



*Rev. F. A. Gurkal*

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**The**
  
**Reformed Presbyterian**  
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**DECEMBER 1920.**


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# The Reformed Presbyterian ADVOCATE.

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

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VOL. LIV.

DECEMBER 1920.

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## EDITORIAL.

Another election has past, and the Republican party is in power once more. During the campaign there was more than the usual amount of "mud slinging," on all sides. President Wilson has no doubt made mistakes, but the kind of language used to discredit him has done no good to say the least. Some years ago Col. Roosevelt, while president, and afterward, was vilified by many whose moral and intellectual caliber was far inferior to his, yet after his death, the same people largely wrote and spake of him in the highest kind of praise. Truly, the dead are praised more than the living.

The Forward Movement in our church is progressing nicely, and we hope that every minister and elder especially is taking an intelligent interest in it. We may not succeed in all we undertake, but even if we do not, our church as a denomination, will go on as usual doing all that is possible under the circumstances. We have lost heavily during the past fifteen years, but it was largely at the hands of those who were unfaithful in their charge. A faithful ministry will do more to encourage our people and build up the church than any thing else. We will do our best for the Forward Movement, but if we do not succeed in doing all we started out to do, we do not propose to commit suicide.

## SHOULD CHRISTIANS OBSERVE CHRISTMAS?

S. M. Ramsey.

To many this may seem a foolish question to ask. To others it may seem almost a reflection upon Christ himself. If we can find out the mind of God or of Christ himself, on this matter we will be able to give the right answer to this question.

1. What does God think about it. He has given us four lives of Christ, written by four different writers. In none of these is the exact date of Christ's birth given. God directed these men by His Spirit in all they wrote. They wrote just what God wanted written. They omitted nothing that God wanted written. They omitted the date of the birth of Christ. This was not an oversight. It was designed by God Himself. If he had wanted it known He would have made it known. He purposely withheld it. He had a reason for withholding it. Why did God keep this secret? The only reason that can be given is that He did not want it known. And if God does not want it known, then surely He did not want it observed. If so we should not observe it.

But many are ready to say: "There can be no harm in its observance, and it may be the means of much good. We ought to have such love for the Saviour and such delight in honoring Him that we will want to observe it. Surely nothing can be wrong which shows our interest in and love for the Saviour. What harm can there be in observing Christmas?" It is true, we ought to be glad that Christ came, and should show our love for Him in every proper way. But the question for us is, does God want us to observe it in this way? Does He want Christmas to be observed as a memorial of His dead Son? The mind of God as evidenced in each of the Gospels would seem to be that He does not want Christmas to be observed in remembrance of His beloved Son.

2. What does Christ himself think about it? We have the mind of Christ made known very plainly on this subject. He says, "Do this in remembrance of Me." Do what? Observe the Lord's Supper. This is the way the Lord himself wants to be honored and kept in remembrance. This is the only refer-

ence to our keeping Him in mind that He makes, and is evidently the only outward observance which He desires to be kept in His memory. The devout observance of the Lord's Supper is the only memorial of Christ that is needed or that is desired by Him.

3. The present-day manner of its observance is an argument against its observance. It is almost universally observed today in a selfish spirit. It is self, and not Christ's honor, that is at the bottom of it. Selfishness is at the root of most of the doings that gather about this day. With many it is a day of feasting and merrymaking and worldly pleasure, a day of giving and receiving gifts, a day of receiving greetings and love of friends, a day of worldly pleasure and enjoyment. Though these things may be all right in themselves, the Saviour is not particularly honored by them. But the day has sunk to a lower level with vast multitudes. How widely the day has been commercialized and made the means of money-getting. Every possible advantage is taken of the day to make it the means of getting money. Merchants make use of it as a means of selling their goods. They advertise largely and urge by all means in their power the spirit of giving. Give, give, give, not to the Lord, but to friends, because they give to us. Buy, buy, buy, not because the things are needed, but because others do, and we will appear mean and miserly if we do not. And all this is done in the name of Christ! Is he in anyway honored or pleased by these doings? The papers also help to make Christmas a popular day. They laud it, encourage it and urge its observance. The merchants pay large sums for advertising, and the papers do all they can to increase the Christmas spirit and at the same time their gains. And thus the whole Christmas time is turned into a scheme for making money. The merchants and the papers seem trying to make it appear "that gain is godliness." Paul says to turn away from such. The present day observance of Christmas does not recommend it as that with which God will be pleased. Even if it was allowable, it surely ought to be observed in a different way than at present.

The vast majority of those who are so hearty in the observance of Christmas ignore the plain command of Christ, "Do

this in remembrance of Me." They have no desire to honor Him in the only way He asks to be remembered. They have not love enough for Him, or interest enough in Him, to lead them to keep His dying command. It is not Christ, but self that leads them to observe Christmas.

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### LETTER FROM INDIA

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Rurki U P. India, September 18, 1920.

Dear Friends:

The village Christians generally are so ignorant and careless about their spiritual advancement that it is next to impossible for the Indian preacher to work up enough interest to get them to attend services regularly. So we have made an arrangement whereby, if possible, once a month a preacher from another district will be present to lend variety and when possible I myself will make the places where there is any semblance of a regular weekly service being held, thus trying to build up interest and the desire for a church.

In pursuance of this idea, and, as I believe I mentioned in a former letter of my intention of going, I went to Shahpur, Sabbath, August 22. My program for the day was as follows: 9 A. M., children's Sabbath School class, 8 present; 10.30, men's class, 7 present; 12 noon, preaching services, after which 2 children were baptized, 16 adults present throughout the meeting and about 12 more came very late from another village, Tapur. After this service they had a meeting to organize and chose a chairman, a treasurer and secretary. The offering of the day amounted to something over 10 annas (about 21 cents). They passed a resolution to build a place of worship. Some years ago there had been a building with mud walls and grass roof on the Compound, but the places of the walls are scarcely discernible now. However, it was a dedicated place of worship, and as long as a Christian wants to keep it up the British law is such that no opposing religion or sect can hinder, so we have no fear that it will not be built. In order to develop these people we urged them to build their own church. They took to the idea and proposed a tax of Rs. 2 (about 67 cents) on every

one of the ten families who will not turn out and do his share of work. The plan is only for poles at the corners and at the middle of the ends to support the ridge pole, and a grass roof. Then perhaps later side walls of reeds, plaited together, and plastered with mud. At 4 P. M. I had the women's class; 6 were present. Then after supper we had a praise service, in which we tried to teach them new tunes for Psalms and some new gospel songs. Preacher H. S. Sampson was to have gone to Shahpur for last Sabbath, September 12. I have not heard whether he was able to go or not. He has had considerable sickness in his family. Thanks to the Ford, on Saturday, August 28, I was able to make Kankhal and see the owners of Shahpur village and come to a better understanding with them than we have had heretofore about our Compound. They promised to desist in their attempt to put a non-Christian family in the Christian Compound and to recognize the present boundaries, and we paid up the "chaukidara" for the preacher's house, a sort of tax levied on every household in a village.

We were also able to go to Hardwar and empty the book elmiras, brush up the books and replace them all in a better place in the church. The white ants got into them and it was a good thing we looked them over, for in a short time considerable damage would have been done. The white ants do surely go for books. On Monday we went back to Rurhi for workers' meeting. Took four days this time. We are still working on the checking up of the baptismal registers.

On Sabbath, the 29th, I was in Jawalapur and took Preacher H. S. Hardy's services. Then in another section of the village baptized two children of a man who some years ago had been a worker in the Methodist Mission. I have now given him work on trial. The need there was especially great just now for Jati Ram, who has been working in this section of Jawalapur and in some neighboring villages, is going to seminary in Saharaupun October 1.

Then Saturday, September 4, I took Mihi Lal and family out to Nauserberi in the Ford and stayed over Sabbath with him. At 8 A. M. we went to Halwana, the village where the young bride has been witnessing so faithfully and whose

mother is a good Christian in a village where the A. P.'s have work near Saharaupur. Among some of the things this young girl has told her husband's people is that "they should attend worship every Sabbath and that no service is real unless they give offering." So at this service Rs. 1-5 were received. There were about 30 present. They again asked to be baptized, but we did not consider them ready as yet, so I told Mihi Lal to give them extra attention, so they can be taken in in the near future.

At 4 P. M., in Nauserheri, I had a special baptismal service and baptized 3 adults and 1 baby. Just before the baptism the man broke down the family "than," the special image which the people of his caste worship. Mihi Lal also cut his "chhoti," the sacred lock of hair and the chief sign of Hinduism.

On this trip I had to go through almost one mile of plowed fields and deep sand, but by wrapping a rope around each rear wheel, just as you use chains at home, I was able to cover it without much delay. I had done a day's work in Rurhi before leaving on Saturday, and on Monday was back in Rurhi, 7.45 A. M., ready for work, thanks to the Ford.

Of work there is a plenty. The roof of the drawing room had to be taken off, and it was a good thing we did this, for the beams that seemed to be good turned out quite rotten at each end. The finishing of the six rooms in which the boarding boys are to be temporarily; the digging of the silo pit; Mission accounts; medical indent; overseeing the plowing of the field for wheat and the making of cots for the boarding boys, besides medical work (had an obstetrical case Monday, 10 A. M. It was premature labor: six and a half months baby, but do our best it only lived four hours). Tuesday and Wednesday I went to Bareilly for mass movement committee meeting of the United Provinces Council of Missions. Received a number of new ideas for the work.

James McKnight, who I understand was raised in our mission orphanage and lately has been selling Bibles and Bible portions in Hardwar, was brought in to Rurhi Sabbath evening in a critical condition. At the time of workers' meeting I tried to persuade him to stay for treatment, but he would not; he

wanted the native treatment which he had been getting in Hardwar. He had dysentery and was so far gone that all our efforts have been if no avail and he passed away last Sabbath. In his death we lose a staunch and faithful member of our church.

Yours sincerely,  
JOHN C. TAYLOR.

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LETTER FROM KENTUCKY

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Anath Home, Houston, Ky., November 2, 1920.

Dear friends: When I came to Houston, I was told that I would have to write a letter for the magazine for the month of November. Life here in the mountains of Kentucky has brought so many new experiences for me that it seems almost impossible that November is here.

I came as a primary teacher in Houston Academy, and I find that the boys and girls of the mountains are bright and have the ability to do the same amount of work and do it just as well if they had the chance that the boys and the girls of Pennsylvania have. We hope in time they will be given the same opportunity as the boys and girls of other parts of the state.

Our school was closed for two weeks as Miss Cunningham was home for her father's and mother's Golden Wedding. During her absence, Miss Blair and I, took charge of the dormitory. Among our various duties of the two weeks we helped Mrs. Turner, and aunt Nan, Mrs. McIntosh, smoke a barrel of apples. We also packed away a barrel of sweet potatoes. We had two of the girls of this vicinity help us clean the school house.

Susie Turner, a lovely conscientious girl of our school was very sick. One of us went to call on her every day, taking her reading material and occasionally some thing to eat. There has been so much sickness here on account of the dry weather.

Our school opened again on the 25th. of November and has been going nicely.

Mr. Morgan, the agriculturist for Breathitt county, has been here talking to the children about organizing a Junior Agricul-



tural Club. Mr. Morgan and Mr. Miller, are coming here next Thursday evening, Nov. 11, to give a magic lantern show of modern homes of Kentucky. At this time perfecting the organization of the Agricultural Club. We ask you to pray for these boys and girls that they will realize the importance of the organization of this club and what it means to their life.

We are very happy to say that a number of women on Turkey Creek, voted at the presidential election on Tuesday, Nov. 2d. We hope they did so conscientiously and not with the same attitude toward their country as a woman on another creek, who said, she had the control of eleven votes and any one could have them for \$100.

On the second Sabbath of October we walked three miles to the top of a mountain to attend the funeral service of George McIntosh, who had died six months before. It is the custom here to hold only a short service on the day of burial. Six months or a year afterwards they hold a funeral or memorial service. This funeral sermon was preached by Rev. Ike Gabbard, a mountaineer who has been educated as a minister and has traveled in many parts of the United States. Rev. Gabbard, preached a very impressive funeral sermon. He works so earnestly for the welfare of his people.

We ask you to pray for us in our work, for without prayer our work would be of no avail.

Yours truly,

Jennie Gallagher,

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#### D U T Y

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Some men are the slaves of grim necessity—such always avoid gain. A man can only hope to prosper by doing his duty. duty omitted obscures truth you need to know. He that tells me my duty is always a friend. Why should men dislike to be told their duty? Men like to be told their power—they are vain enough to regard flattery, but few remain friends if you tell them their duty. Men laugh when we “sacrifice” desire for duty: those who laugh at us have eternity to regret the act, while we have it to rejoice in. The man of honor rejoices in doing

his duty: there is no honor due to the man who leaves duty undone. Man's duties are all scattered at his feet. Every man's life begins "at Jerusalem." You will find the larger things in doing little things in a big way.

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A LETTER OF APPRECIATION

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We desire to record in the Advocate our appreciation of the many kindnesses shown to us by the people of Coulterville, during the time of and the close of our pastorate of the Grandcote congregation. The four years and more that we spent in that community were pleasant years for both of us. The people of the congregation responded heartily in all the work we took up. It was only a very definite call from God that drew us away from that field. On Wednesday evening Sept. 22., a large portion of the congregation assembled at the church at the hour for the mid-week service, and after the regular prayer service an informal program of music and speaking was rendered. Rev. R. S. Elder, of Concord, was present and spoke as did several of the congregation. The retiring pastor responded speaking of some of the things that had been accomplished, and thanking the people for their response and help during the time he had been with them. These and many other acts of kindness we desire to acknowledge, and we hope that the Grandcote people will soon find another pastor to minister to them. We know that they will give the next pastor a loyal and hearty response, and welcome just as they did us and those who preceeded us.

Rev. and Mrs. Andrew S. Creswell.

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The time of the year has come when many of the Subscriptions to the Advocate expire. We hope our readers will renew promptly. Some get behind and soon think that they do not owe us so much as they do. If you do not see your acknowledgement in the Advocate in a month after payment write us about it. We want your account correct.

THE DEATH OF THE OLD YEAR

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FULL knee-deep lies the winter snow,  
And the winter winds are wearily sighing;  
Toll ye the church-bell sad and slow  
And tread softly and speak low,  
For the old year lies a-dying.  
Old year, you must not die:  
You came to us so readily,  
You lived with us so steadily.  
Old year, you shall not die.

He lieth still; he doth not move:  
He will not see the dawn of day.  
He hath no other life above.  
He gave a friend and a true true-love,  
And the New-year will take 'em away.  
Old year, you must not go:  
So long as you have been with us,  
Such joy as you have seen with us,  
Old year, you shall not go.

He frothed his bumpers to the brim;  
A jollier year we shall not see,  
But, though his eyes are waxing dim,  
And though his foes speak ill of him,  
He was a friend to me.  
Old year, you shall not die;  
We did so laugh and cry with you,  
I've half a mind to die with you,  
Old year, if you must die.

He was full of joke and jest.  
But all his merry quips are o'er;  
To see him die, across the waste  
His son and heir doth ride post-haste,  
But he'll be dead before.  
Every one for his own!  
The night is starry and cold my friend,  
And the New Year, blithe and bold, my  
friend,  
Comes up to take his own.

How hard he breathes! over the snow  
I heard just now the crowing cock.  
The shadows flicker to and fro;  
The cricket chirps: the light burns low:  
'Tis nearly twelve o'clock.  
Shake hands before you die.  
Old year, we'll dearly rue-for you:  
What is it we can do for you?  
Speak out before you die.

His face is growing sharp and thin.  
Alack! our friend is gone.  
Close up his eyes; tie up his chin:  
Step from the corpse, and let him in  
That standeth there alone,  
And waiteth at the door.  
There's a new foot at the door my friend,  
And a new face at the door, my friend,  
A new face at the door.

Those who are in arrears to the Advocate will get a statement this month. An early remittance will be appreciated.

If you are not a regular subscriber and receive this paper it is because some one has paid for it.

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### NEW TESTAMENT MISSIONARY METHODS

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#### Another View.

Any one who has read the article: "New Testament Methods and Ours," in a recent Indian Witness, must be struck with the sincerity and Christ-like spirit of the writer. He is in truth a "Seeker for a Solution," and he thinks he has found it. But a careful study of the article, along with a comparison of the Bible references, must lead one to think that the author is mistaken in his promise. The problem arising in the sixth chapter of Acts was not a foreign missionary problem at all, but one of home missions.

The mother church at Jerusalem was composed of two elements:

(1) Converted Jews.

(2) Converted Jewish proselytes, or naturalized Jews. These were mostly Greek in nationality.

Being a new church, with no precedents to guide them, they adopted a policy of management of the church finances that was unpractical, and doomed to failure at the start. I refer to Communism. We are told that "They had all things in common." Every man who came into the church, whether native or naturalized Jew, put all he had into a common treasury. From this common treasury all were fed.

The Bundabast was unpractical from the first; but when the numbers of Christians began to grow, it became so unwieldy that it could no longer be managed by the apostles, and hence we find that irregularities arose which led to the

murmuring among the Hellenistic Jews. Having put in all they had, they reasonably expected that they should share in the distribution.

We have nothing analagous to this in modern missionary policy. If, in any station, all of the members, missionary and Indian alike, would agree to cast all they had into a common treasury, and then elect men to administer the funds, we would have a situation like that which arose in Jerusalem.

But, if this was not the New Testament method of administering missionary affairs, what was? Or was there any settled method or policy of procedure? I would say that there most emphatically was, and I would agree with "A Seeker for a Solution" that we are not following it.

When Paul started out, with the blessing of the mother church, to carry the message to the Gentiles, did he go with his pockets full of money to turn over to the church stewards at Philippi and Thessalonía and Corinth? Did he send back estimates to Jerusalem, as to how much it would cost to keep Timothy, Titus, Aquila and Prísilla, as preachers and teachers, and how many repairs were needed on Lybia's house for the year?

We all know the answer. He went, with empty pockets and the church's blessing, to establish self-supporting churches throughout the length and breadth of two continents. The organization was the simplest; and until they could afford to build churches of their own, they met in private dwellings. They not only paid their own way, but paid part of the expenses of the missionary when he went to open up work in new centres, and, most marvellous of all, even sent back contributions to the mother church!

Now, what kind of people composed these infant churches? Were they the rich, influential men of the community? On the contrary, we are told: "Not many mighty, not many noble are called." A large number of them were slaves. There were "the servants in Caesar's household," tentmakers, jailers, dyers, soldiers; humble, self-supporting people, who earned their bread in the sweat of their brows, and knew what privation and real poverty meant.

If we had adopted such a policy in the beginning there would be a vast difference in our work today. We would not have been able to gather in such numbers as we have through a foreign paid ministry, but the ones we had would be self-supporting. All the bundobast making that eats into the soul of every district superintendent would be conspicuous by its absence.

Now, some one may rise up and remark, "But the poverty of our village Christians! Most of them are Sweepers and Chamars who hardly get enough to hold soul and body together, as it is." Let me ask such an one: "Who paid the expenses of their religious observances before the missionary came along? Who bought the goats, the pigs, the chickens, the ghi and the gur which were offered up in sacrifice upon the altars of the local divinities? And who gave them the money to pay the salaries of the bhagats who assisted them in the performance of their religious rites?"

At a recent village wedding, the village preacher was given six annas for marrying the couple according to Christian rites. After this, the bhagat was called in to complete the affair according to their ancient customs, and he was paid three rupees. The villager must be taught that the same money which he now puts into his heathen rites he must put into his new religion, if he expects to be a Christian.

The problem will never be solved by handing over to the church the management of funds raised in England and America; but by teaching the Christians to raise and administer their own funds.

This is not a matter of race prejudice. I, as a missionary, am proud to consider myself a member of the local church in my station. I am quite willing to pay my tithe into the church treasury, along with the tithe of my Indian brethren, and let them administer the whole thing. (By the term, Indian brethren, I do not mean simply the preachers and those in mission employ, but the laymen of our church who are employed in government service, daftars and the like.) It would then be more truly analogous to the situation described in Acts 6.

But I do not think it would be good for the souls of these

same brethren to administer funds raised without any effort on their part; not because they are Indians, but because they are human beings.

Struggle is the law of life. The money that comes without effort on our part has always proven a curse, instead of a blessing. I can scarcely imagine a worse calamity that could befall any church in America than for some benevolent society in India to say, "Here are a thousand rupees a month. Take them and spend them as you will." That day would sound the death-knell of such a church.

But, to point out faults is one thing and quite another matter to remedy them. With the best of intentions in the world, we have started out wrong, and what has been going in the wrong direction for over fifty years cannot, in a moment, be made to right-about face, and become immediately what it would have been had it started right.

We must push self-support in every direction. We must be more chary in the distribution of funds intrusted to us. Better that a village should go without a church building for a while than that one should be built and handed over to the members without any effort on their part. Better that a boy should not have such a good education, if it is all to be given to him at mission expense. Better that a man should be hungry than that he should be fed without any effort on his part.

But for many years to come, in spite of our utmost efforts, money will still be needed from America; and the missionary cannot, in justice to the soul of the Indian church, disclaim responsibility for its management and disbursement. To do so would be a criminal neglect of a sacred trust.

I am sure that every district superintendent in India will join in the prayer that God will hasten the day when he may be released from the burden of such a responsibility and when each local church will raise and administer its own finances. He will then gladly cast his tithe into the treasury and leave it to the management of those whom the church shall select from their own number; while he gives himself "to prayer, and to one ministry of the word."

PHILOPONESS.



## SEVENTH CHURCH PHILADELPHIA,

A meeting of the Bible and Literary Class of the Seventh Reformed Presbyterian Church was held at the home of Mr. and Mrs. Thomas McCallam, 877 Corinthian Avenue, on Friday evening, November 26. This was only one of the many enjoyable evenings spent by the Class in a social way, but on this occasion it was an evening long to be remembered by the members. Besides having a social time we had the pleasure of welcoming to our midst the bride of our beloved pastor. The members expressed their appreciation of our pastor by presenting him with a small token of their esteem. We pray to God that our pastor and his wife may long be spared to carry on the Master's work in this little corner of His vineyard. Cor.

## OUR COLLEGE.

The attendance of Cedarville College has now reached the highest point in the history of the institution. The College has in the regular degree courses 75; in vocal music 49; in piano 40; in the theological seminary 13; a total of 177 in all departments or counting none twice 135.

The largest classes are found in Bible, Psychology, Oratory, Extempore Speaking, French and History. Enthusiasm is manifest in all the classes, and a real spirit of loyalty and uplift runs through all of the activities of the college such as has never been equaled in its history before.

The college is arranging for the tercentenary of the landing and settlement of the pilgrims. Dr. John F. Herget of the 9th. Street Baptist Church, Cincinnati, has been invited to make the address of the occasion.

Twenty-two scholarships are needed to meet the needs of deserving young men and women in college this year. A scholarship is only \$40, for the year. Will you not contribute one of these scholarships for this year, and help both the college and the student who can not pay his own way? Every scholarship will count toward the Forward Movement Fund.

The boys' and girls' basket ball teams have arranged their schedules for the season. They include some of the best teams and colleges of the state.

The week of prayer as scheduled by the state Y. M. C. A. and Y. W. C. A. was observed by the college Nov. 15-19. The meetings were full of interest and helpfulness.

In closing, allow me to call the attention of the pastors and of the congregations in our church to the annual contributions to be given according to the action of General Synod. I am sure that the past liberality of the congregations will be equaled this year. Our needs are great in these times of increased expenses, and our work is yearly becoming of more worth and benefit. We most earnestly ask all of our friends to remember us in your giving to the best of your ability.

Yours sincerely,

W. R. McChesney.

### OUR SEMINARY.

The work of the Seminary goes on with increased interest. All of the professors are kept busy. The students get preaching to do every Sabbath in the U. P. and Presbyterian churches in this vicinity and in Indiana. All of the students are taking an active part in the cottage prayer meetings preparatory to the evangelistic services to be held by the churches of Cedarville, December 1-16. We ask the prayers of our entire church for our seminary and its work.

### ACKNOWLEDGEMENTS.

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

Miss Janet M. Hunter, Esperence, N. Y.; Miss Harriet L. Ritchie, New York City; S. M. Murdock, Cedarville, O.; Mrs. Jennie L. Watterson, Darlington, Pa, \$2.; Mrs. Eva P. Nagel, New Galilee, Pa.; Thos. S. Chappell, John S. Wilson, \$2. Pittsburgh, Pa.; John Hanna, Mrs. Mary McMillan, Jas. McCaughy, Mrs. Jane McKnight, Samuel Woodside, Kennedy McNeal, Annie Archer, John Todd, \$2. Philadelphia, Pa.

### CHRISTIAN ENDEAVOR TOPICS.

DECEMBER 5, 1920.

Topic: "Progressive living." 2 Pet. 1:1-8.

Consecration meeting.

#### BIBLE READINGS

1. Progress in Grace, 2 Pet. 3: 10-18.
2. In knowledge, Col. 2:19.
3. In service, Matt 24: 42-51.
4. In wisdom, Luke 2: 43-52.
5. In spiritual strength, 2 Cor. 4: 11-18.
6. In generosity, 2 Cor. 8: 1-12,

#### BIBLE TEACHINGS

If we will apply to Christ for it, we can get all necessary help to make us progressive christians,

It is by divine aid that we add one virtue to another, and thus grow in the grace of God,

The sins that beset the child of God may be overcome by divine help.

#### PERTINENT QUESTIONS

1. Are we making progress in the christian life?
2. If not do we know why?
3. What is the thing most needful to our progress in christian living?

DECEMBER 12, 1920.

Topic: "Wise sayings that helped me. Prov. 1:1-6.

#### BIBLE READINGS

1. What to remember, Eccl. 12:1.
2. How to cleanse our way, Psalm 119:9.
3. How to enter the Kingdom of God, John 3:5.
4. What the christian should do, Rom. 12:1.
5. The way to be ready to resist evil, Eph. 6: 10-18.
6. What to overcome, Rom. 12:21.

#### BIBLE TEACHINGS

Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding.

All earthly things are vanity. The Word of the Lord is a lamp unto our feet, and a light unto our path,

#### PERTINENT QUESTIONS

1. What Bible saying has helped you? Tell why.
2. What is the most striking scripture saying to you, and why?
3. Do we read the Bible to get all the help we can from its sayings?

DECEMBER 19, 1920.

Topic: "The spirit of generosity." 2 Cor. 9:6-15.

#### BIBLE READINGS

1. The wrong kind of offerings, Mal. chap. I.
2. Liberality to the poor. Job, chap. 29
3. Offering to God, Ex. 25:1-16
4. God's builders. I Chrou. 28:1-15
5. A call to generosity. Hag. chap. 1
6. All that she had, Mark 12:41-44.

#### BIBLE TEACHINGS

Bountiful giving, yields joy and Peace of Conscience.

Our gifts show the character of our hearts. We are god's stewards and will some time have to render an account of our stewardship.

#### PERTINENT QUESTIONS

1. How can we best show our generosity?
2. How is it more blessed to give than to receive?
3. What moves us to deeds of generosity most effectually?

DECEMBER 26, 1920.

Topic: "A purpose meeting," Psalm 63.

#### BIBLE READINGS

1. The purpose of Jesus, Heb.10:1-7
2. Paul's purpose, Phil.1:21;2:8-14
3. Jacob's resolution, Gen.28:16-22
4. Isaiah's purpose, Isa.6:1-8
5. Daniel's purpose, Dan.1:8
6. Paul's purpose to obey, Rom.1:13-27

#### BIBLE TEACHINGS

If we purpose in our hearts to find God, He will be found. It should be our constant purpose to daily serve the Lord. Trust more, Obey more, Love more, Serve more.

#### PERTINENT QUESTIONS

1. What purpose in life has helped us most?
2. What is the value of having a settled purpose?
3. What purpose should we have in our society work?

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JANUARY 2, 1921,

Topic: "Thy Kingdom come. I. In my heart."

#### BIBLE TEACHINGS

1. The Kingdom of Satan, Eph. 2; 2,3.
2. Destroying Satan's Kingdom. Psalm 68: 1.
3. Christ's Kingdom, not of this world. John 18:36.
4. Building up Christ's Kingdom, Matt. 9;37,38.
5. Kept in Christ's Kingdom, 2 Thes 3:1.
6. Hastening its coming, Rev. 22:20,

#### BIBLE TEACHINGS

His Kingdom shall extend from sea to sea and from the river unto the ends of the earth. As the Prince of peace, His government shall increase, Of His Kingdom there shall be no end. His Kingdom is one of glorious majesty. His Kingdom is one of justice. If His Kingdom is in our hearts, satan can have no more dominion over us. His Kingdom is not meat and drink, but righteousness and peace, and joy in the Holy Spirit.

#### PERTINENT QUESTIONS

1. Do we seek first of all the Kingdom of God?
2. Are we in Christ, and hence, citizens of His Kingdom?
3. Are we helping others to press into the Kingdom?

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#### OBITUARY

Mrs. Martha (Elder) Creighton was removed from us by death on the

5th of October, 1920. She had attained her 77th year and was satisfied with long life. The cause of her death was heart failure. She was the last member of the family of whom she formed a part.

Her brothers, Mr. Stewart and Mr. Rankin Elder, preceded her to the rest which remains for the people of God, years ago.

Mrs. Creighton was a woman of noble Christian character and in all scenes and circumstances she manifested her strong and abiding faith in her precious Saviour. In her journey through life she had her sorrows and joys. She was called upon to pass through the dark waters of bereavement. Her sons, James and Moffitt, and also her daughter, Sarah, when full grown, were called home before her, and three years ago last May her beloved husband, Mr. John M. Creighton, was taken home to be with Christ in glory. Of the members of her family only her son Calvin survives. He is married and has two children, and lives on the old homestead. There with all his varied memories. May the Spirit of Consolation abide with him, his wife and dear children and comfort them abundantly.

Mrs. Creighton was an active and faithful member of the Reformed Presbyterian Church in Darlington. In all that pertained to the welfare of the congregation she was deeply interested. She was a member of the Sabbath School and of the Woman's Missionary Society and always rejoiced in what tended to promote the moral and spiritual welfare of all the places of service. Of her it may be truly said, she hath done what she could.

Many will cherish her memory and good works with pleasure and delight.

On the day of her funeral a large number of relatives and friends and neighbors assembled at the beautiful home of her son to do her honor in her death.

The funeral services were conducted by her pastor, assisted by Rev. Houston of the U. P. Church, Darlington. Her remains were buried in the beautiful family lot in the Seceder graveyard, south of Darlington.

We commend her beloved son and his family for needed consolation and grace to Him who has said, "As one whom his mother comforteth, so will I comfort you." We also commend all the relatives and friends who have been called to bow to the Divine will in this dispensation of Divine Providence to the Father of Mercies and God of all Consolation, and to his dear Son, who has conquered death and triumphed over the grave, and has said, "I will pray the Father and He will give you another comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot deceive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you and I shall be in you. I will not leave you comfortless, I will come to you."

May we all so live that we shall meet our loved ones hereafter in heaven and join with them singing the praises of Him who sits on the throne, and the Lamb for evermore.

A FRIEND.

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