



*Hugh Stewart*

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**= ADVOCATE. =**

APRIL 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 Duaneburgh, N. Y.

Subscription \$1. Per Year in Advance

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EDITORIAL.

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Don't forget the missionary contributions. Raise every dollar you can and send it on to the treasurers as early as possible.

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The followers of Jesus Christ are the only people who are satisfied with their prospects for the life to come.

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General Synod meets next month and we are reminded again how fast the time flies. Synod will meet this year in the church at Darlington, Pa., Dr. Alex. Savage, pastor, and we may expect a good meeting. It is thirty years since Synod met there before, and we will find great changes in that time. The children of those days are now in middle life, and the fathers and mothers of that time are mostly gone on to the "better land." Of the ministers then in attendance there, are very few. So far as we know there are only two in our Synod now who attended that meeting. Some are in other churches, and others are gone to their reward. If we were to speak of the elders, we would find but few of them now in active service. Times and customs have also changed. Have we learned wisdom since then? Are we better than then? Much has been accomplished. We have done well, but should have done better. We like to reflect on the days gone by with all their hallowed associations, but we would not wish to live them over again with all their troubles and vexations. But we press forward toward the "mark."

### NOTICE

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Delegates coming to Darlington to attend the meeting of General Synod on the third Wednesday of May, 1925, will come to New Galilee, Beaver county, Pennsylvania, on the P. F. W. and C. R. R.. There they will be welcomed by friends and conveyed over to Darlington in good order.

Presbyteries will please notify the pastor of the Darlington R. P. congregation at their earliest convenience as to the number of delegates each Presbytery will send to the meeting of General Synod. By doing so the clerks of Presbyteries will confer a great favor.

(Signed) ALEXANDER SAVAGE.

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### LETTER FROM KENTUCKY

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Houston, Ky.

March 12, 1925.

Dear friends:

In our last letter written you by Miss Wilson we were just closing our free school and Mr. Butler was leaving. Several new pupils have come in from neighboring schools and some in the home district have dropped out so in size our school is about the same. There are at present fourteen in our mission family. We are proud of our boys this year. Every one of them will take their turn with the teachers in having family worship. It may seem to some of our readers that we should have a larger crowd in the dormitory and we would like a few more. But we sometimes feel we get closer or nearer the children when we have a smaller crowd. God has taught us it is not always numbers that count. As this is my last letter to the magazine from the Kentucky Mission I am looking back over the three and a half years since coming here, and I can see many changes. So many of our boys and girls have married and gone away to make homes for themselves some other place.

There is very little for the progressive spirit of youth here in these hills. The ground is badly worn and will not produce what it did a few years ago. We have organized a Junior Club in the school and some of the children are getting pigs and chickens just as they are in other Junior Clubs all over our country. You will not find these clubs for the young except where there is a mission school. We are hoping this may lead the older people to a more progressive spirit and a desire to do something for the betterment of their country and community.

It has been our custom to give a mid-winter program each year and generally this is a patriotic program. The singing for this program was especially good. Several short dialogues with local hits were given and were thoroughly enjoyed by both teachers and students, the teachers getting their full share of the witticisms.

We had one physical examination of the children this year and found the greater part of children here are not normal. Mr. Stewart has tried to have a clinic held here, but so far has not succeeded. These things take time and hard work to make them a success. Taking this year as compared with others, although our school has been small it has been a progressive year and our boys and girls will leave us with broader minds and higher ideals for their work in the world.

We wish to thank the friends of the Fifth Church, Philadelphia, who have contributed so much to our pleasures by the gift of an organ for church and school purposes. I am sure that, could they have seen the happy faces of the children when Mrs. Stewart played for them while they sang "Christ Shall Have Dominion," all would have felt repayed.

We hope for your continued interest and prayers for the building up of Christ's kingdom in this little valley of the Kentucky Mountains.

Yours in the Master's service,  
ESTELLA FOSTER.

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### SPARTA CHURCH NOTES

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We have had services every day this year by one of the

young men from the Xenia Seminary of St. Louis. We had Roy Hofsetter with us last Sabbath and expect to have Mr. Graham next Sabbath.

The Ladies' Missionary Society held its January meeting at the home of Mrs. Smiley. The following officers were elected: President, Mrs. A. B. M. Millan; vice president, Mrs. N. D. McIntyre; recording secretary, Miss Mary Smiley; corresponding secretary, Miss Lillie McIntyre; treasurer, Mrs. D. M. Ried. The February meeting was held at the home of Mrs. A. B. McMillan.

Our Sabbath School is doing fine work under the leadership of Miss Margaret Smiley as superintendent. We have a birthday box the last Sabbath of each month into which the members having a birthday during the month put a penny for every year of their age, the money to be used for mission purposes.

We have an active Christian Endeavor. Much interest is shown in the work. Every member counts it a privilege to take his or her part in these meetings. Not one leader has been absent this year.

The C. E. held a social at the home of Mr. and Mrs. D. M. Reid on North St. Louis street, February 20. It being a Washington's birthday celebration, we had two of our members dressed as George and Martha Washington. Only two members of the Endeavor were absent. The evening was spent playing various games and singing patriotic songs. Refreshments of ice cream and cake were served. Those present were Misses Margaret Smily, Marguerite Stewart, Florence Reid, Lillie Nellie, Anna McIntyre, Hollis Bertha, Norma Ruby, Emma Ruth Wilson, Florence Myrtle, Elsie Montgomery, and Mary Thompson; Messrs. Lester Clifford Delbert, Albert and Harvey McIntyre, Russell and Carl Montgomery, Moore and Harry Wilson, Wendell Reid, Mr. and Mrs. Otis Baird, Mrs. Emma Dunn, Mr. and Mrs. D. M. Reid.

Mrs. Eliza Dickey, one of our oldest members, is very sick at her home east of town. No hopes are given for her recovery.

## DARLINGTON, PA.

The Woman's Missionary Society of the R. P. Church met at the home of Mrs. Elizabeth Patterson, New Galilee, Pa., on March 4, 1925, at 2 P. M. The opening exercises consisted of singing Psalm 119:165-168, prayer by the pastor, Dr. Savage, and reading of Isaiah, 60:1-2.

The devotional exercises were conducted by Mrs. Mary Marshall in the absence of her sister, Mrs. Esther Kerr, who had prepared some very interesting papers on the subject of "The Part Women Have."

"The Women of the Bible" were introduced in a manner showing careful preparation of the subject. The following are sketches, in part, of the different characters as portrayed by the leader.

"In studying the women of the Bible we find many types of character. Some had the courage of men and the beauty of women in rare combination. We are constantly impressed by the reverence and honor paid to motherhood, and by the part women have had in the affairs of the church and the nation.

"These women set us an example in most cases worthy of our imitation.

"In the home and the agencies of benevolence extending from it, in circumstances of trial and danger and in business life, they bore themselves with the distinction that ever belongs to true womanhood. If the study of these women shall but bring us all closer in friendship to the Master to whom women ministered when He was on earth, our thoughtful study of their life stories will not have been in vain.

"Eve: The Lord did not take Eve from the head of Adam that she might rule over him, or from his foot that he might trample upon her, but from close to his heart that he might dearly love her and tenderly cherish her, and from under his arm that his strength might be her protection.

"God meant man and woman to live in the open, share a common task, and, toiling together, loving together and growing together. He bade them dress and keep a garden.

"When Adam was still in solitude, the Lord said to him:

'Of every tree of the garden thou mayest freely eat. But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.' Adam was not beset by the fatal lure of curiosity, but Eve, being woman, was the prey of curiosity. In the day that they ate the fruit, they began to die. From that hour every birth forecasts death.

"After the transgression came the sentence. They were exiled from Eden. Man was to eat his bread from the sweat of his brow and 'woman's seed should bruise the serpent's head.'

"In the fall of mankind there was born to this world something stronger than death—the promise of redemption.

"Of the line of Seth was born the Divine Child of Bethlehem, who became the Savior of the race and whose promise is being forever fulfilled that 'the seed of woman shall bruise the serpent's head.'

"Sarah, a Princess and Hagar, a bondwoman:

'There is neither East nor West, border, nor breed, nor birth, When two strong men stand face to face thought they come from the ends of the earth.'

"Sarah was a beautiful woman of high rank, while Hagar was a slave whose humbled office was to wait upon her master's wife.

"The one disappointment in the lives of Abraham and Sarah was that they remained childless. No woman is satisfied with wifedom alone, she desires to be a mother. How could Jehovah make Abraham the founder of a mighty people if he had no son? Sarah decided to do what was not uncommon in cases similar to hers in that period. Hagar became the mother of Abraham's son 14 years before the promise was fulfilled that Sarah should bear him a child. Sarah was now 90 years old. Three angels again brought the word from God that Abraham was to be the founder of a great nation and that the child of his old age was to be born to him by his wedded wife. Thus Isaac supplanted Ishmael and the promise. 'In Isaac shall thy seed be called' was fulfilled.

"Reluctantly, Abraham complied with Sarah's urgings, and sent Hagar and Ishmael away.

"Rebekah, the bride of destiny: At every wedding the most interesting personage is the bride. After the death of Sarah, her idolized son was the prey of loneliness. Isaac appears to have thought very little about himself for the future. With Abraham it was different. This son who was to be the father of a nation should be provided with the right kind of wife, so Abraham sends his steward to the land of his old home to find a wife for Isaac. The bride in those days was brought to her husband.

"After many days of prayer the steward received a sign of the Lord. Rebekah came to the well and knowing the sign was fulfilled the ear-ring and bracelets were given her. Laban and Bethuel said: 'Behold, Rebekah is before thee; take her, as the Lord hath spoken,' and Rebekah went with the servant. She was not forced to leave her father's house, but went willingly. Isaac was 40 years old when he married the beautiful girl who was still in her early teens.

"Twenty years passed before Rebekah became a mother, then were born to her the remarkable twins, Esau and Jacob. Before her children were born she was told that they represented two nations and the elder should serve the younger. In summing up Rebekah's character we must place her with the loving, but also narrow and pitilessly resolute. She was shrewd, unscrupulous and tactful. It is possible, however, that in her deception she may have thought herself instrumental in carrying on the Divine purpose.

"Leah, the tolerated, and Rachel the well-beloved: Jacob was 40 years old when he set out on his pilgrimage to his mother's kindred. He met a lovely girl named Rachel, who came to the well to water her sheep. He loved her at first sight and served Laban seven years that he might have Rachel as his wife, but was the victim of deception by Leah, Rachel's elder sister, who had weak eyes and was not beautiful. Envy was one of her traits of character and as she bears one son after another she hopes her husband may now love her, if not for herself, for the sake of his children. With Rachel, it is otherwise. Jacob never ceases to adore her. He had twelve sons, but he pours out upon her children, Joseph and Benjamin, a



measure of devotion withheld from their elders, and he never forgot the spot where he buried his well-beloved Rachel.

"Esther, the Savior of her people: Esther, a beautiful Jewish maiden, was chosen Queen after Vashti had been deposed. She had been devoutly trained in the Jewish religion by Mordecai, who brought her up. The King's right hand man was Haman, who hated Mordecai and plotted to destroy the Jews.

"Esther fasted and prayed before she took her life in her hands and ventured alone, unsummoned, into the presence of the King to ask for her own life and the lives of her people. Her requests were granted and the Jews were saved. Throughout the ages the name of Esther has been venerated by the Jews.

"Ruth and Naomi: Ruth could not bring herself to forsake Naomi and Naomi's God and returned with her to Bethlehem. Upon entering the home land Naomi plans for Ruth and sends her to glean in the fields of Boaz. Ruth obeys with child-like docility, is observed by Boaz, who is attracted by her. Through her marriage with Boaz, she is placed in the Royal line of whom the Saviour is born.

"The Sisters of Bethany: The home of Mary and Martha and Lazarus was always open to Jesus and his disciples. When Martha was cumbered with much serving and complained to the Lord, he said: 'Martha, thou art careful and troubled about many things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.' But he also said to Martha at the event of Lazarus' death: 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' Martha said: 'I believe that thou art the Christ, the Son of God, which should come into the world.'

"Mary is the type of woman whose whole being is a consecration.

"Mary, the Mother of Jesus: We may be sure that Mary was the type of woman best suited for the high position of Mother of the Child of Heaven. We do not find her complaining of the accommodations at the stable where Jesus, who

came to be the Redeemer of the race, was born and laid in a manger. We hear no murmurings at the hardships endured on the way to Egypt. When Jesus remained in the temple his mother merely chided Him gently for his apparent forgetfulness of his parents. We see her later as a guest at the wedding, where Jesus performed his first miracle. Mary believed in her son, for she said: 'Whatsoever He saith unto you, do it.'

"We again see Mary at the cross. She who rejoiced before his birth; she who watched Him through infancy and childhood; she who dwelt in that home in Nazareth, where He lived a humble craftsman; she who marvelled when He left her for that wonderful ministry which led Him to the cross, did not shrink from the final sacrifice of motherhood when she watched his last hours. Mary, the Mother of Jesus, was chief among the women who made a strangely sorrowful group on that greatest day the world has ever known."

The meeting was closed by singing Psalm 144:11-12, and by prayer.

Sincerely yours,

EVA D. NAGEL.

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#### ACKNOWLEDGEMENTS.

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

Wm. Chesnut, Oakhill, Kans.; J. W. Chestnut, \$2. Mrs. John Chestnut, Clay Center, Kans., Mrs. Jennie E. Duncan, Eno Valley, Pa. Edward G. Goodwin, Toronto, Can. S. B. Anderson, Industry, Pa. Mrs. Laura Kelly, J. S. Steuart, Coulterville, Ill. Matt Robb, \$2 Swanwick, Ill. Ella J. Harbison, \$2, New Galilee, Pa.. Mrs. Jos. Heim, Schenectady, N. Y. Mrs. Matilda Getty, \$2. Phila. Pa.

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#### LETTER FROM INDIA

In Camp Sakrauda, January 27, 1925.

Dear Friends:

We are out in Camp again after having spent the holidays with our people in Rurki.

We had a very nice time during the holidays, arriving from Camp on Saturday evening, so we did not have very much time for preparations. As usual I went through all my trunks, hunting up little trinkets, etc., to give as presents to the children in the Boarding and other children on the Compound and the Preachers' children out in the District. Christmas eve we had all the people on the Compound in our Drawing Room and had a very nice program, the boys in the Boarding furnishing the greater part of it. Then they all received their presents. Some friends in Cincinnati sent me a nice lot of shirts made out of old stockings. They arrived just in time and helped me a lot in furnishing presents. With many salaams to the Sahib and Meera Sahib they went back to the Boarding and their homes, everybody quite pleased. We had five English soldier boys in for dinner on Christmas eve and they were delighted to stay and help with the evening's entertainment for the Indian people. These English boys so seldom have the chance to get into the lives of the Indian people and the only class they know is the servant class. Christmas day we had church service in the morning and in the afternoon all the missionaries united in giving the soldier boys a nice "tea" at Mr. Robertson's bungalow. The next day, Boxing day, we invited the boys again as this is a hard day in barracks. The workers stay in their villages for Christmas so as to give the Christians in the villages a nice Christmas. The workers came in for New Year's day when we had all the workers and people in Rurki on our veranda for a New Year's dinner, and the rest of that week was taken up in Communion services. At the Communion service we had three baptisms, one adult and two children.

This place, Sakrauda, where we are now camped, is a place where there are a great many wealthy, influential Mohammedans and therefore a great deal of Zenana work. We are being received very well all over the village, but the Maulvi here is a fanatic and every time Dr. Taylor has tried to speak to the men, he has tried to break up the meetings. Night before last he started some boys singing just where Dr. Taylor was holding a meeting and then began to say all sorts of ugly things. Finally he said, "Don't you come around here among

our Mohammedans. Go over to the Chamars and Sweepers and tell them about your religion." Dr. Taylor saw there was nothing to be accomplished with such fanatical, unreasonable talking so he said, "Very well," and after supper took the magic lantern over to the Chamar quarters to show "The Life of Christ." There was a big crowd, both Chamars and Mohammedans, and just as the men had the screen put up and Dr. Taylor was about to begin with his lecture, along came the Maulvi with his boys who began to sing and the Maulvi called out, "All you who are Mohammedans come over here" and then talked to them, running down the Christians. But Dr. Taylor kept right on with his lecture. Yesterday he sent a letter challenging Dr. Taylor to a debate. Dr. Taylor answered his letter and said he would be glad to give him a little time that night but he wanted it understood that he was to be given as much time as the Maulvi. When Dr. Taylor went over to the village in the evening the Maulvi was on the job again and began by running down our religion, and Dr. Taylor reminded him that he would only speak to him if he would listen to the answers of the questions the Maulvi put to him but the Maulvi would hear nothing of it and said, "You can't teach us anything. If your Faith is wrong everything is wrong." Dr. Taylor had planned to show the temperance pictures tonight and as the Mohammedans are strong on temperance it is very often a good wedge for us as we are on common ground with this subject. So Dr. Taylor said, "Have you any objection to me showing pictures on temperance?" and he replied, "You cannot teach us anything." Dr. Taylor said he had had some training in medicine and that he could show the people the harm that drink does to the body but the Maulvi would have nothing of it. So our men came back to the tent. Several of the big men of the village came to Dr. Taylor today and apologized for the way the Maulvi treated him.

Practically all the Mohammedans of this village are descendants of Mohammedans who up to about 250 years ago were Rajput Hindus. At that time they were forced to become Mohammedans by the sword.

Yours in the Master's service,

ELIZABETH TAYLOR.

## OBITUARY

Hugh Hood McCrary, son of Hugh and Isabelle McCrary, was born near Swanwick, Ill., December 23, 1849. He died at Anna Ill., March 15, 1925. He grew to manhood in Perry Co. and on January 13, 1876, he was united in marriage to Sarah Jane Betts. To this union were born seven children, two of whom died in infancy. For a number of years he was an employee of the old Cairo Short Line and lived at East St. Louis, Tilden and Coulterville. Later he was employed by the old Centralia and Chester and moved to Sparta in 1900. He retired from railroad service in 1914 and removed to Coulterville where he later entered the mines, more as an occupation than a vocation. The hundreds of men who worked under him on railroad work and his fellow workmen in the mines had great respect for the mature judgement of this old gentlemen.

The mother of his children died Feb. 11, 1890. On Dec. 8, 1897, he married Miss Sarah Jane Woodside, who survives. Besides the bereaved widow, he leaves two brothers, William of Pinckneyville; Thomas of Swanwick and one sister, Mrs. Mary Owens, of this city; five children, Hugh H. and Mrs Sadie Skinner of this city; Mrs. A. F. Cretin, St. Louis Mo.; Sam, East St Louis; John, Kan. City, Mo.; 6 grandchildren, 1 great grandchild and a number of relatives and friends. Mr McCrary was a member of the R. P. Church, of which he lived a true and faithful member. His life was wrapped up in his church and his home, always a kind and loving husband and a devoted father. His presence will be greatly missed by those who knew him. The funeral services were held from the R. P. Church in this city, Tuesday afternoon at 2 o'clock with his pastor the Rev. P. W. Duncan officiating. Interment was made in the Coulterville cemetery.

## CREED SUBSCRIPTION

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(By Rev. Clarence E. Macartney, D. D.)

A distinguished "guest" in one of our Presbyterian pulpits, in a formal communication to one of the presbyteries, declares that for the Presbyterian Church to require a subscription to its Confession of Faith on the part of all who teach and preach in its pulpits is a return to the principle of the "closed shop." He further declares that "creedal subscription to ancient confessions of faith is a practice dangerous to the welfare of the church and to the integrity of the individual conscience," a "practice perilous to honesty and hampering to the free leadership of the Spirit."

Some old-fashioned Presbyterians might be tempted to question the good taste of a week-end "guest" criticising the layout of his host's grounds, the way he hung his pictures, and the rules laid down for his family and the members of his household.

But much more serious than the breach of courtesy and good tastes is the frank assault upon creeds; not the Presbyterian creed in particular, but all creeds.

His statement is an excellent summary of the popular distaste for any effort, ancient or modern, to summarize and define the objects of Christian faith. It is not so much a dislike for the creed itself, but for that idea of authority which, of necessity, goes with a creed.

According to this theory, all that creed does is to express in the mental formulas of its own generation abiding Christian experiences and convictions. To subscribe to a creed therefore involves "successive reinterpretations of the meaning attached to the words."

The plain inference here is that while there are abiding Christian convictions and experiences, they can hardly be stated by one generation so as to be understood by another generation. If this be so, then the whole platform of the Christian revelation collapses, for all churches stand not upon what some gifted man may think or feel today, but upon the foundation of the apostles and the prophets, Christ himself

being the chief cornerstone.

Our Christian hope depends upon the fact that God revealed himself to men through Jesus Christ, and that it was possible for the apostles to tell of that revelation and of their experience and convictions in language which, after the lapse of nineteen centuries, can still be grasped and understood by men today. Our Christianity comes down to us through great statements and definitions of Christian truth.

What man today, even the most boastful of his independence of creeds, can pretend that he has discovered a revelation and a Christ in the Scriptures, and outside of that silence and darkness.

To take the position that you can not state Christian truth objectively, is to reduce Christianity from a divine and final revelation of God's will for the redemption of a lost humanity to a series of religious emotions, varying from generation to generation, and out of these various emotions each age and each individual constructs his own Christianity. Paul and Peter and John had their emotions and sentiments and opinions about Jesus Christ, but you must not try to state what He was, and ask me to subscribe to it. Thus, the revolt against creeds is but part of the drift away from historic and supernatural Christianity.

It is said that a creed subscription is an offense against "liberty." But how can it be an offense against liberty for a man to subscribe to a creed when he does so of his own volition, no man compelling him?

The Presbyterian Church does not resort to thumbscrew and rack and compel any man to take its creed or die. On the contrary, it examines carefully into the understanding and motives of candidates for its ministry, lest any should take its solemn vows unwittingly or carelessly.

How then is the Presbyterian creed, or any creed, an offense against liberty, when all who take do so voluntarily and by choice? If a man believes a certain thing, is it a violation of liberty for him to say so?

Instead of being offense against religious liberty, the creed is a guarantee of liberty, for it insures the right of those

who hold common views as to Christ and the Scriptures to encourage themselves by a common declaration of a faith and by making a corporate witness to the world.

The creed is declared to be an offense against honesty also. It would be an act of dishonesty for any man to take the Confession of Faith with his tongue in his cheek, or with mental reservations which change the whole meaning of the creed. But if a man sincerely receives and adopts the creed, then how can it foster dishonesty for him to confess his creed?

However unpopular they may be, creeds are indispensable and inevitable. The very position of a man who protests against all taking of creeds is in itself a creedal position. We could hardly think of a Christian Church without Jesus Christ and the Scriptures.

But the moment you speak of the belief in Christ and receiving the Scriptures, the question arises, "What Christ?" and "What Scriptures?" And the moment you begin to tell who Christ is, and what the Scriptures are and teach, there you have a creed. And what do the Scriptures or Christ mean to any soul without a definition and explanation?

The Westminster Confession of Faith is such a definition and explanation of Christ and the Scriptures. The fact that it was written almost three hundred years ago in no way invalidates the Westminster Confession of Faith. John the Baptist's creed that Christ is the Lamb of God that taketh away the sins of the world is much older than three hundred years. But it is still true to every believing soul.

Before men rail at the Westminster Confession, or any other creed, they ought to find out first of all if the creed teaches what is false or unworthy concerning Jesus Christ. The great essential thing in the Westminster Confession of Faith is not its deliverances on social or governmental subjects, but what it has to say about the Lord Jesus Christ.

In this respect, in its witness to Christ, where does the Westminster Confession of Faith deny or fall short of the Scriptures? What statement of the creed about Christ is wrong or unworthy or untrue?

Is the three-hundred-year-old creed wrong when it declares Christ to be the Eternal Son of God? Is it wrong



when it declares that he was conceived by the Holy Ghost and born of the Virgin Mary? Is it wrong when it says that he died on the Cross as a sacrifice to satisfy divine justice? Is it wrong when it declares that in the same body in which he suffered, Christ rose from the dead? Is it wrong when it declares that he will come again to judge men and angels? This is the substance of what the creed has to say about Christ.

The man who has such painful scruples about subscribing to such a creed at once raises in the minds of others the question as to whether or not he receives himself these great New Testament facts.

The Presbyterian ministry is not a "closed shop," as its distinguished "guest" has denominated it. It adheres to its creed, not because of an infatuation for sectarian and denominational peculiarities, but because the creed contains what Dr. Chalmers, in his splendid way, called the "grand particularities of the Christian faith."

To any man who can recite in humility and sincerity the Apostles' creed, to any man who can believe the great New Testament facts concerning the Lord Jesus Christ and his gospel and grace, the Presbyterian Church is not now, nor ever has been, a "closed" shop. Its door into its ministry is just as wide as the New Testament.

But to all those who build upon some other foundation than that which is laid, even Christ Jesus, to all those who preach another gospel "which is not another," to all those who deny the Lord Jesus Christ in the fullness and glory of His redeeming Person and power, whether that denial be open and frank, or whether it be disguised in the dress of "new modes of thought," or "reinterpretations," which make Christian truth today mean just the opposite of what it once meant, to all such the Presbyterian Church is a closed door, and, pray God, it shall ever be such!—Herald and Presbyterian.

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## HOW MANY IN THE CHURCH ARE SAVED?

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Have you ever heard that the estimate of really saved people, among nominal church members, is as low as two per cent.? Is this anywhere near the truth; could you give the authority?—An Indiana

Reader.

Such statistics are kept only in Heaven. The inspired prophecy of the "great white throne" judgment, given in Revelation, tells us that "the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life." How many names of saved church members will appear there, and how many names of unsaved church members will appear, we are not told. It is obviously impossible to make any estimate that could possibly have any basis of fact; for the facts are known only to God. It is a sad truth, of course, that there are doubtless today, and have been through the Christian centuries, many souls whose names are in church rolls but who have never been born again through faith in Christ. That this proportion of the unsaved to the saved, within the Church, will grow larger as the deepening apostasy of the professing Christian Church increases before Christ's return, is revealed to us in the Scriptures. But figures and percentages are not for men to reckon. Our duty is to give the Gospel in season and out of season, in church and out of church, for "the night cometh when no man can work."  
—S. S. Times.

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### MR. BRYAN ON AN EVOLUTIONIST'S GUESSES

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A few weeks ago the Public Ledger of Philadelphia published "predictions, based on scientific study," made by Percy E. Raymond, Professor of Paleontology and Geology at Harvard University. Here are the predictions, in part:

The future man is as certain to lose his teeth as the ape man of the past lost his tail. The reason for the change lies in the difference of degree of use to which the teeth are put. The ape man used his teeth to tear sinews, break nuts, and as weapons of offense in fighting. Civilization has done away with these conditions, and accordingly teeth have lost their vital importance in the daily life of man.

Hair is a defense given us by nature against cold. Civilization gave men coats and artificial covering. In consequence, nature, governed by its great law of conservation of energy, no longer endowed man with a coat of hair for the body. Baldness is ever on the increase, where it probably never existed on the ancient man.

That man will lose certain of his fingers and toes also seems to be a biological certainty. When man climbed trees to escape from animals his toes were needed to give him footholds. Now the functions of these extremities have deteriorated, until they are quite useless. thy are quite useless.

These changes, it was comforting to be told, will not occur until man has passed through a series of evolutionary phases consuming from 40,000 to 75,000 years, according to Professor Raymond.

The Editor of The Sunday School Times sent Professor Raymond's predictions to Mr. William Jennings Bryan, with the suggestion that he might like to comment on the matter. Mr. Bryan's reply speaks for itself:

The clipping which you sent me containing extracts from a prediction recently made by Professor Raymond, of Harvard, is the most interesting utterance on evolution published recently. It is important, not because it indicates either intelligence or conscience, but because it shows how wildly a man can guess when he cuts loose from the verities of Holy Writ.

If there were in the Bible anything as silly and senseless as the speculations and prognostications of the evolutionists, the Book of books would be deserving of the ridicule that these egotists heap upon it.

It will be noticed that they postpone the fulfilment of their prophecies for thousands—sometimes millions of years. They play safe—they can pose as wise men all thier lives and no one can prove them wrong until ages after they are dead and forgotten. Professor Raymond reminds me of an evolutionist who exhibited to his class a bottle, which, he said, contained all the ingredients necessary to create life, but he explained that it would require a million years for life to come out of the mixture. These so-called scientists waste so much of their own time and the priceless time of their pupils in trying to clothe the bodies of our remote ancestors with hair and in trying to remove the hair from the heads of our distant descendants that they have no time left to deal with the mighty problems of the present day and generation. They will travel round the world to examine a piece of skull, but they will not cross the street to save a soul.

The worshipers of a brute ancestry impudently deny the authority of the Bible, drag Christ down to the level of man, chill the spiritual enthusiasm of their students and paralyze their capacity for leadership in solving the real problems of life. Evolution can be judged by its fruits; Professor Raymond seems to be one of the ripest and most perfect specimens that has dropped off. He ought to serve as a warning to the student world.—W. J. BRYAN. (In S. S. Times.)

**CHRISTIAN ENDEAVOR TOPICS.**

April 5, 1925

Topic: What Should the Church Expect of Me? 2 Tim. 2:1-7; 15-26  
Consecration Meeting

**BIBLE READINGS**

- M. Attendance Heb. 10:19-25
- T. Loyalty Ps. 137:1-6
- W. Service I Cor. 3:11-23
- T. Support I Thess. 5:12-28
- F. Prayer Eph. 1:15-23
- S. Obedience I Pet. 5:1-7

**COMMENT**

Every church member should learn in order that he may be able to teach others. This is one phase, often forgotten, of personal work. The church does not beg; she demands. We fail because we do not know how to use the sword of the Spirit.

**PERTINENT QUESTIONS**

1. What services can we render to the church?
2. What should the motive be that inspires our service?
3. In what ways are we not fulfilling the church's expectations?

April 12, 1925

Topic: What does the Resurrection of Jesus Mean to Me? I Cor 15:1-20, 49

Easter meeting.

**BIBLE READINGS**

- M. The dead live Matt. 17:1-8
- T. Jesus' power to save Heb. 7: 3- 8
- W. A home beyond death John 14:1-4
- T. A "house not made with hands" 2 Cor. 5:1-9
- F. Reward beyond 2 Cor. 5:10- 1
- S. A vision of heaven Rev. 22:1-5

**COMMENT**

The resurrection is not a hallucination, for five hundred persons cannot have the same illusion at once. The resurrection not only shows us that there is a life beyond death, but a heavenly life, a nature for us like that of the Son of God.

**PERTINENT QUESTIONS**

1. What can we do to make life worth perpetuating beyond death?
2. What supports the Christian in death?
3. How can we live the resurrection life now?

April 19, 1925

Topic: My Denomination: Its Histories and Principles Acts 1:1-8  
2 Tim. 3:14-17

#### BIBLE READINGS

- M. Beginnings Acts 2:1-8
- T. Persecution Acts 8:1-4
- W. Heroes Acts 5:24-32
- T. Loyalty to the Bible Acts 17:10-12
- F. Love for men Rom. 9:1-5
- S. Loyalty to Christ Gal. 2:19-21

#### COMMENT

The Holy Spirit is the inspirer of the church and the teacher of new truth. The value of a denomination in the world depends upon the power with which the Spirit endows it. Have we power? Protestantism. What use do we make of it? Experience has great value.

#### PERTINENT QUESTIONS

1. What great truth does our denomination emphasize?
2. How should we study our church's past?
3. How can we make our church's principles more effective?

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April 26, 1925

Topic: Friendliness as Expressed Through Educational Missions,  
Acts 18:1-11; 19:8-10

#### BIBLE READINGS

- M. High thinking Dan. 1:8-21
- T. Ezekiel's educational mission Ezek. 2:1-10
- W. An ancient educator 2 Chron. 17:1-9
- T. Teaching the children Deut. 6:1-9
- F. A great teacher Acts 28:17-31
- S. The highest education 1 John 1:1-3

#### COMMENT

Education is a slow affair, and missionaries must continue to offer it to the people, persuade them, indeed, to accept Acts 18:4

It is not enough to teach people; we must teach them Christ. Education is only a means to an end.

#### PERTINENT QUESTIONS

1. What opportunities for life service exist in educational missions?
2. What educational work is our church doing on the mission field?
2. What are christian colleges doing in mission lands?

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