



Rev. R. W. Stewart

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 **The** 
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= ADVOCATE =

JUNE 1930

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in the interests of its Principles and Institutions

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CHRIST'S CROWN AND COVENANT

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THE SYNOD OF 1930

Duaneburgh, N. Y.

The Synod of 1930 met at the appointed time and, after a successful meeting of three days, adjourned to meet in Sparta, Ill., on the third Wednesday of May, 1931.

The opening sermon was preached by Prof. F. A. Jurkat, LL. D., of Cedarville College. Rev. Albert E. Gregg, of Pittsburgh, Pa., was elected Moderator, and Revs. L. H. Benson and R. W. Chesnut were re-elected clerks.

The business of Synod was carried on with the usual energy. Matters concerning the finances of the different Boards of the Church were considered and we hope the action taken may prove to be correct. The July Advocate will contain a full account of all the transactions of the Synod.

At the closing hour of Synod, invitations to meet in Sparta, Ill., and Houston, Ky., were received. A vote showed that a majority preferred to meet in Sparta.

After adjournment some of the delegates started for their homes, and arrangements were made to take those who remained in autos to see the old wooden bridge at Esperance, N. Y., built

more than 125 years ago, and then go to the old stone fort at Schoharie. This was built in 1772. It stands in good repair, but shows the scars of British gun fire during the Revolution. David Williams, one of the captors of Major Andre, is buried here. The building contains a fine collection of relics worth seeing.

On Sabbath, although a rainy morning, a good audience assembled at the church, and the Lord's Supper was dispensed. The Pastor was assisted by Revs. Paul W. Duncan, R. W. Stewart and Albert E. Gregg, who preached the morning sermon. This was an occasion well chosen as a closing of Synod.

In the evening a meeting was held in the Quaker Street Christian Church, when Revs. Duncan and Stewart gave short addresses, Rev. Gregg offering the closing prayer. The remaining delegates all started for their homes Monday morning.

Dinners were served in the Grange Hall, and we hope no one went away hungry.

It is fifty-one years since Synod met here in 1879, and while many changes have taken place since then, we are reminded that God's Word and Works are the same. Only two ministers, Revs. S. M. Ramsey and Alex. Savage, are now living who were here in 1879, but although absent because of infirmities of age they were not forgotten.

KENTUCKY LETTER

April 7, 1930.

Dear Friends:

It has been nearly two weeks since our school closed and still Miss Cunningham and I miss our dormitory boys and girls. It is so quiet about the place. We hope that they will have a pleasant and profitable vacation.

We had nice weather for our closing day. No special program was given but the pupils of different rooms enjoyed contests in arithmetic and other exercises. One special feature of the day was the awarding of diplomas and prizes. The following pupils received diplomas admitting them to high school: Ellen McIntosh, Mayme and Woodrow Griffith, Loudema Gabbard, Curt Sebastian and Jeff Mayes. Some awards were given out by the different teachers for perfect attendance. The following didn't miss a day during the nine months: Grace Stidham and

Beech Sebastian in high school; Mayme and Woodrow Griffith, Myrtle Short and Wilson Sebastian, in seventh and eighth grades; Clarence Turner, in intermediate room, and Emma Turner, Mae Gabbard, Mitchell Short, Kelly Herald, Ben Stamper, Wilson and Léster McIntosh in the primary grades.

At the beginning of the year Rev. L. A. Benson, of Clay Center, Kan., and Dr. S. A. Benson, of St. Louis, Mo., offered \$16 in prizes to the best all-round students. The prizes awarded were as follows: Boys, first prize, \$5.00, to Roscoe Sebastian, of high school; second, \$3.00, to Kelly Herald, of primary room; girls, first prize, \$5.00, to Rosa Lee Baker, of intermediate room; second, \$3.00, to Mayme Griffith, of eighth grade. Rev. and Mrs. Tenny added a \$1.00 prize as third place. The girl receiving \$1.00 was Ellen McIntosh, of eighth grade, and Wilson Sebastian, of seventh grade. In the afternoon a basketball game was played between the Houston boys and Booneville boys. The score was 12 to 8 in favor of Booneville.

On March the 14th, Friday evening, we gave a social at Anath Home for the large boys and girls of our community. A large crowd came and all enjoyed the evening. Refreshments were served at the close. We don't like to leave out our smaller boys and girls, neither do they like to be left out. So on the following Friday evening, March 21st, one was given for them. We had a larger crowd present at this social than at the first one.

Measles have gotten a good start in our community at present. There's about fifteen who already have them, and several more are expecting to take them. We hope that they will all get along well and that they will soon be up again.

Miss Cunningham and I have put out some garden since school closed and have also been cleaning house. We enjoy a change. It's much nicer this kind of weather to be working out in the warm sunshine than to be in the school room. We thought that we were kept pretty busy during school, but we find we are just as busy now. There's no idle moments to be spent around Anath Home. We like to be busy.

We wish to thank Frank Tippin, of Bethel Congregation, Richmond, Kansas, for his gift of \$20.

With best regards to you all,

Sincerely,

ELIZABETH D. TURNER.

KENTUCKY LETTER

May 10, 1930.

Dear Friends:

Summer has come to us in Kentucky. The roses are beginning to bloom. The snowball bushes are in their full glory. The click of hoes on the steep hillsides, with the cheerful "gee" and "haw" of the men to the mules plowing corn, is heard on every hand. The "heavens declare the glory of God and the firmament sheweth His handwriting."

Miss Cunningham and Miss Elizabeth Turner are very busy papering in the dormitory, tending garden and raising little chicks. Henley McIntosh and I have put a much-needed coat of paint on the school house and other buildings.

An interesting side of our work is that of the Cradle Roll. Mrs. Tenny has fifty little children on her list. As she goes into the homes to visit the boys and girls, hearts are touched that are not easily reached otherwise. At the birthday of the child, Mrs. Tenny lights the number of candles on an imitation white cake. A simple service is read and prayers are offered for the child and its home. Thus a distinct religious impression is made that is not soon forgotten.

The Junior girls are still very much interested in their Sewing Club. So interested are they that it is hard to get them to come at the set time, as they wish to come an hour and a half early. Then they would like to come almost every day, but Mrs. Tenny can have them only every two weeks.

An epidemic of measles has affected everything for several weeks. Yes, when there are five cases in bed in one home and all ought to be in the fields, it is serious. But we rejoice that almost all are well and that folks are coming out to services again.

We gratefully acknowledge the following gifts: \$7.50, E. P. Cunningham, Richmond, Kansas; \$7.50, P. I. McEchron, Richmond, Kansas.

As Mrs. Tenny and I are not expecting to be here at the Mission next year, we wish to again express our appreciation of those who have poured out sacrificial gifts and prayers for the advancement of this work.

Yours in His service,

HENRY M. TENNY.

PERSONAL LABOR REPORT, APRIL 1, 1929, TO MARCH
31, 1930

I spent the forepart of April in the hills. On my way back to Roorkee I stopped off at Nanki village, where a group of inquirers lived who were being persecuted by the rich landowners. I tried to get a settlement between the two parties but failed. They had several hearings in court, spent hundreds of rupees and ultimately we got them to leave the vicinity and go to a new place, where they have now built nice new houses and have no one to fear. Our preacher of that district holds regular Sabbath evening services for them in their village and is trying hard to get them ready for baptism.

The last week of April we had a series of evangelistic meetings in Roorkee bazaar. We turned Roorkee upside down, figuratively speaking, for we had nearly every man in Roorkee out at our last two meetings. It was during these meetings that Padri Wellington Tewari's little boy died of pneumonia in Hardwar. I had been over to see him and advise just three days previous but he was so low then that we saw there was but little hope. We brought the body in and buried him in our Roorkee cemetery. It was a hard blow and if the Padri Sahib had listened to all the superstitious talk about Hardwar being such a bad place to live in he would never have stayed. I do believe that Satan has done his best to give our Compound in Hardwar a bad name and thus keep the work down to a minimum in this one of his chief centers.

During the next two months I had some very critical medical cases. One was Master Jaimal Das, who developed intestinal tuberculosis. We had sent him to a sanitarium for two months but he was too far advanced when we got him away and he worried so much about being separated from his wife and folks that he went from bad to worse and he passed away after making a remarkable testimony. He was one of our own converts, witnessed a good testimony and had a splendid influence over the chamar community from which he came.

Perhaps my most interesting case of all among the inquirers of last summer was a Bramo Samaj man (this sect is very liberal and follows the Christian form of worship, believe in Christ as the best pattern but deny the atonement, etc). This man is a brilliant fellow, an expert typist and mechanic, also has had a full medical course. He calls himself an unbaptized Christian,

and though he is living at present in Peshawar he has written to me several times.

On Sabbath, the 28th of July, I was asked to address a small group of English soldiers in Landour, and after meeting Mr. Riddle, of the New Zealand Presbyterian Mission, mentioned to me the fact that he was planning a trip to search for Sadhu Sun'ar Singh, and said he was going alone. I did not say much to him but came home and told Mrs. Taylor, and seeing how my thoughts were going she suggested that I go with Mr. Riddle. Monday morning I went over to see Mr. Riddle. He immediately said there was no one else he would rather have to go with him but that he was traveling as fast and as light as possible and would be eating just what he could get en route and that he did not want anyone along who would hinder. It never has been hard for me to get on with makeshifts and I have always had a good digestion so did not feel in the least bluffed. I went down to Roorkee that evening, paid up the month-end bills, came back to Landour Thursday, the 1st of August, and we started that evening on our trip to the Tibetan border. We had two mules, one for riding and the other for our luggage, and we took turns riding. The muledriver cooked our whole wheat, unleavened bread and we cooked our rice and pulse. We were gone a month and traveled about 400 miles. The last fifty miles were in very high altitude; we had to leave the ponies and were able to make only ten to twelve miles a day. We went up to Hoti Pass, which is nearly 18,500 feet, and I know from personal experience the feelings of rarified air and eyestrain from glare of the sun, although we did not see the sun the day we were up in the snow. We had narrow escapes in crossing the glacial torrents and one day after four climbs of 1000 to 2000 feet above the stream, only to be obliged to come back down to the stream again to get around the next spur, we managed to get to the bank of a torrent that we could not cross, so had to set our little tent under an overhanging rock and camp for the night. The next morning we found a thirty-five-foot pine log washed out on the rock right by us, and we with about fifteen hill men who had been held up on the trail the same way, were able to so balance the log between two stones as to push it across, and were soon over. An hour later we got to the main stream and found that during the past twenty-four hours we had made all of two and one-half miles. This trouble was all due to washed out bridges. All in all it was a wonderful trip, in spite of the fact that it was cloudy, rainy weather, and we missed so many, many wonderful bits of

scenery. We came back very thin and almost starved and with horribly chapped lips that we had about half of the time. But I want to say that this trip wore off most of the malaria that had been worrying me for years. I can thankfully say I have felt in better physical condition all winter than for several years back. After getting back to Roorkee I made a three days' trip of my own, visiting as many places as I could with our Padri Sahib, Rev. D. Wellington Tewari in the special Sadhu Resort just above Hardwar, but all our efforts have failed to get any trace whatever of the missing Sadhu Sundar Singh.

About the middle of October I went to the big Shakumbri Hindu Mela and I had some wonderful experiences. One Pandit, who claims to know a good bit about astrology took down my Roorkee address, saying, "We Sadhus when we get together often discuss Christianity, and very often one of the group will have a small gospel portion, if not more of the Bible with him; he will read this and then discuss it, and many a time we would like to get into touch with someone to get answers to our questions." He went on to say he was not ready to make an open confession because of his family ties, and the fact that his income comes from his regular Hindu constituency, which would naturally be cut off if he became a Christian. "It is an acid test," there is no doubt about it. And so many fail just here. And I fear there are many in America, too, who would fail if it cost so much.

The last week of October I went to Shahpur village with Padri Edwin Fiske and we held Communion service. It is so seldom these people get in to Roorkee for Communion.

Our camping was as usual, with medical work mornings and visiting villages in the afternoon, with not quite so many night meetings this year on account of lack of helpers.

The School Prize distribution and Sports Day for Salempur, Mahdud and Puranpur School combined was a rousing success.

The Special Evangelistic Campaign week set by the U. P. Council was the first week of March this year so we held our Roorkee City meetings then instead of April as last year, and again we had splendid meetings and trust that the seed has been sown in many hearts.

These meetings were just over when we were accused of kidnaping a rich merchant's daughter and having married her to a school teacher and were keeping her in captivity in Bhagwanpur. This case took up two days of my time and was the out-

come of some foolish talk by the girl, who with her husband (both being from the Robber's Caste) were baptized in Roorkee at Christmastime). She complained to a Hindu water carrier one day that her husband would not let her go to her mother. Well, the Arya Samraj (Reformed sect of Hinduism) took things in hand, placed a guard over the house one night and early morning, forced themselves into the yard, even into the verandah of the house, about fifty of them, and demanded the girl, but they finally went away with her statement of her history. Well, we tried to get them to see their mistake and to apologize but they only denied everything. So we turned the matter over to the police, and, believe, me, that Inspector of Police, did lay those fellows out even though they are considered very respectable citizens, and they had to get up before a large crowd and apologize. I am sure that it will mean that that group of agitators against Christianity (for that is one of their chief aims in life) will not face us with quite so much pride in the future.

We are very happy to report a baptism which we performed in Saharanpur at the recent convention. Mr. Roy is a well-educated young man and had been with us for two months, but we had known of his earnest desire to become a Christian for about a year. He came to us from the big Arya Samaj College, near Hardwar. He had been doing the proofreading there of the English articles which they printed and was on the same standing as a teacher of the college. He was very anxious that I baptize him before I came away to the hills, so we consented to have the ceremony at the noon prayer meeting on Sabbath. There was a good audience, and after his baptism he made a little speech, giving his reasons for becoming a Christian. In part, he said, "I have searched many religious books but have found not the least ray of hope for a sinner. But in Christ all my questions and doubts have been plainly and clearly answered." I am closing with this and can only pray that a testimony like Mr. Roy's will be made by many more in the coming year, here in India, and also in America.

Respectfully submitted,

JOHN C. TAYLOR.

Landour, Mussoorie, India, April 3, 1930.

PERSONAL LABOR REPORT—1929-30

By the grace of God we have been permitted to finish another year of service in this country, the people of which are so in need physically and spiritually.

I was in the hills with the children most of the summer, where I again had the privilege of doing work among the wives and children of the English soldiers, who come to the hills to escape the heat of the plains just as we do. It is a wonderful opportunity of service and I am sure the meetings we have had during the summer have done much good. These meetings were held every Wednesday afternoon in Kellogg Memorial Church in Landour. On Sabbath evenings we ladies helped the men with meetings they had for the soldier boys and quite a few accepted Jesus Christ as their personal Saviour in these meetings.

My teeth have been bad for a few years, which made me quite run down, so I had a lot of dental work done during the summer and am really much better for it now.

October 1st Dr. Taylor and I went to the plains, leaving all five children in boarding school. It was the first time we left Gordon Ramsey in boarding, and I can tell you it was hard to do. And when we arrived in our bungalow in Roorkee the house was so quiet and we felt so lonesome without the children.

The 1st of November Dr. Taylor and I went to Saharanpur and stayed with our Presbyterian friends there while we joined with them in working at the Government Fair held there every year. I took a Bible woman with me and we sold quite a few Bible portions among the women who attended the fair.

The 13th of November we started out to camp, and our first place was Fatehpur. Mr. Strickler, a missionary from the Panjab, came to us in this camp and Dr. Taylor gave him treatments. He had been ordered by the Medical Committee of his Mission to come to us for osteopathic treatment. On days when he was able he went along with Dr. Taylor to the villages and helped wherever he could. We were able to go out to quite a few zenanas in Fatehpur and the 22d of November we moved to Biahrgan. Our medical work was quite heavy in this place as we cut down on our expenses and did not have a Compounder this year. Dr. Taylor and I did all the making up of medicines as well as attending to patients ourselves. In Biharigan Camp the Bible women

and I were able to go to several villages around and to zenanas close by.

While in this camp we also visited the women in the new village who had come from Nanki, where they had been so shamefully treated for years by the landowners. It was pitiful to see these people moving from their old home to an absolutely new place and not a house there so they put up very crude temporary lodgings for the time being. We felt so sorry for them, about forty of them, as they passed our camp on their way to the new village. They were crying bitterly, and good reason for it, for hadn't they, even the old grandmothers, lived in the old village all their lives? We comforted them as best we could and sent them on to their new home and in Biharigarh had the chance of visiting them in their new home.

The 3d of December our children came down from the hills and we surely were glad to have them with us again.

The 10th of December it began to rain and it rained heavily for several days in succession, so that the family were obliged to break camp and come in to Roorkee the 13th. Dr. Taylor, however, went back to camp the 17th and returned to Roorkee the 21st, and the 23d he went to Dehra Dun for Saharanpur Presbytery meeting.

The 24th of December we had our Christmas treat for the children of the Boarding and all the people of the Compound. I was so thankful for the boxes sent out by the good Los Angeles people again, for it certainly lightened my labors during this busy time. It was a pleasure this year to have among us at Christmas time about twenty Burmese Christian soldiers who were camping in Roorkee this year, and they sang the English hymns so beautifully. They have a Burmese chaplain, who travels about with the army, and just after Christmas his wife and two children and several other officers' families came to live on our Compound, and we enjoyed their fellowship very much. They cannot talk the Urdu language, but they get on well with English. They are of the American Baptist or Judson's Mission of Rangoon.

Then for about a week Dr. Taylor was laid up in bed as he took a severe cold traveling to Dehra Dun for Presbytery meeting.

The 30th of December we had the Sabbath School examination and the children all did very good work. We were especially

pleased about the examination several mothers took.

The 31st we had the usual annual dinner for all our people on our verandah. We fed about 130 people and it cost Rs. 40, the Mission paying one-half and we personally paid one-half, that is, roughly speaking. These people had the heartiest and best dinner they had eaten since the dinner we gave them the year before, and it cost the Mission five cents a head and us five cents. The fellowship of such a dinner is beautiful, especially when you consider they all can and will, at such a time, eat the same food, those who have come from high caste and low caste and out caste.

The 1st of January we had our annual Sabbath School Sports, which was greatly enjoyed by all, especially the children. Prizes were given to those doing best in the different races as well as for the best papers in the Sabbath School examination.

The 4th of January, the Magistrate's sister, a lovely English-woman, had a "Pardah party." There were Hindu, Mohammedan and Christian women at this tea party, and I took with me three of the Burmese ladies. They sang English hymns very sweetly and everybody enjoyed it.

The 5th of January we had Communion in our Roorkee Church, and a man and his wife from the "Sainsi," or Robbers' caste, were baptized. There was also a baby, the child of one of our workers, baptized this day.

The 8th of January we again set out for camp and went to Bhagwanpur. A worker lives in this village, so his wife, as well as the Bible women I had with me, were able to do work among the women in the zenanas.

The 23rd of January we moved to ImliKheri, and we had splendid work in the wealthiest homes in that place. It is very gratifying to see how the faces of the women light up when they see us coming and to know the zenanas are open to us now as they never have been before. We believe much good seed is being sown in this way and pray that some day there will be a bountiful harvest.

The 29th of January we moved to Salempur, where we have a village school and the schoolmaster's wife went with us to have meetings with the women in that village. In this place we also had with us an American tourist, a friend, who is a retired teacher of the Cincinnati public schools. Just now she is in

Kashmir and hopes to sail from India the 1st of June. While this lady was with us I think we had the worst rainy weather during the camp we had for years. The wind, one night, was a regular gale, and John and Carl had to hold up the tent inside, while Dr. Taylor, outside in the drenching rain, drove in extra tent pegs. If they had not done this the tent would have certainly fallen down on us. All the smaller tents were knocked down and folded together like a pancake. It was terrible and having an American guest and no place but these tents for a covering from the pouring rain made it almost impossible. But our guest was game and we all lived through it to tell the tale.

The 7th of February we moved to Panjanheri and our American friend was given an idea of what kind of roads a "tin Lizzie" can travel in India. She said over and over again she never would trust herself on such roads with anybody else but Dr. Taylor, for she could tell he was a good driver. In this camp, too, we were able to do quite a bit of women's work.

The 14th of February we moved to Shahpur, where we have a Christian community. As there are no good mango groves anywhere about this place we had to set camp right in our Christian quarters, and as it was now in the middle of February the flies in this place were simply awful. All the time we ate we had to have a boy chase flies or it would have been impossible. Our American friend certainly saw first hand what we have to go through most of the time, and she very gamely told friends afterwards, "If the Taylors can put up with this life all the time I can certainly go through it for a few weeks." We had good work among the women in this place as well as villages about and took our friend to a village through a jungle seated in an oxcart, which average two miles an hour.

The 19th of February the three younger children, our friend and I came in to Roorkee. Dr. Taylor brought us in and left again for camp on the early morning train. The two boys and Dr. Taylor came back the 23d of February and this finished our camping season for this year.

The last week of February we did our bookkeeping, which always suffers while we are in camp, for one cannot carry heavy books like that about and there is so much medical and evangelistic work to do we can't do book work in camp. It is enough to keep up ordinary correspondence.

The 11th of March we went to Saharanpur Convention with as many of our people as could go, and I believe they were all greatly refreshed spiritually during this time. I served on the English Catering Committee. We were so glad to meet the Andersons at the convention, and think it was good for them to break away from language study for a while. I want to say here that Mr. Anderson is making a record in studying the language, even among those born in this country, and we are confident that they both will be very able missionaries. She, of course, becomes discouraged at times, especially when she compares herself with her husband but we feel she is doing very, very well indeed.

The 18th of March we brought the Andersons with us to Roorkee and arrived there 3 P. M., and after a "drop of tea" we went right to work on our budget. We spent all next day on it and early the next morning we parted, the Andersons going back to language grind to Sialkot and we coming to the hills to put the children in school, which had already begun.

With this I close the report of this past year's work among women, with a prayer in my heart that our friends in America continue to remember the women and children of India at the Throne of Grace. We find the work at times very hard and slow, but we do believe the Spirit does work in the hearts of men in a wonderful way, and we trust that the time and energy we are allowed to put into the work out here, sustained by the prayers of you good people in the homeland, can and will be used of Christ to His Honor and Glory.

Respectfully submitted,

ELIZABETH TAYLOR.

Landour, Mussoorie, India, April 3, 1930.

PERSONAL LABOR REPORT

This will not be so much a personal labor report as a personal experience report. Hitherto we have been observing rather than laboring. Our only labor, hitherto, is to learn the language as quickly and as well as possible, and to observe the methods of missionary work as we have opportunity here.

Our first experience in this our first year of missionary work was as you all know—our meeting with the churches as we trav-

eled from place to place last summer. It was a very helpful experience. It made us acquainted with the good people who, primarily, are making their work possible out here. It gave us a full assurance of their interest, sympathy, and help in this great task. It gave us an interest in the work of the churches in the home land, so that we feel we are all working together in the vineyard as God has directed us.

The second experience was our voyage here. Contrary to the expectations of some, it was not long and tiresome, but very restful and helpful. We enjoyed the company of some twenty-five splendid missionaries on the boat who were going to all parts of India and to Egypt. They answered our questions by the hundred and helped us in so many ways to understand the work we have come to take up.

The third experience was the language. We arrived here at midnight Saturday and started our language work at 8 o'clock Monday morning. We didn't lose any time. My sister with whom we have been staying this winter had already hired our language teacher. He is an Indian Christian gentleman of some education and special training in the work of teaching new missionaries the Indian language by the latest and best methods. His name is Henry, and he is considered one of the very best tutors in all of North India. We were exceedingly fortunate to have his services this winter. Although at times it seems that we learn very slowly, yet we can see some progress in acquiring this difficult tongue without which we can do nothing here. Not only did Henry teach us, but he trained a young man to take his place when he leaves at the beginning of summer. So we will be able to continue our work without interruption all through the summer.

We had just been in the country two weeks when we had our first taste of the type of work we expect to be doing at Roorkee, the work of carrying the Gospel to the villages of India. We were in my Father's camp for three days at Christmas time. It gave us the opportunity not only to see a veteran missionary at work but also to have a very glad reunion time as you might imagine. Each morning we left camp and took a tour of as many villages as we could reach by late afternoon, stopping long enough to give a brief Gospel message in each. One or two places the opposition as well as the interest was keen and we stayed longer. The second day Father sent one of the Indian

preachers with me, while he went in another direction with another Indian preacher. Of course I couldn't preach, but I did enjoy what little I could understand of the preaching, and was glad to feel I was in the work I have wanted to be in so many years.

We had another very happy break in our steady grind of language study. During Evangelistic week we took a week-end trip to one of the oldest mission stations of the United Presbyterian Church. There we saw something of the fruits of missionary work, and how mission work is carried on in districts where there are many Christians. The missionary in charge there is very good in getting Indian Christian churches—pastors, elders and laymen—to do missionary work among their own people. He multiplies his own efforts many-fold by urging forward the lowly Christian people of the villages to carry the gospel to their own countrymen. When you realize how these Indian Christians are looked down upon by the non-Christians, you know how hard it is for them to do this, and what a fine thing it is when the missionary can lead them into this great field of usefulness. The lay Christians are, after all, the backbone and strength of any church movement.

While we were there, the missionary had about thirty Christian leaders in for a meeting to plan the annual special evangelistic and Gospel-selling campaign. The meeting lasted from about 6.30 P. M. until after midnight. Quite a number of the people there had known me as boy, and they asked me to tell them why I had come back to India. It was my first speech in Urdu, and I want to tell you it was hard, but the way their faces lit up with joy to see me back where my father had worked so many years before, more than repaid me for the effort.

The next day I went with one evangelistic group and drove their car. Then I realized what a missionary's car is expected to be. It must be a combined tractor, truck, automobile and jack-rabbit to get around where it must go and carry the load it is expected to carry. I went down over banks and forded streams with my heart in my mouth, while my missionary friend took it all as a matter of course. The afternoon's work in the villages was a rich experience to me. The message seemed to fall on listening ears, but, oh, it is so hard for them to break with the past!

We had another very welcome and profitable break in our language work when we went to Saharanpur and Roorkee. We

found the convention at Saharanpur very inspiring. The speeches were all in the Urdu language, and most of the speakers were Indian Christians. The themes, such as: "Be Ye Holy for I Am Holy," "Preparation for Victory," "Entering Into the Deeper Things of Christianity," were very helpful to us all. Many Indian Christians came to the after meetings seeking a deeper consecration and a closer walk with Christ. Along with the Convention for Christians was a series of bazaar meetings for non-Christians. They were conducted as a sort of forum in the compound of the Government High School. The chairmen of these meetings were leading non-Christians of the city. The most remarkable thing about the whole series of meetings was the way in which these non-Christian chairmen rebuked their own co-religionists and stood up for the Christian speakers. It was most gratifying. The chief speaker at these meetings was our own Padre Wellington Tawari from Hardwar. We surely are proud to have in our mission so capable a champion of Christianity. The answers he gave to the questions of the non-Christians were so masterful and given with such a measure of Christian grace that we feel sure the meetings did profound good—sowing good seed in the hearts of many, many people.

Some of these bazaar meetings were quite stormy. One meeting was almost a riot. After the meeting Dr. Taylor's oldest boy, John, and I saw the Mohammedan Mulvi (an interpreter of the Koran like the scribes were of the Mosaic Law) gathering a mob around him and giving them a great speech. We followed the crowd and heard this man telling all kinds of lies about Christianity. When he said the Christians worshipped three Gods. John spoke up and denied the charge vehemently. I was proud of him, speaking out like that in the midst of a hostile crowd. The crowd listened, too, were apparently impressed by the fact that a boy could so strongly defend his faith.

After the Convention we went with Dr. Taylor to Roorkee. But, before we tell you about that, we must mention a very important answer to prayer. Many in the church know that we have been praying for a car for the work out here. Many con-

tributed most liberally to that fund while we were among the churches last summer, so that we had all the money in the bank when we left home. That was the first answer to our prayer—the money for the car. But now we have the car itself and are so happy. We bought a Chevroet touring car from a missionary going home to America. It is almost new and fully equipped for district missionary work, for its former owner was a district missionary. Dr. Taylor helped us to buy it, and we both think we are exceedingly fortunate. We hope and pray that it may give long and satisfactory service in the great work of carrying the Gospel to the needy people of India.

We drove the new car right through to Roorkee, where we were most cordially received by all on the Mission Compound, from the boys in the boarding school to the old retired pastor there, who must have passed his three score years and ten. We were so happy to meet all these good people with whom we shall be associated in the work. We were only at Roorkee two days, for we had to get back here to try to complete our first stage of language school work and give our first examination. But in those two days we had fine fellowship with Dr. and Mrs. Taylor and the children. It would warm the heart of the home church if they could know of the high regard in which Dr. and Mrs. Taylor are held by both Indians and missionaries. We spent most of our time outlining our next year's work and making up our budget. We wish the Church could sit in on the meetings where we discuss budget to see what planning and replanning and cutting and slashing is done to keep the expenses down and yet keep the work up.

With our plans for the next year's work we'll close. The past year has been most happy, and, though we haven't been able to do much active work, we trust the Lord will not allow this time to be wasted. All this summer we shall be working on the language. Next fall we shall go with Dr. and Mrs. Taylor in camp all over the district, and try to learn the work so as to be able to take it over when they go home on furlough in the spring.

We send to the Church our sincere thanks for their support of the work through their prayers, their gifts and their interest. We can only ask that you continue these. We cannot do without them. And, if we might be permitted, we'd like to make one small request. We'd like to hear from you personally, to have a personal letter from the home churches or missionary societies or individuals who want to give us a word of encouragement or advice or assurance of their prayers. It would be worth to us many times the effort it would cost, and we shall try to answer. In this way we will be able to have many contacts with those whom we met last summer as we traveled from place to place through the churches.

(Signed)

MAURICE R. ANDERSON,
EDNA S. ANDERSON.

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This is a good time to renew your subscription for the **ADVOCATE**. The next issue will contain the Minutes of Synod, and our ministers will each contribute an article for publication during the year.

CHRISTIAN ENDEAVOR TOPICS

JUNE 8, 1930

Topic: "Prayer in the life of leaders." Mark 1:35; Luke 6:12. (Consecration Meeting.)

COMMENTS AND ILLUSTRATIONS

Jesus' advice is, "enter thy closet," pray in secret. The Pharisees loved to pray in a crowd, in order to be admired. That was not prayer at all, but self-advertisement.

Moses was a man of prayer. He was praying on the mount when the Ten Commandments were given him. All the richest blessings that have come to man have come through men of prayer.

Paul took his own advice, "Pray without ceasing." Do not give up because the thing you ask for does not come at once. It was prayer that kept Paul from becoming utterly discouraged.

Elijah is held up as a man of prayer (James 5:17). He "prayed earnestly." Our prayers are too often mere words. If we put heart into prayer, we shall see results.

Daniel refused to stop praying (Dan. 6:10). All his life he had prayed for guidance. True leaders do not take a step until they have talked with God about it. That is the secret of Dr. Clark's success.

PRACTICAL QUESTIONS

1. Why must leaders themselves be led by God?
2. How often should we pray?
3. How may we improve our prayer life?

JUNE 15, 1930

Topic: "How great leaders served their generation." Acts 20:17-35.

COMMENTS AND ILLUSTRATIONS

We shall serve our generation best if we think of "serving the Lord." High motives make noble lives (v. 19).

Few men can say that they "kept back nothing." It was this absolute giving of himself that made Paul's life great, and will make ours great too (v. 20).

Paul thought nothing of himself and sought nothing for himself. He was one of the greatest of givers—time, strength, money, all things (v. 35).

Paul built no roads, led no armies, founded no cities. The service he rendered was spiritual. He gave the world a new vision of Christ (v. 19).

We call men great who do big things. Napoleon, for instance. But was he great? Yes, a great destroyer. A whirlwind, tearing up things by the root and preparing the way for new builders.

PRACTICAL QUESTIONS

1. Who was the greatest leader?
2. How do they find their work?
3. How can we best prepare for our work?

JUNE 22, 1930

Topic: "How Jesus made leaders of His disciples." Mark 1:17; 5:18-20; 6:7; Acts. 1:4, 8.

COMMENTS AND ILLUSTRATIONS

When Jesus said, "Follow me," and the disciples followed, He showed them His own leadership in action, a true method of teaching (v. 17).

By telling the disciples to witness for Him, Jesus made them leaders in a small way. He gave them their start; they would develop later (vs. 18-20).

By sending out His disciples two by two, Jesus intended to create confidence. One would help and encourage the other. The same method is good today (v. 7).

Jesus, who was Himself filled with the Spirit's power, knew that His disciples could do their work only if they too were filled with the Spirit (v. 8).

To be a leader one must know where one is going. So Jesus taught His disciples the kind of life they must lead, and teach others to lead. That is the meaning of the Sermon on the Mount (Matt. 5 to 7)

PRACTICAL QUESTIONS

1. What are some of a leader's responsibilities?
2. How can we lead sinners to Christ?
3. Do we need leadership today?

JUNE 29, 1930

Topic: "Great missionary leaders." Eph. 3:7, 8; 4:11-13.

COMMENTS AND ILLUSTRATIONS

John Eliot, missionary to the Indians, prepared for his work with great industry. We admire leaders, but do not realize what their position has cost them.

Sam Higginbottom in his missionary work in India taught agriculture. Many came to him seeking knowledge of seeds and earth and cattle, and found the treasure of Christ.

William Carey, who started the modern missionary movement, was one of the greatest of leaders. He succeeded in arousing an indifferent church, and opened up the whole world to Christ.

Missionary leaders do much of their work through their example. John Williams, for instance built a substantial house, which proved a model for the natives to follow. Lead by example.

Adoniram Judson was a missionary of "the apostolic school." In Burma he was in the van in the Christian attack upon Paganism. Intellectually he was greatly gifted, and he gave all to his Lord.

PRACTICAL QUESTIONS

1. What great leaders can you name?
2. How do our leaders of today compare with those of former days?
3. Are our opportunities as great today as in former times?

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