



Rev. F. A. Gurkat

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CHRIST'S CROWN AND COVENANT

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Reformed Presbyterian ADVOCATE.

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

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

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EDITORIAL.

The time for raising the funds for the support of our church Boards is now short and the money is badly needed. Let all our congregations respond as soon as possible.

A REQUEST TO OUR CONGREGATIONS.

My Dear brethren; we earnestly request you to send to Mr. W. J. Imbrie, New Galilee, Pa., Treasurer of the Home Mission Board, your offerings to sustain and carry on the work in the Home Fields, and especially in the Kentucky field, where good and faithful work is being done by our worthy missionaries.

God has given us the work to do and He knows our Church is able to carry on the work to His honor and the salvation of immortal souls. "Bring ye all the tithes into the Store-house, that there may be food in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there will not be room enough to receive it." Mal. 3:10. "The Lord loveth a cheerful giver." Let us also be prompt.

Alexander Savage, Chairman.

LETTER FROM INDIA

In Camp, Jan. 14, 1926.

Dear Friends:—

It has been a long time since we have written to the "Advocate," but I must tell you the reason for it. I have not been well for the last two months and, while I did come out in the district and work in the zenanas whenever I am able; still there is a lot that has to be left undone, and one of those things is my correspondence. You will notice we are in camp again, after having been in Roorkee for the Christmas holidays. We made four camps before Christmas and are just finishing up this camp and expect to move on tomorrow. We sent our oxcart on yesterday with a load of things so as to make the moving lighter tomorrow. While the village we shall be camping at is only four miles away, yet there are two river beds to cross, so that most of the way is deep sand. Dr. Taylor managed his work yesterday so as to work the villages over that way in order to give a lift to the men. John and Carl and two soldier boys who are spending a month with us went with the oxcart, as did also one of our workers with his wife and two little boys, one two, the other four years old. Well, they had a hard time with the oxcart full of luggage and the woman and the two little ones sitting perched on top of the luggage. The oxcart upset three times and, while the women and children were walking most of the way through the sand, still they happened to be one of the times it turned over and found a nice landing in the sand. After getting them over the river bed, Dr. Taylor went to two villages and had very good meetings, and then went to help the oxcart across the second river. This advance party went on, and I am sure it must have been dark by the time they reached the place. Then, very tired with all the work of pushing and "honking" the oxen and trudging through the sand, after having taken down tents here and loaded the oxcart, they had to put up tents before they could think of any rest that night. I suppose they were too tired to get much supper. Moving day is always hard and it comes about every ten days. I know some of my energetic

American friends are saying to themselves as they read this: "Why don't they manage to get something that will get them to their destination a little faster?" We do have the Ford, and it answers its purpose very well and I do not know what we would do without it, now we have had the convenience of it, but there is nothing can do the moving of our tents and furniture as well as these patient, slow and steady oxen. They go at the rate of two miles an hour over good road and one mile an hour over sandy road, but they get there just the same, and when they fall down they get up and plod on, and if the ox-cart falls on top of them they don't get excited and knock things to pieces and rush off, but patiently wait until they are helped up and then begin to pull again as if nothing at all had happened.

We hope all our friends had a lovely Christmas. We had a very nice time. Came in from camp a few days before Christmas to get things ready, and, as I was not feeling well, I was very glad for the things the Los Angeles folks, as well as the Cincinnati folks, sent out, for they helped me more than I can say in getting up presents for all the people on the compound. Christmas eve we called all the people into our drawing room. Dr. Taylor read a chapter on the birth of Christ and, after prayer, they all sang their Christmas songs and then we distributed the presents. After the folks all left our children put up their stockings by the fireplace and, after they got off to bed, the two soldier boys helped us fix up their things.

Our workers were all in their villages for Christmas day, but came in for the New Year celebration. We had Communion the first Sabbath of the new year. The second of January we had sports for the children of the Sabbath school, when they had races, running, jumping, etc., and they all had a good time. The Sabbath school gave each winner a little sweetmeat for a prize. On the last day of the old year we had an examination for the Sabbath school. Some memory work was given to the little ones and the illiterate ones. Then the ones who were a little older were given more memory work and the big ones were to write on "The Life of Paul" and on "The Travels of Paul," in which they were to give all the places

Paul went to on his three journeys in their order and the important things that happened in each place, and the third part of the examination was to write out all the Golden Texts of the year.

Two of our high school boys, Herbert Joseph and Chaman Lal wrote splendid papers. Herbert wrote more fully than Chaman Lal on "Paul," but Chaman Lal's paper was very fine and he was ahead of Herbert in that he wrote out all the 52 Golden Texts, the reference for each one and the date of the Sabbath school lesson for each text, while Herbert only wrote one quarter's. We decided that on the whole they were tie, and Dr. Taylor gave Herbert 10 rupees and I gave Chaman Lal 10 rupees, and the giving of these two prizes to these two boys was our Christmas present to each other. They are both boarding boys and never have money in their hands, so they were very proud of the result of the four hours' work they put into the exam. Of course, the studying for it took a lot of time. Besides this, Padri Sahib gave each of the boys a rupee for their good work. We were glad to see some of our training men go in for the exam and, while they did not write as good papers as these two high school boys, still, when we considered they were raw village fellows, with no education whatever two years ago, illiterate, some of our new converts, just baptized a year or two ago, we thought they did fine, and Dr. Taylor and I gave one Rs. 3 and another Rs. 2 for good work. Much of the credit of this must be given to Rev. K. Manoah, who has been teaching our training men "gratis," and splendid work he has been given them in Bible study as well as example in Christian living. He was a proud man when these two pupils of his walked up for their prizes. Rev. Edwin Fiske deserves much credit for the remarkable work done by all the school children.

We had two English boys at our house as Christmas guests and they had a good time, enjoying a bit of home life after the humdrum life of the barracks. One of the boys has been in the army five years and has never been out of the barracks. There was the usual "tea" for the English soldiers given by the missionaries of the station at Mr. Robertson's home, and Dr. Taylor and John and Carl and our two soldier boys went

over, but I stayed at home. I did not leave the bungalow during the holidays, just rested up so as to be ready for the camp work. I am glad to say I am feeling better and have been able to do quite a bit of zenana work in this village.

With kindest regards to all our friends,

Sincerely,

ELIZABETH TAYLOR.

LETTER FROM KENTUCKY

Houston, Ky., Feb. 12, 1926.

Dear Friends:—

The months go by and the school term draws to a close. The Free or County School closed January 20th. With the closing of the Free School, the smaller children quit almost entirely, while the attendance of the upper grades increased because those from the outlying districts began to come in.

The church attendance has been lowered some on account of the extreme bad weather. Since Christmas we have had just one pleasant Sabbath, so that the little children and older people could get out. The old folks of the community say that this has been the coldest winter they have experienced for several years.

The spring season, which comes to us much sooner than to those of you who live in the Northern States, is almost upon us. Several of the older boys say that at the end of another week they will have to quit school and go to grubbing.

One of the girls who made her home in the dormitory for the past year went to Berea College to take up further work. It is such an encouragement to us when one of our pupils show an interest in higher education. It shows us that our work is not all for nothing.

A couple of weeks ago we heard that there was a big tide in the river, so Mr. Robert Stewart, Miss Lambert and I walked over to see the rafts go down. We were there about an hour and saw seven or eight rafts go past. Some of them had fires on them, as it was a cold day. One of the rafts got hung on the bank and tore off some of its steering gear. Of

course, they remained there until they had repaired it, which gave us an excellent opportunity to study the mechanism of a raft. It was most interesting, I can assure you.

Rev. and Mrs. Stewart spent February 4th and 5th in Jackson attending the Annual Junior Agricultural Club Leaders' Conference. We had a 100 per cent. here last year, which was a wonderful showing for a new project. We are looking forward to an even more productive year this year, as more will join the club and several new projects will be added.

We wish to send our thanks to our friends who have presented the home with sheets, pillow cases and also a comforter. You may be sure that the money sent was used to good advantage. The donors were as follows: Mrs. H. S. Hartford, East Liverpool, Ohio, \$1.00 for the radio and \$4.00 for general purposes; Miss Irma Creswell, Cedarville, Ohio, \$1.00 for the radio and \$4.00 for general purposes; Miss Linnie J. Long, Beaver Falls, Pa., \$10.00 for general purposes, and the Alpha Class, of Coulterville, Ill., \$10.00 for the tuition of a girl here in school.

I shall close by requesting your prayer for the Anath Home.

Yours truly,

ADELAIDE WILSON.

THE PLACE OF A MODERN MISSIONARY

By Jung Fang Li

The article from which the following excerpts have been taken first appeared in "The Life," a journal of Christian Thought and Practice, published monthly in Peking, China.

During the present period of national awakening, the missionary is situated in a very delicate position. With all his sacrifice and enthusiasm, if he is not careful, he may not only fail to carry out his beneficial mission to China, but also become a great detriment to the development of the Chinese Christian Church.

1. First of all he must be international. Although nationalism still charms this age, and we cannot expect the missionaries to give up their nationalism entirely, we must, never-

theless, assure them that a strong nationalist has no place in the development of the Kingdom of God here in China. A nationalist may be a good diplomat, merchant, even Christian, but certainly not a good missionary.

2. He must be interdenominational. We recognize the historical significance of all the denominations. We believe each had its own contribution to make to its own age and in its own place, but to transplant denominations all over the world and try to square the Chinese mind with them is quite another thing. There are people outside the church who do admire the principles of Jesus, but are afraid of the denominational conflicts. Even Christians are beginning to leave the church because of the narrow-mindedness shown by certain missionaries. If the missionary will lay stress upon theology and ritual and preach the Gospel of the sacrificial love of Christ, he will have much sympathy from the Chinese people.

3. He must be a democrat. There are places where the foreign missionary is the source of authority. He has full control of the church; pastors are engaged by him; local customs settled by him; questions of form, of ritual, of policy, of extension, decided by him. "The consequence has been that the native ministers have been taught to depend entirely upon him for guidance and control, the native church has never realized itself; the qualities of initiative, of energy, of direction, of responsibility, have been kept in the background suppressed, undeveloped, until it has become an accepted axiom that the people do not possess these qualities."

4. He must be a mediator. There is still too much misunderstanding between the East and the West. What we need is a kind of mediator who can understand the best that there is in both countries. He must have a good knowledge of Christian principles, and at the same time a good knowledge of Chinese civilization. If he can search out the soul of Christianity and revive us with that, and find out the best that there is in China and bring that back to the West, he will have made a great contribution.

5. He must be an adviser. After all, the leaders of the Chinese Christian Church should be Chinese. The missionary should stand in the place of teacher or adviser. If you cannot

find a Chinese leader in the church, it must be either due to the unfair policy of the mission or the iron hand of the missionary. Some change is necessary in order to get the right sort of man. As soon as such a man is found, he must be given training, opportunity, confidence and due respect, so that he may become the leader of the church.

6. He must be the representative of Christ. The most important duty of a missionary is not to establish churches, to teach creeds, or to administer sacraments, but to reveal the spirit of Christ through his own living. He is the representative of Christ. With a Christ-like life, everything he does is of benefit. Without it, everything is vain.—From Student Volunteer Movement Bulletin.

HOW I FOUND JESUS AS THE MESSIAH

By Gertrude L. Goldstein

I have been waiting until I received an inspiration before commencing my article. Naturally, I shrink from becoming a contributor to any magazine, because it involves the story of my freedom and how I threw off the Judaic chains which bound me hand and foot. But for the glory of God I am will to testify how, when and where the dear Lord saved my precious soul, and impressed me He was in deed and truth the Christ, the Messiah of Israel.

I remember mother telling me grandfather came from Germany when it took the sailing vessel sixty (60) days to cross the ocean, when foreigners came here looking for nuggets of gold, when they believed they were coming to the Eldorado, when, indeed, it was the land of the free and the home of the brave.

My family are what I call "devolutionists"; but I believe the higher critics call them "evolutionists." They believe in no Messiah in the flesh, but in the final establishment of justice, purity, righteousness; so you can readily imagine I hadn't much religious training. I knew nothing of the Bible, used to think that such Shakespearian quotations as "Sharper than a serpent's tooth is an ungrateful child"; "There's something rotten in Denmark," were found in the Scriptures. My knowl-

edge was exceedingly limited, I can assure you.

We had a beautiful picture adorning the walls in one of our rooms, and I see it once again—an open book, two angels, one writing, the other looking over his shoulder. I asked mother to describe it, to tell me its meaning. She told me it was the "Book of Life," and the angel was writing my sins down. It frightened me terribly, and many years after I learned the efficiency of the blood of Jesus, how the sins are blotted out and how God removes them as far as the east is from the west, and remembers them no more.

A few years ago my father left us—a mother with nine children—and he never returned. Only the dear Lord knows where he is and whether he lives. And the blessed Father watched over us and cared for us, and fitted us each for a particular life work, three of us teaching in the public schools of Brooklyn. I was the scapegoat—the black sheep; inherited the weaknesses and sins of both sides of the family, and so I grew up until I came to be a pretty big girl, and one afternoon, while at the gymnasium, my teacher inquired for one who would volunteer to teach the missionaries at a Brooklyn training school. Impulsively I promised. Prior to that time I thought missionaries were freaks of nature, born peculiarly, etc., etc., but when I saw a number of quiet, happy girls, I became convinced they had something I knew nothing of.

I told my mother I intended to teach them, and she made no demur; but later on, I determined, in order to lead a better life, I must leave my beautiful home. My grandfather had died, leaving quite a fortune; and I knew I'd be disinherited; and with all the Hebrew curses and imprecations heaped upon me and with ten cents to begin life on, I went.

For five months I lived an up and down life, one day serving Jesus, the next pitching my tent in Sodom; one day in Beulah, the next down in the valley. I was not saved until May 1, 1895, four months after I left my mother's home. It was not till I surrendered all to Jesus that He cleansed me from all iniquity and made me a new creature. Since that time I have found that the school of sorrow has many hard benches, and there are many lessons filled with black colored letters to be learned; but when graduated from that school we shall be wise throughout eternity.

The law and Word have been proved and verified. When I left home I had ten cents; since then God has given me books, a beautiful home, where three of us live in harmony and congeniality, and He has proven dearer than father, mother, sister, brother or kith and kin; and truly I can say, "I would rather be a doorkeeper in the house of my Lord than dwell in the tents of wickedness."

No human agencies were used in my conversion. No one told me of Jesus and His infinite love, how He died to save us from our sins. Seeing the missionaries and becoming their teacher in physical culture simply impressed me religion was not a sham; but I know that, while they didn't speak to me personally, they bombarded the throne of grace for me. God converted me by using His Spirit to speak to me and convict me of sin; and as Paul received the answer, so did I.

It is seven years now, and, while I am the only one of my family saved, though I am separated from all I hold dear, I rejoice today in a Saviour who can save to the very uttermost.—From The Hebrew Christian Alliance Quarterly.

ACKNOWLEDGEMENTS.

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Mrs. M. Black, Idana, Kan; Arthur Henry, Mrs. W. R. Stevenson, Clay Center, Kan; Mr. S. M. Taylor, Richmond, Kan; M. J. Ervin, utler, Ill; D. C. Fullerton, Sparta, Ill; Mrs. Jessie Robb \$2, Mrs. Jos. Johnson, Mrs. Mary McMillan, Coulterville, Ill; Miss Jennie White, Cincinnati, O; Matt. Robb, Swanwick, Ill; Mrs. Jennie E. Duncan Enon Valley, Pa; Francis Vance Lima Center, Wis. \$2; Mrs. Taylor Rhodes, Beaver Falls, Pa; Mrs. F. D. Maratta, \$2. John G. Marshall, \$2, Beaver, Pa; Mrs. Elda McMillan, New Galilee, Pa; Lawrence Weigle, \$2. Miss M. A. Whiteside, Pittsburgh, Pa; Fred Caughy, Darlington, Pa; S. B. Anderson, Industry, Pa; Jas McAllister, Philadelphia, Pa; Abram Bassett, Duaneburg, N. Y

OBITUARIES

James Benjamin Patterson.

James Benjamin Patterson, son of Mr. and Mrs. W. J. Patterson, of New Galilee, Beaver county, Pennsylvania, was almost instantly killed at the P. & L. E. Railroad crossing, generally known as the McMinn crossing, south of New Galilee, Pa., on January 11, 1926.

Mr. Patterson was on his way to Beaver Falls, Pa., when the sad accident occurred in company with a business friend. The friend was severely hurt, but he will recover, as the good news comes to us from the hospital in Beaver Falls, Pa.

Mr. Patterson was a noble and faithful young man. He was a devoted son, a faithful husband, an affectionate father and a warm friend. He was a lover of peace, of hospitality and of good works. He maintained a happy and beautiful Christian home, adjoining his father and mother's home. There he, his good, kind wife and beloved sons lived in love, happiness and the fear of God, and all were blessed with gifts from the Divine hand.

Mr. Patterson was a traveling salesman and had always the esteem and confidence of the members of the firms whom he faithfully and honorably served. He was a growing man. His noble character and pleasant ways made friends for him wherever he was known and whenever he served. He had two beautiful mottoes, namely, "In honor preferring one another" and "speak evil of no one," beautiful mottoes indeed.

In the untimely removal of Mr. Patterson the community was deeply affected. Large numbers of people from far and near came to extend their sympathies to his family and to his parents. On Thursday, January 14, the funeral services were held. It was the largest funeral the writer ever attended in his long pastorate. Rev. Kirkbride, of the Presbyterian church, and Rev. Calvin, of the U. P. church, and Rev. Reed, of the Reformed Presbyterian Church, all of New Galilee, and Rev. Bingham, of the Presbyterian church, Wampum. All these noble and faithful servants of Christ took part in the solemn services. After the services the large and lovely floral offerings were properly placed to his honor, and the remains were placed in the funeral car by the pall-bearers, who were his fellow-associates in business, and thus took pleasure in performing the final honor with reverence, sympathy and respect.

Mr. Patterson now has gone to be with Christ, which is far better. There he will shine forth as the sun in the kingdom of his Heavenly Father.

We commend the affectionate wife and beloved sons to the gracious and loving care of Him who has said: "Leave thy fatherless children; I will preserve them alive, and let thy widow's trust in me."—Jer. 49:11. Also his pious and faithful parents, to the gracious and precious Saviour who has said: "My grace is sufficient for you, and My strength is made perfect in weakness. My loving kindness shall not depart from thee. Comfort one another with these words."

A FRIEND.

NEAL D. McINTYRE

Sparta, Illinois

Neal D. McIntyre, life-long resident of this vicinity and for many years a prominent farmer in the vicinity south of Eden, died at his home Sunday after a lingering illness of tuberculosis. He was aged 64 years 3 months and 10 days at the time of his death, January 17, 1926.

Funeral services were held at the R. P. church on North St. Louis street, of which the deceased was a loyal member, at 2 o'clock Tuesday afternoon, Rev. Paul W. Duncan, of Coulterville, officiating. Interment was made in Caledonia cemetery.

Mr. McIntyre was born on a farm three miles south of Eden and spent his entire life in that community. On January 1, 1890, he was united in marriage with Alice T. Quait, and to this union were born four children, two of them preceding their father in death. Surviving are the widow, one daughter, Mrs. Clifford Hood, of Six Mile, and one son, Albert, at home. He is also survived by five brothers, three sisters and three grandchildren.

As a neighbor and friend Mr. McIntyre was held in the highest esteem by all who knew him. As a father he was lovingly devoted to his family. As a member of the church he endeavored to live a sincere Christian life and every member of his congregation will mourn his departure. The congregation remembered him during his many weeks of illness by kind acts and sending tokens of esteem and love.

T. L. McMILLAN

Sparta, Illinois

Thomas L. McMillan, for many years a prominent resident of the Eden neighborhood, died at his home at Eden Monday, January 4, at the age of 74 years, following an extended illness of more than a year. During a part of that time he was able to be about and was apparently recovering, but for the past several months he had been confined to his bed.

Funeral services were held at the Reformed Presbyterian church on North St. Louis street at 1.30 o'clock Wednesday afternoon. Interment was made in Caledonia cemetery, Rev. J. R. McIlroy, an old friend, officiating at the funeral, assisted by Rev. P. W. Duncan, of Coulterville, and Revs. Conn. Brush and Carson, of this city.

Mr. McMillan was born in Perry county, July 19, 1851. When he was eight years of age his parents moved their family to a farm two and one-half miles southeast of Sparta and he continued to live in this neighborhood until his death. On October 4, 1877, he was married to Susan E. Foster, of near Sparta. In addition to his widow he is survived by one sister, Miss Nettie McMillan, and one brother, A. B. McMillan, both of Sparta, and by a number of nephews and nieces and a host of friends.

Mr. McMillan united with the Bethel congregation of the Reformed Presbyterian church, N. S., under the ministry of Dr. W. J. Smiley, in the year 1870, and remained a faithful member until death. For 33 years he was ruling elder in this congregation and at the time of his death was the senior member of the session. He missed but two communion sessions, including the one during his last illness, in all his years of membership in the church. He was a teacher in the Sabbath school and loved that work dearly.

RESOLUTIONS

Adopted by the Session of Bethel Congregation

Whereas, God, in his all-wise providence, has removed by death Mr. Thomas L. McMillan, senior and ruling elder in Bethel Congregation for thirty-five years; therefore,

Resolved, first, That in this dispensation we recognize the hand of God, who doeth all things well, and bow submissively to his will.

Resolved, second, That we will affectionately cherish his memory, remember him as a kind friend, a dutiful member of our session, a wise counsellor and an earnest and patient laborer for the peace and prosperity of the church, and faithful and loyal advocate of the doctrines he professed, and a man whose aim ever seemed to be the honor of the Master.

Resolved, third, That in his death we hear the voice of God telling us of our mortality, and admonishing us to be more diligent and active in working for Christ while life and opportunity last.

Resolved, fourth, That we deeply and tenderly sympathize with the bereaved widow, the sister and brother and relatives in this affliction and earnestly pray that God's grace may sustain and comfort them.

Resolved, fifth, That these resolutions be recorded in our session book, a copy presented to the bereaved widow, the sister and brother and a copy sent to the Advocate for publication.

D. M. REID.

D. C. FULLERTON.

Committee.

A. W. PAUL

Adrian W. Paul, for many years a well-known and most highly respected citizen of Coulterville, departed this life at the home of his son, Rev. B. M. Paul, in Crafton, Pa., January 16, 1926, at the age of 87 years 7 months and 18 days.

Mr. Paul was born in Lincoln county, Tenn., later coming to Coulterville, where he spent the greater part of his life, and where he was always active in community and church work.

He responded to his country's call and served for over three years in the Civil War, where he received a wound that disabled him for the remainder of his life.

Seven years ago his wife and faithful companion preceded him in death and after that he sold his property here and went to Crafton, Pa., where he made his home with the family of his son, Rev. B. M. Paul, until the final summons came for him to answer his last earthly roll-call, thus ending a well-spent life in the service of his country and his Master.

Left to mourn are the son and daughter-in-law, of Crafton, Pa.; one sister, Mrs. S. J. McMillan, of St. Louis, and an extended circle of friends and acquaintances.

Mr. Paul was a most faithful attendant at all church services.

The body was brought to Coulterville Tuesday evening, accompanied by the son, and the funeral service was held at the R. P. church (the church where he had worshiped for many years) Wednesday morning, conducted by the Rev. Paul Warren Duncan. The large attendance at this service was a testimony to the high esteem in which he was held by the citizenship of this community.

Interment was made in the Coulterville cemetery.

MRS. ALBERT O. QUINN

Mary Hunter Gilmore, the beloved wife of Albert O. Quinn, was born at the Gilmore home near Cutler, Ill., June 7, 1895, and departed this life at St. Mary's Hospital, St. Louis, Mo., January 22, 1926, aged 30 years 7 months and 15 days. Until her marriage in August, 1924, she resided with her father and mother and helped to carry on duties of the home in her own pleasant way.

Having Godly, Christian parents, she had been raised in

the church. In 1911 she made a public confession of her faith in Christ by becoming a member of the Concord Reformed Presbyterian church, of which she still remained a member until Jesus took her.

She will always be remembered for her patience in suffering during her weeks of serious illness and her cheerful smile, her hope and courage were an inspiration to her loved ones as they ministered to her. She fell asleep with a smile on her face. She was as one of good habit, noble character and whose life was hid with God in Christ. She was ready for the call when He beckoned her home. On her going her family treasures, the memory of the priceless legacy, the record of a happy and well-spent life.

She died as she had lived, honored, trusted and loved by all. She reared her own monument while she lived in the hearts of those who knew her. Her life was completed, if work all done and well done constitutes completing. Her Christian life was beautiful from its beginning to its close, and her faith never wavered even to the end. She was always as a sunbeam, shining bright and hopeful.

Weep not that her toil is over.
Weep not that her race is run,
God grant that we may rest as sweetly
When like her our work is done.
Till then we would yield with gladness
Our loved ones to Him to keep,
And rejoice in the sweet assurance
He giveth His loved ones sleep.

She leaves to mourn her loss her husband and her infant son, James Edward; her father and mother, Mr. and Mrs. Joseph Gilmore, of Cutler, Ill.; two sisters, Mrs. Hugh Patton and Mrs. Gilbert Williamson, both of Coulterville; three brothers, Harold, of St. Louis, Mo.; Ervin, of Shuliness, and Philbert, of Cutler, and many other relatives and friends.

The sympathy of the entire community goes out to these friends in their sorrow.

The funeral was held from the R. P. church, Coulterville, Ill., at 1.30 P. M., Rev. Duncan officiating.

DEATH OF DR. JOHN B. WILSON

Rev. John B. Wilson, D. D., pastor of what has been known as the Grant Street Reformed Presbyterian church, now located in the Homewood district, Pittsburgh, was called home Saturday morning, January 2. He had been a patient in the Johns Hopkins Hospital, Baltimore, for five months. During the closing weeks of this period strong hopes were entertained for his recovery. He expected to be present at the dedication of the new Homewood church on the first Sabbath of the new year, but the Father ordered he should spend that Sabbath with the general assembly and church of the First-born. Forty years ago Mr. Wilson came as a young man from Belfast, Ireland, where he had been engaged in business and had also been a student in the Royal University. He entered Monmouth College in the fall of 1885 and graduated in 1899. Three years later, on graduation from Xenia Seminary, he was ordained and installed pastor of the Neil Avenue United Presbyterian church, Columbus, Ohio. Four years were spent in laying solid foundations for that new organization, after which he was called to the First United Presbyterian church, of Baltimore, to which he ministered for about thirteen years. After the death of Rev. Nevin Woodside, an urgent call was given to Dr. Wilson from the Grant Street Reformed Presbyterian church, of Pittsburgh. His labors in that field began in December, 1908, and the pastoral relation continued until his death. His members were scattered all over Pittsburgh and its suburbs. He labored incessantly, preaching a pure gospel, enriched from the exhaustless storehouse of God's word. His people were greatly attached to him and stood loyally by him through all the years. Mr. Wilson was married soon after leaving the seminary to Miss Bessie Bruce, only daughter of the late Dr. William Bruce, for years president of Xenia Seminary. She was a most devoted and competent assistant to him in his work. Their four children have all graduated from Muskingum College. The only son, Rev. W. B. Wilson, is pastor of the Chartiers United Presbyterian church, of McKees Rocks, Pittsburgh. Two of the daughters

are mistresses of the manse—Mrs. S. B. Copeland, of our Third church, New Castle, and Mrs. R. W. Porter, the wife of the pastor of the Arlington Presbyterian church, Pittsburgh. Miss Janet Wilson is an efficient teacher in the Braddock High School. During recent months, Mr. Albert Gregg, a student in the theological seminary, has conducted services in the Homewood church when Dr. Wilson was unable to fill his pulpit.—Christian Union Herald.

On the 11th of September, 1917, Dr. John B. Wilson and his congregation were received into the Pittsburgh R. P. Presbytery at Fairview R. P. church, Beaver county, Pennsylvania. His coming into the Presbytery with his congregation, then the Grant Reformed Presbyterian church, was a great strength to the whole church. The Doctor was a brother beloved and in all courts of the church had the esteem and love of his brethren in the synod. He was chosen moderator of synod in 1920, when it convened in the Seventh church, Philadelphia, Pa. He was moderator of Presbytery a number of times and always performed his official duties with pleasure, honor and integrity. The Doctor was afflicted severely for a period of five months, but in his affliction divine grace was sufficient to sustain him. He knew his Divine Master, whom the Doctor had served with great faithfulness, and was assured that all his interests were safe in His divine and loving hand.

It could be truly said of our noble brother that in the service of the King and Head of the church he was always faithful, kind and generous. His fellowship was sweet, comforting and instructive. In his departure to the land or home of eternal health and happiness our church has sustained a great bereavement. But we bow to the doings of Him who makes no mistakes. We know that the Doctor could say, like the Apostle Paul, as the scene of his departure drew near, "I have fought the good fight; I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give to me at that day, and not to me only, but to all them also that love His appearing."

The funeral services were held in the beautiful new church

building, Franktown and Lang avenues, Homewood, Pittsburgh, Pennsylvania. The church was filled to utmost capacity. The services were solemn and appropriate. Burial was in the Homewood cemetery.

"Blessed are the dead who die in the Lord. Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of the herbs, and the earth shall cast out her dead. The memory of the just is blessed, and the righteous shall be in everlasting remembrance."

The faithful and affectionate widow and all the members of her noble family, we commend to the covenant care of our Divine Father, who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me—a Father to the fatherless and a judge to the widow, is God in His holy habitation."

A MEMBER OF PRESBYTERY.

CHRISTIAN ENDEAVOR TOPICS

March 7, 1926

Topic: "Persevere—in What?" Acts 20: 17-24; Heb. 12:1-4.
(Consecration Meeting)

BIBLE READINGS

Monday—Abide in Christ—John 15: 1-7.
Tuesday—Hold fast to faith—Heb. 10:35-39.
Wednesday—Persevere in doing good—Rom. 2:4-7.
Thursday—In service—Gal. 6:7-10.
Friday—In consecration—Eph. 4:20-24.
Saturday—In loyalty—Rev. 2:8-11.

COMMENT

Where there is no purpose there can be no perseverance. The Christian should be a person of perseverance. His purpose in the world is such that he has the best to work for, and his faith is such that he will not give up in the face of the greatest difficulties. The opposition of the world only serves as an incentive to greater activity. A high purpose and faith united will brook no opposition.

PRACTICAL QUESTIONS

1. What is perseverance?
2. How may perseverance be wrongly used?
3. Why should we persevere in Christian service?

MARCH 14, 1926

Topic: "How overcome the spirit of anger and revenge?" Matt. 5:21-26; Rom. 12:14-21.

BIBLE READINGS

Monday—An old sin—Gen. 4:1-8.
 Tuesday—Leave vengeance to God—I Thes. 1:1-10.
 Wednesday—The Christian spirit—Eph. 4:31-32; 5:1-2.
 Thursday—Forgive—Matt. 18:15-22.
 Friday—Pray for enemies—Matt. 5:43-48.
 Saturday—No overnight anger—Eph. 4:26-27.

COMMENT

Anger can be overcome. God's grace is sufficient. Anger and revenge deprave the human nature, and this depraved nature, being a slave to the forces that depraved it, cannot of itself overcome its master; but by the grace of God all things are possible. "All things work together for good to them who are called according to His purpose." Rom. 8:28. Jesus Christ's way was the opposite of the human way.

PRACTICAL QUESTIONS

1. Is it possible for us to change our dispositions?
2. What is necessary to make this change?
3. What should take the place of anger and revenge?

MARCH 21, 1926

Topic: "What does Jesus mean by Cross-bearing?" Matt. 16:21-28; John 10:11-16.

BIBLE READINGS

Monday—Daring danger—John 16:1-4.
 Tuesday—Sacrificing self—Matt. 18:7-9.
 Wednesday—Patience in suffering—I Rev. 3:12-17.
 Thursday—Patience under reproach—Psa. 44:13-22.
 Friday—Stephen's cross-bearing—Acts 7:54-60.
 Saturday—Paul's crosses—II Cor. 11:21-33.

COMMENT

Many a time cross-bearing meant dying. We are too apt to think we have terrible crosses to bear simply because we cannot have our own way. Cross-bearing means doing hard things for or on account of others. It is self-denial. The greedy, selfish person cannot be a follower of Jesus Christ. Paul not only bore his crosses, but gloried in them. They were to him a series of steps to a higher, better and nobler life.

PRACTICAL QUESTIONS

1. What are some of our crosses?
2. Is it best for us to have crosses?
3. What is God's promise to the cross-bearer?

MARCH 28, 1926

Topic: "The Gospel in the Near East." Isa. 54:11-17.
(Missionary Meeting)

BIBLE READINGS

Monday—Jesus in the East—Mark 7:24-30.
Tuesday—Gifts for the distressed—I Cor. 16:1-7.
Wednesday—The gospel of service—Acts 9:36-43.
Thursday—Helpful messengers—Mark 6:7-13.
Friday—The dawn of peace—Isa. 52:7-10.
Saturday—Real religion—Jas. 1:7.

COMMENT

No greater missionary service is being rendered at the present time than that among the Greek and Armenian refugees, whose homes have been destroyed by the unspeakable Turk. The poor sufferers, little ones of our Lord's creatures, are being fed, clothed and given employment. Truly, this is what is meant by giving the cup of cold water to the famished, which act will not go without its reward.

PRACTICAL QUESTIONS

1. What are the conditions in the Near East?
2. Are we doing anything to improve these conditions?
3. What encouragement have we for doing Christian work in the Near East?

APRIL 4, 1926

Topic: "Thoughts suggested by Easter." I Cor. 15:55-58; Col. 3:1-4.

(Consecration Meeting)

BIBLE READINGS

Monday—Dying with Christ—Gal. 2:19-20.
Tuesday—Risen with Christ—Rom. 6:1-11.
Wednesday—The Christian hope—I Thes. 4:13-18.
Thursday—The joy of death—John 14:28-31.
Friday—A home above—John 14:1-4.
Saturday—A vision of heaven—Rev. 21:1-7.

COMMENT

If death ends all, it has a terrible sting. But as death natural is the entering into life eternal the sting is taken away. It is a pleasure to endure hardship if by doing so we gain some good thing; but otherwise hardship is a dreadful burden. Paul was happy when he was persecuted, because after all was borne there was laid up for him a crown of life. With his thought on duty, and his eye on the crown, he pressed forward toward the mark.

PRACTICAL QUESTIONS

1. Why do we fear death?
2. Why do we believe in the resurrection?
3. What evidence have we that Jesus rose from the dead?

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