

The Citizen

A family newspaper for all that is right, true and interesting.

Published every Thursday at Berea, Ky.

BEREA PUBLISHING CO.

(Incorporated)
WM. G. FROST, Editor-in-Chief
C. H. WERTENBERGER, Managing Editor
F. O. BOWMAN, Assistant Manager

Subscription Rates
PAYABLE IN ADVANCE

One Year \$1.00
Six Months60
Three Months35

Send money by Post-office or Express Money Order, Draft, Registered Letter, or one and two cent stamps.
The date after your name on label shows to what date your subscription is paid. If it is not changed within three weeks after renewal notify us.
Missing numbers will be gladly supplied if we are notified.
Liberal terms given to any who obtain new subscriptions for us. Any one sending us four years' subscriptions can receive The Citizen free for himself for one year.
Advertising rates on application.



MEMBER OF
KENTUCKY PRESS ASSOCIATION

No Whiskey Advertisements!
No Immodest News Items!

SAMUEL GRIFFITH HANSON
(Continued from Page One)

He was a strong believer in the enforcement of law, as lawbreakers soon found out, either as a member of the Grand Jury or as an individual he would persist in following up and prosecuting habitual law breakers. He was willing to incur the inevitable enmities necessary to secure a law-abiding community, enmities which defeated him when nominated for the magistracy, but which secured for him the lasting respect of good citizens. He helped to make the community better. Even the lawbreakers became convinced that his course was prompted, not by animosity, but simply by a sense of duty.

When the three mile limit was established which banished liquor selling from Berea into the country, Mr. Hanson was especially vigilant and active in bringing the bootlegger and the lawless to justice. His family often were in dread lest he might be attacked, but in the discharge of duty he was absolutely fearless, but not reckless.

Prememinently he was a follower of Christ. The atmosphere of devout piety prevailed in the home, and the same spirit found lodgment in the hearts of the children. He was one of the early members of the Union Church, which he served in official capacity for many years. His loss is deeply felt by his fellow church members.

He is survived by his wife, and six children, Albert D., of Cedar Rapids, Iowa, Wm. N. of Lexington, Charles L. of Jacksonville, Ore., Mrs. Calvin L. Jones, of Sacramento, Mrs. Walter L. Albin, Lincoln, Neb., Mrs. H. B. Jones of Berea. The family circle for fifty years had continued without a death. The father was the first to be taken.

The funeral services took place November 3rd in the College chapel, under the charge of his pastor, Rev. Benson H. Roberts. President Frost and Professor Dodge gave eloquent tributes to this good man.

College, Church and Community united to do him honor. The bereaved friends have the loving sympathy of the entire community. "The memory of the just is blessed."

President Frost's Address

Eighty years! This is the full extent of the favored human life—four score years—and to those of brief experience it seems a very long time; And the eighty years of our Brother Hanson's life did measure vast stretches in human progress and the changes of the world. He was born in 1835 and as a boy shared the excitements of the Mexican War. His first manhood was aroused by the struggle against slavery in which his older brother was actively engaged. The Hanson boys recently in Berea, were the children of his brother's son, "Mont" Hanson, whose real name was Fremont, and Mr. Hanson's first vote was cast for John C. Fremont, the brilliant "path-finder" through whose efforts the golden state of California became a part of our Union, and who, though a native of South Carolina, was one of the first advocates of emancipation and the forerunner of Lincoln.

Mr. Hanson's life, therefore, spans the great transition from slavery and the violent persecution of all who acted or even spoke against it, through the war and emancipation and reconstruction, out into the present day of established union, liberty and progress. To him were familiar those simpler days and scenes when the railroad and the

FRENCH MAXIM GUN TEAM IN THE ARGONNE



This shows one of the famous Maxim guns which the French have been using so effectively, together with the crew operating it. The photograph was taken in a trench in the Argonne forest.

telegraph were new, and the telephone and automobile undreamed of.

And Mr. Hanson's part in Berea was a large and important one, being the most significant element and privilege of his life. He was a cousin to John Gregg Fee, our great founder. His brother John was one of the original trustees before the war, and the active spirit who built the first sawmill, surveyed the first college campus, and breasted the storm of persecution through early days. He was elected his successor in 1886 and for nearly thirty years he has served continuously on this board. His fidelity and wisdom have been of large value to the institution and to its president.

His personal life has been rich and beautiful. He was twice married. His first wife died in Iowa where he resided for a short time before making his home in Berea. And this home in Berea has always been a distinguished one. Mrs. Fee in her day was the only other person whose yard at all competed with Brother Hanson's yard in the beauty of its flowers and the richness of its fruit. Brother Hanson once remarked that he hoped that yard would be remembered by his children wherever they went and as long as they lived, and I am sure that wish will be fulfilled not only for his children but for countless others.

He was a wise tiller of the soil, with a real love for things that grow, and his example was worth much to all this region. He was a kindly neighbor and friend, remarkable for his ministrations to the sick, fair and helpful in his dealings, more than irreplaceable—actively helpful in church and town and school.

Such a life is a great bequest to his household, to the College, and to the whole community. It presents an ideal for each husband, father, church-member, and neighbor. Its memory will be a benediction to us all.

I stand in the inner circle of the bereaved. Brother Hanson tended me in my great illness on the year of my arrival in Berea, and has been ever since almost as a father. His own sons will scarcely think of him oftener or miss him more deeply.

But we do not sorrow as those who have no hope. Bereavement is not a new or unheard of thing for which we are unprepared. One and another of the friends that Providence has given us have been withdrawn, but absence does not mean the extinction of memory or affection or hope.

Let us all take a lesson today in the subject of death. Surely this universal experience which awaits every living creature must have more than its solace—it must have its gracious blessing.

The world we live in is one of infinite charm and beauty. Each stage of life has its own peculiar joys, from the prattle of childhood to the reveries of old age. And each change in life has its compensations. Childhood is imperceptibly supplanted by youth, and youth stretches forward with anticipation towards maturity, and maturity finds itself satiated at last with action and struggle and is willingly assuaged by a period of greater quiet and reflection and the progression does not stop there. Old age fills out its experience and looks forward to its graduation day—a solemn but a crowning day.

The fact that we dream of immortality itself almost makes the eternal world sure, and the calm words of those who have known most of God and the Spirit confirm our faith. There is a shrinking of the body from death because it means pain, and because it means separa-

tion, but there is a curiosity, shall I say, an anticipation that makes that other world with all its mystery still something which we call Heaven. On the deck of the Titanic and the Lusitania hundreds of people in the full possession of their faculties faced the great transition of death, and to many of them it was not a terror, to some it was a promotion.

We have already listened to the Scriptures. Let me read a few modern psalms—verses that voice the experiences and revelations that have come to men and women in our own time.

A century ago a young college student in his contemplation of death condensed the teaching of the prophets when he said,

"So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

And here are the words of Horatius Bonar

When I shall wake in that fair morn of morns,
After whose dawning never night returns,
And in whose glory day eternal burns,
I shall be satisfied.
When I shall meet the friends that I have loved
Clasp my bosom dear ones long removed,
And see how faithful Christ to me has proved,
I shall be satisfied.

And here is the vision of Dean Alford, preacher at Canterbury in our own time:

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light,
'Tis finished, all is finished,
Their fight with death and sin:
Fling open wide the golden gates,
And let the victors in.
O then what raptured greetings,
On Canaan's happy shore!
What knitting severed friendships up
Where partings are no more!
Then eyes with joy shall sparkle
That brimmed with tears of late!

Orphans no longer fatherless,
Nor widows desolate,
Bring near thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of thine elect,
Then take thy power and reign:
Appear, Desire of Nations,
Thine exiles long for home;
Show in the heavens thy promised sign;
Thou Prince and Saviour, come!

Are we not too often staggered by the mystery of unanswered questions about the details of this future life? Yet hear the argument of one who himself was swept out of life in a moment on a moving train, P. P. Bliss,

I know not the hour when my Lord will come
To take me away to his own dear home,
But I know that his presence will lighten the gloom,
And that will be Heaven for me.
I know not the form of my man-

SIXTH SPY ARRESTED IN GERMAN PLOT

Federal Detectives Following New Trails.

New York, Nov. 2.—Another German spy, making the sixth, was added to the list of alleged Teuton secret service conspirators held in \$25,000 bail by the federal authorities on the charge of plotting to blow up ammunition laden ships bound for the allies.

Bronkhorst is said by the authorities to have been the man who met Robert Fay, designer of mines for disabling the ships, and to have given him the dynamite found in the latter's possession at the time of his arrest a week ago.

The six men who thus far have been arrested in connection with the alleged German movement to cripple the shipment of munitions to the allies do not complete the list of those wanted in the alleged conspiracy. Furthermore, Bronkhorst himself has added rather than dispelled the mystery surrounding the alleged intrigue, plotting and secret workings of the men already arrested. His arrest and the information that the secret service men have obtained, tend to show a broadening out of the plot and to suggest new trails for investigation.

NAMES MADE PUBLIC

PROMISE TO PAY IGNORED—MANY OHIOANS FAIL TO REIMBURSE UNCLE SAM

For Money Advanced at Outbreak of War—Cash Slipped Americans Planning to Escape.

Western Newspaper Union News Service.

Washington—After issuing two warnings of future punishment the treasury department made public the names of more than a thousand persons who borrowed money from the United States to escape from Europe when the war broke out in August, 1914, and who have either refused to repay the loan, failed to respond to inquiries of who can not be located. The following statement accompanies the list: "A number of persons who were caught in Europe at the time of the outbreak of the war in the summer of 1914 and to whom funds were advanced by representatives of the United States government have failed or refused to repay the money advanced to them. It will be remembered that at that time a veritable panic overtook the Americans who were in Europe, many of whom were without money, and even though they had drafts or letters of credit they were unable to raise money on the spot."

"Representatives of the United States government in Europe were besieged by frantic Americans demanding that they be sent home at once. Others clamored for money to provide themselves with food. The sacred duties of the American government to its citizens were appealed to. In this emergency congress acted and \$2,750,000 was appropriated to relieve the necessities of American citizens abroad, with the provision that persons to whom relief was furnished should reimburse the United States if financially able to do so."

FOUR WOUNDED AT AKRON.

Akron, O.—Two gunmen, armed with automatic revolvers, shot down four persons, one woman and three men, wounding two fatally. The shooting took place in the home of Mrs. Clara Frolo. Both gunmen escaped in the darkness.

tion fair,
I know not the name that I then shall wear,
But I know that my Saviour will welcome me there—
And that will be heaven for me.

Instruction for the Sinner

By REV. B. B. SUTCLIFFE
Assistant Superintendent of Men, Moody Bible Institute of Chicago

TEXT—We have trespassed against our God . . . yet now there is hope . . . concerning this thing. Now therefore let us make a covenant with our God.—Ezra 10:2, 3.

This text is full of instruction for the sinner who would find peace for the conscience. It tells of the proper confession, the gracious comfort and the wise conduct for every sinner.



I. The proper confession for every sinner—"we have trespassed against our God."

The Bible proclaims the fact that "all we like sheep have gone astray, we have turned every one to his own way," and "all have sinned and come short of the glory of God." Our history and our conscience bear witness to the truth of it. The present writer and reader must make the same humiliating confession: "I have trespassed against my God."

The evil thing is already done and the record is already made. The temptation to think that we can do enough good to blot out the evil is a subtle one. We cannot go back over the road and live it over in such a manner as to hide the record we have left. We sometimes say, "I wish I could go back and do it differently," but time refuses to turn back for us. The record is there and all we can say of it is, in the words of Pontius Pilate, "What I have written I have written." The words spoken that should have remained unuttered may be forgotten but they are all recorded. The deeds of evil we cannot undo. The sins are already committed and the sinner should not be so much exercised about what will happen in the future as about what has happened in the past.

There may be a difference in the number and character of sins committed, but trespass there is against each one. To trespass means to get "over the fence" or "out of bounds." God has set bounds for man to walk in and as far as the fatal results are concerned one might as well be a mile out of those bounds as merely a foot. God says that "he that keepeth the whole law and yet offendeth in one point is guilty of all." If a man's life depended on the strength of a chain, nine strong links would not avert the catastrophe resulting from a weak link that breaks. One sin is enough to put one "out of bounds." Therefore this is a proper confession for everyone to make, "I have trespassed against my God."

II. The gracious comfort for the sinner—"yet now there is hope concerning this thing."

In spite of the trespass whether large or small, every sinner has this hope. God says to all, "Come now and let us reason together: Though your sins be as scarlet, they shall be as white as snow." The natural thing for a sinner to do is to hide from the One who has been offended. This Adam did when God came into Eden after the fall. But not in judgment, but in grace does God come. Not to condemn but to save. In the future he will come to judge and to condemn, but today there is hope for all. The message from God's Word is, "Now is the accepted time, behold today is the day of salvation." Many say, "I will think about the matter," but the Lord says "today" at once, now, not tomorrow. Many have gone to a hopeless eternity just because they persisted in thinking about instead of accepting God's gracious offer of a present salvation. And this text proclaims a universal hope, including all who have trespassed. It is extended to everyone. Over and over God's Word declares that "Whosoever shall call upon the name of the Lord shall be saved." "Whosoever will may come and take of the water of life freely." "Whosoever believeth on him shall not perish but have everlasting life."

III. The wise conduct for the sinner. "Therefore let us make a covenant with our God."

This is not merely a covenant to turn over a new leaf or to mend our ways or any of the many expedients resorted to to give peace and rest to the troubled conscience, but it is turning to God, coming out from behind the tree to him who alone can blot out the record of the trespasses and give us a clean record. The words of the prophet are as true today as they were when uttered, "Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon." There is abundant pardon with the Lord for every trespass and for every sin and the blood of Jesus Christ God's Son can blot out every mark and stain from the sinner's record.

Frugality is founded on the principle that all riches have limits.—Burke.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Acting Director of the Sunday School Course, the Moody Bible Institute, Chicago.)

LESSON FOR NOVEMBER 7

JOASH REPAIRS THE TEMPLE.

LESSON TEXT—II Kings 12:1-15.
GOLDEN TEXT—God loveth a cheerful giver.—II Cor. 9:7.

The time of this lesson was about 878 B. C., and it follows within a few years last Sunday's lesson. Inaugurated as king and instructed by a faithful priest, yet Joash discovered great lethargy on the part of the priestly class with regard to the house of God. He set himself to arouse great liberality and to repair the temple.

I. Lethargy, v. 4, 8. (1) Its cause. We should read in this connection II Chron. 24. From the two accounts and the previous history of the nation we conclude that the condition of the temple was due, (a) to the weak and frequently vicious characters of the rulers of the nation, (b) to the evil companions of both princes and priests and (c) to the cupidity of court and curate. (2) The result of this lethargy regarding God's cause was evidenced (a) upon the temple, and (b) upon the lives of the people of the kingdom. (3) The cure. Joash instituted great reforms in Judah and in these Jehoiaha the priest (v. 2) had no small part. In this particular lesson the prince (v. 7) seems to lead the priest. Unfortunately the godly priest did not long survive the crowning of Joash and hence when he came under other influences he soon went back to the evil practices of his predecessors and his reign ended in an eclipse of evil (II Chron. 24:18-26).

In this lesson we have, however, a suggestion of what is needed to cure religious lethargy. (a) A vision of the real condition of affairs (v. 7; also II Chron. 24:7). Joash saw the resultant ruin of the temple after 15 years of misuse; he also saw the misconduct of the priests and did not hesitate to call them to account. 'Tis no easy task to undertake a reformation and restoration such as this; witness Moses, Luther, Wesley and Cary. These priests had aided him to gain his throne and doubtless had had a part in his boyhood training. Joash had inaugurated certain reforms before he began this task which suggests the second need of (b) persistence (see I Chron. 24:5, 6). Such work also demands (c) systematic effort and giving. Joash placed himself among Israel's best kings by undertaking the restoration of the temple and won a place alongside of Hezekiah and Josiah. Modern churches are not strictly speaking, "a house of the Lord" such as the Jewish temple, yet the condition of many of our churches would indicate great indifference to the cause of the kingdom. Our bodies are indeed a "temple" I Cor. 3:16; 6:19; and both the body and church buildings alike should be kept in proper condition.

II. Liberality, vs. 9-15. The plan to have the priests gather funds for the repairs was Scriptural (Exod. 25:2-8). God does not look upon the measure but upon the motive of our gifts (II Cor. 8:12). The priests did not "hasten the matter" so the king took it into his own hands (v. 9). In this remissness Jehoiaha, as the chief priest, is held accountable for all (v. 7).

We have in this story a rich suggestion as to God's plan of Christian giving. (1) The object. It was distinctly for the glory of God and not to outbid others or to wastefully use the money for selfish purposes. (2) All were to participate voluntarily, out of their abundance (II Chron. 24:10), systematically and faithfully. (3) The results were a house repaired (II Chron. 24:12) beautiful (II Chron. 24:13) with the worship restored (II Chron. 24:14). Joash seems to have laid great emphasis upon the "tabernacle of witness" (24:6) and we need to recall that each and every part of that temple was a testimony to the truth of God and had in it a spiritual suggestion and prophecy. As a whole it suggested that God dwelt in the midst of his people. The sons of Athaliah (Joash's grandmother) had so conducted themselves as to cause it to need repairing (II Chron. 24:7). When we turn to II Chron. 24:8-14 and read the record of the restoration of the temple, we discover: (1) Each had his part in the work. (2) Each did a "perfect" work, e. g., did his task faithfully, fully and to a finish. (3) Each did an orderly work, "in his state." None sought to supplant or defraud others in the work assigned. (4) Each did a strong work, it was "strengthened" and not a trifling work as men-pleasers or for the moment.

Try more prayer and like Joash, give the people a chance and there will be no lack. Again, note that they dealt "faithfully." We need to exercise faithfulness in our relations to God and in the use of that which he intrusts to our stewardship. Man and God alike will have confidence in us according to the method whereby we receive and expend money.

These funds were expended in a businesslike way (v. 11, 12, II Chron. 24:11), and this doubtless added much to the size of the gifts.