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THEY LIE IN FRANCE WHERE LILIES
BLOOM.

They lie in France
Where lilies bloom;
Those flowers pale
That guard each tomb
Are saintly souls
That smiling stand
Close by them in
That martyred land,

And mutely there the long night shadows creep
From quiet hills to mourn for them who sleep,
While o'er them through the dusk go silently
The grieving clouds that slowly drift to sea,
And lately round them moaned the Winter wind
Whose voice, lamenting, sounds so coldly kind,
Yet in their faith those waiting hearts abide
The time when turns forever that false tide.

In France they lie
Where lilies bloom,
Those flowers fair
For them made room,
Not vainly placed
The Crosses stand
Within that brave
And stricken land;
Their honor lives,
Their love endures,
Their noble death
The right assures,

For they shall have their hearts' desire
They who, unflinchingly, braved the fire,
Across the fields they all at last shall see
Through clouds and mist the host of victory.

Selected.

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. LIII.

JANUARY 1919.

NO. 1.

EDITORIAL

The subject of Organic Church Union is again looming up and is being agitated in the evangelical churches more than at any previous period. Dr. Wm. H. Roberts, D. D., clerk of the Presbyterian General Assembly, has been working with untiring zeal to get the churches together. Recently there was a meeting called to meet in Witherspoon Hall, Philadelphia, December 4-6, 1918. It was our privilege to attend one session and hear some good addresses bearing on the subject. The Episcopalian and Methodist ministers were decidedly favorable to Organic Union, but seemed to have no fixed plan to propose. In one address given by a Dr. Snyder, of the Evangelical Church, there was not only a plea for union, but a plan suggested for its consummation. He favored a Federal Organic Union. The various denominations to be united as our States are in a Federal Union. This would leave every church with its own constitution and peculiar form of worship and government. The suggestion seemed to be reasonable, and it is possible that a union of the churches can eventually be brought about on such a basis. We need never expect all the different bodies to come together on modes of government and formalities, but it is possible under a Federal Union to unite on the matters essential to Christian faith and living. What may come of this movement for union cannot be foretold at this time, but if those agitating the cause will have patience and not try to drive the churches we may see a large majority of the various evangelical churches in one body in a few years. If such a union will produce a higher standard of spiritual life and efficiency, it will be well. But if it simply binds numbers together, the desired end will not be accomplished. At the present time it becomes us to guard well those principles to which we have attained, and enter only such alliances as will allow us to maintain without restraint what we believe to be truth. If such a union can be planned as will allow us to enter without doing violence to the truth or our consciences, the sooner it comes the better. We believe that such a plan is possible, but time will reveal its character. Till then let us go on in the Master's service doing our whole duty.

On another page we publish an article on evangelism in our churches. We all will agree that evangelistic work is necessary, but we have not been satisfied with the kind of work done by ordinary evangelists. We now have a chance to adopt a plan to our liking. Will we do it?

A new year has arrived. The old year has passed into history. It has been a year of wonderful events. Near its close the greatest war in history came to a close. The proud Hun has been humbled and now begs for mercy. The merciless Hun now begs for mercy. A wonderful humbling of proud autocratic nations has taken place. The seeming impossible has come to pass. The overturning process has gone on until the way is open for peace. The year 1919 opens with the statesmen of the nations gathered to establish a new order of things. May we not hope for a great change for the better? We may not see all we would like to see accomplished, but it would certainly cheer our hearts if some steps would be taken leading to a recognition of Jesus Christ as the ruler among the nations of the earth. This is a stern fact, whether men will believe it or not. It is the duty of the nations as well as of individuals. Unless the principles of the new peace are laid upon the sure and tried foundation, Jesus Christ, the Divine rock, they will fall before the future storms that will shake to their foundations the nations of the earth. As in 1918 some of the greatest battles of the world have been fought, so in 1919 may we see the greatest display of wisdom and Christian statesmanship displayed that the world has ever witnessed.

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

The rule of duty is the law of Christ. When duty takes the direction of formal worship the obligation to obey Christ's will is not diminished or modified, but rather strengthened, for Christ, in giving the law that regulates His worship, has expressly said, "I, the Lord thy God, am a jealous God," and to enforce the Second Commandment still further He has said, "For the Lord thy God is a consuming fire, even a jealous God." Divine grace to sinners suggests the necessity for constant humility and self-distrust on their part; Divine jealousy, the necessity for a holy fear of offending. Both require that we should worship God in the way "appointed in His Word," and never, in any circumstances, or for any purpose, "in any other way." Accordingly we find in the Confession of Faith which all Presbyterians have accepted the following definite statement regarding God's worship: "The acceptable way of worshipping the true God is instituted by

Himself, and so limited by His own revealed will that He may not be worshipped according to the imaginations and devices of men . . . or any other way not prescribed in the Holy Scriptures." We assume that we regard this as a Scriptural rule since we accept the Confession which contains it. If it be a Scriptural rule, let us apply it to the question, *Shall we sing Divine psalms alone to the praise of God? or shall we supplement or supplant them by human hymns?* It is only by this rule that the question can be satisfactorily settled for the sinner saved by grace who seeks to worship a jealous God.

That this principle is strictly in accordance with the teaching of Scripture can be easily seen from the following (1) *Old Testament*. "Remember all the commandments of the Lord and do them; and that ye seek not after your own heart and your own eyes, after which ye used to go a whoring; that ye may remember and do all my commandments, and be holy unto your God." Num. 15:39-40. "And look that thou make them *after their pattern*, which was showed thee in the mount." Exodus 25:40. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I commanded you." Deut. 4:2; 12:32.

(2) *New Testament*. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all things whatsoever I have commanded you*," Matt. 28:19-20. These words of Christ in this great apostolic mission, ought to be an end of all controversy in this matter; "*all things whatsoever I have commanded you*," is to be the great principle recognized by the Apostles evangelizing the nations, and likewise the principle to be observed by these nations on receiving the faith. It is not a question of our own tastes or feelings, or even of what is helpful to promote the growth of religion in the soul, but *what has God appointed or authorized*. We have many illustrations from Scripture showing how jealously God guarded the rule He laid down for the regulation of the worship of His own house.

(1) *Old Testament*. The Second Commandment clearly shows that in the sphere of worship God's expressed will must control; in it all will-worship is forbidden, just as in the Sixth Commandment all malice is forbidden in the prohibition of murder. The Mosaic system of ordinances affords a graphic commentary on the Second Commandment and thus shows favor to the principle, namely that of Divine appointment, for in the Levitical ritual certain forms were prescribed, and from these there was to be no departure, whether under the plea of convenience, of taste or of the absence of positive prohibition. For instance, the offering of incense was to be performed in accord-

ance with the regulation specified in Lev. 16:12-13. It is observable that in this regulation, which was, no doubt, meant to be adequately full, being issued *after* the disorderly procedure and consequent death of Nadab and Abihu, there is no express prohibition of any other fire than that taken from the altar of burnt offering. Yet the only offence laid to the charge of these two men, for which also they were struck dead, is that of offering *strange* fire before the Lord. The fire was strange, and therefore unlawful, because not appointed for the purpose by God. The absence of a command to act as they did ought to have been regarded by the self-willed sons of Aaron as equivalent to a prohibition. Other illustrations of God's jealousy for His own appointments we have in the cases of Korah, Dathan and Abiram, Numbers 16; Saul offering sacrifice at Gilgal, I Samuel 13, and King Uzziah's attempt to officiate as a priest in the Temple, II Chron., 26:16-21. All these illustrations from the Old Testament go to conclusively prove that God set a defence about the order He had set up in His own house, and that any infringement, however insignificant it might appear, or however exalted the person might be who was guilty of the infringement, was regarded by heaven as a daring interference not to be tolerated with impunity.

The law in the New Testament dispensation is not less stringent, although it may be less minute in specifications. In it the fundamental law of worship remains unchanged, which is that God shall be worshipped in the way appointed by Him and in no other.—J. B. W.

TO BE CONTINUED.

A WONDERFUL MEETING AT ATLANTIC CITY

It was my privilege to attend the meeting of the Federal Council of the Churches of Christ in America, at Atlantic City, December 10th to 12th, which was an inspiration to my own soul, and which I desire to share with our whole church. I thought I was going to attend a small committee meeting, but it impressed me as a very great organization. The Federal Council comprises thirty denominations, and represents over twenty million church members. The business committee is made up of one from each denomination, and eleven others appointed by the chairman. Their aim is a large one, to bring the churches into a closer relationship, and to face unitedly the great problems of the day in which we live. During the war the United States Government recognized only three religious bodies, Protestant, Catholic and Jewish, and it was upon recommendation of a committee appointed by this Federal Council that chaplains were

appointed representing the Protestant Churches, for both our army and navy.

A broad view on all religious lines was presented, and it appeared to me that every man present was just ready, at the word go, to go forward to endeavor to win the world for Jesus Christ.

These are days of "Reconstruction," and as in the nations, so in the Church, if we are going to do effective work. To show the spirit of the age, \$68,000,00 was subscribed for this work last year, the expenses of the Federal Council were \$63,000, leaving a balance of \$5000. A fund of many million dollars will be raised the coming year, men interested are making voluntary pledges from all sections of our country, in order to make a big drive in religious work throughout the world.

Just as soon as all our forces were brought unitedly against the saloon it was doomed, and will soon disappear, praise God. The medical fraternity are bringing their forces together against certain diseases, tuberculosis, typhoid fever, scarlet fever, and if these are not banished entirely they will at least be chained.

With God's help we can unitedly go forth as the Church of Christ to conquer vice, and to suppress social evils, and get men to use their energy for that which God intended, viz.: Righteousness. Many important questions came before the meeting, I have just room to mention a few. It was urged that religious education be on a sound theological basis, and communications sent to all colleges and seminaries to this end.

A vigorous blow was aimed at Mormonism, and resolutions adopted and forwarded to the Congress at Washington, asking that it be banished from United States territory.

A strong plea was made for the restoration of the Christian Sabbath, that, through war conditions and other things, has been desecrated by the masses.

The restoration of "the family altar" was urged, and all ministers asked to bring this important matter to the hearts of their people. A revival of home worship the great need of the hour.

A larger conception of God in this new day, as manifested in the face of Jesus Christ. "God's pattern for men."

The peace question was discussed and resolutions adopted and forwarded to President Wilson. "In order to have a lasting peace it must be based on the teachings of Jesus Christ, also a League of Nations will only be valuable when made in the spirit of Him who gave His life upon the Cross."

The Committee on Evangelism made an earnest plea through Dr. Chapman, who presented their report in telling words, as he came to the platform he asked all to rise and sing:

"My Jesus, I love Thee,
 I know Thou art mine,
 For Thee all the follies of sin I resign,
 My gracious Redeemer, my Saviour art Thou,
 If ever I loved Thee, my Jesus, 'tis now."

About 300, most of them ministers, were present, and it seemed to me like a new consecration on the part of all.

An earnest appeal was sent forth to young men to consecrate themselves to Christ, and the Gospel ministry.

A message was received from the King of Belgium, pleading for the help of the Christian people of America.

A delegate from France presented earnestly, amid tears, the condition of his country and its needs. It was pathetic to listen to his words. He compared France to a fruit tree that he beheld one day amid the ruins made by warfare, almost cut through, the bark and a small portion of the trunk remaining, and yet apples growing upon it. "My country is badly wounded, and just ready for repairs. Send us the Gospel of Jesus Christ."

A delegate from Belgium made a wonderful plea for his nation, that has been ravaged by German tyrants. The sufferings there no tongue can tell. He said the only hope was in the Gospel of Jesus Christ. "We want your help, we need your prayers, we want a whole Gospel. I have heard that you have 143 denominations in the United States. We want the Gospel, but, for God's sake, don't send it to us in 143 broken pieces."

What can be done? At the beginning of the war, in the British Isles, there were 300 men in a Scotch village. Immediately 80 volunteered. Surely no more could be spared, but very soon every man answered the call out of loyalty to their country. Why can't we have such loyalty to Jesus Christ our Lord? Let us put away every petty difference that would hinder the onward march of King Jesus.

JOHN PARKS.

UNION OF CHRISTENDOM

SPIRITUAL RATHER THAN MATERIAL.

Philadelphia, Pa.—Last week witnessed the assembling of one of the most important conventions ever held in the history of this or any other city. Representatives of church denominations gathered from all parts of the country to consider the question of Christian union. All phases of the problem were considered. The discussions were in fine temper and feeling often mounted to the heights of spiritual fervor.

The proposed federation of churches was approved and resolutions recommending the appointment of an interdenominational

committee of every Protestant faith and of the home and foreign missionary societies to take definite steps toward organic church union were unanimously adopted.

Each denomination will have one member on this committee for every 500,000 communicants, acting as delegates-at-large to a convention to be held in 1920, when it is proposed to take decisive action on the question. The home and foreign missionary societies also will be represented by one member each.

As outlined by the business committee of the congress, which presented the resolutions, it will devolve upon all members of the interdenominational committee to develop means for the proposed union among their own followers, carry on propoganda favorable to it, and see that the subject is laid before every national gathering of the clergy and laity of their respective churches. The Presbyterian members were given power to call the committee together.

Although the federation would have concrete form and advisory power over its members, the resolutions set forth at the union would be spiritual rather than material. No mechanical change in the form of administration or form of service would be made by individual churches, according to the resolutions.

More than 100 delegates, among them a number of bishops, from all sections of the country, and representing 19 denominations, attended the meeting.—*National Enquirer*.

FAITH.

How much thy Holy Name hath been misused,
Beginner of all good, all-mighty Faith!
Some men thy blessed symbols have abused,
Making them badge or secret Shibboleth
For greed accepted, or for spite refused,
Or just endured for fear of pain or death.
To some, by fearful conscience self-accused,
Thou com'st a goblin self, a hideous wrath.
With such as these thou art an inward strife,
A shame, a misery, and a death in life,
A self-asserting, self-disputing lie;
A thing to unbelief so near allied,
That would gladly be a suicide,
And only lives because it dare not die.

 THE SOUL DISCIPLINED TO SEE GOD'S WILL.

Bold is the life, and deep and vast in man—
 A flood of being poured unchecked from Thee!
 To Thee returning by Thy unailing plan,
 When tried and trained Thy will unveiled to see.
 The spirit leaves the body's wondrous frame.
 That frame itself a world of strength and skill,
 The nobler inmate new abodes will claim,
 In every change to Thee aspiring still.
 Although from darkness born, to darkness fled,
 We know that light beyond surrounds the whole:
 The man survives, though the weird -corpse be dead
 And He who dooms the flesh redeems the soul.

SPECIAL NOTICE to our readers. A large majority of our subscriptions come due during the month of January. We would be glad to have as many renewals as possible during this month. A prompt renewal will be appreciated.

 OUR CHURCH AND EVANGELISM.

That our Churches may know what will be expected of them in the way of evangelistic effort during this Synodic year, we will here reprint the report of the committee on evangelism at our last meeting of the Synod. This report was approved and the committee was authorized to arrange for an evangelistic campaign throughout the Church at such a time as will suit the people of each congregation.

 REPORT OF THE COMMITTEE ON EVANGELISM.

The Committee on Evangelism would respectfully report that during the past year the activity manifested in evangelistic work throughout the United States and the rest of the world where the war did not interfere has been intense. Great meetings with report of splendid results have been held in Home and Foreign fields of the Church Universal. Every growing and progressive body of Christians is engaged in energetic, sane and systematic evangelical presentation of Christ's claims. While we may differ from some of the leading evangelists as to their methods, and in some particulars as to their matter, nevertheless, the principle of evangelism is historical and Scriptural, and furthermore, is one of the most successful means of propagating the Gospel and reaching the unconverted.

The question arises, What is our Church doing along this line of work? The answer is: Nothing outside of the ordinary way of presenting the truth. Another question is: Can our Church carry on evangelistic services under the direction of its own ministers? The answer is: That there are several men in the ministry of our Church who are quali-

fied under the guidance of the Holy Spirit to do efficient evangelical work. The next question is: Who of our ministers are willing to offer their services to evangelism for a week, or two weeks, at any place within the bounds of our Church, where they might be desired to conduct evangelical services? The answer to this question must come voluntarily on the part of the brethren in the ministry.

We urge upon our fellow-ministers the propriety and necessity of seriously considering the work of building up the Church, strengthening the things that remain and offering their services in evangelical work throughout our Church to the end that there may be an outpouring of the Spirit of God upon us and a revival of general and lasting good among us.

R. W. CHESNUT,
W. R. McCHESNEY,

Committee.

This is a move in the right direction, but to be effective the Committee must have the co-operation of the churches. It is our opinion that the most effectual way to bring about the desired results will be to ask the several presbyteries to take up the work within the bounds of their own presbyteries and arrange for the work as the congregations need or desire, and at such times as may be convenient for them. The officers of each presbytery can do this better than any special committee can possibly do.

We hope that this matter may be taken up in earnest and pushed to a successful issue. Our membership need a real revival among themselves, and if this can be accomplished the revival among those out in the world will be an easy matter. Now, brethren, will you not try to make such arrangements as that you can have a week of special meeting in each one of our churches some time before the next meeting of General Synod.

We would be glad to hear from any one of the brethren on this matter and receive a word of encouragement for the benefit of the cause. Your committee wants to be able to report at our next meeting that all have at some time during the year held some special meetings, and that the results have been good.

R. W. CHESNUT,
W. R. McCHESNEY, Committee.

OUR SEMINARY.

Since our last writing the number of students has been increased by one, a colored student from Payne Theological Seminary, Wilberforce, whose home is in Mississippi. His name is Lee.

The work progresses nicely.

We have been cheered and helped by the presence of Rev. L. A. Benson.

OUR COLLEGE.

The College faculty and students held the usual Thanksgiving Service in the Chapel. It was a splendid meeting. We each had much to be thankful for, for more than we could express. Our afflictions and bereavements have made us more tender, thoughtful and kind. The closing of the war has brought out our gratitude to the depths. The prayers and contributions of friends for the College have given us renewed inspiration. The goodness of God to us has been most remarkable, and our greatest cause of rejoicing.

The Bible Chair Endowment Fund is growing. One year ago we had not started this project. At this writing, November 17, the fund amounts to \$1300, all Liberty Bonds given by five persons, that makes an

average of \$260 for each person. If one hundred persons in our Church give in that ratio, we can raise the amount for the Bible Chair, namely: \$25,000. Remember this fund will be permanent and for the purpose of teaching the Bible in Cedarville College. If two hundred and fifty persons in our Church give \$100 each, we can raise the \$25,000. If five hundred give \$50 each, we can raise it. Surely there are \$25,000 for God's Word in our Church.

The Scholarship Fund now numbers 34. That leaves only six of the 40 needed for this year to be raised. You have done well, and the best you ever did will be accomplished only when we reach the goal. Who will give the remaining six? A scholarship is only \$40. It has been a reason of rejoicing to note the spirit, the splendid spirit which you have shown to the College. As we close the year and enter upon the new year, our prayer for you is that God will do for you exceeding abundantly above all that we can think or ask.

Yours sincerely,

W. R. McCHESNEY.

ACKNOWLEDGMENTS.

The following persons have paid \$1 each for the "Advocate" unless otherwise indicated:

Lydia Siehl, Cincinnati; W. N. Brown, J. J. Dickey, Joseph Gilmour, Cutler; Mrs. J. C. Boyle, Sparta; John Blank, Clay Center; R. J. Hempill, Anna Pollock, Marissa; Lillian Spencer, Xenia; Margaret Johnston Rev. Thomas Whyte, James S. Curran, Mrs. M. McMillan, Mrs. Minnie Brown, Thomas Holliday, Mrs. Mary Hill, Mrs. M. Smith, Mrs. Thomas Kelton, John Hanna, Samuel Sinclair, Henry Elliott, Agnes Gorman 2 Philadelphia; Eva P. McGeehan, New Galilee, Pa.

KENTUCKY LETTER

Anath Home, Houston, Ky., Nov. 27, 1918.

To the Cedarville L. M. S.

Dear Friends: With pleasure we write to you of the appreciation with which the boxes of clothing sent by your Society were received. After placing a price mark on each article, we appointed a day for the opening sale. Early on the morning of that day the women began to arrive, singly and in groups. There were more than a dozen here before 7.30. It reminded us of bargain day in a department store. Each was eager to get her share. Everyone was kept busy, and when evening came only a few articles remained. They were not allowed to take their goods until paid for. Some paid cash, but many left, promising to return soon. Nearly all have now brought their pay and claimed their property.

We received in payment anything that they could spare that we could use, from a bank check to cane seed for chicken feed. One woman whispered in my ear as she tapped her pocket proudly, "I can pay the money for mine."

I wish you could have seen the motley display of products. A girl of about fourteen and her younger sister "packed" three pecks of shelled corn about two miles, crossing a hill about as nearly perpendicular as you could find in the mountains. One came with a live chicken under her arm and seven eggs in her pocket. An old lady brought a poke of dried apples and string of dried cushaw. A girl scrubbed floors to pay for her shoes. A man hauled wood to pay for his wife's coat. Another did hauling to pay for his. Some boys chopped wood for their things.

Other things that were brought were sweet potatoes, Irish potatoes, turnips, beans, onions, apples, ham, sorghum, cane seed, sweet milk, buttermilk, butter and broom corn enough to tie two brooms.

Some people oppose the sending of boxes of clothing, saying that it does more harm than good, encouraging shiftlessness. Such is not the case when they are required to pay for what they get. We will mention some of the advantages which will outweigh all the objections. The preparing of the box awakens the interest of the home folks in missions. An opportunity is afforded of disposing of garments that are no longer needed in a way that will be useful to others. The mountain people get things at a price within their reach. They can get warm winter clothing that they would otherwise have to do without. Their manner of payment is an advantage to them, as is also having the things brought from town. The produce that they bring helps to keep down the board bill. The money received in this instance is enough to pay the expenses of a girl in school. This girl will work to show her appreciation of what is done for her. She will thus learn how to do things, and at the same time lighten the labors of the matron.

Dicie Merrill, aged seventeen, is the one that we have selected on whom to bestow this honor. She has been in the dormitory four years and has proved herself worthy, being highly spoken of by former teachers and matrons. She is in the eighth grade in school and expected to finish this year, had it not been for the prolonged vacation. She is rather diffident, but is always ready when called upon to ask the blessing, lead in worship, take part in prayer meeting, or teach a Sabbath School class. She has learned to do many things as we do them, and can get a meal and set it up very nicely. She told us a short time ago that she did not see how her expenses could be met this year. She had always had help before. We were very glad when the L. M. S. of Cedarville made it possible for her still to remain in school.

We girls, Misses Taylor, Stormont, Creswell and myself, have taken another girl, Susie Turner, aged eleven, as our especial charge. We will each pay one week's board a month. The Marissa congregation wish to know what they can do for the Mission. We thought of asking them to help to clothe Susie. She, too, is one whom we know to be worthy.

We thank you for your interest and help.

Sincerely yours,

NETTIE B. M'GAFFICK.

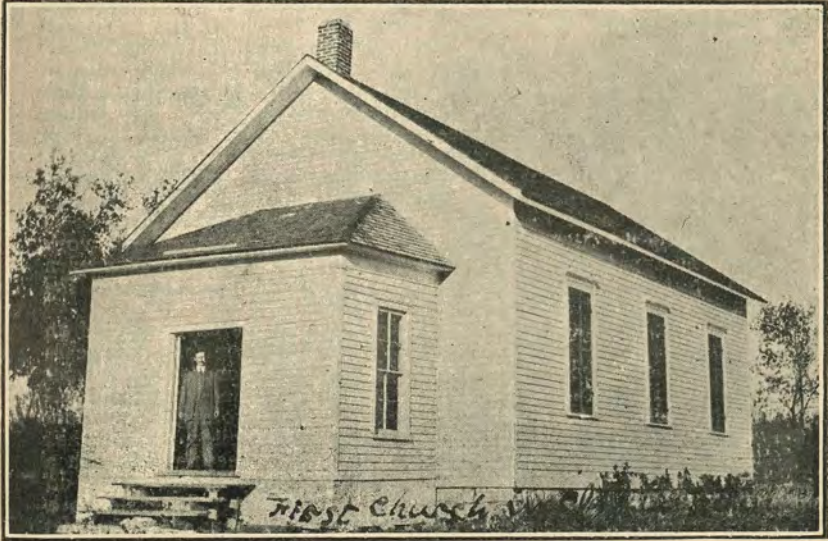
REPUBLICAN CITY ITEMS.

Communion was held in the Republican City Church on the 17th of November. The weather was favorable and the congregation was fairly well represented. The removal of some to other localities, the absence of our nine soldier boys, four of whom are in France, made us feel somewhat lonely. But we were blessed with profitable experiences.

Mr. and Mrs. John Henry are enjoying pretty good health and delight to attend the Ordinances, and for their years, give a most excellent account of themselves.

We were greatly saddened by the Providence which removed from our midst Mrs. James W. Chestnut (nee Miss Stella Brown.) She was the first victim of the influenza in Clay Center. She leaves besides her husband a baby boy, "Miller Leo," who is a very promising lad. In the absence of Rev. L. A. Benson who had gone to attend Presbytery, Rev.

Paul M. Dinsmore conducted the funeral and brought instruction and comfort to bereaved hearts.



**Republican City Church, the oldest church building
in Clay Co. Kansas. Rev. L. A. Benson, pastor.**

Miss Mary Chestnut, who is teaching in Ottawa, came home for the funeral of her brother's wife and her school was closed the next day on account of the "flu." So she was at home for several weeks.

Miss Susie Henry is in Topeka in the office of Chief Justice Johnston, but does not forget her home folks or her home Church. Her frequent visits home over Sabbath are refreshing.

The John Chestnut family have moved to Waterman, Ill. Dewey is at Camp Funston, Tom at Fairfield, O., Nevin and James in France. Jennie, attending a business college in Abilene. Joe and Stanley on a farm near Waterman. Now the family have moved to another farm a few miles distant from Joe and Stanley. Not many families can show a similar record.

On Friday, November 22, the Republican City Congregation gathered at the Manse to celebrate the 14th anniversary of the present pastorate. As usual they brought well filled baskets served a first-class dinner in a pleasing way, and were happy in a social way. The ladies' of the W. M. S. presented the pastor and his wife with a generous roll of the "long green," and many others made generous contributions. This has been a year of failure in crops in this section of Kansas, and the generosity of the people is manifest that after 14 years of coming, once a year, laden with good things, they should bring so much when they have raised so little.

Another Providence which has touched our people very tenderly is the death of Mr. Zenas Curry. He was a member of the Presbyterian Church and was married to Margaret White, daughter of Mr. and Mrs. S. B. White. He had been ordered to Camp about September 1st. Six months after their marriage and about the twentieth of October, he was

afflicted with the influenza, and died suddenly shortly after. His loved ones have the sympathy of the entire community

Two baby boys were baptized during the Monday service following the Communion, viz., Wallace Richard Chestnut, son of Mr. and Mrs. William Borland Chestnut, and Glen Foster Blackwood, son of Mr. and Mrs. Bert N. Blackwood.

CEDARVILLE, OHIO.

The Cedarville W. M. S. missed one meeting on account of the influenza. The last meeting, however, was well attended, and indicated increased interest. The program proved to be something out of the ordinary. It has been the custom of the society for some time past to appoint a member at each meeting to write a letter to one of our India missionaries. The missing meeting gave us more letters and these constituted the program. Letters were read from Rev. Waide, Mrs. Waide and Mrs. Taylor. Also Mr. Harriman's and Miss Edna Stremont's letters as published in the Advocate. Also Miss McGaffick's account of the reception of the Cedarville box. It is hoped that this story may induce other societies to do likewise. If you want your missionary society to take on new life, get in closer touch with the mission fields. Our Society has two missionaries in the home field and that brings it near to us.

Then we know much more about the foreign field than in former years. This is essential to real interest in mission work. We are hoping since the war is over, the communication will be much better, and that we will hear how much more can be accomplished with a Ford than with an ox team.

The pestilence which has visited this country has interfered with the work in the College, the Schools and the Churches, which have been closed, and the schools with the exception of the High School, are still closed.

On December 8th, Rev. W. R. McChesney, D. D., preached the preparatory sermon for Communion, from the text, "Lovest Thou Me." Rev. L. A. Benson arrived on Thursday, preached Friday and Saturday at 1.30 P. M., and on Sabbath at 10.30, and assisted by Dr. McChesney, dispensed the Lord's Supper December 15, 1918. There was a good attendance and evidence of spiritual joy and blessing. The presence of Miss Julia Kendall was a pleasure to all. She is not very strong, but was none the worse for the exposure.

Mr. and Mrs. Albert Huey and son Ernest were received into the fellowship of the congregation by letter from the United Presbyterian Church, of Marissa, Ill.

The Cedarville congregation gives evidence of the presence and influence of many godly men and women. To be so long without a pastor, to be so long obliged to carry the whole load without a leader, and then to be so far in the lead in every good work, means that the people have a mind to work. The session works in harmony. Owing to sickness in the family Mr. Gilbert Hanna was unable to be present at the Communion. The meetings were all profitable to all who could attend.

CONCORD CONGREGATION.

Obituary.—Margaret Campbell, daughter of John and Mary Campbell was born in the Campbell home two miles east of Cutler, February 1, 1902. There she lived and grew into the bloom of youth. Shortly before Thanksgiving the dread disease, influenza claimed her as a victim. She had, as she thought, recovered from it when a relapse brought her down with pneumonia, and she died December 7, 1918, at the age of 15 years, 10 months and seven days. Her funeral, which was held December 9th, was

conducted by her pastor, and her body was laid to rest in the graveyard north of Cutler. She leaves to mourn her loss a devoted father and mother and four brothers. Also two half-sisters, her grandparents, uncles, aunts and cousins.

Margaret was possessed of a winning disposition, and she was the life of the home. She was friendly, kind, ready and willing to help, and quick to learn. She had early been taught to know her Saviour, and at the age of 14 she united with the Concord Reformed Presbyterian Church, of which she was a devoted member at the time of her death. Margaret had many friends. She was deeply interested in her home, and in her church. She was always faithful in her attendance at Sabbath School, and an eager student of the Bible. On her bed of sickness she often repeated Bible texts which she had learned, and was much in prayer. Her faith in her Saviour was firm and she was prepared to meet her Lord. She has gone from us and we miss her, but she yet lives. She loved her Saviour and He has taken her to be with Him in the great home above, where she will be waiting to welcome us into His presence at the great homecoming.

The Sacrament of the Lord's Supper was dispensed on the Sabbath after Thanksgiving. We were blest with beautiful weather, and the whole communion season was one of spiritual refreshing. A few of our number were kept away because of sickness, but the attendance was good. One new member was received into the fellowship of the Church. Others who fully intended to unite with us were brought down with influenza the week previous and could not be with us. We look forward to their coming at another time. This was our first communion together as pastor and people, and while it was not all we had planned for and prayed for, yet we feel that it was a season of blessed fellowship and communion with one another and with the Master.

As was fitting a Thanksgiving Service was held in our Church on Thanksgiving morning, and was very well attended. One of the most memorable Thanksgiving Days in our history has passed by, but the spirit of that Thanksgiving should not be allowed to pass.

All the families of our congregation with but one exception, have been spared from any serious attack of influenza. Mr. John Campbell's family were all brought low, and the life of one child was taken.

Charles Clelland, one of our soldier boys, was captured by the Germans on October 8th. Word has recently been received saying that he has been released and is all right.

The pastor visited with Rev. and Mrs. Creswell, of Coulterville, and assisted Rev. Creswell with preparatory communion services on December 7th.

We have been deprived of the privilege of regular worship on only two Sabbaths, because of the quarantine for influenza. The attendance at Church and Sabbath School has been very good.

PITTSBURGH CONGREGATION. DEC. 4.

We held our communion last Sabbath. The Rev. S. B. Copeland preached on Friday and Saturday, and the other services were all conducted by the pastor. We had an accession of five adults, with a much larger attendance at our Communion service on Sabbath afternoon than we expected; on account of so much sickness feared a larger falling off in attendance. The day was fine and the members were well out. God has been good to us as a congregation. During the severe sickness among our members only one was taken away from us by death. The young men who have been in the army (24 communicant members and about 15 adherents) have all, so far as we know, been spared. We are longing to see them back with us, for we miss their presence and help in the church work.

SEVENTH CHURCH, PHILADELPHIA.

The Sacrament of the Lord's Supper was dispensed in this congregation December 1, 1918. The pastor preached Wednesday and Friday nights and Sabbath morning, Rev. Thomas Whyte on Sabbath evening and Rev. John Parks Monday evening. There were two adults added to the membership on profession. One other person was unable to be present. Elder Thomas Getty was unable to attend any of the services. The offering on Sabbath was for our Mission Boards and Cedarville College.

Lieutenant James A. McCallam, one of our young men who has been in the service of Uncle Sam, near the Mexican border, for more than a year, was home on a furlough for a few days in December and spent the second Sabbath of the month in the home church, accompanied by his wife and infant son, who was baptized at the close of the morning service. He is now stationed in the State of Georgia.

On October 16, 1918, the Angel of Death visited one of the homes of our congregation, removing a beloved son and brother, Thomas C. Getty. He was one of the most faithful members of our congregation.

When quite young he gave himself to the Lord and made a public profession of his faith in the Lord Jesus Christ, and up until his death he took an active part in the work of the church. He was secretary of the Sabbath school and a member of the Board of Trustees. He is sadly missed in the home, in the Sabbath school and in the house of God, where his attendance was regular. But he has been taken to the home above, where he awaits the coming of the loved ones left behind.

"He has solved the sacred mystery,
He hath crossed the great divide:
Within the sacred city, far
Beyond the soundless tide.
He the Master's face beholdeth,
Whom unseen we all adore,
He praiseth Him rejoicing
On that bright celestial shore."

MARISSA CONGREGATION.

Since Mr. Robert Colman left us in September, Rev. Andrew S. Creswell has preached for us two days and Rev. R. S. Elder one. Rev. L. A. Benson was with us on October 6, and expected to dispense the Communion the following Sabbath, but on Friday, the 11th, the ban was put on, and our church was closed until November 17. A number of our people have suffered from the epidemic, among them being the family of Mr. Alex. Fullerton, all of whom were sick.

We miss Mr. R. J. Copeland and family very much, as they have moved to near Coulterville. Our loss will be gain to the Coulterville congregation.

Mr. Evarts Paul, who is in the Medical Corps, Camp Dix, N. J., was home on a short furlough. We hope he may soon be with us all the time.

Mr. Robert Smiley, another of our faithful members, has been called home.

Robert Kerr Smiley, Sr., the second son of James and Ann (nee Kerr) Smiley, was born November 6, 1842, and died Wednesday evening, October 23, 1918, lacking two weeks of having completed his 76th year.

He was not born in the home of luxury, but shared the hardships of pioneer days in the log cabin.

His education was obtained in the schools of that day, which were attended by the children of the entire community. The teachers were almost without exception men, and they ruled with rigor. The schools were the melting pot where the children of the emigrant from the South, from Scotland and Ireland and even from Germany met upon a common level, and were taught the principles that underlie good citizenship.

The rod was not spared in that day in either home or school, and there was no question as to the place the Bible should hold in the formation of character.

The community believed the proverb "Train up a child in the way he should go, and when he is old he will not depart from it."

Robert was industrious, gritty and able to hold his own with the best, in harvest or elsewhere. He was always ready to give full measure of devotion to the home.

He did not hasten to set up for himself before he had attained his majority, but waited until fully matured before establishing a home.

He was married May 8, 1878, to Miss Catharine Smith, who had been brought up in the same neighborhood. Four children were born to them, two sons and two daughters, all of whom are still in the home, viz.: Anna E., John R., Della and Alfred M.

Of the four children in his father's family, one brother survives, Rev. W. J. Smiley, of Sparta.

On the 2d of May, 1863, he was one of seven who were received into the fellowship of the Hill Prairie Reformed Presbyterian Church, and continued a loyal member of the same until his death.

For more than a year he had been laid aside from active life by the hardening of the arteries. He waited patiently until the end came.

Funeral services were held at the home Friday at 2 P. M., conducted by Rev. Andrew S. Creswell, of Coulterville, assisted by Rev. O. F. Thompson, pastor of Old Bethel R. P. Church.

The body was laid to rest in the Marissa Cemetery.

"I shall go to Him, but He shall not return to me."

The family of Mr. James Nevin has also been shut in a while. Miss Pearl being down, and Miss Maggie Lyons threatened with the fashionable malady, the "flu."

Mr. and Mrs. Robert Hemphill are at present in the enjoyment of health, and appear very vigorous for their years. They fail not to be in their places for public worship. Mr. Hemphill cannot hear the preaching, but he comes to worship and when called upon to lead in prayer is very helpful to all who attend upon his leading. The Marissa Congregation is not large, but is any congregation more faithful in attendance and service? We question if a more faithful people can be found.

The Rev. L. A. Benson returned and dispensed the Lord's Supper December 8th. Quite a number were unable to attend the services.

DUANESBURGH CONGREGATION.

The Duaneburgh Congregation, although without a settled pastor, are carrying on the Sabbath school and prayer meetings, and under the circumstances are doing commendable work. The secretary sends us a report of the school that shows the daily attendance and contributions in a way that some of our schools would do well to imitate. We hope that by proper zeal on their part and encouragement from others they will continue the work until a permanent pastor can be obtained.

Mrs. Janet Hunter, widow of Andrew Hunter, at the age of 84 years, died at the home of her son, Mr. A. L. Hunter, November 22, 1918, and was buried beside her husband in the Esperance Cemetery.

Mrs. Hunter was one of the "faithful unto death" kind, who served her time on earth as but few people do. She had been making her home with her sister, Miss S. E. Coulter, of Schenectady, for some time, and while on a visit to her son, who lives in the old home, she grew weaker until called home. Mrs. Hunter was born and reared in Duaneburgh and was for more than half a century a member of our church. Her memory is blessed. "Blessed are the dead who die in the Lord."

SABBATH SCHOOL HELPS.

Lesson for January 5, 1919.

Subject—"Pharaoh oppresses Israel."

Golden Text—"He shall save the children of the needy, and shall break in pieces the oppressor." Psa. 72: 4.

Lesson Text—Ex. 1: 8-14; 2: 1-8.

(References—Ex. 1: 1-14; 2: 1-25.)

Time—About 1571 B. C. **Place**—Egypt.

Exposition—I. Israel in bondage in Egypt. Vs. 8-14.

Our lesson is naturally divided into two parts. In these verses we read of Israel's bondage. Jealousy on the part of the new Pharaoh caused all the trouble. He was trying to destroy God's plans, but in the end assisted in carrying them out. Thus God makes the will of man to serve Him. Oppression has never destroyed a good cause. In the end it prepares God's people for their work. This is why God permitted His people to be afflicted. They needed this trial to make them want to get back to the promised land. If we had no trials here we would not desire heaven. Heb. 12: 6-13.

II. Moses born and rescued. Vs. 1-8.

The father and mother of Moses were Levites. The elder children were Aaron and Miriam. The new order to kill all the new-born males did not include Aaron. When Moses could be concealed no longer his mother committed him to the providential care of God, and in faith awaited the outcome. This act of faith resulted in the sparing of Moses' life and Pharaoh's training up the one who was to be the deliverer of Israel. While he was plotting the extinction of Israel as a people he was raising up in all the wisdom of the Egyptian court a leader to defeat his purposes.

Read carefully this whole story and learn that God's ways are not our ways. Man proposes, but God disposes.

Lesson for January 12, 1919.

Golden Text—"Moses was faithful in all his house." Heb. 3: 5.

Lesson Text—Ex. 3: 1-12. (References—Chapters 3 and 4.)

Time—About 1491 B. C. **Place**—Horeb.

Exposition—I. The wonderful light. Vs. 1-3.

Moses is now in the wilderness as a shepherd. He sees a bush burning, but not consumed. A strange sight. He came closer to examine this curiosity. He was thus brought face to face with God, and started on a course of special training for his future work. He was immediately taught to reverence the place where God was, for it was holy ground. The lowly bush represented Israel. The whole scene sets forth Israel passing through the fire of God, but not consumed.

The bush was also a type of the incarnation. Humanity was on fire with the presence of God, but Jesus Christ's presence saved from destruction.

II. God the Holy One. Vs. 4-6.

When Moses turned aside to see the sight, God spoke to him.

So when we turn aside to study God's Word He speaks with us. Moses was brought to see his own human frailty in the only way that man can be brought to complete surrender of self, viz., by a vision of God.

III. God the Saviour of His people. Vs. 7-15.

God tells Moses three comforting things: 1. "I have seen the affliction of my people." 2. "I have heard their cry." 3. "I know their sorrows." Read Isa. 12: 5; Psa. 50: 15, and 145: 18, 19.

1. God came to deliver His people from bondage, so will He deliver us from Satan.

2. To bring them up out of that land, so will He bring us out of the world of sin.

3. He came to bring them into a good land, so He comes to bring us into heaven.

This is why we need not be dismayed in the midst of our troubles.

Lesson for January 19, 1919.

Subject—"The Passover."

Golden Text—"Christ our passover is sacrificed for us." I Cor. 5: 7.

Lesson Text—Ex. 12: 1-14. (References—Ex. 11: 1-12; 36.

Time—About 1491 B. C. Place—Egypt.

Exposition—The passover feast an ordinance of God.

The passover was a memorial feast. It was to the children of Israel what the Lord's Supper is to the Christian. The lamb that was slain at the passover feast was a type of Jesus Christ, the Son of God was slain when the Lord's Supper was instituted. Without the shedding of the blood of the lamb all would have perished among the first-born. So without the shedding of the blood of Christ there could be no remission, hence all must perish. There was to be a lamb for each family, so Christ was for all. The lamb was to be taken on the tenth day and slain on the fourteenth day, so Christ was set aside for a sacrifice before the day of crucifixion. The lamb was to be without blemish, so Christ was without sin. The lamb must be pure and the blood shed and applied to save, so must the blood of the Saviour be shed and applied to save. The lamb was to be eaten with sorrow for sin, so Christ must be received by penitent sinners.

II. How to feed on the passover supper. Vs. 11, 12

1. Not for pleasure, but for preparation for pilgrimage and service.

2. To be eaten in haste, as they were to depart from Egypt immediately. So when the Christian accepts Christ he is to leave the service of Satan immediately.

3. The day was to be kept as a memorial. So is the Lord's Supper to be kept as a memorial of Christ's sufferings for our deliverance from sin.

Lesson for January 26, 1919.

Subject—"Israel Crossing the Red Sea."

Golden Text—"The Lord saved Israel that day out of the hand of the Egyptians." Ex. 14: 30.

Lesson Text—Ex. 14: 21; 15: 2. (Read in connection with the lesson Ex. chaps. 14, 15.)

Time—About 1491 B. C. Place—Pihahiroth.

Exposition—Israel crossing the Red Sea on dry ground. Vs. 21, 22. The people of Israel on their way to the promised land are pursued by Pharaoh's army and penned in on every side. Moses bade

them trust the Lord. "Fear not." The Angel of God, Jesus Christ, in the pillar of cloud appeared between them and their enemies while Moses with outstretched hand over the waters says, God will, shall, fight for you and ye shall hold your peace. So the angel went from before the camp to the rear, the waters were driven back by an east wind until the people could walk over on dry ground. He delivered by a miracle. Indeed God's ways are all miraculous in His delivery from sin.

II. The Egyptians are drowned in their attempt to cross. Vs. 23-31.

Like disaster will befall all who try to oppose God and save themselves. The angel was a cloud in the rear and a pillar of fire in front all that terrible night. Deliverance came and then there was great rejoicing.

III. Moses and all Israel singing.

They recognized that Jehovah had triumphed gloriously. Then to express their joy they sang the song of Moses, as given in Ex. 15th chap. Miriam and the women going on before danced for joy. They praised God because He was their strength, song and salvation.

CHRISTIAN ENDEAVOR TOPICS.

Topic for January 5, 1919.

"Life purposes that are worth while." Prov. 3: 1-18. (Consecration meeting.)

Purpose means that which one sets before himself to be reached or accomplished, his intention, aim or object.

Bible Readings.

1. Paul's purpose: Consecration to God. Rom. 12: 1.
2. James' advice to neighbors. James 2: 8, 9.
3. Clean lips; Paul's aim. Col. 4: 1-6.
4. Solomon's purpose: Cheerfulness. Prov. 15: 13-15.
5. The character of the Christian. Psa. 15.
6. The useful life. 2 Tim. 4: 1-8.

Bible Teachings.

As we purpose in our hearts so are we. Hence the importance of right aims in life. We should aim to be merciful, kind, considerate, truthful, honest, cheerful, humble, apt to learn and teach, possess and exercise faith, listen to the promptings of conscience and abstain from all appearance of evil. These are all worth while, and in proportion as we attain to them will we make the world better by our life and works.

Study the lives of Joseph, Moses, Joshua, Samuel, David, Daniel and other great men of the world, and we see they all had a high purpose in living.

Always have an aim in life. Aim high and strive to reach the mark and win the crown.

Topic for January 12, 1919.

The practice of kindness. Gen. 45: 1-15.

Bible Readings.

1. Kind deeds. Acts 9: 26-28.
2. Joseph's kindness. Gen. 50: 15-22.
3. Kindness to others. Book of Ruth.
4. Good for evil. 1 Sam., chaps. 23, 24.
5. Jesus our example. Matt. 26: 47-56.
6. The chief Christian grace. 1 Cor., chap. 13.

Scripture Teachings.

The whole life of Jesus was a living example of kind thoughts, words and actions calculated to make the world better and happier. The Scriptures contain full instructions for kindly living, and give due warning against hatred and cruelty. God Himself says, "I will have mercy and not sacrifice." Cruelty to any of God's creatures is condemned.

Some Pertinent Questions.

1. Are we improving our opportunities to do deeds of kindness?
2. Are we trying to cultivate the habit of kindness?
3. What good results have we experienced from kindness?

Topic for January 19, 1919.

"Our relations to God." I. Repenting. Mar. 1: 14-20.

Bible Readings.

1. Sin is to be abhorred. Psa. 51: 1-7.
2. We are called to repentance. Matt. 3: 2.
3. True repentance. Luke 3: 7-14.
4. Sin a heavy burden. Luke 18: 9-14.
5. Repentance and sorrow. Mar. 14: 72.
6. The church called to repentance. Rev. 2: 1-7.

Pertinent Thoughts.

Repentance is an act of the will rather than a feeling. It is to change the mind and give ourselves to God with a full purpose to obey Him in the future. The prodigal changed his mind. Judas repented too late. There are many like him. It has been aptly said that repentance is to break with the past, to put it behind, condemn it and turn to the future with faith and hope.

Topic for January 26, 1919.

"Books that have helped me." Prov. 2: 1-9.

Bible Readings.

1. The Bible. Read it. Psa. 119.
2. How to be helped by it. Psa. 119: 9-16.
3. The book of conscience. Heb. 4: 12, 13.
4. The Bible comforts. 2 Cor. 1: 1-7.
5. The Bible instructs. 2 Tim. 3: 14-17.
6. It inspires. Rev. 1: 1-8.

Pertinent Thoughts.

The world is full of books. The average life of a book is about 11 years. They soon grow out of date. Some are read once and some twice, and some even oftener, but they grow old and dull. There is one book that has been read for centuries by millions who have testified that it does not grow old and dull with use. God's Word keeps fresh because it has in it divine life, and exactly meets the needs of the human soul. No other book does. Other books meet the needs of temporal things, and these are continually changing, so new books are necessary. The Bible meets our soul needs in all their great variety at all times and under all circumstances. Hence it is the book that helps the most and lasts the longest.

SPECIAL NOTICE to our readers. A large majority of our subscriptions come due during the month of January. We would be glad to have as many renewals as possible during this month. A prompt renewal will be appreciated.

OHIO IS DRY

Hurrah, Hurrah, for the "Buckeye State,"
For booze is whipped as sure as fate.
From "Ashtabula" through to "Brown,"
From Wauseon to Portsmouth town,
From Ironton to Bowling Green,
The rum hole's boom is clearly seen.

The fight was steady, true and strong,
With speeches, sermons, prayers and song.
The brewers fought with might and main,
And poured out money like the rain.
Saloonists argued, threatened, lied,
In vain, to stem the swelling tide.

For right is right, and always wins,
O'er private wrongs and public sins.
The boozing bums will rant and roar,
From "river towns" to Erie's shore.
But peace and soberness will reign,
In city street and country lane.

Our boys in khaki, over "there,"
Are winning battles everywhere,
We hope they'll soon be home again,
Our valiant, noble, fighting men.
And when they come we'll raise the cry,
"Thrice welcome home, Ohio 's dry."
—W. S. Branch.

F. A. Jurkat

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