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D. C. Fullerton

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NO. 1.


The
  
Reformed Presbyterian  
= ADVOCATE. =

JANUARY 1928.

Published by the General Synod of the Reformed Presbyterian Church  
 in the interests of its Principles and Institutions  
 A MONTHLY MAGAZINE FOR  
 CHRIST'S CROWN AND COVENANT

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# Reformed Presbyterian ADVOCATE.

Stand fast in faith, quit you like men, be strong.

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Published the first of each month by the General Synod of the Reformed  
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Subscription, \$1 Per Year in Advance.

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Now that Christmas and New Year Day are both past, and our friends have received their yearly remembrance, we may well turn our thoughts towards the needs of the church Boards. The Mission Boards are in need of all we can possibly give them if the work is to be carried on successfully this year. The College Board also needs the liberal support of the entire church. Let the contributions be prompt and liberal, and last but not least, do not forget your subscription to the ADVOCATE. We need the help of every member in the church if we are to furnish you a church paper. Send in your subscription early, and also an item of church news for the benefit of others. This is the 1st. number of Vol. 62.

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## A REQUEST

The Chairman of the Board of Home Missions of the R. P. Church, under the care of General Synod, most respectfully requests all congregations and pastors, under the care of said Synod to please take up their offerings to the above-named Board, in order that the work in the Kentucky Mission may be carried on with its usual success.

Our Divine Master says: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

Please send your offerings to Mr. W. J. Imbrie, Treasurer of the Board, New Galilee, Pa., R. F. D.

(Signed)

ALEXANDER SAVAGE,

Chairman.

## THE TWENTY-THIRD PSALM

Anna Chesnut.

"The Lord is my shepherd."

What lowliness is this that the infinite Lord assumes toward His people, the office and character of a shepherd. Such an one should be greatly admired who allows himself to be compared to anything which will set forth his great love and care for his own people.

And then, "I shall not want."

That means we shall not lack for this world's goods, nor for spirituals, as I know that his grace will be sufficient for me.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

The Christian's life has two essentials in it: the thoughtful and active. Both of these are richly provided for. First of course is the thought, "He maketh me lie down in green pastures."

What are these "green pastures" but the scriptures of truth—always fresh, rich and never exhausted. Also these green pastures mentioned are not in respect of food, but as places of cool and refreshing rest.

"He leadeth me beside still waters."

What are these "still waters" but the influences and graces of his blessed Spirit. And then, "He leadeth me." He does not drive us, Moses drives us by the law, but Jesus leads us by his example, and the gentle drawing of his love.

"He leadeth me in the paths of righteousness for his name's sake." The Christian delights to be obedient, but it is the obedience of love, to which he is urged by the example of his Master.

And then, "for his name's sake."

It is the honor of our great Shepherd, that we should be a holy people, walking in the narrow way of righteousness.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comforteth me."

Here it says, "through the valley." The storms break on the mountain, but the valley is the place of quietude, and thus often the last days of the Christian are the most peaceful in his whole career.

And again, "the valley of the shadow of death."

When there is a shadow, there must be light somewhere. A shadow cannot stop a man's pathway, even for a moment. A shadow of a sword cannot kill, nor even the shadow of

death destroy us. Let us not therefore be afraid. So, "I will fear no evil." The Psalmist said, "I will fear no evil." Not even the Evil One himself. I will not dread the last enemy. I will look upon him as a conquered foe.

"Thou preparest a table before me in the presence of my enemies." The good man has his enemies. He would not be like his Lord if he had not. If we were without enemies we would not perhaps be friends of God, for the friendship of the world is enmity to God. And again, we have, "Thou anointest my head with oil." Not only are we supplied with the necessities of life, but also with the luxuries.

"My cup runneth over." Not only a fulness of abundance, but more than enough. Those that have this happiness must carry their cups upright, and see that it overflows into their poor brethren's emptier vessels.

"Surely goodness and mercy shall follow me all the days of my life." Goodness supplies our needs, and mercy blots out our sins. "And I will dwell in the house of the Lord forever." While I am here, I will be a child at home with my God; the whole world shall be his house to me; and when I shall ascend into the upper chamber; I shall not change my company; nor even change the house; I shall only go to dwell in the upper story of the house of the Lord forever.

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### A TRIP TO THE ORIENT

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On December 1st, after staying for a day at Port Said I went aboard the S. S. Maloja and sailed for Aden, where I changed boats for Bombay.

The weather on this trip was delightful and I arrived at Bombay "The Gateway of India" on the 10th December. My friend Mr. Russell met me at the boat and took me to the Taj Mahal Hotel, where he had engaged rooms for me.

Bombay is a modern city, with wide streets and fine buildings. It is an island and came to England through the Portuguese wife of Charles the Second. It was quite hot here and the thing that struck one most forcibly on arrival was the number of crows flying around the town. These birds are huge; they rest on your window sill and if there should be any food within their reach will fly into the room and snatch it, and the air is continually rent by their screechings, from dawn to sundown.

One of the first things I did was to engage a servant. This in India is a necessity, especially for traveling on the trains,

where one must leave one's luggage in the carriage and go to a restaurant on the platform for food, during this time your servant must guard your luggage. Also when traveling on the trains one is obliged to carry bedding along with one and your servant then makes up your bed for you each night.

The servant I engaged was about fifty, but he had the appearance of an old man. He was thin and feeble looking and very, very slow in all his movements. I learnt from him that he was a Hindu (the religious caste being a very important thing in India). I asked him when the Hindu Sunday was, he looked at me very sadly and replied: "Hindus have no Sunday, very poor have to work every day."

My first day there Mr. Russell took me to the Yacht Club for lunch. This is a very beautiful club right on the seashore, and when I again visited it that evening for dinner and sat out under the stars listening to the waves beating against the wall I thought it even more attractive than it had been at noon.

The next day was Saturday, and there was a race meeting on. I had lunch with Mr. Russell and some friends at the Wellington Club, which is the only club in India where they allow the Indians to join along with the Europeans. It is a wonderful club, with a golf course attached, and right on the race track almost. The racing was very good, and I spent a very pleasant afternoon. On our way home we called in at the Gymkhana Club, which is also very nice.

Sunday morning I took a drive up to Malabar Hill, which is very, very pretty, and it is here that all the European residences are and where the Governor lives. We then returned to the Gymkhana Club to watch a cricket match between the M. C. C., England's premier team and the Bombay Club. In the evening I took a drive through the bazaars.

The next afternoon I paid a visit to the Towers of Silence. This is the place where the Parsees (another religious sect) are buried. Their religion is, that once dead nobody must touch them. They worship the sun, earth and water.

These towers, five in number, one for criminals, one for suicides, one for the very rich, etc., are situated on the highest point in Bombay. They are open at the top, there being a shelf half way down divided into three lines with hollows in the shape of the human form. The first line for men, the second for women and the third for children. When Parsees die they are placed in these towers for the vultures to devour them. It takes two and a half hours for one of these birds to completely eat a body. Day and night they may be seen hovering around these towers in hundreds, waiting as it were for their next victim.

I left this gruesome spot and was returning to town when in the distance I heard the dead march being played on cymbals. As I turned a corner my carriage had to stop to allow this Hindu funeral to pass. First came about fifty people in front playing the band and chanting and then a chair with a gold canopy carried by four men. In this chair was a man sitting upright all dressed in gold. As I drew nearer I saw that this man's mouth was bound up with a white handkerchief and realized to my horror that this was the corpse. It is a custom among the Hindus to take people of note to the place where they are to be burnt in this fashion.

Queen's Road, Bombay, is said to be one of the most famous thoroughfares of Asia. The cow in India is a sacred animal. They wander about the streets at their will, and the people will feed them. All the time I was in Bombay the weather was very pleasant and not too hot. After spending a few pleasant days there I left one morning at noon for Agra, arriving there at 3:20 P. M. the next day.

Here is the famous Taj Mahal, which was built in the fifteenth century, taking seventeen years to complete and on which 20,000 workmen were employed. This is the tomb of a queen, built for her by her husband, the king. Taj meaning Crown, Mahal, Palace, Taj Mahal, Crown Palace. The building is built of white marble and is in the form of a mosque, with a minaret at each one of the four corners. This building is studded all over inside and out with precious stones, such as jade, green marble, coral, onyx, emerald, and so forth. Inside the building is the tomb of the queen which is all gold and very, very beautiful.

The Taj Mahal is situated in lovely grounds, with a beautiful stretch of water in front of the building itself. The buildings surrounding it are made of red sandstone. It stands on the banks of the Jumna River and the marble with which it is built came from Jaipur, quite a considerable distance from Agra.

I visited this beautiful spot by moonlight, when the whole building sparkled like one big gem. I saw it by sunset, when it appeared to be rose colored, and I saw it in the morning, and each time it seemed to me to be even more beautiful than before.

The Fort of Agra is also very interesting; it is just across the river from the Taj. It was built in the fifteenth-century of red sandstone. The most beautiful part of it to my mind was the Jasmine Mosque and also the Pearl Mosque, which was built of pure white marble, and in one of its court yards was a human chess-board, slave girls being used for markers.

Lord Curzon, while Viceroy, did much towards restoring these monuments and, inside the Taj Mahal he has placed a lamp which burns continuously.

On December 18th I left Agra at noon for Delhi, the capital of India, arriving there at 4.35 P. M. I went to Maidens Hotel.

Delhi has been built seven times, and they are now building a new Delhi about seven miles out of the old city. This is to be finished this year and is a very fine town. All the buildings are of white stone and the streets are very wide.

While in Delhi I visited the fort there, which is similar to Agra but smaller. I visited the remains of the six old cities, and the place where the Durbar was held. Delhi is the chief site of the Indian Mutiny and it was destroyed in 1857.

After leaving Delhi I took a train to Calcutta, being two nights on the train. Calcutta is a large modern city, with a big open space in the centre of it called the Maidan, which cannot be built upon, and is a great asset to the people of the city.

Here in Calcutta, my good friend Mr. Jones took charge of me. It was the big racing week and I attended each meeting, and thoroughly enjoyed them. I spent a very happy Christmas day in this city, the weather being beautiful. I visited Queen Victoria's Memorial, which is a wonderful building built after the style of the Taj Mahal and went to the spot where the Black Hole of Calcutta was. It is now marked by a monument.

On December 27th I took a train at 7.30 P. M. for Darjeeling, arriving at Siliguri, fifty-two miles from Darjeeling, at 7.30 A. M. the next day. Here an automobile was waiting for me and I drove through tea plantations, climbing all the time, the highest point being 7000 feet, to Darjeeling. I stayed at the Mount Everest Hotel, facing the Himalayas and right opposite me was the Kunchinjunga, the second highest mountain in the world, 28,500 feet, covered with snow continuously.

The next morning I arose at 3 A. M. in order to go up Tiger Hill, 8000 feet high, to see the sun rise on Mount Everest, which is the highest mountain in the world, 29,000 feet high. Quite a number of people from the hotel made this trip; our party probably numbered about fifty. Some rode in chairs carried by four men, called a dandy, while others like myself rode on a pony. It was quite dark when we started to wend our way along the Tiger Trail, but by the time we had reached the summit of the hill (I being the first to arrive there), it was getting light. We arrived there at 5.45 and at 6.20 the sun

rose over Mount Everest. We saw it quite plainly and it was a wonderful sight. We got back to the hotel at 8.30.

The next day I went down into the bazaars, which are always interesting. The natives here are quite different from those seen in Bombay, Calcutta, etc. They are Tibetans and Mongolians and like the Chinese in appearance.

In the evening I went up on to Observatory Hill and saw the sunset on Kunchinjunga and the snow range. On top of this hill, as on several other high points, was a small chapel belonging to the Buddhists. All around the altar were great high poles, similar to our telegraph poles. Attached to these, floating in the wind, were what appeared to me to be dirty pieces of rag, laced there so that the wind might waft these prayers up to heaven. Here they also use small prayer wheels, which have a prayer folded up inside them on a piece of paper. The belief being that as you turn the wheel round so the prayer goes up into the heavens.

The weather here during the day was beautiful, neither too hot nor too cold, but at night it got very chilly and a fire was necessary. I left on December 31st for Calcutta, arriving there early in the morning of the first day of the new year.

After a hasty lunch I went out to the race track. It was a great day there as the Viceroy was arriving in state. It was a very impressive sight in the bright sunlight. The beautiful horses mounted by soldiers in their bright red and gold uniforms and then the fine carriage in which the Viceroy and Lady Irwin rode.

That night I had a jolly dinner party at Firpo's to celebrate the new year and then I left early the following morning on the S. S. Aronda for Rangoon.

On January 5th I arrived at Rangoon, Burma. Here it was very, very hot and the town was very dirty. In spite of this, however, the Burmese are attractive people. They wear bright colored skirts of wonderfully thick silk and a white jacket. The men and women both look alike, as many of the men have long hair which they twist into a knob at the back of their heads.

The chief place of interest is the Shoay Dagon Pagoda. This is the oldest and most noted one in Burma. It stands high up on a hill, and the top, which is shaped like a sugar-loaf, is gold and studded with precious stones. To enter this one must remove both shoes and stockings and walk through it barefoot. This I would not do as there are many lepers and diseased people who stay around this place and the risk is too great.



I visited the Lakes, which are a short distance out of town and also went into a timber yard, where three huge elephants were hauling the logs and doing various things around the yard.

I was glad to leave the next day for Mandalay, which I reached in the afternoon. I had engaged my hotel accommodation through an agency, but on my arrival I was met by the guide of the hotel I was supposed to be staying at, and informed that it had shut down the previous day. It was the only one in the town so he took me to the Circuit House, which is a Government concern for judges and such people traveling through the country. Here after talking to the Deputy Commissioner I got permission to stay during my sojourn in Mandalay. It was very pleasant as it was facing the fort and the moat, which is five miles in circumference.

I got a guide who took me to the Queen's Golden Monastery. This is now very much in decay although it is only fifty years old. It is built in teak wood (native of the country) and beautifully carved; originally it was covered with gold leaves. Now it is used as a monastery for Burmese priests, and is in a dirty condition with numerous yelping curs around the grounds.

These Burmese priests, about 8000 in number in Burma, wear long yellow flowing robes and carry big brown umbrellas. The whole community consists mostly of criminals and people running from justice as they know that once they become priests they cannot be arrested. Every day they go around the villages and collect their "Sun," which means their daily food. About twenty or more of these men walk single file through each village, each one of them carrying in his hands in front of him a black bowl. They do not ask for food, but as they pass along the villagers come out of their huts and empty into each one of these bowls a small quantity of rice, etc.

While in Mandalay I also visited the Arracon Pagoda. To enter this one had to take off one's shoes and put a pair of new socks on over the ones you were wearing. To reach the temple or pagoda itself, you walk through a long alley-way on either side of which are small stalls selling every kind of article. Children's toys, flowers real and artificial, shoes, household utensils, etc., and also crowded with diseased people.

Inside the pagoda is a large figure of Buddha, the head of which is brass and studded with precious stones. The body is covered, about three inches thick, with gold leaves, which male tourists are allowed to buy and stick on the figure.

The word Buddha means enlightenment and this religion existed five hundred years before Christ.

I visited the old palace inside the fort, which is also made of wood, and when in good condition must have been very beautiful. I left Mandalay on January 8th by steamer and went back to Rangoon on the Irrawaddy River. This was a very interesting trip, lasting for four days, and the weather was ideal. I passed the Burma oil fields and stopped at their chief port of export.

From Mandalay I took a boat for Penang and Singapore. We arrived at Penang, which is an island, and stayed there for one day. It is a very beautiful tropical island and has, for the East, an excellent hotel. I took a drive around and went up the Funicular Railway to a height of 2831 feet.

My next stop of two days' duration was at Singapore. This is the Gateway of the Far East, and its harbor is crowded full of ships all the time. The approach to Singapore was one of the prettiest of the whole trip. The narrow channel is dotted with small islands, all of which are very green and thickly wooded. Singapore is a cosmopolitan city and the chief town of the Straits Settlements. Most of the shops are kept by Chinese. All around it are very large rubber plantations, and it is a very busy town.

From Singapore I took a boat to Hong Kong and landed at Kowloon, which is on the main land, Hong Kong being an island and a British possession. The town is clean and modern and here for the first time I came in contact with the Chinese. In spite of the trouble in Shanghai the Chinese, here as in Singapore, seemed happy and contented under British rule. The Chinaman is no longer permitted to wear a pigtail, so he now wears an ordinary European hat, which contrasts strangely with his long robe, like a dressing gown or else a suit like a pair of pyjamas, which he habitually wears to work and play in. The women also wear long robes like dressing gowns, but they never wear hats over their sleek black heads.

The name Hong Kong means "Sweet Waters." There are two very good hotels on the island. One, the Hong Kong Hotel in the town, and the other, the Repulse Bay Hotel on the seashore some little distance out. This is perhaps one of the most beautiful hotels I saw on my travels. It is situated in a small bay, surrounded by wonderful grounds, and sheltered by thickly wooded hills. While I was there the bright golden azaleas covering the whole of the front porch were in bloom, and it made a delightful picture.

(To be continued.)

## LETTERS 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 twelfth 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 February, and the 8th of March we were in Saharanpur for the convention, where I acted as chairman of the European Catering Committee. We came back to Roorkee the 15th of March, and the 23d 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 big Kumbh Mela; it was also time for us to get out our annual reports to send home to Synod, and there are 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 preparations for our campaign there and running the typewriter getting 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 meeting and every day after that, until the 8th 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 three or four 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 debator 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 debator 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 very stronghold of Hinduism; beside this, there is the big Arya Samaj University within a short distance of Hardwar. It was 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 brought up from both sides. The meetings were held on our own Compound so we had the right to run the meeting 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 God used our ordinary men for these very important meetings. Of the three celebrated Indian debators who promised to come, only one kept his word and he happened to be the one who had the last week when people were beginning to leave. So we were compelled to use our ordinary preachers. We prayed a great deal about it and it was wonderful how these men were used.

During that first week when there was so much opposition and these two men disappointed us, we telegraphed to Rev. B. B. Roy at Saharapur, and he came right over and was with us from Wednesday to Saturday of that week. He then went back with a Bengali Sanyasi, whom he had been working with the three days he was with us, and on Sabbath morning he asked this man to stand up in front of the congregation in Saharanpur and he told 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 the music and also in 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,

and it is a 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 that 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 we needed some help to carry on this great work; especially did I feel the need of someone to help me with the Panjabi women. It was surprising how many Panjabi women were at Hardwar. So I wrote to 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 two 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 said to me they had come to help with the work in Hardwar, and they were really very grateful for the opportunity of service, but as they were leaving Hardware they felt they were richer in their spiritual lives for having been here, as they felt they were more 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 Biblewoman who was so willing to meet her Lord in Hardwar should He call her at that place, after she left Hardwar, came down with a severe case of influenza and pneumonia, and for three days lay at death's door but Miss Hesse writes they continued in prayer for her 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, and he was keen in the Bengali work. Then Mr. Watson, of Sabathu, who

formerly worked in Bengal, was with us for a week and he was very 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 remark "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 Scriptures and a man said to her, "The trouble is your books have such drawing powers." 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 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 our 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.

All through 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 blessed 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 dear about it all, and said she was only too pleased to help in the Lord's work to that extent.

May I ask in closing that you continue to pray for the work in this station, for remember this is OUR STATION, not only for Mela times but ALL THE TIME, and we are responsible for the message being brought to these pilgrims who travel far and wide for something to rid them of the power of sin.

Yours in His Glad Service,

Sincerely,

ELIZABETH TAYLOR

R. P. Mission, Roorkee, U. P. India, Oct. 27, 1927.

Dear Friends:

Our treasurer, Mr. Reid, writes us from time to time of the hard job he has of collecting money enough to send to the foreign field. The Foreign Mission Board have seen it necessary to "cut" our budget this year by over one-fourth.

How I wish it were possible for some of you to visit us and see this important work. As it is, the distance is so great it is almost impossible for you to come to us and you have to depend on the reports and letters we send home to you to know about the work. I admit we are not as prompt in writing our letters as we should perhaps be, but pressure of work keeps us from doing many things we would like to do.

I am sure you all realize the tremendous responsibility of carrying a work of this kind. And this responsibility ought to be shouldered by everyone who calls himself a Reformed Presbyterian member.

When we were informed of the "cut" of our budget, we were indeed very "blue" and we immediately got to work to see how we could cut down our expenses. Dr. Taylor called all the workers in to a meeting and told them he would have to cut their salaries for this year or dismiss two or three men. It certainly cheered our depressed spirits to see how they took it. They were quite willing to submit to the "cut" rather than

see anyone dismissed from Mission service, even though, as we know, they had a hard time meeting expenses as it was.

We have also had to cut down on our boarding school expenses and have sent a number of boys home. This is another burden on the families of our Indian Christians and we cannot expect anything else, but that sooner or later they will be taken out of school.

When I think of the advantages the children in America have, born in a Christian land where education is not denied any child who has any inclination to learn, my heart aches for these children of India. I wonder if there isn't someone who in appreciation of the advantages their children enjoy in a Christian land, would not want to give just a bit toward the education of a child of India? The expenses of educating an Indian child is small in comparison to what it takes to educate a child in America. Two people in America, who do not belong to the Reformed Presbyterian Church, are sending us money for the education of two of our boys. The expenses for a boy for a year is \$25 to \$35, depending on the size of the boy, and that includes food, clothing and schooling. I am sure you would relieve Mr. Reid's anxieties a great deal by sending him a cheque for the education of a boy of India. (A girl would be the same cost.)

Our four children are in boarding school in the hills and only Gordon is with us now. We will be going to camp next week. Pray for us that we may be given strength to carry the work and that the Spirit may work upon the hearts of the people as we go from village to village and that many may find the Saviour of Mankind.

Yours in His Service,

ELIZABETH TAYLOR.

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### LETTER FROM KENTUCKY

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Houston, Ky., Dec. 7, 1927.

Dear Friends:

Time passes fast enough to make life interesting at this place. We butchered a four-hundred-pound hog today. Mother Stewart and Miss Howell are in the kitchen rendering lard, Hugh, Jonathan and Siller are in the pantry grinding sausage and Gladys, Grace and Alamancy are singing Christmas songs in the sitting room. Of course you know what I'm doing and I'm not doing it to get out of work, either.

Our county agent is training a number of boys over the county to cut up hogs the packer's way, which is much superior to the way the folks do it here. Next spring he will choose



two boys whom he thinks are the best and they will go to junior week at Lexington and give a demonstration on pork cutting. Ralph McIntosh and Jonathan Barrett have taken quite an interest in the work and we hope they will be the team that is chosen. After Mr. Trapper had cut half of the hog he turned the other half over to the boys and when the work was finished we thought theirs looked nicer than his. The boys are much encouraged and I have been instructed to engage all the hogs I can for these boys to cut.

Less than three weeks 'til Christmas! The people expect a good program at that time and that means work for the teachers, but if the children and parents enjoy it and get good from it that is what we are here for. The children dearly love to get up programs.

The people show a good deal of interest in our basketball games. We have two very good teams. Our boys have won three games out of four, but the girls have won only one out of four. We expect better results from some of the other games we have scheduled. Saturday we are planning to play Boonville High School if the weather permits. It is fourteen miles, and unless the weather is nice it is too far to ride horseback and play ball, too. Of course the boys and girls don't think so. There seems to be no limit to their energy. Our problem in the dormitory is getting horses enough to ride. There are seven to go and one horse. However, we have been able to contract the required number and we expect a good ride and a good game which may not mean victory but a noble effort anyway. We wish some of you could come along with us.

There is now at the southwest corner of the dormitory a cistern, 8 x 8 x 8 feet. The concrete part is finished but the piping isn't. It is going to be a handsome and a useful piece of work when it is complete. We who have been here this fall know how to appreciate it. Our well has furnished very little water all summer and fall. We have had to carry water from the neighbors for the school and house, too. Consequently we were very much pleased when a generous friend sent a letter saying we could have a cistern.

Since our last letter we have received a box of gifts from Cedarville and one from Minneola, \$10 from a friend, \$5 from Miss Irma Creswell and \$15 from Mr. J. A. Atchison. We thank you.

Anath Home family send Christmas greetings and best wishes for the New Year.

Sincerely yours,

CALLU B. TURNER.

## FROM THE AMERICAN BIBLE SOCIETY

December 17, 1927.

Dear Editor:

The reading of the Bible is certainly not the newest thing under the sun, though the reading of it does help to make many things new.

But when hundreds of thousands of people unite daily in reading under a common plan it is a matter worth both news and editorial attention.

On the suggestion of the Commission on Evangelism of the Federal Council last year thousands of churches and church members read a chapter a day in the Gospel of Luke in January and in Acts in February. We know there were thousands, for the American Bible Society sold more than 400,000 of each of these individual books in the one-cent edition during this reading. Light and attractive, fitting a purse or a pocket these little books opened the doors to fresh reading and thinking of the meaning of the Gospels.

This year more widespread interest is being shown. Six denominations have sent word to every local church about the plan; others have promoted it in other ways. A dozen local and State federations of churches have endorsed the program among their constituents. The American Bible Society has had special editions of more than 800,000 copies each prepared to meet the increased call for the little books.

The books to be read this year are the Gospel of Matthew in January and of John in February. There are exactly enough chapters for one to be read each day until the beginning of the Lenten season. Many of your subscribers and readers will be following the plan. Does it not afford an opportunity to the religious press to do, as it always is striving to do—deepen the religious life in the churches?

Two suggestions occur to us as possibilities. First: tell all your readers about the plan and encourage them to join in it, especially commend it to pastors. Second: secure for each week in the period, from some of your best writers on devotional topics, discussions on the chapters to be read in the week following your date of issue.

Of course, you understand this means nothing to the American Bible Society but an opportunity of service. Our books are sold without any purpose of profit and well below the level of commercial prices. We will get from a large distribution of these Gospels only the same reward that you will

in promoting it—satisfaction that thousands have read for themselves afresh the life of our Lord and gained new love for Him.

Cordially yours,  
ERIC M. NORTH,  
Associate Secretary.

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**THIS MAY BE HANDY FOR YOU TO USE IN CONNECTION WITH THIS MATERIAL**

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Church members throughout the country are being asked, through the Commission on Evangelism of the Federal Council, to read a chapter a day of the Gospel of Matthew during January and of John in February. More than five hundred thousand copies of the Gospels of Luke were purchased for such reading last year. Pastors, as well as the local and State church federations and the religious press, recognizing the intensified interest which will result in the spiritual life of the churches, are recommending this plan among their constituents. Several denominations have sent letters of endorsement to all their churches. The American Bible Society, Astor Place, New York City, is co-operating by preparing special editions of more than a million one-cent copies of the two Gospels to be used.

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**CHRISTIAN ENDEAVOR TOPICS**

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**January 8, 1928**

Topic: "What Prayer Can Accomplish." Mark 11: 20-26.

**BIBLE READINGS**

Monday—Prayer Gives Courage. Dan. 6: 10.

Tuesday—Prayer Heals the Sick. James 5: 13-15.

Wednesday—Prayer Helps Others. I Tim. 2: 1-4.

Thursday—Prayer Opens Opportunities. Matt. 7: 7.

Friday—Prayer Fills Us with the Spirit. Acts 4: 23-31.

Saturday—Prayer Keeps Us Humble. Luke 18: 11-14.

**COMMENT**

Prayer can accomplish nothing without faith in God. Prayer presupposes reliance on Him for results (v. 22).

Jesus' word to the fig-tree was prayer. Our word demanding things is prayer. Even desire is prayer (v. 23).

Prayer can accomplish things only when it is in keeping with God's will. Doubt nullifies it (v. 23).

Prayer is also a state of mind. If we harbor harshness or bitterness, we cannot pray effectually, no matter what words we use. Forgive; be kind (v. 25).

**PRACTICAL QUESTIONS**

1. Do we always get what we ask for in the way in which we want it?
2. Why pray about everything?
3. Have we experienced any marked answers to prayer?

January 15, 1928

Topic: "What Difference Does Reading the Bible Make?" Psalm 1: 1-6; II Tim. 3: 13-17.

#### BIBLE READINGS

Monday—It Cleanses Our Lives. Psal. 119: 9-16.

Tuesday—It Gives Knowledge of God. John 14: 5-11.

Wednesday—It Helps Us to Live as We Should. Matt. 7: 24-29.

Thursday—It Brings Light. Prov. 6: 20-23.

Friday—It Feeds the Soul. I Pet. 2: 1-5.

Saturday—It Stirs the Conscience. Heb. 4: 12, 13.

#### COMMENT

The Bible read and followed keeps us out of bad company and puts us into good (v. 1).

The Bible builds up character as different from that of the godless as light is from darkness (vs. 3, 4).

If love of the Bible has made a difference in the lives of our teachers, it will do the same for us (v. 14).

The Bible, inspired itself, inspires us to do good and do right. It is a guide-post as well as motive power (v. 16).

#### PRACTICAL QUESTIONS

1. What difference has the Bible made in my life?
2. What must we do to get benefit from the Bible?
3. How does the Bible train the conscience?

January 22, 1928

Topic: "What Difference Does It Make What We Do on the Sabbath?" Mark 2: 23-28; 3: 1-6.

#### BIBLE READINGS

Monday—A Difference in the Company We Keep. Psal. 1: 1-6.

Tuesday—A Difference in Our Worship. Psal. 84: 1-12.

Wednesday—In Our Unselfishness. Isa. 52: 3-11.

Thursday—In What We Hear. Acts 16: 14, 15.

Friday—In Our Thinking. Rev. 1: 9, 11.

Saturday—In the People We Meet. John 20: 24-29.

#### COMMENT

The Pharisees' method of regulating Sunday conduct by specific rules must fail. It is better to regulate conduct from within the heart (v. 24).

Human need, says Jesus, comes before everything. But it must be need, not pleasure (v. 26).

The Sabbath is meant to benefit man and it must not be abused in any way (v. 27). Sometimes we benefit the physical, but destroy the soul!

There is no law against helping people; Jesus had the courage to do that in spite of tradition (v. 5).

#### PRACTICAL QUESTIONS

1. What about the importance of our example?
2. What about the Sunday movies?
3. How can we make the Sabbath a delight?

January 29, 1928

Topic: "How Our Church Does Its Work." Eph. 4: 7-16.  
(Denominational Day)

BIBLE READINGS

Monday—Our Benevolences. Acts 6: 1-8.

Tuesday—Our Teachers. Heb. 13: 17.

Wednesday—Using All Our Talents. Rom. 12: 4-9.

Thursday—The Work of Church Officers. I Tim. 3: 1-13.

Friday—Soul-Winning Members. Acts 8: 1-8.

Saturday—Supporting Missionaries. Phil. 4: 10-20.

COMMENT

Each church member has his own particular gift, and none can be dispensed with. All are necessary (v. 7).

Christ has measured out our gifts and given us them. It is ours to use them for Him, fill the places He has placed us in (v. 7).

The church is meant to be a place of mutual ministry. One can visit the sick, one can preach, one can teach, and so on (v. 11).

Consider the church as a body. Does every part function? What if one part (perhaps ourselves) is diseased? (v. 16).

PRACTICAL QUESTIONS

1. What would the church accomplish if no one did more than I do?
2. What are our departments of work?
3. What do you know about what your church is doing?

February 5, 1928

Topic: "What Are the Values of Christian Endeavor?" Rom. 12: 3-11.

(Consecration Meeting)

BIBLE READINGS

Monday—Confession of Christ. Rom. 10: 8-13.

Tuesday—Study of Christ. Eph. 4: 20-24.

Wednesday—Service for Christ. John 12: 23-26.

Thursday—Fellowship with Christ. John 15: 1-10.

Friday—Fellowship with Christ's People. I John 1: 5-7.

Saturday—Training by Experience. Acts 16: 1-5.

COMMENT

Christian Endeavor helps us to get a sane view of ourselves, keeps us modest, retards self-importance (v. 3).

Christian Endeavor is a mutual ministry, placing responsibility on each one, making a team out of a crowd (v. 5).

In Christian Endeavor there is a place for every talent and a work for the very humblest (v. 6).

Christian Endeavor is the Great Encourager. "Use your gift," it says; "you may have wonderful powers." (vs. 7-9).

PRACTICAL QUESTIONS

1. What benefit has Christian Endeavor been to you?
2. What community service is Christian Endeavor doing?
3. How can we make Christian Endeavor valuable to others?

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Rev. W. R. McChesney, Ph. D. D. D., Dean.

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