

The


Reformed Presbyterian

= **ADVOCATE.** =

AUGUST 1920.

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CONTENTS,

The home of my heart	137
Report of the R. P. Church Rurki, 1919	138
A Silage Cutter	139
Personal report of Rev. Waide	141
Acknowledgements	143
Joy and Peace In Believing	144
Letter from Dr. Taylor	145
Letter from Kentucky	147
What Next	148
The Forward Movement	149
Christian Endeavor Topics	150

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The Reformed Presbyterian
ADVOCATE.

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AUGUST 1920.

NO. 8.

THE HOME OF MY HEART.

Not here in the populous town,
In play house mart,
Not here, in the ways gray and brown,
But afar on green swelling down,
Is the home of my heart.

There the hill side slopes down to a dell,
Whence a streamlet has started,
There are wood and sweet grass on the swell,
And the south winds and west know it well
There's the home of my heart.

There's a cottage o'ershadowed by leaves,
Growing fairer than art,
Where, under the low sloping eaves
No false hand the swallow bereaves;
'Tis the home of my heart.

And there on the slant of the lea,
Where the trees stand apart,
Over grassland and woodland may be
You will catch the faint gleam of the sea
From the home of my heart.

And there, in the rapturous spring,
When the morning rays dart
Q'er the plain, and the morning birds sing
You may see the most beautiful thing
In the home of my heart.

For there at the casement above,
 Where the rose bushes part,
 Will blush the fair face of my love:-
 Ah, yes! it is this that will prove
 'Tis the home of my heart.

F. W. Bourdillon

REPORT OF THE R. P. CHURCH, RURKI, FOR THE
 YEAR 1919.

We are exceedingly thankful to Christ our Lord that during the past year he has helped us greatly in his service. In every work the hand of his great power has been with us. Although there was in the world every form of unrest yet by his grace we continually see his merciful hand in his work. The session and congregation had two meetings during the year. The service of fast, the preparatory service, and the sacrament were observed as usual. During the past year the collections of the congregation amounted to rupees 119, annas 1, pies 9. Full communicant members number 31. One person withdrew his letter. The congregation, at its own expense, carried on with great zeal the evangelistic campaign in villages which were some 18 miles distant from Rurki. With the exception of a few all the members were present. Work was done in seven villages, and many people were aroused, some even confessing that they were Christians. Many gospel portions were sold. The congregation received from the Mission a grand-in-aid of 35 Rs., for which they are very thankful. The expenses of the congregation for this work were about 98 rupees. As there is no pastor the elders attended regularly to the services. The congregation is trying very hard that they may have a pastor, and we hope that the mission will help us in this matter so that the work of the congregation may be carried on as it should be.

The work of the Sabbath School has gone on nicely. In the Sabbath School were four classes, one for men, one for women, one for boys and one for girls. We hope that you will

always pray for the growth of our congregation that Christ our Lord may be glorified through us.

EDWIN FISKE,
Moderator.

ITR SINGH,
Clerk.

A SILAGE CUTTER.

In our budget for this financial year, April 1, 1920, to March 31, 1921, we included a sum of fifty rupees for a silo. This was granted by the Board. We then asked the Board for permission to appeal to the farmer community for seventy-five dollars, the money necessary to purchase a silage cutter, with the understanding that whatever anyone gave for the cutter it would be over and above what they generally give for the work of foreign missions. This request was granted by the Board. Then the elders present representing the Fairview and Cedarville congregations promised that the farmer community of their congregations would furnish the necessary \$75. We feel that those who shall provide the money with which Dr. Taylor may purchase a silage cutter are entitled to know on what grounds we make the appeal.

It is proposed to encourage the farmers to use the silo but they can only be convinced of the value of it by demonstration. As in their religious and social life they are bound to that which their forefathers have done for centuries so in their industrial and agricultural life. They cultivate their corn and sugarcane in the same their forefathers did. They harvest and thresh their wheat as the Israelites did in the time of Moses, and if you ask them why, "Well, it is the way our forefathers did." Reason does not appeal to them. They demand to be shown. So to bring them to use the silo we must have one and thereby demonstrate its usefulness, its productive power and its cheapness. The need for a silo goes without saying, for if I remember correctly the figures of the Statesman Year Book, India possesses more cattle than any other country in the world. It is true that most of their cattle are poor ones, but this is

mainly due to insufficient fodder and the poor quality of what they do have. Another reason for the need of the silo is the seasons India has. In one season the vegetation is most luxuriant, in another there is no green grass or fodder of any kind to be found. In July, August and September, the rainy season of India, vegetation is green, abundant, exceedingly more abundant than their immediate need. In April, May and June, the hot season of India, the vegetation is burnt up by the extreme heat. The fodder held over from the previous October, and which has been stored on the roofs of their houses is dried out, and the straw of the wheat which they harvest in these months, is as dry as punk. Mr Higginbottom, who is in charge of the Presbyterian Mission Agricultural College at Allahabad, employs men to gather grass, some leaves and tender twigs, all of which is cut up into silage and he only has to pay three cents for 80 pounds for whatever is gathered. An Indian dairyman, who had built a silo of his own, after he had seen those at the mission farm at Allahabad, wrote the mission agricultural college in April of last year that he had not cut up enough silage the previous fall, as a consequence his silage had run out, the hot season was on and he could obtain nothing but dried-out fodder, and the result was he was actually losing a hundred pounds of butter a day. We do not know for how many cattle that was as he did not give that information in his letter.

The influence of this work will be such as to cause the people to believe that we are seeking their good and will help us to win their confidence. As an example, this past winter we took with us into camp a small plow and a hand cultivator. The plow will only turn a seven-inch furrow, but it has to be small enough for their oxen to draw it; their own plow will not turn up a furrow, it only cuts the ground. To cultivate their corn and sugar-cane they sit on their haunches and use an implement similar to the bricklayer's trowel. We pitched our tents by a village, Gumanwala, where we had met with considerable opposition in previous years from the Arya Samaj. Every man in that village that was a Hindu had become an Arya Samaj. This year after demonstrating the plow and cultivator to them they became real friendly and gave us a good hearing.

The third reason why we are asking for the silage cutter is that it will save us money. The plan is to keep the oxen, even though the church may send out a Ford, for they are needed for other work. The cost of their upkeep will be considerably reduced if they can be fed with silage. Our compound at Rurki has about $4\frac{1}{2}$ or 5 acres of ground. Last year we planted two kinds of fodder in our compound, one did not turn out very well but the other one, a sort of kaffir corn, was very good. It grew to a height of 10 to 15 feet. If this could have been cut up into silage it would have provided us with more fodder than we could use in a year.

If those who are contributing towards this silage cutter wish to have any further light on the matter they may address us at Mrs. Waide's home, Arlington Heights, Illinois.

Thanking you for the interest and sympathy you have manifested heretofore in the work in India, we are,

Yours in His service,

W. WAIDE.

PERSONAL REPORT OF REV. W. WAIDE FOR THE YEAR 1919.

We were able to go into camp immediately after New Year's day, pitching our tents by the village of Ruhalki, then Hallu Majra, Sohalpur, Chhota Lam, Chhota Daluwala, and finally Puranpur before going on to Chhodiala. From the first two named villages we visited all the villages in Babu Itr Singh's district, from the next three we visited the villages in Bahu, N. S. Hardy's district. In this camping season we were hindered by rain more than we had ever been before. At every camping place we had rain and had to dig ditches around the tents to keep the ground inside our tents dry. Our ox-cart had been thoroughly overhauled, making it much more comfortable to ride in, and we were able to visit from two to four villages a day. In all this work we were accompanied by our ordained minister, Rev. Edwin Fiske.

At the end of February we went on to Chodiala, to which

place the Taylors and all our workers came; here we assisted the Rurki congregation in conducting the evangelistic campaigns. Before the campaign was begun, we had several days paign for fourteen days, two full days in each of seven different for a Retreat. The services at the Retreat were conducted by the Rev. R. B. Roy, an Indian Professor in the Presbyterian Theological Seminary at Shahranpur. Mr. Roy very kindly stayed with us for one day after the Retreat and went with us to the first village, where he preached most powerfully

Following the evangelistic meetings we had our mission meeting. Immediately this was ended we had to go to Saharanpur, where I had to see to the setting up of all the tents, pavilion tent included, for the Saharanpur Convention. Sherwood Eddy conducted most of these meetings. After returning to Rurki we had communion service and, following that, a wedding, at which I had the privilege of performing the ceremony for a young lady who had been educated from childhood by our mission. She was born of Muhammadan parents, but now is a Christian woman, of a very good character and a very sweet disposition.

We went to Hardwar at the time of the Hindu's New Year's Day to sell gospel portions. In this work we were hindered again, but this time not by the Arya Samaj but by the Orthodox Hindus. During the months of May, July and August we made visits almost weekly to Hardwar to talk with the fakirs who live there. During one of these visits we went on to Lachmi Jhula and Rishi Kesh, which are supposed to be places where the ascetics live, but they are really hot weather resorts for the fakirs; they do not undergo any discomforts but escape the heat of the plains. We had to go about ten miles on train from Hardwar, then twenty-two miles there and back to Lachmi Jhula on bicycle. We were not able to do much work there as we were worn out from riding our wheel, from pushing it up hill, as the country there is hilly, and from the extreme heat, it was noon time in the month of May. In the shade of their huts, of their stone houses and of the trees, the fakirs were cool.

At our Summer School we had to conduct one of the open-

ing and one of the closing meetings of that session, also one of the conferences, and teach three classes every day, two on the Life of Moses and one class on the Book of the Hebrews.

After Dr. Taylor went to the hills the first part of August we had to look after the building work for which Synod had granted us funds. In the last week of August we went to the hills for five weeks; here we had to conduct one of the services in the church attended by the missionaries.

In October we had our communion service, after which we attended the annual meeting of the Presbyterian Mission. In the week of October we were able to get out into camp. In this season we pitched our tents at the following villages, Nanhera, Chhanga Majra, Gumanwala and Bara Lam before going on to Kurkawala and Buggawala, at which two places we conducted the campaign for the season of 1919-1920.

During the year whenever we were in the station we acted as Superintendent of the Sabbath School. We are pleased to state that a greater interest has been shown in Sabbath School work by the pupils than ever before.

As a member of the Mass Movement Committee of the Representative Council for Missions of the United Province I had to attend three meetings, one in April in Allahabad, again in December at the same place, and one meeting in July at Moradabad. We served on two subcommittees of this committee, one to see what could be done to stop the sale of women by outcastes, and one to arrange a Magic Lantern Slide Bureau

ACKNOWLEDGEMENTS.

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R. W. Miller, La Porte, Texas; Mrs. R. N. Colman, Industry, Pa.; Miss Ella McFarland, Beaver Falls, Pa; \$ 2: Miss Sallie Curran, Phil. Pa; Mrs. Jas. Burtt, Delanson, N. Y.; Miss Eliza Park, Redlands, Calif.

JOY AND PEACE IN BELIEVING

Sometimes a light surprises
The Christian while he sings;
It is the Lord, who rises
With healing in his wings.
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly than pursue
The theme of God's salvation,
And find it ever new;
Set free from present sorrow,
We cheerfully can say,
E'en let the unknown to-morrow
Bring with it what it may!

It can bring with it nothing
But He will bear us through;
Who gives the lillies clothing
Will clothe his people too.
Beneath the spreading heavens,
No creature but is fed;
And he who feeds the ravens
Will give His children bread.

The vine nor fig-tree neither
Their wonted fruit should bear,
Though all the fields should wither
Nor flocks nor herds be there:
Yet God the same abiding
His praise shall tune my voice
For, while in him confiding,
I cannot but rejoice.

LETTER FROM DR. TAYLOR.

May 10, 1920.

Dear Friends:

This month I will tell you a little about Siri Chandi, the village where our preacher Prem Das lives. He is an old man with a long, white beard, but greatly resents being called "buddha" (old man), which some of the other workers like to do to tease him. He makes all of his villages on foot, walking on the average of at least six miles a day.

This village of Siri Chandi is in a bad way. I knew that there were factions among the Mohammedans living there (the majority of the village is Mohammedan) and came very near taking a stand with one side as has Prem Das. The present Government representative, or watchman as he is called, who is supposed to report all disorders, misdemeanors, etc., is probably not doing his duty very well and is undoubtedly accepting bribes to keep some of the wickedness smothered, but the accusations of the other party, whose leader seems to be a man (also a Mohammedan) who was formerly watchman and wants the job back again, cannot all be true. But Prem Das has rather fallen in with him. I had about sized it up this way and went to report to the British Magistrate of the district, who had for some time known something about this village. So after hearing my story his advice was this: Have you man transferred or make him get out of the quarrel and stay out. We can get hold of no convicting evidence just now. Each party for a few rupees can get hundreds of witnesses for whatever they want. You can readily see a British judge in India has no easy job getting at the truth of things.

I expect in a short time there will be a pitched battle between the two parties, some may be injured or killed, then the police will be able to get hold of something and some of the ringleaders locked up or fined, after which the village will quiet

down and will be decent enough to live in.

Just now I am greatly concerned about a new house for Prem Das. It so happens that the man whose house he lives in belongs to the party which Prem Das thinks in the wrong, and he has been ordered to vacate the property, and I have promised to have him out within two months if the owner so desired. But getting another house or ground on which to build a house is no small task, especially when so many of the people look with suspicion on our every move.

Our good friend the Zamindar of Nauserhei, whose wife's story Mrs. Taylor has written about, has given us ground on which the mud walls of one room were standing for the small yearly rental of Rs. 1 a year. We are erecting another room and a compound wall and putting a grass roof on the one room standing, which in all will cost Rs. 80. This work will be done in a few days, and Mihi Tal, the preacher who has been with us during our last two winters in camp, will live there. Pray for him and for Prem Das, too.

Before closing my letter I must tell you about Bugewala, the place where we had our evangelistic campaign last winter before Mr. Waide left us. A few days ago Huhm Chand and Shabراس (Mihi Lal's brother who has just come to us) came in with a list of 25 names of men in Bugewala who want to go to school; that is, they want a school opened in their village for their caste. The owner of the village lives in Saharanpur, so I went to Saharanpur Saturday to meet him but he was away at a wedding and I shall have to go again. It is necessary to see him to get permission to either occupy an empty house or to build a house, as he may choose, or he may refuse both propositions, in which case we will have to try in the next village, where several families have asked for baptism.

And so it goes! We find things to encourage us as well as discourage, but down in the depths of our hearts we know God is over all and that with Him there is no variableness nor shadow of turning. His kingdom is coming! Glory be to God in the Highest.

Yours in the Master's service,

JOHN C. TAYLOR.

LETTER FROM KENTUCKY.

Houston, Ky., July 3, 1920.

Dear Friends:

We have been having very hot weather here recently and "right smart" of rain. The crops are all doing well, although the corn is not as far along as usual. They had an exceptionally late spring, so were unable to get the crops in early. The wheat and rye are cut, and part of the oats. There is a larger acreage of small grain than usual this year, for which we are thankful. These people have never rotated their crops, but have planted corn almost exclusively. Consequently their corn crop is getting smaller each year. They are beginning to see that better methods of agriculture are necessary.

School will open July 12. Miss Cunningham will be at Jackson next week attending Teachers' Institute. She is going to teach the free school here. It will be somewhat of an advantage to us for her to do this since it will give us the use of three rooms instead of two. The Kentucky Legislature recently passed a law which requires every teacher to have at least three years of high school work, but allows them to get it by alternating a year of high school with a year of teaching. This gives them the opportunity of helping themselves through high school by teaching. We are going to give first year high school work, as there are some here who wish to teach next year. The teaching staff this summer will consist of Mrs. Laura Turner, matron; Miss Calla Turner, Miss Cunningham and myself. The prospect for a large attendance is good.

To close this letter without telling you something of Miss Cunningham's work here this summer would be an injustice to her. Through her own efforts she has raised enough of money among these people to add ten acres to the property here. This will make possible not only a larger playground for the children but also provides space for a garden and pasture for a cow, if one can be secured. She has also planned on having the buildings painted and other repair work done, which will add greatly to the appearance of the place.

We ask your prayers for us and for our work here. That

we may be given strength and wisdom to perform our duties.

Yours in His service,

NEWTON C. ELDER.

WHAT NEXT?

Among the many discussions and resolutions and motions of the Foreign Mission Board, at its recent meeting during Synod week at Pittsburgh, there were four things which stand out from all the rest as of greater importance for the entire church.

The first of these was the report from, and the resignation of Rev. and Mrs. Wm. Waide, from the service of our Board, their relation to it terminating with the close of General Synod.

Second, the coming of Miss Mary L. Taylor, urging that if at all possible, the Board should send her to India this fall, and her acceptance.

Third, the resolution asking each Presbytery to appoint one woman from among the members of their missionary societies to become a member of a Synodic Committee called, "The Woman's Board." This Board to co-operate with the Foreign Mission Board.

Fourth, the action of Synod in appointing a Central Committee to make plans, and to carry them into execution, for raising \$150,000 during the period of five years, of which sum the Foreign Board is to receive forty per cent.

On the face of things the first of these may seem a cause for discouragement. The Board feels, however, that the very best possible course has been taken. The past moreover, is gone. Let us turn our faces to the future that we may be able under the blessing of God to turn our present opportunities into future successes.

The second thing mentioned should be a great cause for encouragement and thanksgiving. Miss Taylor is to be highly commended for the self-sacrificing spirit which she manifested, and should receive the loyal support of every member of our church.

The establishing of a Woman's Board is a thing we have desired for some time. The missionary societies of our church have been very faithful to the Foreign Mission work all these years, and they should have official representation on the Board.

And, lastly, the raising of \$150,000 should challenge every Reformed Presbyterian to do his best for God and the church of his choice.

What next? do you ask. In the first place, try to get before your mind the fact that we are responsible to God for giving the gospel to 225,000 people in India. To have one American missionary for every 25,000 we need nine men and women, or three married missionaries and their wives and three single missionaries.

In the next place, let us make up our minds that, with the help of God, we will measure up to this great God-given responsibility, and will do our duty.

Then let us pray that, he who has given work and a part of the workers, may help us to adequately support them, and that within the next five years give us enough workers to properly cover the field. Let each Presbytery promptly appoint its member for the Woman's Board.

Then let us all pray for the members of the Forward Movement Committee that God may give them wisdom and faith as in the near future they meet to plan for that great work.

These are a few of the things that we may and should do next for the Foreign Mission Work of our church.

W. P. H.

THE FORWARD MOVEMENT

The committee met Tuesday, July 6, 1920, at 9 A. M., in the Carnegie Library at Cedarville, Ohio, and adjourned Thursday, July 8th, at P. M. The first session was opened with prayer by the Rev. James L. Chesnut, of the Seventh Church, Philadelphia, Pa., and the final session was adjourned with prayer by Dr. W. R. McChesney, president of Cedarville

College. The committee elected Rev. W. P. Harriman, General Chairman, and R. N. Colman, Jr., as General Secretary.

The situation confronting the denomination was faced squarely, and each member realized that the next five years determines the future of this denomination. The demands of the present crisis can be met by definite and prompt action. With this burning conviction much time was spent in prayer and discussion, the outcome of these being the adoption of a program calling for a systematic campaign covering a period of five years, commencing September, 1920, and ending May, 1925.

This program is a challenge to every leader and layman because on you depends the success of this program, and the success of this program means life to the church.

Look for this program, as a copy will be sent to every family within the denomination.

The committee solicits the prayers, suggestions and loyalty of every member. Let us commence this campaign on our knees; let us continue in the spirit of prayer throughout this program, to arouse the interest and spiritual life of Zion, to bring someone to a saving knowledge of the Redeemer and to accomplish some definite task through the agencies of the church.

R. N. COLMAN, JR.,
General Secretary, Forward Movement.

CHRISTIAN ENDEAVOR TOPICS

AUGUST 8, 1920

Topic: "Problems of Recreation in Our Community." Rom. 14: 7, 13-19.

BIBLE READINGS

1. About Our Bodies. I Cor. 6: 18, 20.
2. Being a Stumbling-Block to Others. I Cor. 8: 9.
3. What to Buy and Eat. I Cor. 10: 25; Acts 10: 15.
4. Acting from Knowledge. I Cor. 8: 7.

5. The Kingdom of God vs. Meat and Drink. Rom. 14: 17; I Cor. 8: 8.
6. What to Follow. Rom. 14: 19; Ps. 34: 14.

BIBLE TEACHINGS

1. The Bible teaches moderation in all things.
2. The Bible teaches Christian forbearance.
3. The Bible teaches that we are the Lord's and that we should do all things with regard to our good and His glory.

PERTINENT QUESTIONS

1. Do we practise the grace of Christian forbearance?
2. Do we recognize that we are the Lord's and that all we have is to be used for His glory?
3. Do we abstain from all things hurtful and wrong and use with moderation things useful and right?

AUGUST 15, 1920

Topic: "Lessons from the Poets." Ex. 15: 1-11.

BIBLE READINGS

1. The Power to Express Praise. Ps. 146-150.
2. Facts About Tyranny and Impiety. Ps. 94.
3. Helps to Patriotism. Ex. 15: 1-19.
4. Sentiments of Love. Song of Solomon.
5. Sentiments of Emotion. Ps. 22: 1; 6: 1-10.
6. Proverbial Maxims. Proverbs.

BIBLE TEACHINGS

Much that the Bible teaches is written in poetry. This is not merely sentimental, but is expressive of truth in its tenderest as well as most stern strains. The poets were in Bible literature men of piety, patriotism and energy.

PERTINENT QUESTIONS

1. Do we appreciate the poets for what they have done for our literature?
2. Do we realize the value of poetry in expressing religious sentiments?

AUGUST 22, 1920

Topic: "Receiving Praise and Giving It." Rom. 1: 8; I Thess. 1: 2-10.

BIBLE READINGS

1. To Whom Is Praise to Be Given First of All? Ps. 107.
2. To Whom Are We to Render Service? Ps. 138: 1.
3. How Are We to Praise the Lord? Ps. 111: 1.
4. The Character of Praise. Ps. 147: 1.
5. Who Are to Praise the Lord? Ps. 100.

BIBLE TEACHINGS

God alone is to be praised. Men are unworthy of praise. Praise rendered to God is a comely thing. To receive praise is God's right. To give praise to God is man's duty.

PERTINENT QUESTIONS

1. Do we make a habit of praising God?
2. Do we love the praise of men more than the praise of God?
3. Do we take pleasure in praising God?

AUGUST 29, 1920

Topic: "The Beauties and Wonders of God's World." Ps. 65: 1-13.

BIBLE READINGS

1. What the Heavens Declare. Ps. 19: 1.
2. The Earth Is the Lord's. Ps. 24: 1, 2.
3. The Greatness of the Heavens. Ps. 8.
4. God's Works of Wonders. Ps. 107: 8, 15, 21, 31.
5. The Beauties of His Creatures. Matt. 6: 28, 29.
6. God's Care of His Creatures. Matt. 6: 25, 26.

BIBLE TEACHINGS

God's providential care of His creatures is an evidence of their value as well as an example of His wonderful works in nature. When He created all things He pronounced them all very good. Heaven earth and sea all gave testimony to the beauties and wonders of the universe.

PERTINENT QUESTIONS

1. Do we see the Divine hand in creation?
2. Do we appreciate the fact that the world is wonderfully curiously and beautifully made?

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