



# The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at 2219 Madison Square,  
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## EDITORIAL.

On account of August being a vacation month for many of our readers, this number of the Advocate is mailed a week earlier than it otherwise would be. For the present we will not take up much space, as there is so much to publish that every member of our Church should know. This number is a special Missionary one and contains two interesting letters and the Budget for the year. All those who are contributors to the Foreign Mission Board will be interested in these figures. When the fall months come there will be more Church news. We are going to try to furnish as good a paper as possible for the money. Now let the ministers and others get busy and help to secure new subscribers, and also contribute to the pages of the Advocate. If a commendation is given from the pulpit, be sure to follow this up with a personal canvass and you will no doubt secure some new names. Every dollar sent in will help reduce the Synodic appropriation.

The congregation sending in the largest list of new names at \$1 each by December 31, 1918, will receive a prize of \$10. Which one will it be?

The congregation sending the largest number of renewals by December 31, 1918, will receive a prize of \$5. Be sure to state which congregation each subscriber represents. Now is your chance to add something to the income of your congregation.

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## ACKNOWLEDGMENTS

The following persons have paid \$1. each for the Advocate: S. L. Robb, Cutler; Mrs. Agnes Cooper, F. A. Jurkat, Prof. W. R. McChesney, Cedarville; Mrs. Kate H. Mitchel, Mrs. Mary Dunlop, Frank McIlhair, James Vance, Mrs. S. Calhoun, Philadelphia.

### LETTER FROM DR. TAYLOR.

The Bungalow Dispensary differs from the Zenana Dispensary in that men, women and children come to it, and to the other only women and children; and that at the bungalow there are more Christians waited on, while the work at the Zenana Dispensary is mostly among non-Christians.

I had a compounder part of the time as assistant and Mrs. Taylor also helped regularly. The Bungalow Dispensary is conducted on our front veranda.

A number of patients were treated every day at the bungalow before March, but no record was kept until March 1st. From March 1, 1917, to January 1, 1918, a total of 4010 treatments were given. There were about 50 minor operations done during these months. I have also tested eyes for about a dozen patients and supplied glass for half that number. The Dispensary has also supplied the medicines used in camp by Mr. Waide.

We have also had a number of missionaries who have come to us for osteopathic treatments and have been treated either by Mrs. Taylor or myself. Some have come from other cities and have boarded with us, while others have been Methodists and have boarded with the Methodist missionaries and came in for their treatments by appointments. Mrs. Taylor also gave a number of osteopathic treatments while in the hills last summer. We have charged no fees for these treatments but some of the missionaries wanted to give something toward our medical work, and these gifts with the fees we have received from well-to-do Indians who have called us to their homes accounts for most of the credit of nearly 260 rupees received during the year. One special gift toward maintaining a Bible woman in the hospital was sent by a friend at home.

A great deal of my time has been taken up in managing the building of a new house for one of our workers, in a village about twenty miles from Rurki, and another village house which had to have a new brick and plaster roof. This repair and building work has heretofore been put into the hands of a contractor, and we think not as well done and at a greater cost.

Then, too, the keeping of the Mission books has taken up a great deal of my time.

I have not been able to do as much in selling books this year as I did last year, but hope to do better next year, only having sold about 50 New Testaments and 400 portions. The books sold by our workers were about a half dozen New Testaments and 100 portions.

One reason for the decrease in the amount sold was the

fact that we were unable, in spite of strenuous efforts, to spend more than two days at the big Mohammedan Mela four miles up the canal from Rurki.

JOHN C. TAYLOR.

Rurki, April 3, 1918.

**LETTER FROM MRS. TAYLOR.**

The Rurki Christian Zenana Dispensary has passed its first birthday. We opened the dispensary in the bazaar the second of January, 1917. We feel that the work done has been only a part of what might have been done if we could have had more help. So in looking back upon the year we thank God for His guidance and blessing in the work that has been accomplished, for surely some good has been carried into the lives of the women who have been visiting our Dispensary.

During part of the summer, while I was in the hills with the children, Miss Alice Dyal, who is our Doctor now, took a three months' privilege leave from the Government Hospital in which she was working and took charge of our work without any salary from us as she was receiving her regular salary from Government. She was entitled to this leave because she had worked three years without any vacation. During the remainder of the summer, Miss Emma Dyal, who is our compounder and nurse, in consultation on cases with Dr. Taylor, took charge of the work until I came from the hills. Miss Alice came to us permanently the 9th of February, and the 15th of February we came out into camp.

During the first year of our Dispensary work, from January, 1917, to January, 1918, we have given the following number of treatments:

Mohammedans .....	1969
Hindus .....	2699
Christians .....	491
Other classes .....	190

A total of ..... 5349

Also a number of minor surgical and obstetrical cases.

We feel grateful to God and the people at home who have made it possible for us to relieve these poor women and children.

But the biggest part of our work is done in the waiting room, where the Bread of Life is given to these women before they receive their medical attention. We have a very good Bible woman, Mrs. Dyal, the mother of our doctor and nurse, and the women show a great interest in the lessons taught

them. Oftentimes the women come back after having been relieved of their physical ailments and say they just came to sit and listen to the Bible woman.

ELIZABETH TAYLOR.

Rurki, April 3, 1918.

### LETTER TO THE CORRESPONDING SECRETARY.

Rev. J. L. Chesnut, D. D.,  
Cedarville, Ohio, U. S. A.

Dear Dr. Chesnut:

As you will notice by the papers enclosed, the budget for the year 1918-19 is rupees twenty-five hundred more than that for the year 1917-18. We regret to see the budget increase this way, but where additional items have been budgeted, or where old items have been increased, they have been very carefully scrutinized; and, in fact, all the items have been, and we do not see where we can cut down anything without restricting the normal expansion of the work. You will notice by comparing the budget for 1918-19 with that of 1917-18, that there have been a number of items in which the amount budgeted in 1917-18 has been reduced in this year's budget, although there is an increase of rupees, twenty-five hundred, yet after completing the budget and approving it, we find a number of items that should have been budgeted, were budgeted last year, and were spent, and are recurring items. These we will try to manage some way but without interfering with the budget as it now stands.

The first item which we call your attention to is the one for house rent, Rs. 660. We find it impracticable for two families to live crowded in one bungalow.

The item of Rs. 100 for whitewashing the bungalow, church, etc., is rupees fifty more than it should be because it was not whitewashed last year. On this item there will be a constant recurring expense of rupees fifty.

The item for Rs. 162 for Kishan, the carpenter, would be more than expended for repairs and up-keep, were it given out on contract.

This past year we took the liberty to tear down the old house for the worker at Hardwar, and erect a new building of brick in lime. A partial explanation is to be found in the resolution on the subject dated May 20th. We may add that the property there is most valuable. We must give credit to Dr. G. W. Scott for his cleverness in obtaining the property, which is on the edge of the sacred city of Hardwar, which city is rated by many as the second most important place of pilgrim-

age in India, Benares being first. In some respects it is the first place, because the people from the Panjab, the most virile people of India, make their pilgrimages only to Hardwar. We have been offered a large sum of money by fakirs for this property. We are the only mission holding property there and no other mission has been or is able to obtain a foothold there. The property we own at present is the fourth site which the mission has occupied at Hardwar. They were moved out of the first three, one after the other, and, finally, to insure our not being moved out of the present location, G. W. Scott obtained money at home and built the Wilson Memorial Church. Now that this church is built, it is impossible for anyone to put us out of there, but when laying the cornerstone of the church, some Brahmans came over and said that if the cornerstone was laid, it would be laid on their necks rather than have the Christian edifice in that community. An appeal was made to the Magistrate who came personally and saw the cornerstone laid. Such is the importance of the place, and we trust that the liberty we took will meet with the full approval of the Board. We were able to pay for it from some savings on the budget, some income received on the field, and money saved because of special drafts received. The church needs repairs and our front boundary line should be marked by some permanent wall to save future trouble. This explains the item of Rs. 300 on the new budget. Perhaps the parties who contributed the funds for the Wilson Memorial Church might be approached in this matter for this sum. Any money expended at Hardwar will be a most valuable investment. The greatest yearly mela occurs in the hot season when it is very difficult to bear the heat and live in tents. We hope that it may be made possible for us to erect a building in the compound in which we can live without exposure to the extreme heat, and this would enable us to visit Hardwar more often. Perhaps the friends who contributed to the Wilson Memorial Church might be approached for this amount also. We would not think, however, of erecting it until the war is ended, as building material is too high.

Another item which requires explanation is that for title and deeds for Rs. 350. Last year we spent Rs. 195 in order to obtain a clear title deed for the Muzzafarnagar property and failed to do so, owing to a legal technicality. We made careful inquiries, and we find it is impossible to sell the property until we obtain a clear title deed. The case has to go to another court and the pleader's expenses will be 5 per cent. of the value of the property. We are anxious to put this through as soon as possible, because the Methodist Mission is ready to buy the property and have the money, so now is our opportunity. As

there is a church on the property, it would not be useful to any other parties, and we are not likely to get the value of it unless sold to a mission and the Muzaffarnagar work is all in the hands of the Methodist Mission.

Our budget for educational work in boarding schools is increased, as we are supporting seven additional students in school this year.

The item of Rs. 720 for A. Dayal under Medical is Rs. 300 more than last year, but last year's budget was only for a part of the year. She is now in our service full time and the employment of Dr. Dayal enables Dr. and Mrs. Taylor to enter upon evangelistic work in the district.

The item for medicines distributed in camp is Rs. 300 more than last year. The budget last year was to have been used wholly by Dr. Taylor, but Mr. Waide has received a quack doctor's degree from Dr. Taylor, so ventured to diagnose cases and prescribe for same. They were able to treat a number of cases of ordinary diseases, and by this means the people adopted a more friendly attitude toward us. As Dr. Taylor will undoubtedly be going out next year for a greater length of time than for the last year, he will want more than was budgeted last year and then Mr. Waide will need some money for medicines.

There are a number of items which, when added together, amount to about Rs. 550, which are due to the extension of the work. Mr. Waide has been doing practically all of the district work. Last year he was not able to get much done, and this year he made special efforts to cover the whole district and was not able to reach more than half the villages. The whole field of the mission is to be divided into two districts, as you will see by the resolutions. One district Dr. Taylor will be responsible for, and the other district will be under Mr. Waide's care. Having two men working in the district instead of one will naturally necessitate an increase in the expenditure, and, reasonably speaking the amount of work ought to be increased.

One page 5 of our resolutions, you will note in the third resolution that we have authorized the payment of the circumstantial tax or a portion of it for such of our workers as live within the limits of Rurki Municipality. The Rurki Municipality has assessed this tax which, as far as we know, is a new form of tax and is a local affair, and is not assessed in any other municipality within the borders of India. We feel that the tax is wholly unjust, and we objected to it, but our objections were not heard. Being unjust and owing to the fact that the workers would not have to pay it if they were not with us here at Rurki, and as we feel that they are unable to pay it, we

have entered the amount in the budget for the year.

On page 6, the first resolution, you will find that we are going to suggest the Rurki Congregation that they become incorporated, we shall ask permission to give to the Congregation all movable property which forms a part of the church furnishings, and which are at present recognized as the property of the Mission. This will be a step forward in encouraging them toward self-support, and from that time they must maintain the expense of keeping up these furnishings.

In order that there may be no doubt of your receiving our report before the meeting of Synod closes, would it not be possible for you to set your dates for Synod meeting a couple of weeks later? Then not only the first copy, but probably the second copy, and, perhaps, the third copy of our report may reach you before you adjourn your meeting.

Yours sincerely,

JOHN C. TAYLOR,  
WM. WAIDE.

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#### LETTER FROM MRS. WAIDE.

Rurki, U. P. India, May 14, 1918.

Dear Friends:

This letter should have been written in March, and I am very sorry that it was not sent when it should have been. My work is principally with the women in the villages, and how I wish I could just take you all with me for even a week among them, that you might see for yourselves what we see every day for at least six months of the year. As I think I have mentioned before, on entering a village, we inquire for the low caste people, but we do not have much difficulty in locating one class of them, for the women of that class are compelled by the farmers to wear a certain kind of skirt, and it is always the same kind of cloth. These women do a great deal of coolie work, i.e., cutting grass and bringing it to the village or larger places to sell; gathering wood into bundles and doing the same with it. They plaster the mud houses, and work in the fields for the farmers. As a rule they are strong women; and their freedom, because of the work they do, often makes them rather bold. On a market day in a village, these women are present in great numbers, bringing wood, grass, grain, and other things, to sell, and buying foodstuffs to take home with them. There are certain larger villages where on one day of each week is held what is called market day; and on going to other villages round about, we find almost none of the chumar women at home, for they have gone to market. Perhaps one or two old



women and a few children or young girls will be found in a village on such a market day. It is a sort of gala day, for these women especially, and they do enjoy it thoroughly. On a market day in one village where we were this spring, I met women from ten or twelve villages where we have visited, and they came up and told where they were from, and that they remembered that I had been in their villages and had tried to teach them something about Christ. I overheard a number of women talking among themselves that day, and one of them said, "Yes, they are Christians. They follow Christ. And they say that Jesus Christ is the Son of God."

It is very much the same in India as it is at home. The women rule the religious life of the home, and the old women teach the younger women and children to follow the same old customs which they have been taught to follow. One of these customs is to worship the "Mata-Devi," or smallpox god. Outside of every village will be found from one to seven of these gods or shrines, to which the women go to offer their gifts of corn, flour, and other things. When smallpox breaks out in a village, the one who has it is taken through the village to one of these shrines, and an offering is made which is supposed to appease the smallpox god, and to relieve the suffering one. You may imagine, though, how far the suffering is relieved and how the disease is prevented from spreading by such a method of curing it. Instead of preventing it, it is more liable to spread through the village; and many deaths occur yearly simply because of this custom.

Then another custom is making offerings for the dead. A son, or daughter, or daughter-in-law, may treat the father or mother ever so badly during life-time, but after the death of the mother or father, many and often are the ceremonies and the offerings of food for the dead one. In life, the father or mother may be allowed to go hungry, almost naked, and absolutely uncared for; but after death, much thought is given to them. This, however, is because of the fear of the spirit of the one who has gone, and many times when we find some one ill in a village and make inquiries about it, we get this answer, "The evil spirit of his or her mother or grandmother is causing this illness." Therefore they either purchase or make several kinds of sweetmeats and food for an offering to the dead, that the evil spirit may be appeased and the illness leave the sick one. Sometimes they are told they must give sums of money to the Brahman.

In a number of villages this winter I noticed just outside of the chumar quarters something which was supposed to cure the baby who does not retain milk. This charm was made of a piece of wood about six or eight inches square, in the centre

of which was set a stick ten or twelve inches long. From each corner of this square board to the top of the stick was fastened a cotton thread. On the board was placed a lot of hair; whether human or not I was not sure. The first time I saw this charm I thought the children had made it in play, but on inquiry found that there was no play about it, but it was a very real thing to the women. Many, or in fact most, children are adorned with some sort of charms to keep illness away, or to drive away evil spirits.

We have had many interesting times this past winter. With two Bible women we arrived at a village one day, and when we went to a house where we saw some women, we asked them for a place to sit down. My usual practice is to wait until they give me a bed to sit on, and if the women do not place a bed for me, I go on somewhere else. One of the women was very vehement in her objections to our even coming to her house, saying that we would teach her something that would be against her mother-in-law and sister-in-law, and then she would get into trouble. We were not allowed to sit down, but the two women with me tried to give the message of salvation to the women as they stood around—though the message was given under protest, the women waving them aside and begging them to go from that place. Finally we walked away from them, and a little distance away saw more women, to whom we went, and they very quickly seated us, and we had a very good hearing there. We gave some medicine, and then went on to another village which was but a stone's throw distant from the first village. There we had a good hearing, though there were only a few houses in that village, and we then returned to our carriage. When we were seated in the carriage and had given some quinine to a wee baby, the woman from the first village who protested so vigorously against our stopping at her house, came out to the carriage and asked to be forgiven for the way she had treated us. After we had left her house, her husband came home, and she told him about our visit, and he found that she had not seated us properly, nor listened to our message; so, as she expressed it, "he gave me golly," and told her to come along out and ask forgiveness.

In another place when we entered the village the women came up to meet us looking very frightened, and bowing to the ground, begged us not to come in, because there were many sick in that village. We explained that we had medicines and would give to any who would take it, but they said the people who were ill would neither take medicine nor take food. We made an effort to find out the nature of the illness with which

so many seemed to have been smitten. We managed to get in to one or two houses to see the people who were sick, but there seemed to be nothing so very serious the matter with most of them, nor would the women allow medicine to be given. The ground about their houses was wet and there was plenty of filth about, so if they were really ill, it would have been no wonder. However, we had our doubts about so many being actually ill. One old man we found was ill, and we finally persuaded him to have some medicine. We returned to that village a few days later, and were a little more successful in gathering the women together for a talk. Some of them who the first day had begged us to leave the village, came and listened to what we had to say. These people seemed to have plenty of cattle and apparently were well-to-do; whether honestly or dishonestly gotten goods were in their possession was not known. There was something very queer about the actions of the women and we were unable to fathom the cause.

Pray for the women of India that they may break away from the old-time customs and the fears that bind them to them. Only when Christ has come into their lives will India's women rise to the opportunities and privileges that are theirs.

Yours in His service, A. F. WAIDE.

#### REPORT OF THE REFORMED PRESBYTERIAN CONGREGATION, RURKI, INDIA.

Church services and Sabbath School on Sabbath Day and prayer meeting on Wednesday evening were held regularly throughout the year, with the exception of the three and a half weeks we were at Summer School. We felt that the workers should not be absent from any of the services in connection with the Summer School. For this reason in the month of June such members of the Congregation as were still in Rurki did not have the benefit of regular services. In the month of May, after such of our workers as had come from Patiala with us were all present, the Congregation was regularly organized with a Session composed of two members and a Moderator pro tem. One of the men elected to eldership, Mr. Itr Singh, had previously served in that capacity in Patiala, so it was only necessary to install him. Mr. A. B. Varman, now our medical student, was the second person elected as an elder. Not having held that office before in any church he had to be ordained. Two deacons were also appointed, and Dr. Taylor and I were appointed as Consultative Members. It was so ruled that the Session and the Board of Deacons must pass on any items of expenditure apart from current expenses. I was appointed Treasurer. In October, as one of the elders, Mr. Varman, was away attending school, it was deemed advisable to elect two more persons to the office of elder, thus increasing the number of elders from two to four. The Mission suggested that two persons be elected who were not in the employ of the Mission, so the Congregation elected Mr. John L. Cawood and Mr. David McKinney.

The contributions of the Congregation have been fair. Such members as do not reside at Rurki are required to make a monthly

contribution to the funds of the church. Otherwise their membership is not recognized. The Congregation made a special contribution during the year for the Saharanpur Convention, and also one for the British and Foreign Bible Society. In addition to this, they have arranged that whatever amount is collected on the first Sabbath of each month, and one-fourth of the monthly contribution of non-residents, shall be set aside as a Poor Fund. This has relieved the Mission and the missionaries of the care of such poor Christians as come to us for help. As an instance of the manner in which the Poor Fund is used, a Christian carpenter came to us. His physical condition was very bad. He had no money and had no tools. By Dr. Taylor's treatment he was rendered fit to work at his trade, so money was drawn from the Poor Fund to purchase tools for him. These tools remain the property of the Congregation until this said Christian is able to save enough money to purchase them for himself. The Congregation feels much encouraged because heretofore, that is, when they were at Patiala, there was practically no organization. Whoever served as Treasurer for the Congregation spent the Congregation's money, as he or the Pastor desired, and the complaint was that whenever they asked the Treasurer if he had any money on hand, his answer was always "No." The Congregation has now quite a small sum of money on hand, and hope in the near future to provide some new and much-needed furnishings for the church. At the close of the year they held their annual meeting. The Treasurer made his report and a committee was appointed to audit his books. A resolution was passed by the Congregation that a committee be appointed to obtain subscriptions from each member of the Congregation for a Pastor's Fund, the subscriptions to be paid monthly for three months, at the end of which time a meeting is to be held and the Congregation will consider whether this action has met with success or not. If it has not met with success, then such moneys as have been contributed shall be given to the Treasurer as a part of the regular church fund.

Throughout the year, Rev. Edwin Fiske has been the teacher of the Men's Class in Sabbath School, Mrs. Waide of the Woman's Class, and Mrs. Taylor of the Children's Class. I have been serving as Superintendent, and whenever absent from the station, Dr. Taylor has acted in my place and has very often taken the Men's Class. In July the Sabbath School was organized somewhat as it is at home, and a regular attendance was kept. This is in advance of the way the Sabbath School was carried on in Patiala. Much better work has been done as a result of having separate classes for men, women and children. It is a great encouragement to see how well the children who are home from boarding schools on vacations know their Bible and how well they prepare the Sabbath School lesson. At the close of the year one person received for being in attendance every Sabbath a Bible. Other persons would have been present every Sabbath if they did not have to leave the station with the missionaries when they go away from the station. That such persons might be given a fair opportunity to work for a prize, it has been ruled that if they, when absent from the station, will send a contribution for each Sabbath that they are absent, they will be considered as present on that Sabbath. The Sabbath School at the close of the year decided that each person present every Sabbath in Sabbath School would receive a prize; that each member of the Men's or Women's Classes who carries his or her Bible to Sabbath School every Sabbath shall receive a prize. This does not include the children, but they, in place of bringing a Bible, may commit the Twenty-third Psalm, for which they will obtain a prize; for memory work, any member of the Men's or Wom-

en's Classes who memorizes the fourteenth chapter of the Gospel according to John and the thirteenth chapter of I Corinthians, and any member of the Children's Class who memorizes the thirteen chapter of I Corinthians will be given a prize. To encourage those who do not know how to read, a prize has been promised to any one of them who at the close of the year may be able to read one chapter of the Bible.

Since we returned to Rurki there have been baptized in the church four children of Christian parents; three men with their wives, and the three children of one of the couples, making a total of thirteen baptisms. Of the three couples, one had formerly been Mohammedan and the other two Hindu. We deeply regret that we have to report that the couple who were Mohammedan have, because of the appeal of money, gone back to their old religion. During the year we had but one death, the three-year-old child of my servant.

At the time of the Congregation's annual meeting, we failed to ask them to make up an annual report, to be sent to you. So I have made this report up, but a copy of it will be submitted to the Congregation for its approval.

Yours sincerely,

WILLIAM WAIDE.

**PERSONAL LABOR REPORT OF REV. WILLIAM WAIDE  
FOR APRIL 1st TO DECEMBER 31st, 1917.**

Our report this year will only be for nine months, that is, from the 1st of April to the 31st of December. This was deemed advisable when we gathered together for meeting in March of last year, and we passed a resolution to this effect, which can be found in the minutes as forwarded to the Secretary of the Board. Of course Mrs. Waide's and my report will be somewhat similar, as we were together the whole of the nine months, with the exception of about a week in all, when I had to be absent on account of our court case in Muzafarnagar. From April 6th to 16th we were in camp. April 23rd to May 1st in Saharanpur on account of the Convention; May 21st to 24th at the Conference for District Works, at Moga; June 1st to June 25th at Saharanpur for Summer School; August 16th to September 21st in the hills; October 22nd to 29th at Dudhiana, attending the Annual Meeting of the Panjab Presbyterian Mission; November 6th to December 23rd in camp. The balance of the time we were in camp with the exception of the week mentioned above, when I was away on legal work. This is a short summary of our work.

The camping trip in April was outside of the camping season, which, as a rule, ends because of the extreme heat on the 31st of March, but the district in which we went had given us so much trouble on our previous visit in November and December that we deemed it expedient to make this special trip in order that Mrs. Waide might do something with the women who were the main source of our trouble, and we felt that the trip was well worth any of the inconveniences that we had to bear because of the heat.

The Saharanpur Convention, as usual, proved a great blessing to our workers and to us. Some of the workers had gone to the Convention, which is for the deepening of the spiritual life, in a disgruntled spirit, but they came back in an evident desire to be more faithful in the work. One of the greatest privileges and blessings we have had during the past year was the opportunity of attending the Conference of District Missionaries of the Panjab Presbyterian Mission to discuss our present methods of work and how they might be im-

proved. We were granted full privileges in attendance upon this meeting, and are very grateful for these privileges. The help we derived will do much to further the district work in our Mission.

At the Summer School I taught the three classes into which the men were divided on "Personal Work," and in one of the classes we had some practical work done, which was afterwards brought up for criticism by the pupils and the teacher. I also had to teach the ordained men and licentiates "Methods of Conducting the Evangelistic Campaign," and the preparations that should be made for it. We are glad to report that most of our workers did well at the Summer School, and compared most favorably with the workers employed in the larger and longer established missions. Not only did we obtain great help along the studies pursued, but the spiritual atmosphere was very good; in fact, it was a second Sarhanpur Convention except for numbers.

Our trip in the hills afforded us the opportunity to catch up on some of the back work in correspondence which had accumulated to a considerable extent. We did have some days of absolute rest, and obtained these by taking a tramp off through the Himalaya Mountains. In October and in April we had Communion service, when all the workers were gathered in from the district for the opportunity to observe the Sacrament of the Lord's Supper. This time is always a busy time, as the workers have so much to talk over with us in reference to their districts. Throughout all the days that we were in Rurki, especially in May, July and the first half of August, I was trying to straighten out the baptismal register lists received from the Mission, who turned over to us this district. It is not even now straightened out and never will be altogether, for when received by us it was in a most hopeless muddle. It will be some time before we can give definite statistics in reference to the work received by us from the other Mission. The statistics of whatever baptisms we shall make will be kept in first-class condition. In our touring of the villages in April we covered twenty-five villages, and in our touring trip during November and December we covered seventy villages. In the work done in November and December we revisited all the villages to which we went in April.

As a general survey of the evangelistic work done, we do not find the progress made among the village people that we felt we had reason to expect. This is in a great measure due to the fact that our workers were not settled in their districts until late owing to numerous circumstances which hindered the work. We found on the whole, however, that we were better received than we were a year ago. There is one great hindrance in the village work. Our work is mostly among the depressed classes, because they are easier to reach, but these people are constantly having court cases among themselves and with people of the higher classes. There is no doubt that some of them are the result of great injustice done to them by those of the higher casts, yet many of the court cases are unnecessary. It is very difficult to know what to do in reference to the court cases, where apparently there is great injustice done to them. We feel very strongly inclined to take their part and help them, and yet it is so difficult to know when they are in the right and when they are in the wrong, because, we regret to say, that, on the whole, no confidence can be placed in their word. Untruthfulness and dishonesty seem to be born and bred in them. We have not so far taken any active part in any of their court cases, and there have been some cases where it has been wholly unreasonable for us or any one to do anything. The circumstances were such that nothing could be done, yet they have been offended

with us and have hindered our work.

The following is a common remark which has been made to us quite often in the short time that we have been in this district: "We are Christians, but you do not help us in our court cases. What is the use of being a Christian?" This view of Christianity may be due, to some extent, to the men who worked the district before it was handed over to us, but to a great measure it is due to their attitude of mind. They not only make such a remark as given above, but they antagonize all the other relatives against us because we do not help them in their court cases. We have tried to set before them higher ideals and purposes and explain to them what a man's motive should be in becoming a Christian. Though it is difficult we by no means say that it is hopeless. It tends to make us realize more and more how helpless we are without the aid of the Holy Spirit. This is only one of the many problems that confront us, and we ask your special prayers that we may be guided aright in the treatment of the cases that come to us for assistance in legal matters, and that whatever persons we may baptize may accept baptism with the right motive. Here we feel is the crux of the whole matter.

In addition to our evangelistic work, we did some medical work. Dr. Taylor was not able to be with us, so he explained to us symptoms of various diseases and the treatment for them and had the medicines put up for us. This has made considerable work for us, but as a result of it the people are inclined to be more friendly with us. We treated in the seven weeks we were in camp before Christmas 1022 cases.

We are grateful that during the past year we have been kept in good health and have been able to carry on the work without interruption. We conclude this personal report with the request that we have often made before, namely, "Pray for us."

Yours in His service,

WILLIAM WAIDE.

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**PERSONAL LABOR REPORT, APRIL 1st TO DECEMBER 31st,  
1918.**

Though we had but a short time in April for itineration, we spent ten days in the Shahpur and Hardwar districts. Owing to the illness of both Mrs. Mool Chand and her baby, they had to be left in Roorkee for treatment, so we had no Bible woman with us, and I was alone to work among the women. While being compelled to make them understand is very good exercise in the language it is very tiring. The women try to get what I mean, and I always feel repaid for the effort when what I am explaining to them seems to be understood by one of them and told to the others. I found it easiest to sing a song they could all understand, and then, using the song as a basis of my talk, tell them of Jesus. In many places the women learned a part of the song, "The sinner who comes to Jesus will be saved," and on visiting these same villages in November the women remembered the song or part of it.

In Garonwali a man had fever, and we tried to get him to take quinine. He was quite persuaded, but the women of the household would not consent because they said the evil spirit of his mother was troubling him and they would have to worship him and then the fever would leave him. Mr. Waide came for me to persuade the women to allow him to take the quinine, but in the meantime the young man disappeared from the house. In November, when we went again to the village, the women listened very well and "mobbed" us for med-

cine. We have carried a supply of all ordinary medicines with us and have treated a large number of patients.

In many places when the women have seen us coming into their houses, they have been frightened and ran into their houses and closed the doors because they thought we might make the men go off to the war. They know us now and are not so frightened, but usually bring a bed for us to sit on without our having to ask for it.

We had expected to arrive in Hardwar in time for the big pilgrimage to the Ganges, but were a few days late for the principal day in April. However, we went out to the Ganges bathing place, and I realized more than ever the fact that the women of India are seeking after and hoping to receive salvation from sin by their own efforts. This fact is also evident that, until the women become followers of our Christ, India will not be morally better.

Returning to Rurki on the 16th of April we prepared for the Saharanpur Convention, as both Mr. Waide and I were on committees in connection with the Convention. All our workers and their wives attended the Convention and received a great blessing.

During the month of May we were in Rurki, I trying to get my house, or my portion of the house, in order. Also assisted, where possible, in the dispensary during Mrs. Taylor's absence in Kashmir. I was to teach in the Summer School, so some time was spent in preparation for my work there. The Summer School for workers was held from June 2nd to 25th. Mrs. Morris, of the Presbyterian Mission, and I had charge of the Women's School, and I helped in leading the class in the study of Paul's first missionary journey and also taught the class on Personal Work. The women responded very well, and though we gave no examinations I felt that the women had profited by the work done in the classes.

During July we were again in Rurki, and several hours each day were given to teaching some of the women who live in the Compound. In one case much improvement was noted in the woman's reading and writing. Mrs. Fiske, the wife of our only ordained minister, was ill with tuberculosis, and some time each day was taken in caring for her. During part of August and September we took our five weeks' holiday.

Mr. Waide and I attended the annual Mission meeting of the Panjab Presbyterian Mission in October, and received much help and advice useful in our own work in Rurki District. I returned from Ludhiana ill with fever, so we had to postpone starting off on our itineration work until the 6th of November. We had planned to leave Rurki on the 1st for Shahpur. In our tour we had both Mrs. Fiske and Mrs. Mool Chand with us for the work among the women. During five weeks of the time before Christmas, Mrs. Fiske was able to go out to the villages with us about three days a week. She was not well, but did exceptionally good work as a Bible woman whenever she could go with us. She has had training and experience as a nurse, which made her more valuable in the work, as she assisted in the distribution of medicines among the women and children. We did not keep a separate record of women and children treated, so this will be included in Mr. Waide's report of the patients treated.

The Shahpur District, as well as Amlī Khera and Mirpur Districts, includes villages in and near the Government Reserve Forest, so in many of these villages there is a class of people not usually found in the ordinary villages, who make rope from a certain kind of grass which grows in the forest. Wherever we find this class of people we work among the women as well as the women of the chumar and sweeper class. We have had very good hearings among them, and



they seem somewhat more intelligent than the other two classes of women. In the villages where there are Christians, we have tried to teach them a few fundamental truths and at least one Bible story, usually one of the miracles of Jesus. We find this also the best way to get the truth into the minds of the non-Christians, for they, too, remember what we have taught them. While working in the Mirpur and Amlī Khera Districts, Mrs. Hardy and Mrs. Hukm Chand accompanied us in touring the villages.

This is the general story of our work among the women in the villages. Since the workers are now properly settled in their respective stations we are looking forward to better work and spiritual development among the Christian women. As a means to this end, we are recommending a small salary for three of the workers' wives, in return for which we expect them to work regularly in the villages where they live and in near-by villages when possible. Two of the women have children, which may make it somewhat difficult for them to work except in their own villages, but we trust at least to find the Christian women in those villages well taught and some women among the non-Christians ready to become Christians.

A. F. WAIDE.

#### BUDGET FOR 1917-1918.

Rurki, April 2, 1918.

RESOLVED, That our budget for the year 1917-18 shall be as follows:

##### CLASS I:

(a) William Waide, Salary .....	3,630- 0-0	
J. C. Taylor .....	3,630- 0-0	
		7,260- 0-0
(b) J. C. Taylor, Child Allowance .....	604- 0-0	
		604- 8-0
(c) William Waide, Hill House .....	84- 0-0	
William Waide, Hill Travel .....	90- 0-0	
J. C. Taylor, Hill House .....	308- 5-3	
J. C. Taylor, Hill Travel .....	75-10-0	
		557-15-3
(d) J. C. Taylor, Munshi, Urdu .....	180- 0-0	
		180- 0-0

##### CLASS II:

(a) House Rent, Rurki .....	660- 0-0	
Jawalapur .....	60- 0-0	
Fatehpur (Land Rent) .....	36- 0-0	
Srichandi .....	24- 0-0	
Dispensary .....	168- 0-0	
Houses for New Workers for J. C. Taylor's District .....	48- 0-0	
Houses for New Worker for W. Waide's District .....	24- 0-0	
		1,020- 0-0
(b) Rurki, Ground Tax .....	30- 0-0	
Rurki, House Tax .....	45- 0-0	
		75- 0-0
(c) Repairs and Upkeep of Property, Ox-Driver's Salary and Cost of Feed for Oxen for Four Months .....	156- 0-0	
Credit for Crops .....	56- 0-0	
		100- 0-0

Rurki, Repairs Bungalow Roof .....	10- 0-0	
Rurki, Whitewashing and Color Washing Bungalow, Church Pakka Godams, Two Houses in Front of Church and the Gate Posts .....	100- 0-0	
Rurki, Repairs Tile Houses .....	25- 0-0	
Rurki, Repairs Mud Houses .....	5- 0-0	
Rurki, Building of Dhobibghat .....	30- 0-0	
Hardware for General Repairs in Compound .....	20- 0-0	
Kishan's Salary (Carpenter) .....	162- 0-0	
Kishan's Circumstantial Tax .....	1- 4-0	
Amlı Khera, Repairs .....	100- 0-0	
Bhagwanpur, House Repairs .....	36- 0-0	
Shahpur, House Repairs .....	12- 0-0	
Hardwar, House Building of Compound Wall and Repairs to Church .....	300- 0-0	
Muzaffarnagar, House, Church and Out-houses .....	15- 0-0	
	<hr/>	816- 4-0
(d) Attendants:		
Chajju, Sweeper .....	12- 0-0	
Ibrahim, 6 Months as Mali .....	48- 0-0	
Ibrahim, 1 Month as Chaukidar When J. C. Taylor in Hills .....	8- 0-0	
Ibrahim, 1 Month as Chaukidar When William Maide in Hills .....	8- 0-0	
	<hr/>	76- 0-0
(e) Title Deeds .....	350- 0-0	
	<hr/>	350- 0-0
CLASS III:		
(a) Salary, Ordained Man, Rev. E. Fiske..	360- 0-0	
	<hr/>	360- 0-0
(b) Salary, Licentiate Itr Singh .....	264- 0-0	
	<hr/>	264- 0-0
(c) Other Helpers:		
Prem Dass .....	144- 0-0	
Mool Chand .....	144- 0-0	
J. McKnight .....	120- 0-0	
Hukm Chand .....	160- 0-0	
N. S. Hardy .....	156- 0-0	
Silas Singh, 8 Months, at 15 .....	120- 0-0	
Silas Singh, 4 Months, at 17 .....	68- 0-0	
Two New Workers for J. C. Taylor's District .....	264- 0-0	
One Colporteur for Hardwar .....	144- 0-0	
One Worker for William Waide's District .....	144- 0-0	
	<hr/>	1,472- 0-0
(d) Other Bible Women:		
Mrs. Itr Singh .....	96- 0-0	
Mrs. L. Dayal .....	96- 0-0	
Mrs. Hukm Chand .....	48- 0-0	
Mrs. Hardy .....	48- 0-0	
Bible Woman for Camp for William Waide's District .....	2- 0-0	
Bible Woman for Camp for J. C. Taylor's District .....	20- 0-0	

Mrs. Duval's Circumstantial Tax . . . . .	1- 0-0	
Mrs. Mool Chand . . . . .	24- 0-0	
		335- 0-0
(e) Children's Allowance:		
Mool Chand, 1 Child Over 10 . . . . .	18- 0-0	
Mool Chand, 2 Under 10 . . . . .	24- 0-0	
Hukm Chand, 2 Over 10 . . . . .	36- 0-0	
Hardy, 3 Under 10 . . . . .	36- 0-0	
Silas Singh, 3 Under 10 . . . . .	36- 0-0	
Two Children for Each of Two Work- ers for J. C. Taylor's District . . . . .	48- 0-0	
		198- 0-0
(f) Horse Allowance:		
William Waide . . . . .	180- 0-0	
J. C. Taylor . . . . .	180- 0-0	
Itr Singh . . . . .	96- 0-0	
		456- 0-0
(g) Itineration:		
Ox Driver's Salary and Feed for Oxen for 7 Months . . . . .	273- 0-0	
Ibrahim, Chaukidar at William C. Waide's Bungalow, 6 Months When in Camp . . . . .	42- 0-0	
Chaukidar at J. C. Taylor's Bungalow, 4 Months When in Camp . . . . .	32- 0-0	
Chaukidar for Workers' Houses When in Camp, William Waide's District, 5 Months at Rs 6 . . . . .	30- 0-0	
Chaukidar for Workers' Houses in J. C. Taylor's District, 4 Months at Rs 6 . . . . .	24- 0-0	
William Waide, General Itineration . .	150- 0-0	
J. C. Taylor, General Itineration . . . .	125- 0-0	
Special Evangelistic Campaign . . . . .	35- 0-0	
		711- 0-0
(h) Miscellaneous:		
Transfer of Workers and Bringing of New Workers to Field . . . . .	20- 0-0	
Traveling Expenses of Workers Ac- count of Illness . . . . .	9- 0-0	
Traveling Expenses of Mrs. E. Fiske to Sanitorium . . . . .	31- 0-0	
Baptismal Register Book:		
W. W. . . . .	10- 0-0	
J. C. T. . . . .	10- 0-0	
Card Index for William Waide (Bap- tismal Register) . . . . .	5- 0-0	
Card Index for J. C. Taylor (Bap- tismal Register) . . . . .	5- 0-0	
Baptismal Registers for Workers (W. W.) . . . . .	5- 0-0	
		95- 0-0
(i) Chaudries School . . . . .	10- 0-0	
		10- 0-0
CLASS IV. Educational Work:		
(a) Boarding Schools:		
Louisa McKinney . . . . .	20- 0-0	
Helen Mir Masih . . . . .	20- 0-0	

Herbert Mir Masih .....	36-12-0	
Munna Kishan .....	42- 0-0	
Frank Simes .....	60- 0-0	
Charlie Matru .....	60- 0-0	
Rosie Matru .....	10- 0-0	
Maggie Rankin .....	60- 0-0	
Monica Boice .....	60- 0-0	
Chaman Lal .....	50- 0-0	
Benjamin Steele .....	20- 0-0	
A. B. Varman .....	310- 0-0	
Johnson .....	54- 0-0	
Robert Simes .....	47- 8-0	
Piyari Mul Chand .....	64- 0-0	
James Hukm Chand .....	25- 0-0	
Bihari Lal .....	25- 0-0	
Kishan's Three Girls .....	144- 0-0	
Bella Hukm Chand .....	43- 0-0	
Village Girl for Rurki School .....	18- 0-0	
Railway Fare for Children to School .....	40- 0-0	
		<hr/>
		1,214- 4-0
(c) Summer School .....	75- 0-0	
		<hr/>
		75- 0-0
(d) Short-Time School for Boys .....	50- 0-0	
		<hr/>
		50- 0-0
<b>CLASS V. Medical:</b>		
(a) Assistants:		
A. Dayal .....	720- 0-0	
E. Dayal .....	264- 0-0	
Rosie Matru Dresser .....	73- 0-0	
Male Compounder, 6 Months .....	60- 0-0	
Dai (Mrs. Fiske at Tilaunia) .....	48- 0-0	
A. and E. Dayal's Circumstantial Tax .....	9- 2-0	
		<hr/>
		1,174- 2-0
(b) Supplies:		
Hospital .....	600- 0-0	
Distribution in Camp .....	500- 0-0	
Increase of Stock of Medicines .....	200- 0-0	
		<hr/>
		1,300- 0-0
(c) Running Expenses:		
Sweeper .....	12- 0-0	
Water Carrier .....	6- 0-0	
Washerwoman .....	6- 0-0	
		<hr/>
		24- 0-0
<b>CLASS VI. Mission Station Expenses:</b>		
(a) Mission Meetings:		
Chaukidar for Workers' Houses in April, October and January .....	40- 0-0	
Traveling Expenses of Workers, ½ Month's Expenses of Bail and Ox Driver's Salary .....	19- 8- 0	
Saharanpur Convention Enrolment .....	8- 0-0	
		<hr/>
		101- 8-0
(b) Stationery, Postage, etc. ....	75- 0-0	
		<hr/>
		75- 0-0
(c) Assistants:		
Lachman .....	96- 0-0	
½ Month's Salary Bailwan and Bail Expenses .....	19- 8-0	

Lachman, Circumstantial Tax .....	1- 0-0	
(d) Annual Report .....	200- 0-0	116- 8-0
CLASS VII. Miscellaneous .....	53-14-9	200- 0-0
		53-14-9
CLASS VIII. New Buildings:		
(a) Titles .....	50- 0-0	
(b) Labor .....		50- 0-0
(c) Materials .....	125- 0-0	
		125- 0-0
Total Rs .....		19,500- 0-0

## SUMMARY.

CLASS I:		
(a) .....	7,260- 0-0	
(b) .....	604- 8-0	
(c) .....	557-15-3	
(d) .....	180- 0-0	
		8,602- 7-3
CLASS II:		
(a) .....	1,020- 0-0	
(b) .....	75- 0-0	
(c) .....	916- 4-0	
(d) .....	76- 0-0	
(e) .....	350- 0-0	
		2,437- 4-0
CLASS III:		
(a) .....	360- 0-0	
(b) .....	264- 0-0	
(c) .....	1,472- 0-0	
(d) .....	335- 0-0	
(e) .....	198- 0-0	
(f) .....	456- 0-0	
(g) .....	711- 0-0	
(h) .....	95- 0-0	
(i) .....	10- 0-0	
		3,901- 0-0
CLASS IV:		
(a) .....	1,214- 4-0	
(b) .....	75- 0-0	
(c) .....	50- 0-0	
		1,339- 4-0
CLASS V:		
(a) .....	1,174- 2-0	
(b) .....	1,300- 0-0	
(c) .....	24- 0-0	
		2,498- 2-0
CLASS VI:		
(a) .....	101- 8-0	
(b) .....	75- 0-0	
(c) .....	116- 8-0	
(d) .....	200- 0-0	
		493- 6-0
CLASS VII .....	53-14-9	
		53-14-9

CLASS VIII:

(a) .....	50- 0-0	
(b and c) .....	125- 0-0	
		175- 0-0
Total Rs .....		\$19,500- 0-0

OUR CHURCHES COLLEGE and SEMINARY,

MARISSA.

Our Communion was held on the second Sabbath of May by Rev. L. A. Benson. The services were impressive and enjoyed by all. The morning was wet, but nearly all the members were out.

On the second Sabbath of June our hearts were made glad by the presence of Mr. R. N. Colman, a seminary student, who will be with us for the summer. We are pleased to have his services and enjoy his sermons very much.

On June 30th we had a special service in honor of the boys who have answered their country's call from our congregation. A service flag was presented by Miss M. E. Lyons, on behalf of committee, with four stars. Mr. R. N. Colman received it for the congregation and after a few touching remarks two letters were read, one from Sergeant Charles Mathews, who is at Camp Sherman, Ohio, and one from Evarts Paul, at Camp Dix, N. J. Both letters were very interesting. We hope to hear soon from the other two, Moore Stevenson and Ross Copeland, in France.

We were pleased to have with us Rev. J. M. McQuilkin, of Carnegie, Pa., who took part in the services. Mr. Colman preached from Matt. 10:38.

Our young people who have been teaching and attending school are home and add interest and help to our meetings.

The W. M. S. held their annual meeting in June. Reports for the past year were read and new officers were elected. Eleven regular meetings and one called meeting for work were held during the year.

We have seven active members, four contributing and honorary members. One of our active members, Mrs. R. K. Smiley, was called to her heavenly reward and we miss her very much.

The Treasurer's Report showed total receipts of \$61.39.

DISBURSEMENTS.

To Home Missions .....	\$25.00
To Mrs. Taylor to furnish ward in Dispensary .....	5.00
To Armenian Relief Work .....	5.00
For Testaments for Soldiers .....	6.00
Local Work .....	15.29
Total .....	\$56.29

Balance .....

Mr. Robert Smiley is in very poor health. We miss his presence at our meetings.

CEDARVILLE.

Professor Jurkat and family are visiting the Professor's parents in New Galilee, Pa.

Miss Rosa Stormont is visiting her sister in Buffalo, N. Y.

The Cedarville pulpit is being ably filled by Rev. Robert Hutchinson, who closes his work here July 14th, when he expects to go to

New England.

The Christian Endeavor Society presented a service flag to the congregation with appropriate exercises, July 7th, at the morning service. Rev. R. L. Hutchinson presided. Dr. McChesney spoke on "Our Boys." Deputy Probate Judge Wright, as chairman of the congregation, received the flag in well-chosen words, and Morton Creswell, in an appropriate address, presented the flag. Rev. Hutchinson followed with a very fitting sermon. The whole program was interesting and impressive. The service flag has nine stars on it.

The May meeting of the Cedarville W. M. S. met at the home of Mrs. W. R. McChesney. It being a very pleasant day the meeting was held on the lawn. A good program was rendered. Miss Rosie Stormont conducted the devotions. A review of the second chapter of India's awakening was given by Miss Mary Murdock. Mrs. J. L. Chesnut read a paper on "Why I Am a Member of the W. M. S." Miss Edith McMillan's selection was, "How to Interest Young Women in Missionary Work." Miss Irene Wright and Miss Florence Williamson each read interesting missionary stories. Mrs. S. C. Wright closed with a Bible reading on "The First Missionaries."

The attendance was unusually good, over forty being present. A collection of \$13.00 was received. The Society has sent to the Treasurer of the Foreign Mission Board \$100 to help purchase the Mission automobile. Miss Rose Stormont's class in the Sabbath School has undertaken to furnish a room in the hospital in our Foreign Mission field in India.

#### OUR THEOLOGICAL SEMINARY.

The next session of our Seminary opens in College Hall, Cedarville, Ohio, September 11th. Instruction is free. Last year we had eleven men in attendance. We shall teach Systematic and Pastoral Theology, Greek, Hebrew, Old Testament Literature, New Testament Literature, Elementary Homiletics, Sermon Outlining, History of Preaching, Biblical Theology and Archaeology. The regular course is three years in length. The B. D. course is four years. A combined college-theology course, giving the degree of A. B., is five years in length. Living expenses, \$180 for the year. Young men of our church, come to your seminary and get ready to preach the Gospel.

W. R. MCCHESENEY, Dean.

#### OUR COLLEGE.

The twenty-fifth year opens September 11th. Both sexes are received. The following subjects will be taught: Apologetics, Greek New Testament, Oratory, International Sabbath School Lessons, General Psychology, Beginning Greek, College History, Beginning Hebrew, Advanced French, Beginning French, Debating, Bible, New Testament, Economics, Extemporaneous Speaking, Parliamentary Law, College Rhetoric, Short Story Writing, Japanese Missions, Beginning Spanish, Advanced Spanish, History of Education, Science of Education, General Methods, Practice Teaching, Training Classes, General Chemistry, General Physics, Quantitative Analysis, College Algebra, Trigonometry, Preparatory Courses in all High School branches, Vocal and Instrumental Music.

During the meeting of General Synod practically all of our ministers agreed to contribute or have their congregations contribute to purchase new equipment for the teachers' class-rooms in the College. We are grateful to them for their generosity and are glad to acknowledge the following payments: Rev. Alexander Savage, D. D., \$100; Cedarville Congregation (through N. L. Ramsey), \$12.50; Rev. R. W.

Chesnut, Ph. D., \$25; Rev. W. J. Smiley, \$12.50; Fifth Philadelphia Congregation (through John Craig), \$12 50. The above are the receipts to date, July 8th.

The tuition and contingent fees of the College for this year are \$20 a semester or \$40 for nine months, the entire collegiate year.

The total expenses for the year, which include furnished room, light and heat, boarding and books, are only \$221. The College is doing splendid work. Young people of the Reformed Presbyterian Church, come to Cedarville College and bring others with you.

Yours sincerely,

W. R. McCHESNEY.

## SABBATH-SCHOOL HELPS.

### LESSON FOR AUGUST 11, 1918.

#### HELPING OTHERS.

GOLDEN TEXT: "Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6:2.

LESSON TEXT: Luke 10:30-37; Gal. 6:1, 2, 9, 10. References: Lev. 19:18, 34; Deut. 22:1-4; Prov. 12:25; Matt. 10:42; Rom. 15:1-3.)

TIME (for Luke 10:30-37): November, A. D. 29.

PLACE: Perea.

EXPOSITION: I. The True Neighbor. 30-37.

The story of the good Samaritan is a true story, not a fable. The Jericho road was just such a place as robbers did their work.

Three persons passed by. Two of them represented the Church and one the world. The first represented the clergy; the second the laity. But they both passed by him when they saw him. The priest thought the layman could help him, and the layman thought that the priest should have done it.

The Samaritan came along. Note what he did. (1) He was moved with compassion. (2) He came to him. (3) He bound up his wounds. (4) He took him to the inn. It cost him time, effort and money, but that was a pleasant duty.

II. How to deal with an erring brother. Gal. 6:1-5.

III. Be not weary in well doing. Gal. 6:9, 10.

These are both plain statements of our duty.

### LESSON FOR AUGUST 18, 1918.

#### WORKING IN THE CHURCH.

GOLDEN TEXT: "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name." Psa. 100:4.

LESSON TEXT: Acts 2:41-47; 4:32-35; 6:2-4. (References: Mark 11:15-17; Acts 10:33; I Cor. 3:9; 12:4-23; Eph. 4:1-7, 11-16.)

TIME: The Sabbath, May, A. D. 30.

PLACE: Jerusalem.

EXPOSITION: I. A Model Church. 41-47.

(1) The Apostles were busy teaching. (2) They had Christian fellowship. (3) They were in prayer meeting services.

II. A Spirit-Filled Church. 4:32-37.

The same spirited powers continued that began at the Pentecost. (1) They bore witness to the truth. (2) Great grace was upon them all. (3) They administered to the needs of the poor.

III. The Election of Deacons. 2-4.

That the organization of the New Testament Church might be more perfect they chose deacons. (1) Men of Good report. (2)



5. The serpent's coming. Matt. 10:16-20.
6. The dead fly. Eccl. 10:1-3.

## BIBLE TEACHINGS.

We can learn from the ant many valuable lessons in thrift. The ant in summer lays up a store of provisions for the winter.

Some people need guides to show them what to do and a taskmaster to keep them at work.

The Saviour's life and work was one in which nature and Divine wisdom combined to teach us the greatest lessons of life.

## SUGGESTIONS.

Evil deeds and evil men cannot stand. Like chaff they are blown away. Psa. 1:4.

We are God's vineyard. Isa. 5th chapter. God has a right to expect us to bear fruit—goodness, gentleness, etc.

The shepherd (Psa. 23) tells of the sheep, the shepherd and the heavenly home.

Christ is the vine; we are the branches. John 15:1, 2.

**Topic for August 18.**

Using our pens for Christ. Luke 1:1-4; John 3:1-14.

## BIBLE READINGS.

1. A prophet's pen. I Chron. 28: 19-21.
2. Paul's pleading pen. Philemon.
3. A seer's pen. Rev. 1:1-3, 11, 19, 20.
4. The pen of God. Ex. 24:1-9.
5. A warning pen. Jude 1-10.
6. A poet's pen. Deut. 31:22; 32:1-7.

## BIBLE TEACHINGS.

A forger would have claimed to be an eye witness. Luke, after an honest investigation, writes a true account of Christ's life and work (v. 3).

Some pens are critical, some are destructive, and some are constructive (v. 4).

Kind suggestions from a friend should not be resented (v. 9).

Writing is important, but personal contact with the world was necessary on the part of Jesus to draw the world to Him.

## SUGGESTIONS.

Luke was master of the facts before writing. We should be the same.

There are many who cannot tell what they know. Let us learn to communicate.

Let us use our pens for Christ's service.

Let all ask, how can I best use my pen for Christ?

**Topic for August 25.**

The power of the Cross on the frontier. Psa. 107:33-43.

## BIBLE READINGS.

1. The redeeming Cross. Tit. 2:11-15.
2. Pride of citizenship. Acts 1:35-40.
3. A pioneer. Gen. 12:1-8.
4. Dangers of new countries. Isa. 5:8-16.
5. Churches in homes. Rom. 16:1-5.
6. Welcoming Christ. John 4:39-42.

## BIBLE TEACHINGS.

The condition of the country shows the character of the people (v. 34).

To keep lands fertile, righteousness is necessary (v. 35-36).

Money lords are as dangerous as princes (v. 39).

God is working to make happy all that are good and to silence all that is evil. The gospel is the power to be used to do this (v. 42).

#### SUGGESTIONS.

The Turks have shown the world how to ruin a country. It has been said, "Where his horses tread, no grass will grow."

Frontier settlements need the gospel to start them right. This is our opportunity. Some of our best churches have grown out of missions planted in new colonies.

If man will co-operate with God he will transform both nature and himself.

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#### Topic for September 1.

Topic—All for Christ. (3) Our tongues. James 3:1-12. (Consecration meeting.)

#### BIBLE READINGS.

1. Testifying for Christ. Acts 1:1-8.
2. The tongue in leash. Psa. 34:11-16.
3. Praising God. Rev. 9:9-17.
4. Warning men. Ezek. 2:1-10.
5. Wise words. Isa 50:4-9.
6. Gracious words. Gen. 50:15-21.

#### BIBLE TEACHINGS.

To be a humble servant of Christ is the highest honor ever conferred on man (v. 1).

Our tongues must be kept under control, guided by the Spirit (v. 2).

The tongue is a small member, but its possibilities for good or bad are great (v. 3, 4).

If the tongue is to rightly speak His word, or sing His praises, He Himself must be the fountain and inspiration (v. 11).

#### SUGGESTIONS.

We are to say only such things as He would have us say.

Some tongues are sowers of discord; but those that are controlled by the Word and Spirit are gentle and powers for good.

Our tongues are to witness for Christ. Our tongues will not be a curse if the Divine nature within us predominates.

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### ALL NATIONS DRY

#### That Is the Prediction of Captain Richmond P. Hobson.

In an interview recently Captain Richmond P. Hobson said:

"Out of this war all nations will emerge dry. For the first time we shall have a sober world, and then we shall start all over again upon the building of a new civilization. In that civilization there will be no place for degradation, for wars and strikes.

"Just as soon as we solve this problem of prohibition, we will solve the problems of man-power, of financial power, of productive power—and we will solve the war problem.

"Under prohibition the United States can maintain 10,000,000 men in France without effort. We can finance America and all her allies on the new wealth created. And that day is drawing near."

## WHY NOT THE BIBLE IN THE PUBLIC SCHOOLS?

WILEY J. PHILLIPS, in *California Voice*.

There are many problems to be solved today, I said to myself tonight, besides the problem of making money. One of them is the boy problem. I looked in upon the juvenile court the other day and it made me inexpressibly sad to see the results there of derelict parents who, when too late, were reaping the harvest of their own sowing. I am confident that in nine cases out of ten it is the parent and not the child who should be blamed. I believe I am right when I say that father and mother should be, not only the friend, but the confidential friend of their children. If this were so our juvenile courts would soon go out of business. What a child needs is not indulgent sentimentality, but self-sacrificing love. Rightful authority must be just, as well as merciful. Obedience to rightful authority is essentially the formative basis of character, and it must be required upon the one hand and responded to on the other. There can be no religious life without it, and without religion which is based upon obedience to rightful authority, we have no standard of morals, no plumb line to apply to conscience, no criterion for moral character. One reason at least why the world needs religion is because it needs character and conscience. Another thing, it seems to me that the forbidding of the reading of the Bible by teachers and children in the public schools is unpardonable in a Christian country. What book more fitting than the Psalms of David could be used in our schools, and what sane man can offer a reasonable objection to it? In the Psalms of David is expressed the very spirit of national life. They have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers and the public praises and jubilant joy songs of every nation in Christendom since Christendom was born. The Psalms of David have rolled through the din of every great battlefield; they have pealed through the scream of every storm in every ocean highway of the earth. Drake's sailors sang them when they clove the arctic ice at midnight. They floated over the waters on the glad day when England held her freedom against Pope and Spaniard and won the national supremacy of the world. They crossed the ocean with the Mayflower pilgrims; they were sung around the camp fires of all our great armies, and the soldiers charged the enemy to their music; they have been read and sung in the peaceful homes of every land, and of all Christendom with the voice of supplication and the breath of praise. They have found a place in palace walls, by happy hearths, in squalid rooms, in pauper wards, in prison cells, in crowded sanctuaries, in lonely wildernesses, everywhere the Psalms of David, the shepherd boy, have uttered our

moan of contrition or song of triumph, our tearful complaint, or pean of joy. Why close this book, this masterpiece, this world's greatest classic, to our children in the public schools?

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#### A CORRECTION.

On page 16, of the Minutes of Synod the following sentence should not have appeared, as it was intended as a question and not as a declaration: "This could not be because Doherty is not an A. B. --F. A. Jurkat." The fact seems to be that he could get a B. D. this year, but hereafter an A. B. is required. The above sentence should have been stricken out. This correction is due Mr. Doherty.

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