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The Reformed Presbyterian ADVOCATE

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

MARCH 1917

Published At

Cedarville, Greene County, Ohio.

Terms: $1.00 per Year in Advance

From the Press of the Cedarville, Ohio, Herald

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The Reformed Presbyterian
ADVOCATE

Stand fast in the faith, quit you like men, be strong.

VOL. LII. NO. 3.

INDIA LETTER.

.. .. .. Rurki, Jan. 11, 1917.

My Dear Friends: Within the last few years Japan has ordered that after ten years from the time that the decree was issued, the missionaries are to cease teaching the Bible in their schools in Korea. Ever since the Russo-Japanese war, India has been watching the example set by Japan, and has sought to follow her example; and now there is a movement on foot aimed at the teaching of the Bible in the mission schools in India. There are two kinds of Mission schools; the one for the children of Christian parents, the other for the children of non-Christian parents; and the latter greatly outnumber the former. Children of Christian parents may attend the latter school if they wish. This movement is aimed directly at the latter kind of schools, those which are mainly for the children of non-Christians. It is called the Conscience Clause Movement. In substance it is proposed that the schools receiving grants-in-aid from the Indian Government shall not require the pupils to attend the classes in religious instruction if the parents of the children object for conscientious reasons. This Conscience Clause is being proposed in the Viceroy's Council, and it has been brot to a vote in this province and was lost. Tho the rule would apply to Hindu and Mohammedan schools receiving aid from the Government, yet it seems to be aimed directly at mission schools. In areas where there is but the one school and that a mission school, there is no dout some reason for objecting to children being compelled to study the Bible; provided the parents would send their children to a Government school if there were such a school in the district. But such areas are very few in number. Most of the areas have a Government school where there is a Mission school; and in many areas, besides the Government school and the Mission school, there is also a Hindu school and a Mussulman school

each of which receive aid from the Government. In some areas the Arya Samaj and the Sikhs have each their school. The presence of these schools prove the fallacy of the main argument of the promoters of this movement for a conscience clause, for the parents are in no way compelled to send their children to the Mission school. If they are Hindus they can send their children to the Hindu school, and if they are Mohammedans they can send their children to the Mohammedan school. In other words, the parents have their choice, and they know full well that if their children are sent to the Mission school they will be compelled to study the Bible, and that the object of the missionary and his Christian assistants is to bring the children to believe in Jesus Christ. But strange to say, in most of the areas, the number of children in the Mission schools outnumbers those in the other schools, and the pupils are all Hindus or Mohammedans. In many areas the only reason why the Mission school does not have a larger number of pupils is that those in charge feel that they have reacht their capacity and cannot, in justice to those committed to their care, receive any more pupils. It may be added that in many areas the Government school has a smaller number of pupils than any of the other schools in the area. This is in some measure due to the agitation for religious education along with the teaching of so-called secular subjects.

The presence of Hindu and Mohammedan schools in the same area as the Mission school also shows the unfairness of this Conscience Clause Movement, for it is recognized thruout India that the quality of the education received in Mission schools is of a much higher grade than that received in other schools. In this respect the Hindu and Mohammedan schools are not successful in competing with the Mission schools. They know that the missionaries would have to close a number of their schools if they were deprived of the Government grant-in-aid, and that if the missionary is not allowed to teach the Bible in the school he will close his school. It may be added that there seem to be some conscientious promoters of this Conscience Clause Movement, for they acknowledge the debt that India owes to the Mission schools, and state that it would be a great loss to India if any of the Mission schools were closed. These promoters of the movement say that tho the Conscience Clause is enforced, yet the Missions will never close any of the schools, but they have not given due consideration to the limited financial capacity of the Missions, nor to the conscience of the missionary.

For the past twenty years there has been in the province of Bengal a strong anarchistic movement. Educated young men, filled with the nationalistic spirit, ambitious for their native land, but terribly misguided as to the best method to obtain the fulfiilment of their aims, have been

carrying on numerous and serious dacoities. Recently the Lieutenant-Governor of that province made the statement that among all the young men found to be connected with these dacoities there has never been one who had studied in a Mission school. This testimony was unasked for. It was from a source that, because of his official capacity, must maintain a strictly neutral position; and the fact upon which it is based is self-evident proof of the need and the value of the Mission school to India.

With kindest regards, I remain, yours sincerely,

WILLIAM WAIDE.

DO WE SEND TOO MANY MISSIONARIES?

There are less than 25,000 Protestant foreign missionaries in the world, counting every man and woman engaged in any department of the work. This at first may seem a large number, but upon a careful survey of the extent of the field, and of the work yet to be done, we recognize the inadequacy of this force to occupy the field and to evangelize the non-Christian world. Compare this force of 25,000 Christian men and women in foreign mission service with the 25,000,000 men in the armies of Europe, and we must acknowledge that the Christian Church has not yet taken seriously the work of world evangelization.

The United States and Canada are represented by a force of 10,000 men and women missionaries, who are preaching, teaching and healing in foreign lands. But compare with this the army of a quarter of a million men that Canada raised and equipped in a few months for service in Europe.

In 1901 the United States Government sent to the eight million people of the Philippine Islands 800 American teachers, 400 of whom sailed on one ship. Last year the Protestant churches of the United States and Canada sent anly 668 missionaries to carry the Christian message of light and love to all the ten hundred million people of the non-Christian world.

The demand for more missionaries is unprecedented in urgency, and the appeals from the missionaries themselves now on the fields for re-enforcements is insistent. In 1913 a committee, appointed by the Federated Missions in Japan and the federation of churches to survey the field, reported that "there will be required in the near future 474 added missionaries in order adequately to occupy evangelistic fields in Japan. This means a little more than double the present evangelistic force, and will provide approximately one such missionary to 60,000 of the population." In response to this carefully prepared and conservative appeal from the Japan missionaries, there have been sent to Japan in the two years, 1914 and 1915, only fifty-five new missionaries.

The missionaries actually on the

foreign field, representing twenty of the larger boards of the United States and Canada, after a careful sudvey of their own fields, have called for an immediate reinforcement of 1,223 missionaries. These same boards sent to the field this year only 315 men and women to meet this call!

In China, with over 400,000,000 population, there are 262 foreign men physicians, 79 foreign women physicians, and 115 trained Chinese physicians. In the city of Boston, with its 700,000 population, there are 2,000 registered physicians. In other words, in Boston there is one physician to every 350 of the population, while in China there is only one scientifically trained physician to 877,000 people.

In the light of these comparisons, and in view of the added responsibility placed upon American Christians by the present European war, it is very clear that if a knowledge of God, as revealed in Jesus Christ, is to be made known to the non-Christian peoples, who include more than one-half the population of the world, the Christian churches of North America, and especially of the United States, must grapple in a much larger way with the foreign missionary task. The situation calls for larger and more comprehensive plans, more generous gifts of money, and a greatly increased offering of men and women from our colleges, theological seminaries and medical schools. The unparalleled sacrifice now being made in Europe and Canada, the sufferings and need of the world, call upon American Christians to enter at this time more largely into the sacrificial life of our Lord.—Rev. J. C. Robbins, in Missionary Review of the World.

GAINS OF THE CHURCHES IN 1916.

The churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year. They have given freely toward the millions of money sent to the war-afflicted populations of Europe and Asia, and yet maintained their own regular work, evangelistic, missionary, benevolent, and educational, with undiminished force. The Year Book of the Federal Council of the Churches of Christ in America for 1917, edited by Dr. H. K. Carroll, gives full statistics, showing that the religious bodies, Catholic, Protestant and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1915. In 1890 the total religious strength was 20,618,000, so that in twenty-six years following the net increase has been 19,399,000 or 94 per cent., while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group.

The Episcopal Church had a gain of 2700, and the Lutheran bodies of 20,000.

The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 254,000. Except for an extraordinary revision of the returns of the Disciples of Christ, causing an apparent loss of about 185,000, the gains of the churches comprising the Federal Council would have been much larger.

The gain in 1916 in number of churches was small, only 117. In the previous year, however, there was a net loss. The smallness of the increase this year is due to decreases reported by several denominations and denominational groups. The Disciples of Christ sustain an apparent loss of 769 caused by faulty method of counting in previous years; the Methodist Episcopal Church loses 68, the Northern Baptist 33, the Northern Presbyterians 97, the Episcopalians 7. These and other losses reduce the considerable gains of the Roman Catholics, 199, the United Brethren, 70, the Lutheran Synodical Conference, 105, etc. It is quite probably that churches particularly in the rural regions, are being closed or merged for the sake of economy and efficiency.

The gain in ministers is 2,643, which is nearly double that of 1915. The largest gain, 478, is reported by the Roman Catholic Church; the Baptist added 365, the Lutheran 159, and other bodies smaller numbers.

Dr. Carroll presents a new chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Angelican communion has an estimated population of 26,758,00 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quite 200,000,000 are Protestant members and adherents.

Returns for Sunday schools in the United States for 1916 show a much larger aggregate of Sunday school scholars than any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

MID-WEEK PRAYER MEETING TOPICS.

March 7—Enoch, the Companion of God. Gen. 5.24.

March 14—Abraham, the Friend of God. James 2:23.

March 21—Melchisedek, the Priest of God. Heb. 7:1.

March 28—Elijah, the Prophet of God. I Kings 18:22.

April 4—Fatal Fruitlessness. Luke 13:6-9.

The R. P. Advocate
Published Monthly At
Cedarville, Greene County, O.
Terms: $1.00 Per Year.

Single | Over Counter, 10c. By Mail..... 15c.

Entered as second-class matter March 3, 1910, at the post office at Cedarville, Ohio, under the Act of March 3, 1879.

F. A. JURKAT, Editor and Publisher.
Rev. W. R. McCHESNEY, Ph. D., D. D., Associate Editor.

Any subscriber who fails to receive his paper by the tenth of the month will please notify the publisher and another copy will be forwarded immediately.

VOL. LII MARCH, 1917 NO. 3.

EDITORIAL.

In this issue of the Advocate will be found an article on the "Gains of the Churches in 1916." This is advance matter from the Federal Council Year Book, a book gotten up annually by Dr. Henry K. Carroll, now ready for publication by the Missionary Education Movement of the United States and Canada. Copies may be obtained for 50c each from the Federal Council, 105 East 22nd St., New York City, or 1114 Woodward Bldg., Washington, D. C.; of from the Missionary Education Movement, 156 Fifth Ave., New York City.

This book is a very valuable one for the Christian worker to have. It gives all the statistical information obtainable from the thirty-odd denominations composing the Federal Council, and a great deal of information about denominations not in the council. It tells all about all the schools, colleges, seminaries, publications, and charitable enterprises supported by these denominations. It gives all the officers of all the boards. If you will get one this year, you will be sure to become a regular subscriber.

OUR COLLEGE.

The congregations so far have responded promptly and generously to the current expenses of Cedarville College. Only two months remain until General Synod meets. Cedarville College wishes to close the current year without a deficit. To do so, we shall need upwards of $500 in contributions from the congregations. The Treasurer's books will close May 15th, in order that he may render his report to General Synod. The year has been a good one for Cedarville College. Your prayers, good words, and help have largely contributed to the success of the year. We rejoice along with you in all the good which has come to the College and is coming to it. We give God the praise for His goodness and mercy, without which our smallest endeavors would be worse than vain. In our next Advocate we shall forecast the Commencement events.

The President of the College was the representative of Cedarville College at the impressive inaugural ceremonies of Rev. R. H. Martin as President of Geneva College, Beaver Falls, Pa., recently.

Washington's Birthday was observed by Cedarville College with appropriate and impressive exercises. Lincoln was remembered along with Washington, and the predominant feature of the occasion was a splendid reading given by Miss Alberta Creswell in her inimitable way, upon the life of Lincoln.

A class of fifteen are getting ready for the Bible Reading Contest. The prizes are offered by Rev. C. M. Ritchie, D. D., former pastor of the Clifton U. P. church. After this year, Miss Margaret Rife, an alumna of Cedarville College and a member of the Clifton U. P. church, will contribute the prizes.

Everybody is getting ready for Cedar Day in May. It promises to be the best ever.

The new catalogs both of the regular school year and of the Summer School are out. You can have both free by sending your name and address.

At the recent contest for the John Alford Oratorical Prize, first place was awarded to Mr. George H. Smith, Jr., of Spring Valley, Ohio.

The Day of Prayer for Colleges was observed Feb. 16 in the College Chapel with a sermon by Rev. C. A. Horne, pastor of the M. E. church of Jamestown, Ohio. At the opening of the second semester, Feb. 6th, the address was delivered by Rev. G. S. McCauley, of the Xenia Presbyterian church.

Finally:—Cedarville College lacks just $990 of having $100,000 endowment. We do wish that we could report to our General Synod in May that we have reacht our first $100,000. Can you help? If several contribute now to this fund, we can raise the amount by May 15, 1917.

Sincerely yours,

W. R. McCHESNEY.

CURRENT SECULAR EVENTS.

The absence of the Current Secular Events from our columns last month compels us to give a sixty-day summary this time. Since December the United States and Germany have come to the verge of war, and so interesting and exciting have been the daily occurrences that nearly everyone who is interested at all has scanned the daily papers for the latest news, and consulted the weekly and monthly magazines for summaries. For a summary of the various notes and diplomatic moves from May, 1916, we can find nothing better than President Wilson's Address to Congress on Feb. 3, 1917, which can be found in all the metropolitan papers of the following day, and in neat form with comment in the New York Independent of Feb. 12.

In March, 1916, a German submarine sank the British steamer Sus-

sex without warning, drowning several Americans. In April President Wilson notified Germany that a continuance of such violation of international law would result in the United States severing diplomatic relations with Germany. After considerable bickering, Germany modified her submarine warfare so that the Unfted States had no legal cause for complaint.

In December Germany issued a proposition to the Allies and to the world, suggesting a peace conference. President Wilson then issued his famous peace note to all the belligerents, asking them what they were fighting for. The Allies stated their terms but Germany did not, and the war went on. On Jan. 31, 1917, Ambassador Bernstorff delivered to the United States a note stating that Germany was declaring an extensive blockade around England and in the Mediteranean, and that "All ships met within that zone will be sunk." Construing this as a violation of Germany's promise of the previous year, President Wilson on Feb. 3, gave Ambassador Bernstorff his passports and in an adderss to Congress recited the whole history of the case, announcing that all diplomatic relations with Germany are severed. Since then America has been appresensive of the "overt" act which may makes the flames of war burst forth.

The immediate result of Germany's blockade order has been a great decrease in our Atlantic commerce, and a congestion of freight traffic between the Mississippi and the Eastern seaboard. However, the price of food, contrary to what one should expect, has not come down, but rather has risen, accompanied by food riots in New York and Philadelphia. All sorts of suggestions are being made to the mayors of cities, to the governors of states, and even to the U. S. Congress to do something drastic and bring relief. Confiscation, food controllers, imprisonment of the "food monopolists" are asked for. We do not profess to know much about economics, but we would not be surprised if none of these suggestions would touch the root of the difficulty. At any rate, the howlers who for the last two years have been howling for an embargo on exports as a remedy for the high cost of living now can see how little they know about the law of cause and effect. The Underwood Tariff Law did not reduce prices as expected; and an embargo would not do it, for we have a German "Embargo" right now. To imprison the producers would drive every man out of the producing business. Confiscation is a two-edge sword. And food-controllers are politicians. The only remedy is for every one to get down and dig.

After occupying Mexican soil for eleven months, General Pershing was last month ordered to withdraw by the United States Government. Altho millions of dollars were spent, the object of the expedition, the capture of Villa, was not accomplisht. The Mexicans signalized the event by

crossing the American border and killing several American citizens. The work will all have to be done over. The death of General Funston last month resulted in the promotion of General Pershing to his place. Both names are written high in American military annals.

After fifty years of discussion the United States has bot the Danish West Indies for $25,000,000.

Congress has done very little of note at this session except legislation tending toward Prohibition. As several measures are still pending, to be acted on between now and March 4th, we reserve our summary of them till our next issue.

DR. GREGORY.

A recent issue of the Springfield, Ohio, Sun, contains the following item:

One of the oldest and most distinguisht men in the ranks of the German armies is Prof. Dr. Casper Rene Gregory, native of Philadelphia, former pastor of the American Chapel in Leipzig, and now professor of theology in the University of Leipzig, who at the age of 70, is serving in the trenches as a non-commissioned officer. Prof. Gregory enlisted as a volunteer, and despite his advanct age was accepted. He has risen steadily in the ranks. He not only is mentally as fresh as anyone in the army, but is a constant physical example to his younger comrades. He was born in Philadelphia in 1846, graduated from the University of Pennsylvania in 1867, went from there to the Theological Seminary at Princeton, and came to Leipzig in 1873.

(Prof. Gregory was a student in the R. P. Theological Seminary in the 60's, as appears from the old roll-book that is still in use.—Editor.)

CHURCH NEWS.

CEDARVILLE, OHIO.

HARBISON—Mrs. Annette Cooley Harbison died at her residence near Cedarville, Ohio, Jan. 18, 1917. The frequency of God's providences in removing by death men and women dearly beloved in this congergation reminds us of the fact that we are too apt to forget, that here we have no continuing city. The tragic suddenness of Mrs. Harbison's death has so shocked us that we can scarcely realize that she has gone. In how many cases the words are true, "There is but a step between me and death!"

Mrs. Harbison had been in her usual health, and in the community gathering of the young people that very evening at the home of a neighbor she had entered with her accustomed good spirit. But the end was near. He who knows the length of our days and has appointed them commanded her to come up higher, and a few minutes after returning to her earthly home she went out into the heavenly.

She is not, for God has taken her. This congregation has lost a devoted member, and the community a loyal and useful and God-fearing woman. As I listened to the tributes paid to her, and they were many, I thot of Dorcas, whose death was the occasion for the neighbors to speak so highly of her practical Christianity. So many have told me of Mrs. Harbison's kindness of heart, her interest in the young people who liked so well to visit in her home, her deeds of helpfulness to the sick and to the poor, and her real motherliness to all who came under the influence of her kindly ministrations. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is written, "A merry heart doeth good like a medicine." Mrs. Harbison radiated the gospel of good cheer. She was always a welcome guest.

She was faithful in waiting upon the means of grace, and long ago her spiritual house was set in order. Attacks of a serious nature had come on several occasions, and when the end did come it did not find her unprepared.

Yes, we sorrow, but not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep will God bring with Him.

To the children, Julia and Howard, do we offer our sincere sympathy, and assure them that it was no ordinary privilege to have such a mother; and to the brothers and sisters the same spirit of sympathy in the breaking of a very strong tie.

Mrs. Harbison was the daughter of William and Julia Parry Cooley. In 1884 she was united in marriage to Mr. James Harbison, who departed this life in 1890. To them were born three children, Julia and Howard, and one dying in infancy. Mrs. Harbison was a loyal and consistent member of the Cedarville R. P. Church, and in the community a woman greatly beloved. "Precious in the sight of the Lord is the death of His saints."

SPARTA, ILLINOIS.

The W. M. S. have had programs printed for the year. The motto was the year is, "All Things Are Possible To Him That Believeth." The following topics are on the program: The Creation, Home Missions, How We Can Promote Temperance Reform, Silent Forces of God, China, Christian Giving, Brotherly Love, The Prayer Life and Its Possibilities, Christian Love Enforced, Thanksgiving, Jesus and the Children.

The January meeting was held on the last Wednesday of the month, Mrs. Smiley leading the devotional hour. There was a better attendance than usual.

Among those who have been on the sick list in January have been Messrs. Wm. H. Wilson, A. B. McMillan, James C. Wilson, Wm. J. Wilson, Ivan McIntyre, and Mrs. Mary E. McIntyre.

February came in real wintry. We are feeling it after the spring-like days of the last of January.

McMASTER—Mrs. Martha J. Fulton McMaster was born in Perry county, Illinois, August 18, 1841, and died at the home of her daughter, Mrs. John Rankin, near Baldwin, Illinois, after a brief illness, Saturday, Jan. 20, 1917, aged 75 years, 5 months, and 2 days. She leaves to mourn her departure one son, Daniel Riley, of Chicago, and one daughter, Mrs. John Rankin, of near Baldwin, Illinois.

The funeral services were held in the Jordan's Grove United Presbyterian Church, Monday morning, conducted by her pastor, Rev. W. J. Smiley, assisted by Revs. Strane and Patchen. Her body was laid to rest by the side of her husband in the Hill Prairie cemetery.

COULTERVILLE, ILLINOIS.

At our February meeting the subject for devotional consideration was II Cor. 5:9, and our president, Mrs. Matt Robb, was leader. Our vice-president, Mrs. Creswell, read an excellent paper on "Our Plans of Work." We consider this paper worthy of publication, and it appears below.

PEEL—The death of Mrs. John Peel, who departed this life on January 15, aged 79 years and 7 months, was mentioned in the February Advocate. Mrs. Peel had been in declining health for months, and for over two weeks her physicians, relatives, and friends were watching closely for the spirit to take its departure. She too was expectantly waiting and was ready when the call came.

Mrs. Peel was a daughter of Mr. and Mrs. James Douglass, and came to this county from Ireland with her parents when a child. She united with the R. P. Church at the age of eighteen, and was ever faithful and active in all its departments of work, and especially so in the W. M. S., of which she was president for a number of years. Left to mourn her departure are her husband, three daughters, four grandchildren, three sisters, one brother, and many friends.

Almost two months before death came, she requested her pastor to speak no word of eulogy at her funeral service, but to make his address to the living. This Rev. Creswell did, basing his remarks on the words, "There remaineth therefore a rest to the people of God." Revs. Smiley and Vonderlippe of Sparta, and Blair and Williams of Coulterville, assisted in the funeral service.

CAIRNS—On January 29, death called again and removed from our midst Mrs. T. R. Cairns, aged 28 years and 5 days. We had anxiously hoped and earnestly prayed that the life of this young mother whom we all loved might be spared, and especially for the sake of her darlings, Thelma Carr, aged 3 years and 10 months, and Austin Richard, aged 10 months; but our Father willed it otherwise, and what we know not now we shall know hereafter. Mrs. Cairns was the only daughter of Mr. and Mrs.

A. J. Carr, and was born in Nelsonville, Ohio. Left to mourn her departure are her husband, Dr. T. R. Cairns, her children, her parents, and a host of relatives and friends. When very young, she united with the Presbyterian church of Sparta, and after her marriage she transferred her membership to this congregation. Her presence will be sadly missed, but her memory is precious. Rev, Creswell was assisted in the funeral service by Revs. Davis, Williams, and Blair.

McLAUGHLIN—On Tuesday evening, Jan. 30, when word was passed from one to another announcing the death of Sidney McLaughlin, we said that we are truly standing in the presence of death. Mr. McLaughlin's sickness was brief, but his entire life has been a declaration that he was ready when the end came. He united with the R. P. congregation at the age of fourteen, and remained a faithful and consistent member for forty-eight years, or until our Father called him home. For over thirty years he served as trustee, and at one time was elected to a ruling eldership, but declined, desiring to serve in a more humble capacity. He was a model Christian gentleman, and commanded the respect and high esteem of all who knew him. Revs. Smiley and Davis assisted Rev. Creswell in the funeral service. In the death of these members and also that of Mr. T. M. Matthews, a consistent and honorable member of our congregation who passed away November 9, 1916, we feel our great loss and recognize the warning voice, "Be ye also ready."

Our Plan of Work.

Work, in every sense, is a process of building. In an organization, it is the growth in power, in number and in usefulness, or the carrying out of the purpose for which it was organized. Their work must have and aim to make the result worth while.

As a society, let us realize that we are "laborers together with God," on His own "foundation," wihch is Jesus Christ, and let us build thereon works to endure God's testing, among them works of love and sacrifice, of faith and full acceptance of His guidance in all things, that our aim, the growth of His Kingdom and His Glory, may be fulfilled in ourselves. Then, thru us he will awaken greater missionary interest in our church, that we and those around us may anew bear our responsibility of fulfilling Christ's command, "Go ye and preach the Gospel." As we do our part here, which others cannot do, we will only be helpt by sending others where we cannot go, and praying for them. By dedicating to Him our time, means, prayers, and our whole selves, only then can we follow His leading as a society and as individuals.

To interest more in this work, a practical suggestion to each member is, that she bring one non-attending member to each meeting; even if the attendance increases so much that several must bring the same one. We believe that ten ladies will join our ranks. Think of whom you might bring, and try them.

Then too, could we not become still more interested in mission and church

work by reading books and religious papers bearing on these things, remembering the choicest bit to tell in a few words in a short exchange at an occasional meeting—just the best gleaned from each one's reading, told briefly. Would you like it?

Our share in the Los Angeles work in in the hearts of all. We know the faithfulness of the workers. Can we not, while they meet the discouragements arrising in a hard field, see that our support is as loyal as in other years? A committee will bring this

We have planned also to continue the birthday gift of each member to the society, to be deposited in the Birthday Bank. It is a practical expression of thanksgiving, and keeps us all as well in possession of rare data perhaps unattainable otherwise.

Another suggestion to each lady of the church who wishes to use the by-products of the home to swell her missionary offering, is that she save and bundle newspapers and magazines. The newspapers bring 25 cents per 100 lbs., and magazines 50 cents per 100 lbs., when delivered to Gray's, on this street, each lady being responsible for delivery and sale of her own papers.

But these are merely incidental plans. Our Home and Foreign Mission fund will be distributed as usual, and we hope that our society can pay at least $250 on the church debt, which it has faithfully diminished yearly. These contributions can be placed in the tithe boxes to be given out. If we could only give the tithe as God directs in Mal. 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," and prove this promise, there will be meat in His house, our funds will be sufficient, and our blessing will be rich. All needs will be met, and we shall have reason to give a thank-offering besides, as we become conscious of the fulness of His blessing.

In this connection, let us consider if it might not be advisable to have one day after the harvest designated by our society as the time for an offering of thanksgiving when any who desire may give of their store as the Lord has prospered them, for our society thank-offering.

To sum up these not fully-matured plans, we would emphasize: first, the seeking of spiritual power; second, interesting and securing old and new members; third, broadening our knowledge of mission and church work; fourth, our usual support to Los Angeles work, and to Home and foreign Boards; fifth, a prayerful consideration of God's wishes in regard to our tenth; and a day of thank-offering.

Let us think over these things, considering prayerfully the best interests of our society in advancing the Kingdom of Him whom we all love and endeavor to serve; and finally may we in all our work, be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we

know that our labor is not in vain in the Lord.

LOS ANGELES, CALIFORNIA.

We joined with our Covenanter brethren in Thanksgiving services, Rev. Mr. McDonald preaching the sermon. It was a very helpful service. The girls in the two older classes in the Sabbath School, taught by Misses Ramsey and Anderson, in the morning of the day gave a dinner to a poor family in the neighborhood, leaving also a supply of fruits and vegetables. During the holidays, they furnisht the children in these same families with shoes and clothing. In the afternoon of Thanksgiving day they went to the County Hospital with a good supply of cakes and fruits, papers and cards, which they distributed among the patients. Miss Ramsey has for a number of years been going to the hospital once each month, loaded down with papers and fruits for the inmates. Last year she and her girls gave the Christmas treat in the children's ward. This year the chaplain assigned them the old ladies' ward, with about forty inmates. As early as October they began making kimono jackets and wash cloths for each of these. They also embroidered them in bright colors, thus making a beautiful and useful present. They provided also forty boxes, each, each containing an orange, an apple, a piece of cake, nuts, raisins, figs, dates, and candies. On Saturday before Christmas they loaded up an auto with these presents, took them to the hospital, and distributed them. The old ladies were so delighted that they could not get thru thanking them. The girls all returned home feeling that it was more blessed to give than to receive.

The golden wedding of Mr. and Mrs. John Kerr of our congregation was celebrated at the home of their son, Mr. T. M. Kerr, on Christmas Day. They were married by Dr. Theophilus Wylie at Bloomington, Ind. Dr. Wylie was pastor of our church there, and professor in the Indiana State University. Two sisters of the bride were present at the golden wedding, who also were brot up in our Bloomington congregation. Mr. and Mrs. Kerr have a daughter, Mrs. McGill, a missionary in the U. P. Mission in Egypt, and a son, Rev. Robt. Kerr, pastor of the First U. P. Church in Kansas City. The occasion was one of much pleasure to all present. Mr. Ramsey and daughter were invited guests. b

The annual Sabbath School entertainment was given on the evening of December 28th. The evening proved to be a rainy one, but most of the children and a goodly number of the parents and friends braved the rain, so that the church was comfortably filled. The different classes acquitted themselves well. Two of the scholars had been in attendance every Sabbath during the year, and a number of others did nearly as well. Presents were given for attendance and for work done. A Bible is always given for the first time; after-

wards, some other good book. Many of the parents exprest their appreciation of the work done in the school. "In the morning sow thy seed, and in the evening withold not thine hand, for thou knowest not whether shall prosper, this or that, or whether they both alike shall be good."

THIRD CHURCH, PHILADELPHIA.

HUNTER—Mr. Wm. Hunter died Jan. 24, 1917. A week or so before his death he caught a slight cold which developt into pneumonia, and he past quietly away to go to the heavenly reward at the ripe old age of eighty years.

Mr. Hunter was born in County Denegal, Ireland, and came to this country with his parents when nine years old. During the Civil War he heard the call for volunteers and enlisted in the navy. After spending three years in the service of his country, he was honorably discharged.

Mr. Hunter was a patriot, an ideal citizen, a true, faithful, and devoted husband, and a loving and affectionate father. Above all, he was a practical Christian; a type of man of whom the Apostle James would say that he knew his inner life by his outward acts. He was faithful in his attendance at the public worship of God twice every Sabbath, unless providentially hindered from being present. The inclement and unfavorable condition of the weather which at times offers a good excuse for members to absent themselves from God's house, only seemed to urge him to go to the sanctuary.

The deceased was treasurer of the Board of Trustees for over fotry years. During this time he discharged the duties in connection with this office faithfully and efficiently. Both in church work and in the secular callings of life he made himself an uncommon man by doing well the common things in life.

The funeral was held from his late residence, 2215 E. Cumberland St. His pastor officiated, assisted by Rev. Wm. Biggerstaff, after which the old soldiers, his comrades and fellow-patriots, held a brief but impressive service.

A large number of friends and relatives were present to pay their last tribute of respect to this distinguisht character. His widow, three sons, and two daughters survive to mourn their loss. One son and one daughter preceded their father to the grave. The heartfelt sympathy of pastor and congregation is extended to the bereaved family. He fought the good fight, finisht the course, kept the faith, and is now a crowned saint.

Servant of God, well done!
Rest from thy rich employ.
The battle's fought, the victory's won;
Thy crown, the crown of life enjoy.

T. W.

At a regular meeting of the Board of Trustees of the Third church, held on Feb. 2, 1917, the following resolutions were unanimously adopted:

Whereas, Mr. William Hunter of 2215 E. Cumberland St., after a brief illness, died on Jan. 24, aged eighty years; and

Whereas, the deceased was the treasurer of the Board of Trustees for over forty consecutive years, during which time he discharged faithfully all his duties, and was held in high esteem and respect by the entire congregation;

Therefore be it resolved that we as a Board of Trustees record our appreciation of his faithful service during his long official term;

That we bear testimony to his loyalty to our Covenanted principles, his keen interest in the welfare of our church, his faithful attendance at all the services of the sanctuary, and the godly life that he lived.

That by his death, we as a Board of Trustees have lost a loyal member, a wise counselor, and a true and faithful friend, who for the present will be sadly missed.

That these resolutions be placed on the Minutes, a copy to the bereaved family, and another copy sent to the Advocate for publication.

GEORGE JOHNSTON,
Assistant Secretary.

It is gratifying to learn from the February issue of the Advocate the progress that our college is making. Money and numbers seem to be on the increase. These are the visible evidences of prosperity, both of which are essential to the growth and development of any institution. But an unseen agency is at work which is also contributing to the success of our college, and that is the united prayers of those who are interested in her welfare. I do not want anyone to infer from this statement, that I insinuate that we have faithfully discharged our duties to the college when we simply pray for God's blessing to be upon her. If we regarded this as our measure of responsibility, perhaps President McChesney would put as much value on our prayers as the poor old beggar who askt the priest for a penny. "No!" replied the father, "I have no penny to give you, but if you get down on your knees, I will give you my prayers." "Not so!" replied the beggar, "If they were worth a penny, you would not give them to me." It is simply mocking God when we ask Him to bless a cause, whilst we make no sacrifice on our own part to support it. Earnest prayer and liberal giving should walk hand in hand, to show our sincerity, zeal, and enthusiasm; just as faith and works should walk hand in hand to reveal the change in our inner life which takes place by the regenerating influence of the Holy Spirit of God.

It is my earnest prayer that this year which is the brightest in the history of the college may be only the dawn of a bright morning to which our institution is awakening, and that another generation will see her shining in the zenith of her splendor, because we in our day and generation desired to bequeath an institution of learning from which streams of blessings might flow, not only to bring joy and gladness to the citizens of our own republic, but also to water the dry and parcht lands of other countries; especially those re-

gions where the gospel message has never yet been proclaimed. On a small scale she has accomplished this. She can only do it on a larger scale by every member of our church standing loyally by her worthy President, and by responding heartily to his appeal for our united prayer and material support.

THOMAS WHYTE.

ACKNOWLEDGMENTS.

Mary A. McNutt, Margaret H. Jackson, Robert McKeown, Wm. J. Morrison, John Buchanan, Mrs. Margaret C. Mulholland, Henry Elliott, James McAllister, Philadelphia; A. B. McMillan, Mrs. Eliza Dickey, Rev. W. J. Smiley, D. C. Fullerton, Sparta, Illinois; Janet M. Hunter, Esperance, N. Y.; Mrs. Andrew Hunter, Schenectady, N. Y.; W. A. Collins, Mrs. M. Louisa Iliffe, Margaret Alexander, Susan McCollum, D. H. McMillan, G. H. Creswell, Mrs. M. L. Bratton, Cedarville, O.; Matilda McCollum, Mrs. J. H. Stormont, Xenia, O.; Rev. Wm. Waide, Rurki, India; Mrs. S. J. McMillan,St. Louis, Mo.; John Parkhill, Titusville, N. J.; Wm. Little, Marissa, Ill.; Fred C. MacMillan, Des Moines, Iowa; J. W. Houston, James Logan, Pittsburg, Pa.; Mrs. Nancy Montgomery, Idaville, Ind.; D. M. Dallas, West Liberty, O.; J. W. Chestnut, Clay Center, Kans.; J. Q. Reed, Beaver Falls, Pa.; George W. Shane, Beaver, Pa.; Maggie E. Lyons, Winnsboro, S. C.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS

Since the last report the following sums have been received:

Cedarville Congregation	$ 61.82
And for the Endowment Fund:	
R. W. Anderson, Cedarville, O.	10.00
W. A. Collins, Cedarville, O...	10.00
C. G. Turnbull, Cedarville, O..	30.00
Clayton McMillan, Cedarville, Ohio	50.00
Rev. C. M. Ritchie, Clifton, O..	20.00
R. S. Finney, Selma, O.....	10.00
Cedarville Friend	50.00
W. P. Haines legacy	181.25

REMOVALS.

A Philadelphia correspondent informs us that Rev. John Parks has been called from the Seventh to the Third Church, has accepted, been installed, and commenced his work. Rev. R. W. Chesnut has been called from the Duanesburg congregation to the pulpit of the Seventh Philadelphia church.

NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSON.

Prof. W. R. McChesney, Ph. D., D. D.

LESSON FOR MARCH 11, 1917.

Jesus the Bread of Life. John 6:24-37.

Golden Text—"Jesus said unto them, I am the bread of life." John

6:35.

Psalms—23, 34, 145, 148.

Introduction—The question of securing daily provision is critically important to most of us in these times. To know and keep the right relation with the Lord Jesus Christ is the solution, not only for the bread problem, but for all other needs as well.

24. All eyes were on the lookout for Jesus and His disciples. When mankind shall learn our Lord's merits, they will even more eagerly and truly seek Him.

25. Unless we keep in a high and true spiritual touch with Christ, we shall lose Him and even wonder how it came about.

26. To serve or follow Jesus with the hope of securing present passing benefits, no matter how needful and legitimate they may be, is a low motive; and merits our Lord's disapproval.

27. The present life must be sustained as a means to the greater and eternal life. To make this life the end is to put ourselves down to the level of the beast of the field.

28. It is human to think that eternal life is gotten by our own efforts. It is laudable, but after all only our duty, to do God's will.

29. Our sole work, and that is enough, is to trust Jesus Christ as sent of God, and to keep on trusting Him in all things.

30. Signs, signs, signs: How weary God must get with our demand that He give us some visible token before we trust Him.

31. Then, too, we are always telling what our fathers had and did, attributing sometimes to them the works that we should accredit to God alone.

32. God is the source and secret of all life, whether temporal or eternal; and not you, or the governor, or the president, or even your political party.

33. Take away heaven's supplies to earth just for one hour, and there would be destruction, calamity, and death.

34. We should recognize the hand of God in every affair of life, and continually trust and look to Him for all that we need here and hereafter.

35. Jesus was fully conscious of the fact that He is God; and abundantly able to sustain life and supply all need.

36. Every day we see God's gracious dealings in our lives, and yet we do not trust Him.

37. God desires all to come to Christ. It is ours to come. It is God's to give us to Christ when we do come. Christ will reject no one who comes and whom God gives to Him.

LESSON FOR MARCH 18, 1917.

Jesus Saves from Sin. (Temperance Lesson.) John 8:12, 31-37, 56-57.

Golden Text—"If therefore the Son shall make you free, ye shall be free indeed." John 8:36.

Psalms—10, 69, 93, 101.

Introduction—The day of freedom from King Alcohol is almost here. It will soon be high noon. Out of more than 2000 counties in the United States, only a little over 300 are wet. Congress has distinguished itself recently for its splendid efforts toward prohibition. The Supreme Court has put the enemy to confusion.

We see the victory near and we praise God.

12. The world has always needed divine guidance, and never more so than now. Give Jesus Christ His rightful place in law and among the governments; and intemperance would end; world-wide confusion would cease; and wisdom, peace and joy would prevail.

31. To trust and continue in Christ are the evidences of genuine discipleship.

32. Full knowledge of the truth with regard to Christ and conditions will lead to the acceptance of the truth; and the truth will break the bonds of intemperance and guarantee full liberty, the liberty of Christ.

33. Many a soul is in the deepest bondage and unconscious of it. What our fathers were is no guarantee of what we are or may become. Free fathers frequently have enslaved children.

34. To love sin and cherish it is to be a slave to sin. To love strong drink and use it is to be its slave.

35. A slave has no inheritance, no possessions, no home of his own. How many slaves of intemperance have lost their all and their souls too. The total abstainer, other things being equal, retains his goods and guards his soul.

36. True and lasting liberty is the gift of Christ to all who trust Him.

37. One may have a godly and illustrious ancestry and yet be a perverter of God's Word and a murderer. Intemperance will wrest their children away from pious parents.

56. Genuine men and women have their hope in Christ and rejoice because of it.

57. Men who do not know God's Word misinterpret the Incarnate Word, God's Son. Repeatedly have the friends of strong drink tried to use the Scriptures in defence of their work.

58. No man, not even Abraham, antedates or excels Jesus Christ.

LESSON FOR MARCH 25. 1917.

Review. Jesus the Way, the Truth, and the Life. Read John 14:1-14.

Golden Text—"Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father but by me." John 14:6.

Psalms—8, 22 (last part), 72, 110.

With your Bible in hand, follow the lessons of the quarter as indicated below:

I. Jesus the Life and Light of Men. John 1:1-18. Golden Text—John 1:4. Jesus is the incarnate Word, expressing the Father's love and will, and exemplifying a truly begotten child of God.

II. John the Baptist and Jesus. John 1:19, 23-34. Golden Text—John 1:29. Always maintain the right

attitude towards Christ and bear witness of Him by life and word and point a lost world to Him as its only sin-bearer.

III. First Disciples of the Lord Jesus. John 1:35-49. Golden Text—1:43. Christ's call is "Follow Me." Our continuous duty is to obey and to endeavor to win others to Him and to realize in our lives, like Peter, a change from what we were out of Christ to what we are in Christ.

IV. Reverence of Jesus for His Father's House. John 2:13-22. Golden Text—Matt. 21:13. God's church is a house of prayer. It is possible to make it a house of merchandise. Righteous indignation should blaze out against all such sinful misuse of God's house.

V. Jesus the Savior of the World. John 3:5-17. Golden Text—John 3:16. No one can enter the Kingdom of God until he is regenerated. God's love for the world is beyond all thots and words. Jesus is the living expression of God's love.

VI. Jesus and the Woman of Samaria. John 4:51-4, 24-26. Golden Text—I Tim. 1:15.

Caste is the curse of society. In every circle are to be found the fallen. They can be cleansed and restored by the water of ilfe.

VII. Jesus Heals a Nobleman's Son. John 4:43-54. Golden Text—Matt. 8:13. For various reasons men and women are not always duly honored in their own country. Faith begotten in God's works trusts His Word and at last believes God Himself. Prayer is heard and answered.

VIII. Jesus at the Pool of Bethesda. John 5:1-15. Golden Text—5:15. All need to be made whole. But they must be willing to be made whole. When they are made whole, they will try to help others to be made whole. Jesus does what seems impossible to man.

IX. Jesus Feeds the Five Thousand. John 6:1-14. Golden Text—Matt. 6:11. Christ tests our faith that we may learn to know ourselves. Do not forget that the boys and girls are mightily used of God in advancing His kingdom. Jesus allows nothing good to be lost.

The remaining lessons of the quarter are found in full in this number of the Advocate.

LESSON FOR APRIL 1, 1917.

Jesus Gives Sight to the Blind. John 9:1-11, 35-38.

Golden Text—"I am the light of the world." John 9:5.

Psalms—1, 15, 67, 103.

Introduction—Jesus will give His time an effort to the needs of even one person; and that one, too, often from the lowest strata of society. Whatever the need, Jesus can minister to it and bring back both lost light and joy.

1. Never to have lookt upon the beauties of this world is a pathetic condition, but it is not so sad by far as never to have lookt upon the beauties of the spiritual world.

2. Some people are always claiming that sin is the cause of other's defects and disappointments and af-

flictions.

3. Sin causes much of the misery of mankind, but not all of it. Some things of an adverse characted come into life, that we may show forth the wondrous work and grace of God.

4. God's work has pre-eminence over everything else—even, when need be, over our happiness betimes. We shall be held accountable for the discharge of duty. Beware of the night coming and finding you with your work undone.

5. Jesus is the light, wherever he is. All other lights are mere reflectors.

6. Jesus aroused faith by the use of means, but the means that He used evidently confirmed that Jesus and not the means secured the healing.

7. We must do our part before we receive Christ's fullest and needed blessing.

8. The touch of Christ and a life in obedience to Christ's will so transforms His followers that even their neighbors are cognizant of the change.

9. One who has been deeply blest of God will gladly own it.

10. One who has been wonderfully changed in life of God is always quizzed as to the process that brot about the change.

11. If one has been changed in life by Christ, he can tell something of how the change was wrought.

35. Persecutions of the friends and followers of Jesus Christ are neither new nor strange nor out of date. Jesus is near to all who pass thru tribulation for the truth's sake.

36. Many yet are asking, "Who is Christ that I may believe in Him;" many who have been richly blest by Him.

37. Some are asking it, who have seen tokens and evidences of Him and heard His word repeatedly.

38. When Jesus is fully and really made known to men, He is usually owned and worshipt by them.

NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

C. E. TOPIC FOR MARCH 4, 1917.

Service.—James 1:19-27.

The discussion of this topic appears in the February Advocate on page 20. As the printer somewhat mixt the page numbers and the arrangement of topics, it will require some ingenuity to find it, but it is there.

C. E. TOPIC FOR MARCH 11, 1917.

Spreading the Good News. Acts 8:14-17; John 1:35-42.

In the selection from Acts, we have the story of one district spreading the Gospel message in another district. In the selection from John, we have the story of individuals spreading the Gospel message among other individuals. But in the end, all work is done by individuals among individuals.

Andrew first found his own brother Simon. To convert other members of your family is often a hard task, and always an embarrassing one. They know so well your faults and failings

and peculiarities, because they have been acquainted with you from childhood up.

John the Baptist well knew that his was a subordinate part in the establishing of the Kingdom of Christ. He made disciples in order to turn them over to Christ. He cheerfully pointed out Christ to his own disciples.

The record does not state that Jesus and John had any conversation at this time. Jesus was merely walking by, apparently not inviting company. But when the disciples John and Andrew addrest Christ, they received a cordial invitation.

Back in the Old Testament, the Samaritans were rebuft when they tried to join the Jews in the re-building of the temple. Now they are invited to help to build a grander temple than any of the Old Testament worthies could conceive of. This is the opening wedge that leads to the reception of all kinds of Gentiles into the Christian church.

To spread the good news, we must conquer all timidity and embarrassment, disregard all discomfort, and think only of others.

C. E. TOPIC FOR MARCH 18, 1917.

The Curse of Cowardice. John 18:15-27.

A man despises his cowardice even while he is committing an act of cowardice. No other sin brings its retribution so quickly, for other sins bring their remorse afterwards. We may even conceive of Peter despising himself while he is denying Christ, and asking himself why he cannot be a hero. He knew knew the history of the Hebrews, and all the Daniels and Elijahs lookt down upon him with withering scorn, even as he spoke the words of denial.

A man is not a coward for feeling the impulse to run away; but he is a coward if he yields to it. Some of the hardest battles have been fought and won by men who were not noted for their courage, but who had a good conscience.

"Conscience make cowards of us all." That makes cowardice an affair of conscience. There have been some brave bullies in the world; and the reason that they were brave was because their consciences, tho seared, upheld them in what they did. They will be held accountable, not so much for the specific evil deeds which they did, as for allowing their conscience to become seared.

Peter acted in a cowardly manner when he denied his Lord, and he never tried to excuse it. His after life was quite different, because he lived close to his Master. Paul does not have much to say about cowardice, but he says a great deal about conscience. In discussing the one, he said all that needed to be said about the other.

C. E. TOPIC FOR MARCH 25, 1917.

The Saloon—The Foe of Society. Isaiah 59:1-8.

We have a great deal about the saloon being the curse of the individual, but it seems also to be a foe to society. Of course, society is made

up of individuals; and whatever harms one person will harm the group of which he forms a part. We know about the enormous waste of the liquor traffic in dollars and cents, and console ourselves with the thot that it keeps money in circulation and provides work for a number of people who might otherwise be out of a job and therefore a financial burden upon the community; but all such theories have been exploded by facts furnisht from dry communities.

Society is not a unit in the sense in which man is a unit. Hence, when we speak of injuries to society, we mean injuries to the different members that compose society. The saloon works injury to physical health, renders nothing useful in return for the money that is handed over the bar, and is often the cause of direct injuries to the wives and children of the drinkers. They, in turn, become paupers or thieves, and society suffers from their depredations or has to maintain a larger poor fund than ordinarily would be the case. Then, their weakened physical constitutions entail a burden upon succeeding generations. In the face of all these facts, it a wonder that society has tolerated the nuisance so long. But the indications are that the destruction of the traffic is at hand.

C. E. TOPIC FOR APRIL 1, 1917.

The Quiet Ways of God's Providence. I Kings 19:1-3.

When Elijah was led to Mount Horeb to see the wonderful ways of God, he found that God was not in the wind or in the earthquake or in the fire, but in the still small voice. When it is said that God works in a mysterious way, it means as well the unusualness of the means employed as it does the inscrutableness of the method.

First are the peculiar ways employed in bringing men to a knowledge of their wickedness. Some are brot to this knowledge by a violent shock to their moral nautre. Others are brot by quiet workings that are entirely unperceived by their fellowmen. In either case the wonderfulness of God's providence is shown.

Again, there are the wonderful ways in which great reforms are brot about in society. For centuries men had been preaching about the iniquity of human slavery. Suddenly, during war but not by means of war, the revulsion of feeling was produced wihch made slavery forever more impossible in this country.

And now there is the great prohibition wave that is sweeping not only over this country but over all the world. For several decades men and women, some in organizations and some independently, have been preaching against the folly of the traffic from every point of view. For a long time their efforts seemed to produce no effects. But at last the constant dropping that wears away stones wore a hole thru the conservatism of the age, and now the waves are beating thru with a rush. It would not surprise us if the end of this year would see this nation completely dry.

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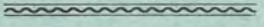
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