



Rev. F. A. Gurkat

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LETTER FROM KENTUCKY

March 11, 1926.

Dear Friends:

After the worst winter in many years here there are again glad signs of spring in Kentucky. Although the winter is lingering longer than it usually does here, we have had several beautiful, bright days among the many blustery bad ones.

Last Saturday about sixteen of us went on a hiking trip to Wild Cat Rock, which is the highest point for many miles around. The rocks themselves are higher and larger than an ordinary two-story building and very hard to scale once you reach them. They certainly would make an ideal hiding place and citadel. Folks say that during the Civil War a man did hide there for a year. After our hard climb we thoroughly enjoyed our dinner, part of which was prepared over an open fire. The view from the top was certainly beautiful. We could see over several hills and could see the mountains being lost in the distance on all sides.

As we went along there was the fresh, wholesome smell of moist earth and we noticed the buds beginning to swell. The pussy willows already have their fur coats on and are bravely nodding in the wind.

Many farmers are still busy preparing to raft their logs whenever the tide rises again. Others have begun preparing the ground for planting. Some folks have already made their gardens.

Big and even smaller boys and girls are beginning to think of the long, hot hours they will have to spend this summer hoeing corn on the steep, rocky hillsides; for in just one week

books will be laid aside until school begins again in July. As we look back over the past months that have gone so swiftly, loaded with all their opportunities, we ask ourselves the questions, "How well have we met these opportunities?" "What have we accomplished?" We cannot answer that definitely, for we are dealing with human characters, but we must leave the results of our work in the hands of Him Who guides each life, content that He will bring about what is best.

All year the attendance has been very good in the upper grades, but the very bad weather has caused lowered attendance among the smaller children. If there were only good roads the mission could carry on its work so much better! Yet some do not seem to see what a blessing good roads would be.

The attendance among those who came on to the winter school has been almost ninety-five per cent., although the weather has been worse than usual.

The Junior Clubs have been organized for the summer and will begin their work as soon as Mr. Trosper, the county club leader, gets here to start the ball rolling. The four projects that are to be taken up are corn, pig, orchard, and sewing. The orchard project is a new one, which we hope will be successful, as there are many apple trees in this community which may be made to produce more and better fruit if taken care of. These boys and girls' clubs are doing a great work in awakening the young people to the needs of their community and in teaching the lesson of co-operation. We hear that there is to be a railroad through this section within four miles of here, and that is going to bring the market nearer to these farmers and will be an incentive for producing more and for improving the quality of what is produced.

Today was our last school prayer meeting as next Wednesday we are going to give our program, which we are now busy preparing. The prayer meeting was the best we have had this year. Miss Susie Turner, who has just entered school for special work since winter school started, led the meeting. The subject of the meeting was "Anger and Revenge." After the topics by the pupils, Mr. Stewart gave us a very helpful talk on how we can secure "Peace on earth" only by doing away with the spirit of anger and revenge in human hearts and the enthronement of Christ in the heart of each individual. Mother Stewart also gave us a short talk.

There has been received thirty dollars from the Richmond congregation and eight dollars from the Coulterville Congrega

tion for tuitions, and three dollars for the Radio Fund, for all of which we are thankful.

Yours in the Master's service.

GLENNIS LAMBERT.

LETTER FROM INDIA

In Camp,
February 15, 1926.

Dear Friends:

It just seems like the devil is running more loose than ever these days; if it isn't one thing it is another. I don't know what we would do if it weren't for prayer for sometimes we get discouraged but when we go to the Throne of Grace we seem to be refreshed and able to pick up our burdens again and trudge along. I will tell you a few of the things that have come just lately. We have had two men with us in camp for about two weeks and they and their families want to become Christians and so last Wednesday when we left the last camp we sent them in to Roorkee so they could go to Padri Manoah's training class and we moved on to this place. On the way to Roorkee they were to stop off at their village and get their wives and children and their movable property and when our oxcart got there the landowner was notified by someone that these people were leaving and he came over from his village with some men and took our oxcart and steered it over to his place and held it there and said he would not let them go until the Sahib came and paid him Rs. 200. This was about noon and our oxcart driver argued with him and said he could not keep the old framework of an oxcart that Dr. Taylor had bought from the fellow as that was our property now and our tents and other things were on the oxcart so he said he had better let them go or the Sahib would have something to say about it. Finally in the evening about 6 he let them go but he held the wife and child of the one man and their bedding and the husband came over to our camp to inform us. Friday morning Dr. Taylor went over to see the landowner and asked him his reason for taking our oxcart which was going to Roorkee off the road and taking it to his village and his place. He said the fellow owed him some rent for a piece of land he had been working. Now we know how hard these low caste people work and how they are held down by the

landowner and not knowing a thing about reading and writing they very often pay their rent and never get a receipt for it and so have nothing to show for it and Dr. Taylor told the landowner in plain words what he thought of him and that he did not believe him and then he told him he had no business whatever to take our cart off the road and take it to his place and so advised him he had better let the woman and child go with the husband and let them take their bedding and he thought it was settled. But Saturday morning the man came to us again and said as soon as Dr. Taylor left the village the landowner went over to the low caste people, who are worse than his servants, they are his slaves and stirred them up, saying, "Are you allowing that woman to break caste and go with those Christians?" The landowner is a Mohammedan. And a mob came after them, the husband pulled at one hand of his wife, and the other people on her other hand but he was all alone and they were many so she had to go back to the village and then they got the man and took him off to the jungle and beat him unmercifully. So Saturday morning Dr. Taylor went in to see the police and Monday morning the husband and Padri Sahib and a policeman went to the village and if the woman had said she would go they could not have prevented her from going, and we knew she wanted to come with her husband, for she was on the oxcart when the landowner took our cart over to his place and they had started down the road toward Roorkee and the day Dr. Taylor went over there she had gone down the road with her husband but when they got out there Monday morning they asked her if she would come and she refused to do so. She certainly has been put up to that by the landowner and the people of the village, no doubt telling her all sorts of things about what would happen if she broke caste. Well, since she has refused to come we can't do anything more at present, but we are praying for this broken up family and are in hopes the woman will come to her husband after the excitement has gone down and we feel sure that now you know about it you will pray for this family, too. The one man and his mother and two children, who are his brother and sister, are in Roorkee training in the village.

There are several cases that have come up within the last two weeks which it is impossible to write about but we have had to take serious measures with the parties concerned and we ask you to pray even though you do not know about them that we may be given wisdom to handle these problems.

We have had a time with thieves this year while we have been out in camp. Just before the holidays, about the middle of

December, they broke open a window but were scared away by the dogs on the Compound barking. Then a week ago Thursday night they got in the bungalow and stole a number of things, our best steamer rug, which we bought in New York just before sailing when we came back from furlough; some of Dr. Taylor's shirts and light suits, some skins and tablecloths and curtains. We are thankful they left our very best clothing. There are two English soldier boys who almost live at our house when we are in Roorkee and at Christmas time they took a month's leave and spent the holidays at our house and then came out to camp with us for the remainder of their leave, and how they did hate to go back to barracks when the month was up. So when we were having so much trouble with thieves and it seemed the man who was sleeping on the verandah was no good at all as a watchman, we wrote a letter to Dean's officer asking permission to let him sleep at our bungalow and permission was granted. Thursday we went in to Roorkee for the day and that day the thief came about 1.15, but Dean had purposely put his bicycle against the door where the thief came in the time before, so if anyone would come in the bicycle would fall and he would waken up, and that is just what happened. He was up the moment the bicycle fell and he heard the fellow run away but it was pitch dark and he could see no one. That very night they got into the barrack room where Greasely, our other soldier boy, sleeps, and that afternoon when we were in Dr. Taylor had returned to Greasely Rs. 100 he had borrowed before our check came, and here's the joke on the thief. He took nearly everybody else's coat but Greasely's pants and his 100 Rs were in his coat and both his coat and pants were lying loose on his trunk. Imagine how daring, in a barrack room with 30 to 40 men and among them about ten dogs and to steal like that! The soldier boys think they must have some kind of scent on them to make the dogs afraid. And that same night they went to the married quarters and stripped several bungalows and the people asleep in the bungalows, too. So the police are busy these days trying to get hold of the gang, for we think it must be a gang.

It is quite a responsibility for us to run the Mission in Roorkee and Hardwar and the other out-stations and then to be traveling from one village to another in our camp work. Dr. Taylor has had to make several trips in to Roorkee lately on important business and that always puts our camp work back a day and when we are out a big distance it is always a hard trip in to Roorkee and the village roads are terrible. But we are having good work in the district, and while it is true that the Devil is trying his utmost to undo the work of the Kingdom, yet

we have much to be thankful for, in the response of these ignorant village people. There is a high caste man who came with us yesterday. He is keen and has read many of the tracts and Bible which we sell at Hardwar and he seems to us to be an answer to prayer, for Dr. Taylor was just saying the other day he wished he had a man would could give his time to that particular class of people. So whenever our trials and worries are greater than we seem to be able to bear the Lord seems to give us enough "sweet" to counteract the bitter things which seem so many at times. I will close for this time asking you to remember us at the Throne of Grace for we need your prayers.

Yours in His Service,

ELIZABETH TAYLOR.

A DELIGHTFUL OCCASION

On Sabbath, February 14, 1926, the new and beautiful First Reformed Presbyterian Church, East End, Pittsburgh, Pennsylvania, was dedicated to the worship of God in a reverent, impressive and instructive manner. The sermon was preached by Rev. Alexander Savage, D. D., in the morning, to a large and attentive audience. In the Sabbath evening the sermon was preached by Rev. John A. Wilson, D. D. His sermon was able and very appropriate. At both services the presence and power of the Holy Spirit were manifested and all rejoiced in the new and prosperous day that had dawned upon the congregation. The only shadow that was evident was the absence of the former pastor of the congregation. That strong minister of Christ and faithful pastor had gone to his reward in heaven, and was worshipping with the General Assembly in heaven in robes of whiteness. How enrapturing the services of the redeemed there! He rests from his labors and his works do follow him. He was one of the disciples whom Jesus loved.

On Sabbath, February 21, 1926, after due preparation on preceding days, the Sacrament of the Lord's Supper was orderely and reverently observed. The congregation was present in large numbers, and to gladden and encourage the members in their important and precious work, twenty-five persons were added to the membership of the congregation, sixteen on profession of faith and nine on certificate. Such a large accession to the membership was great joy and encouragement to the hearts of the people of God. A new and prosperous day has dawned on the congregation, and working in har-

mony, peace and love together great things will be done by that faithful congregation to promote and prosper the work of the Lord in their hands. May great grace, love and prosperity be given them in both temporal and spiritual things.

On Monday evening, February 22, 1926, a congregational meeting was held in the new modern and beautiful church building for the purpose of choosing a pastor to lead the congregation in the service of God and in every good work. Due order was observed in conducting the election. When the votes were counted it was with great joy that we were able to announce that Rev. Albert E. Gregg was the unanimous choice of the congregation to become their pastor. Mr. Gregg is a worthy young brother, and has been preaching to the congregation for some time.

The writer enjoyed sweet fellowship with Mr. Gregg during the dedication and communion services.

We now commend this faithful people and their young and able pastor to the gracious guidance and care of the Holy Spirit. May all be faithful in the Redeemer's service even unto death, and then they will receive the crown of eternal life in glory.

DEDICATION PROGRAM

Dedication Service—

Psalm

Invocation and Lord's Prayer

Rev. W. Bruce Wilson, B.A., B.D.

Seminary Quartet

Scripture Reading—I Kings 8:22-30, I Kings 9:1-3

Albert E. Gregg, B.A., Assistant Pastor

Prayer Rev. John A. Wilson, D.D.

Psalm 149:1-6

Dedication Sermon Rev. Alexander Savage, D.D.

Dedicatory Offering

Seminary Quartet

Dedicatory Responsive Reading

Rev. W. Bruce Wilson, B.A., B.D.

Minister: Lift up your heads, O ye gates; yea, lift them up
ye everlasting doors;

People: And the king of glory shall come in.

Minister: Who is this king of glory?

People: The Lord of Hosts, He is the King of Glory.

Minister: But will God in very deed dwell on the earth?
Behold, heaven and the heaven of heavens cannot contain thee; much less this house that we have builded.

People: Yet have Thou respect unto the prayer of Thy servants, and to our supplication, O Lord our God, to harken unto the prayer which Thy servants pray before Thee this day; that thine eyes may be open toward this house night and day, even toward the place where Thou hast said My name shall be there.

Minister: Let the beauty of the Lord, our Lord, be upon us;

People: And establish the work of our hands upon us; yea, the work of our hands, establish Thou it.

Minister: To the glory of God, our Father, by Whose favor we have built this house; to the honor of Jesus, the Christ, the Son of the Living God, our Lord and Saviour, to the praise of the Holy Spirit, source of light and life;

People: We dedicate this house.

Minister: For comfort to those who mourn; for strength to those who are tempted; for help in right living;

People: We dedicate this house.

Minister: For the santification of the family; for the guidance of childhood; for the salvation of souls;

People: We dedicate this house.

Minister: For aggression against evil; for fostering patriotism; for promoting righteousness.

People: We dedicate this house.

Minister: For sympathy and fellowship with the needy; for brotherhood with all men; for the essential unity of all believers in Jesus Christ;

People: We dedicate this house.

Minister: For the building of character; for the giving of hope and courage to all human hearts; for the teaching of morality, temperance and justice;

People: We dedicate this house.

Minister: For missionary endeavor at home and abroad; for world-wide evangelism and education, till all the kingdoms of the world become the kingdom of our Lord, and of His Christ; for the reform of social wrongs, till all human society is transferred into a kingdom of heaven;

People: We dedicate this house.

Minister: In grateful remembrance of all who have loved and served this church; with hearts tender for those who have fared forth from the earthly habitations; a free-will offering of thanksgiving and praise;

People: We dedicate this house.

Minister and People: We, now, the people of this church and congregation compassed about with a great crowd of witnesses, grateful for our heritage, sensible of the sacrifice of the fathers, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worthy worship of God in this place and to the constant service of God in the Christian service of men.

Dedication Psalm 99:1-5

Prayer of Dedication Rev. Alexander Savage, D.D.

Psalm 84:1-6

Benediction Rev. W. Bruce Wilson, B.A., B.D.

DR. WILSON was born in Drumadonald, Ireland, and came to the United States in 1885. He graduated from Monmouth College in 1889 and from Xenia Theological Seminary in 1892. For four years he was pastor of the Neill Avenue United Presbyterian Church, Columbus, Ohio; thirteen years pastor of the First United Presbyterian Church, Baltimore; and sixteen years pastor of the First Reformed Presbyterian Church, Pittsburgh.

IN LOVING MEMORY of our late pastor, Rev. John B. Wilson, Ph.D., D.D., this house of worship is respectfully dedicated to the glory of God. Through all these faithful years of his ministry, his one supreme purpose was the glory of our Christ and the welfare of His Church. To this end he labored unceasingly until sickness incapacitated him. His labor is today a living monument to him in the form of this building and a sympathetic people. As a people, our one ambition is to make this house what he intended it to be—a house of prayer and worship—always earnestly devoted to the winning of souls and the upbuilding of God's people in their most holy faith.

As a pastor, Dr. Wilson was looked for and respected in every home, not only of his own church people, but also of the great army of friends which he made wherever he went. He was always near to the home of suffering and sorrow. At the bedside of sickness, his presence and words of comfort and cheer were food and drink to the suffering. As a preacher of the Word of God, he was always fearless in his proclamation of the truth. His constant theme was: "Christ, the lamb of God, who taketh away the sins of the world." He never failed to declare to his people the whole counsel of God.

Today we extend our sympathy to his bereaved family. We commit them to the care of God who was always his stay and comfort. As a people we mourn his loss, but not as those who have no hope, because we know that we shall meet again. As minister and people

we shall one day unite with the great choir of the redeemed, and the church of the Living God on earth shall become the church of the living saints in heaven—continually singing praises to God and the Lamb for ever and ever.

Post Dedication Service—

Psalm 118:20-29

Invocation

Seminary Quartet

Scripture Reading

Prayer

Seminary Quartet

Sermon Rev. John A. Wilson, D.D.

Prayer

Dedicatory Offering

Psalm 89:15-18

Benediction

HE assisting pastor and the officers of the Sabbath School and church take this opportunity to express their appreciation of the splendid work which the people of the church are doing. They asked for your co-operation in building up Christ's Kingdom in this part of His vineyard and they are extremely happy in the results forthcoming from your efforts. Within the last few weeks the Sabbath School has increased in attendance approximately one hundred per cent., while church attendance has increased fifty per cent. Beginning with three young men in May, 1925, at the end of eight months the "Catch-My-Pal" Bible Class has a membership and attendance of over fifty men. To all the men of the church and the community, this class extends an invitation to join them. Besides the spiritual benefits derived from the class, the associations formed and the social privileges enjoyed will be a lasting help to every man attending.

The Ladies' Aid Society has increased in membership within the last few weeks approximately three hundred per cent. This organization is taking up its work in earnest and with a renewed enthusiasm. The responsibilities confronting it are many and varied, consequently it needs the support and goodwill of the whole church. To the ladies of the church this society extends a hearty invitation to join them in the work of the Kingdom.

On the whole, the future is bright and full of promise. Every unit and organization of the church are working untiringly and without ceasing. The growth and success of the church are due to your individual effort and the officers of the church take this opportunity to express their appreciation of your co-operation.

MEMBERS OF SESSION

Alexander Savage, D.D., *Moderator*
 Samuel Gregg, *Clerk*
 Alexander Spence
 James Black
 William Moore

BOARD OF TRUSTEES

John Simpson, *President*
 Thos. L. McConkey, *Secretary*
 Arthur J. Chappell, *Treasurer*
 Wm. B. Wilson
 James Barclay, Sr.
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 Wm. B. Wilson
 Thos. L. McConkey

OFFICERS OF SABBATH SCHOOL

Nevin W. McAdams, *Superintendent*
 James Black, *Treasurer*
 Thomas Harris, *Recorder*
 Richard Gregg, *Assistant Recorder*

TEACHERS

Mrs. Thomas Moody	Mrs. Bessie B. Wilson
Mr. David R. McNeilly	Miss Janet Wilson, B.A.
Miss Sarah Byers	Mr. Albert E. Gregg, B.A.

School meets at ten o'clock every Sabbath morning. Classes for children and adults. All are welcome and urged to attend. Parents should make a special effort to come and bring their children.

OFFICERS OF LADIES' AID SOCIETY

Mrs. James Shaw, *President*
 Mrs. Thos. Moody, *Vice President*
 Mrs. Samuel Gregg, *Secretary*
 Mrs. John Manson, Sr., *Treasurer*

This society meets the first Thursday of each month in the church at 2 P. M. Every woman in the church is urgently requested to attend this society and help as much as possible. We need you. Come and help us.

That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make towards this place.

I KINGS 8:29

ORTHODOXY AND MISSIONS AT THE FOUNDER'S
WEEK CONFERENCE, MOODY BIBLE INSTI-
TUTE OF CHICAGO

At the twenty-first annual Founder's Week Conference at the Moody Bible Institute of Chicago, Bishop Frederick D. Leete, of the Methodist Episcopal Church, spoke on "The Age-Long Conspiracy Against Jesus." He said: "I am perfectly certain that in the realm of the intellect and in the realm of divine truth there are some things that are inherently high and everlastingly true and on some of these it does seem to me it is about time that Christendom got together and stayed together." Quoting Stanley Jones, Methodist missionary of India, the Bishop said, "We can't defend everything at the same time. In India we are finding that the wisest thing to do is to follow the strategy of a great military leader who discovered that it was hard to defend a too greatly extended front and so massed his forces in the center. The best thing we can do is to mass in the center and stand for the things that are absolutely necessary and most certainly defensible."

The Bishop departed from his usual custom and used a manuscript because he said, "I want to say exactly what I want to say and I want everybody to know exactly what I have exactly tried to exactly say." His address was thoughtful and stimulating but stern and uncompromising in its appeal.

Another Methodist of distinction who was heard with profit was Professor John A. Faulkner, D. D., of Drew Theological Seminary, who spoke twice. His most illuminating address answered negatively the question of its subject, "Was Wesley a Modernist?" Dr. Faulkner admitted that Wesley had a hospitable and progressive mind; that he eliminated doctrinal tests save three for his societies; that he was practical rather than theoretical; and that he "pared down" the Thirty-nine Articles for the use of his societies. These he said would give a certain plausibility to the modernistic claim but Wesley was strictly orthodox in his settlement of doctrines for his conferences. "Justification, Sanctification, the Bible, the Trinity, and good old Christianity."

Professor Oswald T. Allis, of Princeton Theological Seminary, assistant professor of Semitic philology, paid his respects to Moffat's translation. He called it a "one-man" version which introduces changes that have no objective warrant and merely represent the opinions of himself and other critics. "In making these changes he adds no footnotes and gives the reader not the slightest intimation that he is reading Dr. Moffat's

opinions and not what the Old Testament itself says." The first requirement in any translation, according to Dr. Allis, should be that it gives as exactly as possible the thought and language if possible of the original. In the case of important documents this is especially necessary and any attempt to improve upon the original, as implying that the original is not itself an adequate statement, should be rigidly excluded. This is especially true of a book like the Bible which claims to be and is regarded by all Christians as the Word of God.

"But Dr. Moffatt and the critics of the subjective school which he represents are constantly engaged in manufacturing evidence to prove that their theory as to the unreliability of the Old Testament is correct, in order to make it possible for them to change and reconstruct it as much as they please."

Dr. Maitland Alexander, twenty-seven years the beloved pastor of the First Presbyterian Church in Pittsburgh, opened the conference with a profound and stirring discourse on "The Grounds of the Christian's Confidence." Speaking of the attacks on the Bible, he said: "It is an inspired Book, God-given, God-protected, God-revealing, the final authority in religion. I do not need to speak to you of its enduring character, its tremendous resiliency against attack, its marvelous power in history, its tremendous witness in the lives of men and women, its marvelous adaptitude to human need, or its dynamic place in the history of the church. Throughout all its history, after each attack upon it, it has risen again to occupy the supreme place, not only in the literature of the world, but as the message of God to the children of men. Science has smiled at the credulity of those who believe in the revelation of God to men, but books of science have come and been discarded by science itself, while the Bible still abides."

Dr. A. Z. Conrad, more than twenty years pastor of the Park Street Congregational Church, Boston, Massachusetts, made three addresses, all of which were received with enthusiasm. His "Seven Finalities of Faith" were crisply stated as "God Is," "God Created," "God Spake," "God Came," "God Redeemed," "God Is Here," "God in Christ Is Coming Again." "Creeds, traditions, the Bible, and the most sacred realities," he said, "are feeling the stress of a wild euroclydon of unbelief. This is a good time to walk about Zion, to mark well her bulwarks and consider her towers." While maintaining the affirmative truths that are suggested by his seven indicated

finalities, occasion was given for trenchant discussion of evolution, attacks on the integrity of the Bible and other features of Modernism.

Rev. John Timothy Stone, D. D., pastor of the Fourth Presbyterian Church of Chicago, spoke on the closing night of the conference. His informality in presenting intimate glimpses of D. L. Moody, and his influence upon the little boy who became Dr. Stone then singing in the evangelist's choir, won the affectionate response of a great assembly which overran the Auditorium until a meeting was arranged in another hall. Dr. Stone told of his boyish consternation when Mr. Moody called him to the front of the platform one night and announced that he would sing, "One little word for Jesus, O speak or sing or pray." The conference was moved to tears when this great pastor of a great church sang once more the verse and chorus of the old familiar gospel song. Hearts that knew not Christ were reached that night and souls were saved at the close of the service.

Dr. Robert P. Wilder, founder of the Student Volunteer Movement and beloved of students the world around, when a Princeton student had known Mr. Moody and for several successive years attended the Northfield conferences. His early associates in the student organization bears names that strike fire today in Christian hearts everywhere. Speer, Moot, Forman, Zwemer—all were college students then and all came under the direct influence of Mr. Moody's life and teachings. These and hundreds of others have girdled the globe with the gospel message because as students they were aroused to leadership by the power of that Christ-filled life.

Dr. Wilder discussed international relations, world industry, illiteracy, and America's responsibility for missionary enterprise, with an unusual knowledge of conditions, the result of his continued personal contact and observation in distant lands. But neither America's strategic geographical position nor her wealth and resources constitute her chief responsibility. That, according to Dr. Wilder, lies in the Lord's command that we be witnesses "to the uttermost parts of the earth." "It is only," said the missionary, "in the measure that we obey and discharge our Christian responsibility that we can hasten the solution of the world problems we are facing."

"In Constantinople they say the Turks are praying that

as many Greeks be killed as possible and the Greeks are praying the same for the Turks. And the Jews are praying that both these prayers be answered quickly. Something more is needed in that part of the world than a Locarno pact—a change of heart is needed if the people are to live together in peace.”

As a result of missionary day one hundred young people who had never before volunteered for missionary service dedicated themselves to this work, if God so direct.

ACKNOWLEDGEMENTS.

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Jas, W Boyle, \$2. Columbus Junction, Iowa; Lester B. McIntyre, Sparta, Ill; Rev. J. C. Mackey, D. D., Ashland, O; Mrs Bell Gray, J. H. McMillan D. S. Williamson, \$2. Cedarville, O; Robert Byres, Pittsburgh, Pa. John Stewart, Jos. Boyd, Susan Boyd, John V. Carey, \$3. Philadelphia, Pa.

LOS ANGELES

February 22, 1926.

When I was a boy (and that was not very long ago) when Washington's birthday arrived we began to look for indications of spring, but usually the most outstanding signs were muddy roads and chilly winds, which made one button up his coat to the chin. But here we haven't begun to look for signs of spring yet because we haven't stopped looking for signs of winter. In October one naturally begins to think that winter is coming. Then in November we think winter is surely at hand. But if the wintry blasts fail to appear, then December will more than make up for the past delay. But when these months go by, and the frosts, and the snow, and the ice fail to appear, you wonder what has become of winter. The flowers refuse to hide their heads, the fields, and the hills which were bare and brown in October are now covered with green. Thus when winter refuses to come, how can we look for spring? We don't need to look for signs of spring because we have full evidence of summer. Many of the yards and lawns we pass are as bright and full of flowers as they will be in June. Winter seems to be lost.

Last summer, for various reasons, we decided to give up our home in which we had lived so comfortably for over

twenty-five years, and come to our little mountain cabin, near Sierra Madre, eighteen miles from Los Angeles. Our home is in a canyon, or ravine, between the mountains, beginning near the top of Mt. Wilson, and extending down four or five miles. Our house is on the steep hillside, seventy-five steps up, while twenty-five steps above is a little plateau, reaching to the foot of Mt. Wilson. We are not isolated from the world, as we are within one mile of the electric cars and have a daily mail. We are not without our comforts, as we have nearly every city convenience, water, sewerage, gas and electric lights—also a good store near at hand. There are perhaps a hundred buildings in the canyon, from shacks to good-sized cottages. Ours is a modest three-room building, with a large wide porch in front, where we sit most of the time, unless damp or raining.

Last fall we concluded to try our experiment. Instead of paying rent in the city we would save our rent and buy an auto, only we bought the auto before saving our rent. Martha has been learning to drive it, and is succeeding very well, as she has driven to church six Sabbaths and several times to the city on weekdays. The roads are fine, and a good driver can go to the city in about an hour. We take a little more time than that until the driver gets better acquainted with her machine. What the result of our experiment will be we hardly know yet. If not satisfactory we will likely go back to the city next fall to live.

Mt. Wilson, near which we are, is 6000 feet high, on the top of which is an observatory, in which is the largest reflecting telescope in the world. The reflecting lens is 100 inches in diameter, and thirteen inches thick. The rough cast of glass was made in France, and was brought to Pasadena, Cal., where it was ground. It required five years to grind it. This was finished in 1917, when it was placed in its present position. Daniel had no such telescope, yet he said, "When I consider thy heavens, the work of thy fingers, the moon, and the stars which thou hast ordained, what is man that thou art mindful of him? or the Son of man that thou visitest him." Ps. 8: 3-4. "An undevout astronomer is mad."

SAMUEL M. RAMSEY.

OUR COLLEGE

March 17, 1926.

The second semester of Cedarville College opened Febru-

ary 2. The Rev. H. L. Plymate, of Greeneville, Ohio, made the opening address. Ten or twelve new students enrolled for the second semester, bringing the attendance for the year up to one hundred and sixty-five, counting no one twice. The Rev. V. F. Brown, D. D., of Xenia, Ohio, delivered the sermon on the Day of Prayer for Colleges, February 5. The college closed on February 22 to observe Washington's Birthday.

The Junior Class gave its annual play, "The Lion and the Mouse," to a large audience in the Cedarville Opera House, January 20.

McCurran Brothers, of Xenia, have the contract for remodeling and enlarging the Alford Memorial Gymnasium. Mr. W. J. Alford has given twenty thousand dollars for this purpose. Work will begin on the gymnasium in April and will be completed in July. At a recent meeting of the Building Committee—Messrs. William Conley, George Hartman and Walter C. Iliffe—it was decided to make the building sixteen feet longer than the first plans called for, thus making an actual playing floor of seventy-five by forty-one feet and a seating capacity of about one thousand people. The tennis courts that now are on the main campus will be abandoned and new ones will be built in the rear of the remodelled gymnasium.

The basketball season closed on the twentieth of March with the majority of games in favor of Cedarville College for both teams—the girls losing only one game by five points during the entire season, thus making a high record. The baseball season will open some time in April.

The Y. M. and Y. W. C. A. secured the services of Mr. Breene, of Dayton, who delivered a very entertaining and instructive lecture in the high school auditorium to a college and high school audience on the subject of James Whitcomb Riley; he brought in many incidents that are not to be found in the publications on the life of Mr. Riley.

Easter vacation will begin April 1 and close April 6. Movements are on foot for the activities of Cedar Day and Commencement week. The Junior-Senior Banquet will be given by the Juniors in Dayton, May 6. President and Mrs. McChesney tendered a reception to the members of the faculty, February 23.

Commencement day will be June 4 at 9.30 o'clock in the morning at the Cedarville Opera House.

Yours sincerely,

W. R. McCHESNEY.

The Ladies' Missionary Society of the Reformed Presbyterian Church of Coulterville, Illinois, offer this tribute of love and respect to the memory of Adrian W. Paul, who was called home January 16, 1926:

Whereas, God in His wise providence has seen fit to call home one of our charter members, who was always so faithful, so loyal and devoted to every organization of the church work

Resolved, That we as members of our society try to profit by his long and devoted Christian life and that the memory of his love and devotion to his Master may inspire us to greater activity in the upbuilding of Christ's kingdom;

Resolved, That we extend to the loved ones our sympathy and commend them to look to our Heavenly Father for comfort, Who alone can comfort in time of sorrow.

The stream is calmest when it nears the tide. And flowers are sweetest at the eventide. And the birds most musical at the close of day and saints divinest when they pass away.

Respectfully submitted,

MRS. ROSS COPELAND,
MISS ETHEL LAMONT.

CHRISTIAN ENDEAVOR TOPICS

APRIL 11, 1926

Topic: "How Can We Show Our Christian Love?" 1 Cor. 13:1-13; Matt. 25:40.

BIBLE READINGS

Monday—By Service. John 13:1-15.
Tuesday—By Sacrifice. John 15:12-16.
Wednesday—By Unselfishness. Rom. 9:1-5.
Thursday—By Patience. Luke 22:31-34; 54-62.
Friday—By Forbearance. Col. 3:12-17.
Saturday—By Forgiving. Matt. 6:14, 15.

COMMENT

Love is not simply a doing of kind deeds, but a doing of them because of an affectionate feeling and sympathy toward our fellow-beings. Love is not influenced by what others may do or say. Love is full of encouragement, hopeth all things, endureth all things. It is the fulfilling of the law. Love lightens labor and makes true sacrifice possible. Love is sunshine in the heart, producing happy thoughts, good actions and a life of faith and consecration of heart and life in God's service.

PRACTICAL QUESTIONS

1. Have we improved our opportunities for kindness?
2. What can we do by way of service of love?
3. Do we observe the Golden Rule in Christian living?

APRIL 18, 1926

Topic: "How Do People Either Build or Undermine the Sabbath?"

Rev. 1:9-11; Mark 2:23-28; 3:1-6.

BIBLE READINGS

Monday—We build by worship. Luke 4:16-32.

Tuesday—We build by helpfulness. John 5:1-16.

Wednesday—We build by service. Isa. 58:8-14.

Thursday—We undermine by work. Deut. 5:12-15.

Friday—We undermine by formality. Isa. 1:10-17.

Saturday—We undermine by neglect. Heb. 10:23-25.

COMMENT

The Sabbath was made for man, for man's benefit. A day in which we are to serve God in thought, word and deed. It is the Lord's day in the fullest sense.

"The Sabbath is to be sanctified (kept) by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

PRACTICAL QUESTIONS

1. How does our community keep the Sabbath?
2. How do we keep it?
3. How should we keep it?

APRIL 25, 1926

Topic: "How Can We Help to Make Our Cities Christian?" Matt.

10:20-24, 28-30. (Missionary meeting.)

BIBLE READINGS

Monday—Sinful cities. Isa. 47:1-15.

Tuesday—City missions. Jonah 3:1-10.

Wednesday—Paul in Rome. Acts 28:30, 31.

Thursday—Prejudiced cities. Acts 19:23-41.

Friday—Where the apostles began. Acts 2:1-6, 41-47.

Saturday—How Christianized cities preach Christ. Acts 4:5-12.

COMMENT

City life and customs are altogether different that we find in the country. Different methods of work and doing of evangelistic work are necessary on that account. The masses of the people are found in the cities. There it is harder to live a Christian life than in the country. The allurements of the world and temptations to do wrong are more abundant. Facilities for concealing crime and living a dual life are also more plentiful and the efforts to counteract these must also be put forth with more energy.

PRACTICAL QUESTIONS

1. Why is Christian work so important in cities?
2. What encouragement have we for doing mission work in the cities?
3. What are some of the special evils we meet in city life?

MAY 2, 1926

Topic: "The Ten Most Important Kinds of Work; How Make Them Christians?" Ex. 20:9; 2 Thess. 3:6-13. (Consecration meeting.)

BIBLE READINGS

Monday—Preach the Word. 1 Cor. 2:1-5.
 Tuesday—Teach all nations. Matt. 28:19, 20.
 Wednesday—Be diligent in business. Rom. 12:11.
 Thursday—Faithfulness in all things. Heb. 3:2.
 Friday—Honest labor. 1 Tim. 5:8.
 Saturday—Obedience. 2 Cor. 2:9.

COMMENT

Every able-bodied person, rich or poor, should work. Intellectual or spiritual work will weary the body. Sub-physical labor at such a time is a means of rest. There are too many people who seem to think that labor is dishonorable. All honest labor is honorable. Physical labor for the student is better than the gymnasium. If our colleges would train men's hands to do useful labor there would not be so many helpless scholars in the world. A man to be prepared for life in this busy world should be taught to do anything that his hands find to do.

PRACTICAL QUESTIONS

1. Do we carry on our business on Christian principles?
2. How may or can we apply Christian principles in our business?
3. What is an un-Christian business?

MAY 9, 1926

Topic: "How to Build Happy Homes." Eph. 6:1-10.

BIBLE READINGS

Monday—Build with love. John 13:35.
 Tuesday—With forbearance. Gen. 45:24.
 Wednesday—With discipline. Prov. 13:34.
 Thursday—With courtesy. Rom. 12:10.
 Friday—With helpfulness. Luke 10:38-42.
 Saturday—With truthfulness. Eph. 4:20-25.

COMMENT

With many home is simply a stopping place. It should be much more. It should be an abiding place where we feel that we can be and are welcome when all the world may be against us and there is no other place where we can safely be. It should not only be a place where we may live, but where our heart's interests are centered, a place that we love and a place that we will defend to the extent of our ability. We should consider it our dearest earthly possession. There is no place elsewhere like "Be it ever so humble there is no place like home." There is no sadder expression than "I have no home."

PRACTICAL QUESTIONS

1. Do we appreciate our home?
2. Are we doing our best to improve our homes?
3. Are we sure of our heavenly home?

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