

Miss Mary Smiley

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CHRIST'S CROWN AND COVENANT

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EDITORIAL

Will those who are in arrears with their subscription please renew at the earliest date.

On another page we give the picture of Mr. Lee B. Tedford, our candidate for appointment as Missionary to India to assist Dr. Taylor.

Here also follows a clipping from the local paper where Mr. Tedford has for some time been principal of the high school. He has the highest possible recommendations as to his Christian Character, educational qualifications, and tact as a leader. A full statement is being prepared for the consideration of the Board and Church in general, in the April Advocate.

ACKNOWLEDGEMENTS.

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

Miss Lucetta E. Hughs, Sparata, Ill., Mr. John Parkhill, \$2., Titusville N. J. Mrs. E. C. Stuart, Duaneburg, N. Y. Mr. Joseph Gilmour, Cutler, Ill. Miss Eliza Patton, Coulterville Ill. Mr. Wilson B. Boice, \$2 Philadelphia, Pa. Miss Harriet Ritchie, New York City. Mr. F. A. Jurkat, \$2 Cedarville, Ohio. Mrs. Bell Gray, Miss Rose Stormont, Cedarville, O. Mrs. S. K. Rife, Anthony Kansas. Mr. M. E. Rhodes, Beaver, Pa. Mrs. Jennie E. Duncan, Enon Valley Pa.

Three new subscriptions have been sent in by friends of the Advocate during the month of Feb. Thanking them for the good work, we ask all to try and send in at least one new subscriber in March.

CLEAN BOOKS BILL INTRODUCED

For several years past a strong effort has been made by friends of decency, morality and youth to secure the passage of a bill, making it easier to punish and send to State's prison some of the criminal publishers who are pouring out a volume of filth for the youth of this nation to read, and which in our opinion is one of the causes of the vice and crime waves sweeping over our country.

But so far every effort to pass such a bill has been blocked by sinister influences and men of low ideals in our State Legislature. They offer as a plausible excuse that we have laws enough when as a matter of fact they know better. They know that statement is not true. We have not laws enough.

It is practically an impossibility under our present laws, as interpreted by certain very bad court decisions, to suppress some of the rottenest books now in common circulation in our country. Some such bill as the Kennedy-Gedney bill now pending must certainly be passed, if rotten books are to be suppressed. State Supreme Court Justice John Ford, of New York, has made a magnificent fight for the enactment of such a bill and deserves great credit for the large amount of work he has done to inform and arouse the public along this line.

COUNTY TEACHERS CONVENTION PROVED A SUCCESS

The Bingham County Teachers' Convention held a week ago Saturday at Blackfoot was an unusually successful meeting. Nearly every teacher of the Aberdeen schools was in attendance. This was partly due as a compliment to our Superintendent, who was President of the Convention, and to whose untiring efforts much of the success of the convention was due.

Superintendent Tedford presided in his usual graceful and genial manner and gave an excellent opening address, interspersed with witty remarks.

Others of our number were also instrumental in the meeting's success. Miss Setchen Leisy conducted a most successful Primary Department during the Convention and Mrs. Mabel Arms served very acceptably in the capacity of Convention Secretary. Our band was scheduled to appear on the program but the presence of our young people was inexpedient.



Mr. Lee B. Tedford

SUPT. TEDFORD HAS RESIGNED POSITION HERE

At a regular meeting of the local School Board, held at the office of the Superintendent, last Monday evening, a unanimous invitation was extended to our Superintendent to remain with us next year at an advance of salary. But Mr. Tedford, on account of previous plans, declined to consider the re-election, and resigned his position, to take effect a little before the close of his year, to enable him to complete his plans for his future work.

During his tenure of office here our educational affairs have enjoyed a rapid and substantial growth. He has co-ordinated the old departments of the school and added several new and much-needed departments. He has gathered about him an efficient body of teachers and built up a splendid school spirit. Though he enforced the rules of the school rigidly, without fear or favor, he has commanded the respect of our people and has been loyally backed by the Board.

A great institution like a consolidated school is not an easy task to administer, especially with so great a constituency and with such widely divergent interests, but Mr. Tedford has wrought wisely and well and will leave a well-organized going concern to his successor.

Superintendent Tedford, during his stay in Aberdeen, has made for himself an enduring place in the hearts of the community and has accomplished a lasting work. He has formed a host of friendships, not only in our town, but in the surrounding country, and his departure will cause deep regret, but we shall all wish him God-speed in his new field of endeavor.

KEEPING THE SABBATH

Life is what we make it,
The Sabbath day is, too;
Pleasure as we take it
Depends on what we do.

Sabbath was made for man,
The Good Book does declare,
So keep it while you can,
If broken, then beware.

When each man works for self
Each weekday is misused,
And he who works for self
May find himself abused.

'Twas God who gave the day
Our tiredness to relieve,
And while we learn His way
His blessings we receive.

DID ISAIAH'S WORD REALLY MEAN "VIRGIN?"

At least two grounds for the denial of what appear to be plainly stated facts in the English versions of the Bible are given by those who do not accept the record as necessarily true.

The first is the inability—or unwillingness—of human reason to accept as true, in some instances, that which admittedly is stated.

The second is the claim that the words as we have them in our English versions may not, and in numerous cases do not, mean in the original languages what they are said to mean by the translations.

The first ground is not under consideration in this editorial. The second ground, however, because of the infiltration of critical views into the thinking of the average reader, is often chargeable with doubts for which the doubter himself cannot account. Perhaps certain Biblical statements would not even trouble his reason quite so much if he had not heard that leading scholars hold the translation itself to be incorrect at these very points. How is he to know what are the facts as to the text, if he is influenced at all by the claims of scholarship.

The case is not so hopeless as it seems. No one of us needs to be disturbed by the mere assertion that a Bible statement under review is incorrect. The critic must produce his evidence. He must also give conclusive evidence of his right to offer evidence, by reason of his proved exploration of all the known sources of information. And today, after centuries of the most intensely critical work, which the Bible has abundantly withstood, the burden of proof rests heavily upon the destructive critic. Many a student who now knows that he has been misled by a shallow and inadequate scholarship away from the Bible as trustworthy history is rejoicing in the findings of a superior scholarship which does not draw inferences from a scanty group of "findings," but which insists upon locating all the existing evidences found in archeology, in language forms, usages, and in verified meanings that bear upon the question at issue.

Take, for example, the Old Testament prophecy of the virgin birth of our Lord, in Isaiah 7: 14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Somewhere, somehow, from a source you can hardly identify, you may have gathered the impression that certain scholars hold that the word translated "virgin" in this passage means "young married woman." At first you put away the suggestion as not worthy of a second thought. Of course Jesus was born of a virgin! But suppose the word ought to have been translated differently? What then? Why, you see at once what a

difference that would make, how unsettling to so many things in the narrative. What you heard was only a rumor of an opinion, but it lingers like a shadow upon the mind—that is, sometimes it does, with some earnest souls.

It is to meet such questions, such rumors, and shadows, and unsettling queries that one turns with gratitude to a guide who has been on a forty-year exploring tour in tireless, honest-hearted, and keen-minded search for the facts. And recently he has been telling about some of the evidences he has found about the word "virgin"—evidences to which he can lead any of us understandingly.

Dr. Robert Dick Wilson, of Princeton Theological Seminary, is the outstanding scholar of our day in the field of all the languages that are related to Bible history. He recently published in *The Princeton Theological Review* (April, 1926) a special study of the meaning of the Hebrew word "alma" in Isaiah 7:14, which in the Authorized and Revised Versions is translated "virgin." Professor Wilson explains that he has often been asked concerning the meaning of "alma," which is regarded as a very important question in view of the fact that the word is rendered in the Greek version of the Old Testament (the Septuagint) and is cited in Matthew 1:23, as *parthenos*, which in the Greek means what we mean in English by "virgin."

The difficulty is that some Biblical critics have maintained that "alma" in Isaiah 7:14 means "young married woman." What then are the facts as ascertained by Professor Wilson in his special study of the language questions involved?

He finds that the word "alma" occurs from seven to nine times in the Old Testament. The reason he states the occurrence in this way is because in 1 Chronicles 15:20, and in the heading of Psalm 46, where the plural is used, it is not certain that the singular is "alma." His nine instances occur in Genesis 24:43; Exodus 2:8; Proverbs 30:19; Song of Solomon 1:3; 6:7; 1 Chronicles 15:20; Isaiah 7:14; Psalm 46 (heading); 68:26.

Professor Wilson then gives the words that are used in the various ancient versions of the Scriptures to translate the Hebrew word "alma." He refers to such versions as the Septuagint, the Targum of Onkelos, the Targum of Pseudo-Jonathan, the Syriac Peshitto, Jerome's version, the Coptic, the Armenian, the Ethiopic, the Arabic, the Samaritan, and others.

Having set forth in detail the actual words used in these versions to translate the word "alma," he points out that this evidence shows that, for example, the Septuagint version of

Isaiah 7:14 (made about 200 B. C.), Matthew 1:23 from the first century A. D., the Syriac Peshitto from the second century A. D., and Jerome's Latin Vulgate from about A. D. 400, all render "alma" by parthenos (virgin), or by its equivalents bethula and virgo. He also shows that the Septuagint translation of Genesis 24:43 renders "alma" by parthenos, and that Jerome renders this word by virgo.

It is not possible in a brief article to note all the details of Professor Wilson's findings. He follows his usual method of ransacking the languages for all instances that could throw any light upon the problem. What he is after is to ascertain whether there is any evidence to show that the word "alma" ever did mean "young married woman." And here are some of his conclusions:

None of the ancient languages or versions gives any evidence to show that "alma" ever meant "a young married woman."

There seems no doubt that bethula is the specific and unambiguous word for "virgin."

An "alma" must have been presumed to be a "virgin," since it is never defined by bethula.

Since the Septuagint (Greek translation of the Old Testament) was made in the case of Genesis 280 B. C., and in the case of Isaiah 200 B. C., it is to be presumed that their rendering of "alma" by parthenos (virgin) in Genesis 24:43 and Isaiah 7:14 was in their minds a justifiable rendering. So far as we have any evidence, the citation of Isaiah 7:14 in Matthew 1:23 is thus justified by the Jewish interpretation up to the time when Matthew was written.

Since the Peshitto Syriac version of the Old Testament was probably made by Jews, their rendering of the word "alma" by bethula in Isaiah 7:14 must have been considered proper even as late as the second century A. D.

Jerome, who studied Hebrew under the Jewish rabbis of his time (about A. D. 400), still thought it possible to render "alma" by virgo in Genesis 24:43 and Isaiah 7:14.

Since Aquila, Theodotian, and Symmachus were all probably renegades from Christian and Jewish proselytes, their rendering of "alma" in Isaiah 7:14 by neanis (young woman) instead of parthenos is easily understood.

The rendering "ulemta" of the Targum for Isaiah 7:14 cannot possibly argue in favor of the meaning "young married woman" in view of the following facts:

(1) "Alma" in the Old Testament never has this meaning elsewhere.

(2) "Ulemta translates not merely "alma" but also na'ara, yalda, and bethula, none of which means "young married woman."

(3) "Ulemta" is used of Rebecca when she came to the well and met Elizer; of Miriam when she was set to watch the infant Moses; of the 400 virgins of Jabesh-gilead (Judg. 21: 12); of Esther and the other virgins who were selected for the choice of Xerxes as wife.

The feminine noun is not found in the Koran; but the masculine is used of the as yet unborn Isaac and John the Baptist, and of Jesus the son of the virgin Mary, of Joseph in the pit, and of two young men who are expressly said to have been killed before they had reached the age of puberty.

All the versions using the Greek parthenos—Coptic, Armenian, Ethiopic, Harklensian, Syriac, and Arabic—render the word in both Isaiah 7: 14 and Matthew 1: 23 by the best word for "virgin" which they possess.

Two final conclusions from the evidence seem clear: first, that "alma," so far as known, never meant "young married woman;" and second, since the resumption in common law and usage was and is that every "alma" is virgin and virtuous until she is proved not to be, we have the right to assume that Rebecca and the "alma" of Isaiah 7: 14 and all other "almas" were virgin, until and unless it shall be proved that they were not. If Isaiah 7: 14 is a prediction of the conception of Christ, and if the events recorded in Matthew 1: 18-25 and Luke 1: 26-38 are true and the Holy Spirit of God really overshadowed the virgin Mary, all difficulties are cleared away. The language itself is not the difficulty. The great and only difficulty lies in disbelief in predictive prophecy, and in the almighty power of God; or in the desire to throw discredit upon the divine Sonship of Jesus.—Sunday School Times.

WANTED—"GENERALS"

By Archibald Campbell.

An Irishman walked into a recruiting station one day. The sergeant in charge looked at him and said: "Well, Pat, would you like to join the army?"

"Well, I dunno," replied the Irishman, "d'yus happen to have inny vacancies in majur jinerals?"

This is not unlike the attitude of some college students when approached on the subject of foreign missions. Yes, they might consider going if there were places in need of their

special kind of leadership, or of their unusual training and extraordinary ability!

As a matter of fact, however, in the vast army of the Kingdom of God, scattered throughout the world, the great need is indeed for generals. More than anything else, young men and women are wanted who are willing and able to be generals. Turn to the list of missionary calls sent out by the different boards and printed in this January Bulletin. You will find calls for agriculturists, kindergartners, physicians, nurses, printers, stenographers, chemistry professors and dormitory matrons. But in every list, you will find the largest number after the word "General."

But don't form too hasty a conclusion! A "general" in the Foreign Missionary Army is a very different kind of an individual from a general in the A. E. F. In fact he is almost the opposite. A general missionary is a high private in the rear rank!

A general in Heaven's army has no plumed helmet, no gilded scrubbing brushes on his shoulders, no broad red stripes down his trousers, no flashing sword or swagger stick. He does not go about shouting orders to underlings or march at the head of the parade. He's usually found in some far-off corner—miles from any railroad—mingling with the crowds of Orientals in a market place, or plodding along over a lonely country road. True he is a marked man—gazed at by crowds and peered at through cracks in doors—but the looks are not those accorded to a triumphal general, riding on a fiery charger at the head of his troops. He's the object of a perpetual curiosity and often of an undisguised mirth. His cat's eyes, his unexplainable light hair, his outlandish clothes, his long nose—never cease to attract attention. And yet he is doing the great work by which the Kingdom is advanced.

I remember very distinctly meeting in a group of Volunteers, "and others interested," with Sherwood Eddy, at Northfield, years ago. One of the group asked: "What are the needs for sanitary engineers in China?"

Mr. Eddy replied: "Look here, the foreign mission field has need occasionally for a few specialists—sanitary engineers and others—but the great need is for men who will go out into God's fields and do the hard work. God wants men who will take a piece of ground and work on it, tilling it and weeding it, laboring over it and harvesting the grain. The great need is for just plain everyday missionaries."

In my year of traveling among the colleges, time after time I had volunteers come to me to ask in what they should specialize. Should they go to Columbia and take a Master's

degree in Sociology? Should they do special research work in the Philosophy of Religion or in Anthropology?

My answer was always on the same order as Mr. Eddy's. A few specialists are needed, but the great call is for men and women who are willing to bury themselves—to "fall into the ground as a grain of wheat and die"—that they may bear much fruit. What is needed in the so-called evangelistic field, for instance, is not Religious Educational Specialists or Church Efficiency Experts, but men and women who have a simple Gospel for a simple people and the Love of Christ so strong in their hearts that it will overcome all the prejudices and obstacles of black skins, dirty babies, cockroaches and fellow missionaries.

The people of foreign lands are usually simple, uneducated peasants. A man does not need a lot of sociological theory, but he does need a tremendous amount of plain ordinary heart religion—the Gospel of Christ, the power of God unto salvation—to Jew—Greek—and even to the "barbarian." A little old-fashioned camp meeting fervor will be of far more use, in the long run, than a basketful of M. A.'s and Ph.D.'s.

Some one will say: "But must we not train national leaders? After all, the work must be done by the indigenous Christians themselves. Is not the modern missionary's place that of a leader of leaders, and a teacher of teachers? Must he not have a lot of expert knowledge?"

Most surely this is true. But training leaders does not consist in sitting in a classroom propounding sociology. Certainly we cannot do without schools and colleges on the foreign field. But these alone do not produce the real leaders. The most effective way to train leaders is by example rather than by precept. The native pastors, teachers, doctors and others tend continually to copy the missionary. They try to do what they see him do, not what they hear him say.

A missionary stationed in the great interior of China said to me last year, "Here we have great expensive educational institutions in the big cities along the coast of China—supposed to be turning out leaders. As a matter of fact all they turn out is a lot of sophisticated young sports, acting American ways and wanting to live in big cities, with nice fat salaries—wearing foreign clothes and swelling around among their people. And yet our work is languishing for native leaders. These products of the school don't fit in with the common people at all, and they haven't enough real religion to flag the Devil's hand-car!"

We must remember that the words of I Corinthians 1:26 are still true on the mission field today. "Not many wise after the flesh, not many mighty, not many noble, are called." The

strength of the church in any land is in the common people—the peasants. It is a great mistake to work principally (speaking in the large) among the “leading classes,” or the “intellectual classes.” Christianity is not a class religion, and we do great harm to make it such. There are mission lands where many an ordinary man would say, “Why I can’t be a Christian—I’m nothing but an ignorant farmer—I never went to school.” The Gospel is for the common man, and it has always worked from the bottom up and not from the top down. What we call the “leading classes” do not really lead. And so for these simple common people we need a simple plain religion—or I should say, the plain, simple things of our all embracing religion. Plant the Seed—the incorruptible living Word—and let it bear its own fruit.

In the evangelistic work—or as it should be called, the ecclesiastic work, for it has to do with the church and all its departments—the greatest need is for men and women to do “general work.” They must be able to preach to large groups and small, of Christians and non-Christians. They must know how to organize the church, how to inconspicuously train leaders, how to teach the Bible simply, how to do personal evangelism, how to organize Sunday schools, young people’s societies, vacation Bible schools, etc. They may have to be school principals or supervisors on the side. They must know how to advise the leaders, pray with those in trouble and in sorrow, listen to the ailments of the old ladies, play with the children, reason with sinners and lead them to the Saviour. They must have strong bodies, able and willing to travel by primitive methods, to live with the people in their homes and enter into their life. Above all, they need a vital, personal acquaintanceship with their Lord Jesus Christ, an understanding of His Gospel, and a filling of His Holy Spirit.

In the educational field, while there are many calls for specialists, the great need is again for “general” workers—men and women who can take charge of academies or primary schools, fit into the teaching, run the dormitories, train the teachers and manage the finances. The more varied and comprehensive one’s ability and training is, the better. Education in most mission fields is decades behind that in America, and we can’t yank it up by the ears and move it forward. A good deal that is essential to efficient teaching in America is entirely out of place. Very often the most important thing is to correct the old Oriental fashion of studying out loud, of mere memorization and lack of discipline. Some people have the idea that the greatest good they can do an Oriental is to give him a pseudo-American education. It may spoil him beyond repair.

Our system and methods and curriculum are not fitted to the Oriental needs than a New York beauty parlor is to the needs of the fair ones of Central Africa. After all, the purpose and opportunity of educational work is not to give a smattering of modern learning, but to train the character of the future church leaders, whose home training has been next to nothing, and to bring their every thought into captivity to Jesus Christ. If the graduates of the mission schools don't come out with a passion for souls and a willingness to be made nothing for the sake of Him that loved them, the institutions are not fulfilling their great purpose.

The same is true also in the medical field. Professors in medical schools are needed—specialists in lines that I, perhaps, could not name. But the great call is for "general doctors." They must know something of each department of the whole tremendous field of medicine. Specialization should be more in the way of a hobby. They must be able to fit glasses, pull teeth, saw off legs, vaccinate babies, fight typhus and small, ox, diphtheria and cholera, and tuberculosis. They must be ready and willing to go into the homes, to teach personal and social hygiene, to train assistants, druggists, and sometimes even nurses, and to run a small "one-man" hospital. Above all their work must point and lead to the Great Physician who bore our diseases and carried our sorrows, and who is able to save to the uttermost all that call upon Him.

The port cities and the pleasant places are well supplied with workers—so that visitors and even educated nationals sometimes give the verdict—"no more missionaries needed." But in the great ripe fields in the interior, the laborers are heart-rendingly few. One or two or three plugging away in a field of millions. Great districts untouched. Millions still living alone without God, without hope. What will you do about it?—Student Volunteer Movement Bulletin.

LETTER FROM INDIA

In Camp, Roorkee, U. P., January 17, 1927.

Dear Friends:

We have finished one camping place and come to our second since coming out after the holidays. We had been in camp from the first week of November until the 22d of December, when we went in for the holidays. I certainly did appreciate the lovely boxes sent by our good friends in Los Angeles and Cincinnati. These boxes were a big help to me, and if I had not had them we should certainly have had to come in several days sooner so as to fix things for all of our big family of Indian children. There were a nice big lot of little shirts and caps

made of old stockings and some made of nice pink flannelette—these for the little babies; there were scrapbooks and cats made of old stockings for the little boys and girls who do not go to school; there were books made of old Sabbath School papers and other lovely books, which had been crayoned, for the older boys, and sewing bags with thimble, thread and needles for the older girls and the women; also some old post-cards put together which I gave to the Bible women. They also sent a nice lot of bandages, which we are using for our medical work in camp. I can't tell you how much I appreciate all these things.

Christmas evening we had the drawing room cleared out, and we called all the people in and they sat on the floor while we sang our Christmas songs and Dr. Taylor read the Christmas story from 2nd Luke, and our Padri Sahib led us in prayer. After that we distributed the presents, our children passing them out to each one, and there were many happy faces as they 'salaamed' and left the drawing room and went back to the Boarding and to their homes.

During the week our workers came in from their various villages, most of them bringing their families with them. It is a big time for them, for during the whole year they are out in these villages, perhaps the only Christians in their district and surrounded by idolatry on every hand. So by the end of the week we had a big crowd of folks on our Compound. Friday we had the Sabbath School examination, and you would have enjoyed seeing the children sitting about in the grass, earnestly writing their papers. There were three classes, the high school boys in the first class, the girls and boys about 10 to 12 years of age in the second class and the little ones in the third class. There were a few women who took the examination as well. I will give you some of the questions asked. One was "Write the order of creation;" another, "The journey of the children of Israel from Egypt to Palestine, and what happened in each place;" another, "Life of Moses;" another, "Characteristics of Gideon and Life Lessons;" another, "Tell about the spies who went into Canaan." They were also asked to write out all the golden texts of the year. For this the Sabbath School gave them prizes according to their work. Then Dr. Taylor and I gave prizes for writing out the first sixty in the shorter catechism. I must say they did very good work, and we were quite pleased with the result. Just here we would like to ask if there is someone who would like to send a certain sum of money which we might use as prizes for any who would be able to recite the whole of the shorter catechism. If there is anyone, we should be glad to have you send it to our treasurer, Mr.

Reid, telling him it is to be used for this purpose, and he will forward it to us.

New Year's day was a big day for our people; in the afternoon we had sports for the children, and they had a fine time running races, etc., and at this time we gave out the prizes for their Sabbath School work. One feature this year which we appreciated very much was a visitor from Cincinnati, Ohio, a school teacher, who is making a world tour, and spent three days with us in Roorkee; she gave out the prizes. Then in the evening we had our big New Year's dinner on our veranda, and we fed 130 people. The next day was Sabbath, and we had Communion. Several members were taken into our church membership; there were three baptized—two children and one adult.

We want to ask you to specially remember us in your prayer during the big Mela which is to be held in Hardwar, from the middle of March to the end of April. This is one of our stations and is also a big pilgrimage place for Hindus, it being the place where the Ganges finds its way out of the mountains, and from there goes on down through the Plains of India. Once in twelve years they have an especially big Mela and pilgrims come from all parts of India, and the place is crowded with all kinds of people. They bring their sick to bathe in these "sacred" waters, and you can imagine the terrible diseases one finds in such a place. We are planning and praying for this special work, and have the promises of several Indian evangelists, who will give us a week at a time of their time. Pray for us, that through the selling of Bibles, through the preaching of the Word, many of these people who are earnest seekers after Truth and have traveled far and wide for the peace their souls are longing for may find it in the Prince of Peace, and that we may be worthy ambassadors in His Name. Pray, also, that the little band of Christian workers we shall have in that immense mass of Hindu population may be kept, if it be His Will, from contracting any of the terrible diseases that abound in a place of this kind. There is always a great deal of cholera, and it is often fatal, people dying in a few hours from it. Then there is always a lot of smallpox and other things too numerous to mention. Pray, too, that we may be able to do effective medical work, and that the Glory may be ascribed to the Great Physician. We do feel the influence of the praying band of people in America who hold us up in our work by their prayers in our behalf.

In the Master's Name.

Sincerely,

ELIZABETH TAYLOR.

LETTER FROM KENTUCKY

February 14, 1927.

Dear Friends:

When one is real busy, then it is that time passes by in a hurry. It can hardly seem possible that it has been a month since the last letter has been written. Since then the public schools of the county have closed and the attendance here has increased quite a bit. The boys and girls seem quite interested in their work and we believe we have had one of the best years in the school work. Our primary teacher, Miss Howell, left us two weeks ago to go back to school at Berea, but we were very fortunate in being able to secure Miss Elizabeth Turner to take her place.

We have had very little cold weather this year, but there has been plenty of rain. There has been a tide in the river almost all the time. Some one said that the river had never been forded more than two days at a time since the bridge was washed out in December. It makes it very unhandy for us to get anywhere. On account of this warm spell the peach and plum trees are about ready to bloom and the song of the frogs could be heard very plain last night, thus reminding us that spring is not very far away. Mother Earth will soon again be covered with her coat of green and we will be reminded of God's goodness to His people.

We have had some very bad Sabbath days this year, and our attendance has not been as good as we would have liked it to be at Sabbath School and church, but we were very much pleased to see such a large crowd out yesterday. We were very much pleased when Rev. Ike Gabbard came over and preached for us on January 13, 14 and 16. He certainly gave us some very fine sermons, and we feel that all who heard him were helped very much.

There has been quite a bit of sickness in our community this year, but we are glad that all who have been sick are better. We were shocked one day last week to hear of the accidental death of one of the young men just across the mountain from us. He had been trapping, and while looking at his traps he slipped and fell his gun hitting a rock, which caused it to fire and the whole charge entered his breast. He lived about six hours. Such happenings as this cause us to realize the brevity of life and the certainty of death.

We desire to thank Miss Cunningham for her gift of \$5.00, received since the last letter was written. We desire to thank all who have contributed this year in order to help boys and

girls secure an education. God has been good to us and do we not have reason to praise Him for all His benefits bestowed upon us.

Asking for your prayers and continued interest in the work, I remain,

Yours in the Master's service,

MRS. ROBERT W. STEWART.

BETHEL R. P. SABBATH SCHOOL, CLASS NO. 3

We, Class No. 3, of the Bethel R. P. Sabbath School, feeling very deeply the loss we have sustained in the death of our teacher, Mr. A. B. McMillan, would adopt the following resolutions:

Resolved 1. That we bow in humble submission to the will of God, who doeth all things well.

Resolved 2. That any words that we may write or speak but weakly express our feelings of sorrow and sense of loss in the absence of our teacher, that faithful and untiring worker in the service of our Lord, wise and loving counselor in the affairs of our class.

Resolved 3. That we record with respect Mr. McMillan's long and faithful Christian service. For thirty-three years he was a member of the Session, and for more than forty years a Sabbath School teacher in the Bethel congregation, in addition to many years as treasurer of the Foreign Missions Board of the R. P. Church.

Resolved 4. That we tenderly sympathize with Mrs. McMillan in her brave facing of life without the fellowship, help, and counsel of her helpmate, and that we commend her to "the God of all comfort."

Resolved 5. That a copy of these resolutions be sent to Mrs. McMillan, and a copy published in the **Reformed Presbyterian Advocate**.

FLORENCE MONTGOMERY,
MAMIE B. SMITH,
LESTER McINTYRE,

Committee.

THE LORD'S JOB

The Lord had a job for me
 But I had so much to do
 I said, "You get somebody else
 Or wait till I get through."
 I don't know how the Lord came out,
 But He seemed to get along,
 But I felt kind o, sneakin'-like—
 Knowed I'd done God wrong.

One day I needed the Lord,
 Needed Him right away,
 But He never answered me at all
 And I could hear Him say
 Down in my accusing heart,
 "Nigger, I'se got too much to do
 You get somebody else.
 Or wait till get through "

Now when the Lord has a job for me
 I never tries to shirk;
 I drops what I have on hand
 And does tne good Lord's work.
 And my affairs can run along
 Or wait till I git through.
 Nobody else can do the work
 That God marked out for you.

Selected from a collection of poems by the well-known
 negro poet, Laurence Dunbar.

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The Shorter Catechism will be of the press by the time
 notice reaches you. Copies will be sent postpaid at the follow-
 ing prices; 100 - \$4.00 75 - \$3.30 50 - \$2.50 25 - \$1.50 1 - .10
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OUR COLLEGE.

The work of the college still goes on, and with ever increasing numbers. There is an enrollment at the college now of two hundred and forty three students in all departments. The professors and all those concerned with the work are kept very busy and the Student Body is alive and eager to advance.

The work of the second semester is now under way. Classes began promptly at eight o'clock Tuesday morning, Feb. 1. The Day of Prayer for Colleges was observed in the Presbyterian Church Friday, February 4. A large gathering took part in the worship including the students and faculty of the Cedarville High School. The sermon of the morning was presented forcefully and effectively by the Rev. Mr. McElree of the Second United Presbyterian Church of Xenia.

Washington's Birthday was observed by a holiday for the students and faculty.

The basket ball of the season has been very interesting and the teams — both boys and girls — have played some good games. They have won the majority of their games both at home and abroad and have met with some very good teams. Feb. 2-3 the girls team went to Ohio Northern where they played a very good game, losing by a narrow margin of about three points. February 17-18-19 the boys team played three games in the northern part of the state—Findlay, Bluffton, and Kent.

The new gymnasium has proved to be of very great service and comfort both for games and for other social gatherings. February 5, the Ladies' Advisory Board served a banquet to over two hundred people just before the Home coming Game with Kent State College. February 14, the Y. M. C. A. and Y. W. C. A. entertained with a Valentine party in the gymnasium. Several class feeds have been enjoyed in the new gym.

There have been a number of speakers in our college chapel this semester. Last week Mr. and Mrs. E. C. Mills, who are conducting evangelistic song services in the Methodist Church, entertained and instructed the faculty and students in a joint meeting of the Y. M. and Y. W.

Rev. Ingmire is conducting a class in the college in Biblical Archaeology this semester.

Yours sincerely,

W. R. McChesney.

CHRISTIAN ENDEAVOR TOPICS

March 13, 1927

Topic: "How to Conquer Circumstances." Phil. 4: 5-7, 10-13.

BIBLE READINGS

- Monday—Faith Conquers. I John 5: 1-5.
 Tuesday—How Jesus Conquered. John 16: 33.
 Wednesday—Conquering Even Death. I Cor. 15: 53-58.
 Thursday—Conquering Through Gentleness. Prov. 15: 1-2.
 Friday—Conquering by Silence. John 19: 8-12.
 Saturday—Conquering by Love. Rom. 12: 17-21.

COMMENTS

Gentleness wins many victories when anger and harshness fail. Anxiety and fear often bring failure when calm deliberation and patience would have brought us through. Cultivate calm. Prayer helps us to conquer, because it puts behind us the power of the universe, whatever happens. To be able to accept anything that comes, quietly trusting God and doing one's duty at the moment, is to be master of all circumstances.

PRACTICAL QUESTIONS

1. How did Jesus meet adverse circumstances?
2. How do friends help us to conquer circumstances?
3. How does setting a goal help us to rise?

March 20, 1927

Topic: "How can we improve our minds?" Prov. 2: 1-9.

BIBLE READINGS

- Monday—Cultivate morals. Prov. 8: 1-13.
 Tuesday—Cultivate religious spirit. Deut. 6: 1-9.
 Wednesday—Qualify to teach. II Tim. 2: 2.
 Thursday—Cultivate memory. Col. 3: 16.
 Friday—Cultivate reading. I Tim. 4: 13.
 Saturday—Cultivate meditation. Ps. 19: 1-14.

COMMENTS

Religious education improves the quality of the mind by infusing into it spiritual ideals. Mental improvement is the result of the effort. The mind does not simply grow. It must be cultivated. Many drift mentally, without aim. The right way is to set wisdom as a goal and then search for it. The rightly cultured mind has insight, knows right and wrong, sees what is true and just and follows the good instinctively.

PRACTICAL QUESTIONS

1. What local opportunities for education have we?
2. Why should we seek a high quality in our thinking rather than mere cleverness?
3. What kind of mind do you think most worth while?

March 27, 1927

Topic: "What does a missionary do?" Matt. 10: 5-10.

BIBLE READINGS

Monday—A missionary prays. Acts 10: 9.
 Tuesday—A missionary travels. II Cor. 10: 12-18.
 Wednesday—Facing dangers. II Cor. 11: 23-33.
 Thursday—Healing service. Acts 3: 1-10.
 Friday—Preaching service. I Cor. 2: 1-5.
 Saturday—Educational service. Acts 19: 1-10.

COMMENTS

A missionary must obey his Chief's marching orders. He is a seeker of lost sheep. The missionary's first duty is to preach. He must tell his story, lecture, conduct conversations, use every method of reaching people. The missionary is a healer of wounds, like his Master. Healing the body often leads to healing the soul. No missionary should have to worry about his support. He is worthy of his hire. But are we supporting him worthily?

PRACTICAL QUESTIONS

1. What qualifications ought a missionary to have?
2. What hardships must a missionary endure?
3. What missionary work would appeal to you?

April 3, 1927

35. Topic: "What is real Christianity?" James 1: 19-27; John 13: 34.
 (Consecration meeting.)

BIBLE READINGS

Monday—Christianity is love. Matt. 5: 43-48
 Tuesday—Neighborliness. Luke 10: 30-37.
 Wednesday—Following Christ. John 21: 20-22.
 Thursday—Service. John 13: 14.
 Friday—Charitableness. Matt. 7: 1-5.
 Saturday—Sympathy for need. Matt. 6: 1-4.

COMMENTS

Christianity means self-control. If Christ rules the heart we shall show His gentle spirit. Christianity means a clean life. We must not be fountains of evil. Sin must be overcome and cast out. Christianity means living according to Christ's principles. Whatever is not of Christ is not Christianity.

PRACTICAL QUESTIONS

1. Has the Church always been Christian? Why?
2. How can we get more people to become Christians?
3. What difference should there be between a real Christian and a man of the world?

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