



Hugh Stewart

VOL LXI.

NO. 8.

 **The** 
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= ADVOCATE. =

AUGUST 1927.

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CHRIST'S CROWN AND COVENANT

CONTENTS,

The Moody Bible Institute Chicago.	173
Cedarville College Commencement	174
Letter from India	177
Go by	182
To-day and to-morrow	183
Letter from G. W. Watson	185
Acknowledgements	187
Church notes	187
Resolutions on the death of A. B. McMillan	190
Christian Endeavor Topics	191

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VOL. LXI

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THE MOODY BIBLE INSTITUTE OF CHICAGO

After an interval of nearly a quarter of a century, Rev. R. A. Torrey, D.D., has accepted an invitation to return to the teaching staff of the Moody Bible Institute. He is to be known as Special Lecturer on Bible Doctrine and Evangelism, and serve the Institute in that capacity annually as may be mutually arranged.

The Bible Institute was founded by D. L. Moody in 1886 under the corporate name of the Chicago Evangelization Society, but was formally opened in 1889 under the superintendency of Dr. Torrey, who continued to serve in that capacity until 1901, when with Charles Alexander he started on his great evangelistic trip around the world. From that time until now his evangelistic work has never been intermitted, although he served for a number of years as Dean of the Bible Institute at Los Angeles, Calif.

Dr. Torrey's return to the Institute is at once evidence that neither the Institute nor he has changed in attitude to the great doctrines of the Bible or the work of winning souls to Christ, work which gave the name of D. L. Moody so great and so warm a place throughout the evangelical churches of Christendom.

CEDARVILLE COLLEGE COMMENCEMENT.

The thirty-first annual commencement of Cedarville College, Cedarville, Ohio was held in the Alford Memorial Gymnasium, Friday, June 3, 1927. The line of march was formed at the Carnegie Library and led by the Junior Class. The M. E. Orchestra furnished the music for the occasion. Rev. Wm. Wilson, Pastor of the Presbyterian Church, Clifton, Ohio, offered the Invocation. The commencement address was delivered by Bishop Theodore S. Henderson, of the Methodist Episcopal Church. President W. R. McChesney addressed the class and conferred the degrees, as follows:

For the Degree of Bachelor of Arts:

Ralph Richard Baker, Cedarville, Ohio;
 William Willard Barlow Cedarville, Ohio;
 Mary R. Beam, Xenia, Ohio;
 Naomi Ruth Burdick, Wellsville, Ohio;
 M. Isabel Clarke, West Middlesex, Ohio;
 Elizabeth Creswell, Cedarville, Ohio;
 Alford Ward Creswell, Cedarville, Ohio;
 Martha Helen Dean, Summa Cum Laude, Cedarville, Ohio;
 Lawrence Douthett Xenia, Ohio;
 Harold Huston, Urbana, Ohio;
 Edna M. Howland, West Union, Ohio;
 Eleauore J. Johnson, Magna Cum Laude, Cedarville, Ohio;
 Harriet M. Kyle, Cedarville, Ohio;
 Lois E. Manor, Xenia, Ohio;
 Lloyd Ramsey McCampbell, Xenia, Ohio;
 Mae Bernadine McKay, Magna Cum Laude, New Burlington, O;
 Paul Porter Orr, Fair Haven, Ohio;
 Harold E. Ray, Xenia Ohio;
 John Eber Rockhold, Jamestown, Ohio;
 Carl H. Shanks, Port William, Ohio;
 Lorena A. Sharpe Peebles, Ohio;
 William E. Snell, Loveland, Ohio;
 Marguerite Spracklen, Cedarville, Ohio;

Robert A. Turnbull, Cedarville, Ohio;
Malcolm R. Turner, Cedarville, Ohio;
Marvin L. Williams, Cum Laude, Cedarville, Ohio;
William Frederick Wills, Magna Cum Laude, Springfield, O.

For the Degree of Bachelor of Science:

Elmer Charters Jurkat, Cedarville, Ohio;
Lloyd Ramsey McCampbell, Xenia, Ohio.

For the diploma of graduation from the 'Two-Years'
Teachers' Course:

Dan M. Aultman, Xenia, Ohio;
Lois Grace Baughn, Xenia, Ohio;
Mrs. Minnie Douglass, Oxford, Ohio;
Mrs. Vesta H. Halstead, Cedarville, Ohio;
Kathryn Marian Hughes, Cedarville, Ohio;
Kathryn Mary Jacobs, Xenia, Ohio;
Dorothy F. Lackey, Xenia, Ohio;
Irma Gladys McCoy, Xenia, Ohio;
Pauline A. Nash, Xenia, Ohio;
Margaret Frances Weller, Spring Valley, Ohio;
Herbert N. West, Springfield, Ohio;
Eva M. Willett, Xenia, Ohio;
Nedra E. Wilson, Clifton, Ohio.

For the diploma of graduation in collegiate piano:
Mae Bernadine McKay, New Burlington, Ohio.

For the diploma of graduation in preparatory piano:
Susannah West, Cedarville, Ohio.

For the diploma of graduation from the sub-Freshman Dept.:

Dan M. Aultman, Xenia, Ohio;
Mrs. Cammie Gormley, Cedarville, Ohio;
Florence L. Reck, Middletown, Ohio.

For the one-year Normal Diploma:

Hazel M. Ary, Xenia, Ohio;
Gladys I. Beatty, Cedarville, Ohio;
Nellie Bowshier, Irwin, Ohio;

Frances M. Bradley, Xenia, Ohio;
 Robert M. Bratton, Cedarville, Ohio;
 Alice C. Brill, Sedalia, Ohio;
 Mabel E. Corwin, Morrow, Ohio;
 Sarah Lorene Creed, Hillsboro, Ohio;
 Mrs. Minnie Douglass, Oxford, Ohio;
 Edna DeVoe, Jamestown, Ohio;
 Florence Hartsock, Spring Valley, Ohio;
 Elsie M. Hawke, Waynesville, Ohio;
 Esther M. Henderson, Waynesville, Ohio;
 Marjorie M. Hubble, Waynesville, Ohio;
 Annis C. Huff, Cedarville, Ohio;
 Dorothy Lowery, Sedalia, Ohio;
 Florence J. Paxon, Clifton, Ohio;
 Thomas E. Pummel, Bowersville, Ohio;
 Kenneth M. Retallick, Waynesville, Ohio;
 Mrs. Mamie M. Retallick, Waynesville, Ohio;
 Blanche L. Ribl, Columbus, Ohio;
 John F. Rothwell, Mechanicsburg, Ohio;
 Gertrude M. Russel, Irwin, Ohio;
 Myrtle R. Scheering, Shandon, Ohio;
 Mary Christine Smith, Cedarville, Ohio;
 Miriam L. Spence, Blanchester, Ohio;
 Lucile St. John, Waynesville, Ohio;
 Louis Thomas, Xenia, Ohio;
 Ruth Troutman, Mt. Sterling, Ohio;
 Cran Turner, New Burlington, Ohio;

The Honorary Degree of Divinity was conferred upon
 REV. JAMES L. CHESNUT, Pastor of the Third Presbyterian
 Church, Ft. Wayne, Indiana. and the REV. THOMAS WHYTE,
 Pastor of the Third Reformed Presbyterian Church, Phila., Pa.

The Honorary Degree of Doctor of Laws was conferred
 upon REV. R. A. HUTCHISON, D. D., Secretary of the Home Miss
 ion Board of the United Presbyterian Church.

The Alford Memorial Gymnasium was dedicated by Pres-
 ident McChesney. The benediction was pronounced by Bishop
 Henderson.

Cedarville College has recently added three teachers courses, namely: An elementary course for teachers of the lower grades, an elementary course for the teachers of the higher grades, and a course for the high school teachers. Five teachers have been added to the faculty to take care of these courses. About thirty-five thousand dollars was added to the endowment fund during the past year. Twenty-five thousand dollars of this amount was bequest from the late Miss Arbuckle, of Pittsburgh. Two hundred and forty-three students were in attendance the past year and over three hundred are expected during the coming year.

LETTER FROM INDIA

Bothwell Bank, Landour, Mussoorie, U. P. India,
May 18, 1927.

Dear Friends:-

As this was the year for the Kumbh Mela which only comes every 12th year, our camping season after Christmas had to be changed quite a bit from our ordinary schedule. We usually have the Saharanpur Convention in April but this year had to have it the beginning of March so as to avoid the Mela crowds. So we closed our regular camping season the 26th of Feb. and the 8th of March we were in Saharanpur to the Convention, where I acted as chairman of the European Catering Committee. We came back to Roorkee the 15th of March and the 23rd we left again for Hardwar. So you see we had very little time in Roorkee and endless jobs to see to; there was the preparation for the Kumbh Mela, it was also time for us to get our Annual reports to send home to Synod, and there always so many things to see to when we get back to Roorkee after being away to Camp for a few months. Well, the result was, we had to hurry away to Hardwar with our reports only half finished, so our first week in Hardwar was well taken up in making out our reports. Dr. Taylor also had his hands full seeing to some necessary repairs in Hardwar so as to accommodate all the people we expected.

Saturday the 26th, we had our first open air meeting and every day after that, until the 16th of April we had these big meetings, which lasted from 4 to 7 P. M. These meetings were a great blessing to many hungry souls and we had very fine crowds. There were usually 3 or 4 good gospel messages, then the meeting would be thrown open for questions and at times the arguments became very heated. Especially during the first days the Aryas were very keen on breaking up our meetings and they had a young debater who was very keen and for ten days he debated with our Indian preachers. It required a lot of prayer and patience on our part to withstand these attacks of this zealous young man. However, we told our preachers to keep praying for the young man and whatever they did to keep cool and to be kind in their answers to the questions that were brought up. So while the first few days this young debater was very antagonistic and did everything he could to break up our meetings, telling the people we were liars and the like, yet, after a few days the young man cooled down and was very friendly by the time he had to leave. We had planned for months for these meetings and had made arrangements for three big men to come to meet these attacks that are likely to be made in a meeting of this kind, held in a place of this kind. This is a stronghold of Hinduism, besides this, there is the big Arya Samaj University within a short distance of Hardwar. It is wonderful to see how keen these men were in dealing with religious matters, how they would sit for three hours and listen intently to the arguments brot up from both sides. The meetings were held on our own Compound so we had the right to run the meetings according to our own wishes. We started out with three or four good gospel messages and after that we opened up the meeting for the outsiders but in this way we were always sure to bring the message to some every day. As I said before we planned to have these three big men for our meetings and they promised to come but used our ordinary men for these very important meetings. Of the three celebrated Indian debaters who promised to come, only one kept his word and happened to be the one who had the last week when people were beginning to leave.

So we had to use our ordinary preachers. We prayed a great deal about it and it was wonderful how these men were used.

During the first week when there was so much opposition and these two men disappointed us, we telegraphed to Rev. B. B. Roy at Saharanpur and he came right over and was with us from Wed. to Sat. of that week. He then went back with a Bengali Sanyasi whom he had been working with the 3 days he was with us. On Sabbath morning he asked this man to stand up in front of the congregation in Saharanpur and tell the people of the work that was being done at Hardwar. He then told the people he would like enough money to send two of his seminary students to Hardwar to help in the work but when the collection was taken up the people gave so freely to the cause, the result was, the faculty decided to close the seminary for the following week and you may be sure we were delighted, Monday morning to see Rev. B. B. Roy with his seminary students, also Mr. Dodds and Mr. Drake and Mr. Anderson, the missionaries of Saharanpur come over to help us in this wonderful service. The students helped greatly in our meetings with music and also personal testimony and helped to sell Bibles. They were keenly interested in the work and it was to them a week of practical work.

Dr. Taylor has written in a previous letter about the number of Scriptures that were distributed free and sold at the Mela. We feel this was a very important part of our work, the result of which eternity can only reveal. Every morning our preachers and European workers too, would go out with book bags filled with Scriptures in Urdu, Hindi, Gurmukhi, Marathi, Bengali and other languages and sell them. This always afforded a splendid opportunity for personal work. Very often there was opposition and rude remarks were made about the audacity of the Christians coming to such a decided Hindu spot as Hardwar to do Christian work and many a time just as a person was about to buy a Scripture someone would come along and kill the sale by jeering the buyer and remarking that he, a Hindu, would be trapped by these Christians. Sometimes it would kill a sale and at other times it would only instill in the buyer more curiosity to know what was in the

Christians' books.

We very quickly realized that we needed some help to carry on this great work, especially did I feel the need of some one to help me with the Panjabi women. It was surprising how many Panjabi women were at Hardwar. So I wrote Dr. Taylor's sister of the U. P. Mission and she came along immediately and did splendid work in selling Scriptures and in personal work with the Panjabi women especially. I also wrote to Miss Lloyd of the A. P. Mission, Saharanpur, and she and Miss Hesse, came over with 2 Bible women and they were a great help. One of the Bible women, one day after quite a bit of opposition came to me and said, "Memsahiba, I am so happy in this service for the Master here in Hardwar, and we only have to die once, so if the Lord wishes to call me here in Hardwar, I am quite happy to go." And her face just shone with enthusiasm and love for the work as she said this. They could not stay the full time but when they left, these two Bible women who had come to help with the work in Hardwar and they were really grateful for the opportunity of service, but as they were leaving Hardwar, they were richer in their spiritual lives for having been here, as they felt they were better fitted to go back to their own field of labor and had a wider experience and vision for service among Non-Christians. We have heard since, that Martha, the one who was so willing to meet her Lord in Hardwar, should he call her, had come down with a severe case of Influenza and Pneumonia, and for three days lay near death, but Miss Hesse writes they continued in prayer and she is now improving. We were also surprised to find a great many Bengali people in Hardwar and God called his servants to minister to these people too. I have mentioned Rev. B. B. Roy, of Saharanpur, he is keen in the Bengali work. Then Mr. Witson of Sabathu, who formerly worked in Bengal, was with us for a week and was fine at selling Scriptures and speaking a word for Christ here and there among these Bengali people especially.

Every evening after dinner we all met in our little church and had a prayer meeting and very earnest prayer went up to the Throne of Grace for blessings upon the work we were trying to do for the Master.

One thing was quite evident, people all over Hardwar knew there were Christians at work in the place. One of the professors of the Arya Samaj University there was heard to say "One could not go anywhere unless he was confronted by one of these Christians, selling Bibles."

One day one of the young ladies was trying to sell her Scripture and a man said to her. "The trouble is your books have such drawing power." When she came home and told us, we all breathed a prayer that this remark would prove true and that the Scriptures we sold would by the Power of the Holy Spirit just draw these readers into a knowledge of the Saviour of this sinful world. We certainly had many interesting experiences, too many to write about. The first days of the Mela some of the men were very bitter and stood in front of our Compound and were very loud in their protestations of our working in such a place as Hardwar and were very open in declaring that there would be bloodshed in Hardwar before the Mela was over, if we did not get out. Whenever they became unruly, as in this case, we would quietly get away and we urged our Indian brethren to be patient and not to argue on the road; if an occasion arose for argument, to tell the person to come to our afternoon meetings on our compound, where he would be given every opportunity to express his opinions.

We, of course, cannot tell what the results of our work at this Mela are, but we leave it in the Hands of the Lord and plead that the Spirit may work upon the hearts of those who heard the message from day to day and as the gospels we sold have been carried to all parts of India, The Holy Spirit may open up to these readers the truths of the Word and convince them that there is no other way whereby men might be saved.

There was a lovely spirit of fellowship among all our workers, Indian as well as European. We have only a very small Compound in Hardwar and we were very crowded but everybody made the best of it for the sake of the work and we heard very little complaint about any of the arrangements. We, of course, tried our best to do the best we could in a place

like Hardwar. The ordinary population of Hardwar is 5 or 6 thousand. The official estimate of the attendance at the Mela is 900,000.

All thru our stay in Hardwar we felt that in Roorkee, in all parts of India, yes, and in America, our friends were remembering us at the Throne of Grace and we felt God was blessing the work because of the prayers that were going up for Hardwar. Now, as we look back, we feel that God has wonderfully blest us. Our workers were kept free from sickness. Our three children in Woodstock school as Boarders were kept free from illness and were able to attend school every day. And the good lady, who so kindly took Gladys and Gordon to the hills and boarded them for a month, so that I could help with the work at Hardwar, was so good about it all, and said she was glad to help in the Lord's work.

May I ask in closing that you pray for the work here, at all times. Yours in His service. Elizabeth Taylor.

GO BY.

COME not, when I am dead
 To drop thy foolish tears upon my grave,
 To trample round my fallen head,
 And vex the unhappy dust thou wouldst not save.
 There let the wind sweep and the plover cry;
 But thou go by.

Child, if it were thy error or thy crime
 I care no longer, being all unblest!
 Wed whom thou wilt, but I am sick of 'Time,
 And I desire to rest.
 Pass on weak heart, and leave me where I lie;
 Go by Go by.

ALFRED TENNYSON.

TO-DAY AND TO-MORROW.

HIGH hopes that burn like stars sublime,
Go down the heavens of freedom;
And true hearts perish in the time
We bitterliest need 'em!
But never sit we down and say,
"There's nothing left but sorrow;"
We walk the wilderness to-day—
The Promised Land to-morrow.

Our birds of song are silent now;
There are no flowers blooming!
But life burns in the frozen bough,
And freedom's spring is coming!
And freedom's tide comes up alway,
Though we may strand in sorrow:
And our good bark, aground to-day,
Shall float again to-morrow!

Through all the long, drear night of years
The people's cry ascendeth,
And earth is wet with blood and tears,
But our meek suffering endeth!
The few shall not forever sway,
The many toil in sorrow;
The powers of hell are strong to-day
But Christ shall rise to-morrow.

Though heart brood o'er the past, our eyes
With smiling futures glisten;
For lo! our day bursts up the skies—
Lean out our souls and listen!
The world rolls Freedom's radiant way,
And ripens with her sorrow;
Keep heart! who bear the cross to-day
Shall wear the crown to-morrow!

O, Youth, flame-earnest, still aspire
With energies immortal!
To many a heaven of desire
Our yearning opes a portal?
And though Age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain to-day—
The harvest comes to morrow.

Build up heroic lives, and all
Be like the sheathen sabre,
Ready to flash out at God's call—
O! Chivalry of labor!
Triumph and toil are twins—and aye
Joy suns the cloud of sorrow;
And 'tis the martyrdom to-day
Brings victory to-morrow!

GERALD MASSEY.

Look for beauty in commonest things and in commonest persons; it belongs only to those who find it and has a value beyond that of gold. This search will not interfere with duty, but may soften its asperities, for a beautiful is the choicest blossom of a dutiful one.

LETTER FROM G. W. WATSON

Dear Mr. Editor:

At the suggestion of Dr. J. C. Taylor, of Rurki, I am sending you a few impressions of the attempt to evangelize some of the lakhs of pilgrims attending the KUMBH MELA at Hardwar, as I have just returned after a week there. In yours of the 6th. inst. you refer to this huge concourse of people from all parts of India and the great sufferings they often had in traveling there, but this year the Ry. Co. made excellent arrangements, and overcrowding trains was the exception on the return journeys especially. The authorities, Govt. and voluntary, worked splendidly and health and sanitation work was a success as disease was almost unheard of.

However we went to tell out the gospel message and circulate the Scriptures, and we feel full of praise for health and strength given, so that no worker suffered. It was a special effort arranged by our friends Dr. and Mrs Taylor, of the R. P. Mission, who have an Indian pastor in charge at Hardwar, and altogether, Indian, American and British workers representing seven missions took part for a day or longer; some much longer. We went as Christians to testify before these thronging crowds to the fact that the Lord Jesus Christ can cleanse the sinner who trusts in Him. We told of the Incarnate Word of Life, and when the opening was given we gave brief messages as we walked along the crowded roads and lanes with the two piece gospels or even whole Testaments. Of the latter, 196 were sold in several languages, and of all other portions about 5000 were thus circulated, besides thousands of tracts that were given away free. Hindi and Gurmukhi were the most popular.

It could not be said they came rushing forward to purchase. We had to tramp many a dusty mile to introduce the books, and one lady missionary was wonderful in the way she was out for even five hours at a stretch in the morning, and again in the afternoon, selling gospels. Then again this colportage work was done in the face of what seemed to be organized opposition. Zealous young men would consider they were serving the public by suggesting these books, would "destroy their religion." Thus many took fright and handed the little gospel portion back, as if it were a dangerous animal. Some admitted that these books were very "Zabberdast" and had great drawing powers, which made the reader accept its teaching. Praise God for the living Word. One widow woman from Nepal was listening with pathetic eagerness, as the writer told of the loving Savior, and so the enemy came along and stopped her listening to more, saying she had her religion; why listen to this. At other times the inoffensive, (though apparently offending) christian would find an ally in someone who did not consider the mere perusal of the christian book would destroy his Hinduism; such a man would speak up for individual liberty to read any book, Christian or not, he wished. Thus they would start wordy argument which collected a crowd. So the worker would just feel he had better move on, and not be found "obstructing!" The authorities asked us not to do that on the roads. At other times one would suggest to the doughty opponent of Christianity, that he should attend the afternoon discussions which were arranged at the Mission compound. Able Indian workers there for this purpose, but opposition wore down gradually and they could not put up able men to answer the Christian teaching. These gatherings were attended some days, and generally quite orderly, when for three hours clear testimony to the Saviour was given.

One might write more, but we ask that your readers will "water the word" thus sown, with their earnest prayers that the Holy Spirit will work in the hearts of thousands who heard some message of the Gospel.

Yours in the Masters happy service,

G. W. Watson.

ACKNOWLEDGEMENTS.

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

Eliza Parkes Redlands Cal; R. W. Miller, LaPorte Texas. Mrs. Nancy Ervin, Coulterville, Ill; T. B. Bradshaw, Beaver, Pa. W. G. Savage, Jas. L. Savage, \$2. Philadelphia, Pa. Robert Farley, Samuel Gregg, Alex. Spence, Thomas Riddell, John Simpson, Mrs. Bessie Wilson, \$2. R. M. Holmes, \$3, Pittsburgh, Pa.

PITTSBURGH, PA.

The First Reformed Presbyterian Church recently at a congregational meeting, granted their pastor, Rev. A. E. Gregg, a vacation of two months, that he might visit his aged mother in Ireland. The Adult Bible Class of the Sabbath School, held a picnic, June 24, in Highland Park, as a farewell to Mr. & Mrs. Gregg. The congregation gave him a substantial gift of \$200. Rumor says that Mrs. Gregg spent some time with some of the friends from the Old Sod, learning the Brogue so that she would not feel out of place. They are having a fine time, and a wee cup of tea in each house, and not green tea at that.

Mr. Gregg has a two-fold purpose in his visit viz: To see his own people and invite those who are coming to this Country, to visit Pittsburgh.

Mr. David Brown, a Scotchman and a student in the U. P. Seminary in Pittsburgh, is filling the pulpit in the absence of the pastor.

We are all looking forward to the time when they will return.

DUANESBURG, N. Y.

On the third Sabbath of June, the Sabbath School of the Duaneburg Congregation, observed Children's Day. It

was good to see the old church full again, as there were few empty seats. The Children were taught during the past year by Mrs. Chesnut, Mrs. Edith Fidler, and Miss Gladys Wilber. The program was well rendered, and appreciated by those present.

Regular services are held every Sabbath morning. The Pastor is enjoying the best of health. He has been preaching over forty years.

LOS ANGELES.

I have been writing for the Advocate for more than fifty years. I well remember the first No. issued, Jan., 1867. I was then a student in the Seminary. Mr. John Scott, an elder in the Fourth Church, had charge of its finances, and the mailing of the periodical. I sometimes helped with the mailing.

Seldom a year passes that I do not get letters from some one expressing appreciation of my articles. But recently I received one that goes beyond any I ever received before. It was from a minister, who once belonged to our denomination, now a minister in the Presbyterian Church. He writes to thank me for the article in the May No. entitled, "Were Our Fathers Mistaken?" He says "No, Our Fathers Were Not Mistaken," and speaks of them as "princes among men." That was fine, and shows a noble spirit. I wonder if there are not others, once with us, who feel as he does.

In an editorial in the Sunday School Times, May 7. I saw this -- "We should think of the Bible as an instrument for use, and not merely as a book to be studied and read. It is the choice instrument which God has designed specially for His use upon men. Nothing else, no matter how like the Bible, or how derived from it, can ever take its place. It is unthinkable that God should turn from His own book to use the uninspired writings of men, as men are all the time doing. It is true of course, that God does use other instruments besides the Bible.

Because this is His purpose, and plan, the Bible abounds in encouragings and urgings to use, and warnings against its neglect. Josh. 1: 8 -- "This book of the law shall not depart, out of my mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then shalt thou have success." Ps. 19: 7 -- "The law of the Lord is perfect, concerning the soul." Ps. 119: 130 -- "The entrance of words giveth light; it giveth understanding unto the simple."

When something else than the Bible itself has to be used the processes of God are slowed up. God's purposes are never so thoroughly, and so quickly wrought out, as when he is able to use the Bible itself, in his dealings with men.

That is just as plainly, and strongly stated, as if it had been done by Reformed Presbyterian! Now if the Editor and his readers will only practice what he preaches, won't it be fine?

Our Congregation, along with many other property owners, has been almost overwhelmed with assessments. A year ago we were assessed \$1078 for the opening of Wall Street, from Twenty-first to Twenty-second Street. This year another assessment of \$747 was made to complete the work. The Board of Church Extension kindly helped us with the first amount. The Congregation is trying to take care of the second.

During the year the Congregation has been incorporated, so as to be in better shape to take care of the property. The trustees then went to the Superior Court, in a friendly suit against the former trustees, to secure a confirmed title. This was given to the trustees of the incorporated congregation. Now the trustees are in better condition to handle the property. All this has placed an additional indebtedness of about \$1900 on the property, but the increased value will be far more than that amount. We hope soon to be free from our financial tribulations.

Samuel M. Ramsey.

RESOLUTION ON DEATH OF A. B. McMILLAN.

The following resolutions with recommendations were adopted and were recorded in the minutes of the Western Presbytery at its meeting in Sparta, Ill., May 11, 1927.

Resolved that the Western Presbytery, in view of the Providence of Almighty God in calling from us, Mr. A. B. McMillan, one of the most useful and generally beloved of our brethren, places on its high regard for Mr. McMillan.

For many years he has been a most faithful servant of the church - Always faithful as a "Ruling Elder" -- he became known and loved throughout the entire Synod during the years in which he rendered such efficient service as Treasurer of our Foreign Mission Board.

When his own work and failing strength made it necessary for him to resign from that office, he found a most worthy successor in the person Mr. D. M. Reid, and co-operated with him until the work was familiar to his successor.

When in the Providence of God, Rev. W. J. Smiley -- for so many years Stated Clerk of the Western Presbytery -- failed in health, Mr. McMillan was elected his successor and took up the work with his usual devotion and faithfulness -- This office he filled with full satisfaction until the MASTER called him to his reward.

This Presbytery has a keen sence of the loss it has sustained in the passing of this faithful man. His spirit was Christ-like, his association was a blessing, his work so helpful. How we do miss him.

We recommend that Presbytery pause here and engage in prayer.

That this Resolution be entered on the minutes and a copy of the same sent to the R. P. Advocate for publication.

CHRISTIAN ENDEAVOR TOPICS

August 7, 1927

Topic: What Does the Bible Reveal about God? Gen. 1: 1; 1 John 4: 16.

Consecration Meeting.

BIBLE READINGS

Monday -- God, the Creator. Gen. 1: 1.
 Tuesday -- God, the Father. Matt. 6: 9.
 Wednesday -- God, the Judge. Rev. 20: 11-15.
 Thursday -- God, the Lover. John 3: 16.
 Friday -- God, the Merciful. Ps. 103: 4.
 Saturday -- God, the Unexplored. Ps. 139: 1-18.

COMMENT

God is Creator. The world is His work and His care. Providence rules. We cannot go behind this word, "God created." His method is unknown and unknowable. But He created; that we know. God is love. That is His innermost nature, and all His acts must therefore express love in some way. Love is not merely feeling, but active beneficence. God is doing good all the time.

PRACTICAL QUESTIONS

What great statement have you found about God in the Bible?
 How may we test the truth of the Bible's statements about God?
 What do you think was Jesus' conception of God?

August 14, 1927

Topic: Modern Prejudices to Be Overcome. Acts 10: 34-35.

BIBLE READINGS

Monday -- Race prejudices. John 4: 9.
 Tuesday -- Pride of position. Matt. 23: 5-7.
 Wednesday -- Pride of wealth. Luke 12: 13-21.
 Thursday -- Pride of learning. John 9: 24-34.
 Friday -- Pride of ability. 1 Cor. 1: 18-24.
 Saturday -- Pride of achievement. Dan. 4: 28-33.

COMMENTS

Many persons, without knowing it, have a prejudice against changing their minds. Peter had. We are in favor of our own nation and against others, usually because we do not understand the others. We are blind. The Jews thought they were favorites of the Almighty. We are sometimes guilty of the same error. God has no favorites; He loves all.

PRACTICAL QUESTIONS

How may we recognize a prejudice in our own minds?
 What prejudices do you see in others?
 How can we overcome prejudice?

August 21, 1927

Topic: "The Goodness and Power of God Revealed in Nature. Ps. 19: 1-6.

BIBLE READINGS

Monday -- Creation "very good." Gen. 1. 26-31.

Tuesday -- Creative powers, Heb. 11: 1-3.

Wednesday -- Creative wisdom. Rom. 1: 18-20.

Thursday -- Provision for all. Matt, 6: 26-30.

Friday -- The Almighty. Job 38: 1-4.

Saturday -- Everlasting mercy. Gen. 8: 20-22.

COMMENTS

It is when we consider the number, the size, and the distances of the stars that we begin to get a vision of the greatness of the Creator. There is a voice in nature that we may hear if we listen, and it speaks of the divine wisdom and love. The voice of a prophet is limited to the few who can be near him, but the message of nature is universal. God is not without witness anywhere. There is one God for the whole world, as there is one sun, the life-giver, the light-bringer, the unfailing source of all supply.

PRACTICAL QUESTIONS

How does the earth's beauty speak of the goodness of God?

What do the power of the ocean tides say about God's power?

How may we misuse God's goodness?

August 28, 1927.

Topic: "Why Is Missionary Work Needed in a Christian Country?" Isa 55: 1-7

BIBLE READINGS

Monday -- Christians forget God. I Tim. 6: 9-10

Tuesday -- Dangers of falling away. Heb. 10: 26-39.

Wednesday -- Country not all Christian. Rev. 3: 1-6

Thursday -- Israel's need of prophets. I Kings 18: 21-22.

Friday -- Even the church needs reminding. 2 Peter 1: 12-21.

Saturday -- "Feed the flock." 1 Peter 5: 1-4.

COMMENT

In every country there are multitudes that thirst for a knowledge of God and Jesus alone can satisfy them. People are everywhere trying to satisfy their soul-hunger by pleasure, by culture, by anything except Christ, the only one that can meet their need.

PRACTICAL QUESTIONS

What Christian elements are found in our country?

How does the church help to make the country Christian?

What unchristian elements are found in our land?

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