



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NO. 3.


**The**
  
**Reformed Presbyterian**  
**= ADVOCATE. =**

MARCH 1919.

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

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## FRIENDS OF CEDARVILLE COLLEGE & THEIR CONTRIBUTIONS

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Since our last report the following amounts have been received:

Sparta congregation . . . . .	\$25,00
Cedarville Sabbath School . . . . .	11,94
Florence Somers, Cedarville, Ohio. . . . .	20,00
James R. Orr, " . . . . .	40,00

And for the Endowment Fund:

Luella Wright, Idaville, Ind. . . . .	10,00
Walter Iliff, Cedarville, Ohio. . . . .	25,00
John M. Kyle, " " . . . . .	40,00
D. A. Kyle, " " . . . . .	20,00
John C. Finney, " " . . . . .	5,00
Robert Bird, " " . . . . .	20,00

# *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.

MARCH 1919.

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## EDITORIAL.

Now that the month of March has come, it will be well for us to remember that the meeting of General Synod is again drawing near. There will only be two more numbers of the *ADVOCATE* published before that time, if the usual order is followed. There are many very important things to be attended to before our Synod meets, if we are to be prepared to do our duty at that meeting. It would be well for each one who is on any of Synod's committees to begin very soon to get their reports in good shape for Synod. Then we must not forget to take up our offerings for the various Boards of the Church. They are all important, but we mention, with special emphasis, the Mission Boards and Cedarville College. There is a special demand this year for an increased effort in behalf of Home Missions. The work in Kentucky is promising, and the work is well done by competent workers.

Then we are called upon to do more than ever for our Indian Mission. Our missionaries there are working hard under great difficulties, and this has not only been a year of high cost of living, on account of the war, but it is a year of famine, because of the failure of crops. We did well last year in our contributions, but we must do better this year in order to relieve the present distress and prepare for the future needs of the Mission. Now can you not give a dollar more this year than usual? Are there not some persons in our Church that will give a special contribution this year? It is needed. Who will come up to the help of our faithful men and women who are away in far-off India laboring for the salvation of India's perishing millions?

This has been a hard year for the college, and although its friends have been rallying to its support, still, we must keep

up our efforts until the year closes without a deficit in the treasury.

Our burdens have been heavy on all sides, but we, too, are becoming accustomed to bearing them till we rather enjoy the privilege of helping all needy causes for Christ's sake.

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The cause of Evangelism among our churches is becoming a matter of more than passing interest. We hear that the brethren in the Pittsburgh Presbytery are becoming interested, and they doubtless will give the matter careful attention. The ministers and elders of the Philadelphia Presbytery held a special meeting, February 6, in the Fifth Church, where a conference was entered into heartily by all present. Whatever was in the minds of the brethren when they met may be a question, but there was no doubt before the meeting was over. There was a strong desire that some things should be done during the coming months at such a time and in the manner suitable to the conditions of the various congregations. The work is to be co-operative between the churches, the ministers helping each other. So-called revivals of the "wild-cat" variety will have no place among us. A real spiritual revival of old-time Bible religion among our congregations is to be earnestly sought. The attraction is to be "Jesus Christ, the Saviour of Sinners." Special attention will be given where the work is most needed, and this can best be determined by the local sessions of the churches.

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During the past month a great deal has been said in praise of the late ex-President Theodore Roosevelt. This is well deserved, but would it not have been better to have said less on the other side while he was living? He was a man of strong character, and necessarily made many enemies, but why is he so much better dead than living? The politicians and newspapers that were foremost in criticising him before his death have been recently commending him and his acts to the limit of their ability. Would it not be better to recognize in all our great men whatever we can see that is good and give them due credit for it while they are living, and not become ridiculous in the eyes of the world in being such wonderful examples of hypocrisy? Possibly those who have honored him most truly and nobly are those who said less on either side both before and after his death.

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The article on another page from the pen of W. P. H. is well worth a careful consideration. If we will follow out his suggestions we will have a very profitable meeting of Synod.

As we are all at peace with each other, and no one has any special favors to seek for, there is plenty of time for just such a program as is suggested. Let us have one evening at least for Missions. We need it. We ought to have it.

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

The ancient Church sang these psalms with gladness, and bowed their heads and worshipped. So far as we know no other Scriptural songs or hymns were ever used by them after the completion of the Book of Psalms. Christ and His apostles sang them and commanded them to be sung, and introduced no other songs into the worship of the Christian Church. The early Christians, comprehending the resistless force of these obligations, sang nothing else for centuries, and loved them as the most elevating and inspiriting portions of their daily devotions. The Church has uniformly recognized in the Book of Psalms an inspired, complete and appointed book of praise, and psalm-singing has in every age been taken to represent the purest and most perfect worship of the Church of Christ. In the Book of Psalms we have songs that may be fearlessly sung in the immediate presence of the Eternal. Their matter and style of expression must be acceptable, for they have been specially furnished by Himself. In attempting to use them we are educated to praise. Clothed in becoming reverence, they at once usher us into the presence, unveil His surpassing glory, kindle our bosoms into a flame like that with which seraphs burn continually; and then, by the simple vehicle of a song, which at once gathers up and intensifies our holiest emotions, pour forth our rapturous adoration in strains befitting His Royal Majesty. These psalms are the peculiar heritage and treasure, the joy and glory of the Christian Church more than they ever were of the Jewish. The King and Head of the Church has given us no hint that additional songs are needed. He has promised no inspiration for the production of Christian hymns. No apostle ever seized the harp of David and tried to add or to amend the Book of Psalms. If uninspired men dare to attempt it, let them be at once confronted with the question—Who hath required this at your hands? Is it not a daring impertinence, a solemn affront offered in the very exercise of worship, to come before God with the singing of human hymns, when He Himself has furnished us with psalms which He has commanded us to sing? Need we say that the thoughts of God are as far above the thoughts of man, and the words of God as far above the words of men, as the heavens are higher than the earth. What is the chaff to the wheat saith the Lord!

There is a fullness and sufficiency with respect to the extent and variety of matter in the inspired Book of Psalms which precludes the necessity of any addition, and which indeed clearly indicates a Divine intention to forbid any addition. There is not anything which fallen men need to know and contemplate, either with respect to God as the object of worship or with respect to themselves as sinful and dependent creatures, which is not to be found in the Book of Psalms. In it we have a poetic edition of God Himself as *sitting in the heavens*, or His wonderful works of creation, providence and redemption, and of his glorious perfections as displayed in these works. Here we have a clear revelation of Jesus Christ, of His divine person, His mediatorial offices, His vicarious death, and His exaltation to the right hand of the Father in heaven. Here we have a clear discovery of the Holy Spirit, of His divine personality, His efficacious power in the kingdom of nature, and His gracious work in the plan of salvation. In these psalms we find a poetic delineation of the guilt, depravity and misery of man by nature, and of his restoration by grace, and his final glorification in the world to come. Here, too, we have the varied experiences of the believer, his faith and love, his hopes and fears, his joys and sorrows, his spiritual conflicts and triumphs. Here we have songs for all periods and occasions, songs for days of youth and songs for old age; songs for times of prosperity and songs for days of adversity; songs for thanksgiving and rejoicing, and songs of penitential sadness and mourning. What more does the true child of God need as matter of praise in the worship of God than is found in this wonderful Book of Psalms? Augustine called this book "an epitome of the whole Scriptures." Luther called it "His little Bible and the summary of the Old Testament." Calvin says, "There is not an emotion of which any one can be conscious that is not here represented as in a mirror." Daille says, "This Book of Psalms alone, if you learn it aright, is able to make you forever happy." Scott says, "there is nothing in true religion doctrinal, experimental and practical, but will present itself to our attention while we meditate upon the Psalms." It is certainly, then, a question of no little importance: Shall the inspired and appointed Psalter be superseded and set aside by the use of uninspired songs that have not been appointed? Only two steps are necessary to do this. Sing uninspired hymns as well as the inspired Psalms. Substitute the hymns in the place of the Psalms. These are the steps by which the inspired Psalter has been practically excluded from the worship of God in the larger denominations. They seem, to many, to be very short and harmless steps, but the first adds to the Divine appoint-

ment and the second supersedes it or "makes it of none effect." Then there is a third step which invariably follows, that is, sing neither hymns nor Psalms either in the home or in the House of God, but omit this part of worship in the home, and let it be performed by a select choir in the sanctuary.

J. B. WILSON,  
Pittsburgh, Pa.

(To Be Continued)

### GENERAL SYNOD.

I am looking forward with pleasant anticipation to the next meeting of General Synod. I suppose that this is the feeling of every member of Synod, when thinking of the next annual gathering.

Some, in fact all of us, are apt to be sad as we follow the train of thought suggested. Precious memories crowd to the mind, as in our imagination we turn back the pages of the General Synods of former years. Once again we seem to meet and greet those men whose warm-hearted devotion, whose entire consecration, whose Christian lives were a source of inspiration to those who only met them at those yearly gatherings. While to those who lived beside and worked with them throughout those years, their daily lives were a constant blessing, like the spring of living waters sending forth streams of life and joy.

Many faces pass before the mind's eyes, faces of God's true noblemen. We have been gladdened by their smiles; we have been encouraged by their words; but they are gone. Little wonder that tears rise in our eyes, or that we look up inquiringly into God's face, if perchance we may there find an answer to the questions that crowd our thoughts.

Doctors Steele, Morton, Alford, Gailey, Brownell, Boyce, Kendall and Chesnut. These are the names that come to the mind of the writer, who, as a youth, attended his first meeting of General Synod at South Ryegate, Vermont; nor did he then dream that he was to be so intimately associated with some of those men. They were a noble band of defenders of the faith; and though they have fallen asleep here we know that they live yonder; nor, so long as we have breath, shall their memory ever die.

But enough! Why spend more time pondering over the past? While ringing in our ears, loudly sounds the voice of tomorrow calling us on.

Let us, on the one hand, think only of the blessed heritage of faith, courage, hope and love, which we of today have received from the past; while, on the other hand, we think of

the many opportunities which this age affords, and the new responsibilities it lays upon the Church with the command to "do or die."

So thinking, let us ask ourselves the question, what shall the next meeting of General Synod be and mean to our lives, and the life of our Church.

Is it to be only a time and place for the transaction of the regular and ordinary business of the denomination, opening on Wednesday evening with a sermon by the retiring Moderator, after which Synod shall be constituted by prayer; and then, for three and a half days, the usual devotional exercises, the reports of committees, treasurers and Boards, the reading of papers, the passing of resolutions, interspersed with brief remarks, friendly visitation, eating and sleeping? Is it to be just this and nothing more? Is the meeting of General Synod to be different in any way from what it has been for the past five years? By this I mean, are there to be any services for inspiration? Is there to be any setting forth and adopting of a denominational program, including evangelistic, missionary, educational and church extension work? Is there to be any setting of stakes, any raising of standards, any fixing of goals for the next year? If not, why not?

As the closing of the year is not only the time at which the man in business takes an inventory of stock, and discovers the year's profits, but also the time when he adopts some plan or program, or policy for the new year; so should it be with the Church. We ought to be asking ourselves, as well as asking God, between now and the third Wednesday in May, 1919, what shall the program, plan or policy of the Reformed Presbyterian Church be for the year 1919-20?

This question ought to be satisfactorily answered at that meeting.

Then, as a source of inspiration, why not have at least two night sessions, with addresses and papers along the line of the subjects noted below? Why not a session at which the secretary of the Board of Foreign Missions could speak about the work of that Board, and when some of the workers from the Kentucky Mission might address us regarding the new work God has given us to do? Then why could not another such session give opportunity for the interests of Cedarville College, Denominational Evangelism and Church Extension?

I feel that as a denomination we owe it to ourselves and to God, to have a program. We certainly all need the help and inspiration that the suggested services would give. I should like to see the *ADVOCATE* becoming a forum for the discussion of these questions. Will the brethren not answer this paper in letters telling their own desires and feelings in the matter?

W. P. H.



### RESOLUTIONS OF THE PHILADELPHIA PROTESTANT FEDERATION.

Resolved, By the Delegates to the Philadelphia Protestant Federation, representing more than one hundred and fifty thousand Protestants, in the Protestant Churches and Patriotic Fraternities of this city, that we protest against the injection into the discussions of the Peace Conference in settlement of the World War, any reference to the question of Home Rule, self-government or political freedom for Ireland, by any representative of the United States Government, as being un-American in that it tends to interfere without warrant in the internal affairs of a friendly nation, one of our Allies in the World War, and an act that would justly merit the resentment of that nation—the terms used, namely, Home Rule, Freedom and Self-Government, being mere words to arouse American sentiment, but to further Irish Catholic propaganda. And be it further

Resolved, That we deny any assertion that such action on the part of any American Representative would represent the sentiment of any but a small portion of the Citizenship of the United States of America, and many of the leaders of that portion being known throughout the War as German sympathizers; and in further protest, we submit the fact that this propaganda, originating and being carried on as it is by the Roman Catholic Clergy and laymen of that faith exclusively, is at this time injecting a religious antagonism which can only create bitter hatred and engender disruption of the cordial relations now existing between America and one of her Allies. And be it further

Resolved, That copies of this resolution be sent to the President and Vice-President of the United States, the Senate and House of Representatives of the United States, the American Delegates to the Peace Conference, to the newspapers of our city, and also be given the widest possible publicity.

SAMUEL A. WILSON,  
President.

Attest: F. T. ROBERTS, Secretary.

### KENTUCKY LETTER.

Houston, Ky., February 6, 1919.

My dear Friends:

School, which was closed October 8 because of the influenza, opened again January 5 with forty in attendance. The next week more came, but influenza again broke out and half stopped. We had four light cases in the dormitory. This

week we have forty-three and many more promising to come next week if no new cases break out.

Perhaps you would be interested in knowing just how we do here every day. Rising bell rings at 6 o'clock; breakfast bell at 6.30; school bell at 8; dinner at 12; supper bell at 5.30; study bell at 7. After breakfast and supper we have prayers, the four workers leading by turns, and occasionally one of the girls will lead.

After school we often visit the sick. Sometimes a boy is waiting when school is out and the one who goes gets in behind him and goes to see the ill one. Sometimes some one comes before we have breakfasted to get someone to go to see the sick. This happened last Friday morning. The man had the measles but I lost a day of school. We have been to see typhoid, measles, influenza, two felon cases, one axe cut on the shin and other cases. We have helped lay out two ladies and two children. Two were complete strangers and one was almost a stranger, but their own friends and "kin" were afraid. At all of these we were asked to sing and pray. At three there were no preachers so the exercises were in our hands.

At one place where I went to help the mother had died, leaving four grown sons and one daughter of thirteen. When they "begged" me to stay all night I felt constrained to do it, for there was no other woman to stay with the girl.

Several men came in to sit up. We formed a semi-circle about the fireplace. The men talked and spat while I listened to their tales of adventure. About ten the girl crawled into the bed in the room and invited me to come also but I did not. About 11 one of the boys laid down and slept; about one the others called him out and told me to get in. I was glad enough to do it this time, for I had not slept the night before (I had been away from home). I took my shoes off before getting in, although the others had not taken the trouble. I slept none at all, so about 3 the girl and I got up to get breakfast. We rolled the biscuit out with a whiskey bottle. The father and sons are drinkers, gamblers, bootleggers and may be moonshiners. One of the boys had had an arm shot in a drunken fight. One member of the company that night was out on bail, having killed a boy last spring. Another was an old moonshiner and several more are counted the worst men in the county. Yet there was no drinking, no gambling, and no bad language used, out of respect for me probably. I was as safe and felt as safe as I would have in any home I know. Next morning the girl and I rode over the mountain to the graveyard, while the men carried the corpse. This was no small task, for the woman was large, the mountain steep, and slippery, for it was drizzling rain, and the helpers were few. This

was the first burial I have been to here where the mourners did not cry aloud. The boys, the girl and the husband all felt sad, indeed, and I surely felt as sorry for them as possible, but it was not as nerve racking as some places I have been.

The influenza was bad here because so many sleep in one room. Even in the better and larger homes where they have room the whole family will crowd into one or two rooms. They are afraid to be alone. Miss McGaffick stayed all night at one place where there were thirteen in one room and all but two either sick with the influenza or just recovering.

We have had a beautiful winter here; our first and only snow coming on Christmas day. We had a very nice holiday season here, although we could not have any special entertainment because of the health board's decree. We gave out the presents which the Christian Endeavor Society of Cedarville sent, and also the treat—except the oranges, which we did not get until January 18 and so used them to help feed our family of nineteen. On Christmas day over a hundred came at various times and about eighteen for both dinner and supper, although not the same ones. Half a dozen boys stayed till late playing games. On New Year's eve several more came in so we had a watch party. Two of the boys stayed all night, which is the customary way to do when you go anywhere in the evening, for few like to travel at night here.

Miss McGaffick and I went about four miles down the creek to see a sick girl the other evening after school. As we came back home many of the people along the way had gone to bed and we were home before 6.30. If they want to get up early here they get up at 2 or 3; 4 is the customary getting-up time and 6 is late. If they stay up until 8 or 9 o'clock it is "way in the night." It is now 11.20 P. M., so I won't attempt to tell how late that is. Some of the boys come here, then leave if they have a lantern but no one will go in the dark. The boys often come in to spend the evening; someone is here every week.

Our Sabbath School is keeping up very well in spite of the diseases. We have a thirty-minute Bible lesson each morning after the opening exercises and the calisthenic drill. These lessons are much enjoyed by the pupils. In the larger room we are studying the four gospels and comparing them. In the smaller room they are learning the books of the Bible. We also have a thirty-minute prayer service Wednesday evenings before dismissing.

I need not say much about the clothing we have received from the various congregations, for Miss McGaffick told how rapidly they went and how we used the money to keep pupils

who could not afford to pay their way. We have received clothing from Cedarville, Marissa, Cutler, Pittsburgh, New Galilee, Fairview, Reformed churches and from Beaver Falls, Four-Mile, Bethel Congregations of the Associate Church. This clothing is all gone but a few odd pieces. We were wondering the other day how people here would have kept warm had it not been for these clothes, as they could not afford to pay even mail order prices.

I have since writing my first letter made two trips to Jackson, once accompanied by Miss Creswell and once by Miss Stormont. We made the round trip each time in a day. Ask them what they think of a 32-mile ride mule back.

As it is more than "way in the night," I'll close, asking your prayers and thanking you for the interest you have shown in the work here.

Yours in the Master's service,

LORENA B. TAYLOR.

#### READ AND ACT

Our foreign mission field in India stretches out its hands to every congregation now and loudly calls for help. The need is great and most distressing. War, famine and pestilence are combining to obstruct, overthrow and destroy our work there. We must come to the rescue. War has taken the able bodied men from their work, raised the cost of living to an unprecedented stage and produced sorrow and suffering everywhere. Famine from lack of workers to till the soil, from want of ships in war times to import grain and from drouth has brought starvation and disease and death to thousands.

Pestilence in the form of the influenza and pneumonia causing more deadly results in India from lack of physicians, hospitals, nurses and good sanitary conditions as well as from lack of properly fed and well-nourished bodies, is sweeping off the populace as in scarcely any other country. The groans, the suffering, the agony, the distress, the dying, the unspeakable need of our India field must move our hearts. Our missionaries are kept busy night and day with waiting on the sick, dispensing medicines, aid, and no one of us knows all or even a part of what they have had to endure during these winter months.

Other mission boards of other denominations have supplied their workers in India with finances to meet these extra and awful emergencies. Our Board has not only not given one cent for this emergency, but has in addition been compelled to demand of our workers in India that they cut down their work and lower their budget! We know that if you, dear readers, realize this fact you will send through your church treasurer now to Mr. A. B. McMillan, treasurer of Foreign Board, Sparta, Ill., all you can. One congregation is working on this now. When our missionaries in India got orders from our Board to retrench they were compelled to close the medical dispensary in the very crisis of the pestilence with people, some of them our own church members there, suffering and dying all about them. Our missionaries kept the dispensary closed five days and then because they could not endure to let the poor people there suffer and die for lack

of medicines and attention they reopened the dispensary at their own expense, but with faith in us that when we should hear of this they would be reimbursed. Now let us prove to them that their faith in us has not been misplaced. Our missionaries get small salaries and yet out of these small salaries they pay many expenses on the field which our Board ought to pay and would gladly pay if we had the money. We believe the people of our Church will respond at once now that you know the conditions. It is enough that our missionaries faithfully do the work committed to them without asking them to give of their small salaries, too inadequate to meet properly their own needs with the cost of living so high and the scarcity of provisions so perilous. We have a band of loyal, faithful and capable missionaries in India of whom the whole Church should be justly proud and who should be encouraged by supporting their work by our utmost liberality. They asked for 19,000 rupees and because the Board has not the money they received only 14,000 rupees. They need every rupee for which they asked and need it now to keep the work to the point to which it has attained. Five thousand rupees means an increase of less than \$2000 for our entire Church. For the sake of the name of our beloved Reformed Presbyterian Church, for the sake of the missionaries whom we sent to India and who depend upon us for material support, for the sake of Christ who has appointed and commanded the work to our Church, come let us unite in raising this \$2000 at once and send it to the treasurer before named and thus cause the work to go forward.

Yours for our India Mission,  
W. R. McCHESNEY.

### OUR SEMINARY BOYS

On Tuesday night, the 28th of January, the boys of the seminary met at the home of James L. Chesnut to form an organization with the purpose in view of spending each Tuesday evening in prayer, in the study of God's word and open discussions on present-day topics and any work pertaining to the seminary students. Mr. Robert Coleman was elected chairman and Mr. Harold Hammond secretary and treasurer. All enjoyed the evening. We have had three meetings and we feel that we are greatly benefited by our fellowship with one another and with God we hope that through these meetings we will be able to catch a greater vision of service for our Master. Each meeting seems to take on new interest and we hope that we may have the prayers of the denomination upon our work. There are seven boys in our seminary: Paul Duncan, Robert Stewart, Robert Coleman, Nelson Thorn, Harold Hammond, Mr. Lee and James L. Chesnut. We hope to write concerning our work in each issue of the "Advocate." The Church needs to be aroused to see the position she occupies in the world today. People are yearning for the plain gospel truths and we pray that through God's help we may be used of Him in this great work.

J. L. C.

### OUR COLLEGE

( The first semester closed February 14. It will go down in history as the most trying period in the history of the college. At the opening of the semester in September we were faced with a lower attendance than we have had since the first year of the college due to the war taking away our young men. Within four weeks we were closed for six weeks by the influenza ban. During January our furnace in the

library after eleven years of service collapsed and we were compelled to install a new furnace at a cost of \$350. Thus from lowered attendance and the installation of the new furnace we faced a deficit of \$1900, but in October we made an appeal for 40 scholarships at \$40 for this year, and the people throughout our Church have responded nobly. They have given all of these except two. We believe that by May 1st we shall receive ~~there~~ <sup>the other</sup> two.

The Bible chair fund named for Dr. James F. Morton and to be \$25,000, has grown to almost \$2000 in a little over a year.

The second semester began February 17th at 7.30 A. M. Some new students entered.

Rev. McKibben, of the Clifton U. P. Church, made the opening address.

The twenty-fifth anniversary of the college is to be celebrated in June. We hope that the \$25,000 for the Bible chair will be raised by that time. Bishop Anderson, of the M. E. Church, has been invited as commencement orator.

W. R. McCHESNEY.

### THE CEDARVILLE W. M. S.

The Cedarville W. M. S. is learning that in order to have a live society something more is needed than to render a good program, pay dues and go home. After helping to care for the needy in our Kentucky mission it was agreed to hold another all-day sewing for the benefit of the poor of our own Sabbath School. There was a good turnout of our women and soon it was hard to distinguish between the hum of happy voices and that of the sewing machines. A committee looked after our physical wants. Working for others brings its own reward. Everybody was happy.

As our last meeting came before the drive for the starving Syrians and Armenians was taken up, our program was on this people. The dreadful suffering of these people appealed so strongly to the sympathies of our people that the township doubled its quota.

Four new members were added to the role. A scholarship of \$40 was given to the college. There are many opportunities for exercising the grace of liberality these days. May we learn that it is truly more blessed to give than to receive.

### ACKNOWLEDGMENTS.

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

Elizabeth M. Whiteside, J. S. Wilson, George Downie, John Hodge, Miss Margaret G. Quigg, Pittsburgh, Pa.; John Stewart, Mrs. Wm. Blair, Thomas McFrederick, Wm. Hempton, Miss Nellie Burns, Mrs. I. Y. Boice, Geo. Day, Miss Jennie Crawford, W. J. Morrison, Robert McKeown, Mrs. M. D. Frigham, Jas. L. Savage, \$2. Matthew Gailey, Philadelphia, Pa.; J. S. Elder, Darlington, Pa.; Mrs. Frird Jurkat, Norman P. McHattie, New Galilee, Pa.; Mrs. Christiana Armstrong, Salinas, Cal.; Miss Rose Chesnut, Clay Center, Kan. Mrs. Benj. Fisher, Smiths Ferry, Pa.; A. H. Creswell, J. H. Creswell, N. L. Ramsey, Susan McCollum, Mrs. Belle Grav, W. A. Collins, S. M. Murdock, Mrs. J. R. Orr, Charles H. Buck, Paul Ramsey, Cedarville, Ohio; Miss Beatta Jones, Delanson, N. Y.; S. B. Anderson, Rev. W. P. Harriman, Industry Pa.; John Parkhill, Titusville, N. J.; Susanna Patton, Youngstown, O.; A. B. McMillan, Wm. H. Wilson, Sparta, Ill.; T. W. Matthews, Marissa, Ill.; Mrs. J. W. Caruth, Beaucoup, Ill.; Mrs. W. H. Hunter, Cutler, Ill.; Mrs. M. B. Scott, Clifton, Kansas, \$5.

## THIRD REFORMED PRESBYTERIAN CHURCH.

## OBITUARIES

**JACKSON.**--- It is with sorrow of heart that we record the death of Miss Margaret Jackson, which sad event took place on December 26, 1918. While the news of her death come as a shock to our congregation, it was more or less expected. About a year ago Miss Jackson had a severe attack of heart trouble. After a few months and treatment she was able to resume her usual duties. But the death of her mother seemed to hasten a relapse. For several months before her death she was confined to her home, and was under care of a physician. But despite all that skill and tender nursing could do, she passed quietly away from the scene of her earthly labors in her fifty-first year. Miss Jackson was a real christian woman, devoted to her church, and greatly interested in the spread of the gospel and the welfare of humanity. The funeral was held at her late residence 5047 Green St. Germantown. Her pastor had charge of the service and was assisted by Rev. Lee E. Rife, and Rev. Wilson, D. D.

**WILSON.**--- Miss Margaret Wilson, died on Feb. 3, 1919, at the early age of twenty-three years. About two years ago she entered one of the hospitals in our city to learn to be trained nurse. The work seemed too much for her and she began to decline in health. At last she was compelled to go home and rest, but she never regained her strength. After a long declining illness she went home to glory in the early morning of life. The funeral was held in the home of her parents 3021 F. St. Her pastor officiated at the service, assisted by Rev. B. Wallace.

We commend the bereaved families to the gracious care of their Heavenly Father, comforting them with the words of Divine inspiration: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works follow them"

## CEDARVILLE NOTES.

Since last August our pulpit has been filled as follows: By J. L. Chesnut, September 1, and 8, October 6, December 1, January 12, and February 9; By Mr. Paul Duncan, September 22, November 24, and January 19; By Mr. R. N. Colman Jr., September 29, November 17, December 29, and January 26; By Dr. W. R. McChesney, December 8, January 5, and February 2; By Dr. R. M. Little, of New York City, September 15; By Rev. L. A. Benson, of Clay Center, Kan., December 15, and 22; and by Rev. E. M. McFadden, of Pittsburgh, February 16. From October 13, to November 10, the church was closed by quarantine. Communion services were conducted on December 15, by Rev. L. A. Benson. On this occasion Mr. and Mrs. A. E. Huey, and son Ernest, formerly of Marissa, Ill., transferred their letters from the U. P. Church of that place to our congregation.

The month of December made Elder N. L. Ramsey, twice a grandfather by the arrival of Charles Alfred Buck, son of Charles H., and Ila Ramsey Buck, on December 8; and Doris Christine Ramsey, daughter of Paul L. and Hazel Ramsey, on December 26.

The soldiers are beginning to return. Paul Creswell, has returned from his flying trips in Italy; and Harry Wright, Noah DeVault, Joseph and Charles Bratton, from camps in this country. Charles Bratton, signaled his return to the arts of peace by taking to himself a wife.

Dr. F. M. McFadden, on February 16, presented the needs of the Jewish Christian Mission of Pittsburgh, and received a collection of \$86.

## REPUBLICAN CITY ITEMS

Rev. L. A. Benson returned from Ohio on December 26th in a severe snow storm which made travel a difficult matter.

Robert John Henry, Earle Andrew Henry, John McKinley Chestnut and John Dewey Chestnut have each been given an honorable discharge from service in the army.

There was a party at the Republican City manse on January 7th to welcome home the soldier boys who have been given an honorable discharge from the service. In spite of deep snow drifts a splendid company was present.

Miss Elizabeth Chesnut, who is teaching northwest of Idana, has been unable to get home for some time on account of the snow-filled highways.

The services are not largely attended these days of snow and then mud, for the autos can't go and surreys have been disposed of. In many cases it is the auto or "shank's pony" and the latter is out of form and lazy.

Mr. Ralph Kellog, of Canon City, Col., is visiting a few days in the L. A. Benson home.

Miss Jennie Chestnut and brother, Dewey, left Clay Center for Hinckley, Ill., in time to be with their folks for Christmas dinner. Thomas L. Chestnut, of Wilbur Wright Aviation Camp, was also at home on a furlough. Word received from Nevin W. Chestnut is to the effect that for many days prior to the signing of the armistice he had been in hot fighting and that on one occasion a shell struck his gun out of his hands totally destroying it and he escaped unharmed.

## SPARTA ILLINOIS.

Solomon says, "One generation goeth and another cometh." In keeping with this Mr. Miller Wilson, south of town, and his brother, Martin P. Wilson, of Sparta, are rejoicing over the birth of daughters in their respective homes. Children are an heritage of the Lord.

Of the eight young men called into their country's service two have returned having been discharged. Two others were home on furlough for a short time during the holidays—A. A. McMillan, of the navy, and D. S. McConachie from Camp Custer. It is the pastor's custom to read the names before the morning prayer and to urge the several families to remember them in prayer daily. The names in the order of their service are as follows: C. Edgar Carr, W. T. McMillan, John R. Smiley, Calvin K. Young, Robert K. Smiley, James R. Fullerton, A. A. McMillan and D. S. McConachie.

On Sabbath, the 9th of February, a Roosevelt memorial service was held, the pastor using as his text Prov. 10: 7, "The memory of the just is blessed; but the name of the wicked shall rot."

## OBITUARY

Died at the home of her mother in Sparta, Ill., after a brief illness, Miss Ada E. Campbell, aged 31 years, 11 months and 25 days.

The deceased was the daughter of Mr. and Mrs. J. G. Campbell and hers was the first death in a family of eleven children, six sons and five daughters. She made a profession of her faith in the Concord Church when fourteen years of age under the ministry of Rev. R. S. Feagles. A few years later the family moved to Sparta, where she was identified with the Bethel R. P. Church. She was a faithful attendant upon the ordinances and upon the Sabbath School when health permitted. She was in declining health for a number of years



and was called home in the morning of her days. Funeral services were held at the home Tuesday afternoon conducted by her pastor, Rev. W. J. Smiley, assisted by Rev. R. S. Elder, pastor of Concord Church, and Rev. J. R. McIlroy, of the U. P. Church, and her body was laid to rest in the hope of a glorious resurrection in the Caledonia Cemetery.

The following resolutions were adopted by her Sabbath School class:

The Sabbath School class of Mr. A. B. McMillan, of the Bethel R. P. Church, Sparta, Ill., wishes to pay the following tribute of love and respect to the memory of Miss Ada Campbell, who passed away January 25, 1919:

Whereas, God in His allwise providence has seen fit to enter our class and remove from our midst a faithful and devoted member, be it Resolved, first, That we recognize God's hand in this providence and bow in submission to His will.

We are admonished again that we know not what a day may bring forth and are reminded of the words of our Saviour, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Resolved, second, That we as a class deeply mourn the loss of a dear friend and co-worker.

Resolved, third, That we extend our sympathy to the bereaved family who has lost a loving daughter and sister and commend them to God who doeth all things well.

Resolved, fourth, That a copy of these resolutions be given to the family and to the local paper for publication.

BESSIE E. MCINTYRE,  
MRS. STELLA BRADEN,

Committee.

### IN MEMORIAM

On February 7 at 9.15 A. M. the coronation day of Rev. James Lyons Chesnut, D. D., appropriate memorial exercises were held in the chapel of the Cedarville College for Prof. C. C. Morton, Rev. J. L. Chesnut, D. D., Rev. Robert Bigham Wilson, D. D., Rev. Samuel Ernest Foster, Paul James Elwood and Wallace Cooper Anderson.

It was just one year after the death of Dr. Chesnut. A large assembly gathered to pay their respects to the memory of our beloved dead. Prof. Morton, Rev. Wilson and Rev. Foster were alumni of Cedarville College; Messrs. Elwood and Anderson were students. All of these passed away during the past year.

The students formed a processional and entered the north annex of the chapel singing the 90th Psalm. They next sang a portion of the 38th Psalm.

Rev. A. W. Caldwell, of Crafton, Pa., read the Scriptures and Rev. W. T. McKinney, of Clifton, O., offered prayer. Prof. Leroy Allen, the Dean of the college, read the obituaries of Prof. Morton and Rev. Foster. Dr. F. A. Jurkat read the obituaries of Dr. Chesnut and Rev. Wilson, and Prof. Schneider read the obituaries of Messrs. Elwood and Anderson. Dr. J. G. Carson, of Xenia, was present and paid a high tribute to Dr. Chesnut and Mr. Anderson.

Mrs. J. W. Johnson, of Cedarville, sang a solo and the ladies' quartette of the college sang a number.

Mrs. Bertha Anderson, a sister of Mr. Wallace Anderson, contributed a Liberty Bond in memory of her brother to the \$25,000 fund now being raised for the Bible chair.

Dr. McChesney, who presided, made some remarks and accepted

the gift in the name of the college and announced that the Bible chair had been named "The James Foyl Morton Bible Chair" in memory of the late Dr. Morton for 40 years pastor of the Cedarville R. P. congregation and first vice president and first Bible professor in the college, and that upwards of \$2000 have already been received for this fund.

Rev. J. W. Patton, of Cedarville, preached a most fitting memorial sermon.

After the benediction by Rev. Patton the exercises came to an end.

### SABBATH SCHOOL HELPS

#### Lesson for March 2, 1919

Subject: "The Report of the Spies"

**Golden Text:** "This is the victory that overcometh the world, even our faith." 1 John 5: 4.

**Lesson Text:** Numbers 14: 1-10. (Read Num. 13: 1-14; 38.)

**Time**—1490 B. C. **Place**—Kadesh, Barnea.

**Exposition:** I. "Wanting to return to Egypt," vs. 1-4.

These verses tell us how the children of Israel acted when they heard the report of the spies. Some say that the act of sending the spies was an act of unbelief, for God had told them all about the character of the land of Caanan and its inhabitants. But we notice in the first verses of the preceding chapter that the "Lord spake unto Moses, saying, send their men that they may search out the land of Caanan." So Moses sent them out by the command of the Lord. They were representative men, one from each tribe. When they returned they seemed to all be delighted with the country, but they had their minds set on the Anakim, or sons of Anak, the giants, and they entirely forgot God and His promises. Caleb and Joshua acknowledged the prowess of the sons of Anak, but they said, "If the Lord delight in us then he will bring us into the land, and give it to us." The whole trouble with the ten spies was unbelief, and the cause of the courage of the two spies was faith. This is a good illustration of how the multitude today act in the face of the difficulties to be overcome in living a Christian life, although they have God's promises of help.

II. Moses and Aaron on their faces before the Lord, vs. 5-10. In these verses we see two men standing faithful in the face of an angry mob, ready to stone them, and two other men down on their faces pleading for God's mercy to be upon a wicked and rebellious people who had not yet learned to trust God, although they had such great reason to do so. It is usually the case, the people seek to injure their best friends oftentimes. They were ready to stone the prophets, and Christ Jesus, and Stephen, and ever since God's faithful have been persecuted.

#### Lesson for March 9, 1919

Subject: "Joshua, Patriot and Leader"

**Golden Text:** "Be strong and of good courage." Josh. 1: 9.

**Lesson Text:** Joshua 1: 1-9. (Read Josh. 1: 10; 3: 17; 5: 13-15.)

**Time**—1451 B. C. **Place**—By the Jordan.

**Exposition:** I. Moses being dead, the people move forward, vs. 1-5.

Notice that when Moses was dead the Lord began to speak to Joshua. He is called "Moses' minister." Moses was not permitted

to cross the Jordan on account of his sin in the wilderness when he disobeyed God. But he was permitted to see Caanan from a distant mountain top. Notice the vast territory that the Lord gave to Israel. "From the wilderness and this Lebanon even unto the great river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun (Mediterranean), shall be your coast." Then notice the promise. "There shall not be any man able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee." Thus a worthy man was rewarded.

II. How to succeed, vs. 6-9.

1. Be strong and of good courage. He had a great work to do. The land was to be possessed, and divided among the tribes of Israel, as God had sworn that it should be. The great and most needful thing for Joshua to do was to be strong and courageous. It would require courage to go according to the Law. Lack of courage has caused many a dismal failure, especially in the enforcement of law. Moses had given him this charge, and now the Lord enforces the charge by repeating the command, "Turn not from it to the right hand or to the left."

2. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." But there was a purpose in this. "That thou mayest observe to do according to all that is written therein." To do so would make his way prosperous, and nothing else would.

3. The Lord had commanded him, and that was sufficient reason why he should not doubt, or fear, or pursue any other course. "Be not dismayed; for the Lord thy God is with thee whithersoever thou goest." How happy a world this would be if all leaders were like Joshua. Men of faith, courage and obedience.

### Lesson for March 16, 1919

Subject: "The Cities of Refuge"

**Golden Text:** "Blessed are the merciful, for they shall obtain mercy." Matt. 5:7.

**Lesson Text:** Joshua, chapter 20.

**Time**—1444 B. C. **Place**—Cities of Refuge.

**Exposition:** I. The command to appoint cities of refuge, vs. 1-6. Here God reveals Himself as a God of mercy. The Old Testament Scriptures are as full of such a revelation as is the New Testament. It seems to have been a custom in those days that if a man by accident should slay one of his fellow-men, the dead man's kindred or friend might pursue and take his life; but now at the establishment of this new nation, a new law made and provisions were made for the defense of the innocent. The unfortunate man must run to the nearest city and there state his case to the elders of the city, and in turn they were to take him in and give him a place to live in where he was to stay until he should stand before the congregation for judgment, and until the death of the high priest. Notice his trial was before the congregation. It was open and fair. He had a chance to prove his innocence. There was an opportunity for both sides to be heard, and at the same time, no chance for mob violence. Such an arrangement in our own country would be a great blessing. When a man entered the city of refuge that whole city was bound to protect him; but at the same time the city of refuge was in no way to be made a place of safety for one who was found to be guilty.

II. The names and location of these six cities, vs. 7-9. They were so located as to be easy of access.

1. Kadesh, in Galilee, in Mount Naphtali.
2. Shechem, in Mount Ephraim.
3. Kerjath-arba, which is Hebron, in the Mountain of Judah. These were all on the west side of the Jordan.
4. Beser, in the wilderness on the plains of Reuben.
5. Ramoth, in Gilead of the tribe of Gad.
6. Golan, in Bashan of the tribe of Manasseh. In any of these cities the slayer was perfectly safe until his trial came off. This was the best anti-mob law ever enacted.

#### Lesson for March 23, 1919

Subject: "Israel Warned Against Compromise"

**Golden Text:** "Evil communications corrupt good manners." 1 Cor. 15: 33.

**Lesson Text:** Joshua 23: 1-13. (Read Joshua 23: 1-24: 28.)

**Time**—1427 B. C. **Place**—Shechem.

**Exposition:** I. What the Lord had done for Israel, vs. 1-5.

Joshua has lived a long and useful life, in which he displayed more than ordinary courage, and implicit faith in his God, and now he calls all Israel to come together, to hear what he had to say to them. Israel now had rest from all their enemies, and Joshua was old and stricken in years. This was a wonderful audience. It was made up of Elders and Judges and State Officials. To these Joshua delivers his valedictory. From the beginning of the third verse to the close of the chapter we have some of the grandest thoughts, most suitable advice and touching language that can be found on any printed page.

II. What Israel must do for the Lord.

1. They were to be "very courageous to keep and do all that is written in the book of the law of Moses." Let us emphasize the word ALL. Too many keep only a part of the law. The part that suits them.
2. They were not to turn aside either to the right or left.
3. They were to maintain strict separation from the heathen. Failure to do this brought their ruin later on.
4. They were to cleave unto the Lord. So long as they did this no nation ever stood before them in battle.
5. They were to love the Lord their God. Without love they could have no faith, and without faith they could not please God.
6. He warns them of what would befall them if they should break their covenant with God: "Ye shall perish quickly from off the good land which he hath given unto you."

#### Lesson for March 30, 1919

Review: "God's Hand in a Nation's Life"

**Golden Text:** "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34.

Read Joshua, 24th chapter.

The lesson of this quarter covers a period of about 144 years.

**Lesson I.** Speaks of the birth of Moses, the deliverer of his people. He was a type of Christ.

**Lesson II.** Tells of Moses' commission to go and lead Israel out of Egypt. In this also he was a type of Christ.

**Lesson III.** Speaks of the passover supper, which was a vivid type of Christ.

**Lesson IV.** Moses opens the way through the Red Sea, just as

Christ a way for us to heaven.

**Lesson V.** The manna is the bread from heaven, a clear type of Christ.

**Lesson VI.** Speaks of Jethro's counsel. Some call it unwise. However, God approves it, and we may not fault His decisions.

**Lesson VII.** In this lesson the law of God points us to the need of a Saviour, as all who break the law are under the curse.

**Lesson VIII.** As Moses intercedes for Israel, he is a type of the Everlasting Intercessor.

**Lesson IX.** Moses and Aaron, praying for Israel, and Caleb and Joshua calling the people to faith, are all types of Jesus Christ.

**Lesson X.** Joshua, the divinely appointed leader of Israel into the promised land, is a type of Jesus Christ leading us to heaven.

**Lesson XI.** The cities of refuge are figures of Christ our Refuge.

**Lesson XII.** As Joshua counseled Israel before he left them, we have a shadow at least of Jesus Christ counselling His disciples as He was about to be taken from them.

### CHRISTIAN ENDEAVOR TOPICS

#### Topic for March 2, 1919

Topic: "Our relation to God." III. Obeying. John 15: 12-17. (Consecration meeting.)

##### Bible Readings

1. God's will is the best. Luke 22: 39-46.
2. The obedient son. Heb. 5: 1-10.
3. Deed as well as words. Matt. 7: 15-23.
4. The one important rule to obey. Matt. 22: 34-40.
5. Happiness a result of obedience. John 13: 12-17.
6. Abiding by obeying. John 15: 1-12.

##### Bible Teachings

Love is the fulfilling of the law.

Love covers a multitude of sins.

Love means action, kindness, gentleness, service, sacrifice.

Why does God desire obedience?

Why is obedience best for us?

How did Jesus Christ obey His Father?

#### Topic for March 9, 1919

Topic: "Lost by looking." Prov. 23: 29-35. (Temperance meetings.)

##### Bible Readings

1. The drunkard's woes. Isa. 5: 11-25.
2. The drinker unfaithful. Matt. 24: 45-51.
3. The drinker indifferent. Luke 21: 34-38.
4. The drinker riotous. Rom. 13: 10-14.
5. The drinker barred out. Gal. 5: 19-21.
6. The drinker's end. 1 Kings 16: 8-10.

##### Bible Teachings

Drinkers seem happy, but have woe, and all kinds of sorrow. They never look beyond the present pleasure. The drinker loses his moral, intellectual and spiritual balance. He becomes perverted in thought and judgment.

Why be a total abstainer?

What effect has alcohol on the body and mind?

Why is it so hard to cure the appetite for alcohol?

**Topic for March 16, 1919**

Topic: "Envy and covetousness." Luke 12: 13-21.

**Bible Readings**

1. Do not envy evil-doers. Psal. 37: 1-11.
2. Envy breeds strife. 1 Cor. 3: 1-7.
3. Envy can be cured. 1 Cor. 13: 4-7.
4. Food for moths. Matt. 6: 19-21.
5. Gain that is contrary to godliness. 1 Tim. 6: 1-11.
6. Modern dangers. 2 Tim. 3: 1-5.

**Bible Teachings**

We are always to beware of all kinds of covetousness. We are to even watch the desires of our hearts and keep our passions under control. We are not to be envious at the good of our neighbors, nor have any inordinate affections for what is his.

What harm does envy do?

What forms may it take?

How can we successfully combat it?

**Topic for March 23, 1919**

Topic: "The art of building character." 1 Cor. 3: 10-17.

**Bible Readings**

1. Building a new man. Rom. 6: 1-11.
2. The right way to start. John 3: 1-8.
3. Honest building. Prov. 11: 1-11.
4. Building integrity. Isa. 33: 13-16.
5. Building sympathy. Matt. 7: 7-12.
6. Christ the foundation to build on. 1 Cor. 3: 11-15.

**Bible Teachings**

A good foundation is necessary. Christ is our only foundation. He is called the rock. All other foundations are as sand. All buildings set on such sandy foundations must soon fall. We are sure to reap what we sow. "Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny."

**Topic for March 30, 1919**

Topic: "On the fence." Matt. 27: 11-26.

**Bible Readings**

1. The weak and doubting conscience. Rob. 14: 1-5.
2. Halting between two opinions. 1 Kings 18: 20, 21.
3. Drawn into evil. Gen. 3: 1-7.
4. Won to the good way. John 4: 25-42.
5. God or mammon. Matt. 19: 16-22.
6. Danger of delay. Heb. 2: 1-4.

**Bible Teachings**

Moral courage is necessary, as there is no escape from moral responsibility. We cannot throw our responsibility over on others. Every man in such matters must bear his own burdens. No subterfuge will free us in such cases. However, it has always been a human failing to blame some one else.

What moral decisions have come to us? Have we met them as we would expect others to do?

**Mid-week Prayer Meeting Topics for March**

March 5—Refusing or Receiving Christ. John 1: 11, 12.

March 12—Servants of Christ. Phil. 1: 1.

March 19—The ministry of helpfulness. Gal. 6: 2.

March 26—If you have made the great discovery, avail yourself of your privilege. John 1: 41, 42.

## REPUBLICAN CITY ITEMS.

Miss Rosetta Chestnut, who teaches the Hebron school has been sick with the Influenza, but is able to teach again. Also Miss Flora White, has been sick and submitted to an operation, and is still in the hospital and improving.

Many farmers are short for feed, all the old straw stacks are being used as there was very little raised last year. We are hoping for an early spring.

Mr. Joe. Chestnut, son of John Chestnut, who moved recently to Hinckley, Illinois, lost his right hand in a corn Crusher recently. He was the only one of the five oldest brothers who was excused from military duty on account of being a producer. It seems strange that he is the only one to be wounded and be crippled for life.

The attendance at church has not been very good lately. Snow drifts and later mud, made the roads unfit for use. The people seem to lack the energy for such things, which they once possessed.

Mrs. Burt Foote, is visiting her son Marshall at Los Angeles, Cal.; Miss Bess. Henry, is visiting her sister in Topeka, and Robert John Henry, recently discharged from the army is back again at his work in the Post Office in Kan. City.

### WHAT AMERICA PAID FOR LIQUOR IN 1917.

The only way of estimating drink consumption in the United States is by compiling the "withdrawals for consumption," which indicates the quantities tax-paid and removed from warehouses which are under Government oversight. These withdrawals may or may not be consumed during the course of a year.

The year 1917 saw very much heavier "withdrawals," than consumption, beyond a doubt. The known fact that tax increases would be steady and heavy, together with the prospect of prohibition, caused both dealers and consumers to stock up largely. In consequence, there is no possibility of estimating the amount of liquor consumed or the per capita consumption for 1917, although in normal years accurate conclusions may be reached.

However, all that was withdrawn was taxpaid and represents expenditure during the year or subsequently. Mr. Wm. P. F. Ferguson, in the "Patriot Pal-anx," accurately compiles these costs as follows:

TABLE I-- THE WHISKY BILL.

Domestic spirits,	180,226,633	
	gallons, at \$9.37,5	\$1,689,624,684.37
Imported spirits,	3,059,588 gallons, at \$12	36,715,056.00
Total		\$1,726,339,740.37

TABLE II--THE WINE BILL.

Domestic wines,	37,640,495 gallons, at \$2.50	\$93,101,237.50
Imported wines,	5,082,881 gallons, at \$5.60	28,464,133.60
Total		\$121,565,371.10

TABLE III-- THE BEER BILL.

Domestic beer,	1,881,964,835 gallons, at \$0.71	\$1,336,195,032.85
Imported beer,	2,300,542 gallons at \$1.10	2,530,596.20
Total		\$1,338,725,639.05

TABLE IV--TOTAL DRINK BILL.

Spirits		\$1,726,339,740.37
Wine		121,565,371.10
Beer		1,338,725,639.05
Grand Total		\$3,186,630,750.52

F. A. Jurkat

## Cedarville College.

CEDARVILLE, OHIO

Twenty-sixth year opens September 10, 1919.

Our Church College is growing. It is recognized at home and abroad. The work is thorough and sound. The environment is healthful and safe. All our students are active Christians. We can give you any course of study that you wish. Enter college this fall and prepare yourself for the great tasks and duties awaiting you after the war. Preparatory, Collegiate, Music, Household Arts and Theological Courses, as well as courses for teachers. A school for both sexes. Total expenses for the year to the student, \$221. Send for catalog.

W. R. McCHESNEY, Ph. D., D. D., President.

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### REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

CEDARVILLE, OHIO

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For further particulars write to

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