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The Reformed Presbyterian ADVOCATE

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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.

VOL. LI. NO. 12.

OUR COLLEGE.

War is coming home to our college. A number of our alumni and alumnae have enlisted and several of the students. Several others will go yet.

Our college contributed $500 to the national Y. M. and Y. W. C. A. fund. This was given by the students and the faculty. Our quota was $300.

Since our last letter there are two new arrivals among the students; namely, Messrs. Leroy Clarke, of our Beulah, Pa., congregation; and Walter C. T. Chu, of Hang Chow, China. Mr. Chu is a Chinese, a graduate of Hang Chow Presbyterian College. He comes to us to prepare himself further for work in China. He is the first oriental to enter Cedarville College. He is making his own way thru college. That is the right kind of stuff, an example to our American youth.

College closed for the Thanksgiving holidays, thankful to God for His mercy and blessings so graciously vouchsafed to us.

Miss Mary Campbell, United Presbyterian missionary from the Punjab field, addrest the students on Nov. 14. She created intense enthusiasm for the work. Try to hear her if you have the opportunity.

We wish for all our friends a Merry Christmas and a Happy New Year. May God indeed grant to all the world a new year's happiness, the outgrowth of peace establisht on Christ's righteousness.

The lady students entertained the gentlement students and the faculty at the home of Mr. J. H. Creswell on he evening of Oct. 26, the occasion being the proper observance of Hallowe'en. There was food for both body and mind, interspersed with sheets, pumpkins, and other ghostly articles.

The fall session was suddenly brot to a close by the village Board of Health, in declaring a quarantine against smallpox. The College authorities decided to run the quarantine period and the Christmas vacation together, as it would be a financial hardship for the students from a distance to make two round trips for the sake of the few school days that would intervene. Hence the vacation will run from Nov. 23 to Jan 2, a period of forty days.

The Seminary has introduced the plan of having the seminary students

deliver their trial sermons at the college chapel exercises, thus giving the speakers larger audiences than they might othrwise have.

Sincerely yours,
W. R. MCCHESNEY.

SEVEN WAYS TO HELP CEDARVILLE COLLEGE

1. Pray for the faculty and students and for the growth of the College in its endowment, attendance, and spirituality.
2. Speak to young people and influence them to attend Cedarville College.
3. Help deserving poor boys and girls by contributing scholarships, only $40 a year.
4. Give to the current expenses. They are heavy in these war times. When the contribution for Cedarville College is taken in your congregation, be as generous as possible.
5. Contribute to the endowment fund outright, or by annuity, or by a bequest of your will.
6. Enlist others in speaking for and giving to the College. Send for College literature, and get informed on your college.
7. Help all the time in all the ways that you can. Let us leave an imperishable monument for good in Cedarville College to our beloved Reformed Presbyterian Church.

W. R. MCCHESNEY.

THE SUNDAY CAMPAIN IN LOS ANGELES

Billy Sunday is gone and the tabernacle is closed. For two months the tabernacle has been the busiest place in thecity. Each day except Monday from 20,000 to 45,000 heard Mr. Sunday. For three months most of the churches have been busier than they ever were before. For many people it has been a tremendous strain, a continuous day and night drive for the overthrow of evil. And now that it is over, what has been accomplisht? It is too early to tell of all that has been done. We can speak of only a few things that have been most in evidence. Mr. Sunday preacht 106 times in the tabernacle, besides dozens of times in other places. Hundreds of meetings were held by his workers in shops, factories, business places, churches, and wherever a number of people could be gathered together. More than a thousand prayer meetings were held each week, for three months, in homes thruout the city. The local expenses for all purposes were $55,000. This amount was raised largely by collections during the first six weeks. On the last day a free will offering of $18,000 was given to Mr. Sunday. Over 26,000 persons went forward and gave their hand to him in testimony of their desire to live a Christian life. How many of these will be permanently benefited; God alone will ever know.

Besides this work which has been tabulated, thousands of Christians have been quickened, strengthened, and lifted to a higher Christian life. The daily papers have been led to a greater respect for religion . Business men have been led to realize that there is something worthy of attention besides business. The prohibition movement received an impetus which we believe will in a few days put the saloon out of our city. (The daily papers announce that Los Angeles has since voted dry.—Editor)

The Episcopal Church did not go into this campaign, but did not oppose it. One of their ministers who at first refused to have anything to do with it, sent in a check for $500 be-

fore it was over. The Unitarians, Universalists, and all the other isms openly opposed and derided the work; and yet more than 200 Christian Scientists "hit the trail."

And now you will be ready to ask what I think of Mr. Sunday, of his preaching, and of his methods. I believe that he is a real Christian, thoroly in earnest, and seeking in the best way that he knows, to arouse professing Christians, and to bring the truth home with power to the hearts of the unconverted. No one douts his sincerity. Before his conversion he was a sport, and. was learned in all the ways and usages of that class; and now that his soul and his desires are raised to a higher level, many of his old ways and peculiarities cling to him. Indeed I do not believe that he makes any gerat effort to get rid of them. He believes the Bible. You cannot listen to him long until you knew that. He is as orthodox as a psalm-singer. One day when speaking of one of the Psalms, he said, "You who sing the Psalms are up-to-date." Meaning as I took it, that the Psalms are suited to the present day.

He has no patience with any form of Higher Criticism, or any other of the isms of the day. He presents the plan of salvation very plainly and forcibly. He believes in sin, universal depravity, a personal devil, a literal hell, and that heaven is a real place. In nearly all his sermons he had something to say about the liquor traffic, and denounced it in unsparing terms. He has made a study of the Bible, and is well informed on almost every subject. He uses history, science, and literature freely in his sermons. He has an unlimited store of adjectives which he often pours forth at a rate which takes your breath. At times he speaks too rapidly to produce the best effect. He holds his immense audiences from start to finish. Every eye is fixt upon him, and every ear is open to hear every word.

You never have any dout as to his meaning. He uses the every-day language of the street. He tells all classes of people just what they need to know. He stirred many hearts that did not "hit the trail." He brot truths to the attention of people in a way that they were not accustomed to hear.

Large delegations came to hear him from all the towns and counties for 25 miles around. It is estimated that over 600,000 different people heard him. There was much to commend, and much that seemed out of place. On week nights the audiences were often noisy, boisterous, and irreverent, indulging in loud laughter and cheers. They were always quieter on Sabbath nights. There was too little difference between the holy and the profane. And this can be said of nearly all the large religious assemblies of this day. Most people think it proper to use questionable methods to get people to the meetings, and then to cram the gospel down their throats. God is surely very good to overlook so many imperfections in ue all. I believe that great good has been done, and thousands helpt on the heavenly road; and yet I have this feeling within my heart; I would rather be pastor of the little Reformed Presbyterian congregation in Los Angeles than to occupy the position of Billy Sunday.

S. M. RAMSEY.

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

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VOL. LI DECEMBER, 1917 NO. 12

EDITORIAL.

As we write this, Thanksgiving is just before us. Christmas will soon be here, with its occasions for rejoicing. What do we have to be thankful for?

We have enjoyed great material prosperity. The statistics of dollars and bushels and pounds fairly stagger us. But we must not be led into a worship of material things. See in the November Advocate the discussion of the Christian Endeavor Topic for November 25, for a full statement of our blessings in the order of their importance; material, intellectual, moral and spiritual.

To many the War will bring solemn and gloomy thots. Those who have sons in the army will feel what others cannot feel. The apprehension that the son whom we carefully nurtured and trained, spending so much time and care, may fall on the battle-field, is one that cannot be driven away. And yet no parent would have his son a coward. When we think of all our past history, with its glorious pages of sacrifice, we humbly pray and wish that we live up to them.

And, if war must be, is the cause not great? The Liberation of Humanity. Is it not o form of Foreign Missions? When Belgium was devastated, did we not all say that something ought to be done? Did we not feel in the bottom of our consciences that we ought to do something? And did we not hope that England and France would save us the trouble?

And if they had done it without us, could they not have said, as Deborah said to Meroz, "Curse bitterly the inhabitants thereof, because they came not to the help of the Lord against th mighty."

The Christmas at Valley Forge was a gloomy one, but it would have been vastly more gloomy if it had resulted in their abandonment of the Revolutionary War.

OUR SEMINARY.

The Dean of the Seminary resumed charge of his classes in Systematic Theology and Pastoral Theology last month. Both students and faculty rejoice in his return.

Messrs. Colman, Hutchinson, and Elder supplied the Cedarville pulpit for three Sabbaths during the past month, the fourth being taken by Prof. McChesney.

The quarantine brot the Seminary sessions to an abrupt close on Nov. 23, to be resumed on Jan. 2, 1918.

CHURCH NEWS.

Darlington, Pa.

BRITTAIN—On March 27, 1917, Mrs. Jeremiah Brittain, of Big Beaver Township, Lawrence county, Pa., died in the 82nd year of her age, and past home to the rest that remains for the people of God.

Mrs. Brittain was born February 15, 1835, and was united in the bond of marriage to Mr. Jeremiah Brittain, of precious memory, who a few years ago preceded her to his heavenly home. The fruits of that happy union were three beloved children, two of whom were called home in early life by Him who always loves the children and has said of them, "Of such is the Kingdom of Heaven." One daughter, Mrs. Ella Harbison, who ministered so constantly and kindly and faithfully to her mother in her long sickness, lives in the family home with her affectionate husband and beloved daughter, Miss Violet Harbison.

Mrs. Brittain was a faithful membr of the Reformed Presbyterian White Church, near New Galilee, Beaver County, Pa., In all that pertained to the welfare of the congregation she was constantly and deeply interestede. While she was able to attend the public worship of God, she was always in her place, there to honor and glorify Him who loved her and gave Himself for her. The divine ordinances of public worship were sweeter to her taste than honey and the honey comb.

Mrs. Brittain always contributed generously to the Boards of the Church. She was constantly interested in the important cause of Home and Foren Missions. When she made her will, she desired to honor her precious Savior with a further token of her abiding interest in the cause of missions, and bequeathed to our Home Mission Board $500, to aid in carrying on that important work. And her bequest will still aid in the grand work. Surely the memory of this noble wife, affectionate mother, faithful member of the church, and true friend, is blest.

Her home was the home of piety. hospitality, and happiness. During tr, and 19 on profession of faith in her season of sickness, she was patient and submissive to the divine will. There was no dout in her mind as to her abiding interest in her Savior. She knew that He was able to keep all that she had committed to Him, and knew that He gives to His people eternal life, and they shall never perish, neither shall any power pluck them out of His hand.

On the morning of the funeral, the high esteem in which she was held was manifested by the large number of people who came to do her honor in her death. The funeral services were in charge of her pastor, who was assisted by Rev. Huston and D. Vincent of the United Presbyterian Church. After the close of the services, the usual order was observed, and her remains were conveyed to the White Church graveyard, and placed in the tomb beside her noble husband. to rest until the resurrection. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit,that they may rest from their labors; and their works do follow them."

On the afternoon of the day that Mrs. Brittain was buried, March 30, 1917, Mrs. Fulton Harbison was buried also. Mrs. Harbison was mother-in-law to Mrs. Ella Brittain Harbison. A wonderful providence in the gathering home of the aged and faithful daughters of the King to his royal palace in glory. "Even so, Father, for so it seemed good in Thy sight."

For consolation we commend Mr. and Mrs. Harbison and their beloved daughter Violet and all the relatives and friends to the gracious care and consolation of our precious Savior, who has said, "As one whom a mother comforteth, so will I comfort you; and ye shall be comforted, saith the Lord."

LIGHTNER—Mrs. James Alexander Lightner died April 28, 1917, in her 63rd year. She was the daughter of Mr. and Mrs. Henry Frey, of New Philadelphia, Ohio. Forty-two years ago she was united in the bond of marriage to Mr. Lightner, and came to New Galilee, Beaver County, Pa., where she resided until her death.

Mrs. Lightner was a faithful and consistent member of the Reformed Presbyterian Church, Darlington, Beaver County, Pa. She was interested in all that tended to promote the temporal, moral, and spiritual welfare of the congregation. She took great pleasure in bringing others to unite with the congregation. In that noble work for Christ and for the salvation of souls she was blest with success in many instances. Thus she did what she could to bring the lost to the fold.

She was a faithful member and a regular attendant of the Woman's Missionary Society. She always took time to serve God in her home, in the church, and in the missionary society. She was interested in every good work; and, as far as she could, she did her part well and faithfully. But her work is completed, and she has gone home to her Father's House in Heaven.

She is much missed among us, but we know that she has gone to be with Christ in glory, which is far better. There she will meet with loved ones who have gone before her to the heavenly home.

Her husband had gone home just four months before her. Thus it is appointed unto all men to once die, and after death the judgment. Then all should serve Christ faithfully here, in order to be prepared for death, judgment, and eternity; and then death will be gain.

On the morning of the funeral a large number of relatives, friends and neighbors assembled, thus manifesting the high esteem in which she was held in the church and in the community. The funeral services were in charge of her pastor, whom she always highly esteemed, assisted by Rev. King of the Presbyterian Church, Darlington. After the services were concluded, her remains were conveyed to the White Church graveyard and placed beside the remains of her husband, to sleep until the resurrection, when believers shall be raised up in glory and made perfctly blest in the full enjoyment of God to all eternity.

We extend our sincere sympathies to her aged mother, brothers, and sisters; relatives and friends, and commend them to Christ and the Holy Spirit, and the precious promises of His Divine Word for all needed consolation.

Grant Street Church, Pittsburg, Pa. Communion services were held in the Grant Street Reformed Presbytrian Church, Pittsburg, Pa., on November 11. The pastor, Rev. J. B. Wilson, was assisted by Rev. W. P. Harriman of the Fairview R. P. Church. Our people were looking forward with pleasure to Mr. Harriman's coming, for they had heard him preach before on a like occasion, and they were not disappointed. His sermons were full of Gospel instruction, and lifted the people into communion and fellowship with God. The attendance at all services was excellent. Fourteen adults were received into the church, and the ordinance of baptism was administered to seven infants. Since being taken under the

care of General Synod, the congregation has enjoyed new life, and rejoices in its new relationship.

It was the writer's privilege to assist Rev. W. P. Harriman at communion services on November 18, when the well-attended preparatory exercises were a token of the good work of our brother. On Sabbath night, a house crowded with young people testified to his popularity, and the kind words spoken concerning him by members and adherents were proof of the loyalty of the whole community. The spirit prevading the exercises was most earnest and reverent, and one could not help feeling that it was good to be associated with such people on such an occasion. Six adults were received into membership.

J. B. WILSON.

Fifth Church, Philadelphia.

The Lord's Supper was celebrated on October 21, under very favorable circumstances. God sent us a good day, the people turned out well, it was a joyous occasion, and everyone looked happy. Twenty-one were received into membership; two by letthe Lord Jesus Christ. "What God hath wrought" The pastor was assisted on Thursday evening by Rev. Thomas Whyte, M. A.; on Friday evening, by Rev. R. W. Chesnut, Ph. D.; and on Monday evening by Rev. Lee E. Rife, pastor of Norris Square United Presbyterian Church.

Sparta, Illinois.

MCLAUGHLIN—Eliza Jane Russell was the first born of a family of seven, three sons and four daughters, the children of Alexander and Margaret Anderson Russell. On December 30, 1875, she was joined in marriage with Mr. Mathew McLaughlin, of Opossum Den Prairie. Two daughters were born to them, the eldest of whom, thru sickness in infancy, was rendered an invalid for life. During the last years of her life she began to fail in health, and after a lingering illness she fell asleep November 2, 1917, at 3:30 p. m., aged 78 years, 7 months, and 10 days. She leaves one daughter, Anna; her brother, David and sister, Mrs. Torrence in Clay County, Kansas; and her brother Alexander and sister Mrs. S. J. Lowe of Coulterville, Illinois, to mourn her death.

Funeral services were held in Union Church, Monday morning, Nov. 5, at 10:30, conducted by her pastor, Rev. W. J. Smiley, assisted by Rev. A. S. Creswell of Coulterville, and Rev. Cox of Chicago, who was supplying Union at the time. Interment was made in the family lot in the Union cemetery.

Mr. and Mrs. J. M.Fulton are to leave soon to spend the winter with their daughter, Mrs. Anna McKimsie, in Iowa.

The work on the church building is progressing nicely. Nothing preventing, it will soon be ready for holding the regular services again.

Rev. W. J. Smiley preacht at the Mound Church on Nov. 11, 1917, it being the 75th anniversary of the organization. Mrs. Smiley also attended.

Mr. and Mrs. Hugh Dickey, who went to Colorado for the benefit of Mrs. Dickey, have returned.

Union Evangelistic meetings were held in the United Presbyterian church, starting Sabbath, Nov. 4, and continuing until Nov. 18, conducted by Rev. Ralph Atkinson, D. D. Good crowds were reported, and an interest in the meetings manifested. May God grant His blessings to all done in His name, and may the meetings be the means of blessing to Christians and of drawing sinners to Christ. Mark 9:38,39.

The W. M. S. met with Mrs. Smiley

in October. The meeting was led by Mrs. Alice McIntyre. Subject—"The Pounds and the Talents."

Cor. Sec.

Coulterville, Illinois.

The members of the congregation are always planning for the comfort and encouragement of their pastor and his wife. They have always been noted for their liberality. So when on Tuesday morning, Nov. 13, a grocery wagon brot up a box of canned fruit, and this was followed by a load of coal delivered and furnished thru the liberality of some of the good people of the church, no suspicion was aroused. It was not until a lady came with a well-filled basket, and a call over the telephone warned the Creswells that the congregation was coming to the parsonage for dinner, that they realized that they were to be the victims of a real surprise.

Soon buggies and wagons began to come, filled with smiling and happy people and lots of good things to eat. The ladies took charge of the kitchen and began to unwrap their pans of chicken and baskets of cakes, pies, canned fruit, and other good things to eat. A bountiful dinner was served with no thot of food conservation for this day at least. The ladies, who are known everywhere for their ability to prepare good things to eat, served the hundred and more people that were there until they were satisfied. Everyone ate all that he could, and still there was much left over.

Then the ladies got into the parsonage pantry and filled the shelves with all kinds of canned fruits and other good things. The men brot in the potatoes, turnips, pumpkins, popcorn and apples in abundance, and furnisht live chickens to supply the parsonage with eggs for the winter. Another load of coal was hauled, and an order for another load was given to the pastor. It was known to very few if any of the guests that the day was Mrs. Creswell's birthday. It became known to the good people present, and Mr. Ollie Boyd, on behalf of those present presented Mrs. Creswell with a purse of $25. It all seems that thru the generosity of these good people the problem of the high cost of living has been solved for the occupants of the parsonage. They appreciate from the depths of their hearts this and many tokens of kindness and fellowship that have been exprest to them since they came to Coulterville. The good will and the sympathetic co-operation of such gatherings are an inspiration to the pastor, and they certainly are to the people as well.

During the afternoon a musical program of patriotic selections was rendered, and all enjoyed the social fellowship of the occasion. All departed gladdened, and mutual good wishes were exprest by both pastor and people.

The Sacrament of the Lord's Supper was observed on Oct. 28. The pastor did all the preaching. We were blest with good weather, and a blessed season of fellowship was afforded us. There was an accession of five and there were four infant baptisms.

The pastor enjoyed very much the communion season at the Concord Church. The services were held on Sabbath, Nov. 4. The pastor and his wife visited among the people in Six Mile Prairie during the sacramental season. There was a good spirit in all the services.

Rev. W. J. Smiley preacht in the Coulterville congregation on Nov. 4, while the pastor was holding communion at Concord.

Cedarville, Ohio.

Ohio almost went dry at the November election. While Greene county had 3000 dry votes, she also had 2000 wet votes. Out of over a million votes, the State went wet by only 1137. If 569 of the Greene County wets had been persuaded to vote dry, the State would have been dry. Let us turn the scale next year. Three years ago the wet majority was over 80,000. Two years ago it was about 55,000. The liquor traffic in Ohio is doomed.

During the past month the pulpit has been supplied as follows:

Oct. 28—Mr. R. N. Colman, Jr., of the Seminary.

Nov. 4—Dr. W. R. McChesney.

Noc. 11—Mr. R. L. Hutchinson; and Nov. 18—Mr. R. S. Elder; both of the Seminary. Services for the two Sabbaths following were suspended by the quarantine.

Dr. Chesnut was able to attend the services of Nov. 4, 11, and 18, to the great joy of the congregation.

Fifty-six women were present at the October meeting of the W. M. S. Was that not a fine attendance? The Secretary's book reported only ten for the September meeting. Quite a contrast. What made it all the more remarkable was that a large number had to come some eight and some even ten miles to the place of meeting.

How did it all come about? One of our most respected families, Mr. John McCollum, recently sold their farm and moved to their handsome new home in the suburbs of Xenia. Generosity being one of their characteristics, they extended an invitation, not only to the members of the missionary society, but to all the women of the congregation. A committee was appointed to secure conveyances for all who desired to go. The day being fine, all who could go gladly accepted the invitation. In so doing they made no more sacrifice than McCollums make almost every Sabbath, as their pew is seldom empty.

A chapter from our mission study book furnisht the program for the day. It emphasized the importance of missionary activity so strongly that it is hoped that a like number will be found at every meeting.

Our faithful treasurer, Mrs. George Creswell, was delighted to have to make a special trip to the bank to deposit the $40 found on the collection plate. It was especially gratifying that Dr. Chesnut had so far recovered that Mrs. Chesnut could be present. A social hour followed, during which refreshments were served. The company separated with many expressions ofgratitude to Mr. and Mrs. McCollum and their sister Matilda for the enjoyments of the day.

MID-WEEK PRAYER-MEETING TOPICS

Dec. 4—The Honor of the Father's House. John 2:13-22.

Dc. 12—Christ's Humiliation and Exaltation. Phil 2:1-10.

Dec. 19—The Wise Men Rejoicing. Matt. 2:10.

DEC. 26—The Year's Stewardship. Luke 16:2.

ACKNOWLEDGMENTS.

D. C. Fullerton, Sparta, Ill.; J. T. Clark, West Middlesex, Pa.; A. W. Paul, Mrs. David Curry, Rev. A. S. Creswell, Coulterville, Ill.

NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSON.

Rev. W. R. McChesney, D. D.

LESSON FOR DECEMBER 16, 1917.

for the enjoyments of the day.

Nehemiah Enforces the Law of the Sabbath. Neh. 13:15-22.

Golden Text—"Remember the Sabbath day to keep it holy." Ex. 20:8.

Psalms—118: 24-28; 84:8-12; 96: 6-12.

Introduction—The Sabbath is a divine institution, given by God at the completion of creation, to be observed by all mankind as a day of rest and worship until the end of time. Its observance was enjoined upon Israel at greater length than any other commandment, and with more and greater blessings promist for its observance and more severe penalties pronounced for its violation. It became a sign of the covenant between Jehovah and the Jews. With the beginning of the Christian era, it was changed from the seventh day to the first day of the week by the Apostolic Church in commemation of the resurrection of Christ. It is the embodiment of the Christian religion, the link between Christianity and Judaism, and the prototype of the endless Sabbath awaiting the people of God in Heaven. Its observance is as obligatory and its desecration as perilous today as in all past ages. This lesson is for the Christian Church to today.

15. You may observe in almost any community even profest Christians desecrating the Sabbath by performance of unnecessary labor. They were greedy for gain and forgetful of God's day. You should be a Nehemiah to testify against them.

16. Foreners violate the Sabbath laws thru ignorance and lack of training. They are often encouraged to do so by profest Christians. It does not excuse oue to buy of a forener because the latter is ignorant of the Sabbath law. It is all the more condemnatory.

17. We need Nehemiahs in practically every community and city to insist upon the proper officials enforcing the Sabbath laws.

18. Past history should suffice us to know of the peril of anyone's violating the Sabbath laws. Read the curses pronounct and actually visited upon the desecration of the Sabbath day.

19. Prepare on Saturday to keep the Sabbath day. It is the Bible way. It was the custom of our fathers. Renew it. Keep the entire day. It does not end after public services. Use your influence and power to get others to keep it. America needs to return to Sabbath observance.

20. You may expect to meet opposition and attempts to break Sabbath laws, when you are enforcing them. Ungodly people do not give up the struggle readily. Neither should you.

21. Enforce the Sabbath laws. They are God's laws. No nation's laws supersede them. Stedfast full enforcment of them will soon end violation of them.

22. God's ministers and workmen need to examine themselves in regard to Sabbath keeping. Do we not need to cleanse ourselves of the general Sabbath profanation? Can we offer Nehemia's prayer in regard to our efforts for Sabbath observance?

LESSON FOR DECEMBER 23, 1917. (CHRISTMAS LESSON.)

Matt. 2: 1-12.

Golden Text—"There is born to you this day in the city of David, a

Savior, who is Christ the Lord." Luke 2:11.

Psalms—2, 72, 110, 145.

Introduction—It is February, B. C. 4. The place is Bethlehem. Augustus Caesar is Emperor of Rome, and Herod the Great is king of Judea. Jesus is about six weeks old. The presentation in the temple has just been made.

I. Wise Men Seeking Jesus. Verse 1. Jesus was born in the city of David. Herod, a descendant of Esau, was ruling the Jews. The Wise Men may have been a great company, and from various regions in the far east. They naturally came to the capital to look up the records.

2. They were seeking a born King, an heir to the throne, not a usurper like Herod. They were astrologers who had either heard of the long-looked-for Messiah from wandering Jews, or had read of him in scattered portions of the Scriptures, and had associated with Him as a great person some wonderful and natural stellar appearance. They were seeking Jesus with the highest human motive.

II. Herod Seeking Jesus. Verse 3. Herod thot of the danger of a rival King. Jerusalem feared that a strife and bloodshed would occur.

4. The Scribes knew the profecies respecting the Messiah, and the priests understood the nature and office of the expected Deliverer. Both knew where He should be born.

5. They told him the place of Jesus' birth.

6. They knew and quoted the profecy.

7. Herod did not want the public to know that he was interested, lest his plans be foiled. He desired to know exactly the time, that he might issue a decree so as to include in the slaughter any male child who might possibly be the new-born King.

8. God over-ruled it so that Herod did not go in person to Bethlehem. His motives in seeking Jesus were hypocritical and murderous.

III. True Seekers Rewarded. Verse 9. God uses various means to guide sincere seekers after the truth—on this occasion a star.

10. They were full of joy because they recognized the divine guidance.

11. Mary and the child were now quartered comfortably in a house. Joseph doutless was engaged in his occupation. The Wise Men worship Jesus with their bodies, their spirits, and their substance. They gave Him the best. The gold represents His Kingship; the frankincense, His mediation; and the myrrh, His sufferings.

12. God warns His worshipers of His and their enemies and provides a way of escape.

LESSON FOR DECEMBER 30, 1917.

Review. God's Redeeming Love. Read Psalms 123, 124.

Golden Text—"With Jehovah there is loving kindness, and with Him is plenteous redemption." Psalm 130:7.

Psalms—103, 107, 145.

Oct. 7—Psalms of Deliverance. Psalms 85 and 126. Golden Text—"They that sow in tears shall reap in joy." Psalm 126:5. We should never cease to praise God for the great salvation wrought for us in Christ.

Oct. 14—Returning from Captivity. Ezra 1:1-11. Golden Text—"Jehovah hath done great things for us, whereof we are glad." Psalm 126:3. It is a long hard road back from Satan's bondage to Heaven; but trust in Christ, and faithfulness to Him will bring us safely home.

Oct. 21—The Temple Rebuilt and Dedicated. Ezra 3:8-13; 6:14-18. Golden Text—"Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:4. Keep up

the old church. Forsake not the assembling of yourselves together.

Oct. 28—Ezra's Return from Babylon. Ezra 8:15-36. Golden Text—"The hand of our God is upon all them that seek Him for good." Ezra 8:22. Fast. Seek. Pray. Watch. Keep. Trust. These are big words in Christian experience.

Nov. 4—Defeat Thru Drunkenness. I Kings 20:1-21. World's Temperance Lesson. Golden Text—"Let not him that girdeth on his armor boast himself as he that putteth it off." I Kings 20:11. Put on the whole armor of God and keep up a ceaseless vigilant warfare against King Alcohol till he is vanquisht forever.

Nov. 11—Nehemiah's Prayer. Neh. 1:1-11. Golden Text—"Whatsoever we ask we receive of Him, because we keep His commandments and do the things that are pleasing in His sight." I John 3:22. Gratitude, confession, petition, and reverence are essential in prayer.

Nov. 18—Nehemiah's Prayer Answered. Neh. 2:1-11. Golden Text—"Ask and it shall be given unto you." Matt. 7:7. Answers are delayed that we may get ready for them. They are often for exactly what we askt, but oftener for more and better than we askt. God never disappoints His people.

Nov 25—A Psalm of Thanksgiving. Psalm 103. Golden Text—"Bless Jehovah. O my soul, and forget not all His benefits." Psalm 103:2. Be thankful for forgiven sins, health, safety, crowns of mercies and grace, provision for daily life, endurance, righteous laws, a revelation, the compassions and the covenant of God.

Dec. 2—Nehemiah Rebuilds the Walls of Jerusalem. Neh. 4:7-21. Golden Text—"The Lord is my helper; I will not fear; what shall man do unto me?" Heb. 13:6. The child of God is sometimes beset by foes without and disturbed by fears within, but God is his strength and deliverer.

Dec. 9—Ezra and Nehemiah teach the Law. Neh. 8:1-4a, 5, 6, 8-12. Golden Text—"Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105. Our children must be taught to know and observe the law both for their own welfare and the security and prosperity of the church and the nation.

THE REMAINING LESSONS OF THE QUARTER ARE FOUND IN FULL IN THIS NUMBER OF THE ADVOCATE.

LESSON FOR JANUARY 6, 1918.

John Prepares the Way for Jesus. Mark 1:7-11.

Golden Text—"Behold the Lamb of God, which taketh away the sin of the world. John 1:29.

Psalms—1, 15, 24, 50.

place is Bethany. The time is ripe,

Introduction—It is 27 A. D. The and the people are longing for the promist Messiah's kingdom. John the Baptist is sent as the herald of King Jesus.

1. Mark is the oldest of the Gospels. He writes of the Savior as the servant of God and the Son of God.

2. He proves from Isaiah that John is the promist forerunner of the Messiah. Be scriptural in your beliefs.

3. John was a voice. He proclaimed God's message. He breaks the 400 years of profetic silence. He got his training, not in the schools, but in the wilderness.

4. John baptized with water, and preacht that sin must be given up. Christ cannot come into the life till sin is abandoned and the heart is cleansed.

5. John was a popular preacher, even tho he did attack sin. Men want to get rid of sin. Tell them how

they can.

6. John's raiment was simple but decent. His fare was frugal but substantial.

7. John took his proper place in relation to Christ. He was true to Christ.

8. John was a baptizer with water. Christ is the baptizer with the Holy Spirit. Water symbolizes the Spirit.

9. Jesus fulfilled the law. He set His seal to baptism as a divine institution.

10. Straightway is the key-word of Mark's Gospel. When we fulfil God's commands, we get glimpses of Heaven and receive rich blessings. Jesus received the Spirit to imbue Him with power and authority for His public ministry and Messianic claims.

11. Heaven's public acknowledgment of Christ's deity and sonship was intended to impress the Jews with Christ's right to kingship among them.

Today we prepare the way of Christ by preaching the same Gospel and the same Savior as John preacht.

NOTES ON THE CHRISTIAN ENDEAVOR TOPICS.

TOPIC FOR DECEMBER 9, 1917.

Here Am I. Send Me. Isaiah 6:6-8.

Isaiah believed in the selective draft. He did not go before he was called, but when he was called he was willing to go.

At the beginning of the Great War, England called for volunteers. Hundreds of thousands of men left the shope and factories, and entered the trenches in France. The wheels of English factories where stopt, and munitions and other supplies failed. The street-corner loafers continued to loaf on the street corners, going neither to the trenches nor to the factories. Then England began to repair her mistakes. She recalled her skilled workmen from the trenches and put them where they ought to be. Then she put everybody else where he ought to be. Then she began to win the war. But it had meant the loss of two precious years.

So Isaiah was not one of those men who rush in where angels fear to tread. He lived a long and successful life because he followed God's lead. He profesied when he was told, and Judah would have been vastly better off if she had listened to him.

We all have duties to perform. We all see many things that ought to be done. Should we blindly rush in and do the first thing that we see, just because it happens to be near? We may not be fitted for it. If we do not have ready speech, we have no business to be preaching. If we do not have rugged constitutions, we have no business in the foreign mission field.

But when we unmistakably hear God's voice, be ready to go on the instant.

TOPIC FOR DECEMBER 16, 1917.

Christ is Our Peace. National Ideals: War or Peace. Which? Isaiah 9:6. Ephesians 2:14-17.

The Irishman who said that he was going to have peace if he had to fight for it, was not so far wrong. There is no use crying peace when there is no peace. The ostrich sticks his head in the sand and says there is no danger because he sees none.

Grant said at Appotamox, "Let us have peace." He could never have said that if he had not warred Lee to exhaustion. Other generals had tried the opposite method, and had been beaten in the long series. Grant tried the hammering campaign, and eventually brot peace.

Onr National Ideal is Peace. The World's Ideal is Peace. But all past history proves that peace can only be secured by war. If a robber wants something that you have, you must either let him have it or fight for it. You cannot convert him with an essay on peace.

War is not man's normal condition. He fights only to secure peace. He expects his periods of peace to be longer than his periods of war. Christ Himself, the Prince of Peace, knew this. He said, "I came not to send peace, but a sword;" meaning of course that war was a temporary pre-requisite to a lasting and even an eternal peace.

Lincoln fervently prayed for peace, but not for peace without attaining the objects of the war. No question is ever settled until it is settled right.

TOPIC FOR DECEMBER 23, 1917.

Chrismas Giving: Matt. 2:1-12.

This scripture selection is the same as the Sabbath School Lesson for the the day, and the reader is referred to the able applications made by Dr. McChesney in his Sabbath School Notes in this issue. He discusses the lesson verse by verse, and makes the applications as he goes along.

TOPIC FOR DECEMBER 30, 1917.

Planning for the Future. Matt. 25:1-13.

Hindsight is better that foresight; but we have never seen a ten-year-old but could give good advice on this theme. People are not as ignorant as they seem.

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THEIR CONTRIBUTIONS

Last month the College Treasury received $100 from Darlington congregation; also $50 from the Darlington Ladies Missionary Society; and $59.40 from the Cedarville congregation.

The Endowment Fund received $100 in Liberty Bonds from Mr. James Carson, of Springfield, O.; $10 from Hutchison & Gibney, of Xenia, O.; and $15 from Mr. and Mrs. W. L. Blair and Mr. James Caldwell, of Cedarville.

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