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VOL LIII.

NO. 5.


The
  
Reformed Presbyterian  
= ADVOCATE. =

MAY 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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# 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,  
Philadelphia, Pa. Subscription; \$1, Per Year in Advance.

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## EDITORIAL.

As this is the last number of the "Advocate" before the meeting of Synod, we again call the attention of all our readers to the importance of a special effort this year to raise a large contribution for our Home and Foreign Missionary Boards. Within the past two months the people have been responding liberally, but the contributions should come in right up to the very last week before our meeting, which will be May 21, 1919. In making your offerings don't forget the College and other Boards of the Church, and forward them immediately.

The Peace Conference drags along slowly, and the world is chafing under the long delay in a final settlement, but wisdom suggests patience. If any one expected that such weighty matters as are under consideration could be settled in a week or two they surely do not comprehend the situation. When we remember that this is a conference of nations representing the whole world of races and nations, and that all have their ideas of what should be done, may we not rather conclude that the progress made is satisfactory. After all, our own Congress and even State legislatures often spend as much time over matters of little consequence, and yet we boast of our way of doing things. We all want our President home again in safety, but our relations to all the world are so important, and the far reaching results of the Conference so great that we should be willing to make the sacrifice whatever it may cost us. Time has brought about many changes, and will bring about many more, and we need not be surprised if some of our old ideas, customs and laws may become changed to meet the necessities of the new order of things that has come upon the world.

Join now in the Campaign throughout our Church for 50 new Students for the Freshman Class of Cedarville College in September.

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

In previous articles we have shown that the whole book of Psalms is to be sung in the services of the sanctuary to the exclusion of all other non-appointed songs. Is it not, then, a daring impertinence, a solemn affront offered in the very exercise of worship, to come before God with the singing of songs which He has not appointed or furnished? To do so is a glaring departure from God's ordinance, and the approved practice of His Church. The mind of God was so clearly expressed on this subject that it was never called in question, nor any attempt made to introduce other songs into His worship until the spirit of Anti-Christ had deeply infected the Church. Now almost the only argument by which men encourage and vindicate themselves in the practice is, that for many centuries the Church has been so departing. The introduction of other songs into the service of Divine praise is a dangerous intrusion of will-worship into the House of God. The Spirit of Christ and of true Christian worship is embodied in the words, "Not my will, but Thine be done." God's expressed will is that we should sing the Psalms. In direct opposition to this, and to gratify man's own will other songs have been introduced into the public worship of God. Now almost every denomination, and in some denominations almost every congregation makes its own taste, and wills the ultimate standard of decision. Will worship runs riot in the House of God, domineers over every ordinance, mounts unabashed to the very Throne, and seems at present to be uncontrollable. The introduction of other songs into the service of praise is a clear dishonor done to the Spirit of inspiration. His Psalms are branded and rejected as Jewish, unchristian, unfit to be sung in the sanctuary services, while paraphrases of the book of Psalms and hymns of multifarious origin are boldly presented to God in worship, in preference to His own Appointed Song Book. The introduction of such songs opens the floodgates of error in the Church. Songs steeped in heresy are prepared and circulated for the purpose of infecting the minds of worshippers and preparing them for the reception of the grossest errors. In this manner the early Church was deliberately hymned into Gnosticism, Arianism and Pelagianism, even as some of our modern churches are quietly allowing themselves to be sung into Arminianism, Tractarianism and Popery. The introduction of other than the whole Book of Psalms promotes Sectarianism in the Church. The Westminster Standards and Directory for Worship were framed in as close accordance with Scripture as possible for the noble object of bringing the different branches

of the Church of Christ into the nearest conjunction and uniformity in religion. Non-appointed songs in public worship serve the opposite purpose; they establish a great gulf between the different branches of the Church and try to consecrate before God every shade of controverted opinion and sectarian jealousy. Each branch is seeking to force their peculiarities upon God, and to obtain His special sanction as to their views in opposition to all others. Each church would reject the Song Book of others, but that God whom they worship, and who is a jealous God, is supposed to be well pleased with them all. In this way God's book of songs is practically ejected from His own house and from the devotional heritage of His people, while the songs that were introduced to supplement the Psalms soon come to supersede. The songs of Inspiration are rejected, and the true matter of the Church's praise is displaced by the pious inventions of men. Now I beseech you, brethren, mark them which cause divisions and offense contrary to the doctrine which ye have learned, and avoid them." And be ye true to the word of God, ever using it for the purposes for which it was given by the Holy Ghost. We have long since learned that in singing the Psalms of David we are praising God with His Church and children in all ages. The Huguenots were Psalm-singers. Cromwell's Ironsides were Psalm-singers. When these men who were never known to tremble before the horse and his rider; men that in battle and in prayer commanded the admiration of Europe; men who made their friends buoyant and their foes shake like Belshazzar, went forth against the forces that were ranged on the side of oppression, libertinism, and lies. Did they chant the rhymes of pious weaklings, or did they go direct to the God of armies himself for the grand old war songs, whose vesture had many a time been dyed in the blood of Israel's foes, and whose strains should arouse to high and holy endeavor? Let the words with which these men of God rushed into the battle of Dunbar make reply. On that eventful occasion, when the ascendancy of vice or virtue stood in the balance, and Europe held her breath, each man in Cromwell's host grasped his sword, set his foot as if he were a king, looked up to heaven as if Jehovah could not refuse the leadership, and then with heart and voice sang as he rushed to the charge:

"Let God arise, and scattered  
 Let all his enemies be,  
 And let all those that do Him hate  
 Before His presence flee;  
 As smoke is driven so drive Thou them  
 As fire melts wax away,

Before God's face let wicked men  
So perish and decay!"

And what was the result? They carried, as does the descending avalanche, all before them. And yet these Psalm-singers were neither bigots, nor stoics, with whom the calm endurance of torture is a virtue. No, no, they feared God, sang His songs, talked with Him in prayer, and, then, after communion with the Father of Spirits, each one became a hero, and each hero had a face of flint, and sinews of steel and muscles as strong as iron bands, but best of all, a heart that knew no fear. It ill becomes the opponents of the exclusive use of the Psalms in the service of praise, who are now "sitting under their vine and fig tree, none daring to make them afraid" to represent as bigots those who guard with a holy jealousy the words of the "Sweet Singer of Israel," or speak of them as men lacking spirituality of mind, and being strangers to "the higher Christian life." Do they know that the greatest of the living, as well as the greatest of dead, historians, Hume, Macaulay and Foudé have demonstrated beyond a peradventure that the world's liberties are this day what they are, owing to the Psalm-singing clansman of Scotland and Oliver's illustrious Ironsides, who, sabre and Psalm-book in hand, went into action chanting by anticipation their own *requiem*, and uttering with their last breath, "For Christ's crown and covenant." Let us cling to the old faith, and worship our father's God as Jesus and His Apostles did, as did our forefathers in the Church's purest days. The old inspired and appointed songs of the holy men of God, who spake them as they were moved by the Holy Ghost. The songs that were sung in the glens and on the blod-stained hills of Scotland, that made her vales and mountains vocal with Jehovah's praise, that inspired our fathers in other days to fight two great battles at once, one for their lives and country's liberty, and the other for the rights of conscience and for God. Let us continue to sing the songs that have been sung on many a bloody scaffold and at many a burning stake, that have encouraged and strengthened, and comforted the people of God in every land and age, and the rich music of which is daily falling upon our ears in sweet and mellowed tones, from the border land between earth and heaven, as our dear departing ones sing with dying lips,

"Yea, though I walk in death's dark vale,

Yet will I fear none ill;

For Thou art with me; and Thy rod

And staff me comfort still."

(Concluded)

JOHN B. WILSON,  
Pittsburgh, Pa.

## THE DUTY OF ATTENDING CHURCH.

"Not forsaking the assembling of ourselves together, as the manner of some is." Hebrews 10-25.

There was some danger in attending Church, when these words were written. To be seen among those who assembled together as professed Christians was to run the risk of suffering for the sake of Christ. If such a state of things existed today, how many would think they were discharged from all obligation to attend the services of God's House. And yet in this letter written to Christians who lived in such trying circumstances, they are exhorted "not forsaking the assembling of themselves together." If it was a duty then, how much more a duty now, when by the mercy of God, we may do so with none to make us afraid?

God blessed the seventh day and hallowed it, set it apart for worship and service. On the first day of the week, which by the authority of the Apostles was substituted in the place of the seventh day, God's servants are engaged in preaching the gospel. The Jews had their tabernacle erected by divine command; God owned their temple as His house; to attend the services was an important part of their duties to God. The Lord Jesus left us an example of church attending. The Apostles followed closely in the footsteps of their Master. Some in our day who profess to be followers of Jesus, "forsake the assembling of themselves together." Hindrances present themselves, Satan suggests many of these, lest you should go to the house of God and hear a message from God. Satan is the enemy of God and of your happiness; and he is never more sure of his prey than when he can persuade men to stay away from God's house. Every Lord's day is a day of opportunities; for which you must give account; some seem to be in league with Satan against their own souls. Some who are hit hard if they are living in sin turn away and imagine if they stay away their responsibility will be less; do not deceive yourself. If you keep out of the way of being instructed in your duty to God, you must learn that you are committing sin in neglecting it. The Bible is in your home. Every time that Book meets your eye it says, "I have a message from God for you." The sight of a Christian minister is another appeal, even though you may not listen to his voice. The House of God, though voiceless, speaks to you. When you are summoned to your last account you will be compelled to acknowledge a multitude of opportunities wasted. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil: for every one that doeth evil hateth the light, lest his deeds should be reprov'd."

Voluntary ignorance of duty will not excuse any man. You might have known, but neglected your opportunities. Either Christ must change His rule of judgment, or you must change your course of life in reference to this duty of "assembling yourselves together."

You would not knowingly endanger your fortune, your health, the life or comfort of your families. Don't endanger the interests of your never-dying souls, by neglecting to attend the service of God's house.

Remember, if you would grow in grace and in the knowledge of your Lord and Saviour, you must use the means which He has appointed for this purpose. Attendance upon the public services of His Church is a most important one. Here you may unitedly approach the throne of grace. Here you may offer the sacrifice of prayer and praise to the "author of every good and perfect gift." Here you may listen to the word of His grace. The minister is a watchman for your souls, continually pointing to the "city which hath foundations whose builder and maker is God."

Let nothing, then, hinder you from appearing in the courts of the Lord. Let the feeling of your hearts prompt you to utter the language of David: "I was glad when they said unto me, let us go up into the house of the Lord." Parents, bring your children; in doing so you are discharging a duty towards God. Come, then, fathers, mothers and children, with one heart and voice, glorify God in His Holy Temple, that so you may be of those who shall assemble together in the courts on high, to join in heaven's everlasting praise to Him who liveth for ever and ever.

J. PARKS.

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### LETTER FROM KENTUCKY.

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Houston, Ky., April 9, 1919.

My dear Friends:

As I put down the date I remembered that this is my brother John's (Dr. John C. Taylor) birthday, so I'll send him greetings here and I feel sure you will join in them also.

Over a month has passed since school closed and it seems that very little has been accomplished, although we are busy all day. Some of you were disappointed when school closed February 28. Many people here were sorry, also, but almost all were of the opinion that it was for the best. We had over sixty enrolled and about a hundred had spoken for the chance of coming here but our average attendance was between twenty and thirty, and there were but three who did not miss any in the two months we taught after the holidays. Besides the

influenza we also had an outbreak of measles, with a few typhoid cases and when our matron, Miss McGaffie, took sick again almost all the pupils but the fifteen at the dormitory stopped school. These could not, for their folks were afraid for them to come home until the doctor assured us that she had not the influenza but "inactivity of the organs," probably resulting from the influenza.

Miss McGaffie has recovered sufficiently to help in the care of the sick and do her part of the dormitory work.

Misses Creswell and Stormont will start home Saturday, if the weather permits. Here we are very dependent on the weather for it is impossible to travel when the rains cause the creeks to rise. The girls will visit the United Presbyterian Mission Schools at Stanton and Frenchburg on their way home. We will part with sorrow, for in our stay here together we have learned to love them. We feel the parting with friends here keenly, for the dormitory life largely makes up the social life of the community.

You will, perhaps, wonder what there is to do here now that school is closed, and will be surprised when I say that I have been every bit as busy since as I was before it closed. For instance, yesterday I expected to help wash, but before breakfast a boy was here for me to go with his mother and a neighbor to make out the papers trying to get his brother home from France. It was a sixteen-mile horseback ride and I got home about four o'clock. I was glad to go, for the father had not been able to work since October 12, when he took the influenza. They have very little of their spring work done, and the boy is needed. This was the family for which I cooked for two weeks when they had the influenza.

Then we were invited out to dinner today. The lady had been trying to have us there since holidays but something always hindered. We thought that this date was certain, but about six-thirty this morning a man called asking me to go up creek to help as his mother-in-law died "before day" this morning." Miss McGaffie and I went and made her clothes while the men made the coffin. She was buried about three o'clock this evening.

Nearly every day there is some one here for a meal or "mess," and one day there were twelve just happened in. So many are learning to like light bread. Corn bread and biscuits are the breads used previously. I don't remember how many light bread recipes we have written this year. We need a typewriter.

Many come with sewing and no matter what we are doing we must stop and cut patterns or cut out the dresses and even help make them or do it entirely if we will.



We have set aside Saturday as the regular sewing day, but so many come that those who want to make clothing bring it on some other day. At present there is great interest taken in crocheting and tatting—perhaps you think that those are not so necessary as darning and patching. I agree and hope to do something along that line also. I do think that the fancy work is of value to the girls, for they are taking more interest in having their clothes washed and ironed nicely and the use of starch is more common. Personal cleanliness and neatness is being developed and their finer sensibilities are becoming stirred. We have been asked several times for window curtains.

There is still a great amount of sickness, so much of our time is taken up in visiting these. They say our visits do them more good than medicine, for they get so lonesome. Many are afraid to go, for fear they will catch the disease. We take Joshua 1:9 for our motto, so go wherever we feel we can help either body, mind or soul. Many send for us to pray for them when they are ill. We are, indeed, glad to do this.

The diseases have cut down our attendance at Sabbath School severely, but now that the influenza and measles are not so widespread we have offered as a prize a New Testament to the one who brings the most to Sabbath School next Sabbath. One girl has asked twenty-five and another twenty-four already, so we are looking for a goodly number next Sabbath day. Pray that the Sabbath School may flourish during the summer. One girl has volunteered her services as a teacher and a few others will help, I am sure. Besides this extra work we have a sixteen-room house to keep, not counting the two attic and four basement rooms. We have the bedding, table linen, towels and curtains to put in shape for next year. At present we are in the midst of varnishing. We sent for a five-gallon can and have about half of it used now. Also have some new linoleum for the kitchen floor. We will get paper for the school house and some of the dormitory rooms. The school house roof must be repaired, and a new walk made. We expect to do all with the money we received by selling the clothing you sent. There is more repairing than usual to do this year, as none was done last. The school house and dormitory need repainting but I think that will have to be left another year. We find that missionaries here as well as in the foreign fields must be able to do all kinds of work.

Before closing I want to give each one of you a hearty invitation to visit me here, especially those of you who are interested in this work. You will never regret it and I shall be glad to see you. If I am not here the one who relieves me of this task will be equally glad to see you I am sure.

Let me remind you that the new corps of teachers should be on the field not later than the last week in June, for schools here open the first of July, and if any open later they are handicapped throughout the year.

Pray that we may be given more of Christ's love for these brothers and sisters here and have the power to lead them to higher ideals and better actions. Sincerely yours in the Master's service.

Lorena Belle Taylor.

### FIFTY THOUSAND IN FIVE YEARS

"Resolved, That the Pittsburgh Presbytery recommends the adoption by General Synod of such a financial plan as shall necessitate the raising of at least \$50,000 during the next five years, for all church purposes."

Resolved, That W. P. Harriman prepare an article for publication in the May issue of the Advocate, concerning the above resolution.

These are two resolutions past at the spring meeting of the Pittsburgh Presbytery, which was held in the White Church, New Galilee, Pa., on the 8th of April, 1919.

The first of these resolutions furnishes the subject of this article. The second furnishes the reason why the writer and not some one else, appears in print, in connection with so important a matter.

We are living in a new age. It is an age of wonderful opportunities but as well an age of terrible responsibilities. Heavier burdens and larger obligations are being placed upon the souls of men. The church of God which seems to have been sleeping during the years that are past has been awakened to the fact that the greatest opportunity of all her history lies just ahead; that the world of the present needs as she has never needed before, all those Christian influences for which the church stands and labors; if there is to be any permanent peace among the nations or between man and man; if this world is to be a safe place for people to live in, it must be because the blessed Gospel of Jesus Christ has its way in the hearts of men and the affairs of nations. The evangelization of the world, the Christianizing of mankind furnishes the only sure guarantee of peace and prosperity and happiness.

The church as a whole is rising nobly to meet the demands of the present. It would not if it could shift the responsibility. It is willing to pay the price in labor and sacrifice, in service and prayer, as well as in dollars and cents for the attainment of success in this heaven born enterprise.

By no means the most striking sign of the new age, the new financial terminology. The day of hundreds and thousands is past, the day of millions and billions is here for men in big business or philanthropy. The church is keeping step with other enterprises, and is raising millions to use in the service of God. We do not need to raise more money because larger denominations are doing so, but because the obligations and responsibilities resting upon the whole church must be shared by us. We in common with all denominations are bound to do our part. We must not allow our numerical weakness to serve as an excuse for our not doing all that we are able. If, as is the case of two large denominations whose combined membership is approximately 6,000,000, are raising \$120,000,000 our denomination numbering some 2,000, ought to raise at least \$50,000 during the next five

The work of our denomination demands a greatly increased yearly contribution to all causes. We can not otherwise fulfill the obligation resting upon us to evangelize, to educate, to minister to the 100,000 of India's millions who are under our care, and for whose physical, mental, moral and spiritual welfare we are responsible to God. We can not otherwise be able to carry on the work in the Home Mission field which God has so graciously given into our hands. We can not otherwise meet the demands laid upon us by our college and seminary, the regular expenses of which are bound to increase as these institutions do a larger work. We can not otherwise engage in the work of Church Extension, which is absolutely essential to our denominational life.

This amount, or twice this, ought to be easily raised if the goal was set, and plans laid. Figuring on the basis of 2000 members, it would mean an even \$5 per member per year to raise the \$50,000. If this should not seem enough to the church at large, why, double it and it would be only \$10 per member, per year. A very small part of God's tithe would meet the need.

It needs to be done, it can be done. Shall we not say, at the coming meeting of General Synod, that, by the grace of Almighty God, it shall be done?

Think and pray about it. Come to Synod prepared to speak your mind about it.

Every member of the Presbytery spoke and voted in favor of this resolution. The elders especially were anxious that it should go through.

W. P. H.

### OUR COLLEGE

(Forty-three scholarships have been received for Cedarville College. The generosity of the congregations of our church is remarkable and gives us encouragement in our work and added reason to thank God for His goodness.)

We are now engaged in the greatest and noblest effort in the history of the college, the raising of Twenty-five Thousand Dollars for the Morton Bible Chair of Cedarville College.

We should make the teaching of the English Bible in Cedarville College permanent. We can do it by endowing this chair. Subscribe Victory Loan Bonds to this cause. It is a splendid and lasting way to show your thankfulness for the triumphant ending of the war. Honor His Word. Let your money hereby do good to multitudes and forever. Every dollar given now means getting of the last thousand so much more easily.)

Remember our twenty-fifth anniversary of the College comes the week of June 1-6. The following is the program:

June 1, Sabbath, 7 P. M. ....	Baccalaureate Sermon
June 2, Monday, 9 A. M. ....	Final Faculty Meeting
June 2, Monday, 8 P. M. ....	Senior Class Play
June 3, Tuesday, 7.30 P. M. ....	Faculty Reception
June 4, Wednesday, 8 P. M. ....	Recital of Department of Music
June 5, Thursday, 9 A. M. ....	Meeting of Board of Trustees
June 5, Thursday, 6 P. M. ....	Alumni Banquet
June 6, Friday, 9.30 A. M. ....	Commencement Exercises
June 6, Friday, 3 P. M. ....	Alumni Business Meeting

There are ten graduates. Arrange to be here or send us your greetings. Make it a week of special contributions to the Morton Bible Chair.

Join us now, too, in a campaign for 50 new students for the Freshman Class in September.

Yours sincerely,

W. R. McCHESNEY.

### FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

During the past month the following contributions have been received:

Miss Martha Alford, Los Angeles, Cal. ....	\$25.00
Miss Lorena B. Taylor, Kentucky Mission .....	15.00
Mrs. S. M. Taylor, Manhattan, Kans. ....	5.00
Grant St. Congregation, Pittsburghh, Pa. ....	71.00
Fairview Congregation .....	6.00
First Pres. Church, Cincinnati, O. ....	15.00

#### Scholarships:

Walter Iliff, Cedarville, O. ....	40.00
A. H. Creswell, Cedarville, O. ....	40.00
Mrs. N. L. Ramsey, Cedarville, O. ....	20.00
Cedarville Friend .....	80.00
Cedarville College Y. W. C. A. ....	40.00
Darlington Congregation .....	40.00
Miss Nettie McGaffick, Kentucky Mission .....	10.00

#### Endowment Fund:

W. W. Creswell, Cedarville, O. ....	80.00
Rev. C. M. Ritchie, Noblestown, Pa. ....	20.00

#### Bible Chair Fund:

Rev. J. W. Bickett, Roney's Point, W. Va. ....	50.00
Rev. Bickett's Congregation .....	30.00
Rev. E. C. McCown, Mt. Lebanon, Pa. ....	10.00

Revs. Bickett and McCown are both United Presbyterians; the former, one of the first graduates of Cedarville College; the latter, a student here for two years.

### ACKNOWLEDGMENTS.

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

Miss Agnes McPherson, Samuel Woodside, William Thompson, James McAllister, John Craig, Philadelphia, Pa.; James Logan, Pittsburgh, Pa.; Mrs. M. J. Jones, A. C. Fullerton, Coulterville, Ill.; Mrs. Nancy Montgomery, John B. Wright, Idaville, Ind.; Wm. Conley, Mrs. Elizabeth Galbreath, Miss Margaret Alexander, Mrs. Agnes Cooper, Cedarville, O.; Mrs. Ida C. Stormont, Mr. Alvah Smith, Xenia, O.; Mrs. H. W. Cooper, Springfield, O.; J. Q. Reed, Beaver Falls, Pa.; Mrs. Jennie Duncan, Darlington, Pa.; R. D. Dawson, New Galilee, Pa.; Mrs. Margaret Clelland, Cutler, Ill.; Jos. W. Chestnut, Clay Center, Kan.; Rev. Wm. Patterson, Wilmington, Del.; Rev. Samuel Dempster, Toronto, Can. \$2. Miss Martha Alford, Mr. Samuel Hedges, Los Angeles, Cal. Miss Minnie Caldwell, Wynnewood, Pa.

### ORDER OF BUSINESS FOR GENERAL SYNOD MAY 21, 1919.

Wednesday evening 8 o'clock -- Opening sermon, constituting the General Synod, and arranging the hours of meeting and adjournment of the daily sessions.  
 Thursday A.M. -- Devotional Exercises; Certificates of Delegation; Roll Call; Election of Officers; Unfinished Business; Papers, etc. Reports of Delegates; Appointment of Committee on Devotional Exercises; Presbyterial Reports.

- Thursday P. M. -Reports: Committee on Devotional Exercises; Trustees of the Theological Seminary, and the Treasurers of the Theological Seminary, Lamb Fund, Disabled Ministers' Fund and Board of Education.  
A Missionary Conference on Home and Foreign Missions, the Program to be announced at the opening of Synod. Moderator to preside.
- Friday, A. M. -- Devotional Exercises Appointment of Standing Committees, Reports: Publisher of ADVOCATE, Treasurer of Sustentation Fund, Treasurer of the Board of Church Extension, Alliance of Reformed Churches.
- Friday, P. M -- Reports; Committee on Lamb Fund, Board of Superintendents of the Theological Seminary, Committee on Evangelization, Executive Committee of the Federal Council.
- Saturday A. M.-- Devotional Exercises. Reports: Treasurers of General Synod and Home Missions; Committees on the Signs of the Times, Temperance and Sabbath Observance, and Presbyterian Reports,
- Sabbath 7.45 P. M.-- Conference, "Our Educational Institutions and their mission in our Church," The Moderator to preside. Address by Prof. W. R. McChesney, D. D.
- Monday A. M.-- Devotional Exercises. Reports: Treasurer of Cedarville College, Trustees of Cedarville College, Board of Home Missions; Committee on Theological Seminary. Committee on Nominations.
- Monday P. M.-- Reports: Committee on Discipline, Board of Foreign Missions; Trustee of James Miller Memorial Fund; Auditing Committee.

### MEETING OF THE GENERAL SYNOD

The General Synod of the Reformed Presbyterian Church of North America will meet in the Seventh R. P. Church, Twenty-third street and Madison Square, Philadelphia, Pa., the third Wednesday of May, 1919, at 8 P. M., to be opened with a sermon by the retiring Moderator, Rev. Andrew S. Cresswell, the Rev. Ralph S. Elder to be his alternate.

L. A. BENSON, Clerk of General Synod.

### MEETING OF THE BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY

The Board of Superintendents of the Theological Seminary will meet in Cedarville, O., on Thursday, May 15, at 1.30 P. M. to hear the professor conduct the examinations, and the Seminary students give their trial sermons.

L. A. BENSON, Secretary of the Board.

### NOTICE TO DELEGATES!

Persons coming to Synod should follow these directions: All persons coming in on the Pennsylvania Railroad will land at the Broad Street Station. Go South on Fifteenth street two blocks, and take either No. 18 or 36 car at Fifteenth and Walnut streets, and get off at Twenty-second and Catharine streets. Walk half a block south to Madison Square and one block west to the church.

All persons coming in over the B. and O. Railroad will land at Twenty-fourth and Chestnut streets. Walk two blocks east to Twenty-second and Chestnut streets, take Car No. 7 and get off at Twenty-second and Catharine streets and follow the same route given above.

### REPUBLICAN CITY ITEMS

Mr. William Henry Borland, who had quite an experience in his service over in France, returned recently to his home, safe and sound and much stouter since he has been boarding on Uncle Sam. He was the victim of poison gas in one conflict and spent some time in the hospital, but is all right again. Up to date that is the most serious thing which befell any of our Republican City boys.

The Young People's Society of the Republican City Church held a social in the Manse on Tuesday evening, April 16th, for the benefit of the India sufferers and deficiency fund, and raised \$16.20 after expenses were met.

The meeting was well attended and all seemed to enter into the spirit of the occasion.

Some of our members who moved away last fall have come to our aid quite generously, so that we will likely go over the top with our contributions this year.

Mr. Paul Borland, one of our elders, has been on the sick list for some time. We hope that he will soon be up again.

Communion services were held in the Republican City Church on Sabbath, April 20th. We felt the absence of some who were with us so long and who are distant from us now.

Mrs. Burt Foote is still visiting in the West with her sons. She reports a splendid time, but looks forward with pleasure to her return.

Mr. Isaac Nixon, Ogalla, Kansas, made a visit to friends and relatives here recently.

Mrs. Russel Stevenson, who was sick for some time, is able to be about as usual now.

### MEETING OF THE WESTERN PRESBYTERY

The annual meeting of the Western Presbytery will be held in the Hill Prairie Church, Marissa, Ill., the first Wednesday of May, 1919, at 10 A. M.

Topic for Conference: Jno. 21: 15-17.

1. Jesus' Question Lovest Thou Me?  
By Rev. Elder.
2. Peter's Answer.  
By Rev. Creswell.
3. Jesus' Charge to Peter.  
By Rev. Benson.

Conference at 2 P. M. Addresses 15 minutes each.

W. J. SMILEY, Clerk.

### THE KENTUCKY MISSION

The opening of a mission station in Kentucky this last year looks a little like the church was taking a new lease on life.

About twenty-five years ago a woman who had the prosperity of the church at heart and who had become deeply concerned about the destitute condition of these brothers and sisters in the south was very anxious our church should open a mission in their behalf. But the spirit of the ten spies prevailed to such an extent that nothing was done.

But there are strong reasons why the church should engage in both home and foreign work. Its very existence depends on it. It is placed in the world to be a light to those that are in darkness.

Many of these people have had no opportunity for a secular or religious education and for this cause are greatly handicapped in the race of life.

Can there be any doubt but the Master is saying to us, "Help to undo these heavy burdens and let this oppressed one go free."

The excuse that might have been offered in former years will not answer now. We are learning these last years that it is not lack of money that has been crippling our missions. We had the money but we failed to reach the treasury with it.

### LOS ANGELES.

Mrs. Burton Foote, of Clay Center, Kansas, spent several weeks with her son in Los Angeles, and we were glad to see her in our church again. She and her late husband spent the winters of 1909-1910 here.

Mrs. Gailey, widow of Prof. M. Gaily, and her daughter, were welcome visitors in our church one Sabbath in March. Her visit took us back to the time we first visited in her father's home in Elgin, Illinois, when she was only a little girl. Her daughter is under appointment by the Presbyterian Board as a missionary to China. She expects to sail in September. They are now living in Seattle, Washington.

The Rev. S. M. Ramsey, D. D., passed the fiftieth anniversary of his ministry, April 14, 1919. On the 13th he preached from the same text which he had for his sermon at his ordination 50 years before. A number of his friends remembered the event by sending a large cake, decorated with 50 candles, flowers, fruits and other delicacies.

### CEDARVILLE NOTES

The annual meeting of the Ohio Presbytery will be held in Cedarville, May 14, at 1.30 P. M., to transact the regular business of the year and attend to whatever special business may come before it.

The closing exercises of the Seminary, meeting of the Board of Superintendents, and examination of students will take place on the afternoon of May 15. The presentation of specimens of progress will be made in the evening at the R. P. Church.

An Evangelical Conference on Education and Home and Foreign Missions will be held in the R. P. Church on the evening of May 14. Revs. W. P. Harriman, L. A. Benson, and Thomas Whyte are expected to be present and make addresses.

A special collection taken up in our church two months ago for the special needs of the India Mission netted over \$600, and was immediately cabled to Messrs. Waide and Taylor in India.

In the last two months death has taken away three of our members. The obituaries of Mrs. Caroline Dean and Miss Julia Kendall will appear in the near future. The obituary of Elder Gilbert C. Hanna appears in this issue.

Our pulpit was occupied on February 23 by Paul Duncan; on March 2 and April 6 by R. N. Colman, Jr.; on April 13 by James L. Chesnut; on March 9 by Rev. Ralph W. Kyle, of Monmouth, Ill.; on March 16 by Rev. Prof. Leroy Allen, of our Seminary faculty; on March 23 by Rev. Wallace Iliffe, of Brookline, Mass.; and on March 30 by Dr. McChesney.

The annual Thank-offering of the W. M. S. was held the last Thursday in March. The following is an outline of the program submitted by our efficient program committee:

Devotions led by Mrs. A. E. Huey; singing of No. 326 in the Psalter. Responsive roll call; readings, the Thank-offering; by Mrs. Ada Collins, and Why I Should Give Thank Offerings, by Mrs. Ada Baker.

Thank-offering singing, by President and members. Story, "Her Offering," Mrs. Ethel Creswell. Collection of offerings while singing No. 194 in Bible Songs. Consecration prayer by Mrs. J. L. Chesnut. Doxology 362 in Psalter.

It was agreed to devote the Thank Offering to the Bible Chair in the College which is to be named the J. F. Morton Chair, in honor of the leading man in securing the erection of the institution. Envelopes were placed in the pews so that those who were not at the meeting would have an opportunity of expressing their gratitude in a tangible way. In addition to what was taken at the meeting, and the Sabbath collection, \$150 has been raised for this very worthy cause.

HANNA.—Gilbert Callahan Hanna, second son of Andrew and Margaret Hanna, was born July 17, 1859, at Idaville, Indiana, and departed this life at Cedarville, Ohio, March 14, 1919, aged 59 years, 7 months, and 25 days. The early part of his life was spent in Idaville, and in March, 1900, he, with his family, came to Cedarville. His entire life was spent in farming and stock raising. On October 2, 1879, he was united in marriage to Susan J. Keever, to which union nine children were born, the eldest of whom, Mrs. Ida Burget, died May 4, 1912. The others, who with the wife and mother, remain to mourn the loss of a loving husband and father, are: Rev. Milton G. Hanna, of Seaton, Illinois; Wilson H., of Clifton, Ohio; Grace, of Laurel, Ohio; Mabel, of Columbus, Ohio, and Mrs. Jean Spencer, Ora, Arthur and Edna at home. There are six grandchildren; and two brothers, Adam F., of Idaville, and Gillespie, of Calgary, Canada; and one sister, Mrs. Mary Ireland, of Idaville; and other relatives.

At the age of fourteen he united with the United Presbyterian Church of Idaville, and later identified himself with the Reformed Presbyterian Church of Idaville; and on moving to Cedarville transferred his membership to the local R. P. Church. In the fall of 1904 he was elected to the office of Ruling Elder of the church, which position he was holding at the time of his death.

As a husband and father he was most faithful and always willing to do and to sacrifice for them. As a neighbor and friend he was always willing to lend a helping hand. All his life he was devoted to the church and its work, and in his home he always conducted family worship regularly.

Resolutions of Session of the Cedarville R. P. congregation:

The session of the Cedarville R. P. congregation recognizes in the departure from this life of Gilbert C. Hanna, the hand of Almighty God, and bows in humble submission to His Divine Will, invoking His grace, mercy, and peace to rest upon them.

It acknowledges the brevity of life, the certainty of death, and the solemn lesson of obligation to be active and faithful in the fulfillment of its covenant engagements to God and the congregation.

It would remind the congregation as well as be reminded itself that in the removal of the pastor and now one of the elders, the King and Head of the church is teaching us, that, though God calls His leaders and workmen home, He leaves the work to be carried on, and commands us to be of good courage and go forward and accomplish the duties devolving upon us.

We count it a privilege to have been associated with Mr. Hanna in the sessional work of this congregation; and we testify to his lively interest in all that pertains to the welfare of our congregation, his devotion to the church, his faithfulness to duty, his gentleness of spirit, his trust in Christ, and his resignation to the Father's will.

We commend his bereaved widow and children to God, who comforts and sustains in all our sorrow, and who will guide them in the paths of righteousness, and keep them through Christ to eternal



salvation.

We pray for the family, our congregation, and ourselves, that God shall give us to learn and apply the lessons that He would teach us in this hour, and quicken our graces to a complete consecration to His sovereign and infallible will.

### NEWS FROM THE FIFTH CHURCH.

The Communion services were held on Sabbath Day, April 20th, the services conducted by our Pastor, who, with the session received into the fellowship of the church twelve new members. A collection was taken for missions by the session and we are glad to state that it has been the best ever received for such work. Four hundred dollars have been contributed by our good members. Surely we have much to be thankful for when we see our church progressing in such a manner. On Wednesday evening, April 16th, the Pastor spoke; Thursday evening, Rev. R. W. Chesnut brought to us the glad tidings; on Friday evening, Rev. Thomas Whyte delivered the sermon and on the following Monday, Rev. R. W. Chesnut, Ph. D., brought the Communion services to a close. Every one of these meetings were largely attended, and we know our people are seeking the Master, and they that seek the Master shall truly find Him.

Much can be said about our Sabbath School also in the same line of missions as the first quarter of the year was the best in the history of the school in the contribution to missions. The teachers of the school are very faithful and it can hardly be said that our teachers are absent, except on rare occasions.

It seems as though our Home Department and our Ladies' Aid Society are running a race for the largest number of members as both Mrs. Troland, of the Ladies' Aid, and Mrs. Parks, of the Home Department, are stretching every effort possible to boom their society, and are doing grand work.

On the last Sabbath of March, Missionary Day was held in the Sabbath School, and the day was very interesting, made such by the various classes taking part, also by addresses by our brother, George Colman, from the Bible Institute, of Brooklyn, N. Y., and by Mr. Clees, of the Lighthouse Boys' Club, Philadelphia.

### FROM COULTERVILLE

A missionary life closed! The sudden death of Mrs. A. W. Paul, our first missionary member who on Saturday evening, April 12, 1919, brought sorrow to the hearts of a large circle of friends in Coulterville in the Church, in the Missionary Society and in her home. Mrs. Paul, like Martha of old, was busy with her household duties, preparing for the Sabbath meal when the summons came to her. Thou faithful servant, thy work is done here on earth. And she soon peacefully passed away. Mrs. Paul, the first president of the society, organized the first ladies Missionary Society in Coulterville, Ill., in the R. P. Church, May, 1884. In the old church, which since has given place to a new one, it now being 35 years the first Thursday of May, 1919, with only 6 members. And she has been a constant member, always ready and willing to do her part as well as give of her means for the support of missions. In her death our Missionary Society has lost a faithful member. The father and son mourn her departure and the Missionary Society mourns with them and commends them to the loving Saviour, who said: "Be ye also ready." In loving sympathy.—M. J. J.

### CONCORD CONGREGATION

Mr. J. J. Dickey, one of our elders, has sold his farm and all his chattel property. He and his wife are now visiting friends in another part of the State and expect to leave soon for Colorado, where they expect to make their home. Their son and one daughter have been there for some time. We are sorry to see them go, but our best wishes go with them.

In order that Mr. and Mrs. Dickey might be present for our communion service this spring it was held the first Sabbath in April. Rev. W. J. Smiley, was with us on Friday and brought to us a helpful message. Services Saturday and Sabbath were conducted by the pastor. The weather was beautiful, the attendance was good and all three days were days of delightful fellowship and communion.

Since our last communion there has been one death in the congregation. Two families, Mr. John Dickey's and Mr. John Campbell's have moved away. However, we were glad for the presence of both families on communion Sabbath. There were no accessions to the membership at this communion season, but we are still praying and working and trusting that there may yet be an ingathering of souls. Two children were baptized: Vilas Delbert McConachie and Walter Floyd Ervin.

Owing to the death in recent years of Mr. William Blair and Mr. Andrew Richmond, and the removal of Mr. John Dickey, the number of our elders was reduced to three. By motion of the session it was decided that on the Friday of communion new elders should be chosen. Mr. H. S. Dickey, Mr. H. G. Ervin and Mr. Alex. McIntyre were chosen to fill the vacancies. They have consented to accept the office and God willing, will be ordained to their office Sabbath, May 4th.

The attendance at Sabbath School has been very good. We have been favored with beautiful Sabbath days nearly all winter. Last quarter we were able to give \$25 to the work of Foreign Missions. A Home Department has recently been started in our Sabbath School and ten members are enrolled.

The prayer meetings started the first of the year still continue. The attendance and interest in these meetings have been good almost without exception.

Mr. W. S. Blair was kicked by a horse recently and is suffering from a broken leg. He is getting along nicely but the fracture was severe and it will be some time before he can walk.

For the past two weeks we have been having beautiful spring weather. The ground has been in splendid condition to work and farmers are busy with their spring crops. The wheat came through the winter in good condition and the present prospect for a large harvest is very promising.

### MARISSA CONGREGATION

Revs. Creswell and Elder have been preaching for us Sabbath afternoons when the weather would permit them to come. They have given us good sermons and we are very glad to have service. We are looking forward to having Rev. L. A. Benson with us the first Sabbath of May to conduct our communion services.

The Western Presbytery will meet with us the first Wednesday of May. We are hoping that one of the young men from the Seminary will come and preach for us this summer.

Our Woman's Missionary Society sent \$15 to the treasurer of

the Foreign Mission Board for our India Mission. We wish we could have sent more. The S. S. also sent \$15 and the same amount to the Home Mission Board. We are trying to do "our bit."

### DUANESBURGH CONGREGATION

The Duaneburgh congregation had some preaching during the month of March along evangelistic lines. Rev. R. W. Chesnut preached on the sixteenth, morning and evening. It was a very wet day, rain and sleet falling all the time, but there was a good audience in the morning and a few out at night. Announcement was made for evangelistic services to begin Wednesday evening by Rev. John Parks, and continue until Sabbath night. Through unavoidable circumstances he did not arrive until Thursday evening. The service Wednesday evening was conducted by Rev. R. W. Chesnut. Mr. Robert Stewart, of Philadelphia, being present, helped with the singing. Rev. Parks preached every evening and twice on Sabbath. The attendance increased until the house was filled to its capacity. The only criticism heard was that the services did not continue longer. This old historic congregation had been without preaching since the last Sabbath of August, but the Sabbath School and prayer meetings have been kept up, and the people are looking forward to preaching during the summer months. These services were all highly appreciated and more would be acceptable.

### THE SEVENTH CHURCH, PHILADELPHIA

The Bible and Literary Class of our Church gave an entertainment for the congregation and their friends on the evening of April 10 in the Sabbath School room. The entertainment committee had prepared a program of recitations, addresses, songs and instrumentals that were well appreciated by the large audience that filled the room. Every part of the program was good and deserves mention, but we cannot take the space at this time. After the entertainment ice cream and cake was served in abundance, and thus ended one of the best and most happy social events that our congregation has ever experienced. Everybody seemed happy and glad that they were there.

The Class meets each month, and once a year gives an entertainment for the benefit of the social welfare of the congregation. We have heard of people freezing their ice cream in a Presbyterian Church when ice was scarce, but this could not be done in the Seventh Church, Philadelphia. Those who missed this entertainment are the losers.

As the name of the class indicates, it stands for both the spiritual and social life of our people. Our worthy president, Thomas McCallam, Sr., is never more happy than when at these social functions.

### OBITUARY

Thomas Getty, one of the founders of and an elder in the Seventh Reformed Presbyterian Congregation of Philadelphia, after a protracted illness, departed this life March 15, 1919, at his home, 1215 South Twenty-first street, Philadelphia, at the age of 67 years, 8 months and 2 days.

He came to America from County Antrim, Ireland, at the age of 18. Some two years after coming to this country he united with the Fourth Reformed Presbyterian Congregation, then located at Eighteenth and Filbert streets, Philadelphia, under the care of Rev. D. Steele, D. D. He was elected to the eldership in that congrega-

tion in the year 1894. At the time of the disaffection of that congregation he, with a respectable minority, formed the Seventh Congregation of Philadelphia, in which he served as an elder and clerk of session until the time of his death. While his health permitted, he was faithful in his duties, and conscientious in all his official acts.

At the meeting of Synod in 1898, he was appointed a member of the Board of Trustees of the Theological Seminary, which position he held till the time of his death.

He was married to Miss Matilda Curry, November 13, 1879. To them were born four children: May, Thomas C., Jennie and Samuel J. These all grew up to be useful members of the church and society, the daughters both being married and in homes of their own in Philadelphia. Thomas C., after a brief illness, died October 16, 1918. This, the first break in the family, was a hard blow to Mr. Getty, who was already in delicate health, and he rapidly began to decline, and after some five months of patient suffering he passed away from the scenes of his sufferings and trials March 15, 1919. It can be said of him that he was faithful in his generation, performing his duty as he saw it to the best of his ability. It was a joy to him while living to see his children all members of the same church and actively engaged in God's service.

In his last hours here, he was surrounded by his wife, daughters and son, who are in their time of bereavement and sorrow commended to the gracious care of their Heavenly Father.

The funeral took place from the family residence March 19, 1919. In the absence of the pastor the services were conducted by Revs. John Parks and Thomas Whyte. Interment in Mt. Moriah Cemetery.

Mindful of the loss the congregation has sustained, the session of the Seventh Reformed Presbyterian Congregation desires to place on record this acknowledgment of our departed brother's loyalty and labors and extend to the bereaved family their heartfelt sympathy, commending them to God and the word of His grace.

This obituary was ordered by session to be placed on the minutes of the session and published in the ADVOCATE.

By order of session, April 7, 1919.

At a meeting of the Trustees of the Theological Seminary of the Reformed Presbyterian Church in North America, held March 25, 1919, the following minute upon the death of Mr. Thomas Getty, late president of the Board of Trustees, submitted by a committee consisting of Messrs. James McAllister, William J. Savage and the secretary, was adopted:

"The Trustees of the Seminary deeply deplore and feel sad at the departure of our president, Mr. Thomas Getty, who entered into rest on the 15th instant. It can be said of him that he was untiring in the performance of his various duties in connection with the interests of the Seminary in whatever position he occupied as Trustee, for he loved to so serve, as the cause was dear to his heart. He was steadfast in his adherence of the principles of the church of which the Seminary is a part, and was ever ready to uphold these principles whenever occasion required. He was wise in counsel, and his discernment of matters looking to the welfare of the Church and Seminary was of marked character. We will miss his wise counsel and suggestions in our future proceedings, but we bow in humble submission to the will of Him who doeth all things well, and who has taken our fellow-member and friend unto Himself.

"To the family of our president and fellow-member we tender our united and individual sympathy in their bereavement."

Extract from the minutes.

Alex. Colville, Secretary.

## SABBATH SCHOOL HELPS.

## Lesson for May 4, 1919.

Subject—"Man made in the image of God."

**Golden Text**—"God created man in his own image." Gen. 1: 27.**Lesson Text**—Gen. 1: 26-28; 2: 7-9; Eph. 4: 20-24.**Time**—Unknown. **Place**—Garden of Eden.**Exposition**—I. "The creation of man," vs. 26-28.

Let US make man. The plurality of persons of the Godhead is mentioned here in the first chapter of the Bible. Compare this with Gen. 3: 22; 11: 7; Isa. 6: 8. The plurality is also indicated in the use of the word God, which is a plural noun. Man was made in the image of God, "in knowledge, righteousness and holiness, with dominion over the creatures." This likeness has been blurred and marred by sin, but not entirely obliterated. Christ Jesus was the ideal, typical man. This glorious image is restored to the soul at the time of regeneration.

II. "Adam in Eden before the fall." 2: 7-9.

In Gen. 2: 4-25, we have a restatement of creation in reference to man and woman. Man alone is not perfect; they supplement one another. In man's creation we find God breathing into him the breath, or spirit of life. Man was made higher than all other creatures. He was specially fitted to have dominion over all the earth and the living creatures.

III. "The re-creation of fallen man." Eph. 2: 20-24.

This was not a re-creation of body, but a re-creation of the soul, that part of man that was capable of sinning. This new creation must be the work of God. Man cannot do it himself. This is not merely a change in our outward conduct, but a change in our inner life, the spirit of our mind. Until thus renewed, man is in his fallen condition and without hope. Each man must choose between regeneration and thus growing in grace, and in the likeness of God, and remaining in his fallen and lost state of being.

## Lesson for May 11, 1919.

Subject—"Sin and its consequences."

**Golden Text**—"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.**Lesson Text**—Gen. 3: 1-13. (References, Gen. 3: 1-24; Rom. 1: 18-23; Jas. 1: 15.)**Time**—Unknown. **Place**—Eden.**Exposition**—I. "The temptation," vs. 1-5.

Satan appears through the medium of a serpent. There was less danger of being detected in this way, and then he appeared to Eve when she was alone, without protection or counsel. God's veracity was called in question. Satan was the first "higher critic." He has had many successors in these modern times.

The first law that God ever laid down was a prohibitory law. "Thou shalt not eat." The devil was the first advocate of "personal liberty." We are all at liberty to do right, against the fruits of the spirit, or good works, there is no law. That is as far as "personal liberty" extends. Beyond that there is no liberty. No man has any inherent right to do anything that will injure himself or any one else.

II. "The fall," vs. 6, 7. Eve listened to the tempter. It is not safe to look at or listen to evil. It was not safe to do so then when Adam and Eve were able to resist; how much more dangerous to do so in our fallen state. Eve was not to blame for Satan's offer, but for accepting the offer. Adam was not to blame of Eve's offer, but for accepting it. "Yielding to temptation is sin."

## III. "The punishment," vs. 8-13.

As soon as sin entered the world, God went in search for Adam, as he represented the human race. "Where art thou?" He was hiding of course. Convicted in his conscience, he was afraid because he knew he was guilty. God found him out. Sinners have ever since been hiding away from God, but He always finds them out. Adam laid the blame all on Eve, but implied that God was at fault for giving him such a person to lead him away. Eve blamed Satan. Excuses began in Eden, and have continued ever since. Their excuses were useless, as ours always are.

## Lesson for May 18, 1919.

Subject—"The Grace of God."

**Golden Text**—"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15: 11.

**Lesson Text**—Eph. 2: 4-10; Tit. 1: 11-15. (References, Gen. 6: 8; Ex. 34: 6, 7; 2 Cor. 12: 9.)

**Time**—A. D. 62-65. **Places**—Ephesus, Crete.

**Exposition**—I. "Salvation all of grace." Eph. 2: 4-10.

Salvation does not have its origin in man or anything that man can do, but in God's mercy and love. God is "rich in mercy." Tit. 3: 5; 1 Pet. 1: 3; Rom. 5: 6-8. When we choose Jesus Christ as our Saviour He becomes our representative and because of His merits we are accepted by the Father as righteous in His sight. Salvation is then of the Lord, and not of man; of grace, not of merit on our part. Salvation is everywhere through God's unmerited favor, and nowhere through our merit. It is everywhere through His power and nowhere by our own power. We are not saved by good works, but saved for good works. Good works are not the ground of our salvation, but the result of our salvation. Our good works are the result of believing in His good work and thus being saved through it.

II. "The grace of God bringeth salvation to all men." Tit. 2: 11-14.

Through the grace of God we renounce "ungodliness," or disregard for God. We renounce "worldliness." We "live soberly, righteously and godly in this world." Truly our salvation is of grace. This grace shall abound more and more unto the perfect day.

## Lesson for May 25, 1919.

Subject—"Repentance."

**Golden Text**—"Repent ye and believe the gospel." Mark 1: 15.

**Lesson Text**—Jonah 3: 1-10. (References, Luke 13: 1-5; Acts 2: 37, 38.)

**Time**—About 862 B. C. **Place**—Nineveh.

**Exposition**—I. "Preach the preaching that I bid thee," vs. 1-4.

Jonah had been sent on an errand of duty to preach repentance to the people of Nineveh, but he was afraid and ran away from his duty and got into trouble that would have cost him his life, only that the miraculous intervention of God saved him. There was no use to try to shirk duty. He found it harder to do that than to go and preach as God directed him to do. There is no easy way of escape from duty. What God commands the Christian must do. It may be hard, but it is harder to refuse.

Nineveh was a vast and populous city, rich and wicked. God wanted them to be saved and gave them a chance. Jonah at last preached to them and they repented.

II. "The repentance of the men of Nineveh," vs. 5-10.

They repented and then believed God. Repentance always precedes belief. Jonah was God's prophet, speaking what God told him to speak, so believing Jonah was the same as believing God. They fasted, stopped their feasting and revelry, put on sackcloth and ashes. They turned to the Lord, even to the king on the throne. They cried to God and turned from their wicked ways and God heard their cry and spared them. How could they reject the preaching of one who had practically been brought back from the dead? Since Jesus Christ has been resurrected, brought back from the dead, what excuse can any one make for not accepting Him? That is proof enough of His divine commission and divinity. After repentance God's anger was turned away. This is always the case. When we repent God graciously forgives.

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**Lesson for June 1, 1919.**

Subject—"Faith: What it is, and what it does."

**Golden Text**—"Ye believe in God, believe also in me." John 14: 1.

**Lesson Text**—Heb. 11: 1-10; 12: 1, 2.

**Time and Place**—Uncertain.

**Exposition**—I. "What is faith?" vs. 1.

The "substance of things hoped for, the evidence of things not seen." Or, it is the "assurance" of things hoped for, the "conviction" of things not seen. The ground of this assurance and conviction is the word of God. Rom. 10: 17. Faith sees the word of God alone. Faith asks no questions beyond what God says, believes what He says and obeys His commands. To have faith in God is to rely upon or have unhesitating assurance of the truth of God's testimony under all circumstances.

II. "What faith does," vs. 2-10.

The best statement of the workings of faith is found in Hebrews the eleventh chapter. Faith is the cause of good works.

III. "Therefore let us run the race set before us."

1. Lay aside every weight, carry no burden of unbelief. 2. Let us lay aside the sin that so easily besets us. 3. Run with patience the race set before us. Be possessed with steadfast endurance. 4. Looking unto Jesus. He is the author of faith. The giver of it. The preserver of it and the finisher of it. Jesus Christ endured the cross, so by faith we must secure the blessings purchased on the cross. Run in the strength of faith. If so, victory is certain.

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**CHRISTIAN ENDEAVOR TOPICS.**

**Topic for May 4, 1919.**

Topic: "Our relation to God." V. "Serving." Matt. 20: 20-28. (Consecration meeting.)

**Bible Readings.**

1. God's bondmen. Rom. 1: 1-10.
2. Serving God through man. Matt. 25: 31-40.
3. Serving with joy. Luke 10: 17-24.
4. Serving boldly. Isa. 41: 8-16.
5. Serving the Church. 1 Tim. 3: 1-16.
6. Serving one another. Gal. 5: 13-8.

Christian service is the greatest and best employment in the world. The Christian is to be a humble servant, in all good deeds. The only ambition that Christ will recognize is the ambition to be of

service to others. Christian influence does not depend upon our holding office, but upon spirituality, humility, service. **We cannot serve two masters at the same time. "Ye cannot serve God and mammon."**

**Pertinent Questions.**

1. Why do we serve the world?
2. How can we best serve God?
3. What are our opportunities for service?
4. What is the Christian's reward of service?
5. What did Paul do to secure the reward?

**Topic for May 11, 1919.**

Topic: "The lure of the world." 2 Tim. 4: 10; 1 John 2: 15-17.

**Bible Readings.**

1. The world's vain show. 1 John 2: 15-18.
2. The lure of material things. Luke 12: 16-21.
3. The lure of wealth. Heb. 11: 24-28.
4. The lure of power. Dan. 4: 28-37.
5. The lure of fashion and society. Zach. 2: 1-11.
6. God's judgment on worldliness. Rev. 18: 1-10.

**Bible Teachings.**

We are to love the world of human souls, but not the system of things that draw men away from God: pleasure, sin, desire, etc.

All earthly pleasures are vain, for they fade away. The way to be happy is to love God and keep His commandments.

**Things to Think About.**

Eve's desire, sight and pride brought sin into the world.  
The riches of Sodom led Lot to destruction.

Worldly pleasure soon passes away and leaves nothing but remorse. In the end, godly pleasure produces enduring peace and happiness.

1. In what ways does the world allure us?
2. How are we protected from temptation?
3. Show some of the dangers of worldly mindedness.

**Topic for May 18, 1919.**

Topic: "Life, the school of God, and its lessons." Ps. 119: 1-8, 33-40.

**Bible Readings.**

1. How God tests us. Job 1: 1-12, 22.
2. The furnace of trial. Isa. 43: 1-7.
3. Divine support. Isa. 42: 1-9.
4. Lessons in patience. Jas. 5: 10-20.
5. A lesson in humanity. Luke 14: 1-6.
6. A lesson in trust. Matt. 14: 25-33.

**Bible Teachings.**

God's word is our instructor. It is our counsellor, to guide our thoughts, home life, labor, etc. Learn to think like God, and this we can only learn to do by a study of His word. We learn that upon which we concentrate our minds. If we concentrate our minds on God and spiritual things we will learn wisdom and enjoy peace of soul.

**Pertinent Questions.**

Have we learned any great lessons from God's providences? What are some of the ways in which God teaches us? How can we best learn the lessons of life? Are we learning more of these lessons every day? If not, why not? Now is the time. We have no promise of another day.



**Topic for May 25, 1919.**

Topic: "God's precious promises." Kings 8: 54-61; 2 Pet. 1: 1-4.

**Bible Readings.**

1. Promises of salvation. John 10: 28.
2. Promises of support. Ps. 55: 22.
3. Promises of companionship. John 14: 18.
4. Promises of power. Acts 1: 8.
5. Promises of rest. Matt. 11: 28-30.
6. Promises of peace. Isa. 32: 15-18.

**Bible Teachings.**

God's promises show that He has an interest in human life. His promises never fail, they are all "yea and amen in Christ Jesus." God's promises have conditions attached to them. They are commands to be obeyed, as well as promises of blessings. We too often become so absorbed in the latter that we never think of the former. God gives good measure. All things necessary. His bank is one that may be drawn upon at any time, as it never fails, and stands wide open day and night.

**Stop and Think.**

- What promise is specially precious to you?  
 What promise does God make to sinners?  
 Why should we believe His promises?

**Topic of June 1, 1919.**

Topic: "Our relation to God. VI. Reverence and public worship. Ps. 33: 1-11; John 4: 19-26.

**Bible Readings.**

1. Reverence for our parents. Mark 7: 1-13.
2. Honor for the aged. 2 Kings 2: 23-25.
3. Reverence for God's house. Eccl. 5: 1-7.
4. The true spirit of worship. Ps. 95: 1-11.
5. Attendance upon divine worship. Heb. 10: 19-25.
6. Love for God's house. Luke 2: 41-52.

**Bible Teachings.**

Reverence and the fear of God are Scriptural teachings. Moses was commanded to take off his shoes in the presence of the burning bush, as the place was holy ground. It was so because God was there. We are to enter God's house with reverence, because God is there. While God is everywhere, yet He is in the special places to specially display His power and holiness. We should reverence, honor and respect our bodies, for they are the temples of the Holy Spirit, wherein He seeks to dwell continually.

**Pertinent Questions.**

Do we reverence God? Do we reverence His house? Do we reverence His day? Do we reverence His creatures? Does all this come from the love of God in our hearts?

**MID-WEEK PRAYER-MEETING TOPICS.**

- May 7—"Growth in nature, in Christian life." Mark 4: 26-32; Acts 2-47.
- May 14—"Prayer for our Mission Boards and Institutions of learning and women's work." Phil. 4: 3.
- May 21—"Prayer for General Synod and the work of the Church and its ministers." Luke 10: 2; John 4: 35.
- May 28—"Prayer for Scriptural patriotism." Neh. 12: 42.
- June 4—"Family religion—Children's Day. A heritage we may transmit." 2 Tim. 1: 5.

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