



*Hugh Stewart*

VOL LIX.

NO. 3.

 **The**   
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**= ADVOCATE. =**

**MARCH 1925.**

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# The Reformed Presbyterian ADVOCATE.

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

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Published the first of each month by the General Synod of the Reformed Presbyterian Church, at Duanesburgh, N. Y.

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We have two volunteers for the India Mission. One is a young lady, and the other is a married man who has been teaching school for some years. Should the way open up for sending these recruits out to India, Dr. Taylor's heart will be made to rejoice, and our mission will begin to take its place among the other missions in India that we have long prayed for. At the present writing we do not give the names of these persons, but will later on. The young lady would like to go out the coming season, and it is likely the man will need more time to prepare as he should be sent out an ordained minister of the gospel. These volunteers are to be considered as coming in answer to our prayers for more laborers for the foreign field. Should they be sent out, more funds will be necessary, but they can be raised by a little more effort on the part of the church. There is no more promising field in the world at present than we have in India. When the heathen are begging for the gospel shall we not send it to them? Let us move forward in faith.

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The so called scientific men of our times are mostly arrayed against truthfulness of the Bible, but it is refreshing to see that there are some who have come out recently in bold statements in defense of God's Word. Among these is Dr. Kelly of Baltimore. Regarding this wonderful man we quote the following from the Sunday School Times:

Dr. Kelly believes the Bible, because he has tested it in rigidly scientific ways and finds that it meets every test. "I have never in my whole life met a man who knew the Bible and rejected it," he says. He gives from one to four hours a day to his own Bible study. He conducts a large Bible class every Sunday in Baltimore.

Some years ago he was seriously troubled by the Higher Criticism. Then he studied his way out of it by making the Bible his text book in science. Today he knows that the whole Bible is the very word of God and its every precious doctrine vital to life and happiness.

How I Came to My Present Faith  
 Why I Believe the Whole Bible is True  
 Why I Believe Jesus Christ is God  
 Why I Believe in the Virgin Birth of Jesus  
 Why I Believe in the Blood Atonement  
 Why I Believe in the Bodily resurrection  
 Why I Believe Christ is Coming Again

There has been no contribution like this from any other outstanding scientific leader in our generation. It is an event of stupendous importance in these days of confusion, uncertainty, and outspoken denial by men who command respect in everything but faith.

Dr. Kelly's testimony cannot be ignored. It cannot be discounted. It cannot be ridiculed. Those who reject God's Word will disagree with him. Those who believe God's Word will rejoice that he was raised up "for such a time as this."

He is one of the world's greatest surgeons.

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## THE TRUE ESTIMATE OF CHRIST

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Samuel M. Ramsey.

The world has its estimate of Christ. It has an esteem of him. It admires him. It thinks it honors him. It is willing to admit that he was a great, good and wise man. Even to admit that he was the greatest, the wisest, the best man that ever lived. They think that is going far in honoring him.

Speakers on the platform refer to his wise sayings. Writers hold up his example for imitation. The Golden Rule is often quoted as a rule of life. Once every year the world "outdoes itself," as it thinks, in giving praise to Christ. Is not the Christmas season full of the spirit of Christ? You see it in the busy streets, the crowded stores, the buying and selling, the giving and receiving, the mirth and gayety, the eating and drinking, the greeting of friends and neighbors, the hurrying hither and thither, and often in the generous gifts to the poor. And this is Christmas. This is the world's highest estimate of Christ. But it is a low estimate. Because it thinks of him only as a man. A good man, a great man, the best of men, but only a man.

Christ differs from every other person that ever lived upon the earth. He is more than man: he is God. He did what no man could do. We celebrate the birthdays of men. We do not celebrate their death. Because their death adds nothing to their life. It is their life, their work, their teaching, their example we celebrate. Their death means nothing. It is only the end of their earthly life, their laying down of their work. Often only weakness, helplessness and decay. It is the life, and not the death, we wish to keep in memory. We do not care to call to mind weakness and decay.

The sad thing about it all is, that so many who are so taken up with Christmas doings, do not love Christ. They think they are doing honor to him by their bustling activity, yet they have no real love for him in their hearts. The Bible tells us that we may say the sweetest things, in the most pleasing way, but if we have no love, it is all in vain. Also we may give most liberally, and sacrifice to the last degree, yet if we have no love, it all amounts to nothing. This is sad indeed.

But Christ has given the true estimate of himself, and we should keep this in mind, "Do this in remembrance of Me." That is, "observe the Lord's Supper, as the way to keep Me in mind, and to honor Me."

Why did he give this command? Why does he want us to remember his death, rather than his birth? Because his death is the important thing, the most important thing. His birth,

his life, his work, his teaching, his example were important. But his death was a thousand times more important. He accomplished far more in his death than in his life. His life would have been a failure if it had not been for his death. There was that in his death, which is not in the death of any other one. There was the burden of sin, the punishment of sin, the atonement for sin. "He was wounded for our transgressions," "he bore our sins in his own body on the cross, he died for our sins." Therefore his death is the one thing he wants us to keep in mind. This is the true estimate of Christ. They who fail to remember him in this way do not give him any true honor. This is an estimate so high that the world cannot grasp it, or appreciate it, and so it seeks to delight itself, and satisfy itself, with its low estimate of him. Nothing but a true faith in Christ, and a true love for him, can enable us to give him true praise and honor.

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#### A NOTICE

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The Pittsburgh Reformed Presbyterian Presbytery will meet in the White R. P. Church, near New Galilee, Pennsylvania, on the second Tuesday of April, 1925, at 11 o'clock A. M. That will be the 14th day of th month.

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#### SUBLIME FAITH AND OTHER THINGS

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Dr. Kelly is now at work upon one of the most significant series of articles offered by any scientific man in our generation. It will be published exclusively in The Sunday School Times; fuller information is given on second page of this issue.

By Howard A. Kelly, M. D., LL. D.

First, the "other things." I have a friend who works at my elbow who is a well-trained scientist, thoroughly versed in one particularly difficult branch. As we sat together recently handling some mail relating to things mycological, I interrupted the current of our interests somewhat abruptly with,

"You do not believe in dogma, do you?"

He answered at once, "No, I hate dogma."

"That is a pity," was my rejoinder, "for I know nothing in the world so dogmatic as what we call science; dogma is but a statement of fact, some observation of relations observed, or some law elucidated which is found to work in the material realm. Every expressed conviction is a dogma, and the whole concentrated effort of science is a straining towards dogmatic expression. Our astronomers, geologists, microscopists, and mathematicians are simply supersaturated with dogma; a scientific text-book without it would be fit only for the fire. So if we live and move and have our being in this age of civilization, an age built on scientific dogmas relating to a material universe, how vastly more important it is that we should hold fast to dogmas as reliable expressions of the facts upon which we rest our religious convictions and the whole body of Christian faith."

Why, it is all just a question of dogma and nothing else; if the little science (of the realm of mere matter) needs dogma to thrive upon, surely dogma is the necessary basis of the real honest big Science,—the Knowledge of God. In this, as in all things, the transient material is but a parable of the eternal, as even Goethe declared, though perhaps in a far deeper sense than he realized.

I am indebted to my friend for many valuable lessons. Today I called from the library downstairs to his den, "When is the eclipse?"

"Saturday," was the prompt, decisive reply.

"How do you know?" I asked.

"It is in all the papers," came the answer.

"Ah, sublime faith! You believe that a mysterious, complicated, celestial event will occur at a certain hour and even at a definite minute and in a certain place on the mere say-so of a lot of newspapers which are notorious for their misstatements, and the assertions of thousands of men who have never made the slightest investigation and who know nothing of the factors involved."

Indeed, countless millions receive the testimony of a little

less than a dozen men whom none of them know and thus rest their entire faith in what may well be nothing more than their autoschediastic opinions. If we thus eagerly accept the testimony of men in the common affairs of this mundane life, how guilty shall we appear if we reject the clearest, most convincing, and positive statements of God, supported by the experience and testimonies of millions of our fellows in all ages, regarding His Son whom He sent to be the Saviour of the world and the personal Saviour of every particular one of us who will only put his trust in Him and the efficacy of His work.

Surely, surely, the sons of men are blind!—S. S. Times.

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### DARLINGTON, PA.

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The Women's Missionary Society of the R. P. Church met at the home of Mrs. Eva McHattie, near New Galilee, Pa., on February 4, 1925, at 2 P. M.

Mrs. Etta Duncan led the devotional exercises, using "Humility" as her subject and Rom. 12: 3 as a Scripture lesson. Ps. 69: 32-36 was sung, followed by prayer by the pastor, Dr. Savage.

Some excellent selections on the subject of "Humility" were read, from which the following thoughts are taken.

Christ assigned His first Beatitude to the grace of humility when he said (Matt. 5: 3): "Blessed are the poor in spirit, for theirs is the kingdom of heaven." At the same time He was careful to show that the humblest Christian should let his light shine to God's glory and not to his own when he said (Matt. 5: 16): "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." **Humility** and **Service** were taught by Christ, both by precept and example.

He was the Divine-Human servant. (John 13: 4-5.) "He riseth from supper . . . and began to wash the disciples' feet." We would fall short of the full meaning of this action of our Lord by saying that He only wanted to teach the disciples a lesson of humility and service. This act of Christ

was a link in the chain of His redeeming acts, and has its proper place in that state of self-abasement in which He wrought out the great salvation. The pride and exaltation which men willingly learned from Satan in the beginning, which caused them to set aside the divine ordinances in Eden and which has since filled the world with strife, envy, grinding ambitions and haughty self-assertions of men, had to be atoned for by its very opposite—unselfish humiliation, willingly assumed and cheerfully borne. To this task the Saviour had given His entire life, but among the many acts in which He who was in the form of God showed himself in fashion as a man, this is one of the most illustrious and significant.

When the Saviour beheld the sinful ambition which that very evening had cropped out among the future pillars of His Church, He substituted for their sin his divine atonement, in order that this trespass might not be charged against them. This symbolical action of the Lord is the divine model for all true greatness in the kingdom of Christ on earth.

He surrendered all. He became a person of lowly life, an outcast of no reputation, without home or friends. He did a sacrifice for the sins of the world, and arose the everlasting Saviour of the world.

Are we willing to suffer the loss of all things to win him, and win men to him, as he did to win the world?

The disciples asked Jesus to settle the question (Matt. 18: 1) "Who is the greatest in the kingdom of heaven?" Jesus called a little child to him and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Unless you turn entirely away from this habit of self-seeking you can not **enter** the kingdom of heaven, much less be **greatest** in it.

The task of Jesus was not merely to communicate instruction, but to rebuke the evil spirit that was manifested by the disciples, so He does not trust to words alone, but for impressiveness, uses a child as an object lesson which would help them to see the truth more clearly, and feel it more deeply.



"Humble we must be if to heaven we go;  
High is the roof there but the door is low."

One of the qualities which is characteristic of childhood is Freedom from selfish worldly ambition. It has been said in speaking of a child, "If you show him a queen with a crown, he does not prefer her to his mother albeit clothed in rags but would choose rather his mother in such attire than the queen in her bravery." He would refuse to leave his home in a hovel for a home in the finest palace.

Another characteristic of childhood is, the consciousness of need and the desire to know. One who thinks he knows all there is to know will stop learning and will stand still, or shrivel up in his knowledge, while one who desires to learn, will never stop growing so long as he retains the childlike eagerness to know more.

Faith and unquestioning confidence in the guidance and strength and love of a higher power is another characteristic of childhood. The child puts his hand into that of his father and trudges along by his side, often looking up into his father's face, but never doubting that his father knows the way.

The child is affectionate, loving and hungering for love. The heavenly Father who first loved us desires our confidence and love in return.

Another characteristic is obedience, service, a delight in helping. As a child renders obedient, loving service and is happy in so doing, so the heavenly Father desires His children to show this spirit in their relation to him. He is greatest in the kingdom of heaven, who has most of the heavenly spirit, and love is the greatest thing in the universe. Loving service is the very essence of heaven.

Those not elsewhere mentioned who took part in the exercises were Mrs. Patterson, Mrs. Russell, Mrs. Robertson, Mrs. Kerr and Mrs. McHattie, Jr. Our former president, Miss Imbie, and her brother were also present. The good attendance and liberal offering at this meeting are very encouraging.

The meeting was closed by singing Ps. 67 and repeating the Lord's Prayer in unison.

After our minds had feasted on all these good things men-

tioned above our hostess thoughtfully refreshed our bodies by serving a most delicious and satisfying lunch. A vote of thanks was tendered Mrs. McHattie for her kind hospitality.

Sincerely yours,

EVA D. NAGEL.

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#### DIVINE DISCIPLINE TOWARDS MAN

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Eternal Mind! creation's Light and Lord!

Thou trainest man to love Thy perfect will,

By love to know Thy truth's obscurest word,

And so his years with hallowed life to fill;

To own in all things round Thy laws accord,

Which bids all hope be strong to vanquish ill;

Illumined thus by thy diffusive ray,

The darkened soul and world are bright with day.

In storm, and flood, and all decays of time,  
 In hunger, plagues, and man devouring war;  
 In all the boundless tracts of inward crime—  
 In selfish hates, and lusts that deepliest mar,  
 In lazy dreams that clog each task sublime,  
 In loveless doubts of truth's unsetting star;  
 In all—Thy Spirit will not cease to brood  
 With vital strength, unfolding all to good.

The headlong cataract and tempest roar,  
 The rage of seas, and earthquake's hoarse dismay,  
 The crush of Empire, sapped by tears and gore,  
 And shrieks of hearts their own corruptions prey;  
 All sounds of death enforce Thy righteous lore,  
 In smoothest flow Thy being's truth obey,  
 And, heard in ears from passion's witchery free,  
 One endless music make—a hymn to thee!

But most, O God! the inward eyes of thought  
 Discern Thy laws in all that works within;  
 The conscious will, by hard experience taught,  
 Divines Thy mercy shown by hate of sin;  
 And hearts whose peace by shame and grief was bought  
 Thy blessings praise that first in wo begin,  
 For still on earthly pain's tormented ground,  
 Thy love's immortal flowers and fruits abound.

Fair sight it is, and med'cinal for man,  
 To see Thy guidance lead the human breast;  
 In life's unopened germ behold Thy plan,  
 Till 'mid the ripened soul it stands confest;  
 From impulse too minute for us to scan,  
 Awakening sense with love and purpose blest;  
 And through confusion, error, trial, grief,  
 Maturing reason, conscience, calm belief.

This to have known, my soul, be thankful thou!  
This clear ideal form of endless good,  
Which casts around the adoring learner's brow  
The ray that marks man's holiest brotherhood;  
Thus even from guilt's deep curse and slavish vow,  
And dreams whereby the light was long withstood,  
Thee, Lord! whose mind is rule supreme to all,  
Unveiled we see, and hail thy wisdom's call.

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#### GOD PROVIDETH FOR THE MORROW

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Lo! the lilies of the field,  
How their leaves instruction yield!  
Hark to Nature's lesson given  
By the blessed birds of Heaven.  
Every bush and tufted tree  
Warbles sweet philosophy,  
"Mortal, fly from doubt and sorrow;  
God provideth for the morrow!"  
  
"Say, with richer crimson glows  
The kingly mantle the rose?  
Say, have kings more wholesome fare  
Than we poor citizens of air?  
Barns nor hoarded grain have we,  
Yet we carol merrily,  
Mortal, fly from doubt and sorrow  
God provideth for the morrow!"

"One there lives whose guardian eye  
 Guides our humble destiny;  
 One there lives, who, Lord of all,  
 Keeps our feathers lest we fall;  
 Pass we blithely, then, the time,  
 Fearless of the snare and lime,  
 Free from doubt and faithless sorrow;  
 God provideth for the morrow!"

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DELIGHT IN GOD

---

I love, and have some cause to love, the earth,—  
     She is my Maker's creature, therefore good;  
 She is my mother, for she gave me birth;  
     She is my tender nurse, she gives me food;  
 But what's a creature, Lord, compared with thee?  
     Or what's my mother or my nurse to me?

I love the air,—her dainty sweets refresh  
     My drooping soul, and to new sweets invite me,  
 Her shrill-mouthed choir sustain me with their flesh,  
     And with their polyphonic notes delight me:  
 But what's the air, or all the sweets that she  
     Can bless my soul withal, compared to thee?

I love the sea,—she is my fellow creature.  
     My careful purveyor; she provides me store;  
 She walls me round; she makes my diet greater;  
     She wafts my treasure from a foreign shore:  
 But, Lord of oceans, when compared to thee,  
     What is the ocean or her wealth to me?

To heaven's high city I direct my journey,  
 Whose spangled suburbs entertain mine eye;  
 Mine eye by contemplation's great attorney,  
 Transcends the crystal pavement of the sky:  
 But what is heaven, great God, when compared to thee?  
 Without thy presence, heaven's no heaven to me.

Without thy presence, earth gives no refection;  
 Without thy presence, sea affords no treasure;  
 Without thy presence, air's a rank infection;  
 Without thy presence, heaven's itself no pleasure:  
 If not possessed, if not enjoyed in thee,  
 What's earth, or sea, or air, or heaven to me?

The highest honors that the world can boast  
 Are subjects far too low for my desire;  
 The brightest beams of glory are, at most,  
 But dying sparkles of thy living fire;  
 The loudest flames that earth can kindle be  
 But nightly glow worms, if compared to thee

Without thy presence, wealth is bags of care;  
 Wisdom but folly; joy, disquiet—sadness;  
 Friendship is treason, and delights are snares;  
 Pleasures but pain, and mirth but pleasing madness;  
 Without thee, Lord, things be not what they be  
 Nor have their being, when compared to thee.

In having all things, and not thee, what have I?  
 Not having thee what have my labors got?  
 Let me enjoy but thee, what further crave I?  
 And having thee alone, what have I not?  
 I wish nor sea nor land; nor would I be  
 Possessed of heaven, heaven unpossessed of thee!

Francis Quarles

OBITUARY

---

ELLIS JOHN OLDFIELD — Son of Elbert and Belle Oldfield, was born May 16, 1894, came to his death Saturday January 31, 1925.

He leaves to mourn his untimely death, his father, mother many relatives and friends.

In his early life he united with the Reformed Presbyterian Church of which he remained a faithful member until his death.

Ellis was always a great boy for home, and spent his entire life on the farm with his parents.

"There was an empty seat in heaven,  
And an angel watching there  
Came and called our loved one  
To fill the vacant chair,"

Ellis Oldfield was cutting down a tree when it caught him and crushed him. He was instantly killed. The funeral services were held in the U. P. Church in Cutler, on Monday afternoon the second of February.

Services were in charge of Rev. Paul Duncan, of Coulterville and assisted by Rev. Fry of Cutler. The funeral was largely attended showing the esteem in which Ellis was held in the community, Mr. and Mrs. Oldfield have the sympathy of all in the loss of their devoted son.

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LETTER FROM KENTUCKY.

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Houston, Ky., February 9, 1925.

Dear Friends:

"Time flies as on golden wings." As the months hurry past I find that it is my pleasure to write to you again, and it is a pleasure to tell you of our work here in the mountains.

With the closing of the public school Mr. Butler left us to pursue his studies in the University of Kentucky.

Although a number of the children left at the beginning of the winter school, we have gained as many more who have

come in from the outlying public schools.

At the close of the public school a farewell party was held for Mr. Butler. The school and his Sabbath School Class presented him with some very handsome handkerchiefs. I have been told that that was the first time in the history of the school that such a gift has been given. Mr. Butler gained and has held and always will hold a place in the hearts of the boys and girls of Houston. No one could long be with him, and not be lifted by his high ideals to a higher plane of living and thinking.

We have had much rainy weather lately and a snow last week which stayed on the ground several days. The chief occupation of the community at this season of the year when the tides run high is the cutting and rafting of logs. The rafting in itself is very interesting. I always thought until lately that all wood would float but it seems that an oak raft will not float by itself but must be put together with some soft light wood such as poplar, beech or chestnut. When they tie a raft and it sinks they needs must tear it up and put in more floaters, which is a very tedious proceeding.

The folks are already planning their spring work such as splitting rails to repair their fences. They are grubbing and even beginning to plow and by the time this letter reaches you we will be in the midst of preparing for the spring crop.

The store seems to be progressing steadily in spite of the trouble they have in transporting their goods from the railroad station. A load of about fourteen hundred pounds which came in yesterday required four mules to haul it so you can imagine something of the condition of the roads in Kentucky.

Among the many things made in our manual training department this winter was a neat little medicine cabinet, made and presented to the dormitory by Mrs. Butler.

Miss Calla Turner presented the school with a blackboard, which was badly needed. A gift of ten dollars (\$10) was received from Richmond, Kansas, through Miss Cunningham. On these long winter evenings we have enjoyed hearing the programs broadcasted from several distant cities over our small radio set. We hope that we may sometime be able to own a set large enough to attach a loud speaker in order to entertain



a crowd. I will close by asking your prayers and best wishes for the Mission.

Sincerely yours,  
ADELAIDE WILSON.

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**A VISIT TO ONE OF THE GOLD FIELDS OF  
SCRIPTURE**

By Rev. J. B. Wilson, D. D.,  
Pittsburgh, Pa.

In these troublous times it is difficult, but best, to look after the one thing needful. Spirituality is a great idea; a world-wide, a boundless universe of life and thought. Material influences of immense power are incessantly playing on us. Sensationalisms draw our attention off and freeze our blood. The spirit of Ferocity is abroad. Innocent blood flows. Crime stalks its victim and seeks whom it may devour. The moral law, not to speak of the Gospel, is erased from the memories of immense multitudes. In religious things, too, there is much to fascinate and astonish. In these circumstances it requires great decision to keep feeding in the green pastures and to walk closely with God.

The letter to the Hebrews is a gold mine, and no alloy mingles itself with the ore. It is a letter of great ideas, great facts and great promises. If Christianity be the Lamb slain, this letter is "the fat and marrow. We sit down to it as to a table on which is laid by God a feast of fat things full of marrow." Consider the Great High Priest. Five times, in brief space, it is said that He is a priest for ever. God the Father swore Him into office. He is our priest, too. Besides, His Priesthood is indissoluble. Death has no power over Him. He was ordained to offer gifts and sacrifices. Looking on us in our misery, He is touched with sympathy, and being the High Priest of good things to come He pardons us; He intercedes for us and presides for us over the house of God. His glory is infinite. He is made higher than the heavens, inherits a more

excellent name and nature than angels, and is the express image of Jehovah's substance. With what authority He speaks! What must be the guilt of rejecting the message He brings. His Priesthood is eternal; it is written that He ever liveth to make intercession.

Here is a sure foundation for faith to build upon, strong and precious as God. As Mediator He stands between redeemed man and God absolute, keeping peace and communion forever, and through Him all good comes to the ransomed of the Lord and all worship ascends to the majesty of heaven. The sure decree which no time can change fixes Him on His Throne for ever, as the distributor of the unsearchable riches of the Godhead among the saints on earth. It is written of Him that through the Eternal Spirit He offered Himself. This is the mystery of mysteries. It means that the Christ, by the Divine nature inherent in His person, offered Himself an expiatory sacrifice. This is why His blood is of infinite atoning efficacy. This is the reason why His blood purges the conscience and cleanses from sin all who come to Him by faith. Here is something to cause us to stand in adoring wonder and love. Here is abundance of good things to satisfy the hungry soul, and Divine love offers them to you and me. Yes, He obtained eternal redemption for us, deliverance from sin, Satan, death and from hell. A full ardon, sealed in blood which no power can reverse; liberty from the slavery of sin with the assurance that it can never reimpose its yoke, and most glorious of all deliverance from the wrath to come. A redemption reaching to the body and soul, obliterating all ill and pouring its flood of freedom into the ocean of eternity and sits sovereign there.

In like manner He becomes the author of eternal salvation. That means the bestowment of universal and eternal good. It means God's light shining, the beauty of holiness radiant; joy unspeakable and full of glory. Salvation is an eternal accumulation of God's gifts and graces; it has all heaven in its bosom, and it is pressed on the sinner's acceptance, who, if he accepts it, will have a purchased possession corresponding in value to the blood that bought it, and the everlasting enjoyment of

which is made sure by the covenant of redemption. Our Great High Priest having offered up one sacrifice for sin for ever sat down on the right hand of God. Here we see the work done and the reward bestowed. He finished His redemption work by satisfying justice, destroying sin and revealing the love of God, and there need not and cannot be any other expiation, any repetition of the sacrifice, or any other sacrificing priest.

For the suffering of death, He is crowned with glory and honor. His many crowns He will wear for ever. His name shall outlast the sun. His empire is everlasting. Throughout eternity creation will lay her glories and the virtuous universe its homage and honors at His feet. By His one offering he has forever perfected the sanctified. To the child of God mourning over prevailing sin this is good news. It makes a unit of life here and hereafter, and sketches its growth into eternal perfection in glory. A body without a flaw, a soul without a spot, and both stretching forever toward God. What a prospect? Perfect holiness, perfect happiness, perfect likeness to God in a world where there is no chance except from glory to glory in the scale of perfection. This is thy High Priest, oh child of God!

This great letter, so rich in theology and so full of sweetness, closes with the sublime idea of the blood of the everlasting covenant. This is what seals and secures all. By this the Good Shepherd works all the wonders of His grace. Every blessing comes through the blood. The heavenlies are sprinkled with it; our High Priest ministers for us, not without it; it is the material of His intercession; it adds a Divine purity and value to everything that it touches; it is precious blood. How shall you escape if you reject or neglect this Great High Priest, and thus make light of His eternal salvation? To appropriate these things we need a great faith, a broken heart, and the strength of God by the Holy Spirit. Let the seeking soul come; let the awakened and wounded soul take freely; let age and childhood come for these good things; let the weak believer come and buy for nothing mines of enduring wealth; let the strong believer come and dwell in the Palace of Grace. "Him that cometh unto Me I will in no wise cast out."

**CHRISTIAN ENDEAVOR TOPICS.**


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March 8, 1925

Topic: The Master's Method of Winning Followers. John 1:35-51

**BIBLE READINGS**

- M. Christ winning Zacchaeus Luke 19:1-10
- T. Christ winning Nicodemus John 3:1-16
- W. Christ winning Samaritan woman John 4:1-26
- T. Christ's invitation Matt. 11:28-30
- F. Christ's promise Rev. 3:20-22
- S. Christ's challenge Matt. 16.21-28

**COMMENT**

Jesus does not force conversation. He moves naturally from the commonplace to the spiritual and carries interest as He does so. Jesus does not win men by force of argument, but by the influence of a loving personality. It is His goodness that attracts.

**PERTINENT QUESTIONS**

1. Why is it unwise to pose as superior in seeking to win men?
2. How did Jesus use the Bible in soul winning?
3. What makes our witness to Christ less effectual than it might be?

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March 15, 1925

Topic: Preparation for Winning Others to Christ. Matt 4: 18-20 Acts 2:1-4

**BIBLE READINGS**

- M. Learning of Christ Eph. 4:20-25
- T. Study and experience Gal 1:11-25
- W. Preparation by testifying Acts 8:4-8
- T. Personal evangelism Acts 16:25-34
- F. Preparation in prayer I John 5:14-21
- S. The Spirit's endowment I Cor. 2:1-5

**COMMENT**

The best preparation for winning others to Christ is to have a personal knowledge of Christ, to fellowship with Him, and to follow him. Soul winning can be learned, if we have the right spirit; and the best teacher is Jesus. Let us seek to be filled with the Holy Spirit before we seek to win men.

**PERTINENT QUESTIONS**

1. What is the value of tact in soul winning?
2. Where may we do personal work for Christ?
3. What are the qualifications of a soul winner?

March 22, 1925

Topic: What Can we do to win others to Christ? 1 Pet 3:8-16; 1 Thes. 1:8

#### BIBLE READINGS

- M. Invite friends to Christ John 1:40-42
- T. Pray for friends Matt. 15:22-28
- W. Live Christ like lives 2 Cor. 4:1-6
- T. Manifest friendly interest 1 Cor. 9:19-23
- F. Write letters Luke 1:1-4
- S. Support preachers Gal. 6:6

#### COMMENT

No argument compares with a beautiful life. Christian love shown in practice will attract souls to Christ. The world watches how a Christian acts in adversity, when he is wronged, or when he is blamed unjustly. If he fights or sputters people say religion is vain. Prayer works.

#### PERTINENT QUESTIONS

1. What opportunities have we to speak for Christ?
2. What preparations have we made to be soul winners?
3. What helps to soul winning have you found?

March 29, 1925

Topic: Friendliness as Expressed through Evangelistic Missions.

Matt. 9:35-38; Acts 8:35-37

#### BIBLE READINGS

- M. Friendly visits Matt. 10:11-15
- T. The friendly message Luke 4:16-21
- W. Friendly help Acts 14:8-10
- T. Good will to men Acts 3:11-26
- F. Breaking down prejudices Acts 10:24-49
- S. Establishing a brotherhood Acts 2:41-47

#### COMMENT

The evangelist traveling from place to place, prevents people from falling in to a rut, and forces them to think of God. There are more people ready to listen than we can possibly reach. Pray for workers. Evangelism is a necessity. The soul first needs salvation

#### PERTINENT QUESTIONS

1. What is the value of evangelistic missions in our country?
2. What evangelistic work is our church doing abroad?
3. What can we do to aid missions in our community?

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