

D. C. Foster

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CHRIST'S CROWN AND COVENANT

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

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WORKING AMONG THE HIGHWAYS AND HEDGES

In this busy world there is no time for idleness. These minds of ours, which are capable of such wondrous works, and these bodies which are called "The Temple of the Living God," are intended for employment. Happiness and enjoyment spring from labor. God when he created us intended that we should be active, earnest workers, not only to promote our own interests and pleasures, but also for the advancing, enlightening of our fellow-beings and promoting the cause of Christ. Sin flows like a mighty tide, leaving behind it impressions of evil. The Apostle Paul said, "Be ye not weary in well doing, for ye shall reap if ye faint not," and also, "Be ye not slothful." We also see the importance of work by the urging words of Christ, "Go work today into my vineyard." Work is also needed today in the vineyard, but there are other neglected fields of labor. Go with me to that parable spoken by Christ concerning the great man who made the great supper. Desiring to have many guests he sent his servants out to invite his neighbors to come, but sorry to find them all enwrapped in the interests of this world, and could not come. So he sent them the second time to the lanes and streets of the city, but these were not sufficient to fill his table, and he determined to have his house filled. He sent them to the highways and

hedges to compel them to come, not by force, but by earnest entreatings. We notice this kind disposition in not only inviting his rich friends, but cared for the destitute and neglected ones. We notice his earnestness in desiring to have his house filled to the uttermost. Now are there no highways today? We think there are, and there is a supper prepared, and the Master is waiting to welcome the guests, and we are the servants sent out to invite them. Say not Christians, that there is nothing you can do, for yes there is. Something for everyone. The smallest child can engage in work for the Master, however small, it will be rewarded at last. Perhaps some cannot do much, but they can do a little. As the days pass from us never to return let us welcome the present, and by our daily lives and actions and words, bring someone nearer the throne. Let us be earnest active servants, up and doing while it is day, for the night of death cometh when no man can work.

ANNA CHESNUT.

BETHEL

The members of the Women's Missionary Society sent to Miss Martha Ramsey a present of \$12.75 and the C. E. sent \$2.50. Each member of the W. M. S. also sent to Miss Ramsey a few verses of poetry. At Christmas time a box of Christmas presents were sent to Houston, Ky., to be used at the time of the annual Christmas entertainment.

Also the members of the C. E. sent a box of good things to eat for the Christmas dinner at the dormitory. They also have made preparation for the securing of a new set of bed springs for the bed in the Bethel room.

The annual congregational dinner and business meeting was held on Thursday, December 29. The day was ideal and a good crowd was in attendance, although the roads were not at all good. The crowd started to gather about 10 o'clock, and at 12 o'clock everybody sat down at the tables, which were loaded with good things to eat. Encouraging reports were

given at the meeting in the afternoon after a short but interesting Christmas program given by the children. At this meeting also an abundance of good things to fill the cupboard at the home of the pastor was brought and presented at the meeting. These tokens of love were very much appreciated by the pastor and wife.

INSTALLATION OF REV. ROBERT W. STEWART.

Rev. Robert Stewart, has been serving the Bethel Congregation of Sparta, Illinois, since last June. A call was made out and duly presented to him to become the Pastor of this people. On December 8, 1927, the Western Presbytery met in the Bethel Church to install him as pastor of this historic congregation. Rev. Paul W. Duncan, pastor of the Coulterville, R. P. Church, and Moderator of the Western Presbytery, presided. After some devotional exercises, in which Rev. Brush, of the United Presbyterian Church and Rev. Carson, of the R. P. Church, Synod, took part; Rev. L. A. Benson, preached the installation sermon from the text, 2 Tim. 4:1,2. The Moderator put the constitutional queries, first to the pastor and then to the congregation. Rev. L. A. Benson, then addressed the pastor, after which Rev. Duncan, addressed the congregation. Presbytery then adjourned in its usual manner.

Following the adjournment, the congregation and friends came forward and gave the new pastor and his wife a hearty welcome.

This was an evening long to be remembered. A severe blizzard had swooped down upon us and it was a question whether people could get out or not, yet a good congregation was present as well as a number of friends. All seemed in earnest and in high spirits.

The Bethel congregation was organized May 24, 1819. From this time until February 1870, Rev. Samuel Wylie, was their pastor. On June 5, 1872, Rev. W. J. Smiley, was installed pastor and for fifty years he rendered most excellent and faithful service. Since the summer 1922, the congregation has been

served mostly by supplies from the Xenia Theological Seminary. These supplies have been very highly appreciated. Rev. Rogers who served so long and so faithfully had taken such hold upon the congregation that there was a persistent effort to induce him to become pastor. The grace and fine spirit of self-control in the interests of unity which this good people have shown have been beautiful and most encouraging.

This congregation, in existence of 109 years is just entering on its third pastorate. The writer was baptized by the first pastor, received into the church and trained by the second, and had the privilege of helping to install the third. Messrs. D. M. Reid, D. C. Fullerton, Martin Wilson, Hugh Dickie and R. J. Stewart, deserve credit for their faithful work as a session. In addition to these there are a number who work on and pray earnestly whether prospects smile or frown. The patience and grace of this people, their willingness to go forward, whether by the road they would choose or by that chosen by the majority, reflects credit on the faithful pastor who has so long led them, and also glory upon the God who gave them such a pastor.

Rev. Stewart is well known in the church and in this community. His deep interest in and faithful work for the Kentucky Mission has proved his missionary zeal. He is deeply in earnest, never looking for an easy place, but rather to where he may be of use; he is splendidly backed up by the co-operation of his faithful wife. Looking back across the years I see the fathers and the mothers of those now constituting the congregation faithfully serving God, who has said, "Instead of the fathers shall be the children." He will make noble princes of all those who are willing to follow Him faithfully.

L. A. Benson.

Word comes from New Galilee, Pa., that our Home Mission Treasurer, Mr. W. J. Imbrie, has been obliged to return to the hospital for treatment. We hope he will soon be on the way to complete recovery. The ADVOCATE extends sympathy.

DUANESBURGH

The Sabbath School of the Duaneburgh Congregation held its annual Christmas entertainment on Christmas eve. The weather was very cold but there was a good attendance. The scholars were well drilled in their exercises, and the tree, which was beautifully decorated, made a good appearance. Many of the children received gifts as rewards of merit during the year.

The past year has been a successful one in our Sabbath School. During the winter months the meetings will be held in the village school house, which will be more convenient for the children. There are four classes in all. The children are mostly from homes where the parents are not members of our church. The school meets at 10 A. M. and the preaching services at 11 A. M.

We have one member, Mrs. Abigail Liddle, who has reached the advanced age of 99 years. She is possibly the oldest person in our entire church. She was born in October, 1828. Although weak physically, her mind is clear and her memory as good as ever. Our Manse is now 100 years old, that is the main part of the building. Houses were built to stand in those days. Some needed repairs will soon be made on the later addition.

HOUSTON, KY.

January 11, 1927.

Dear Friends:

Our busiest and happiest time is over and we are again running on normal schedule. Christmas means a great deal to the people on Turkey Creek, and everyone voted this the best Christmas ever. We had our program on Friday. It was a good program. Several in the community helped us in getting ready for it, and the children took great interest in it. We

had a big tree beautifully decorated. The rooms were decorated with bells and red and green chains. Everything went on quietly, which is somewhat unusual, as at most every entertainment in this, or in neighboring communities, there are a few drunken men. But we had none here. The Sunday before Christmas Miss Turner announced that a deputy sheriff would be here and that those who made a disturbance would be arrested. She phoned the sheriff. He promised to be here, but failed to arrive. Nevertheless, the effect was the same. We had a quiet and peaceful Christmas. This community is naturally a quiet community. Those who have caused disturbances in the past came from other communities. They either decided to stay away or to remain sober while here. It is sad to think that some men think Christ's birthday is a time for getting drunk.

After the program we gave out the gifts and a bag of candy to each one present. Many of you good people did your part in giving the community a happy Christmas. The presents we received were all very nice and appropriate. There were gifts for all from the tiniest babies to the grandfathers and grandmothers. We were happy to be able to remember practically everyone in the community, and, like all of us, they enjoyed being remembered.

Those who helped make this joyous Christmas possible by sending gifts were the ladies of the Sparta (Ill.) congregation; Women's Missionary Society of the Cedarville congregation; Miss Susan Cunningham, Richmond, Kansas; friends at Marissa, Ill., and the Girls' Scout Troop of the First Reformed Presbyterian Church, Pittsburgh, Pa.

The candy was furnished by Miss Irma Cresswell and Mr. Butler.

The C. E. of Sparta, Ill., remembered the Mission with a big box of "eats." We had a lovely Christmas dinner and good things throughout the holidays from this Christmas box.

We thank each of you.

The Men's Bible Class of Sparta, Ill., made a gift that will cause their names to be blessed for years to come. They sent

some bed springs for the bed in the room which the Sparta congregation furnishes. They are the very best kind of springs and make the bed look and feel like new. I am speaking from personal experience. It is my bed. I believe the other folks are a little envious of me, or at least they wish they had been lucky enough to have received new bed springs for Christmas. We (myself and the future occupants of this room) do heartily thank the Bible Class for the many good nights' rest made possible by these bed springs.

There is just one thing that disturbs my pleasant dreams, and that is a thought of some of the other beds in the house. There are three of them badly in need of springs. We heard recently that some springs were waiting for us at Oakdale, but the roads have been so bad that we could not get them. When we learn the donors' name we will acknowledge them, and we would appreciate springs for the other beds.

Mr. and Mrs. Butler spent a few days with us just before Christmas. We enjoyed their visit. They have many friends here who were glad to see them. Miss Evelyn Turner, who is in college at Berea, spent the holidays with us. We were glad to have her here.

The cold wave did not slight us. We had several days of severe cold, but that did not stop us from having services Sunday, or from having school. New Year's day, that very cold Sabbath, we had about twenty-five out for Sabbath School and C. E. We now have C. E. directly after Sabbath School. Everyone stays, so we have very interesting C. E. meetings.

Perhaps you all know that we have been wanting a radio for a long time. Now some of the community are awake to the fact that it would be a source of information and pleasure for the whole community. Mr. Ed Turner gave \$5.00 toward it, and Mr. Henley McIntosh gave \$2.00. We now have \$48.00. Several others have implied that they would give something toward the fund. So, with the help of some more of you good friends we may have the radio yet. It will take about \$100.00. Some time when you are enjoying a good concert, lecture or

sermon, please remember that we never have that opportunity from the time we come here until we go back to our homes or to college. We do long for those things at times, and think of the broadening and educational value it would have for the community as well as for our dormitory.

This is our ice cream season. We are making good use of the ice. Yesterday we had ice cream for the school children. The children brought the milk and eggs. Mother Stewart made the custard and the larger boys froze the cream. We made five gallons. They did enjoy it and some of them could have eaten more. Ice cream was a new dish for some, but only two or three did not like it. One little boy, after much coaxing, consented to try it, then the only thing that stopped him was the scarcity of supply. One little girl insisted on blowing on every bite she ate. They were all very curious to know how it was made and several of them want to borrow the ice cream freezer.

For several days the snow prevented our boys and girls from playing basketball. They would rather play basketball than eat, so you know they suffered terribly. Now it is thawing and the court is very muddy. Yesterday Bruce Stamper brought his team over and hauled sawdust from the mill. The boys spread it over the court and now they are happy once more. They have a game with Cow Creek Friday. Miss Turner and I plan to spend Friday night with Rev. and Mrs. Tenney at Atheny Academy, on Cow Creek.

We have some fine young people here, who show prospects of making good, useful men and women. We have six in the dormitory, Grace and Siller Stidham, Gladys Campbell, Alamancy Turner, Hugh Deaton and Jonathan Barrett. We have received several donations on scholarships, but we still need three scholarships. Money put into building Christian character is the best investment one can make.

We wish to acknowledge and thank the following for donations: Ladies' Aid Society, R. P. congregation, Pittsburgh, Pa., \$45.00; Mrs. H. E. (Elder) Hartford, \$10.00; Miss Linnie P. Long, \$10.00; Misses Emma and Nettie McGaffie,

\$5.00; Mrs. Foster and Miss Elva Foster, \$15.00; Alpha Class, Sparta, Ill., \$5.00; Miss Anna Dawson, \$90.00; Miss Rosamond Reynolds, \$5.00.

Yours sincerely,

MAUDE HOWELL.

LETTER FROM INDIA

In Camp, Nauserheri, Roorkee, U. P., India,

November 23, 1927.

Dear Friends:

We came here Saturday and will be in this place some eight days or so. We did not come to this village last year so there is great rejoicing that we have again come. Evangelist Mihi Lal used to have charge of the work in this district, and surely it can be said of him "his works do follow him." You will remember he died some three years ago. We have his widow with us in camp and she has had a royal reception among the people she and her husband worked. We have no worker here now.

Two Brahman boys have come to us; they, of course, are of the highest caste. One, "Sharma" by name, came to us just a week ago. He is from the village Abdullapur, of this district. Some of you will recall the story we told of the young man "Shuggan" from this same villege, who came out as a Christian before we went on furlough. You will recall that his relatives tried to poison him when he paid a visit to his home at one time and it was with great difficulty we saved his life then. This boy "Sharma" is from the same village and he says Shuggan had asked him several times to become a Christian. So, you see, this is only another fruit of the devoted labors of our late Evangelist Mihi to whom belongs the credit of Shuggan conversion. Later he came to Roorkee. He has spent five years in the Arya Samaj Seminary, near Hardware, but he became dissatisfied with their teaching and felt that he could

only find in Christianity what he wanted. So he went to our bungalow in Roorkee and found we had gone to camp; he then went over to Saharanpur to Mr. Roy, and he sent him back to us with a letter to our Padri Sahib, asking him to direct him as to where we are in camp. He is well educated, knows Hindi, Urdu and Sanskrit. We think if we can get the money for his support we would like to send him to seminary, for we think he will make a good preacher. He is a bright boy and always on the job to do something for others. He said yesterday, he has been studying all these years in the Hindu and Orya schools and has never been satisfied, and now he has only been with us a week and seems to have all his questions answered in the Christian religion.

The other young man has been coming to us off and on for nearly four years. His name is Jiya Ram. Right after we came back from furlough when I was recuperating from that sickness I had, one day this boy came to our bungalow and said he was out of work, and having heard the General was in Roorkee for inspection of troops, he wanted an audience with him and asked me for a letter to him. We never knew the boy before so could not write anything about him, but he got an audience with the General and also got a job and he has the impression it was due to the letter. Our letter did not amount to anything really, but there is this about it, I suppose there are always so many people wanting work and a talk with the General that he perhaps would not have had the chance of an interview with the General if he had not had our letter. Then, he got his appointment to Naini Tal, and as he had no train-fare I gave him enough money to get there. We were in camp at the time, and it happened to be our most out-of-way place and he came by train part way and then had to go through jungle, and on his way he met two big samber (like reindeer) and he got frightened and went back to the station and got a man to accompany him through the jungle. I remember one night I sat up till 1 o'clock and talked to him and asked him to read the Bible. He said he had set his will against reading

it for fear of being convinced, but he took the Bible I offered him and said because of the kindness shown a stranger he would begin to read it. Naini Tal is a hill station and it was winter when he went there, so it was very cold and he did not have enough warm clothing; the result was he got pneumonia and was very sick indeed. When he became well he was transferred to a native State, Nabha. Then the next time we saw him was when he came to us in the hills. He had gone to Roorkee and, not finding me there, came on up to the hills. It was a very rainy day when he came, and he walked up, and that on such a day was enough, but he felt he had to go back the same day as he had only taken three days' leave, so I only had about an hour with him then. We said then he certainly must be in earnest to make a trip like that just to see me. While working in Nabha, we had a letter from him at one time, giving us the names of three other young men with whom he had been talking and they wanted to become Christians. We sent the names to the missionary who has charge of Nabha State work. Now the other day he came to Roorkee again and found us out in camp, so he came out here and we are having him stay a few days with us. He came this time to tell us he was ready to be baptized and I have told him to come back at Christmas time, when we will be in Roorkee, and we would baptize him there in our church. He is very well educated in Hindi and Urdu, his mother tongue, and is a Persian and Arabic scholar and writes and speaks English fluently. He has just taken the examination as auditor of the Government Co-operative Banks, and is awaiting the results of that examination, which he should hear about the 1st of December, and if he passes he will go to his appointment on the 2d of January. Till then he wants to study the Bible more. It is certainly encouraging to see such young men come out so definitely for Christ; it makes us feel our work in India is not in vain. May I ask you to pray very specially for these two earnest young men.

The Death Angel has visited us again. The man we had engaged in April to carry the work in Hardwar has been called Home. He was a man of wide experience and was doing good

work. He was famous for his large number of Scripture sales. But God saw best to take him to Himself, and Hardwar is again without an evangelist. The colporteur, S. W. Massey, is still there but must stick to his Scripture selling, for he is paid by the British and Foreign Bible Society now.

We again went to the local Mohammedan Mela this fall. The carburetor on our Ford went off duty and will require a new one. It made the Mela work harder, for I had to use a bicycle and the men walked the four miles out and back every day, and we did not get to show the magic lantern slides at all. In spite of the difficulties we managed to sell just about the same amount of Scriptures and tracts as we did last year, for which we thank God.

Praying that a goodly number of souls may come to the true Light through these feeble efforts, I remain,

Yours in His Service,

JOHN C. TAYLOR.

A TRIP TO THE ORIENT

To go to Shanghai from Hong Kong I was fortunate enough to secure a booking on the Robt. Dollar Steamship Line, the "President Pierce." This was a very nice boat, and the food, most of which is brought from California, was delightful to one who had been living on canned goods or inferior fresh foods. I strongly advise anyone making a trip around the world to book on one of these boats. You can stop off at any port you wish for a fortnight or longer and then resume your journey on another one of these boats which call at the chief ports around the world every two weeks.

On February 1st I arrived at Shanghai, and we dropped anchor in the Yang Tse River about twenty minutes from the city itself. In the harbor were several American and British war ships and, as the next day was the Chinese New Year, everyone was preparing to go on holiday, which would last until the end of that week. There seemed to be a certain amount of unrest and most people said that after the holiday

was over a general strike would break out and people were feeling anxious.

Shanghai is a fine city. Along the front of the river is a fine street, called the Bund. Here most of the chief officers are and there are several very fine buildings. One sees very few horses being used here, most of the carts or barrows are hauled by Chinamen, sometimes as many as a dozen being hitched up to a wagon.

We left Shanghai for Kobe, Japan, and the weather was cold and stormy, but it cleared as I entered the Inland Sea. The scenery here was delightful. Small island after island, some thickly wooded, some hilly, some flat, with the small tiny Japanese houses dotted here and there among the hills and trees. Truly a larger edition of the miniature Japanese gardens that one sees. Then again in the distance a large snow range, turned to a beautiful rose color by the setting sun. Amidst this pleasant scenery we reached Kobe, the port for Japan, and I put my foot for the first time on Japanese soil.

Here I indeed felt far from home in a foreign land. I was besieged on landing by numerous rickshaw drivers. Quaint small figures in black smocks and straw hats, talking a language of which I could not understand a word. The English-speaking population of Japan is comparatively small and one can go for a day or more as I found out later without meeting a person who can speak your own language. Again you are handicapped by the fact that you cannot read their writing, nor they yours. The signs over the shops, etc., looked to me as though they were written in shorthand. Luckily the Hotel Oriental is a comfortable hotel with all its staff speaking English.

The first day I was in Kobe it snowed hard in the morning, but in the afternoon I was able to take a look around the town. I first went down their biggest shopping street. Here the shops were gay with bright silks, wonderful curios, and innumerable cheap toys. The small people were brisk and busy. The women still wear the kimonos, but contrary to my expectations, instead of being brightly colored they were of a sombre hue. The men wear kimonos also, mostly black and big heavy overcoats with a cape, for warmth the women wear as many as three or four kimonos at a time. The hair of the women is very abundant and jet black; they pile it high up on top of their heads or do it in several loops; never once did I see one of them wearing a hat. Most of the women carry a baby on their back, which is tied into the first kimono. On their feet instead of stockings they wear a small velvet or satin

boot. This has a thin sole and is shaped so that all the toes barring the big toe go into one portion, then there is a place for the big toe. For walking out of doors they slip their feet into wooden sandals. These consist of a flat piece of wood, across the sole just under the toes, and just before the heel is a piece of wood, sometimes as high as three inches from the ground. These are kept on by a piece of cord from either side of the sandal which passes between the big toe and the others. The effect of seeing these small people balancing along on these sandals is at first most amusing, and one gets to like the click, click sound which they make. This is a very practical idea, for in Japan one must never enter a house or Temple with outdoor shoes on. Therefore when the Japanese wish to enter a house they just slip out of their sandals and leave them standing by the door until they come out again.

I went into Kyoto for a day, but, unfortunately, it was the day of the Emperor's Funeral, so that the shops were shut and it was a general holiday. Kyoto was one time capital of Japan and is the second largest city. I wandered along its main street trying in vain to find someone who spoke English, and at last came to a large Temple, which I entered. I was looking around when the keeper of the Temple, seeing that I was American came up and told me that he spoke English. I asked him if it was possible to get an English guide-book of the town and he went away and returned with one. I offered to buy this from him, but he said "No," he could not sell it as it was the only one he had. He told me, however, that I could use it and return it to him. He then suggested that he should show me over the Temple, which, I learnt, was the largest Buddhist Temple in Japan. During the tour of inspection he mentioned that he was free at 11.30 A. M., and if I wished it he would act as my guide and show me the places of interest. He said that he did not want any money, but would come in return for my speaking English to him. He explained that he had an English class at his home every night and was most desirous of improving himself on this subject. I gladly accepted his offer.

We took a car and drove through the ground of the Palace and then visited a Shinto Shrine (this is another religious sect). After this we went to the Golden Temple. This Temple (before entering it I had to take off my shoes) stands in a beautiful garden. The roof of it is all gold and so is the Buddha which is inside. It is surrounded by a lake in which are small islands with little shrubs and trees cut in the form of birds, etc., covering them. It was just like a picture and all so small that it really did not seem possible that it was real.

In this garden I visited my first Japanese tea house. It was high up on a hill and really just like a summer house divided into two or three rooms. Before entering I again had to remove my shoes. The floor was covered with grass mats, there was no furniture at all in the rooms (furniture is never used in Japan) and beside each cushion lying on the floor was a small bowl containing a charcoal fire. This is the only method they have of heating places in Japan, as the houses all being built of wood they cannot have a coal fire-place in them.

After a short wait my green tea, a great delicacy in Japan, was brought to me in a small bowl and on a little try was also a small white very sweet cake. The tea was thick, like pea soup, and very, very bitter to drink. If I did not enjoy the tea my guide certainly did, and as I could not eat all of my cake he wrapped it up and took it home with him.

By this time I was beginning to feel hungry, so I suggested to my guide that he should take me and give me a real Japanese meal, which they call suake. To this he readily agreed and conducted me to what looked like a private house. I again had to leave my shoes outside and was taken upstairs to a room. It was bare of furniture. Its walls seemed to be made of paper made into panels by wood bindings. There are no doors in a Japanese house, but all sliding panels. In the middle of this room, the floor of which was covered with grass mats, was a small round table, or stool, just a few feet off the floor, and in the middle of this was a hole into which is placed the charcoal fire over which your food is cooked.

I sat down by this table on a cushion, and the panel slid open and a geisha girl appeared in the doorway. Before advancing into the room she fell on her knees and bowed down to the ground; this performance was repeated by them all in turn, whenever they entered or left the room. The bowls containing the charcoal fires were brought in and I tried very ineffectively to warm myself by one of these. It was not a very successful operation, however, as it was snowing hard outside and the wind was whistling through the thin paper walls,

together with which, although I had only been seated for a few minutes, my legs and feet were already beginning to show signs of cramp.

However before long they brought in the food together with some native wine, called sake, which they serve hot in very small thin cups. It is bitter to taste, very intoxicating, and last but not least warming. I was given some very good sort of sugared plums in a small bowl and also one or two other things. Then the geisha girl gave me a bowl like a soup bowl into which she broke a raw egg. She also provided me with chop sticks. A large plate was now brought in, on which the raw meat of chicken was cut up into small pieces. Together with this were all kind of raw vegetables such as onion, turnip, bamboo, etc., all cut into slices. Over the fire on the middle of the table she placed a frying pan into which she poured some syrup, then piece by piece she put in the meat and vegetables. These cooked very quickly and as they were ready you helped yourself from the pan, mixing the hot food in with your raw beaten egg in the small bowl. This meal is really very satisfying, when one has learnt to convey the food to the mouth by means of chop sticks. The last course consisted of rice and the inevitable green tea.

After this meal I went for a walk through the town and then my guide came with me to the station and waited with me until my train left for Kobe.

The next morning I caught the special express train at 8.52 for Tokio. This was a very good train, having a fine observation car attached to it, where I sat most of the day. It was a delightful ride, through this interesting little country. The snow was thick on the ground in some parts, half covering the little houses. At about sunset we came near Mount Fujiyama and saw the sunset over this snow-capped mountain.

On arriving at Tokio at 8.30 P. M. I went to the Imperial Hotel, which was very comfortable. The next morning was fine but cold and I set out to find the "Ginza," which is the chief shopping street. The word Ginza means silver, as orig-

inally there were no gold coins in Japan, only silver.

I walked along looking about me rather vaguely, when suddenly a voice speaking English asked me if I wanted any assistance. I turned and saw a young Japanese man standing beside. He told me that he was a professor of English at the college in Tokio, but as it was a general holiday he had time to spare and in return for English conversation would show me around the city. He told me that his name was Professor Honga and said that he was very willing to come along with me, but that I must pay all the expenses. He said, "Professor Honga likes a good time, but Professor Honga does not want to spend one cent." To this rule he adhered very strongly, but I was more than pleased to pay the expenses and have him along with me as he was most useful.

That evening he arranged for me to go to a house and have a private view of the Geisha girls dancing. We had a similar dinner to the one we had at Kyoto and during the meal the Geisha girls, five in number, played on various instruments. After we had finished eating, the panels of the wall were drawn back, disclosing another room in which these girls danced. They gave us the Cherry Dance, the Spring Dance, the Marriage Dance, etc., all of which were very pretty, although their style of dancing is very different from ours. They move very slowly and make lots of gestures and the music is very weird.

All these girls were quite young, the youngest of them being about fourteen and the oldest eighteen. They seemed like children, and were very anxious that I should know they knew a word or two of English, such as dog and cat. When I made sounds like these two animals, they shrieked with laughter, like a lot of small children.

The next day I visited various temples and places of interest in the city. The history of Japan dates back to 500 B. C. There are some very beautiful temples and shrines. This is the hundred and twenty-third dynasty.

That night I decided to go to the cinema, which was in the hotel. As the films were in English and most of the audience Japanese, a man before the picture starts tells the story

of it. Then as the picture is being shown he further illustrates it. One picture was tragic in parts and amusing in others, therefore when the villain arrives and says "Ah, Ah," so does the interpreter, or when the funny man of the picture laughs, so does he. It was really most amusing and added to the enjoyment of the evening.

The next afternoon I visited a Japanese theatre, and saw a new play which was produced for the first time in Japan that season. It was a very fine building, containing also two large restaurants. The first play, which was the most important, began at four o'clock, there being three others to follow. I had a program in English explaining the story of each play so that with this I was able to follow quite a good deal of what was going on, on the stage. The stage itself was one and a half times as large as the ones in America and the scenery was very effective.

Between each play is quite a long interval and people go to the restaurants and get their evening meal as the show does not finish until after nine o'clock. It is a great custom in Japan to give a luncheon and then take the whole party to the theatre. The Professor introduced me to one rich man, whose wife was giving a theatre party to 125 guests. To any party numbering fifty or more the ladies of it are given a box containing face powder, etc. Nearly all the Japanese women cover their faces with a white powder, even their lips are white, and also their necks.

The next day as I had a bad cold I decided to take a train to Kamakura, two hours from Tokio, and situated on the seashore amid beautiful pine woods. Here is the second largest Buddha, the "Diabitsu," in Japan, and numerous old temples and shrines. The Hotel Kaihin was pleasantly situated on the seashore and I enjoyed my short stay there very much. When I left to return to Kobe, I had to change at a station a few miles down the line. Besides sending a boy to look after my luggage, the manager himself came down to the station to bid me goodbye.

(Concluded next month.)

CHRISTIAN ENDEAVOR TOPICS

February 12, 1928

Topic: "Ideals for Choosing a Life Partner." Prov. 31: 10-31.

BIBLE READINGS

Monday—Love. Gen. 24: 67.

Tuesday—Home-makers. Tit. 2: 1-8.

Wednesday—Similar Interests. Acts 18: 1-3.

Thursday—Industry. Ruth 2: 4-12.

Friday—Pliability. Gal. 6: 2.

Saturday—Spiritual Interests. II Tim. 1: 3-7.

COMMENT

Cleanmindedness—Who wants a companion whose mind is a gutter? (V. 10.)

Reliability—A coquette with pretty ways may amuse for a time; but a man wants a wife who can be trusted in everything. And a woman wants a steady, reliable husband. (V. 11.)

Industry—The ways in which men and women show their value change with the ages, but the principle stands. Who wants a gadabout or a street-corner loafer? (V. 13.)

Foresight and Forethought—"Her candle goes not out." Husband and wife must think and act together. (V. 18.)

PRACTICAL QUESTIONS

1. Why is choosing a life partner the most important step in one's life?
2. What should each expect of the other morally?
3. Why are there so many unhappy marriages?

February 19, 1928

Topic: "Are the Teachings of Jesus Up to Date?" Matt. 7: 24-25.

BIBLE READINGS

Monday—Teaching on Prayer. Matt. 6: 5-15.

Tuesday—Teaching on Humility. Matt. 18: 1-5.

Wednesday—Teaching on Faith. Matt. 6: 24-34.

Thursday—Fundamental Principles. Matt. 5: 1-12.

Friday—Teaching on Soul-Winning. Matt. 13: 1-9.

Saturday—Teaching on Love. Matt. 5: 43-48.

COMMENT

The house of character must be built on truth or it will fall. (V. 24.)

To be wise is to see divine principles clearly enough to stick to them no matter what happens. The wrongdoer is always stupid. (V. 24.)

Storms are sure to come in life. Are we living so that whatever happens we shall have no regrets? (V. 25.)

In life we must follow one principle or another—either the rock-like principles of Jesus or the shifting impulses of selfishness and pleasure. (V. 25.)

PRACTICAL QUESTIONS

1. What does Jesus teach about sacrifice?
2. What improvements can we make on His teachings?
3. What teachings of Jesus are ahead of our times?

February 26, 1928

Topic: "How Much Does the World Want Christ?" Acts 16: 8-15; 17: 32-34. (Missionary Meeting.)

BIBLE READINGS

Monday—Ready for the Message. Jonah 3: 5-10.
 Tuesday—Obstinate Refusal. Ezek. 2: 1-8.
 Wednesday—Seekers Welcome. John 12: 20-26.
 Thursday—Thousands Who Wanted Christ. Acts 2: 41-47.
 Friday—People Self-Satisfied. I Cor. 1: 18-31.
 Saturday—Refused for Trade's Sake. Acts 19: 21-29.

COMMENT

The world longs, but does not always understand what for. The longing is dumb and vague, but it is there. (V. 9.)

Paul always began with those who were already religious, that showed desire for higher things. (V. 13.)

The world's sincerity is shown by its actions. Faith produces works. (V. 15.)

Some people will want Christ, some reject Him and some will put off deciding, according to their training, prejudices or needs. (Vs. 32-34.)

PRACTICAL QUESTIONS

1. Do we really want Christ?
2. How make the world want Christ?
3. Should we try to persuade others to want Christ?

March 4, 1928

Topic: "What Is It in Jesus That Attracts Young People?" John 12: 20-32. (Consecration Meeting.)

BIBLE READINGS

Monday—Attractive Humility. John 13: 1-15.
 Tuesday—A Beautiful Life. Acts 10: 34-39.
 Wednesday—A Message We Need. Matt. 11: 28-30.
 Thursday—A Life of Service. Matt. 20: 20-28.
 Friday—Sublime Self-Centered. John 19: 1-11.
 Saturday—The Challenge to Sacrifice. John 15: 17-27.

COMMENT

Doubtless the story of Jesus' doings made the young men desire to see Him personally. Personal contacts are vital. (V. 21.)

The capacity of Jesus to see beyond the outside of things to their inner meaning (read Matt. 6 to see this) attracts youth. (V. 23.)

The daring nature of the teachings of Jesus is a challenge to youth to try His way or follow His steps. (V. 25.)

Jesus' challenge to youth to follow Him in sacrificial service makes a tremendous appeal. (V. 26.)

PRACTICAL QUESTIONS

1. What do you regard the finest thing about Jesus?
2. Do we admire His defense of the weak?
3. How can we imitate Him?

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