



F. A. Gurkat

VOL. LVI.

NO. 8.

 The 
Reformed Presbyterian
= ADVOCATE. =

AUGUST 1922.

Published in the interests of the Principles and Institutions of the
General Synod of the Reformed Presbyterian Church.
A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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PUBLISHED MONTHLY BY
REV. R. W. CHESNUT, Ph. D., Editor and Publisher.
AT Duanesburgh, N. Y.

- Terms: \$1.00 Per Year in Advance. -

ADVOCATE PRINT, Duanesburgh, N. Y.

Entered as Second Class Mail matter, October 29, 1919, at the Post Office at
Duanesburgh, N. Y., under the Act of March 3, 1879.

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 Duaneburgh, N. Y.
Subscription: \$1, Per Year in Advance

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EDITORIAL.

Although delayed by unavoidable causes last month the July Advocate went out containing the Minutes of General Synod. We hope every subscriber has received his copy and read it carefully. Many people seem to think that the Minutes of Synod are not very important, and yet they are really the best part of all we are able to send out to our readers. There were also 300 additional copies sent to our various congregations for distribution to the non subscribers. Now we hope that these minutes will not only be read but kept as a book of reference for years to come.

Strike! Strike!! is about the most common word now in our language. The workmen will not accept the reduction in wages although they like many others want to see everything else come down in price.

Strange mortals are we. The farmer wanted dear wool and grain at selling time and cheap clothes at buying time. The laborer wants cheap rent, cheap food and necessaries, and high wages. Well it simply won't work. One has as good a right to come down as another. Personally we take no part in the present controversy, but we feel sure that soon, all around there will have to be a readjusting of affairs for the good of all rather than for any class.

A MAN OF VISION AND DECISION

Probably no one person has done so much for the Reformed Presbyterian Church in this country as Alexander McLeod. He came to her help at a time when she was most in need of help, and gave her such an uplift as has enabled her to carry on her work until the present time. When he cast in his lot with her she was literally unknown outside of a few little societies, scattered over a wide extent of country. He came after deliberate choice, upon careful examination of the principles upon which the Church is founded. In Sprogue's "Annals of the American Pulpit" we read: "The denomination was then in the feebleness of its infancy, and it was certainly an evidence of young McLeod's integrity and conscientiousness that he should have connected himself with a body which was then only beginning to be recognized among the denominations of the country, when by joining a different communion he might have avoided many inconveniences, and commanded at once a much more extensive, and what would generally be considered a more promising field of ministerial labor. He soon became known for his remarkable powers, and took his place in a constellation of the most gifted minds which perhaps the city of New York could ever boast." In his youthful days he had not been familiar with the name, or doctrines, or history of the Church. His father was a minister in the Established Church of Scotland. His mother was a daughter of a minister in the same Church. He grew up to young manhood in that Church. His father died when he was quite young, and his mother when he was about 18 years of age. He then decided to come to America. Landing in New York, he did not tarry long there, but made his way up the Hudson to Schenectady, or rather to a settlement of Scotch people living a few miles out of Schenectady. About that time, these people organized themselves into the Duanesburgh Reformed Presbyterian Congregation. Rev. James McKinney was supplying them with preaching, as well as a number of other scattered societies. In his native land he had received a good academic

education, and was so proficient in Greek that he secured a position in Schenectady as an instructor in that language. Union College was founded about that time, which he entered, and was among the first graduates of this institution.

It was his custom to go to hear Mr. McKinney preach on the Sabbath, and it was through his preaching and exposition of the principles of our Church that Mr. McLeod was led to seek admission to membership. So it was not because of early training that he became a Reformed Presbyterian, nor was it because of any bright prospect before our Church that lured him into its fold. It was almost unknown, composed of but a few scattered congregations. It was a matter of deliberate choice, because he was convinced our Church had in its doctrines more of the truths of the Bible than any other with which he was acquainted. He was largely responsible for our Church taking an early and proper stand on the slavery question. He refused to accept a call to, and be ordained, over a congregation among whose membership were those who owned slaves. This led to the exclusion of all slaveholders from the Church. This was in 1800. To him also we are mainly indebted for the writing and setting forth of the Testimony of the Church, both Doctrinal and Historical. In both of these we have evidence of a master mind and a clear vision of the truth as revealed in the Scriptures.

His remaining in our Church was also of deliberate choice. He was not long settled in New York City until he became known as a preacher of great power, who attracted attention outside of our own denomination. He was offered the pastorate of a large Dutch Reformed Congregation, much larger than his own, but he preferred to remain with his own little flock. Afterwards the First Presbyterian Congregation asked him to come to them but he turned a deaf ear to this call. Again he was asked to accept the vice presidency and a professorship in Princeton College, with the prospect in time of being made president of the institution. But this also he declined and to the day of his death remained pastor of the Reformed Presbyterian Church in New York. The Reformed Presbyterian Church in this country (and this includes also

our sister denomination) owes a great deal to Alexander McLeod. His deliberate choice and his unshaken steadfastness are worthy of imitation. He was no "reed shaken by the wind."

SAMUEL M. RAMSEY.

A LETTER FROM KENTUCKY

Houston, Ky., July 10, 1922.

Dear Friends:

As I sit here on the porch of the dormitory praying that God would direct my pen in writing this letter from the Mission to the people who are our builders there comes a strong wind which shakes the trees as if a mighty hand had suddenly touched them into new life. My thoughts go back to a time in the history of Christ's Church when there came a sound from heaven as of a rushing mighty wind and the entire Church was filled with new spiritual life. So I open my letter with a prayer today that God will keep us assembled together and of one accord and that we may feel the touch of the mighty hand of God awakening us into a new life in Christ Jesus. "For a great door and effectual is open and woe unto us if we preach not the gospel."

During the summer months of April, May and June, Miss Cunningham took a much-needed rest and visited her home in Kansas. She had been here almost constantly for three years and felt the need of a change. Mr. and Mrs. Duncan left in May and enjoyed a six weeks' vacation among friends, while I remained at the Mission. My stay here this summer has been an education to me. Every climate and country has its sowing and reaping time and country conditions govern the manner of sowing. Let the people of the plains in imagination pick up the hoes and father, mother and children, day after day, for about two months hoe the fields of corn on rocky hill sides. Then when the oats are ready to cut the man goes out with the cradle, cuts, then binds them into bundles. There is a good spirit of helpfulness, too. When a neighbor has a field which needs hoeing badly often all hands will turn into that field and you may see as many as a dozen men and

women hoeing in one field. For one man who is sick there has been two working this summer. This means the putting in and tending of his crop by the community. I know this story of mountain life is old to all of you, yet to one who is given to live a season among these splendid people it comes with new force and one cannot pass it by. The hardest part falls on the woman, as she has the burden of housekeeping and little children.

Our Sabbath School has been very well attended this summer. On June 18 a Bible memory verse contest was held with Bible stories by the little folks and three readings by members of the Sabbath School. In the first reading given by Mrs. Patsie Turner she spoke of the teaching in so many universities and colleges of the evolution of man from the lower animals, then she read the sweet simple story of the creation of man in God's own image as given in Gen. I, chapters 24 and 31. Mr. Henley McIntosh gave the address of Paul on Mars hill which still speaks to the critic who would lead us from a crucified risen Saviour. Mr. Chester Turner read us the story of Paul before King Agrippa which is such a strong appeal to the people who know the right but neglect to enter into the Christian service because of the selfish love of pleasures. Mrs. Ester McIntosh won the Bible in the memory contest with three hundred and thirty-five verses memorized and Ida Turner received a little Testament for the best old Bible story. We had written asking the prayers of the Church and of the other workers who were or had been here, and God who sees and knows all our needs supplied them abundantly. Dr. McChesney, of Cedarville, Ohio, came to us the day before the contest. We had a morning service in which he talked to us of the Christian life and walk among his fellow-men. Then in the afternoon when we had the contest he talked to us on the Bible itself and what it had cost the world in the blood of martyrs to keep it. Preacher Bill McIntosh joined us in the service, it being his regular meeting day. It is always a pleasure to have Mr. McIntosh with us. We feel that God answered our prayers and that it was a Sabbath day journey heavenward.

During the summer my class of little girls took dinner with me one day. A hard rain storm early in the morning raised the water in the creeks so that many could not come, but sixteen of

us made a lively bunch and I think the children enjoyed the day.

We had a picnic dinner here the Fourth of July, but again our plans were upset by a heavy rain which began on the third and lasted until 9 A. M. on the Fourth. However a very good crowd came and the picnic dinner was eaten in the school house. Only part of our program was given as some who were to take part could not come. A basketball game with the Cow Creek boys was enjoyed by all. We still feel a special interest in the Cow Creek boys and they are among the nicest who come to our entertainments and games.

Our national holidays have never meant much to this people. We find them lacking in love of country, and as is well known they have no respect for law. Patriotism is hard to teach and while they will give of their time to each other they will not give of their means for the building up of their own community. Our hope for the future is the boy and girl who can get away and get a broader vision of life's field of usefulness. No man or woman who has means could do a grander work than to take the financial support of some of these boys and girls and put them in a good college, supporting them until they would be able to help themselves. Let no man excuse himself from the responsibility by saying the boy who wants an education will get it himself. God's command comes to us all to help the needy, poor and weak. Even the Apostle Paul had to be led by the hand until the scales fell from his eyes. So we must lead these children out into the light giving them a new vision of service to mankind and to their Lord.

Sincerely,

ESTELLA FOSTER.

OBSCURE WORK

Recently a new preacher in Edinburgh took for his text the verse from Haggai, "Go up into the mountain and cut wood." A visitor, eager as Scotchmen generally are to know what a new preacher will say, determined to make the best of it even though it was not just the full, rich kind of a text he might have hoped for, and found enough before he got through to refresh and encourage him. The preacher was not speaking only on work, but very particularly on obscure work. All the world is all the time talking about work, and very edifying things they say about it, too. And everybody is convinced that some one ought to do it. As a general subject it is very fruitful and enticing, and it is no less than a wonder what eloquence we are all capable of when we get going upon it. The great

paradox of it all is that with such general interest in it and so much agreement about its desirability and necessity there is still such a shortage in it. Everybody wishes everybody else to do it. There can be no doubt that the world all at work again is just what is most needed, and the vision of it is always a cheering and alluring one, so much so that it is pleasant just to sit down and look at it instead of going and doing some of it.

We are pretty much agreed upon work in general, but this preacher touched the nerve of the matter when he chose not to speak about work, but about obscure work. For its obscurity is almost the hardest thing about it. Not the actual lift and strain of it, not the fatigue of it, but the fact that there is such an element of loneliness about it in so many cases. We cannot do it without its taking us apart for long periods, and we are very gregarious and love company and the support of appreciation while we do it and the stimulus of other people doing the same thing.

When dreaming of the more that work might do for us and how much happier and healthier we should be for it, we are apt to forget that to do it means that we shall forego many very pleasant engagements, shut ourselves up in some office, some corner, or some desk where nobody may come all day long. And then the work does not look to be such a glowing thing. It is a very lonely thing. It bade fair when we dreamed about it to unite us all the more tightly and solidly with our fellow-men, to make a bond of union with them, to give us a push out into the big current, but when the door is shut and we get down to it all alone, we are apt to feel we are in a back-water and the main stream with all its cheer and excitement is rushing past and away from us.

Our job looks very small when we are at last enclosed all alone with it. A thousand reflections which never came to us at all when we were thinking all the grand familiar things about work come to us now. We are not so sure we have not made a mistake. And where is the cheer and inspiration of it? And what chance is there that it will amount to anything, or ever be noticed? A New York banker went into the ranks of a university to enlist young men for a great banking house, and laid before them the advantages of such enlistment and the close relations which would exist between them and himself and the other officers. And one of them said who enlisted, "We never saw him again." The work did not seem to head up into anything personal. We take up work, normally, with the feeling that it will give us fellowship. Perhaps in the last

analysis we hope for that as much as the wage of it. And then it seems to be just the thing which restrains and isolates us. Certainly one will not understand work very well until he reckons with this element of inevitable obscurity in much of it, and comes to find beneath its seeming chill a chance of even warmer and deeper fellowship.

Matthew Arnold, without speaking of it directly, has let out first and last a good deal of what he felt about work. And among other things he has hinted at this loneliness of it. He has confessed to knowing perfectly well what it was to look over the wall from his appointed task to watch some other man's work and dream of how much more interesting it would be if he could have it. When we remember that the task which England provided for this poet was that of school inspector we can realize that he may well have had times when he could gladly "throw up the position" and find every other office more interesting. So there is much autobiography in the brief phrase where he speaks of men being "unaffrighted by the silence around them," and also of the need of their being "undistracted by the sights they see." We realize how sternly and courageously men have to hold themselves in and how sometimes it is just all they can do. But doing it is of the very essence of taking part in this world's earnest work. We have to learn the terms on which alone good work is done, and by far the greater part of it is done in loneliness.

Our Lord himself on the last great evening confessed that "he was sensitive to being alone." Paul owned up to the same sensitiveness. Many of Jesus' words that night "show something of what he is undergoing—temptation, inner solitude, and an intense craving to have them with him once again when he needs them more than ever." It is not necessarily a weakness, unless we let it govern everything. It is probably one of the elements of richness in all great strong natures after they have dealt squarely with it and put it in its place.

There is an unsuspected selfishness in many of us which demands that every least effort we make and service we render shall be immediately followed by gratitude and recognition and results. And we do not want to continue in such a mean attitude when we think what splendid work is being done by so many all around us, with hardly any such reward coming back to them. There is a kind of deep disloyalty to our fellow-workers on all sides when we do this, and we feel cheaper when we find that we ourselves can only work under the stimulus and promise of immediate result and praise. Of one of the great scientists it was said that there was no man who was so little

perturbed or wronged because so much of his labor seemingly went for nothing. When George Chapman at last really entered upon his great task of translating the Iliad of Homer, he said modestly and cheerfully, "I begin to see what a task I have set before myself, till I enter on it sure of nothing but my labor."

One of the prevailing vices and discouraging tendencies of our time is this unwillingness to do work which is not showy and immediately rewarding. Opportunity after opportunity, even when we sincerely wish to work, is turned aside lest it should not be just the most productive possible. As Shakespeare says, we are "thinking too precisely of the event."

But some of the things which most need doing in this world are what may be called lonely things, with nobody to observe them or applaud them. They will not carry us toward the crowd, but away from it. Those people who had returned to Jerusalem to rebuild it and to set up the temple again had begun to dread going up into the out-of-the-way places to hew the wood for it. They liked to keep snug and warm together in their little colony.

But while obscure work is cold, and nearly always commences with a chill, there is nothing which more warms the heart once we have really begun it. The preliminary vacancy soon begins to glow with unwonted fellowship. "I am not alone, but I and the Father that sent me." And sometimes when we have braved the rigors of a solitary task and out of the way work for a sufficient season, we find it hard to leave it and are no longer imposed upon by the appearance of things, which so often makes it seem as if all other tasks were better than our own. We are all sure that there is work for us to do, but what most of us need to do is to make terms with the obscurity in which it is almost certain to involve us.—Editor Sunday School Times.

ACKNOWLEDGEMENTS.

The following persons have paid \$1. each for the Advocate unless otherwise indicated.

Eliza Parke Redlands, Calif. Mrs. S. Patton, Youngstown, O. T. B. Bradshaw Beaver, Pa. Mrs. Ben Pew, Ithen Pa. J. S. Elder, Darlington, Pa. Francis Vance Lima Center Wis. \$2. Rev. J. C. Mackey, D. D. Ashland O. Linnie J. Long, Beaver Falls Pa. Howard Van Patten, Duaneburg, N. Y. Mrs. Robt. Clelland, Maggie Tabing, W. N. Brown, Cutler Ill. John Henry, Mrs. Russel Stevenson Clay Center Kans Margaret Alexander, Tirzah McMillan, Mrs. Cora Crawford, A. H. Creswell, Cedarville, O. Samuel Gregg \$2 John A. Thompson \$2 Pittsburgh, Pa. H. H. Stormont, Xenia, O. \$2

There is a book, who runs may read,
 Which heavenly truth imparts,
 And all the lore its scholars need,
 Pure eyes and Christian hearts.

DUANESBURGH, N. Y.

On the third Sabbath of June the Sabbath School observed Children's Day, and the Episcopal Church dismissed their services to attend. There was a large attendance and the children did their part well. It was a great day for all who attended. The program was arranged and conducted by Mrs. Chesnut. While we are few in number, we are doing our best to keep the light shining in this part of New York

The Christian Endeavor prayer meetings are unusually good this summer, and the general interest is much improved.

REPUBLICAN CITY, KANS.

Ruth Benson has gone to Fort Collins, Col. Jos. W. Chesnut son of Mr. and Mrs. J. W. Chesnut who is taking a course in a dental college in Kansas City, has been home for a few weeks. Calvin Chesnut a travelling salesman, has just taken a trip to Col. in his auto. Ralph Benson, wife and son of Sparta, Ill. visited here a few weeks. Mr. Earl Henry, son of A. J. Henry, was married July 5th to Miss Esther Alfton. Mr. Robt. J. and W. G. Henry of Kansas City spent their vacation with home folks during harvest and made themselves useful in the harvest field. We were also delighted to have with us Dr. Taylor for a few days. His sister Mary was married to Mr. Clarence C. Butler of Aurora, O. at Manhattan Kans. June 21st. 1922. Rev. L. A. Benson officiating, assisted by Dr. Taylor and Rev. Reed of the U. P. Church, Manhattan.

PERSONAL LABOR REPORT

January 1, 1921, to December 31, 1921.

When we returned to Rurki from Fategarh, where Mrs. Taylor was very sick, my time was taken up for some time in catching up my neglected bookkeeping and correspondence. During these days I made a few trips out in the district for a day or two at a time but left Mrs. Taylor and the children in Rurki, where they could be more comfortable.

The 19th of February we began our camp work. We decided to try a new plan of work this year. Heretofore we had visited all the villages in each district, whether there were Christians in the village or not, but this year we decided to go to an important centre and have the preacher of this particular place invite the Christians of surrounding villages to a so-called Mela and then spend a few days in Christian instruction and prayer. Our first Christian Mela was held in Nauserheri and there was great interest shown in this Mela. We had good meetings and a good audience. Of course, the meetings were not limited to Christians but a great many non-Christians came as well.

We next went to Shahpur and held a Mela for the Christians in that section, the older boys of our Boarding coming out for the Sabbath meeting. The object in bringing these boys out was to show the village people the change wrought in the boys after spending some time in our Boarding and they surely did make an impression wherever they went. One boy, named Buddhu, whom we had picked up on the road in Nauserheri district as a beggar boy, created quite a sensation among the village people as he had become a good singer.

From Shahpur we went to Katarpur for a few days and then to Mirpur. I would like to mention the benefit we have received from the use of the automobile. In these days we can make seven or eight villages in the same length of time we used to make three or four villages in the days of the horse and buggy. Then again during the five months of the summer

when Mr. Taylor is in the hills with the children and I am alone in Rurki, I can often go out to a village in the cool of the evening and do a bit of work in a village, whereas it used to take a day to get to a place and in the summer time it is almost impossible for a European to stand it out in the heat of the day. Then, too, our buggy was small and one of our workers had to walk so much one winter season, when we were unusually busy, he overworked and has a permanent heart weakness now for which we have to be very careful and by means of the automobile he is able to ride during our strenuous camping season.

I have had my monthly workers' meeting, when all the workers meet with me for three or four days in Rurki, and by prayer and study of our various district problems we plan work for the month ahead. It used to cost the Mission ox cart hire to bring these workers in to the meetings but now I usually get them and take them out in the automobile.

The 31st of March we went to Hardwar for the Adh Kumb Mela and had ten days of very strenuous work. At a Mela like this our biggest work is the selling of Bibles. Mrs. Taylor stayed at the tent and kept count of the Bibles taken in the morning and brought back by the men at night. I want here to mention the responsibility we feel for this station of Hardwar. No other Mission has work here, and it is one of the biggest places of pilgrimage for Hindus. Thousands of fakirs are continually in and about Hardwar and among them are some real seekers of truth. We should very much like to work this station harder but with our limited men and means and limited personal opportunity we are only able to have a colporteur there full time; and we can only go to the larger Melas. For about two years there has been a decided feeling and outspoken agitation against the British Government, and in places like the Mela, where the people do not know us personally, we are often subject to taunts and sarcasm. During this Mela they tried to drive us out of the bazaar a number of times, mobs following us and yelling at us, but we continued work in spite of opposition, and only once did we leave the bazaar, and that was after being waited upon by a member of the Municipal

Board, who, in a very nice way, requested us to leave the bazaar for a few hours at least, not returning until 5 P. M., and this was about 10 A. M. I was more ready to accede to their wishes in this matter, as I had been running fever almost from the first day we came to Hardwar. I felt it necessary to be with the men in the bazaar but that day I was feeling worse. One day, even though I was in the bazaar with the men, one of our men was struck in the face and another shaken severely by the shoulders and a number of times they had their books snatched from their hands, scattered on the streets and even torn up. This is but a little about our difficulties. On the other hand, we have a great deal to encourage us as you will gather from the fact that over 2100 portions of the Bible and Gospel songs were sold in these ten days at Hardwar.

My fever continued after we came back to Rurki. By the end of April we decided to go to the hills as I had been running temperature for a month.

The Convention was not held this year because of cholera on the Mission Compound in Saharanpur and the hot season coming on especially early this year.

During the summer I met with some of the language teachers and Dr. Brown and Mr. Campbell, of the United Presbyterian Mission, to make selections and fit tunes to the Zaburs or Psalms in Roman Urdu to be used at the Saharanpur Convention.

Summer School was held for a month during August in Jagadhri, the station of the New Zealand Presbyterian Mission. As usual I had several classes to teach.

In November we went to the big Mohammedan Mela, four miles from Rurki and sold a large number of Bibles and Bible portions. In the fore part of the same month, with two men, I also made a Hindu Mela in the hills along our district border and had especially good sales.

The 19th of November we again went out into camp and continued the plan of having Christian Melas.

Misses Randall and Hermiston, of the Methodist Mission, again gave us a lot of their valuable time auditing our Mission books.

Respectfully submitted,

JOHN C. TAYLOR.

PERSONAL LABOR REPORT.

January 1, 1921, to December 31, 1921.

We expected to be back to Rurki by the 25th of December

but we were detained in Fategarh because of my long illness and arrived in Rurki the 9th of January. I was very weak for a long time but after getting back home each day seemed to bring an added bit of strength.

By the end of January I was strong enough so we gave the children on the Compound their belated holiday entertainment. This always means a few days of rummaging in old trunks and boxes for little gifts for the children. On the 29th of January we called the boys of our Boarding and the other children of the Compound into the drawing room and they seemed to enjoy it as much as if it had been the usual holiday season.

Dr. Taylor made a few trips out in the district but it was the 9th of February until I was able to go out to work. We went to Nauserheri for a few days and I visited in a few zenanas but was not strong enough to do very much.

The 25th of February we went to Shahpur and were in camp there until March 9. Dr. Taylor went out to villages and I confined my work to the village Shahpur. From Shahpur we went to Katarpur and stayed there three days. We came back to Rurki for a few days to get our books and correspondence worked up and on the 19th we went to Mirpur. I came back to Rurki with the children the 24th but Dr. Taylor had some villages he had not worked, so left again the 25th and spent two more days in this district.

The big "Adh Kuhb" Mela, which is only held every six years, was held this year, so on the 31st of March we left Rurki for Hardwar. Dr. Taylor and the men went out each day and sold Bibles in the bazaar. Mrs. Itr Singh and Miss Emma Dayal came out and John and Carl and we women sold Bibles at the gate of the Mission Compound.

During these days Dr. Taylor began to run a low temperature every day, which continued for a whole month after we got back to Rurki so we decided we must get away to the hills and he have his vacation immediately. He usually takes his vacation later in the season, but we felt it was necessary for him to take it earlier this year and the second day he was in the hills his temperature was normal and he had no more fever after that.

During these days in the hills we missionary ladies did quite a bit of work among the English soldiers. Every Sabbath evening we had special evangelistic services for the soldiers, and there were as many as 100 soldiers came out to these meetings. There were quite a number who made decisions in these meetings to take Jesus Christ as their personal Saviour. The missionary ladies looked up the missionaries of the various

stations and when these soldiers went back to the plains the follow-up work was carried on. I treated quite a number of patients, and as usual the money received was turned into the Mission funds.

When we got back to Rurki there was a great deal of work getting the girls ready for school.

The 31st of October, Maggie Rankin, one of our orphan girls, was married to Mr. Joel Shem, a very fine Christian young man, who lived in Lahore. They were married just six weeks when he died of pneumonia and we have made arrangements for Maggie to take up nurse's training at the New Zealand Hospital in Jagadhri. One of our other girls, Helen Joseph, has also been sent to this hospital for training.

The 1st of November Mr. Thorburn came to take up his work with us. The 19th of November we went to Imli Kheri and stayed there until the 23d, when we went to Bhagwanpur. The 1st of December we moved to Nauserheri and stayed until the 9th of December, when we went to Sri Chandi and left for Rurki the 12th of December.

Dr. Taylor went to Shahpur the 15th of December and returned the 20th. The 24th of December we had the entertainment in our drawing room for the Boarding boys and the children of the Compound.

Respectfully submitted,

ELIZABETH TAYLOR.

OUR COLLEGE

The twenty-eighth year of Cedarville College came to a close with the Commencement exercises June 9, 1922. The year has been one of marked success. \$150,000 has been raised for the Building and Endowment Fund. The productive endowment now amounts to \$135,000. This lacks \$65,000 of the \$200,000 mark which we must obtain in order to retain our recognition. \$35,000 have been paid in on the subscriptions made last August on the five-year plan.

About 130 students have been in attendance in all departments of the College; they came from Ohio, Pennsylvania, New York, Indiana, Kentucky, Michigan, Illinois, Missouri, Arkansas, Prince Edward Island and England. This is the largest attendance in the history of the College. The outlook is good for a larger attendance next year. The Junior-Senior banquet given by the Junior class of the College—which is the largest class in the history of the institution—was held June

2 in the Bancroft Hotel at Springfield, Ohio. The Baccalaureate sermon was preached by the President of the College Sabbath evening, June 4, from the text Ruth 2-12. Class play was given Monday evening to the largest house that ever assembled in Cedarville. The Faculty reception was held this year on the beautiful campus of the College and in the open air; over 200 guests were present, made up of the Faculty, college students, alumni and Board of Trustees. The piano recital was held in College Hall to an overflowing chapel Wednesday evening, June 7.

(The Board of Trustees met in College Hall Thursday, June 8, at 9 o'clock in the morning, and had an all-day session. It was definitely decided to erect a new science building at a cost not to exceed \$35,000 for the building and its equipment on the north side of the campus. This building will consist of a basement which will contain a laboratory for junior physics, lockers for boys and girls, as well as toilet rooms, an office and rest room and a fan room for the heating apparatus. The first floor will contain laboratories and recitation room for chemistry; the second floor will contain physics and biological laboratories and recitation room for each. The building will be made of dark red brick, trimmed with Bedford stone, and roofed with cement. It will be 65 feet in length and 40 feet in depth, and will be one of the most commodious and beautiful buildings of its kind in southwestern Ohio.)

The Board also took plans to erect a gymnasium on the campus and a girls' dormitory on the Alford Memorial grounds within the next two or three years. William R. Collins, one of the graduates of the college, was elected a member of the Board of Trustees. Mr. Collins is one of the most successful superintendents of public schools in the State of Ohio. Mr. Frank P. Hastings, a business man of Xenia, was also elected a member of the Board of Trustees. Miss Florence Somers, A. B., was elected to succeed Rev. R. S. McElhinney, resigned, in the Department of Education. Professor Martin L. Frazer, A. B., A. M., was elected to succeed Katherine Flory, resigned, in the Department of Science. Emily Louise Snow, a graduate of the Conservatory of Music, Cincinnati, and who has

studied under masters in America and Europe, was elected to succeed Florence Russell Davis, resigned.

The Board of Trustees will meet July 6 in College Hall to hear and look over bids for the new building. Inasmuch as the College is starting its building plan, we should like to urge upon all who have subscribed, that if it is possible, they will pay their subscriptions promptly in order that we may meet the financial obligations in connection with the erection of the Science Hall, and we also ask all who have not yet subscribed that they will come now to our help with a generous subscription or payment and thus increase the means so much needed toward the erection of this building. Our college was never in better position to meet the demands of the times but there is much yet to be done in order that we may fulfil the requirements of the State Association of Colleges in Ohio and of the North Central Association of Colleges. It is absolutely necessary to do this in order to maintain our standing and receive our recognition.

Thankful for the generous gifts of the past year and hopeful for increased interest during the coming year, we go forward to continue and complete the task which has been undertaken.

Yours sincerely,

W. R. McCHESNEY.

LOS ANGELES

We were privileged to attend a remarkable gathering, June 9, at the home of Mr. Hedges. It was in honor of his birthday. They had invited the Centenarian Club. This is a club composed of persons 90 years old, or over. Mr. Hedges is 93. There were fifteen people there over 90 years of age, one 96, another 102. Their combined ages reached about 1400 years. One man 91, sang one of the old songs, and did it very well. Then there were several short addresses and a good dinner. Mrs. Winters, also of our congregation, was 93 this spring. She has gone back to Galesburg, Ill., near her old home, to

spend the remainder of her days. The prayer of the psalmist is appropriate for us all: "So teach us to number our days, that we may apply our hearts unto wisdom."

FAREWELL RECEPTION

On the night of June 5 the members of the Concord R. P. Church met at the church for a farewell reception for their pastor. It was a beautiful evening and the Mound never seemed more quiet, restful and inviting. It is one of the garden spots of God's creation and like Mount Zion is beautiful for situation. About 7.30 the members of the congregation and friends from the community began to gather. After a pleasant social time together every one gathered into the church, where remarks were made by the chairman of the congregation, Mr. H. S. Dickey; by Mr. Alexander Moore, who is supplying the Cutler U. P. Church for the summer, and by the retiring pastor of the church. Following these remarks ice cream and cake were served in liberal quantity. The whole evening, though tinged with sadness at our parting, was very pleasant.

The people of the Concord congregation are worthy. The six years of fellowship and labor with them has been pleasant and profitable. It was not easy to leave them for another field and the pleasant fellowship had with them will be long kept in remembrance. As we look back over the years we feel that our work together has been blessed of God and to Him is the glory for whatever has been accomplished.

The kind words and expressions of good-will received not only from the members of the Concord congregation but also from the congregations in Sparta and Coulterville have been much appreciated. The fellowship with the members of the Western Presbytery has been most delightful and though in the Providence of God it has seemed best that we should be separated, there are only pleasant memories of the work with them. We pray that in days and years to come they be abundantly blessed and enriched by Divine grace.

CHRISTIAN ENDEAVOR TOPICS

Bible reading quotations from C. E. Manuel by R. P. Anderson.

AUGUST 13, 1922.

Topic: Pride and Humility Jas. 4: 6-10

BIBLE READINGS

1. Pride of Prosperity Deut. 8: 11-20
2. Humility of Christ Phil. 2:1-11.
3. Pride of Position Matt. 23:1-12
4. Humility of heart Ps. 131:1-3
5. Spiritual pride Rev. 3:17-22.
6. Humility in practice Luke 22:24-30.

COMMENT

God resists the proud because pride is their enemy and He wishes to save them from it. Humility is an atmosphere in which kindness, graciousness, generosity, and pity grow. A proud heart wants its own way not only with man, but with God. In the language of earth humility is lowliness; in the language of heaven it is exaltation

PERTINENT QUESTIONS

1. What are some signs of pride?
2. How can we overcome pride?
3. How is humility gained?

AUGUST 20, 1922

Topic: Following and setting good examples 2 Chron. 24: 15- 19,

BIBLE READINGS

1. The supreme Example I Pet. 2:21-25.
2. Paul's inspiring example I Thess. 1:6, 7.
3. Example to set I Tim 4:12
4. Following Christ's way. Col. 3:12-14.
5. A Christian pattern Tit 2: 7, 8
6. Following God Eph. 5: 1,2

COMMENT

A long life is worth while only when it is also a good life. Character is always the measure of life. Curiosity often leads people brought up in a good environment to try evil and they discover that it brings woe. Evil is a disease of the heart. At last men cannot hear God speaking. They are dead in sin. Rugged honesty, simple piety and integrity make for prosperity in the long run.

PERTINENT QUESTIONS

1. What great example does the Christian Endeavor pledge suggest?
2. What example have we marked out for ourselves?
3. What examples should we avoid?

AUGUST 27, 1922.

Topic: "Lessons from God's Out of doors. Ps. 8: 1-9.

BIBLE READINGS

1. The first garden. Gen 3: 1-7.
2. Beneath the stars. Gen. 28: 10-17.
3. By still waters. Ps. 23: 1-6.
4. What the flowers say. Matt. 6: 28-34.
5. In a vineyard. John 15: 1-10.
6. On the lake. John 6: 16-21.

COMMENT

The greater the universe as revealed by astronomy, the greater must be the Creator. As to his body man is a mere speck; as to his soul, divine.

Man is God's viceregent. All things are his to use if he knows how to make use of them. As children smash their toys, so do men often wreck and ruin the creation under them.

PERTINENT QUESTIONS

1. What lesson from nature has helped you ?
2. How did Jesus use nature in illustrating truth ?
3. How do poets use nature in their poems ?

September 3, 1922.

Topic: Better giving. Acts 20:31-35.

BIBLE READINGS

1. Honest acquiring. Eph. 4: 28.
2. Faithful spending. Isa. 55:1-3.
3. Generous giving. Luke 6: 38.
4. Systematic giving. 2 Cor. 9: 6-12
5. Proportionate giving. I Cor. 16:1-3
6. Giving ourselves. 2 Cor. 8: 1-5.

COMMENT

There is nothing in life about which we need to be warned more earnestly than the unchristian use of money. If we are built up in Christ we shall show it by our handling of God's gold. One test of the real Christian, a test that Christ Himself makes, is whether or not we are attached to our gold or that of others.

PERTINENT QUESTIONS

1. What proportion of our gifts should go to the church, and what to benevolence?
2. Why should Endeavors give thanks-offerings?
3. How does our example of giving influence others?

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