school is doing splendid work.

The writer and Mr. Joseph Gilmour attended the meeting of Western Presbytery in Coulterville, October 9. With the exception of Rev. S. M. Ramsey, of our Los Angeles congregation, all the ministers in this Presbytery were present. The progress of the work in all the congregations is encouraging. The hospitality of the Coulterville congregation was much enjoyed.

Mr. Will Blair, Mr. Delbert Blair and Glen Gordon are at present sick with Spanish influenza. Although there has been a good deal of sickness in the congregation lately, the lives of all have been spared.

Mrs. Belle Oldfield recently attended the golden wedding anniversary of her brother, Captain J. C. Hogue, at Monmouth, Ill. The Hogue family is well known in this community and throughout our church. All the members of the family but one brother were present at the celebration. Twenty-four children, grandchildren, brothers and sisters of the honored couple enjoyed a family dinner at their home in Monmouth September 9.

Mr. Arba Hogue and wife, former residents of this community and members of our congregation, are visiting old friends.

Our farmers are busy sowing wheat these days. Most of them are sowing quite a large acreage and doing what they can to grow the Liberty wheat crop.

R. S. E.

CEDARVILLE W. M. S.

The last meeting of the W. M. S. was devoted to sewing for our new mission in Kentucky. Half a dozen machines were ready for work by 9 A. M. and these were kept busy all day long. New garments were made, old ones were mended or made over. The result

was the filling of two boxes of good substantial clothing valued at \$150.

While the women were busy with their needles and scissors, a committee already appointed, prepared a good dinner for which each one paid their share. The collection of dues amounted to about \$30. Fifty women took dinner, while some came in the afternoon.

We are delighted to report that two of our girls, Miss Edna Stormont and Miss Erma Creswell, have offered their services and are now in the Kentucky mission.

In reply to inquiries, the following are a list of the needs of the boarding house: Vegetable dishes, $\frac{1}{2}$ doz.; 2 doz. glasses, pans, 1 doz. towels, 1 doz. dessert dishes, 2 doz. plates and a mop. Cedarville has sent glasses and pans, and we have no doubt some of our sister societies will be glad to give the other things mentioned.

As to clothing, there is not much danger of overdoing in this line according to reports. We are told how anxiously they awaited the arrival of a former box sent from this place. It was nine o'clock when it reached them. As it was too late to open it, the crowd was dismissed until Monday morning. On that morning they were all back by daylight.

Let us all help by contributing to their needs, and pray that that needy district may be transformed.

All such things should be sent in care of Miss Nettie McGaffick, or Miss Belle Taylor, Houston, Breathett Co., Ky.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since our last report the following amounts have been received:

| | |
|---|---------|
| James Adam, New York City | \$50.00 |
| Marissa Congregation | 15.13 |
| Marissa S S | 4.87 |
| Marissa Christian Endeavor | 5.00 |
| Mrs. M. E. Harbison, Cedarville, Ohio | 40.00 |
| Margaret Alexander, Cedarville, Ohio | 10.00 |
| Mrs. N. L. Ramsey, Cedarville, Ohio | 20.00 |
| Mrs. Ada C. Baker, Cedarville, Ohio | 40.00 |
| Mrs. W. A. Collins, Cedarville, Ohio | 40.00 |
| Robert M. Conley, Cedarville, Ohio | 40.00 |
| Mrs. Lulu Coe Swaby, Clifton, Ohio | 40.00 |
| Rev. Wallace Iliffe, Brookline, Mass. | 40.00 |
| Fairview Friend | 60.00 |
| Mrs. Fred Jurkat, New Galilee, Pa. | 10.00 |
| Miss Matilda McCollum, Cedarville, Ohio .. | 100.00 |
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"WHOSE NEIGHBOR AM I?"

When we speak of neighbors we usually think of those living near us, but when Christ defined the word He showed that it has a far deeper meaning than we usually attach to it.

A certain lawyer asked Christ, "What shall I do to inherit eternal life?" Christ answered by asking him: "What is written in the law? How readest thou?" to which the lawyer replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Christ replied, "Thou hast answered right, this do, and thou shalt live." Then the lawyer asked: "And who is my neighbor?" Christ replied by telling the story of the Good Samari-

tan. The scene of this story was on the road from Jerusalem to Jericho, a distance of about seventeen miles over a steep, mountainous, rocky road with many ravines and almost inaccessible cliffs where bands of robbers were in hiding ready to attack travelers as they came along. A certain man, presumably a Jew, traveling along this road one day was met by a band of these robbers who took his clothing and money and all that he had with him and wounded him and left him half dead. A priest came along the road and seeing the poor wounded man passed by on the other side and then a Levite came a little closer and looked at him and passed by on the other side. Then a third man came along. The wounded man did not expect help from him, for at a glance he could tell that he was of the Samaritans, a nation which hated and was hated by the Jews. But to his surprise the man stopped when he came where he was, got down off his beast, spoke kindly to him, commenced dressing his wounds, gave him something to revive him, put him on his own beast and took him to an inn where he took care of him, promising when he returned to repay him any more he might spend on him.

Then Christ asked the lawyer, "Which now of these three think-est thou was neighbor unto him that fell among the thieves?" The lawyer replied, "He that showed mercy on him?" The definition for neighbor which Christ gives through this story of the Good Samaritan is one who shows mercy or helps another who is in need of help. The lawyer asked, "Who is my neighbor?" Christ asked him, "Whose neighbor are you?" And the command which He gave to the lawyer comes home to every one of us, "Go and do thou likewise." As we look round about us in our own homes, among our own relatives and friends, over the communities in which we live and the lives which we touch we find there is a great need of neighbors. And then as we take a broader view and look out over our country and over heathen countries, and over the world, especially during this time of war and calamity, what a great cry is going up for neighbors—for those who will help the thousands and millions who are in such great need of help. To many of these we cannot give the personal touch, but there are countless ways in which we can prove neighbors to them. Can we close our ears to this great world cry? Or to the command of our Saviour, "Go and do thou likewise?"

If we are living the Christ life and are abiding in Him as the branch abides in the vine we will not be living selfish lives, thinking only of self and pleasure, but we will be living lives that will count for something in this world. We will follow in the footsteps of our Saviour, who went about doing good—we will live lives of sacrifice and service.

Helping others does not make us Christians. We help others or ought to because we are Christians. We do not get saved by helping others; we help others because we are saved.

By living lives of service we show that we truly love God. There are only two right springs from which streams of Christ-like helpfulness can flow. They are these: love for Him who died for men and love for men for whom Christ died. The second stream proceeds out of the first, and only when the first overflows into the second is it full enough to bless the world. Love finds or makes neighbors. A true neighbor is one of compassionate heart, not the one who finds the mark of the neighbor in others, but possesses the marks of neighborliness in himself. It is said the motto of the Prince of Wales is, "I serve," but a greater than any prince once said that He "came not to be ministered unto, but to minister," and He says to us, "Whosoever will come after me, let him deny himself

and take up his cross and follow me. For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel, the same shall save it."

He also says, "Whosoever will be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all."

Our indebtedness to the world is plainly taught in Scripture. Paul says, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." "Bear ye one another's burdens and so fulfil the law of Christ."

As duty begins at home, let us look into our own homes first. Are we real neighbors, helpers there? Are we as polite, kind, thoughtful and helpful as we should be—always showing the Christ-like spirit, helping to bear the burdens of those we love best and bringing cheer and comfort to their hearts? I know of cases where persons are very kind and helpful to friends outside of their homes while they sadly neglect those who should be most dear to them and who need their help very much, and the hearts around the hearthstone are left hungry for the love and cheer and help which should be given them.

As we look around us among our friends, among those who live near us and those with whom we often come in personal contact, do we not often find great opportunities for helpfulness? There are many hearts which are hungry for sympathy and love and a kind word—if we can do no more we can give these and show our interest in them. There are so many burdened lives in this world which we can help in some way if we have the real desire to do so. Some are burdened by sickness and weakness, others by poverty and want. Some have to work so hard to support themselves and those dependent on them that life is no pleasure to them. Others have lost loved ones and life is full of loneliness for them. Every heart has its own burden and sorrow. If we look closely we will find abundant opportunities to prove ourselves real neighbors.

Almost daily we meet with persons who are unsaved. Are we by our words and deeds and lives faithfully holding up Christ before them? Are we showing a neighborly interest in their salvation? or are we content to know that we are saved ourselves without throwing out the life line to others?

It seems to me there is a wonderful opportunity for service open to us now among our soldiers and sailors. These young men are being called from their homes to service for our country. We know many of them will not return, and that many of them do not know Christ as their Saviour. Are we content to have it thus?

I doubt if there are many of us who do not personally know one or more of these who have not yet found Christ. Can we not help them to find Him? We can at least give them a Testament and secure their promise to read it every day, and then daily ask God to bless the reading of His Word to the conversion of their souls. It is such a joy to hear these young men say when they go, as many of them do, "It is well with me no matter what may come, for I have found my Saviour." And then in these homes which these young men are leaving there is a work for true neighbors to do, for in some of them the heart strings are being sorely tested. We have one of these just next door to us, so I will have a good opportunity for practice. The only son, the pride and joy of the father, mother and sister, is leaving for camp this week after eight weeks' training in a Government school in the city. While they are anxious to have him serve his country, the parting is very

trying, for he is so much to them all and has seldom been away from home. They have been such good neighbors to us, but are not a Christian family. I pray God may help me to be a real neighbor to them. One feels almost helpless in such a case. How I long to do or say something that will help them to find Christ as their Saviour and helper, and I am praying that the Holy Spirit may guide and use me.

There are thousands of other homes in our country today just like this one, so that many of us will have abundant opportunity to show ourselves neighbors in them. I feel many people these times are being brought to think seriously and that one result of this war will be a great turning to the Lord and an arousing from the careless and indifferent way in which so many people have been living.

The cry for neighbors, for helpers, comes from nearly all of our churches. How much more could be done for the Master if we only had more faithful helpers; who would not so easily become discouraged and ready to give up when things do not go just as they wish; who could as truly enjoy a small prayer meeting as a large one, remembering that our Heavenly Father has promised to be present where two or three are gathered together in His Name; who would feel, if called to work in a small church, that if faithful they could as truly serve God there as in a large church; who would be willing to do the hard things, counting it a joy and privilege to work for the Master wherever He may call us to service; and who would always put God first in their lives and think more of His service and the salvation of souls than of their own ease, profit and pleasure.

As we look out over our own country the command of our Saviour, "Go and do thou likewise," sounds loudly in our ears. Even in this Christian land how many there are who do not yet know our Saviour. Are we faithfully doing our best to help them to find Him, and improving every opportunity God is giving us of proving ourselves real neighbors in our own land?

Then the great cry comes to us every one to help win this great war. There are numerous ways in which those of us who cannot go to the front can help. We can help by conserving food and other necessary things, by giving of our means, by making things for our soldiers and sailors, helping to provide for the sick and wounded, and above all, let us be most earnest and importunate in our prayers to Almighty God that truth and right and justice may soon prevail, and that an honorable and lasting peace may soon be brought about and Christ honored as King of nations. Also a loud cry for help is coming to us from the war-devastated countries of the world. Will we not each one do what we can to prove ourselves neighbors to these millions who are without food, clothing, homes and the bare necessities of life, and who have been left without any means of support?

When we consider the wonderful love of God in providing such a great Saviour and salvation for us, and the wonderful love of Christ in dying for us, and if we believe the words of John 3: 36, "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. Also 1 John 5: 12, "He that hath the Son hath life; and he that hath not the Son of God hath not life." How can we close our ears to the great world cry for this Saviour coming from those who have never heard of Him!

Surely, it will be our great desire to prove neighbors to our brothers and sisters across the seas and send to them the knowledge of this great salvation.

If we cannot go to carry the good news ourselves there are many others who can, and have gone, and by our prayers and means we can help them. Are we faithful and earnest in our prayers for our missionaries in India, and for all missionaries in heathen countries? Are we giving of our means as we should to support our missionaries? or could we not by a little more sacrifice support them better and strengthen their hands in this great work?

Are there not more among us who if we cannot go ourselves could give more; yes, give until it hurts, and support a worker in the field whom we can think of as representing us individually in the foreign field, and for whom we will spend much time in prayer? Or if we cannot support a worker, there are many other calls for help coming from our missionaries which I feel sure more of us could answer. The cry for neighbors never was louder than it is today. It comes from our own firesides, our own communities, our own churches, our own beloved land, from heathen lands and from all parts of the world. And the command of our Saviour is equally loud, "Go and do thou likewise." Be a neighbor, a helper to every one you can reach who is in need of your help.

"Others, Lord, yes others,
Let this my motto be;
Help me to live for others
That I may live like Thee."

My dear sisters, I pray for God's richest blessing to rest upon your Presbyterial which is to meet August 29. May this great world cry and our Saviour's command come home with power to each of your hearts. May you be more determined than ever to live lives of service and helpfulness in this world and to prove yourselves true neighbors to those who need your help.

The work in Los Angeles is going steadily on. The past year has been one of the busiest, and in many respects one of the happiest.

I thank you most sincerely for your continued support. I shall be glad still to continue the work if it is our Heavenly Father's will and you so desire.

Yours in the Master's service,
MARTHA J. RAMSEY.

Los Angeles, Cal.

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4. Its terms are so simple that "the wayfaring men, yea fools, shall not err therein." Isaiah 25: 8.

Spread the glorious news "Jesus saves."

SABBATH SCHOOL HELPS.

LESSON FOR NOVEMBER 10, 1918.

Subject—"JACOB DECEIVES HIS FATHER."

GOLDEN TEXT—"Speak every man truth with his neighbor." Eph. 4: 25.

LESSON TEXT—Gen. 27: 18-29. (References, Gen. 27: 1-45; Prov. 12: 17-20; Zech. 8: 16, 17).

TIME—About 1760 B. C. PLACE—Beersheba.

Exposition.—I. Jacob deceives his father, vs. 18-24.

Isaac was now old and blind, Esau had gone to get venison for his father Isaac, and when his father had received it, Esau was to get the father's blessing. This was the blessing of the first born. This Jacob wanted, and his mother wanted him to have it, as he was her favorite son. But what belonged to Esau could only be had by lying and deception. This with the help of his mother was easily accomplished. Jacob cheated Esau out of the prophetic blessing, and finally out of his birthright.

Jacob never profited by his deception. It cost him his home, and Rebekah, so far as we know never saw her favorite son again. Jacob was guided by his feelings. This is a very unsafe guide. It usually leads to disappointment.

II. Isaac blesses Jacob. vs. 25-29.

What Isaac did could not be undone even if he was led to do it under false pretenses.

Esau plead bitterly for a blessing, and while he received a blessing, he could never get back a forfeited birthright.

We may be deceived by Satan and sell our birthright to heaven, but the fact that Satan has deceived us will not reinherit us.

Study this lesson carefully and discover the sin of each of these brothers and the wages each received.

LESSON FOR NOVEMBER 17, 1918.

Subject—"JACOB FLEEING FROM HIS ANGRY BROTHER."

GOLDEN TEXT—"He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Psa. 103: 10.

LESSON TEXT—Gen. 28: 10-22. (References, Gen. 27: 46-28: 9).

TIME—1760 B. C. PLACE—Bethel.

EXPOSITION. I. Jehovah appears to Jacob. vs. 10-15.

Jacob leaves home to go to Padan Aram by way of Haran. This was the hour of his greatest trial. This is the time God chooses to reveal Himself. In that awful loneliness he had time and disposition for serious thought. Then the heavenly vision appeared. This was a comforting dream to Jacob. Here we see God's amazing grace given to an unworthy sinful fugitive. A ladder, angels, and above all, Jehovah standing pronouncing the blessings. In these there were nine promises:

1. "The land whereon thou liest to thee will I give it."
2. It was to be for his children, "thy seed."
3. His children were to be as the dust of the earth. Gen. 13: 16.
4. "Thou shalt spread abroad." His descendants are found everywhere.
5. "In thee and in thy seed shall all the families of the earth be blessed." This is fulfilled in Jesus Christ. Gal. 3: 16.
6. "I am with thee." Comforting thought indeed.
7. "I will keep thee whithersoever thou goest."
8. "I will bring thee again into this land." This promise is yet to be more wonderfully fulfilled in the restoration of Israel.
9. "I will not leave thee." This was fulfilled to Jacob, to Israel as a nation and to the spiritual Israel in the present age.

II. Jacob vowed a vow unto Jehovah. vs. 16-22.

This was a proper thing to do and God condescended to accept of his vow. He vowed not only to be the Lord's servant, but give a tenth of all his income to the Lord. All Christians should do the same.

LESSON FOR NOVEMBER 24, 1918.

Subject—"JACOB WINS ESAU."

GOLDEN TEXT—"A soft answer turneth away wrath." Prov.

15: 1.

LESSON TEXT—Gen. 33: 1-11. (References, Gen. 32: 3-33: 20).

TIME—1739 B. C. PLACE—Near Jabbok.

EXPOSITION—I. Meeting of Jacob and Esau. vs. 1-4.

Twenty-one years have passed away since our last lesson. They have been years of trial, yet years of blessing for Jacob. The thirty-second chapter gives an account of his vision of angels, his message to Esau, his fear of Esau, his prayer for deliverance, his present to Esau, his wrestling with the angel at Peniel and his new name Israel. This whole chapter should be studied in connection with our lesson. He wrestled with the angel alone, so must we meet and wrestle with the Lord in prayer alone. In the thirty-second chapter we see him successful in wrestling with the angel; in our lesson he is successful in making friendship with Esau. Jacob was now a converted man and God restrained the wrath of Esau, who was coming with four hundred men, whether with good or evil intent we are not sure, but he was won to favor with Jacob by his gracious conduct. Such conduct years ago would have saved years of hatred and trouble.

II. "Who are these with thee?" vs. 5-7.

This is an affectionate meeting. Esau hastened to meet Jacob. The meeting was an impressive one. Jacob acknowledges himself as the servant of Esau, and all he had as coming from God. He considered his children as God's heritage. This is not the modern view.

III. "These are to find grace in the sight of my Lord." vs. 8-11.

Esau said I have enough. His blessing was full. He urged Jacob to keep it, but Jacob also had enough. This gift would serve to placate Esau in the future should he at any time change his mind and become revengeful. Esau offered to lend him the aid of his servants, but Jacob prudently went on his way trusting to the leadership of God.

LESSON FOR DECEMBER 1, 1918.

Subject—"JOSEPH SOLD BY HIS BROTHERS."

GOLDEN TEXT—"Hatred stirreth up strife; but love covereth all sins." Prov. 10: 12.

LESSON TEXT—Gen. 37: 18-28. Read Gen. 37: 1-36.

TIME—1729 B. C. PLACE—Dothan.

EXPOSITION—I. Joseph hated and cast into a pit. vs. 18-24.

Joseph was the only one of the twelve sons of Israel who seemed to appreciate the covenant promises made to his father. In all his sufferings he was a type of Jesus Christ who was hated and cruelly treated by his brethren.

Compare Joseph's treatment by his brethren with the treatment that the world gives to those who try to live an upright life, and you will find that in all ages and among all races of people humanity is largely the same. Jealousy and envy lead to many crimes.

II. Joseph sold by his brethren. vs. 25-28.

His brethren were determined to kill him, but in the providence of God the Ishmaelites arrived in time to buy him as a slave, and thus his life was preserved that in after years their unworthy lives might be spared. Judah with his characteristic spirit of bargaining proposed to sell him for twenty pieces of silver, just two-thirds the price of a full grown slave. Jesus Christ was sold for thirty pieces of silver. Matt. 26: 15. Joseph was taken to Egypt to be kept safely for future usefulness. All Israel was taken to Egypt to be prepared for entering Canaan. Jesus Christ was taken to Egypt to be preserved from His enemies, His brethren according to the flesh. Note the hypocrisy of His brethren as they tried to comfort their father. One crime naturally leads to another.

CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR NOVEMBER 10, 1918.

"Are you afraid?" Luke 12: 1-12.

BIBLE READINGS.

1. Are you afraid of offending God? Heb. 12: 25-29.
2. Are you afraid of doing wrong to others? Mal. 3: 1-6.
3. Are you afraid of temptation? 1 Cor. 10: 11-13.
4. Are you afraid of want? Matt. 6: 25-34; Pas. 34: 6-22.
5. Are you afraid of death? Isa. 38: 1-8; Psa. 116: 15.
6. Are you afraid of judgment? Rom. 8: 28-39.

BIBLE TEACHINGS.

Evil, fear and bad influences weaken us, so beware of them. Righteous living, love and faith strengthen us, so cultivate them. To fear God does not mean to be afraid of Him with a slavish fear, but afraid of coming short of our duty and thus dishonoring Him. Some fear they have committed the unpardonable sin. Such fear shows a tender conscience, which such as have sinned against the Holy Spirit do not possess.

What are the causes of fear? What do we most fear, and why? How can we overcome fear? Study to answer these questions.

Fear is often concealed by a show of bravery. Often people in the dark whistle to stimulate courage. Fear is based on the possible coming of evil. Love is based on the forgetting of self. Love casteth out fear. The fear of God delivereth us from the fear of man.

TOPIC FOR NOVEMBER 17, 1918.

"Reforms that need our aid." Amos 8: 4-10.

BIBLE READINGS.

1. Sabbath reform. Isa. 56: 1, 2.
2. Temperance reform. Job 22: 22-30.
3. National reform. Isa. 33: 13-17.
4. Social reform. Matt. 12: 31-37.
5. Labor reform. Jas. 5: 1-6.
6. Peace. Psa. 46: 1-11.

BIBLE TEACHINGS.

The idle oppressive rich need reform, and the system by which they became so needs reform. Our business methods in buying and selling all need reform; in fact, our whole social and business and religious life needs reform. There needs to be a change made in order to conform to Bible teaching.

Our Sabbaths are desecrated and the laborer cheated out of his day of rest. The pool room ought to be avoided by every Christian, as it is a recruiting station for the saloon and gambling houses. World-

liness, pride, pleasure and greed of power deafen us to God's call to duty, dull our hearts against all moral inspiration and desire to improve the world.

What reform interests you most? Why?

TOPIC FOR NOVEMBER 24, 1918.

"Count your mercies." 1 Chron. 28: 10-14. (Thanksgiving meeting.)

BIBLE READINGS.

1. Thanksgiving for God's care. Psa. 115: 9-18.
2. Thanksgiving for homes. John 19: 25-27.
3. Thanksgiving for spiritual enlightenment. 1 John 2: 1-11.
5. Gratitude for salvation. Rom. 5: 1-11.
6. Gratitude for spiritual rest. Matt. 11: 25-30.

BIBLE TEACHINGS.

Our Heavenly Father is rich and we may draw liberally from his wealth when in need.

Every day should be a day of thanksgiving to God for mercies received. Human pride sinks to the dust when it remembers its own weakness and God's power. Our most common and needed blessings are rarely thought of in the rush of life.

What seems to be your greatest blessing? What is the inexpressible gift of God to man? How can we show our gratitude? Why does religion keep gratitude alive?

Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service to be rendered.—L. P. Jacks.

TOPIC FOR DECEMBER 1, 1918.

"All for Christ. 6. Our pleasures. 1 Cor. 10: 23, 24, 31-33; 11: 1. (Consecration meeting.)

BIBLE READINGS.

1. Christ invited. John 2: 1-11.
2. Social life. Luke 5: 27-32.
3. Idle pleasures. Amos 6: 1-6.
4. Rest time pleasures. Mark 7: 30-32.
5. Joys and pleasures of song. Rev. 5: 7-14.
6. Sinful pleasures. Matt. 14: 1-14.

THINGS TO THINK ABOUT.

What do our pleasures lead to? What do the theatre, the billiard room, cards, the saloon, dancing and such like lead to? Contrast these with intellectual pleasures—reading, lectures, classes, study! Yet many prefer the merriment of fools.

Mrs. Wesley says, "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

MID-WEEK PRAYER MEETING TOPICS.

NOVEMBER.

6. Jesus the One Mediator. 1 Tim. 2: 5; Heb. 7: 25.
13. Shorter Catechism, 98, 99—Prayer. Heb. 4: 16.
20. Scripture Character—Timothy, Apostolic Successor. 1 Tim. 1: 2; 6: 11-20.
27. Missionary Biography—Mackays, of Uganda and Formosa.

WHAT OF THE NIGHT?

Watchman! What of the night?
No light we see;
Our souls are bruised and sickened with the sight
Of this foul crime against humanity.
The ways are dark—
I see the morning light!

* * * * *

Beyond the war-clouds and the reddened ways,
I see His sun rise, new charged with grace,
I see the promise of the Coming Days!
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the forces of the Night,
Ride over Right No more shall Wrong
The world's gross agonies prolong.
Who waits His time shall surely see
The triumph of His Constancy;
When, without let, or bar or stay.
The coming of His perfect Day
Shall sweep the Powers of Night away;
And Faith replumed for nobler flight,
And Hope aglow with radiance bright,
And Love in loveliness bedight
Shall greet the Morning Light.

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