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EDITORIAL

The new names added to our subscription list during the six months ending December 31, 1918, exceeded our expectation. The new names from the Seventh Church, Philadelphia, Pa., are 40; from the Fifth Church, 13, and from the Concord Church, 10. The Cedarville congregation sent in 10 renewals; Darlington stood second, with seven renewals. The prizes offered go to the Seventh Philadelphia congregation and Cedarville.

The total number of new subscriptions is 93, up to January 1, 1919.

This number of the *ADVOCATE* is larger than usual in order to clear the editor's desk of the extra large amount of contributions. Now, don't stop sending in matter for publication in order to keep down the size and expense of the *ADVOCATE*. Send in the contributions of matter for publication, and also subscriptions, and we will take care of the rest of the work.

We receive many expressions of appreciation of the *ADVOCATE*, for which we are thankful, and hope that this feeling may continue, and that the list of new names may continue to come in. If you want to get new subscriptions or renewals, simply commend the paper from the pulpit, and then go personally and solicit new subscriptions by personal effort. This will get them and nothing else will.

Read carefully every word of this number of the *ADVOCATE*. We consider it a good one. Rev. Whyte's sermon at the opening of Synod is worth a careful reading. The article on "The Sabbath" is one of the best on the subject we have read for many years. These are longer than our average articles, but not too long, considering the character of the matter they contain. Dr. Wilson's articles on "Psalmody" are short and to the point, and Mrs. Taylor's India letter should be read and heeded, as the

needs this year in India are greater than usual. Our readers should know all the facts in regard to the India mission work. Nothing is gained by concealing the truth. We hope that our people everywhere will make a special effort to contribute to the needs of our missionaries and their helpers. Strenuous efforts should be put forth before the next meeting of Synod, which is fast approaching. We need not only collections, but gifts from those who are able to give largely.

"THE REOPENING OF BURIED WELLS"

(Sermon delivered by Rev. Thomas Whyte, M. A., at opening of Synod in Cedarville, O. Published by request.)

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father: for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them."—Gen. 26: 18.

In obedience to the call of God, Abraham made many sacrifices. In compensation for these denials, God promised the Patriarch that he would become the father of a great nation, attain prosperity, win renown, and be a source of blessing to all mankind.

Prosperity and renown are not evils in themselves, they become so when we localize and particularize them in order to advance the interests of the individual or a select few, at the expense and suffering of mankind in general. One of the principal reasons why war is raging and the fertile fields of Europe are devastated and filled with pools of human blood is because Prussian militarism has never known of such a duty as universal obligation. True prosperity and distinction are always the outcome of unselfish service, they are never the offsprings of aggrandizement, conquest and iron rule.

The greatness of Abraham is to be seen in his unselfishness. His departure from home and kindred, his dealings with Lot, and his Mount Moriah test, all clearly illustrate the magnanimity of this distinguished character.

One time during his nomadic wanderings he pitched his tent in the valley of Gerar. Finding there was no water in this place he immediately dug wells from which he and his servants and his flocks drank and were satisfied. On leaving this valley he does not close up the wells, but looked with pride and interest upon them as he took his departure. If his actions furnish an index to the thoughts of his heart, we would probably hear him saying: "I have labored and I want others to enjoy the fruits of my work."

After Abraham had been gathered to his fathers it so happened that Isaac, his son, on account of a famine, was compelled to locate in the same valley. He remembered that his father had once settled in the same place, and had opened up wells; so he goes in search of them. But alas! not a single vestige of them can be seen, for the Philistines, the implacable enemies of Abraham, had covered them over. As Isaac surveys this devastated region, looking for the old wells, and after finding them uses every available means for their reopening, his position and work were more or less typical of the conditions and momentous tasks which confront the Church of God today.

Our fathers in Scotland, during the beginning of the seventeenth century, by the aid and guidance of the Holy Spirit, opened up many wells of spiritual truth, which had been covered over by the corruption of a wicked church during the dark days of medievalism. From these fountains, they and their children drank and were satisfied and strengthened morally, intellectually and spiritually. So that they could defy the despotism of Charles I, King of England, and the bloody sword of Claverhouse and his dragoons, rather than acknowledge any sovereign but the Lord Jesus Christ as the head and King of the Church. But alas! these wells, for which God-fearing men contended, and even suffered martyrdom, have become filled with the rubbish of a Philistine age. My object this evening is to point out:

I. Some of the old wells that have been buried.

II. Show how those old wells can be reopened.

I. In considering some of the old wells that have been buried, I want you to notice:

1. That the nation has been prolific in covering over many wells from which the founders of this glorious Republic derived all their moral and spiritual strength. History tells us that when the Mayflower had crossed the ocean, after a perilous voyage, that her one hundred passengers reached the bleak shores of New England in the beginning of winter. Six of the passengers entered a small boat and went in search of a suitable landing place. The spray froze on them, and made their clothes like coats of iron. A storm came on, the snow and the rain fell, the sea swelled, the rudder broke, the mast and the sail fell overboard. In this storm and cold, without a tent, a house, or even the shelter of a rock, the Christian Sabbath approached. The day which they regarded as holy unto the Lord. A day on which they were not "to do any work." What should be done? On the evening before the Sabbath they pushed over the surf, entered a fair sound, sheltered themselves under the lee of a rise of land, and on that island they spent the day in the solemn worship of their Maker.

Nothing more strikingly marks the character of the early settlers than their respect and reverence for the Lord's day. Nothing offers a better contrast to show the desecration of the Sabbath than the way the pilgrims kept it, and the way it is observed today.

As God looks down upon the nations of the earth He must surely say of them, as He said about His ancient people, "Ye have broken my Sabbaths." Is it any wonder that the wrath of God has waxed hot against the nations of the earth, and we find there are wars and rumors of wars when we think of the way His people have broken and violated His holy precepts?

But the nation in a large measure has covered over the Bible. We like to think we are living in a Christian country. Nominally speaking, we are, but our conduct is far from becoming our profession. The combined efforts of Romanism and Judaism have been instrumental in putting the Bible out of a great number of our public schools. Many weak-kneed Protestants have said, We must respect and tolerate religious freedom; therefore if the Word of God is offensive to the Jew and Catholic, it must not be read in our schools. But religious freedom also calls for Church and State to be separate. Yet it is a notorious fact that the greatest political machine we have in our country is the Roman Catholic Church. It seems to me that Protestantism no longer represents the glorious principles that animated the reformers as they broke away from the thralldom of Rome. Yet at no time since the Reformation has red-hot zeal and enthusiasm for the preservation of our inherited birthrights been as much needed as it is today.

But the nation has covered over Christ. His name is not found in our Constitution. Our Presidents in their declarations take minute care to use the word "Almighty," and not the name of Jesus Christ. Because, as Jesus truly said, "the time would come when His name would be a rock of offense."

The Sabbath, the Bible and a living Christ are the foundations upon which our great Democracy has been built. They have also been the bulwarks to defend our liberties, both civil and religious. Their removal must inevitably bring spiritual decline, and ultimately national ruin.

2. But the Church has covered over some spiritual wells. God wanted His people to praise Him with song and melody, so He graciously provided a collection of inspired Psalms. But these have been buried, and the Church was willing to sell them for a mess of pottage. It is said that Cromwell and his soldiers sang them as they went into battle, and the Ironsides have won for themselves the enviable honor of never having been once defeated. Here is encouragement for the remnant that still uses

them in the worship of God's name. Their variety makes them adaptable for every condition and circumstance in life. In times of peace and prosperity let us sing the Psalm of Thanksgiving. In days of turmoil and strife let us, like Luther, find consolation in the forty-sixth Psalm. And how many souls have gone through the valley of death, and reached the shining shores of immortality singing with a note of triumph the twenty-third Psalm. The one that is learned at our mother's knee; the one that brings back to our remembrance the pleasant memories and associations of our boyhood days.

The Church has buried some of the great doctrines of God's Word. Humanitarianism has covered over the Divinity of Jesus Christ, and has reduced religion to a system of ethics. Russelism has covered over hell, and has launched the pernicious doctrine of Annihilation and revived Semi-Arianism. Romanism has covered over the mediatorial work of Christ, and by the daily sacrifice of the mass has made the atonement of little or no effect. Universalism has magnified the love of God, and completely eliminated justice from their creed, so that the suffering and death of Jesus Christ, actually becomes meaningless. About two years ago, two of the graduates of one of the Presbyterian seminaries in our country had the daring audacity to deny the virgin and miraculous birth of our Saviour. Yet, notwithstanding this bold denial on the part of these students, they were duly licensed to preach the Gospel.

I might say that if the Church has not covered over sin, at least she has not emphasized and preached about it the way she should. We all know that Socialism is making rapid growth. Yet Socialism denies the subjectivity of sin, and makes it to consist of a disordered state in society. The Church must vehemently attack such erroneous views, and preach that reformation will never prove a remedy for the elimination of sin and evil, and that nothing ever will, but the transformation of the heart, as it is acted upon by the preaching of the living Word and the gracious influence of the Holy Spirit of God.

3. But the home has been guilty of covering over some important wells. The family altar, which used to be found in almost every Christian home, is a thing of the past. The rising generation will be going to some old glossary to find its meaning. The good old custom of gathering the children around the fireside, and there reading and explaining God's Word, and offering prayer to their Heavenly Father, has passed into oblivion. Instead of the Bible we have in many instances a pack of cards, and the smoke from the pipe, cigar or cigarette takes the place of the incense of the morning and evening sacrifice.

But the home has covered over the Shorter Catechism. No

longer do parents endeavor to inculcate its precious truths into the hearts of their children. As a rule the time which should be spent in acquiring a knowledge of the doctrines of the Bible is usually spent by father and son catechising one another on the baseball score and fighting ring. So that the average boy is more familiar with the baseball stars and pugilists than he is with the Shorter Catechism or the Ten Commandments. The mother and daughters catechize one another on the leading plays in the movies and the newest styles on the latest pattern sheets. Thomas Carlyle, in speaking against modern materialism in 1876, made this confession: "The older I grow, and I am now on the brink of eternity, the more forcibly does the first question in the Shorter Catechism come home to me, What is man's chief end? Man's chief end is to glorify God and to enjoy him forever." If people were to consider their latter end, and not live so much on the Epicurean plan, the need of the Shorter Catechism as a subordinate standard of faith would soon recommend itself to every thoughtful person.

Another well which the home has covered over is what we might call Family Unity. Perhaps I can show better what I mean by this with the aid of an illustration. At the close of a special service the minister went down the aisles to greet the strangers in his congregation. "I don't think you are a member of my church," he said to one. "No," replied the stranger, "I am not." "May I ask you to what denomination you belong?" "I suppose," said the man with a twinkle in his eye, "I am what you might call a submerged Presbyterian." "A submerged Presbyterian," replied the minister; "I would be glad if you were to explain." "Well," said the man, "I was brought up a Presbyterian, my wife is a Methodist, my eldest daughter is a Baptist, my son is the organist of a Unitarian church, my second daughter sings in an Episcopal Church, my youngest goes to the Congregational Sabbath School." "But," said the minister, you contribute, doubtless, to some church." "Yes," replied the man, "I contribute to all of them, and that is what submerges me."

II. Let us see how these old wells can be reopened.

In order to be successful in our operations the best method of procedure is to follow the plan of Isaac. Like him, we need:

1. Faith. If Isaac were living today his faith in the old wells would bring upon him a good deal of contempt and ridicule. For we are living in an age when the whole tendency, both in secular and religious life, is a craze for newness. When this craze confines itself to the field of secularism, it should be highly encouraged. For it shows a dissatisfaction for the old and slow way of doing things, and is a true mark of a progressive civilization. Our modern facilities for traveling, new means for com-

munication, new methods for producing artificial light, have ushered in a new era, which in many respects is distinctively different from the age which preceded it, and out of which the new has evolved. But we must not fall into the error of thinking that because things are old, that they are worthless, and should be discarded, or that the value of newness should always be associated with whatever is attractive; or that our love for the beautiful is always a true sign of a cultured æsthetic taste. But as a matter of fact, whatever bears the mark of antiquity is often cast aside. Though in many instances it has proved unprofitable and shown our lack of discrimination and poor judgment. I read some time ago about a man who dealt in antique furniture. He purchased a rare old piece for a trifling sum, polished it carefully, and it brought him a fabulous price. The reason why an old piece of furniture is often superior to our nice new parlor suites is because the old is solid through and through. The new is usually veneered, so that, although the outside is beautiful and attractive, the inside is worm-eaten and rotten. To learn that all is not gold that glitters has cost some many bitter and sad experiences in life.

Granting, then, that the craze for newness is justifiable, yet indispensable to the development of a progressive and an ideal civilization. Let us distinctly remember that this craze for newness in the worship of God has brought disaster into our religious life. The average individual wants something that is sensational, spectacular and extraordinary, and, sorry to say, the Church in many instances has lowered her standards, and catered to the popular demand. The words of Jeremiah are timely, and bring a message of vital importance to the Church today: "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths. Where is the good way, walk therein, and ye shall find rest for your souls." The fundamentals which underlie the progress in secular life are antithetical to the essentials which underlie the progress in religious life. Conservatism in political affairs usually brings stagnation. Liberalism in religious life has always produced disastrous results.

But if we believe that the waters from the old wells are the best and purest, have we faith to believe they can be reopened? Praise God, I have. While I am not blind to nor ignorant of the difficulties which stand in the way, yet I rejoice they are not insurmountable. It seems to me that the whole course of events seems to indicate a revival of the old-time religion. When the body of our Lord lay in the sepulchre, and was sealed with a great stone, and guarded with Roman soldiers. The Jews undoubtedly said with a note of triumph, "Who can roll away the stone?" But unseen hands reached down and rolled it away. The same

invisible power is working today for the reopening of the wells of salvation.

But do we believe that God's Word furnishes the water which thirsty souls in the twentieth century need? I think we should have no hesitancy in answering this question in the affirmative. The great need of our present times is a better knowledge of Jesus Christ and His glorious Gospel. Some have boldly asserted that Christianity has been a failure, because of social disturbances, international convulsions and the reign of war. But the reason why we have these sad and lamentable conditions is because Jesus Christ its founder has been ignored, and His teachings despised and not practiced. Before the war men claimed that Socialism, fraternal organizations, trade unions and international treaties had solved the problem of war. But these have proved immeasurably inadequate to accomplish what they represented. The golden age of peace can never be ushered in until Jesus Christ is given His rightful place of pre-eminence in the Home, Church and State, and is recognized as the Saviour of men, the King of nations, and the head of His own glorious Church.

2. Not only had Isaac faith, but he showed convincingly his faith by his works. It was no easy task which he undertook, but he went about his work cheerfully, and toiled indefatigably, inspired with the thought that his father in heaven was watching him, and was pleased with the operations in which he was engaged. Standing under the shadows of the pyramids you remember how Napoleon nerved his soldiers to heroic endeavor by bidding them remember that "Forty centuries look down upon you" The glorious history of our Church, and the voices of the martyrs should be an incentive to make us go boldly forward, keeping the banner of the covenant unfurled, and defend and maintain the principles which men loved, even to the laying down of their lives.

But in our work we must expect opposition. Christ would never have prepared an armor for His people if He did not expect His followers to have enemies. He expects us who bear his name to be aggressive, assuring us that "the gates of hell shall not withstand against us." He wants us to be progressive, saying, "Go ye, therefore, into all the world, and preach the Gospel," at the same time comforting us with the assurance of His divine presence, "Lo, I am with you alway, even to the end of the world."

Belgium opposed the bloodthirsty Hun, but she has won for herself an immortal name. France defended Verdun shouting, "They shall not pass," and by their stubborn resistance they exploded the bold boast made by the Kaiser that he would eat his Christmas dinner in Paris in 1915. A halo of heroism hovers

over Verdun, which will make it sacred ground to the generations yet unborn. The British in the great battles of the Ypres and the Somme proved themselves worthy of the name of true Englishmen, and the worthy guardians of the traditions of their country. As they rushed into (as it were) the mouth of hell, for freedom and democracy, an ally to the weak and oppressed, a true opponent to savage barbarism, bloodthirsty Prussianism; a defender of wife home and empire, she wrote one of the greatest chapters in all her glorious history. America has only recently gone into the war, but her soldiers have likewise gained laurels in their noble efforts to crush the tyrant. And when the conflict is over and the boys come marching home, we will think more of our country and her high ideals than ever we did before. If the nations are willing to dedicate their sons to democracy, and offer them as a sacrifice on the altar of freedom, how much more so should the Church of God, under the leadership of her great Captain, go forward and make, if necessary, sacrifices, so that evil may be slain, and the marks of sin obliterated from the face of the world.

But in our work we must have patience, even in our zeal to win men to Christ. We must remember that God will only approve of His own divinely ordained way. Some years ago a minister in Scotland had only one to join the church. His people found fault with him. But that minister lived to see that young man become the celebrated William Carey, who by his missionary activity in India did more for the spread of the Gospel than thousands of men and women, who live only for themselves after they join the church. "A Paul may plant, Apollos may water, but God alone can give the increase." In our patience we will win souls, "for he that goeth forth and weepeth, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him."

3. In conclusion, notice that Isaac made progress. Not only did he reopen the buried wells, but he also made new ones. But let us never forget this cardinal truth, that there can be no progress unless the old wells are kept open and are called by their old names. Man is a rational, moral and spiritual creature. As his soul is immortal, the culture, nourishment and development of his spiritual life is of far greater importance than the training of the intellect or conscience. The destiny of the soul is determined by our acceptance or rejection of Christ. Hence we can see the depth of meaning in the declaration of the Apostle when he said: "I determined to know nothing else among you save Jesus Christ and Him crucified." Before Jesus came into the life of Paul, his high intellectual attainments only served to inflame the spirit of sectarianism, and made him a cruel persecutor of

the Christians. His conscience also proved a deceptive and false standard of conduct. This dreadful war, with all its horrors and suffering, has demonstrated to us very clearly that progress and civilization that are based solely on intellectualism is a sad, yea, a terrible and lamentable failure. There can be no advancement individually or nationally when the spiritual life is neglected. Especially is this true when the inspiration of God's Word is denied. Christ is not looked upon as the Saviour of men, and the Church is not recognized as the divine institution for the salvation of society. If you want to know what started this war I will tell you in one word, "Ambition." Years ago the Kaiser said: "From childhood I have been under the influence of five great men—Alexander, Julius Cæsar, Theodorio II, Peter the Great and Napoleon. Each of these men had a dream of world empire, they failed. I am dreaming a dream of German world empire, and my mailed fist is going to succeed." But he is going to ignominiously fail. For in the pride of her heart Germany covered over the spiritual wells, which alone can make a nation great. Her critics, both higher and lower, have mutilated the Scriptures, bringing upon themselves the curse, which is pronounced upon those that add to or take therefrom. Her philosophers have gloried in their materialistic views, notwithstanding the express declaration of God's Word, when it says: "In the beginning God created the heaven and the earth." In her calculations for supremacy she put her trust in the arm of flesh, and left God out of consideration. But it is also written: "Without me ye can do nothing." Drunk with Bismarkism, she exalted the interests of the state above the individual. Yet it was Jesus who emphasized the importance of the individual, and thus founded Democracy. She made greatness to consist in power. Christ says that greatness consists in service. Her chief end was ambition, instead of righteousness and the glorification of God. How can Germany expect her foolish dream to materialize, when she has covered over the teachings of Christ, and has become intoxicated by drinking from Satan and man-made wells? Her downfall and defeat are inevitable. For they are clearly prophesied in the words of the Master, "He that exalteth himself shall be abased."

While there are many things in our own nation, and in the nations that are our allies, that must be censured and condemned, yet we must admire their Christian object, making the world safe for Democracy. The protection of the weak, and the true spirit of service, which they are exhibiting, even by allowing their blood to flow in streams on the battlefield of Europe. But there is one old well that our nation and her allies must reopen, and call it by its old name before they are successful, and that is the

well of national repentance. Here is where the Church and Christian people can do much to help to win the war. For so far our sins have not greatly alarmed us. We have felt ashamed to humiliate and cover ourselves with sackcloth and ashes. But when the time eventually arrives, when the nations will prostrate themselves at the feet of Christ; and with penitential tears acknowledge the errors of their ways, then God will hear them as He did with His people in the days of old, and will give us a glorious and decisive victory over our enemies, so that despotism and oppression may be dethroned from their places of power, and that right and justice may reign supreme.

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

It is well for us to ever keep in mind that the book of Psalms is the very word of God. They are one of the books of the Infallible Revelation of God, presenting the quintessence of the whole Revelation as to law and Gospel, doctrine and history. Remember also that these Psalms were inspired and given for the purpose of being sung in the worship of God. It would not be lawful for us to sing even the Psalms if God had not appointed them for this purpose, and required the singing of them. We have seen that the singing of these Psalms is enjoined both in the Old and in the New Testament, and the Church of both Testaments complied with the injunction. The Psalms were sung in worship by the Church of the Old Testament, and by the early Christian Church, led by Christ Himself, not because the people of God liked them, merely, or because they found edification in the use of them, but because God required the singing of them in His worship. We have thus God's Book of Praise with the seal of God's appointment for use by His Church. I ask for the evidence of the appointment by God of a book of uninspired compositions to be placed on a level with His own Book and sung in His praise. It is said that the Bible spoke of hymns. The question, and the only question, is, were these uninspired hymns? If not, their mention could by no possibility lend any sanction to the use of a hymn-book, every one of the compositions in which were uninspired. The Psalter contains hymns and songs as well as Psalms. In the Septuagint version of the Old Testament we find some of the sacred compositions in the Book of Psalms called *psalmoi*, some *humnoi*, others *odai pneumatikai*. Thus the three terms descriptive of compositions in the Book of Psalms in the Septuagint version are employed by the Apostle when he speaks of "Psalms and hymns and spiritual songs." He simply quotes an ancient and well-known authority, describing, by those three

terms, compositions that are all found in the Book of Psalms. The advocates of the use of uninspired songs in the worship of God cannot give even one instance of an uninspired song being sung in the worship of God by Divine appointment. The Church's Head and King raised up and qualified men to write the Gospels and Epistles, but there is no intimation of Him raising up men to write spiritual songs. His ascension gifts for the edifying of His Church did not include hymn-makers. He gave no direction whatever for guidance of men in making songs for His Church. He promised the Holy Spirit to teach us how to pray, but there is no promised aid to teach us to compose songs of our own to sing in the praise of God, and there was no need for such, as He had already given His people a perfect Song Book. It is evident that the early Church confined itself to the use of the Psalms in her worship, as we have no hint of uninspired hymns being used for more than two hundred years. In the writings of Clemens Alexandrinus, who died about A. D. 220, there is found a poem partaking of the character of a hymn to Christ as the Logos. Of this poem, Dr. Schaff, an ardent advocate of an uninspired hymnology, says, "It was not intended or adopted for public worship," and there is no hint that it was prepared for private worship, any more than for public worship. It is a very significant fact that the first traceable departures of the orthodox from the use of the Psalter in worship consisted of doxologies drawn almost directly from the Scriptures found in the Bible outside the Psalter. The first steps toward the displacement of the Psalms from their unique position were hesitating, and this manifest hesitancy to launch out into the full tide of uninspired hymnology indicates that deep in the heart of the Church there existed an aversion to any other than a Scripture psalmody. If we are to be guided by God's revealed will, and the approved practice of His Church when under Apostolical guidance, and in the days of her purest worship, rather than by our own vagrant fancies and the dangerous devices of men, we will rest in the conclusion that the Psalms alone are to be used in worship, and know that while using them alone we are doing homage before the jealous One, by worshipping Him only in the way which He has appointed, and which he has pledged Himself to accept at our hands. (To be Continued.)

THE SABBATH

BY REV. S. M. RAMSEY, D. D.

The old school books that were used when I was a boy are out of use now. They are not up to date. Advances have been made in many things, and therefore the old are cast aside. I bought a Webster's Unabridged fifty years ago, and have used it

ever since. It is in fairly good condition, but no one wanting to buy a dictionary would buy mine, because it is out of date. Many new words have come into use since mine was published. Nobody wants an old dictionary. Some people look upon and think of the Bible as an out-of-date book. They consider many of its teachings not suitable to the present age. "Times have changed, and people do not look on things as they once did." But God has not changed. He feels and thinks now as He always has done. "I am the Lord, I change not." Human nature does not change. The unconverted soul is just the same guilty sinner today as those who lived thousands of years ago. Human needs have not changed. The sinner needs the same mercy and help now that he ever has done. God's plan of salvation has not changed. No new way of getting to heaven has been discovered. The Fourth Commandment has not changed. It is as necessary and as binding now as it ever was. God's law does not grow old or out of date.

1. *The Sabbath is not a Jewish institution.* Some say that it was; that it, with other Jewish things, has ceased to be of binding obligation with us. The Sabbath existed before the Jews existed. It existed before it was given from Sinai. We believe that Adam knew all of the Ten Commandments. God communicated His law in some way to the world, in the earliest existence. We believe the Sabbath was instituted in the Garden of Eden. Cain and Abel offered their sacrifices on the Sabbath. "In process of time," or, as in the margin, "in the end of the days, i. e., in the end of the days of the week, i. e., on the Sabbath, they offered. Noah evidently observed the Sabbath. The Israelites observed it before they came to Mt. Sinai. The manna was not found on the Sabbath mornings. "And it came to pass that there went out some of the people on the seventh day to gather, and they found none. And the Lord spake unto Moses, How long refuse ye to keep my commandments, and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread for two days. Abide ye every man in his place." Therefore we say, the Sabbath is not a Jewish institution. The Ten Commandments existed before the Jews existed.

2. *Some teach that Christ changed, or set aside the Fourth Commandment.* They quote in proof of this Christ's words, "The Son of Man is Lord also of the Sabbath," and "The Sabbath was made for man, and not man for the Sabbath," when He justifies His disciples in plucking the ears of corn on that day. But we observe that it was not the Sabbath itself that Jesus was condemning, but the traditions and commandments of the Pharisees; the many trifling rules and regulations they had imposed upon the observance of it. As in many other things, they

by their traditions and silly requirements, had changed the whole aspect of the law. It was these trifling, burdensome observances of the Pharisees that Jesus was condemning, and not the Sabbath itself.

Again, some of the most notable Bible teachers of our day are saying that Christ set aside the Sabbath. They refer to the story of the rich young ruler who came to the Saviour asking, "What good thing must I do to inherit eternal life?" Jesus said, "Keep the Commandments." He asked, which? The Saviour refers to the fifth and each of the succeeding commands, but does not mention the fourth. Therefore they infer that the fourth was not required of him. But Jesus did not mention the first, or the second, or the third. Are they not required of us? We believe Jesus was pointing the young man only to his duties to his fellowmen. He was not speaking of his duties to God. The fourth commandment is no more set aside than the first, second or third. Jesus said, "I came not to destroy the law, but to fulfill." "One jot or one tittle shall not pass from the law until all be fulfilled." The expression, "The Sabbath was made for man, and not man for the Sabbath" does not mean that it was made for man to use as he pleases, but that it was made for man's good; that his good might be promoted in every way by his keeping it. Jesus, when foretelling the destruction of Jerusalem, said to His disciples, "Pray that your flight be not in the winter, nor on the Sabbath day." As the Sabbath was in existence forty years after his death, it was not abolished or set aside by Him.

3. Paul says, "We are not under the law, but under grace." Does that mean that since we are saved by grace, we are not required to keep the law? Some seem to think that this is the meaning; but is the Christian not required to keep the law? Is he freed from the sixth, seventh or the eighth commandments? Surely not. Then he is not freed from the fourth commandment. It is true that we are not under the law as a means of salvation, but we are under it as a rule of life. We are not to look to the law for salvation, but to Christ. But we must obey the law in order to please God, and keep ourselves unspotted from the world. Hear what Paul says in another place, "Do we then make void the law through faith? God forbid. Yea, we establish the law."

4. There are some who say there can be no Sabbath except on the seventh day of the week; that the great majority of professing Christians are not keeping the Sabbath. They say that the Sabbath when first instituted was observed on the seventh day of the week, and therefore it must continue to be observed on that day until God gives a specific command to observe it on some other day. But we say the Sabbath is an institution, and not a particular period of twenty-four hours. And if for any good

reason under the providence of God, another day than the seventh day of the week is observed, it is rightly called the Sabbath. There is no evidence, and there can be no evidence brought to prove that the seventh day observed by Adam is the same as our seventh day of the week. Amid the confusion of many different ages, and especially during the captivity of Israel in Babylon, it is more than probable that the exact reckoning of time was lost. And so far as the Sabbath is concerned, it matters not, for we can have the institution, if not the exact twenty-four hours. And, in addition to this, we observe, that in different parts of the world today the same exact period of time is not observed as the Sabbath, nor can it be. Between New York and Los Angeles there is a difference of three hours in the time. The difference between London or Paris and Los Angeles, is eight hours. If a man in London at six o'clock Sabbath morning should cable to a man in Los Angeles on a matter of business, it would only be ten o'clock Saturday night in Los Angeles. The man in London would be breaking the Sabbath, the man in Los Angeles would not, though they both were transacting worldly business at the same time. The difference in time between India and Los Angeles is about twelve hours. When we in Los Angeles are just beginning our Sabbath service our missionaries in India are getting ready to go to bed. There is a point in the Pacific Ocean, at the 180th meridian of longitude, where in going one way around the world, a day is dropped out of the week, and in going the other way, a day is added to it. If a vessel reached that point at twelve o'clock Saturday night, going one way, it would have no Sabbath at all, and in going the other way it would have two Sabbaths on succeeding days. Therefore we say it is not necessary that we observe the exact period of the week that Adam did, in order to have a Sabbath. But if for some sufficient reason we observe some other time we are not violating the Fourth Commandment. And just here we would like to ask if any one knows why Matt. 28: 1 and corresponding passages are translated as they are? In both the Standard and Revised versions it reads, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdaline"—this is not a literal translation of the original. A somewhat literal translation would be, "In the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths, came Mary Magdaline." But what does this mean? The terms "the Sabbaths" are both in the plural. May not this be the meaning? "In the end of the Sabbaths," i. e., of the Jewish Sabbaths, "as it began to dawn towards the first of the Sabbaths," i. e., of the Christian Sabbaths, "came Mary Magdaline." Dr. Robert Young, one of the acknowledged leading Hebrew and Greek scholars of this age, gives this rendering. It is said that Luther, both

in his German and Swedish translations of the New Testament, gives substantially this rendering. It would seem that the translations of both the old and the new versions were seeking to give the time of the occurrence, and were not thinking of the sacredness of that first day of the week. Just as persons do now who use the term Sunday: they specify the day of the week, but do not have in mind the sacredness that belongs to the day. If the inspired writers of the New Testament call the first day of the week the Sabbath, as they do in every instance, there we have divine authority for the change of the Sabbath from the seventh to the first day of the week. And if God in His word has given the day this name, Christians should use the name God has given it, and not the name the world has given it.

5. Sabbath profanation was one of the causes of the captivity of the children of Israel. Idolatry is usually mentioned as their prevailing sin. But no doubt neglect of the Sabbath led on to the other sin. So long as they kept the Sabbath they would be in no danger of falling into idolatry. All idolaters were Sabbath breakers. God showed his indignation against the violators of the fourth Commandment, as well as against the violators of the second Commandment. Thus we have reason to believe that God is as much displeased today with those who violate the fourth Commandment as he is with those who violate the sixth, or seventh, or eighth, or any of the other commands.

6. The Sabbath was a sign in Old Testament times, and is a sign today. "Verily, my Sabbaths shall ye keep, for it is a sign between me and you, throughout your generations." "It is a sign between me and the children of Israel forever." (Exodus 31: 13, 17. "Moreover, I gave them my Sabbaths to be a sign between me and thee." (Ezek. 20: 12.) "And hallow my Sabbaths, and they shall be a sign between me and you." (11: 20.) Of what was the Sabbath a sign? It is a sign that those who keep it are God's people; that they are under God's care, and enjoying His blessing. God says of His people, "Ye are my witnesses." The keeping of the Sabbath is one way of witnessing for God. When you see a person or a family careful in the observance of the Sabbath, you know at once that they are God's people. When you see a professing Christian careless in the observance of the Sabbath, you do not know whether such a one is what he professes to be or not. If we show no desire to keep the Sabbath, we give but little evidence that we love God.

7. God promises a blessing to those who keep the Sabbath. "For they that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2: 30.) "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honor-

able; and shalt honor Him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. (Isaiah 56: 13-14.)

Here we have some plain directions as to how we should keep the Sabbath, and some plain promises to those who do so. "Then shalt thou delight thyself in the Lord." Then it will be a pleasure to do God's will; then the Sabbath will not be a weariness to us. The psalmist says, "Delight thyself in the Lord, and He shall give thee the desire of thine heart." The passages together teach us, that if we keep the Sabbath as we should, God will give us whatever we want. Is not this an exceeding great and precious promise? "And I will cause thee to ride upon the high places of the earth." Did you ever ride upon the high places of the earth, along some mountain side or top? Did not the trees and fields and houses in the plain below look very small? If we are raised up to sit in "heavenly places with Christ," if we get high enough to "walk with God," the things of this world will not seem so large as they often do, or take the promise in a more material sense. If we keep the Sabbath, God will elevate us so really and materially, and in influence, among our fellowmen. Who have stood highest among men and nations? Those who have been most careful to keep the Sabbath. The men and nations that are leading the world are men and nations that have a regard for the Sabbath. "They that honor me I will honor." And I will feed thee with the heritage of Jacob thy father." What did Jacob inherit? The promises made to his grandfather, Abraham; in short, a right to the land of Canaan. Paul tells us that by faith we are the children of Abraham, and therefore heirs to these promises, we become heirs of God, and joint heirs with Christ, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us." A Sabbath-keeping people are a happy people, a prosperous people, a blessed people. Sabbath keeping tends to promote the best interests of every one. It is always followed with a blessing. "For the mouth of the Lord hath spoken it."

LETTER FROM MRS. TAYLOR

Rurki, India, October 12, 1918.

Dear Friends:

I have always tried to bring to my friends the bright side of things out here, but in this last mail from home we received a letter which gave us the impression that people at home think us extravagant. For this reason I am going to try to picture to you

in a small way some of the conditions out here. I do not know what some of the poorer people will do this winter. Of course they always come to the missionaries when in trouble, and it pains us when we have to turn them away. This winter we expect that conditions will be even worse. The American Presbyterian Mission has for some time been giving their workers famine allowances, because the prices of foodstuffs have gone up to such an extent that it is higher by one-quarter than it was during the big famine of 1897. This we have not been able to do this far, because of lack of funds, but had hoped to do so this winter.

This is also true with regard to ourselves. We have to pay much more for foodstuffs than we used to. I assure you it takes up all of our salaries each month to live these days, and during the summer months when I am in the hills with the children, we spend more than our salaries. You can readily see how it costs more to run two households than one, and during these hot months Dr. Taylor is on the plains, and I am in the hills. I sometimes wish I did not have to go to the hills, as it separates our family five months of the year, and also takes me out of the active work for that time; but when I look at it reasonably, I am grateful to God that India has a place like the Himalayas, where we can take our children and give them a fair chance to become strong in this land, which is so hard on them. The Indian children can endure the climate, because this is their native country, but not so with our children.

It has been suggested that we cut down the salaries and number of our workers. We do not feel that we can do this, as we know how hard it is for us to get along, and would not think of cutting the salaries of our workers, as they need every pice they get.

I have jotted down these few facts just to give you an idea of conditions out here, and ask you to pray for the poor people of India, as never before. Besides the conditions the war has created, the rains have been withheld this year, and this adds the local cause for hard times. The poor people of the villages depend a great deal on this summer crop for their winter food, which has been a failure this year from lack of rain, and many will undoubtedly starve in our district. Matt. 25: 40.

Yours in His service,

ELIZABETH TAYLOR.

WHO WON THE WAR?

"We won the war; we won the war," is reiterated daily in the press, and heard constantly upon the street. The truth of the statement depends upon whom we mean by "we." If we mean Belgium and France and Great Britain and Italy and Serbia and Roumania and Greece and Canada and Australia and New Zealand and South Africa

and India and Russia and Japan and the United States, then it is true, veritably and everlastingly true. But even so, and true as that is, something else, deeper and profounder than these, won the war.

Civilization won the war. The vast and unweighable imponderables; man's innate love of life, his right to live unmolested, to own himself and shape his destiny; the unquenchable love of liberty, planted in his heart by his Creator, and nourished and developed by centuries of climbing, clambering endeavor, and his determination to leave the world to his posterity, a cleaner and a better place in which to live; these won the war.

It was these that threw Belgium across the path of the Hun, at the cost of her own immolation, holding him at bay for fourteen fateful, world-saving days.

It was these that transformed France and Frenchmen, and led her armies to unsurpassed endeavor, until they stood with their backs against the gates of Paris.

It was these that gave her Joffre and Foch at the first battle of the Marne, and gave their soldiers heart and valor to obey the order: "Now! Stand and die."

It was these that nerved Petain to cry at Verdun, "They shall not pass," and his troops to make the great pledge good by their dead bodies.

It was these that made peace-loving Britain, fierce as the lion upon her coat-of-arms, and sent her sons to death on Flanders' fields, and Picardy's gory plains.

It was these that bade her call her distant children from earth's remotest bounds, and impel them to answer with their treasure and their lives.

It was these that gave "the Little Peoples" courage to loose their swords at the cost of devastation, murder, rape and subjugation.

It was these that impelled impotent Russia to two years of fierce endeavor ere the canker at her heart made her blood a poisoned stream.

It was these that kept Japan a sentinel on the eastern seas.

It was these that challenged us—late, but not too late, thank God—to bare our sword and lay our wealth and treasure on the altar, and to send our sons—dear as a mother's first-born child—to Chateau-Thierry, Balleau Wood, St. Mihiel, and into the Argonne Forest, to yield their lives a ransom.

It was these that led men to sink their own ambitions, and the embattling nations to forget selfish pride and interest in the establishment of one supreme command, and cleared the way for Foch's matchless genius.

It was these that unlocked the world's treasures, and impelled it to mortgage the future for half a thousand years, that armies might be fed, munitions made, and cannon forged.

It was these that kept Freedom's ships afloat when death, unseen but imminent, coiled itself beneath the crest of every wave.

It was these that kept the heart of the world's motherhood from breaking, and filled the heart of the world's fatherhood with a resolve that did not falter.

It was these, here, in Great Britain, in France and in the world's most distant lands and islands, that won the war.

In a smaller sense, each people who gave and sacrificed won it, and there is glory and renown for every one—glory and renown enough for all.

In a smaller sense the war was won many times—at the Marne, at Verdun, and elsewhere almost without number.

But in a larger, fuller, more glorious sense, it was civilization, the soul of the race itself, that won it.

There should be an end to little claims and selfish pretensions; a willingness to share the common glory, and a determination to waste no time in petty bickerings.

As a result of the war, the world is wounded—wounded all but to its death. If it lives, there is work to do—work for all. A common need calls us now to the fields of peace, and the councils of the free, as yesterday it called us to the battlefields, far-flung and thunderous and red.

There must be common purpose, bravely shared, and long sustained, lest the dead, the whole world gave, shall have died in vain.—National Enquirer.

OUR COLLEGE.

There have been no interruptions from the epidemic since the new year opened. Five new students have entered the college. A fitting memorial service was held in the chapel January 10 in tribute to the late ex-President of the United States, Theodore Roosevelt. The annual Bible reading contest was held in the R. P. Church January 14. Eleven readers contested for three prizes awarded by Miss Margaret Rife. Morton Creswell won the first prize of \$7, Rebecca Marsh won the second prize of \$5 and Freda Trumbull won the third prize of \$3. This contest was originated years ago by the late Dr. John Alford.

Thirty-six scholarships have been given thus far by the friends of the college throughout our church and other churches. We need forty scholarships for this year. Only four more remain to be given. A scholarship is only \$40 for the year. Can you, reader, give one of these four? May we have all of these by the next issue of the Advocate? If you help NOW we can have them. The contributions from our various congregations, ladies' missionary societies, young people's organizations, etc., are coming in nicely. If all of these do their best we shall have the best financial report which the college has had for years considering all of the stress and financial embarrassments which we have faced this most trying year in our history.

How about your sons and daughters as students for Cedarville College next fall? Begin to plan to have them in your own college. Help us to increase the attendance from our own congregations.

We rejoice in the splendid support given by pastors, elders and members of our church this year. Your support, interest and loyalty, together with God's blessing, give us encouragement and inspiration.

Yours sincerely,

W. R. MCCHESNEY.

THE FIFTH CHURCH.

The Almighty has surely blessed our church during the past year. There has been accepted into the church on confession of their faith in Christ Jesus forty-two persons. Our readers will see how good our Heavenly Father has been to us. It has been the greatest year financially in our church history. After the extensive improvements that have been made to the church our trustees reported over eight hundred dollars in treasury at the close of the year. The congregational meeting held on January 6th was conducted as a prayer and praise service by the trustees. When the trustees of the church take so much interest in the spiritual welfare of the church, the Lord will take care of the financial end. Our secretary, George H. McCandless,

was in charge of the praise service and prayer. At the congregational meeting the pastor's salary was increased two hundred dollars and the choir leader's, Mr. Scott, salary increased fifty dollars. At the close of the meeting the Ladies' Aid served ice cream and cake. Harmony never prevailed any better in our church so much as at the present. "To God be the glory."

Too much cannot be said about our Ladies' Society. About sixty members at the present time, and the meetings are well attended. The officers of this society who have been elected to serve during the present year are: Mrs. Hugh M. Troland, president; Mrs. Robert Scott, Jr., treasurer, and Miss Mable Steele, secretary.

Our pastor on entering his study on Sabbath morning, January 19th, was greatly surprised to find his study newly renovated. So pleased was he that he informed the congregation of same and told them that he will be able to study his sermons much better than ever before. We doubt this, as the sermons he is preaching cannot be better, and no truer words can be spoken than what he brings to his people. The plain gospel story of Jesus Christ and His wonderful love is ever being preached. We know this is what is wanted by the people, as the attendance at the services is very good, and we know the people are being brought closer to their Master than ever before. We pray that our Heavenly Father will continue to bless him and his wife that he may be enabled to go out and in among us breaking the bread of life.

On Missionary Day in our Sabbath School, held on the last Sabbath day of December, our superintendent, Mr. Kerr, had a rare treat for the school in having Mr. Frank Carr, the noted burglar and convict. Mr. Carr spoke on the dark side of life, telling of his wonderful experiences, having spent nearly forty years in prisons and reformatory schools, till at last the word of the saving power of Jesus was brought to him in the State prison and he accepted Jesus Christ as his personal Saviour and is now going about telling what the Master is doing for him. Later Mr. Carr is coming back to the school and is going to tell the bright side of life. We surely welcome his return.

Our home department, in charge of Mrs. Parks, has now about fifty-five members. Those of our people who cannot attend our Sabbath School study the lesson at home under the leadership of Mrs. Parks. Books are supplied to them in reference to the Sabbath School lessons. Our home department is a credit to any church. It contributes financially to the aid of the societies needing help.

The Christian Endeavor Society of the Northeast Branch (Senior) held their business meeting in our church on Monday evening, January 13th. We did not expect to see so many young people as we had on that evening. Our church was well crowded, so our readers can see that we had quite a few present that evening, for our church can seat a few hundred. Those present were served with ice cream. This is the first time for quite a number of years that we have had the pleasure of having the Christian Endeavors with us.

Three Bibles were given to as many members of our Junior Church for having a perfect attendance for the year of 1918. We have a grand Junior Church composed of only the young people, and their meetings are interesting. If any of our members who have children that have not been attending this church we urge upon them to send them once, and if they come out but once we know they will come again.

We are glad to note that our Sabbath School attendance is increasing, as well as the church.

R. R. STEWART.

DUANESBURGH CONGREGATION.

The Duaneburgh congregation has been fortunate in keeping up the Sabbath school and missionary prayer meetings during the fall and winter months. It is hoped that they will continue the good work until they can secure a pastor. They desire to have some evangelistic services conducted for them as soon as possible. The Philadelphia Presbytery will hold a special meeting the first week in February to take action on the work of evangelism within its bounds. The Committee on Evangelism hopes that all the Presbyteries may make a move in this direction at an early date.

SEVENTH CHURCH, PHILADELPHIA.

The Seventh Church, of Philadelphia, observed the week of prayer by holding meetings in some of the homes and in the church. The meetings were interesting and profitable to all who attended. The Sabbath-school's annual festival was held on New Year's eve. A good program was rendered and the children received prizes and a candy and orange treat. At a congregational meeting January 6 Nathaniel Thompson, John Todd and Samuel J. Getty were elected trustees for a term of three years. The time of evening service was changed from 4 P. M. to 7.45 P. M., beginning with January 19, 1919. This arrangement will be on trial for a period of three months. The Sabbath School Association held its regular annual business meeting January 13. Thos. McCallum, Sr., was elected president; Samuel Coulter, vice president; Jas. McNeill, Jr., secretary, and Thomas Coulter, treasurer. The Bible and literary class held its annual meeting January 14 and in addition to the usual business enjoyed a social hour.

CONCORD CONGREGATION.

The past week was observed as the week of prayer in our community. We cannot say in our congregation for others were included. The weather was ideal and the meetings were all good and helpful. In all there were ten prayer meetings during the week. The total attendance was 160. The largest attendance at any meeting was twenty-seven. Twenty-six different families were represented. Much of the prayer meeting time was spent in earnest prayer and there was evidence of the outpouring of the Spirit upon us. It was a week of blessed spiritual experience and soul quickening. As a result of this week of prayer we have decided to continue having weekly cottage prayer meetings. While we rejoice in all the blessing and encouragement of the past week, we give all the praise and the glory to God.

Our annual congregational dinner and business meeting was held in the church on the last Saturday of December. A big dinner in Six-Mile Prairie cannot be described, but suffice it to say, there is never any lack and there was no lack at our church dinner. The business meeting in the afternoon showed the congregation to be in a prosperous condition and there is evidence of a spiritual awakening. The Duplex Envelope system was adopted and is being put to use.

On the evening of December 20 the pastor was sitting in his room reading when a knock came to the door and some friends entered. By and by some more came and he began to get suspicious. They kept on coming in sufficient numbers to verify his suspicion that they were trying to surprise him. Moreover it was not a "try" it was a real "surprise." The inclemency of the weather kept some from coming who had planned to come, but we had a very pleasant evening together. Before the people dispersed to their homes they presented their pastor with a gasoline reading lamp which was a very much appreciated gift. While we feel that we have not been worthy of the gift we trust that we may be able to show

our appreciation of it by renewed and greater effort in the Master's work in this portion of his vineyard.

The Ervin family dinner was held on Christmas day at the home of Mr. and Mrs. M. J. Ervin. Some of the members of the family who have been present on former years were not privileged to be present this Christmas, but a very enjoyable time was had.

The McIntyre New Year's dinner was held at the home of Mr. J. C. McIntyre. At these family Christmas and New Year's dinners as at the congregational dinner there is no lack unless it is for some place to stow away the things that are passed around. They are also occasions of mirth and social enjoyment.

There has been another outbreak of influenza in this section of Illinois during the past week. One of our members, Miss Florence Blair, has fallen a victim to it, but so far is getting along nicely.

COULTERVILLE CONGREGATION.

We enjoyed the Sacrament of the Lord's Supper on December 8th. We were blessed with beautiful weather and there was a good attendance in spite of the fear of the influenza. The pastor was assisted on Saturday, December 7th, by Rev. Ralph S. Elder, who gave us a very helpful message. The pastor had charge of the services on Thursday and Sabbath. There was a good accession to the church at these services. The whole season was one of blessed fellowship.

Our churches were closed for five Sabbaths on account of the prevalent disease which invaded our community as it did others. A good many were afflicted with the disease, but there were no fatal cases in the congregation. There are no cases of the disease in the community at present.

Our boys are returning home now since the signing of the armistice. Seven of the fifteen men who entered the service of their country and their Lord were in France when the armistice was signed. We look for all of these men home during the year. God has given them the victory.

The annual meeting of the congregation was held on January 2nd. Splendid reports were read from the different departments of the congregational work. We have had a very successful year. The members of the congregation have responded liberally to all of the many appeals made during the past year, but they have maintained the work of the congregation with increasing interest and zeal.

The Men's Bible Class held one of their quarterly business meetings and socials on January 6th. The Social Committee of the class prepared refreshments consisting of an oyster stew and all that goes with it and coffee. They proved that they had learned a good deal from the ladies in the art of cooking. There was a good attendance and all enjoyed the occasion. At the business meeting Mr. A. J. Carr was elected president; Mr. S. L. Robb, vice president; Mr. Fred Basket, secretary; Mr. George Campbell, treasurer. The pastor was elected teacher and Mr. S. L. Robb and Mr. A. W. Paul were elected assistant teachers. Plans were laid for increasing the interest and the attendance at the meetings of the class on Sabbath morning and we hope that this men's class will come to have a larger influence in the work of the congregation and the community. Social occasions such as these are profitable and we hope to make the study of the Word on Sabbath morning both interesting and profitable.

We observed the week of prayer, uniting with the U. P. and M. E. congregations. The topics suggested by the Federal Council of Churches were used. There was a good interest and a profitable series of meetings.

The pastor and his wife are entertaining a daughter born January 8, 1919.

ACKNOWLEDGMENTS.

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

W. G. Savage, James McNeill, Jr., Sarah Piper, Samuel McCauley, Miss Mary A. McNutt, Nathaniel Thompson, Arthur N. Barr, Samuel McFadden, Joseph Neely, Miss Susan Boyd.

Boyd Garvin, Harry Elder, Fred Caughey, Darlington, Pa.; Rev. Alex. Savage, D. D., Miss May Shuster, New Galilee, Pa.; M. E. Rhodes, Beaver Falls, Pa.; Henry Black, Wayne, Pa.; Rachel D. Watt, Smiths Ferry, Pa.; Mrs. Christiana Armstrong, Salinas, Cal.; Miss Harriet L. Ritchie, James Adam, Rev. F. M. Foster, New York City; Mrs. Elizabeth Eriars, Rennsalaer Falls, N. Y.; Miss Jennie White, Cincinnati, O.; Miss Maggie E. Lyons, James W. Paul, Marissa, Ill.; James H. McClure, Cutler, Ill.; Neal D. McIntyre, Miss Lucetta E. Hughes, Mrs. Elizabeth Dickey, Miss Nettie McMillan, Rev. W. J. Smiley, Sparta, Ill.; James S. Steuart, James Robb, Mrs. David Curry, A. W. Paul, Mrs. L. S. McLaughlin, Miss Sadie McMillan, Mrs. Nancy Ervin, Mrs. Elizabeth Patton, Alex. Russell, Rev. Andrew S. Creswell, Coulterville, Ill.; Matilda McCollum, Miss Julia Kendall, Xenia, O.; Miss Sallie McMillan, Miss Tirzah McMillan, Mrs. Carrie Harbison, Mrs. M. L. Iliffe, Cedarville, O.; Rev. William Waide, Roorkee, India, \$2.

Miss Sadie E. Young, Billings, Okla.; Rev. S. M. Ramsey, D. D., Los Angeles, Cal.

The following 52 new names are all from the Grant Street Church, of Pittsburgh, Pa. This is the largest list that we have ever received at any one time from one congregation. It shows what can be done when a systematic canvass of the congregation is made. Dr. Wilson is trying to get the ADVOCATE into every home in his congregation. If every other pastor will do this we will soon have the ADVOCATE on a paying basis again.

Robert Byers, Miss Martha Black, Miss Elizabeth Bell, Thos. Chappell, Wm. Currell, Miss Maud Cunningham, John Campbell, Joseph Gordon, Samuel Gregg, Wm. Gregg, Miss Anna Grey, Robert Holmes, Robert Henderson, A. B. Harris, George Hunter, David Ireland, Thomas Ireland, Walter Kennedy, John Lewis, George Menary, John McCollough, Samuel McGiffin, Wm. E. McCalla, Joseph McMahan, Wm. J. McMahan, George McCluskey, Samuel McBriar, Miss Minnie McIntyre, Thos. Newell, Samuel Osborne, Ray Picco, John Simpson, Wm. J. Smith, Herman Strong, Mrs. James Shaw, William Stinson, Miss Elizabeth Skillen, Miss Elizabeth Sterling, Miss Annie Thompson, W. H. Thompson, T. A. Thompson, Hugh Wallace, Thomas Wallace, Lawrence Weigel, Pittsburgh, and John Brownlee, James Martin and Hugh J. McCully, Dornont, Pa.; James Black and William Kelley, Wilkinsburgh, Pa.; Herman Bruder, Avalon, Pa.; Samuel Black, Ben Avon, Pa., and Edward Forbes, Bellevue, Pa.

DELINQUENTS. - There are a few on our list who have fallen behind, and we will send them a statement of their standing as soon as possible. We hope that all such will renew their subscriptions for another year. Now that the Holidays are past, a new effort should be made to help the church paper to the best of our ability. Will pastors and others not do all they can to help the ADVOCATE, and make this the best year in its history? The ADVOCATE is devoted wholly to the work of our own church. It has no other reason to exist. It is not a money making enterprise. Your hearty support is solicited.

PUBLISHER.

SABBATH SCHOOL HELPS

Lesson for February 2, 1919

Subject: "The Giving of the Manna"

Golden Text: "Give us this day our daily bread."—Matt. 6: 11.**Lesson Text:** Ex. 16: 11-18, 31-35. (References: Ex. 16: 1-36; Deut. 8: 1-20; Psa. 65: 9-13; 104: 10-15.)**Time**—About 1491 B. C. **Place**—The Wilderness of Sin.

Exposition.—The Lord heard the murmurings of the children of Israel, vs. 11-18. The first thing they did after crossing the sea was to sing a song of victory and praise. See chap. 15: 1-21. But this spirit of joy and praise only lasted three days. The first trouble they met caused them to murmur. How human they were. They even complained worse at the hardships they had to endure in escaping from bondage than they did at the hardships they had to bear while in bondage. They exaggerated both their hardships in the wilderness and their enjoyments in Egypt. But God had not forgotten them. He heard their cries, and fed them with "manna," angels' food; bread from Heaven. Yet they could not get this without an effort. They had to gather it day by day. This was a good test of their faith, and a type of our daily supply of heavenly blessings.

II. Some of this manna was to be laid up to be kept as a memorial, vs. 3-35. The Lord made provision that Israel might remember His sustaining grace and how He had fed them in the wilderness. The children of Israel lived forty years on manna. It was either that or die. So must we either live by feeding on Christ or die, perish forever.

Lesson for February 9, 1919

Subject: "Jethro's Counsel."

Golden Text: "Bear ye one another's burdens, and so fulfill the law of Christ."**Lesson Text:** Ex. 18: 12-26. (References: Luke 10: 1; Acts 13: 1-3; Rom. 16: 1-29; 1 Cor. 12: 12-31.)

Exposition: I. Israel had now reached Rephidim. Moses brings water from the rock. The children of Israel are attacked by the Amalekites, descendants of Esau. After this the burdens of Moses became so heavy that Jethro, who was visiting Moses, advised him to share his burdens with the people by having choice men appointed to co-operate with him in governing the people.

Jethro advised the appointment of men to assist him in governing the people, and notice their character. 1. Able men. 2. Such as fear God. 3. Men of truth. 4. Men hating covetousness. But all this was to be subject to the command of God, v. 23.

II. Moses follows Jethro's advice. Some are disposed to criticize both Jethro and Moses, Jethro for his advice and Moses for taking it. They say that Jethro should have inquired of the Lord first and Moses should have waited till he had directions from God. This seems but a mere cavil. In the twenty-third verse Jethro conditions it all on God's approbation, and certainly God in no way disapproves of Moses' action. In fact, the plan succeeded, and has proved through all succeeding generations to be a good plan. It is in keeping with the plan of democratic government. That able men may prove to be recalcitrant does not discredit the plan.

Lesson for February 16, 1919

Subject: "The Ten Commandments."

Golden Text: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Luke 10: 27.

Lesson Text: Ex. 20: 1-17. (References: Ex. 19: Lev. 19: 11-18, 32-37; Matt. 5: 17-48; Deut. 5: 1-22; James 2: 8, 9.)

Time—1491 B. C. **Place**—Sinai.

Exposition: I. Our duty to God, vs. 1-11. The first four commandments refer to our duty to God. These are prohibitory and mandatory. "Thou shalt not." The negative expression. "Thou shalt." The positive expression. What do these commandments require us to do? What do they forbid us to do, and the reasons why, are clearly set forth in our Shorter Catechism to which the scholar and teacher are referred. These questions and answers are the best exposition of the lesson that can be found anywhere. The third commandment seems to put special stress upon the sin of profanity. The profane man will be held guilty. No escape, but through repentance. The fourth commandment is emphasized by the special command, "Remember." Yet the multitudes forget, and take special delight in doing so in the face of this special warning. The first table of the law is just as binding and important as the second, yet it is not considered so by many Christians.

II. Our duty to mankind, vs. 12. "Reverence for our parents and others; the sacredness and value of human life; the chastity of our fellow-beings in heart, speech and behaviour; the sacredness of our right to property and pursuit of business without hindrance by those who are covetous; the sacredness of oaths and the binding obligations resting on witness bearers, and the underlying sin of covetousness are all here brought before our minds and forcibly impressed with the Divine command, "Thou shalt not." The commandments are so because God said them and because they are so. Consider the place of law in Christian life, and the universal obligation of the Ten Commandments.

Lesson for February 23, 1919

Subject: "Moses Praying for Israel."

Golden Text: "The effectual fervent prayer of a righteous man availeth much."

Lesson Text: Ex. 32: 7-14. (References: Deut. 9: 6-29; Eph. 3: 14-21; James 5: 16-18; 1 Lam. 12: 19-25; 1 Tim. 2: 1-5, 8; Jer. 7: 16-20, 15: 1; Matt. 6: 5-15.)

Time—1491 B. C. **Place**—Sinai.

Exposition: I. Jehovah angry with idolatrous Israel, vs. 7-10.

Moses had gone up into the mountain to hear the word of the Lord and receive the law. He had now been away from the people forty days. Aaron was left in charge of the people, and when they began to murmur because of the absence of Moses, he was not able to control them. They were far from being able to govern themselves. They had been used to idolatry in Egypt and as they had looked upon Moses as the representative of God, and he was gone for over a month, they thought he had certainly forsaken them. It was natural for them to return to the worship of idols. The wrath of Jehovah was kindled against them, and Moses prays for them. Such a wonderful prayer.

11. Moses prays for Israel, vs. 11-14. He asks why God is so angry with his people. He recognized their ignorance and frailty. He fears that if God should treat them as they deserved the Egyptians would hear it and not only mock Israel, but Israel's God. So he pleads that God would turn from His fierce wrath. He pleads this for Abraham's sake and for the sake of Isaac and Israel. He calls attention to the covenants with Abraham, Isaac and Jacob. He argued well his point, and prevailed, for the Lord spared the people. It was as much a part of God's plan to pardon His people if Moses would ask it as it was to punish them if he did not. Thus we are encouraged to pray.

CHRISTIAN ENDEAVOR TOPICS

Topic for February 2, 1919

Topic: "The best things in Christian Endeavor." Titus 2: 11-14; 3: 8. (Christian Endeavor Day.)

Bible Readings

1. Particular Duties. 1 Cor. 12: 4-11.
2. Our Opportunities for Service. 1 Tim. 6: 12-21.
3. A Broad Fellowship. Eph. 3: 14-21.
4. Necessary Training. 1 Tim. 4: 8-16.
5. What We Should Do. Heb. 12: 1-4.
6. A Devotional Life. Psalm 95: 1-11.

Bible Teachings

Salvation is of the Lord. It is all of His grace. This salvation is for all. We are to deny ourselves many things which we most desire. All ungodly and worldly lusts must be abhorred. Our lives are to be lives of sobriety, righteousness and Godliness in this world. We are to live lives of hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Jesus Christ "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Topic for February 9, 1919

Topic: "I Will"—and "What Will I?" Heb. 10: 5-9, 19-25. (Consecration meeting. Christian Endeavor Decision Day.)

Bible Readings

1. Will We Choose Life or Death? Deut. 30: 11-20.
2. I Will Follow Jesus. John 10: 1-18.
3. I Will Put Christ First of All. Luke 9: 57-62.
4. I Will Give All to Christ. 2 Cor. 8: 1-6.
5. I Will Be Faithful. Matt. 25: 14-20.
6. I Will Live Upright. Col. 1: 9-14.

Bible Teachings

Burnt offerings of themselves always were an abomination to the Lord. The humble and the contrite heart the Lord will always accept. It is a sacrifice well pleasing in His sight. Jesus Christ, before He could offer up an acceptable sacrifice, must humble Himself. After this He was exalted. Because of what He did we may have boldness to come to Him and be saved by faith. Since He is our great High Priest, we have full assurance, and should hold fast our profession with-

out wavering, "for He is faithful that promised."

Topic for February 16, 1919

Topic: "Our Relation to God." II. Trusting. Psalm 91: 1-16.

Bible Readings

1. Relation of Child and Parent. Rom. 8: 14-17.
2. Faith in Times of Trouble. Psalm 31: 1-24.
3. Trust Under Chastisement. Heb. 12: 4-11.
4. Trust in Troublous Times. Hab. 3: 17-19.
5. Trusting in God's Lovingkindness. Rom. 8: 31-39.
6. The Faith That Conquers. 2 Cor. 4: 8-18.

Bible Teachings

Faith is the gift of God. Faith is given to us to be used. It is the power to accept of Jesus Christ and all His benefits. Without faith it is impossible to please God. Trust is not something that is to be used simply in time of emergencies. It should be constant. Self-confidence is not trust. Trust is to lean on God, and stop worrying. We should trust God, and let Him help us in His own way and time.

To Think About

1. Why should we trust God?
2. How can we cultivate the habit of trust?
3. What are some of the fruits of trust?

Topic for February 23, 1919

Topic: "Christianity and the Toilers of Japan." Matt. 28: 16-20. (Missionary meeting.)

Bible Readings

1. The Oppression of Laborers. Jas. 5: 1-6.
2. The Protection of Laborers. Deut. 24: 14, 15.
3. Master and Servant. Eph. 6: 5-9.
4. A Good Master. Acts 10: 1-6.
5. A Brother in Christ. Philemon.
6. Christian Brotherhood. Matt. 23: 1-12.

Bible Teachings

The gospel messengers are all laborers for Christ. The mission is, go into all the world. Go! Go! Go! The field is all the world. All the world is being opened up to the missionary faster than we are able to get missionaries and send them out.

The work of the missionary is to teach. Teach all nations. Then when taught and brought into the kingdom they are to be baptized and thus initiated into the citizenship of Christ's kingdom.

The progress of Christianity in Japan has been wonderful.

Mid-Week Prayer Meeting Topics

February, 1919

5. Temptation a Certainty, But We Have a Mighty Helper. Heb. 2: 18.
12. A New Testament Statement of a Unity Needed in Our Age. Eph. 4: 4-8.
19. "Washington's Birthday." Lessons in Patriotism. Deut. 9: 14.
26. Provoking One Another to Good Works. Heb. 10: 24; 2 Cor. 9: 2.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since our last report, in the December number,
the following amounts have been received.

C. W. Siehl, Cincinnati, Ohio.	\$5.
Lydia Seihl, " "	2.
C. Fred Seihl, " "	4.22
Jennie White, " "	5.
Mary Bratton, Chicago, Illinois.	40.
Eva D. Nagel, New Galilee, Pa.	40.
Darlington, W, M. S.	50.
Grant St. cong. Pittsburgh, Pa.	50.
Seventh cong. Philadelphia Pa.	24.09
Mrs. S. J Dawson, Fairview, cong.	20.
Fairview Friend,	5.
Harriet L. Ritchie, New York	5.
Los Angeles, cong.	10.
Cedarville, W, M. S.	40.
Rosa Stormont's S. S. class Cedarville Ohio	62.50
Mrs. Agnes and Mary Cooper, " "	10.
R. C. Watt, " "	25.
A. E. Huey, " "	25.
N. L. Ramsey, " "	40.
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J. C. Stormont, " "	40.

For the Endowment Fund.

Mr. and Mrs. W. L. Blair, and James Caldwell, Cedarville, O.	\$15.
John M. Stormont, " "	50.
B. W. Anderson, " "	10.
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Wm. Conley, " "	25.
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Miss Martha Crawford, Bloomdale, Ohio.	100.
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