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VOL LII.

NO. 12.


The

Reformed Presbyterian
= ADVOCATE. =
DECEMBER 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.

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EDITORIAL

With this number of the Advocate we close the fifty-second volume. During these years many important events have passed into history. The last few years have been very trying on all the churches and their missions. We should be thankful that under the circumstances we have still a name and a place in the kingdom of our Lord. The nations have been sorely tried, and now it seems as if the greatest war of all history is coming to an end. Bulgaria, then Turkey, then Austria-Hungaria were forced to sue for peace. Germany, the chief criminal of the lot, by the first week in November, was left alone to either fight it out to the end or unconditionally surrender.

On the morning of November 11, 1918, Germany signed the armistice and the war has closed and left the way opened for a world-wide peace. Germany and her allies have put up a great fight, but after their first failure to reach Paris, they were doomed to defeat. The nations in the war have all been chastized, but the Central Powers have received a well-merited drubbing. Let us not think that it is all over, even when the fighting is ended. What will be the character of the settlement on disputed points can scarcely be forecast, but may we not hope for an agreement that will bring about permanent peace. Surely no nation will be eager to start another war, after the experiences of the last four years. We hope that before the new year has come, peace shall be fully established, and the dawn of a new era ushered in.

We have been much encouraged by the number of new subscriptions that have been received since we took up the work of publishing the Advocate. Now during the month of December, let all those who can, help to increase the number of readers. Remember the Advocate is all reading matter, and with spe-

cial reference to the needs of our own Church. The letters from India, and the Kentucky Mission are well worth the price of the whole paper.

Then remember the articles on Psalmody and other matters of interest. Make a personal canvass of each family where the Advocate is not taken, and let us get all we can before the new year. Notice the special premium offer.

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.

As we are making our contributions to the various educational, benevolent and religious institutions, we must not forget the College and our Mission Boards. We need all this year that can possibly be raised. If the world had given as liberally to Missions and Christian education in general as it has done to preparation for war during the past fifty years, there would have been no war. If we would all give on the Old Testament plan of the tithe, or the New Testament plan of laying aside for the Lord's work as he has prospered us, there would be plenty of money in our Mission treasuries, and a blessing besides, that we have never yet experienced.

The elections on November 5, 1918 have been record-breakers along the line of voting the liquor traffic out of the wet States, and electing Legislatures that will ratify the amendment to the National Constitution. It looks now as if the amendment will be ratified by at least forty States before the spring of the year. Civilization is marching on.

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

In a previous number we have shown that the singing of praise is a part of religious worship under the Old Dispensation. That the collection of sacred odes called the Book of Psalms, was the Book of Praise in the Old Testament Church, and that this Book of Psalms was the psalmody of the Christian Church, and that the members of that church were commanded to sing Psalms. Were victory merely, and not truth, our aim, we might avail ourselves of the advantage which the laws of debate would afford, and assuming simply a defensive attitude, claim that, it is generally conceded by the parties to this controversy that the

Psalter formed the normal hymn-book of the Jewish Church, and is still to be employed in the service in the New Testament Church. He who would have us exceed the limits of the Psalms in the matter of hymns, should furnish satisfactory proof that it is our right and duty to take such a step. The Psalms are by general consent in legitimate possession of a place in worship. Claimants for like rank should bring credentials satisfactory and solid, and until they have done so, we, who adhere to the Psalms as the sole matter of formal praise, might afford to be silent. But waving all such advantage, we shall present an argument in direct support of the view that in the formal praise of God, the songs contained in the Book of Psalms, and they alone, are to be used.

First consideration. The Book of Psalms may be used now as of old, in the service of praise to God. We know that there are many professing Christians who say that the Psalms are unfit for the Christian Church's praise book. If this is so, it is a matter of wonder that the Psalter should have held its ground so tenaciously as a praise-book in the Christian Church from the days of the Apostles till our own day. If unfit to be used in our dispensation as the expression of praise, it is unaccountable that this collection should have commanded the admiration and called forth the praises of the grandest intellects and saintliest souls that have ever graced the Church of Christ. The tribute thus rendered is enhanced by the fact that in many cases it proceeds from men who, in extolling the Psalms, virtually condemn themselves for practically ignoring their claims.

Long before the Christian Church was organized, these sacred songs were regularly and legally used by the chosen of God in their worship. In the Psalter it is often declared to be the duty of all men, not Israel alone, to celebrate the praises of God in song. But as He Himself furnished the Israelites with the very songs to be used in praising Him, it may be presumed that the rest of men, if required to engage in like service, would have like equipment. None such has been supplied unless in the Book of Psalms.

At the institution of "The Supper," that most impressive ordinance of the New Testament Church, Our Lord and His Disciples, it is reasonably and commonly believed, sang a part of these Psalms. The word used in Matt. 26.30, to describe this act is "Humesantes," which may be translated, "having hymned." By almost unanimous consent, it is agreed that the hymns used on this occasion were Psalms, particularly those extending from Ps. 113 to Ps. 118, inclusive, a portion of the Psalter meant in ancient times to be sung, as it still is, by the Jews in connection with the observance of the Passover. Now, if it is true, as few will deny, that Christ and His disciples used Psalms in praising God at the institution of the Lord's Supper, two points in favor

of our position are gained, namely, that the Lord's Supper and the Psalms are wedded together for all time, and that the term "hymn" may be properly used to denote a Psalm. As Christ observed the Supper, so are we to observe it, and if He, as we believe He did, coupled Psalm-singing with the observance, so should we. In at least two passages of the New Testament, the use of the Psalms in praising God is definitely enjoined. Eph. 5.19, and Col. 3.16. Whatever doubt may exist in regard to the reference of the terms "hymns" and "songs," occurring in these verses, there is hardly room to doubt that by the term "Psalm" compositions found in the Book of Psalms are meant. Whatever may be the meaning of the words "hymns" and "songs," it would be daring to deny that in these texts the Psalms of Scripture are meant. We do not stay to discuss now what is meant by the words "hymns and spiritual songs," our purpose being at this time simply to show that the Psalms may be sung in this dispensation in the praise of God. The texts prove not only that they *may*, but also that they *must* be sung if we follow the Divine direction.

J. B. W.

To be Continued.

LETTER FROM REV. W. P. HARRIMAN

Seated in my study in our hilltop home, from the windows of which, I can look to the south and west, across fields and hills for ten or fifteen miles, it is difficult to think that only a short time ago we were all, Mrs. Harriman, Robert and myself, down at our mission station in Houston, Kentucky, where the view was cut off in every direction by its close standing mountains, and where the only long views were the upward views, and one was necessarily reminded of the Psalmist's words: "I will lift mine eyes unto the hills from whence cometh mine help. My help cometh from the Lord, who made heaven and earth."

Leaving our home on the morning of Labor day, we arrived at our dormitory on Turkey Creek, Thursday evening at about six o'clock. We had spent one night at Cedarville, Ohio, with our good friends, Mr. and Mrs. W. R. McChesney, a second night at Winchester, Ky., and the third at Highland College, a mountain school, located some six miles, or, to speak in terms of time and method of travel, about two hours by mule back from our own station. We had not planned for this third night on the road, but left Oakdale, at about half past six Wednesday evening, and not being able to make very fast time, it became quite dark, and worse yet, the ominous sound of thunder could be heard rolling from mountain top to mountain top, and the road along the creek bottom was momentarily lighted up by flashes of lightning. I then urged Miss Taylor, who had driven the ten miles in a stave

wagon to meet us, that we stop till the storm should pass, or all night if need be. Coming to Highland, I jumped out of the wagon and ran in the direction of a light, which proved to be shining from the windows of the main building. The first person I met was Mrs. Wells, who with her husband, has charge of the work here. I told her our predicament, and on being told that we could remain over night, I started back to the team and wagon. Mrs. Harriman and Robert had already started for shelter, and getting the team through the gate, Miss Taylor and myself found shelter in a small shed just as the storm broke, and it certainly did rain. Soon a boy came with rain coats, umbrellas and a lantern, and helped us with our baggage to the Boys' Dormitory. Later we went to the hospital, which was empty, except for a nurse, who lives there all the time, where we remained all night and a part of the next day, as the rain had raised the creek so that it was impossible to go on. We had our meals at the Girls' Dormitory, and during the forenoon I attended some of the classes. The school had three large buildings besides the hospital, and a few cottages. There are about 150 scholars in attendance. At about two o'clock we started for Houston, and despite the fact that the road lay along the creek bed, and the water was up above the hubs of the wagon in places, we arrived at our destination at the hour stated.

We found Miss McGaffick and Mr. Duncan waiting for us, and a good fire in the dormitory to give us a warm welcome. I mention this especially, because there had been no fire at Highland the night before, and the contrast was very noticeable.

The dormitory is very cozy and homelike, and as we looked about we at once said, "Well, we shall like it here," and we did. As some of those who read may know, Houston is in Breathitt county, formerly known as "Bloody Breathitt," because of the numerous killings and feudal fights which occurred there. I was not a little surprised to notice therefore that all the doors were left open night and day. Miss McGaffick, who speaks from several years' experience, also told us that she felt as safe here as in Western Pennsylvania.

As I was to take up Mr. Duncan's work the first of the following week, I spent the greater part of Friday in his room becoming accustomed to the order of classes, assignments, etc.

Saturday we spent our time talking over the work. On Sabbath afternoon we had the privilege of attending the Sabbath School service, and the preaching service immediately following. There were between ninety and one hundred present, who gave excellent attention and seemed to be very much interested. Mr. Duncan preached an excellent sermon, and after that, two of the mountain preachers, Mr. Ike Gabbard and Mr. Bill McIntosh

spoke, both showing a fine spirit and splendid devotion to the work to which God had called them.

When the service ended, all came forward and taking Mr. Duncan by the hand, bade him good-bye, a safe journey and a speedy return. Let me here bear testimony to the high esteem in which our young brother, as well as the other workers is held. Going into their homes afterwards the people invariably asked, "When is that little preacher coming back?" Surely God has given to him a large place in the hearts of the mountain folks in that community.

Monday morning Mr. Duncan left with bag and baggage, by way of mule back to Oakdale. I wish you could have seen him as we did, with a pair of suit cases tied across the saddle, and a bag and umbrella in his hands starting down the creek at a lively trot. We stood and watched till he was lost to view around a sharp turn between two mountains, and then went back to our breakfast, and later to work.

Altogether there are forty-five scholars in the school at present. After the holidays, however, at which time the free schools close, there should be between seventy and one hundred. The children now attending, range in age from six to twenty-seven; the latter being in the primary room, learning to read and write. The work is very interesting. For the most part there was a keen desire to learn on the part of the pupils. The three weeks of teaching were very enjoyable to me, and from that and the other experience we had, we feel that the work is well worth the full and generous support of every member of every congregation in our whole church.

The homes are smaller than most of us are used to; one, two or three rooms being the average. Modern conveniences are not even thought of. The bare necessities are all that these people are used to. Being easily satisfied they are not so eagerly chasing the almighty dollar, as many of their more advanced brethren.

The hills give them corn and cane, while in their gardens they raise beans, cabbage, sweet potatoes, and "spuds;" a cow, a few hens and a razor-back or two. These provide for the rather limited menu. Wood and coal are easy to get, and what more does one need, except a little money for shoes and clothing. These latter being of the very plainest.

It is not possible, however, to judge these people by their homes, their schools and their roads. One must get deeper than these outer things. In spite of their isolation and all that such a condition carries with it, there is depth and firmness, and determination, and sympathy, and patriotism to be found among these descendants of the martyrs; for such they are. French Huguenots, Holland Dutch and Scotch Irish in their ancestry.

I wish you could have gone into their homes and have received the same kind of a surprise that I did when the men folks would begin to talk about a sermon, or some question of the Bible, before they would mention the war, and that not for the lack of interest in the war as I shall note later on, but because, as I think they have lived so close to the heart of nature, and have taken time to think their way back to the only thing that abides and satisfies and comforts—trust in God.

I wish you could have looked into the faces of these men as they were seated cramped up in school boy seats, listening to the preaching of the blessed gospel of God's Son. I wish you could have heard the above mentioned preachers denouncing sin, and urging repentance on their hearers. Yes, I wish you could have heard those resolute men and hard working women speak words of kind sympathy to a father and mother who had lost a little boy. I wish you could have walked in that funeral procession up one side of one of those mountains and down the other side, where it was too steep for one to ride a mule, and where the rough box bearing its precious load was carried, strung by ropes to a strong pole, by two men at the ends and two more walking at the side. Yes, I wish you could each have had our experience for those four weeks. Then you could understand something of the spirit of these people, and would know that the work is well worth while.

Our visit soon came to an end, and we, too, as Mr. Duncan, had returned to Oakdale on mule back, and then to Cedarville and then home.

While at Cedarville we learned that the W. M. S. had gathered and sewed two large boxes of clothing which were sent to Houston for distribution. Better still, our hearts were gladdened by having two young ladies of the Cedarville congregation, Miss Erma Creswell and Miss Edna Stormont, offer their services for the rest of the year. We hear that they are now there, and getting along nicely. This gives us four workers, and we pray that God may bestow on them his richest blessing in all that they do.

The carrying on of this work means the expenditure of more money than has been usually spent by our Home Mission Board. It therefore demands that among all the appeals which are being made, we must not forget this very important work of our own church. We are giving much in money and life to secure the liberty of the world. The people of Breathett Co., Ky., sent fourteen hundred volunteers to our army, a number so large that for a whole year after the first draft, not a single man was taken from that county. That is an evidence of the patriotism of those people.

Shall we not give gladly and liberally to this work that is destined under the guidance and blessing of God, to secure the

Christian liberty of these souls, he has so graciously entrusted to our care?

—W. P. H.

LETTER FROM REV. WILLIAM WAIDE

My dear friends:

We ended our camping season for 1917-18 by spending two weeks at Hardwar, leaving there on the 17th of April with our camp equipment, and returned to our bungalow once more. The beginning of April always marks the beginning of the Hindu New Year. It is strange the influence the New Year's Day has on the religious life of the followers of different religious beliefs. We all know what relation it bears to the religious life of the English speaking peoples, and those living in cities at home have no doubt witnessed the Chinese celebration of their New Year's Day, and in India we witness yearly the celebration of the Mohammedan New Year, and the Hindu New Year's Day. The Hindus consider it as the day when it is most meritorious to bathe in the Ganges at Hardwar, when thousands come yearly to this mela (pilgrimage), which really lasts about two weeks.

Our work at that time and at that place is the selling of Bibles, New Testaments and Gospel portions. This year we were more active than last year, as owing to some misunderstanding last year, we arrived too late for the mela. We had our tents pitched in our compound at Hardwar. Mr. Taylor was with us for a good portion of the time, and a Methodist Missionary was with us for several days. Mrs. Waide saw to the entertainment for all, and kept account of the books and portions that were taken out. We sold daily large numbers of portions and quite a few New Testaments in five or six different languages, with little or no opposition until Friday the 12th, which was the day before their New Year's Day, always a great day. On that day, members of a society known as the Arya Samaj got stirred up. They call themselves Hindus, but are not recognized as such by the Orthodox Hindus. They are a strongly anti-Christian and political organization. On Friday there were two men following each of us missionaries who were selling books. The purpose of these men was to prevent by fair means or foul the people from purchasing New Testaments or gospel portions. In many instances they succeeded. They tried to frighten the people by telling them that if they read the book they would become Christians. Many simple-minded men turned back the book when told thus. Others were more independent and in some cases, men as much as told the Arya Samaj young men to mind their own business. The opposition became so great that one of the men that was following me, a young chap in his teens, began to

pay for the Gospel portion that a man bought and then tear it up page by page in my face. In the first instance he paid for the portion before taking it. In the second instance as it happened, he took the book and then gave the man the money. The next time he took the book and tore it up without giving the man the money. Then I interfered in behalf of the man and stopped some policemen who were approaching. The fellow then paid the man for the book and for some reason or other he left me and was seen by none of us any more that day. So I only had the one man following me for the rest of the day, but the man from whom he had taken the portion and torn it up without paying for it, when he received his money, turned around and bought two portions. They were more daring with our workers who were standing in other places, and snatched books out of their hands and out of their pockets and tore them up. On Saturday I had the field all to myself, as the other men with us had to leave for some reason or other the previous evening. So I started in another place, and went along with the crowd in the direction of the bathing place, but I had not gone far before I had sold out one kind of the books I had, and had to turn back to obtain more. Then after starting out again, I sold out of another kind, and this continued until the middle of the afternoon. I did not make much headway towards the bathing place, but I was selling a large number of Testaments and portions. Thus it was that it was 3.30 in the afternoon before I reached the place near where Dr. Taylor and I had been standing every day, and then I met an Arya Samaj, the first one for that day. He wanted to know where I had been all day. I only answered him by telling him how many New Testaments I had sold. Shortly after that I managed to sell a portion, despite his efforts to prevent me, and then I started on, and had only gone a short distance when I noticed he was not with me. I turned back to find him trying to frighten the man who had bought the portion, so that he would tear it up. When he saw me looking, he left the man and followed me again. I had only gone a few steps when I noticed that he was again missing and found him back with the same man. Then I told him he had to stick with me, that was his work and he should follow me. Then he whispered in my ear, "Yes, Sahib, I know that. Last night the Arya Samaj appointed eight of us to follow you fellows, and we are each to receive eight annas a day (eight annas is only equal to about 16 cents in American money, but comparing it with the Indian scale of living, it would place a man on the same scale as a man at home receiving \$15 per week.) Keep up this work as long as you like. It will suit us."

Shortly after that I left for our tent. I was trying to hire a cart to take me to the compound when an Anglo-Indian friend

happened along. We both took the same cart, and as we were riding along, I showed him the New Testament in the various languages in which we sold them, and especially made mention of the one in Urdu. It is in excellent type, very good paper, very attractively bound and sold for eight cents. My Anglo-Indian friend said, "I will take one of them, and give it to a Mohammedan chap at the works." This Mohammedan had been indifferent as to religious matters previous to December, 1917. He had not prayed five times a day as all good Mohammedans are supposed to do. He very often did not pray at all, but Christmas week of last year, there was a Mohammedan mela at Piran Kaliar, which is four miles from Rurki, and which we generally attend for the purpose of selling New Testaments and portions.

At Piran Kaliar is the tomb of a Mohammedan saint. The Mohammedan above mentioned attended this mela in the Christmas week and was deeply affected. On returning to his work he was not satisfied with praying five times a day, but would pray ten and twenty times a day. My Anglo-Indian friend went to his home taking the Urdu New Testament with him. He had only been in a short time when a servant announced that this Mohammedan had come to call on him. He was dumbfounded, for the man had never before called to see him. He snatched up the New Testament and went out to greet him, and in the same breath he offered him the New Testament, saying that he had just bought it for him. Then sitting down, the Mohammedan related to my friend an experience he had had just the night previous. He said, "I was dreaming, and in my dream I met Christ, and he embraced me first on one side and then on the other. (The Mohammedan way of embracing is to touch right shoulder with right shoulder, then left shoulder to left shoulder.) I tried to break away from him, but did not succeed. Then I saw you and my overseer standing near by. Then Christ touched me on the top of my head with one finger, and I shuddered and then awoke with an attack of diarrhoea, and have had it since."

Having related his dream, the Mohammedan took the New Testament and made his departure, without making any mention of why he had come to call on his friend. The next day and for several days afterward, the Mohammedan was not at work, and it was reported that he was sick. Then he applied for a month's leave and left his work. We have tried to get in connection with this man, but have not so far succeeded. It seems to us as a clear instance of the working of the Holy Spirit. We would ask you to pray for this Mohammedan whose name, for good reasons, we feel we should not mention.

—Wm. Waide.

LETTER FROM DR. TAYLOR.

Roorkee, India, Sept. 10, 1918.

Dear Friends:—This time my letter will be just a few notes of my first day in the work, September 3, after my month in the hills. The forenoon was mostly taken up in giving out medicine, although only thirteen patients were treated. They came at such irregular times that I would just get started at something else when another patient would come. Thus but little else was accomplished.

In the afternoon came the paying out of the monthly salaries. All the workers except two had been called into Roorkee. Of the two who were not in, one, Mr. Waide had paid some days previous, when he was in Roorkee on other business; and the other would be seen by Mr. Waide on the following day, for he was going to that station to check up book supplies, etc.

While I was working over accounts with one man, Mr. Waide would have one or two others with him, examining their daily register and giving instructions. Each man is required to record what he has done each day; i. e., how many villages he has visited, whom he met and talked with, etc. This time most of the men had not been in Roorkee, or at least had not seen more than one of the others at a time for two months. And you may be sure that they were glad to get together. They have a very hard and lonesome time of it in their villages, where very few, if any, ever give them a friendly greeting. The ones that do act friendly so often do so with a hidden motive, as they want the Sahib to take their side against an enemy or against a rich landowner, or some like reason. Or else they are the lowest of the low, men doing the dirtiest kind of work daily and yearly, till they have become so dirty and filthy in their personal habits that one wonders how they can, being humans, still live. Such are their daily associates, and we must concede that they are far from inspiring.

After the men had their evening meal they began singing Psalms and some new evangelistic songs that they had learned at the Summer School. Mr. Waide and I joined them, and from about 8.30 till 10 o'clock we were singing almost continuously. When we left them they began playing an Indian game of the same class as checkers, and four of them kept at it till 4 o'clock A. M. We feel that they will do better work for having had something to break the monotony of their village life. Will you not remember these men in a special manner in your prayers?

Yours in the greatest service in the world,

JOHN C. TAYLOR.

OUR COLLEGE.

We are thankful for many reasons.
We are thankful that the war is over and victory with righteousness is ours.

We are thankful that Ohio is dry with a majority of nearly 25,000.

We are thankful that the influenza epidemic is passing away.

We are thankful for the generous response to our appeal for scholarships for Cedarville College. We now have thirty scholarships, leaving only ten to be raised. Let us have them by Christmas. A scholarship is only \$40 for the year, and invested in the Christian training of a boy or a girl it becomes a permanent investment in human life, with all of its potentialities in time and eternity. Moreover, just ten more scholarships will enable Cedarville College to close the year without a deficit, and that will be an additional reason for thankfulness.

The Bible chair has received \$150 in Liberty Loan Bonds. That makes a total of \$800 in Liberty Loan Bonds to the Bible chair. Would you like to put some Liberty Bonds into the Bible chair?

For six weeks our town has been quarantined on account of the influenza. Just that long our college, together with churches, public schools and all other places of public gatherings, has been quarantined. The students were dismissed necessarily. On last Thursday evening the ban was lifted, and the college will reopen, God willing, November 18. Surely these are trying times. God's judgments are passing through the world. Let us acknowledge His mighty hand, seek His forgiveness of our sins and live Godly, righteously and soberly, redeeming the time.

Very few of our students suffered from the influenza. However, one of our most beloved and promising young men, Mr. Paul Elwood, was stricken with it and in a few days pneumonia developed and death ensued. Mr. Ellwood was a Junior in college and was pursuing work in our seminary with a view to entering the ministry. His last public work was to preach the gospel. He was a noble young man, a devoted churchman and a true Christian. God has dealt strangely with us, but we know that in due time we shall see both His love and wisdom in it all.

Yours sincerely,

W. R. McCHESNEY.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since our last report the following amounts have been received:	
William Conley, Cedarville, Ohio.....	\$40.00
Two Sparta Friends	30.00
James T. Clarke, West Middlesex, Pa.....	5.00
Linnie J. Long, Beaver Falls, Pa.....	25.00
Matthew Gailey, Philadelphia	40.00
Ralph Murdock, Cedarville, Ohio.....	40.00
E. L. Stormont, Cedarville, Ohio.....	40.00
Clayton McMillan, Cedarville, Ohio.....	69.20
Cedarville Congregation	
And for the Endowment Fund:	
Jennie Bratton, Cedarville, Ohio.....	10.00
Mrs. M. L. Iliffe, Cedarville, Ohio (Liberty Bond).....	50.00
Dr. E. C. Oglesbee, Cedarville, Ohio (Liberty Bond).....	100.00

PASTORS AND CONGREGATIONS.

At our last meeting of General Synod the following recommendation was passed, found on pages 41 and 42 of the minutes:

1. That General Synod hereby requests each congregation under its care to set apart at least one Sabbath of the year to contribute benevolent offerings for the current expenses of the college; and that notice of this offering be made from the pulpits at least two weeks before the offering is lifted, and that so far as possible the pastors preach on the day that notice is given upon some theme pertaining to Christian education, in which the specific virtues and needs of Cedarville College shall be presented.

Several of our congregations have already responded liberally to this recommendation for this year.

Practically all of our congregations contributed last year, and your offerings were generous and worthy of you. It is needless to remind you that, of all years, this is the year in which we need the largest contributions which you can give, and I am sure we shall not be disappointed in you, because you love your college and rejoice in its work and worth.

Therefore we ask that you arrange to take up the annual contribution for the college in accord with the above recommendation at such time before May 15 as will be most wise in the circumstances.

Yours sincerely,

W. R. McCHESNEY.

LETTER FROM EDNA STORMONT.

Houston, Ky., Nov. 8, 1918.

Dear Friends:—In answer to a request of the editor, I will write a few lines from the Kentucky Mission.

Schools, Sabbath schools and all public meetings have been closed since October 9 on account of the influenza. There have been a number of cases in our district, about ten or twelve families in all. We have been very fortunate in that so many have escaped and there have been no deaths.

Miss Taylor and Miss McGaffick have been helping take care of the sick, sometimes going night and day. As the sick ones here were better, they had offered to help in the mining districts near Jackson, and were about ready to leave, when Miss McGaffick became sick. We are hoping that it is not the influenza, but if it is she will have the best of care.

Miss Creswell and I arrived at Oakdale, Ky., the 9th of October, and were met by Miss Taylor and Miss McGaffick. We enjoyed our mule ride very much and like the mountains. We are anxious for school to begin, but are becoming acquainted with the people and their customs.

On the 28th of October we received the two boxes of clothing from the Cedarville Missionary Society, and sold them this week. About eighteen women were present at one time, and we were very busy. Several more have been here since. Clothing for small boys and girls—dresses, skirts and underwear—is badly needed. We have received in payment for the clothing about \$30 in money, besides things to eat, such as potatoes, turnips, molasses, beans, meat, eggs and chickens.

We would be very glad if some of the other congregations would send clothing or some of the articles needed here in the dormitory.

Sincerely,

EDNA STORMONT.

FIFTH CHURCH, PHILADELPHIA.

It is a pleasure to say that our church is flourishing and doing a good work for the Master. Extensive improvement is being made, with an expenditure of about \$1000. The Trustees are trying to make the church building look as we would our own buildings in which we are much interested. The members of the church are doing their part by giving as the Lord has prospered them.

In our Sabbath school we are using the Bible songs and having much success in the singing. Our school is also in good condition financially, notwithstanding the heavy expense in buying the Bible songs. Our school also contributes very liberally to the foreign mission and county work.

Our Junior Church, at 6.45 o'clock on Sabbath evenings, is well attended by the young folks, and the lessons are very inspiring. They are taught by Miss Agnes MacFarland and Miss Mary Nelson, two of our Sabbath school teachers.

Thanksgiving services this year were appointed to be held in the Third Church, these two churches uniting as in previous years.

Our annual Sabbath school entertainment will be held on Thursday evening, December 26, 1918.

Our Communion was held on the last Sabbath of November. Rev. Lee E. Reife preached Thursday evening, November 21; Rev. Thomas Whyte on Friday evening, our pastor on the Sabbath, and Rev. R. W. Chesnut, Ph. D., on Monday evening, November 25.

During the epidemic which recently overtook our city three of our members were called home. We extend our heartfelt sympathy to the bereaved families.

R. R. S.

SABBATH SCHOOL HELPS.

LESSON FOR DECEMBER 8, 1918.

Subject—"JOSEPH MADE RULER OVER EGYPT."

GOLDEN TEXT—"He that is faithful in that which is least is faithful also in much." Luke 16: 10.

LESSON TEXT—Gen 41: 33-44. (References, Gen, chapters 39-41.)

TIME—1715 B. C. PLACE—The palace of Pharaoh.

EXPOSITION—I. Joseph giving advice to Pharaoh. Vs. 33-37. Joseph had spent two year in prison because he would not do wrong under temptation.

Pharaoh had been disturbed by dreams and none of the wise men of Egypt could interpret the dreams. Then Joseph was remembered and called before Pharaoh, and after explaining their meaning gave advice which was not only approved, but led to his promotion to the rank of ruler next to Pharaoh.

II. Joseph, prime minister of Egypt. Vs. 38-44.

He is spoken of as a spirit-filled man. This was the right kind of man for the place. The way he got his wisdom is open to all. See Jas. 1: 5; Ps. 119, 99, 100.

Let us notice some of the ways in which Joseph was a type of Christ.

1. All authority was committed to him. Vs. 40-44.
2. The insignia of power was given to him. Vs. 42. Matt. 3: 17.
3. Every knee was to bow to him. Vs. 43. Phil. 2: 10.
4. He saved the Egyptians and surrounding nations from fam-

ine, so Jesus Christ saves from sin.

5. Joseph was given a gentile bride, so Jesus Christ rejected by His brethren was given the Church from among the gentiles.

6. He did not use his own power for his own interests.

7. He was ready to forgive his brethren as soon as they had humbled themselves.

LESSON FOR DECEMBER 15, 1918.

Subject—"JOSEPH FORGIVES HIS BROTHERS."

GOLDEN TEXT—"If ye forgive men their trespasses your Heavenly Father will also forgive you." Matt. 6: 14.

LESSON TEXT—Gen. 45: 1-15. (References, Gen. 42: 1-44; Eph. 4: 31, 32.)

TIME—1706 B. C. PLACE—Egypt in Joseph's home.

EXPOSITION—I. Joseph makes himself known to his brothers. Vs. 1-3.

Joseph's feelings could not be kept under subjection any longer. When he heard about the sorrow of his father and saw the humbled condition of his brothers he gave way to cries to relieve his burdened soul. Such an hour. Its burdens must be veiled from all but those directly concerned. His brothers were all struck dumb with fear and wonder. Joseph alive! Yes, and the consciousness-stricken brothers subdued and penitent at his feet.

II. Joseph's tender regard for his brethren. Vs. 4-8.

He did not wait for them to come to him. He revealed himself and offered mercy and promised help. Although exalted to great power and glory he was not ashamed of his father and brothers. So far as a human being could, how closely he was a figure of the Son of God, our elder brother.

III. Joseph sends for his father, Jacob. Vs. 9-15.

This is a most touching scene. He not only invited them to come, but provided the means to bring them. The good news could not be believed at first. Joseph had been mourned as dead. He still lives.

This is a wonderful story. None like it. His brethren revived from their stupor, talk with him. Communion follows, but never precede reconciliation.

LESSON FOR DECEMBER 22, 1918.

Subject—"JOSEPH CARES FOR HIS KINDRED."

GOLDEN TEXT—"Honor thy father and thy mother." Eph. 6: 2.

LESSON TEXT—Gen. 47: 1-12. (References, Gen. 45: 16-50.)

TIME—1706 B. C. PLACE—Pharaoh's court.

EXPOSITION—I. Joseph's father and five of his brothers presented to Pharaoh. Vs. 1-4.

Jacob had come to Egypt on Pharaoh's special invitation. He and his were the special guests of Pharaoh. Although Jacob was a plain countryman, and his sons not such as are seen about the palace of a king, yet Joseph is not ashamed of them.

What a wonderful scene when these plain shepherds were presented to Pharaoh. After an exchange of greetings they are assigned to the land of Goshen as a dwelling place. Joseph had even planned as to what they were to say, and thus avoid embarrassment.

II. Pharaoh and Jacob. Vs. 5-10.

Jacob is now one hundred and thirty years of age, but states that his days had been few and evil, and that he had not attained to age of his fathers. See what these two gave each other. Jacob

blessed Pharaoh, and he in turn gave him a home to live in. Notice here that Jacob recognized that his life was a pilgrimage. This every true child of God recognizes. Too many nowadays seem to have lost sight of this fact.

The next our lesson speaks of Joseph feeding his father and brethren. This was of the very best. So our Lord and shepherd will feed us.

LESSON FOR DECEMBER 29, 1918.

Review: FAITH'S VICTORIES.

Selection for reading: Heb. 11: 8-22.

GOLDEN TEXT—"This is the victory that overcometh the world, even our faith." 1 John 5: 4.

The lessons of this quarter cover a period of 420 years, from 2126 B. C. to 1706 B. C. It would be well for us to take up the lessons that refer to Isaac and Jacob and Joseph, pointing out in what respects Joseph was a type of Christ.

Notice as follows the teaching of each lesson:

LESSON I—Teaches that the way of blessedness is separation from the world, in obedience to God's call.

LESSON II—Teaches that we should deal generously with each other and not be actuated by greed or worldly ambitions.

LESSON III—Teaches that true faith keeps back nothing from God, but believes His promises in the face of all difficulties.

LESSON IV—Teaches that if necessary we should forsake all to be joined to Christ.

LESSON V—Teaches the folly of sacrificing what is permanent for transient things.

LESSON VI—Teaches the certainty of God's word.

LESSON VII—Teaches the grace of God.

LESSON VIII—Teaches God's power over the human heart.

LESSON IX—Teaches that envy unchecked is sure to work our ruin.

LESSON X—Teaches that in the end conspiracy against God's people will fail.

LESSON XI—Teaches that we should overcome evil with good.

LESSON XII—Teaches the nobility of Joseph's character.

CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR DECEMBER 8, 1918.

"Begin now." 2 Cor. 6: 1-10.

BIBLE READINGS.

1. Put Christ first. Matt. 8: 18-22.
2. Begin to serve God. Eccl. 11: 1-6.
3. Begin to think seriously. Eccl. 7: 11-29.
4. Begin to worship God. Psalms 5: 1-11.
5. Join the Church. Acts 16: 1-5.
6. Begin to give liberally. 2 Cor. 8: 1-15.

SUGGESTIONS.

Make a decision now. It is unwise to put off a decision on any important matter. Decide on something. Be determined to do right. Begin now if you have not already done so, to consecrate yourself fully, soul, body, possessions, all to God. Our allegiance should never be divided. Always put Christ and His service first.

Begin to define your aims in life and pray for help to succeed.

Begin now to live the life of sacrifice. No other way of living will make us happy.

Begin now to prepare for eternity.

Procrastination is wrong. "Now is the accepted time, now is the day of salvation. Cultivate the grace of forbearance.

TOPIC FOR DECEMBER 15, 1918.

"The power of the cross in the Philippines." Psalm 72: 1-19.

BIBLE READINGS.

1. Light to the people. Isa. 9: 1-7.
2. People to the light. Rev. 21: 22-27.
3. Natural kindness. Acts 28: 1-10.
4. Ready for light. Psa. 43: 1-5.
5. Loving the stranger. Deut. 10: 12-22.
6. Strangers brought near. Eph. 2: 11-22.

BIBLE TEACHINGS.

Righteousness and justice are the necessary things for all nations. Human nature naturally inclines to be oppressive. V. 2.

The Bible stands for the freedom of the poor. "The Lord will arise and plead the cause of the poor and needy." The Bible is the poor man's book. V. 4.

Christ Jesus is the only King worthy of world-wide dominion. He came to elevate and save man. V. 8.

Wherever the gospel is preached Christ begins the work of redemption. He enlightens the ignorant, abolishes injustice and awakens pity for the weak. Vs. 12, 13.

Mission work among the Filipinos has been wonderfully successful where the truths of the Bible have been taught faithfully.

TOPIC FOR DECEMBER 22, 1918.

"Peace on earth." Luke 2: 8-14. (Christmas meeting.)

BIBLE READINGS.

1. Peace in the heart. John 14: 25-27.
2. Peace among the brethren. Gen. 45: 24.
3. Keeping the peace. Mark 9: 41-50.
4. The war that ends war. Rev. 19: 11-21.
5. Peace brings prosperity. 1 Kings 4: 24-34.
6. A true principle. Matt. 26: 52.

THINGS TO THINK ABOUT.

Are we helping to make the world better and bring about the time of universal peace?

Such peace is promised for the world, but we are the servants of God and have a duty to perform in bringing it about. There is already peace and glory to God in heaven; it is our work now to bring about peace and glory to God on earth.

How can we increase our good will to men?

TOPIC FOR DECEMBER 29, 1918.

"Happy New Year: Rules for it." Phil. 3: 12-16.

BIBLE READINGS.

1. Pray daily for help. Phil. 4: 1-8.
2. Trust God implicitly. Jer. 17: 5-8.
3. Work diligently. 2 Thess. 3: 6-16.
4. Help others cheerfully. Psa. 112: 1-10.
5. Be grateful for blessings. Deut. 8: 1-9.
6. Be contented. Heb. 13: 5, 6.

BIBLE TEACHINGS.

We have not yet reached the full stature of the Christian life as our Saviour did. We are to grow like Him. V. 12.

We are to press toward the mark for the prize and allow nothing to hinder us. V. 13.

We are to be faithful to the truth as we know it. V. 16.

We are to try to be what Christ wants us to be. V. 12.

SUGGESTIONS.

1. Begin the year with an act of consecration.
2. We should avoid strife.
3. We should seek contentment.
4. We should learn to attend to spiritual things first, as they are the most important.

MID-WEEK PRAYER MEETING TOPICS.
DECEMBER.

4. Christ in You the Hope of Glory. Col. 1: 27.
11. Shorter Catechism—Lord's Prayer. Matt. 6: 5-15.
18. Scripture Character—Mary, the Mother of Our Lord. Luke 1: 28.
25. Light of Asia or Light of the World. Luke 2: 32.

WEEK OF PRAYER FOR THE CHURCHES.
January 5-11, 1919.

To the Churches of Christ in America:

With gratitude for unfailing mercy and for the forgiveness of sin, and with faith in God before whom we humbly bow, we unite our hearts in renewed supplications for His abiding presence.

We, who know not what a day may bring forth, face the new year with alertness of mind, earnestly praying that it may be a new year indeed, a year born from above for the whole world.

To overstate the horrors of war or the grace of God is alike impossible. As the one becomes more vivid, God becomes more vital. With profound conviction that He doeth all things well, we move forward under the Captain of our salvation in unabated confidence that righteousness is being exalted in the earth and liberty is coming to all peoples.

With men and women of many nations standing together, in battle fronts and behind the lines, working together in hospitals and huts and comfort houses, making common cause for God and humanity the day is brighter than ever before. The unity of all men of good will for the honor of God and the well being of mankind, brings the dawning of a day for which the godly have prayed in all ages.

The world trembles, material things perish and a new era is born. The work of righteousness is peace and the fruit of righteousness is brotherhood. Great movements, national, international and world-wide, bring us to our knees in gratitude and prayer that He, who disposes events in the honor of His Christ, may bless all who are in authority, with wisdom and grace to reunite peoples and to reshape governments unto the glory of the Father and of the Son and of the Holy Spirit.

We are,

Yours in the fellowship of Christ,
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST
IN AMERICA.

FRANK MASON NORTH,

President.

CHARLES S. MACFARLAND,

General Secretary.

JAMES I. VANCE,

Chairman Executive Committee.

These subjects are issued with the approval of the Evangelical Alliance for the United States of America.

The Council has adopted, with some changes, the subjects issued

in behalf of the World's Evangelical Alliance by the British Evangelical Alliance.

SABBATH, JANUARY 5—Texts Suggested for Sermons and Addresses.

"The Lord reigneth; let the earth rejoice . . . clouds and darkness are round about Him; righteousness and justice are the foundation of His throne." Psa. 97: 1, 2.

"Quicken me according to Thy word. . . . Quicken me according to Thine ordinances. . . . Quicken me, O Lord, according to Thy loving kindness." Psa. 119: 154-156-159.

"Not by might, nor by power, but by My Spirit saith the Lord of hosts." Zech. 4: 6.

"Ye have need of patience that, having done the will of God, ye may receive the promise." Heb. 10: 36.

"Behold, I have set before thee a door opened which none can shut." Rev. 3: 8.

MONDAY, JANUARY 6—Thanksgiving and Humiliation.

THANKSGIVING—For great deliverances and all the surprises of the Divine mercy.

For the welcome given to the call to duty and for any unveiling of the will of God.

For all experiences of answered prayer and the conscious pressure of the hand of the Most High.

Psa. 116: 1-8; Psa. 40: 6-13; Isa. 43: 1-7.

HUMILIATION—For continued unworthiness in the face of much sacrifice on our behalf.

For failure to recognize and to proclaim fully the reality of the living God.

For all hesitating faith, for half faith and for faith without hope.

SCRIPTURE READINGS—2 Sam. 23: 13-17; Mal. 1: 17; 3: 6; Ezek. 37: 1-10.

TUESDAY, JANUARY 7—Church Unity Throughout the World.

THANKSGIVING—For the growing desire to express unity in the Churches.

For clearer recognition of the excellences in the Churches differing from our own.

For greater willingness to apply the prayer of our Lord that we "all may be one."

PRAYER—For the Divine blessing on all movements towards unity.

For the deliverance of the Churches from moral and spiritual impotence.

For fortitude and initiative to meet the demands of a new day.

For a deepened confidence in the Holy Spirit, the Lord and Giver of life.

For a new power to do the will of Christ in all preparations for reconstruction.

For an enlightened faith in the coming of our Lord and His Kingdom.

SCRIPTURE READINGS—Isa. 11: 11-16; John 17: 20-26; Eph. 3: 14-21.

WEDNESDAY, JANUARY 8—Nations and Their Rulers.

PENITENCE—For failure to recognize national sins and for all false pride.

For all hatred, and for all that is un-Christlike in politics and warfare.

For selfishness and slackness in divinely appointed tasks.

PRAYER—For perseverance in all high and burdensome duties.

For grace to know and to follow the counsels of God for the nations.

For willingness to make every needed sacrifice to further Divine ends.

For victory over evils within and enemies without.

For the gift of an intelligent international mind.

for the dedication of national consciousness to the will of God.

SCRIPTURE READINGS—Isa. 9: 8-17; Amos 7: 1-9; Isa. 19: 19-25; Rev. 19: 11-16; Rev. 21: 22-27.

THURSDAY, JANUARY 9—Missions and Missionaries.

THANKSGIVING—For the sustained and increasing contributions to Missions abroad.

For the manifest bankruptcy of human religions under the challenge of Christianity.

For the maintenance of work with depleted staffs and under serious difficulties.

PRAYER—That the glory of the person of Jesus Christ may be increasingly recognized.

That many who now admire Him may be led to adore Him as Saviour and Lord.

That opportunities for evangelization in the native labor camps of Europe may be fully used.

That many Christian soldiers may dedicate their lives to the winning of the world.

That wisdom and statesmanship may be given to all missionary leaders.

SCRIPTURE READINGS—Psa. 2; Isa. 35; 1 Tim. 2: 1-7; Rev. 7: 9-12.

FRIDAY, JANUARY 10—Families, Schools, Colleges and Youth.

PRAYER—That the Father's blessing may rest on all who mourn because of broken homes.

That mothers and guardians may be strengthened for their new responsibilities.

That a larger number of our homes may be dedicated by daily household prayer.

That young women may be protected and inspired in the new calls to labor.

That young men may be strong against all the special temptations of present toil.

That the tide of new ideas flooding the minds of youth may be guided unto noble ends.

SCRIPTURE READINGS—Jer. 31: 15-20; Joel 2: 28-32; Col. 2: 16-23; 2 Tim. 2: 1-5.

SATURDAY, JANUARY 11—Home Missions and Social Regeneration.

PRAYER—That the Churches may gain a new conscience concerning social unrighteousness and economic inequality.

That grace may be given to readjust all methods of work in fidelity to the Gospel of Christ.

That definite victory over sins both of the flesh and of the spirit may be achieved.

That the Jewish people in this era of new hope may be won to the allegiance of the Christ.

That the governmental plans for Palestine may honor the Gospel of Christ.

That God may be glorified in all things.

SCRIPTURE READINGS—Luke 4: 16-30; 2 Peter 1: 1-11; Rom. 10: 1-15; Rom. 11: 25-32.

CHRIST'S CLAIMS VALID.

John R. Mott has splendidly said: "Nothing has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the unchangeable One, the One who is the same yesterday, today, and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back to our colleges and into our homes and into non-Christian nations and fix attention on the only One that has not slipped and fallen. There He stands other than the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ the Lord."

F. A. Gurkat

Cedarville College.

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For further particulars write to

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