

BIBLE CHRISTIANITY

"THY WORD IS A LAMP UNTO MY FEET"

VOLUME I—NUMBER 3.

DALHOUSIE, N. B.

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John Christian— George Atheist

We again find George Atheist in the store of John Christian. They have been arguing about the merits of evolution during the past month. But as neither seemed to be able to convince the other they are now discussing God. It seems that George Atheist has no use for the God or the Bible. Let us listen to them.

"In the first place," says George Atheist, "I do not believe that there is a God. And in the second place, such a God as you believe in is unthinkable."

"Now just why is the God I believe in unthinkable," asked John Christian.

"You told me some time ago that your preacher preached on hell. You said he declared that God would condemn a sinner to everlasting punishment. Isn't that right?"

"Yes, that's right," replied John. "And a good sermon it was, too. People little realize that unless they repent they will be punished for eternity. That is revealed in the Bible. Our preacher does not delight in preaching about hell but he is bound to declare the truth."

"Well, I doubt very much if that is the truth. But, John, don't you see what an awful God that would be who would be so cruel. If there were a God he would never punish one eternally. It just goes to show that your supposed revelation of God is all wrong. It is unreasonable."

"Frankly, George, there is nothing unreasonable to me that God would punish a sinner with everlasting punishment."

"Nothing unreasonable! Why look at me. I am not a Christian I am not in love with every one. And yet I would never condemn any man into eternal hell. And surely God should have more mercy than I have."

"So you would never condemn a man to eternal punishment?" asked John.

"Emphatically not!" declared George. "I have too much mercy to do that."

"Perhaps, you wouldn't George. Not to change the subject --- but some of us were just discussing that case in the papers. You remember that young girl who was attacked and brutally murdered. The judge sentenced the man to be hanged. We thought he got what he deserved but Bill Smith thought the judge was too severe."

"Too severe! Is Bill Smith crazy? Hanging is too good for that man. Why the girl was just the age of my Dorothy. If he had done that to her I would have skinned him alive. I would have had him quartered. When you think of what that girl suffered before she died and the suffering it brought to

the parents, any just man would say that hanging was too good for such a criminal. Does Bill Smith realize the terribleness of such a crime? Has he no sense of justice?"

"It is a matter of having a sense of justice. Bill's sense of justice does not seem to be very acute."

"I should say not," indignantly stated George. "Bill has no sense of justice at all if he would allow such a criminal to go unpunished."

"But then aren't you just a bit inconsistent?"

"Inconsistent?"

"Yes, inconsistent. You feel that justice demands the death of a murderer. In fact you feel that justice is a little too merciful in just hanging a man. And yet you condemn the justice of God because He punishes the sinner. Do you want God to have a lesser sense of justice than yourself?"

"But look here, John. You state that God punishes for eternity. That is a lot different than hanging a man."

"Where is the difference? You believe that death ends all. Yet you would deprive a man of all the life that he has because he sinned. And you believe that you are just in so doing. Is God less just because he deprives a man of eternal life and condemns him to eternal death? You in your sphere are doing exactly what God is doing in His sphere."

"But John, this man whom we were discussing was guilty of a terrible crime."

"Be assured of this thing, George. God would never condemn a man to eternal punishment unless that man was guilty of a terrible crime. The trouble with us is that we do not see the heinousness of our sin against God. I doubt whether that man who attacked and murdered the girl realized the heinousness of his sin. But

that does not lessen his guilt."

"In spite of what you say I do not believe that your God is merciful."

"Merciful! Listen, George. Would you let your son be hanged in the place of this criminal?"

"Now be sensible. I'm not that foolish that I would give up my son for a man who is a stranger and a terrible criminal."

"That is an evidence that God is more merciful than you. He gave His only begotten Son to take the place of sinners. His Son was bruised for the iniquity of man. Have you not read: 'But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.' How wonderful is the mercy of our God."

And so John Christian tried to show both the justice and mercy are reconciled at the cross of Christ. But George Atheist continues in his ways of unbelief. He stubbornly refuses to believe in the God of the Bible.

GOD'S KIND CARE

God has not promised
Sun without rain,
Joy without sorrow,
Peace without pain;
But God hath promised
Strength from above,
Unfailing sympathy,
Undying love.

Mrs. John Ghysels.

Why wilt thou be concerned beyond today, and take upon thyself the misfortunes of two days? Abide by that which today lays upon thee: tomorrow will bring thee something else. Luther.

The two leading graces of the Christian character are faith and love, --- faith in Christ, and love to the brethren.

Hodge.

Christianity Or Evolution

It was in a debate after a debate in a schoolhouse last winter that I discovered some of the things the evolutionary minded man thinks about Genesis. I dare tell you this because it is already public property. My opponent contended that grass could never have grown on the third day because there was no light until the fourth day. He also said that it would be foolish to believe that there was an ocean of water above us as well as below us when God divided the waters in the firmament. And finally, it would be impossible for Adam to live having been created with a child's mind, for he could never have gathered food, not knowing anything.

When I gained the chance to reply, I had simply to remind him that as for the first, light was created on the first day—enough for all the plants, but that on the fourth day it was concentrated in the bodies called the sun, moon and stars.

As for the second, that before the division of waters there was a heavy mist or fog that penetrated all the atmosphere, but when God divided it, he cleared the atmosphere on the earth by limiting the water to the clouds above and the ocean below.

As for Adam, he was not created with an infantile mind; but with a mind created after the image of God's. The fact that he could name the beasts of the field in accordance with their natures is enough to prove that he was capable of the most elementary task of reaching for his food. There is evidence that his mind was keener than ours.

This only illustrates the necessity for careful knowledge, and for that reason I want to write a few things about the story of Genesis One.

First, the commencement.

There is the beginning of all matter, time and space; and not of some small germ of existence. The record does not say, "In the beginning God created a small particle."

There is the author of all, God. If Genesis is wrong, so is Isaiah (40:12, 45:12) and the Psalmist (104) and Jesus (Matt. 19:4-6) and John and Peter and Luke. The whole Bible must be wrong.

When it was thus created it was left empty, desolate and barren. It was like an empty room, not like one ransacked. And it is not said how long it was thus left, but there is the impression that it was not long. To me it is nonsense to think that probably the millions of years of which the evolutionists speak can be fitted into the middle of the second verse.

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Psalm One Hundred

By REV. H. WILSON SIEBER

A PSALM OF PRAISE

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before His presence with singing.

Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.

As we read our Bible we find that before most of the Psalms there is a title. They are printed in smaller type, however they are a part of the Psalms and of the Word of God. When we look at the title of the One Hundredth Psalm, we find that it is "A Psalm of Praise". It is the only Psalm by that title. One of the principles of public worship is to praise God and as we study this Psalm we want to try to see how we should praise Him.

"Make a joyful noise unto the Lord all ye lands." We are to praise the Lord. The sound of the trumpet at the time of jubilee was a joyful noise. We are to praise God with joy. We are to praise Him with our hallelujahs, with our prayers, with our songs, with our all. But why are we to praise Him? Because the glad message has come. What is the glad message? To David it was the promise that the Saviour would come. But to us it is more. It is the fact that the Saviour has come. Because Christ came and finished His work we are to offer up our praises to the Lord. Praising God is a joyful thing and we should just open up our hearts and leave the hallelujahs ring out.

"Serve the Lord with gladness; come before His presence with singing." Hence we are to serve the Lord. How? Do everything that He wants us to do. And of course, before we are able to do that, we must know what He wants us to do. Hence to be true Christians we must take our Bible and study it, then we must pray to the Father in Heaven. Then after we know His will, we must obey it. We must serve Him. Are we willing to do this? Do we value God or our social obligations highest? Very often it seems as if our social obligations are considered first. Oftentimes at a church service there is a small congregation while at a social event the place is crowded. Oftentimes at a church service, the people as they sit in the church, are scattered far and wide, but yet at the pleasure resort, the place is crowded. If upon arising on Sabbath morning, people find the morning dark, or rainy, or snowy, they so often decide that it isn't worth risking a cold to go to

church, but yet when it comes to going out for some other purpose, they never seem to think of a cold. Some people will say that they have no way to go to church but yet for the social on Monday evening, they will find a way or walk. My friends, we are told to serve God, and if we would serve Him truly we must serve Him with the best that is in us. Yes we must serve Him with a greater interest than we serve anything else in the world.

And we must serve Him with gladness. There is only sorrow in not serving Him in the past. A sinner who comes to Christ, may sorrow for not knowing Him and for not serving Him previously. But if he is serving Him fully now, he will not sorrow. There is sorrow in poor and defective service. For instance the person who only tries to serve Him when he feels like it or the person who only serves Him half may sorrow, but the person who serves Him fully does not sorrow. If we do not serve Him fully we may find that someday we will be disappointed. For if our service is poor and defective we might find that at the great judgment throne, we will get what we do not expect. We should serve the Lord with gladness, we should never cease to serve Him with gladness even in the midst of persecutions, afflictions, and temptations. Even though we be poor, bereaved, sick, imprisoned, or in danger of death, yet we must serve Him with gladness. Paul well exhorts us in Phillipians 4:4—"Rejoice in the Lord alway: and again I say rejoice." Rejoice in serving Him.

In Psalm 2:11 we read, "Serve the Lord with fear, and rejoice with trembling." So we must fear and acknowledge Him.

Next the Psalmist says, "Come before His presence with singing." When the ark of the covenant was taken up to the temple at Jerusalem, the whole congregation arose and sang. When Christ was born, the angels in the Heavens sang. And so we should sing. Somehow it seems to me that a person gets more out of a worship service if they sing.

"Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people and the sheep of His pasture." And here we come to something that must serve as a foundation for what we have previously said. We must know the Lord.

We must know Him because He hath made us—first as people. Genesis 1:26—"And God said, 'Let us make man in our image after our likeness.'" It is He that hath made us and not we ourselves. We did not bring ourselves into existence but God did. Not only did He make us as people but also as sheep. There are two classes of people in the world as we read in the parable of the twenty-fifth of Matthew—sheep and goats. The saved are the sheep and the unsaved are the goats. Those who are sheep did not become sheep them-

selves but were made sheep by God. It is God who saves man and not man himself.

We are to know the Lord but to know Him we must know something about Him. What is God? Probably the best answer ever given to that question is that contained in the Catechism—"God is a spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth." Then further to know Him is to know His word. If we are to know Him we must know it for in it He is revealed. So we cannot know Him unless we know something about Him. You do not put trust in a complete stranger. Before you trust Him you want to know Him, and before you know Him, you must know something about Him. So it is with God, to know Him, we must know something about His Word.

Then too we must have a personal acquaintance with Him. When I say that, I do not mean to degrade God. But we must have prayer with Him. In fact we must pray if we are to really know Him. To know a person upon this earth we converse with them, or we write to them. So it is with God, to know Him we must come before Him in prayer.

But there is something more important than that. To know God is to know Jesus Christ. In John 1:18 we read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." How is God revealed? Revealed in Jesus Christ. No man hath seen God and yet if we would truly worship Him we must know Him. How is that possible? It is possible through Jesus Christ. Jesus is the only begotten Son of the Father and He came to this world to declare the Father. He told of God the Father. He showed Him forth to the world. Jesus explained God. If we would serve God, we must know Him, and we can know Him through Jesus Christ. Think of that my friends. There seems to be a longing in every human heart for God. Someone has said that man is restless until he has found God and yet there is a way in which we can find God and that is through Jesus Christ. Man once knew God there in the garden, but man himself severed the relationship. Man is today alienated from God. Yet man must become reunited to God if he is to know Him and He can do that through Jesus Christ. My greatest desire in this sermon it to see every one saved who reads it and there is a way. We became alienated from God and because of that we are dead in trespasses and sins, and if we are to pass back to God it must be through Jesus Christ as the Door. How can we know Him? It is all so simple. We must first realize that we are sinners dead in trespasses and sins. Then we must believe that Jesus died for our sins. Then we must turn to Jesus and trust Him as our Saviour.

But the Psalmist does not stop here, he goes on. "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name." We are to praise Him, serve Him, know Him, but also to

worship Him. Public worship or a church service is not an institution of man for in Isaiah 66:23 we read, "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord". Hence if we would serve God, it is required of us that we come to His house regularly for worship.

What is the purpose of public worship? The first purpose is that we might glorify God. We well know 1 Corinthians 10:31—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Also the first question and answer in the Catechism, "What is the chief end of man?" "Man's chief end is to glorify God and enjoy Him forever." The glory of God should be the aim in everything that the Christian does but in no activity does the Christian glorify God more than in public worship. Then when the chief end of man is to glorify God and when we can do that best in public worship, should we not constantly be present at public worship so that we might glorify Him? People should glorify God individually, but also collectively and God's people never get together in glorifying God more than in public worship. And in public worship prayer and thanksgiving should always be two of the prominent elements for through them we are able to glorify God.

The second purpose of public worship is the edification or the building up of the church. There are two ways in which this may be done. All of us reading this, who are saved, are babes in Christ. We grow in our natural life, but we also grow in our spiritual life. We can do that by coming to public worship and learning more about Christ and about the Holy Word. Saints must be built up in the faith if they are to grow in grace. Of course when it comes to growth in grace we must not only come to public worship, but we must have our own individual Bible study and prayer and family worship, but then also we can grow through coming to public worship.

Then the church can be built up, by adding to the church, by bringing in the unconverted. A person is not converted until he believes in the Lord Jesus Christ as the Saviour from sin and accepts Him as his own personal Saviour. Hence in public worship an effort should be constantly made to lead any unconverted into a saving knowledge of Jesus Christ.

When we come to public worship we are to worship the Lord. "Enter into His gates with thanksgiving". Thank Him for life, for Christ, and for permitting us to gather together in His name. There is one custom that I greatly like that I have found to be missing in a great many places as far as my limited knowledge goes. That is the custom of bowing in silent prayer for a few seconds as soon as one enters the pew. "Enter into His gates with thanksgiving." Then should we not thank Him with our prayer when we enter into His gates.

Enter His courts with praise.

(Continued on page 3)

The Family-Worship

In Psalm 68:6, we find the words, "God setteth the solitary in families." This is one of the most wonderful promises of God's Word. *וְשֶׁן יִתְּנָאֵימִי אֶיךָ וְאֶת פְּסָאֵימִי* member of a family. Here we are told, first of all, that God's hand has been in the placing of you, of me, in the particular family, and family life, to which we belong. We are assured, therefore, of grace from Him to enable us, if we are willing, to fulfill our part, whatever it may be, in the life of the home. It is His ordering for us and He will see us through.

Further, the word "solitary" hides, in part, the rich comfort of the term for which it is the translation here. Elsewhere the Hebrew word carrier with it not only the idea of solitariness, but also that of intense affection, as of a parent. Commonly, it is translated "only." So it is, three times, in the words of God Himself, in Genesis 22, in the tender story of Abraham, and the command to offer up his son Isaac, "thy son, thine only son," the son of his old age, the child of promise, in whom and in whose descendants the covenant was to be fulfilled. Again, this word is used, Judges 11 in connection with the rash vow of Jephthah, that if he were given victory over the Ammonites, he would offer as a sacrifice the first that should meet him on his return home after victory. At the door of his house he was met, we are told, by his daughter, "and she was his only child: beside her he had neither son nor daughter," and there follows the story of the agony of the father over the fulfillment of his vow. Several times the word is used in the prophets, of the bitterest grief, "the mourning as for an only son." Twice in the Psalms it is translated "darling".

The word "solitary" in our promise, then carries with it not Divine wisdom on the individual, in only the idea of the focussing of the planning for him, and placing him in a particular family, but also the blessed assurance of Divine love in the allotment of life to us, whatever it may be. Our lives are not the play and sport of chance, we are not driven by hard and unreasoning fate, but we are guided and kept by our Father's hand.

Thus the family is not only the universal and unchanging unit of human society, but it is of God's ordering for us, and the placing and endowing of each member of the family is also of His planning and in His love. And this being so, whatever our environment in the home may be, we may find in it the opportunity of life, with the certainty of enlargement and victory, such as could come to us in no other situation whatever. Where God has placed us, there He is waiting to bless us, and there only.

It is not the highest wisdom, therefore, to seek to have God dwell with us in the household he has ordered for us? This is the ground and purpose of the venerable practice of Family Worship, namely, the reverent gathering together, daily, of all the members of the household, the reading of a portion of Scripture, and the offering of

prayer,—a custom that has been greatly blessed to many a home of the past.

It is surely right, as a family, to draw near to God, and acknowledge our dependence on Him, in Whose providence its members are bound together, Whose love enfolds them, and Whose grace sustains them, all unseen?

It is right, also, to give thanks to Him for family blessings, for home, for father, mother, brothers, sisters, and kindred, and the multitude of lesser things that make the happiness of every family. Because these blessings are so many, and are so familiar, they are apt to be overlooked, and yet they are the part of life that means most to us all. In this connection, let the burdens of the home, and the special burden of any of its members, be laid before God in prayer, that in these His will may be seen, and they may be transformed into His gifts, His blessings.

It is right, further, daily to confess to God the sins and failures of our family life. It is these that thwart the purpose of God for us, and mar the happiness of the home. A day is made wretched by some hurt and the resulting resentment. Let all be told to our Lord, that we may receive forgiveness and healing. There may be the waywardness and shame of some member. What so wise as to ask God to come near and bring back the erring one?

Again, it is right, as a family, together to renew our devotion from day to day, our devotion to God and to His will in all the duties of the day. Thus we shall be saved from worldliness of spirit, and the rendering of merely eye-service in the duties before us.

And, finally, it is light, every day, as a family, to commend ourselves to God for the unknown way that is before us, that we may be kept from all harm, and be delivered from temptation, for the happiness of all depends on the well-being of each one.

Thus, on bended knee, committing ourselves, our dear ones, and all our concerns, to God's loving keeping, what a calm of spirit, what a sense of safety and security will be ours throughout the coming day!

Bible Questions

Bible Questions II Feb. 1936.

1. What two chapters in the Bible are almost exactly alike?
2. Who was so glad to hear a friend at the door that she forgot to open and let him in?
3. Where are a young man's mother and grandmother mentioned by name?
4. Whom did the Lord bury in a secret grave?
5. Who was "the beloved physician"?
6. Who is said to have been a very fat man?
7. What King is said to have had a golden scepter?

8. What prophet was shown a vision of four carpenters?

9. Who presented broth to an angel?

10. Who is called the Friend of God, and where?

11. Where is a lawyer mentioned by name?

12. What three men are said to have worn coats and hats?

13. Where are paper and ink referred to?

14. Who married an Ethiopian woman?

15. Who was commanded to eat a little book?

16. Where are sisters of our Lord referred to?

17. Who is said to have had neither father nor mother?

18. How many times did the dove return to Noah's ark?

19. What psalm has four verses alike? Memorize.

20. Who killed himself and a great many of his enemies at the same time?

Answers next month.

Search your Bibles, using Concordance, if necessary.

Review previous questions from month to month, and you will be pleased with your growth in knowledge of things mentioned in God's Word.

Answers to Bible Questions for January, 1936.

1. Psalm 119. Psalm 117.
2. Esther 8:9. John 11:35.
3. Ezra 7:21.
4. Genesis 37:28; Matt. 26:15.
5. Numbers 22:25.
6. Proverbs 30:24-28.
7. Acts 20:9.
8. Job 2:13.
9. Acts 28:1-6.
10. Acts 8:27-30.
11. Judges 4:21.
12. 2 Kings 20:6; Isaiah 38:5.
13. Genesis 4:21.
14. 1 Kings 18:38.
15. 2 Kings 6:6.
16. Jeremiah 38:6.
17. Esther 1:4.
18. Zechariah 8:5.
19. Joshua 2:18; 6:23.
20. Judges 12:6.

THE HOUSE OF OBED-EDOM

2 Sam. 6:11.

By Margaret E. Sangster.

The house of Obed-Edom,
Where safe the ark abode,
What time were wars and fightings
On every mountain road,
What time was pitched the battle
In every valley fair,
The house of Obed-Edom
Had peace beyond compare.

With famine on the border
And fury in the camp,
With starving children huddled
In the black tent's shivering damp,
With the mothers crying sadly
And every moan a prayer—
In the house of Obed-Edom
Was neither want nor care.

The fields of Obed-Edom
No foeman trod them down,
The towers of Obed-Edom
Were like a fortified town,
And only grace and gladness
Came speeding on the road
To the house of Obed-Edom,
Wherein the ark abode.

And far and near they told it,
The men who pass that way,
How fell Jehovah's blessing
On that home by night and day;

How the smallest to the greatest
Had joy and hope and love,
While the roof of Obed-Edom,
Was watched by God above.

The line of Obed-Edom
Is on the earth today;
In the house of Obed-Edom
Still he may safely stay
Who, dearer than all treasure
For which men toil and plod,
Shall prize the covenant blessing,
The hallowed ark of God.

And never strife nor clamor
Shall break the tranquil spell
In which our Lord's beloved
Forever safely dwell.
In the house of Obed-Edom,
In sunlight or in dark,
Abides the ceaseless blessing
That rests within the ark.

PSALM ONE HUNDRED

(Continued from page 2)

the church is His court. If we were to enter into the court of the King of the British Empire, we would enter it with praise. Yet with how much more praise should we enter into the court of the King of Kings.

All hail the power of Jesus' name!
Let angels prostrate fall:
Bring forth the royal diadem,
And crown Him Lord of all,
Ye ransomed from the fall,
Ye chosen seed of Israel's race,
Hail Him who saves you by His grace,

And crown Him Lord of all.
Let ev'ry kindred, ev'ry tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.
O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

Enter His presence with blessing.
When Moses came out from
the presence of God, His face
shone. We should bless Him for
all His benefits to us.

We are to praise Him, serve Him, worship Him. Why? The reason is given in verse 5. "For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." The Lord is good, and because He is good, His mercy is everlasting. We are sinners, yet we can rest assured that we can have forgiveness of sins if we come unto Him, for His mercy is everlasting.

"His truth endureth to all generations." The Bible was not written only for those living at a certain time but for all generations. Jesus Christ did not die only for those living at a certain time but for all in every age, country, and clime, that call upon Him.

Then let those of us who know Him, worship Him. Let us not only do it today but always, and let us constantly be praying that those who do not know Him, may come to know Him, whom to know is life everlasting. And if there are any reading this who do not know Him, will you not come to Him and join with the rest of us in worshipping Him in spirit and in truth.

Rev. H. Wilson Sieber,
East River St. Mary's
Nova Scotia.

"Except a man be born again,
he cannot see the kingdom of God."

"I am the good shepherd: the
good shepherd giveth his life for the
sheep."

YOUNG PEOPLE'S SOCIETY

Topic for Feb. 2, 1936.

Have We a Right to Preach in China Before Canada is Christian?
Acts 1:1-14; 13: 1-3

SUGGESTED HYMNS:

Oh Jesus, Thou art Standing
Come, Let us Sing of a Wonderful Love,
Sadly and Tenderly Jesus is Calling
Just as I am—Without one Plea.

Not only do we have the right to preach in China but the duty so to do is placed upon us. To preach in Canada and neglect China until Canada becomes Christian is to fall into the same error into which the early disciples fell. They thought that Jesus came to establish an earthly rule in Israel. Even after Christ's death and resurrection and ascension into Heaven their idea was of a promised Messiah for the Jews. They remained in Jerusalem and Palestine to preach to their own people. It was the voice of the Holy Spirit that taught them the meaning of "Go ye in all the World."

The persecutions of the Christians scattered them abroad not only throughout Palestine but into other lands. It was the Holy spirit that directed Peter From Simon the Tanner to Cornelius the centurion. It was the Holy Spirit that directed Philip to go to the wilderness road to baptise the Ethiopian Eunuch. It was the Holy Spirit that called Saul and Barnabas out of Antioch into other parts of Asia Minor and Greece. And all of this before Antioch or Palestine or even Jerusalem had become Christian.

We answer the question Have we a right to preach in China before Canada is Christian in the affirmative because Christ is not national but international, intersocial and eternal.

Sad to say there are some who would maintain that Christ was a Jew and therefore for the Jews alone. The promise made to Abraham and to Isaac and to Jacob was not national but international. "In thee and in thy seed shall all nations of the earth be blessed". The Jewish nation was merely the medium through whom the blessings were to come to all. Christ is the Son of God as well as the Seed of the woman. In every land the nationality of the child depends upon the father. God is above national distinction. So also Christ! Therefore Christ must be brought to all nations as quickly as possible.

Not only are there those who would limit Christ's rule over the Jews alone but others would claim that Christ belongs only to the white race. The black, the yellow, the red and the brown races have no share in God's gift to white men. A few individuals do not believe in missions. Practically all of the white race is nominally Christian therefore because He died for once race, missions to other races must cease. According to such Christianity is too good for them. It is the pearl before swine. Not so. God loved the world. Christ

sent His disciples into the world. Salvation is for all who believe. The whole world was in need of missions once. The whole world is still in need of missions.

Christianity must transcend national propaganda and racial bigotry in order to fulfill its task in the world. Not nations as such but the whole wide world must be won, for before Him and Him alone must every knee be bowed and every heart rejoice.

Is Canada entirely Christian already?

Can any nation become entirely Christian?

How large a portion of China must still be won?

What would happen to China if all Christian nations failed to send missionaries there?

Topic for Feb. 9

The Presbyterian Church in Canada. "Our Church" Chapter V
Scripture Lesson.
Acts 2:41-47

SUGGESTED HYMN:

Fling out the Banner,
The morning Light is Breaking
O Day of Rest and Gladness
I Love Thy Kingdom Lord.

The history of the Christian Church is the story of man's search after and struggle for God and God's finding men. Wherever there is a sincere believer in God we find a church. As in a former discussion we mentioned that Christ is the Head of the Church, her motivating power, the source of her life, her strength and her inspiration, we thereby know that Christ is and must be part of every Church. This is most keenly understood among Presbyterians who maintain the parity of all believers, the priesthood of all the faithful.

Is it any wonder, then, that men are willing to risk life itself for the sake of the Gospel and the Church when they knew it is Christ for whom they are fighting. This has been true from the very beginning of Christian history. It has been true of our Presbyterian Church in Canada. It is still true today. There are men everywhere in Christian circles who would make Christ less than He is. His Church less sincere and thereby make Christ and His Church less worthy to live for and unfit to die for. From the very beginning the Presbyterian Church has been founded upon the "Holy Scriptures as the Word of God and the only infallible rule of faith and manners." Founded upon that primary standard our Churches' history is a recording of the glorious struggle of men after God.

The early ministers performed a colossal task in the erection of the Church only to find in latter years that other forces within were willing to tear down and destroy. Union follows disruption and disruption follows union. Through it all the invisible Head of the Church preserves unto Himself a remnant who shall with him go on "Con-

quering and to Conquer" until the Church's earthly task be accomplished and the Heavenly course be complete. Against the true and living Church the Gates of Hell shall not prevail for it is founded upon the modern Peters who have reiterated their position in the terms of the first Peter when he said, "Thou art the Christ the Son of the Living God."

The past history of the Church however, glorious it may be, must be the spur only of the future. To rest upon the laurels of the past is stagnation and death. To link the imperfections of the past to a more perfect future is life and growth. This is the task of the Church—to grow, to prosper to advance in favour with God and man. We must ever strive to make the Church on earth, the church of Christ, to draw men from the temples of man to the temple of God, from worshipping mammon to worshipping God. This can be done only by the true Church of Christ. At the end of 1925 there were 976 congregations at beginning of 1935, 1,295 preaching stations. Will the next ten years see a like growth?

Discuss

What has our Presbyterian Church in Canada to give to the World?

Have we always fulfilled our duty?

What does the history of our Church mean to us?

Topic for Feb. 16

What is God's Idea of the Worth of Man.

Scripture Lesson: John 3:16; Romans 8:12-17; 1 Cor. 3: 16-23

SUGGESTED HYMNS:

While I survey the Wondrous Cross,
Beneath the Cross of Jesus
I've Found a Friend,
Jesus, Master, Whose I am.

There is no human standard by which we can judge the worth of a man. By man we mean not the outward form life, activity, personality, position, birth, etc., but rather the soul. These other things with one exception perish but the soul is immortal. Not all men would agree with our first statement. There are still those who daily place their souls for sale at the markets of the world. Many would sell their souls to satisfy their desires. Some demand the world with a fence around it. Others only a little amber fluid with a glass around it. "What shall it profit a man if he shall gain the whole world and lose his own soul? Of what shall a man give in exchange for his soul?" (Mark 8:36-37). The answer to both questions is, "Nothing." The wealth and value of things earthly is set by man, the value of the soul by God. The wealth of a man ceases at death, the wealth of the true and Godly soul is most fully realized after death.

There are three outstanding criteria by which we can determine God's valuation of a human soul.

1. God's Love. "For God so lov-

ed the world." From the very nature of God we know that He loves only the highest and the best. We can't imagine God loving anything worthless. There are men who love basely and base things. No so, God! God's love is infinite, all embracing and complete. It is a self-sacrificing love. It is a primary love. We did not first love God but He first loved us and that love was from the very beginning. The greatest of these is love and the greatest of all love is God's.

2. God's Gift. "That He gave His only begotten Son." When God might have, humanly speaking, demanded that man should pay the price for the redemption of his soul, God gave His own Son. All that man could give could not atone for sins for the cattle on a thousand hills are God's, the hills themselves belong to Him. We cannot give to God what is already His. Though man desires death yet God through His Son reserves a higher destiny for him. God gave that which was the most precious and priceless unto Him for the souls of men.

3. God's acceptance of sinners. This results in a family of believers. In every home sonship is a privilege not easily obtained. Sons continue in the home in which they were born. A few are adopted into homes. But before they are so adopted as careful a study as possible is made of the prospective son or daughter. In our Heavenly Father's Home we are the adopted children. We have been made the heirs of God and co-heirs with Jesus Christ. God values the souls of those who love Him as His own son or daughter. This value is acquired only through Jesus Christ our elder Brother.

DISCUSS:

Does God change His idea of the worth of man?

Can man change his own worth?

Do the things we give to God lessen God's standard of value?

TOPIC FOR FEB. 23.

Our Churches Work in the Maritimes.

Scripture Lesson Psalm 145.

Suggested Hymns:

Jesus I my Cross Have Taken.
I'm not Ashamed to Own my Lord.
O Master, Let me Walk with Thee.

A Charge to Keep I Have.

The Church's work in the Maritimes has been progressing rapidly during the past few years. Left with a great dearth of ministers and church buildings in 1925 so that the future of the church in the Maritimes looked dark indeed. Gradually the forces were gathered together and new courage infused into the hearts of the disparing with the result that today the church is flourishing and Presbyterianism is a vital and growing force in the Maritimes.

Now while we say all that we must not blind ourselves to the great task that yet lies before us. There is much still to be accomplished. Many nationalities are represented in the three Provin-

(Continued on page 7)

Bible Christianity

"Bible Christianity" is a monthly journal for the furtherance of the doctrines of the Bible issued by ministers of "The Presbyterian Church in Canada."

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CHRISTIANITY OR EVOLUTION

(Continued from page 1)

Secondly, the progress.

The persons of the Holy Spirit and Jesus Christ figure in this narrative. The Spirit moved upon the face of the waters, or brooded upon the deep, like a bird that first separates by laying the egg, and then quickens it by brooding on it. Then LIFE first began on the earth. There is no suggestion of spontaneous generation.

Ten times in the first chapter God spoke. It is the second person of the Trinity, whom John later called "The Word." In the beginning was the Word . . . and all things were made by him and without Him was not anything made that was made."

I want to make some observations about this secondary creation, that is, the work of the six days. First of all, it is very plain that God did not leave the world a chaos when he created it in order that natural law might make an order out of it. Every day God was on the scene. Natural law never creates a new thing—God only does. But God certainly uses natural law to keep and to govern that which he created. So in a real sense God is present on the scene today though not in a creative capacity, and though His laws govern the world today. Laws may be compared to the driving reins of a horseman, which must be held in hand to be of any use. Thus God has not simply left the world in the hands of inexorable law and Himself departed to some far-off realm. God holds the laws of nature in His hands.

In the second place, the creative work of the Genesis. He must then prove that light developed into a man.

Thirdly, they were all vegetarian, that is, they ate no meat. There is an indication that they ate no meat until after the flood.

Fourthly, there was no mingling of "kinds." Each plant and animal propagated after its kind. It should be noted that the word 'species' is not used in the Creation Story. Classifying animals and plants into species is a comparatively recent thing. Classifications are used, such as, the kingdoms, the orders, the families, the genus and the species. Now it is very well possible that the animals that are placed in different species may inter-breed, though I know of no examples. It matters nothing. The animals in different genus can never inter-breed, that is sure. It may be that species have been classified too broadly, and some can 'cross.' It seems likely that our great variety of animals did come from fewer stocks, so that in the beginning there were not nearly so many different varieties. Therefore we shall probably be more correct to say there was no mixture of general (plural or Genus). It is not giving way one step to the evolutionary point of view to do so. It will be held an indisputable fact that the realm of one genus is absolutely sealed against the realm of another genus. It would be easy for scientists to put two animals that can be crossed into different species, and to say, "There you have two animals that disprove your whole theory that species never cross." What if species do cross, genus never do. That means that since man is different genus than animal, the realm of each is sealed against mixture. It is possible that Adam named families of animals, and that Noah preserved only the genera, and not the species.

And finally, there is no hint that the days were longer than 24 hrs. Certainly, the last three days, when the sun, moon and stars were controlling the day and night, were of 24 hrs. There is not the slightest hint that the first three were any longer. It is also dangerous to play with the word 'day' in the Hebrew, making it so inflexible that it might mean anything in time. I know that the great Dr. Chalmers and the late William Jennings Bryan conceded so much as to say that the days of Genesis might be long geological ages of science. I have studied considerable in geology, and I cannot see the necessity of believing anything other than that the days were 24 hrs. The proof of day-ages has never been convincing.

Notice the seal of perfection that is placed upon each of the days' work, "And God saw that it was good." The absence of it for the first two days means nothing.

When God saw the dry land that it was good, leads me to say that geology proves that one time there was no bad land, no rocks jutting out to hinder civilization, no mountains (probably only elevations to facilitate drainage), no sterile soil. There was a time of tremendous growth. Today as one travels one is impressed with the mighty barrenness of miles and miles of country and wonders what it might have been. The deposits of coal and oil prove great growth at one period. In the Allan shaft, St. Lawrence, N. S., is a seam of coal 39 feet thick. That means that wood of 468 feet was suddenly deposited there one time, 12 feet of wood to one of coal. The impression of Genesis One is that everything grew abundantly and luxuriously.

The impression after Adam's sin and the Flood is different. And the world may have beautiful spots today, to be sure—they are only spots.

I would go on to say that the whole world was equally heated, that is, there were no arctic regions. There is evidence of abundant vegetable and animal life in places now where it is too cold for much of either. Great palm trees once grew in Alaska; elephants once lived in northern Siberia. Their flesh preserved through all these years is still found frozen in the banks of the river Lena that empties into the Arctic Ocean. I believe that the earth was then not tilted as it is today, 23 1-2 degrees to its orbit, and that the ocean and air currents kept the whole earth quite equitably heated. How else could God look down and see that it was good? The earth has been destroyed, and I wonder whether we should not sometimes contemplate its destruction to appreciate the promise of the new heaven and the new earth at the coming of our Lord Jesus Christ.

(To be Continued)

Bible Study

EXPOSITION OF THE SERMON ON THE MOUNT

Sometimes a Christian feels that he is not obtaining as much out of religion as he should. His religion should be a constant source of happiness. But often that happiness is lacking in his life. The reason for this lack is that the condition of blessedness has not been met. Blessedness is happiness. The condition of being blessed are stated in the beatitudes. In so far as the beatitudes become a part of us so far we become happy. For our personal happiness we should make a study of the blessedness and seek to work them into our lives.

"Blessed are the pure in heart: for they shall see God."

Are we pure in heart or are we impure? What are some of the impurities that are sometimes within our hearts. Impurities are: freshly lusts, selfish desires, worldly pleasures, earthly ambitions, indolence, and pride. These may be in our hearts to a greater or lesser degree. Such impurities prevent us from entering into a close relationship with God.

It is not exactly easy to rid the heart from such impurities. We may abstain ourselves from outward impurities. Our neighbors and our friends might think we are pure. And yet our hearts may be tainted with impurities. Jesus states that we must be pure "in heart."

The purer we become the nearer we approach God. God becomes more and more personal. Our prayers take on reality. Mountain top experiences become frequent. Certainly it is worthwhile for us to become pure. To be pure as Christ is pure should be the desire of every Christian heart.

"Blessed are the peacemakers: for they shall be called the children of God."

The reason why peacemakers are called the children of God is because our God is the God of peace.

God desires peace to be on earth. For that reason he gave His only begotten Son. The gift of His Son shows the tremendous interest that God has in bringing peace up on earth.

Naturally God expects the followers of His Son to do their utmost in establishing peace upon earth. In fact they can only rightly be called His children if they are engaged in peacemaking. It is a wonderful honour to be called a child of God. The endeavour to bring peace makes one worthy of such an honour.

One of the curses within the church is that there are those who do not seek to imitate their heavenly Father in this respect. In almost every church there are those who seek continually to stir up trouble. They are trouble makers and not peacemakers. They shall be called children of the devil rather than children of God.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven."

In 2 Timothy 3:12 we read "that all that will live godly in Christ Jesus shall suffer persecution." If one seeks sincerely to follow the teachings of the Lord he can expect a lot of opposition on the part of the world. He will be slandered. His motives will be questioned. His name will be ridiculed.

History has revealed many types of persecution. Christians have been burned to the stake. They have been cast into prison. We may think that this type of persecution cannot occur again. But in what is supposed to be one of the most civilized countries in the world today Christians are imprisoned because of their stand for the Lord and His teachings. What is true of that country can also become true of this country. The forces of evil are already at work. When they sit in power they will do anything within their power to stamp out true religion. And so the day may come when we shall be called upon to suffer persecution.

Only those, however, are blessed who suffer persecution for righteousness' sake. There are those who delight to be martyrs. They are in their element when the world is against them. The promise of blessedness is only to those who suffer for the sake of righteousness.

Undoubtedly the reason why there is not more persecution is because Christians are conforming to the world. One can hardly distinguish a Christian from one who is not. Christians are willing to drift with the current of the times. They cry peace when there is no peace. They are content to stay in the middle of the road. And for that reason there is not the persecution that there was in times past. But once let a Christian be militant for the Lord than you will note opposition. Then enemies within and without will rise up and call him cursed. But blessed is such a one for he will inherit the kingdom of heaven.

International Sunday School Lessons

JESUS ENLISTS HELPERS

February 2.

Developed by Quiney A. M. McDowell.

Luke 5:1-11, 27, 28.

The call of the first disciples marks a new period in the public ministry of Jesus. Up to this time Jesus had been preaching, accompanied by only a few friends, but now his work is to assume a more permanent form. The growing popularity of his preaching indicated that the gospel was designed for the whole world. For such a proclamation, a definite group of workers must be prepared. The growth of Christianity has always depended upon men who will publicly profess and follow Christ. Luke in his own picturesque way describes in this lesson the call of the first disciples.

First, we note Jesus' approach to those whom he will call. He does not go to the seats of learning, nor to the religious center of His people, nor does He visit the palaces of princes to enlist His helpers, but He goes out along the Sea of Galilee. There He will come in contact with the humble, sturdy, fearless fisherfolk. Here are men who will welcome a Savior and a burden-bearer. Jesus had become sufficiently well-known that the crowds are already following Him. They press upon Him to hear the word of God. As He approaches a number of fishermen, washing their nets, He asks for the use of their boat. How characteristic this was of Jesus! To feed the five thousand He took the lad's loaves and fishes. To feed the soul-hungry multitudes, He takes the boat of these fishermen. To provide a channel of spiritual blessing and life to untold multitudes all down the centuries, Jesus calls for these men themselves to follow Him.

II. Next, note His divine approval unto these men. After speaking to the multitudes from their boat, He directs them to launch out into the deep, and to let down their nets for a draught of fishes. He would richly reward them for the use of their boat. He would do more. He would give them an impressive object lesson in obedience to His commands. Simon, the spokesman, explained that they had spent a night of toil with no success. "Nevertheless at thy word I will let down the net." It is only because Christ asks him that he does it. Almost immediately they inclose a great multitude of fishes, so that their nets are breaking, and they call to their partners to help them. Both ships are filled with the fish. This has been called the miraculous draught of fishes. The disciples at once recognize that this Jesus is more than a mere man. This is the divine approval of this Man to these sturdy fishermen. And they understand it, for Peter falls down before Him, saying, "Depart from me; for I am a sinful man, O Lord." Like Isaiah of old he felt his unworthiness in the presence of the holy God. The disciples learn

in this object lesson that the path of success and blessing is the path of obedience to this Jesus. Thus were they prepared for the greater call to follow Him.

III. Thirdly, we note His appeal to these men. And who were they? They were Peter and Andrew, James and John. Somewhat later, and under different circumstances He makes the same appeal to Matthew the publican. But to these fishermen He said, "Follow me, and I will make you fishers of men." "Fear not, from henceforth, thou shalt catch men." They were busy with their fishing, when Christ calls them to a nobler service. Surely the very fact that Jesus called these humble fishermen to become His disciples should encourage us all. We see in them what the grace of God can accomplish. God calls us all to a nobler service. In most instances it is not to leave the work in which we are engaged, but to all of us it is to do all things to the glory of God.

IV. Finally, note their response to His appeal! "They forsook all and followed Him." Matthew says that they left their father and the workmen and followed Jesus. Here is the secret of their success. They surrendered all for Christ's sake. As we view their surrender in the light of twenty centuries, what were a few ships and some tackling in comparison with being the disciples of Jesus Christ! But to them to leave their means of livelihood and follow this lowly Jesus, what a venture! Even so in the light of eternity what is the whole world in comparison to Jesus Christ! The call still comes to us, "If any man would come after me, let him deny himself, and take up his cross and follow Jesus."

LESSON FOR FEBRUARY 9, 1936.

Developed by Claude E. Hayward
"Jesus Insists on Righteousness"

This lesson text is a series of parables. The language is mainly figurative. Interpreting the figures is the chief task of any who would learn what our Lord is here teaching. The root meaning of the word "parable" is to put something beside something else in order to compare the two. This is its general New Testament sense.

In the days of Jesus, as in our own, there was prevalent a form of godliness which was so accurate a counterfeit that many mistook it for the real thing. We know it as hypocrisy. The Pharisees were master-hypocrites. Jesus was careful to point out to His disciples, to whom this series of parables is addressed, the blasphemy of an outward profession of Him that came not from an inward possession of Him. The picture of a blind man leading another blind man is even ridiculous, but when used by our Lord it is piercing to the very heart. His disciples are to possess in themselves the Light of Life before they presume to enlighten a dark world, else they too shall be found at last wandering aimlessly about in the world's darkness. Then they bring

reproach upon their Lord, and His cause suffers.

Ridicule is sometimes frowned upon as an implement of conviction but the Bible uses it occasionally, along with irony, etc. Is it not also ridiculous to think of a man with a big splinter in his eye, trying to see a small speck in the eye of another? And all the time the poor deluded chap is unaware of his own condition. He is so busy going about looking for specks in the eye of another that he has no time to consider the huge beam of wood that is in his own. He has in his hand a magnifying glass with which he views others' eyes, but his own faults are so great that they need no magnifying glass to make them apparent. Jesus then applies the lesson of so ridiculous a situation: "Cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye."

Jesus could draw many lessons from nature, for He Himself was active in the creation of all things (Col. 1:16,17.) His lesson here concerning the good and bad trees is so simple that there is danger of missing its point. If we are good, then our works will be good. If our inmost hearts and motives and desires are bad, then the life that issues from such an inward condition will be bad. He is once more insisting on inner righteousness. "Out of the heart are the issues of life." If the heart be set on things on the earth only, then the issue of such a heart will be characterized by earthly, and not heavenly, things. We must have our hearts and inner life, yea, our soul, regenerated by the Holy Spirit before such a condition as Jesus desires will be brought about.

Continuing the same condemnation of hypocrisy and outward show (which is really only sham) in religion, Jesus turns now to those who profess Him as their Lord only because it is popular for the moment to do so; but who would turn their backs upon Him when the least wind of adversity should arise. Even now, when things are so favorable for a true profession of Him, they only call Him their Lord, but, as a matter of fact, He is nothing of the kind. They are serving the world, the flesh, and the devil in their inner life, but they would be horrified if one suggested that they were really not Christians. But here is the test: Why do you call Him Lord if you do not the things He says? A lord of earth is accustomed to have his servants obey him. How much more the Lord of Glory. If we are not doing the things He says, it really means that we have rejected Him as Lord and chosen another to obey. Then our house is built on shifting sand, and it will not withstand the storm and the terrible shocks of life. But if He is our Lord both in profession and possession, then our house is built upon that Rock of Ages, and none of the storms of this world, nor even the angry billows of Jordan, can make it tremble.

Lesson for February 16

Developed by H. Wilson Sieber

Jesus Helps a Doubter

Entire Lesson Luke 7

Less Luke 7: 19-28

Golden Text Mark 9:24

The question asked of Jesus was, "Art Thou He that should come? or look we for another?" There are two interpretations as to why it was asked. Some believe that there was a doubt in John's mind and he sent his disciples to Jesus to make certain. Others believe that the question arose from John's desire to help his disciples. To me, the latter view seems to be the one most in accord with Scripture. The Holy Spirit had pointed Christ out to John (Jn. 1:33). John's ministry was one of preparing for this One, and John knew who He was. On the other hand, John's disciples were perhaps jealous of Jesus (Jn. 2:26) and hence John sent them to Jesus to see His mighty works and believe on Him. John was ever a humble man.

The question was asked and the answer was probably different from what they expected (vs. 21). Strongest impressions do not always come to us from words spoken by someone else. Quite often they come from what we see with our eyes. One hears much about the beauty of Niagara but when one sees the falls one sees more beauty than they ever heard by words. So Jesus by His miracles proved Himself to be the Son of God (Acts 2:22) the promised One.

Jesus then tells the disciples to go their way, deeming that He had said enough by His actions.

Jesus after He had presented proof of His resurrection to Thomas said, "And be not faithless, but believing" (Jn. 20:27). Proof of Jesus has been presented to us, He performed many mighty works (Lk. 19:37), the prophecy of His birth was fulfilled (Mt. 1 and Lk. 2), the dove abode upon him (Mt. 3:16), the voice came from Heaven (Mt. 3:17), the grave could not hold Him (Mt. 28:6), He ascended into Heaven (Acts 1:9). Then let us not be faithless but believing. In the face of these mighty proofs can we be doubters? Not if we expect to be saved. The doubter who puts his doubt behind him and believes, will be saved.

Lesson for February 23

Developed by J. W. Day

Lesson: Luke 8: 26-37

'People Before Property'

Text: Luke, 16: 13

In our lesson for today, we have the experience of Jesus, on the shore of the country of the Gadarenes, where He had gone with His disciples. These people were possessed with the idea of the presence of demons, or spirits, of evil intentions to mankind. They conceived of these evil spirits as prevailing all nature. The

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International Sunday School Lessons

(Continued from page 6)

hills, and the mountains, and the rivers, and all heavenly bodies. They were continually offering sacrifices to these gods so as to gain favours. It was the unseen and the unknown, which caused these illusions of the mind. They looked upon the mad man, he who roamed among the tombs, as one who was possessed by demons, or evil spirits. They lived in constant fear of what might suddenly come upon them, if they did not, in some way, appease these angry gods. They bound this man with chains, but they could not hold him, and he was a menace to their safety. It is quite natural for men to be afraid. They are often afraid of what may happen on the morrow. The natural man is constantly living in the attitude of fear. It is not the FEAR OF GOD.

What a blessed condition, when a man can rest secure and safe from all harm, in the presence and the protection of His Heavenly Father. Jesus said to His disciples, when He sent them out into the unknown world, to preach the gospel, 'Lo, I am with you always.' The exercise of His power is our protection. "The Lord thy God is with you whithersoever you go." That was the promise of Jehoval God, to His people, as they were about to enter into their promised possessions.

'The Healer Rejected'

The man whom Jesus met, was a man who had lost his reasoning powers. His brain was diseased. Jesus spoke to him and he was placed back to his proper place in the community. Jesus made him a sane citizen. He could say with the one hundred and third Psalm: "Bless the Lord, Oh my soul, and forget not all His benefits, who forgiveth all thine iniquities, and healeth all thy diseases."

On the slope of the hill, just in rear of the shore, they were feeding a herd of swine. For some reason they all ran down the steep hill, and over the bank into the river, and were destroyed. The men who were tending the herd rushed into the village, and they told all the people about what was done to man who was possessed by demons, and also what happened to the swine. When the multitude of that part of the country, came out to where Jesus was, and saw all that had happened, "They besought Jesus to depart from them; for they were taken with GREAT FEAR; and Jesus went into the ship, and returned back again." They rejected the Son of God, and in that action they missed the blessings, they might have enjoyed from His presence. They thought more about their property, than they did the good done to the man. It is a terrible calamity when a community, or a person, says: we do not want this Man, who is the Son of Almighty God, to rule over us. Christ wants to come in. Are you ready willing to allow Him His rightful place in your life?

'Peoples Before Property'

Our lesson speaks to us of the

love of the material things of the world, more than the love of the spiritual. These men, in the Gadarene country, thought more about their pigs, than they did of the poor unfortunate maniac. It was not so much that he was restored to health and no longer a menace to the people, but their earthly possessions had been destroyed. Property before man. Jesus loved men, and He died for them, but some people cannot suffer the loss of a few dollars, that they might save men from death, through sin.

'The Temperance Lesson'

"If you love not your brother, whom you see, how can you love God, whom you see not?" How can a man love his fellow man, and, for the sake of the dollars, he will dish out to him that which destroys mind, body, and Spirit? The Gadarenes refused to allow Jesus to remain in their country because He was considered as a menace to their profits which they were getting from the pigs. Jesus did no mighty works in His own home town, because of their unbelief, and because they were offended at His teaching, for he told them the truth, and they did not want to hear that.

Christ and the Bible

One of the issues that will sooner or later come before the church is the issue which concerns itself with the inspiration of the Bible. Is the Bible verbally inspired or is it partly inspired? Does it contain errors or is it without error? Is the Bible authoritative or is man of greater authority than the Bible? Because there is a diversity of opinion among preachers and laymen about these questions there is bound to come a time when they will be threshed out. It is true that our creeds are very clear about these questions. But who knows, understands, or upholds the creeds?

Every sincere Christian should be able to give a reason for the faith that is in him. The faith of many humble Christians is that the Bible is verbally inspired and without error. Why? The simple answer is that it is the teaching of Christ. This teaching is discovered not only in a scattered text here and there but it is found running through all His discourses. The serious student of the Bible cannot dodge it.

Already in our discussions we have discovered that Jesus appealed to the WRITTEN WORD in the beginning of His ministry. To Him the Old Testament possesses authority. In the Sermon on the Mount Jesus declared that the Old Testament had to be fulfilled even down to the jots and tittles. Apparently nothing in the Old Testament was false or legendary to Him. In Mark 12:24 Jesus stated that the reason people err is because they do not know the Scriptures. Heresy comes through a lack of knowledge of the Scriptures. In this issue we consider another important statement of Christ, which gives us a great light on His conception of the Bible.

John 10:34-36

"Jesus answered them, Is

it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because, I said, I am the Son of God?"

First of all let us get the setting of these verses firmly in mind. Jesus had previously made this statement to the Jews: "I and my Father are one." The Jews were so enraged by this statement that they picked up stones to stone him. Jesus asked them why they were determined to stone Him. The Jews answered, "Because that thou, being a man, makest thyself God." Jesus defends Himself by appealing to Psalm 82. In that Psalm people were called gods because they received the word of God. "The Scriptures," says Jesus in effect, "calls those gods who receive the word of God. I who am sanctified of God call myself the Son of God. The scripture which cannot be broken does not call it an act of blasphemy. You have no right to set yourself above the scriptures and declare that I am guilty of blasphemy."

With this setting in mind let us note the following points:

1. Jesus makes an appeal to Scripture. He appeals to the written Word. Even as he appealed to the written Word in His controversy with the devil and in His controversy with the Sadducees so also now He appeals to its authority in the present controversy with the Jews. Is it any wonder that the Westminster Confession of Faith states definitely that in all controversies of religion the Church is finally to appeal to Scripture? The Confession has as its authority the example of Christ.

2. Jesus bases His appeal on a Psalm. This Psalm He calls "Law." "Is it not written in your law?" "The Law" has reference not only to the Ten Commandments or the legal sections of the Bible but to the Old Testament in its entirety. As Dr. Warfield states, "He here ascribes legal authority to the entirety of Scripture."

3. The reason why Jesus appeals to this Psalm is because "The scripture cannot be broken." This statement is of tremendous significance. The Scriptures cannot be broken. The authority of the Scriptures is absolute. Its authority cannot be denied. It is infallible. It simply cannot be broken.

According to this statement of Jesus we cannot accept part of the Old Testament and reject part. We cannot say this is inspired and this is not inspired. We cannot accept the Twenty third Psalm and at the same time reject the book of Jonah. But that is exactly what a great many preachers are doing. In so doing they are rejecting the authority of Christ. In so doing the servants are trying to be of greater authority than their Master. Scoffing at the Old Testament is in reality scoffing at Christ whom they profess to follow. It is time for us all to give up pride of intellect and sit humbly at the feet of Him who is the wisdom of God."

'I am the bread of life.'

YOUNG PEOPLE'S SOCIETY

(Continued from page 5)

ces. The tides of immigration have brought French, Scotch, Irish, German and other settlers within these borders. As so frequently happens each nationality settled in small groups presenting in miniature the land from which they came. Each group brought their own characteristics into the new land. To each the Presbyterian Church has ministered successfully and loyally. There is still much that must be done. There are vast sections in which many be found Presbyterians without church facilities or leadership. Or groups are so small that they are in need of assistance from the strongest sections of the Church.

There is another field of labor open to the Church. The Maritime Provinces with their vast shore line and many excellent harbours welcome many strangers to the Dominion. What greater welcome could be given than that of the Church through her representatives at these ports of entry. The W.M.S. (E.D.) has done splendid work through their representatives both at Sydney and at Halifax. The first contact that is made upon these shores by "new comers" is frequently a lasting one. The Roman Catholic Church has for many years been very zealous in this work in every port. Shall we be less energetic? Less daring? The opportunity is one not only of spiritual value but also economic and social.

How much am I doing for the Church in the Maritimes?

How strong can the Church become?

Narrow Minded

There are those who look down upon us with scorn because we limit ourselves to the expounding of the Bible. In so doing one becomes narrow-minded. One limits himself to one book. One shuts himself away from the advanced religious thinking of the day.

But to us it is no inglorious thing to limit ourselves to one book when that book happens to be the Word of God. In that Book we find the love of God. In that Book we find the Son of God. In that Book we find our salvation. In that Book we find our healing. In that Book we find our hope. In that Book we find our life.

If to limit ourselves to the Bible means to be narrow-minded we glory in our narrow-mindedness. We plead with others to be like-minded. If people would narrow themselves to the Book they would discover great joy and happiness. They would discover the Cross. They would discover their soul's salvation. What a wonderful reward for being narrow-minded!

Missionary Letters

CANADIAN PRESBYTERIAN

South Manchuria Railway Zone.
Szepeing kai, Manchuria

October 21, 1935.

Dear Friends:—

We are thankful for the evidences of the working of the Holy Spirit in the lives of our Christians. Mr. Tung, a prominent layman of Fan Chia T'un, promised Dr. Goforth at their farewell parting last winter, that he would give \$10 toward the opening of the work in Huai Teh county. Time passed. Mr. Tung had not fulfilled his promise. Then came a special gift from Canada to be used in opening that centre to the Gospel, the result of which has been the establishment of two Churches, one in Huai Teh and the second in a nearby market town. The fact that God used other channels to give the Gospel to that county, worked on Mr. Tung's mind and conscience. Early in September he brought \$100 local currency to Pastor Su to be used in the furtherance of the Gospel in those two centres.

We had a visit recently from the Convenor of our Board of Missions. Dr. Mackay with Mrs. Mackay and their daughter were with us the latter part of August. Everyone enjoyed his messages of inspiration and comfort and the Chinese were delighted with this touch from the Mother church. A touching scene took place after the Taonan meeting. During the meeting a number of places were mentioned as calling for an evangelist. Dr. Mackay's reply was sympathetic but pointed out the heavy obligations resting on our Church at home and abroad and at a time of economic depression. Later, one of the young Evangelists came and handed Dr. Mackay a small brass idol saying, "we know times are hard and that the Church has a heavy responsibility but you have no one in Canada worshipping an idol like this." The idol had been given up by an old lady of 70 when she accepted Christ last year.

A new preaching Chapel has just been opened in Taonan by one of the Church managers. Mr. Wang has considerable property and is financing this evangelistic agency himself.

But not only are the well-to-do Christians taking an active part in the spreading of the Gospel. Mr. Liu, a Christian from Tailai, saved up \$100 and with great faith and only this sum to lean on, rented a chapel in an isolated county town and began evangelistic work there himself. At first he suffered considerable persecution but has emerged victoriously.

Most cheering reports have come from Chang Ling where Mr. Wu is holding the fort in a none too peaceful district. A Dr. Chen with a terrible temper has been converted. Formerly he even beat his Mother but now the whole town knows of the change in his life and is aware of his zeal in the service of Christ. A Mr. Yang, who lives 8 miles outside the town,

never misses a Sunday service no matter what the weather is like. He was a notorious gambler and of a bad reputation generally. He has been constant in giving testimony since his conversion. Among the recent converts in the same town is a sorcerer who was a vegetarian for 44 years. He is well known within a radius of 100 miles and his testimony will count.

Last year was the great year for Church building. The campaign has continued this year as well. However the Churches have been gradually reaching maturity and this year a number of them have ordained Elders. I was present at the ordination of the two Elders at Taonan in March. They were the unanimous choice of the congregation and as far as human eye can discern, the choice of God through the congregation. Mr. Kuo is entirely unselfish and filled with love for the people. Mr. Wang, before his conversion five years ago, was a very ardent Buddhist. His arms covered with scars, the result of burning flesh with sticks of incense in the hope of gaining merit. At one time his intention was to become a Buddhist priest but the Lord won his heart. He walked 60 miles through the snow to be baptized. He has been prominent in the Church ever since and a tower of strength to the Taonan congregation.

We are now in the midst of a Short Term Bible School for Evangelists and Volunteer workers. It is being held at Cheng Chia T'un, a railway junction 60 miles west of Szepeing kai. There is an attendance of over 50. The day begins at 6.30 A. M. with a prayer meeting. The lessons are carried on all through the day. Pastor Chang of Tungliao is teaching the Book of Genesis, Pastor Chiang the Gospels, and Pastor Chang of Cheng Chia T'un has a period each day on Sacred Music. Mr. Davis is taking up the Book of Isaiah and I am teaching the Book of Revelation. During the Spring I sent each one a book by R. A. Jaffray on "The Return of the Lord." They studied this book through the summer months and wrote an examination on it after the class opened. In the evening there is a period when the students take turns in preaching and receive helpful criticism afterwards. I hope to have a picture of this group in a later letter.

We have been joined in the work by Rev. and Mrs. E. H. Johnson for Canada. They have come in the power and fullness of the Gospel and have made a decidedly good impression on all. They are now engaged in the study of the language.

A most heartening letter came some days ago from a place called Lin Tung. It is almost 200 miles west of our farthest outpost at Kailu. Mr. Tu, one of the Christians from Tungliao, went there two years ago on business and has carried on evangelistic work as well. At first, Sunday services were carried on in the Post Office. Now, as the group of believers has grown, they have rented a Chapel. Mr. Tu has sent in a request for a Pastor to go

and baptize these new converts.

You will all be interested in the work Dr. and Mrs. Goforth are doing in the Homeland. In something less than 6 months after their return to Canada, Dr. Goforth gave 130 addresses on Missions. Mrs. Goforth has also spoken and in spite of ill health has accompanied Dr. Goforth across Canada. They had up till the first week in August, travelled more than ten thousand miles during this campaign. I am sure you will all unite in prayer for them as they continue this important but strenuous ministry.

Lu Chia Kou is one of the Szepeing kai outstations. A family living near the church at that centre has been opposed to the Gospel. During July, a member of Mr. Yueh's family became demon possessed. As they were ardent Buddhists, they sent for a Priest of that faith to come and help them but he was unable to do any good. Then the oldest daughter-in-law went to the Christian Church for the Evangelist to see if he could help. The Evangelist was not in so she went to the home of a nearby Christian but all the adults of the Wang family were out in the field cultivating the crops. Mr. Wang's 15 year old daughter and her brother 14 years of age were in so they accompanied the distressed woman back to her home. The first thing the children did on reaching Mr. Yueh's home was to sing a hymn. Then they prayed and in the name of Jesus commanded the demon to depart. The demon possessed woman shook all over and said "please have the Christians get out of the way that I may go out and I will never return." They stepped aside, and at once the woman was completely normal.

Please continue in prayer for us and for the work.

Yours sincerely,

ALLAN REOCH.

LETTER FROM REV.

JAMES L. ROHREBAUGH

C-o Sudan Interior Mission Addis Ababa, Ethiopia, Africa.

Dessie, Ethiopia.

November 23, 1935.

Dear Friends:

This is being written from my tent in Dessie. We just arrived yesterday and haven't been here long enough to get our bearings. This is the capitol of the Crown Prince and is the town through which all soldiers pass on the way to the northern front and large forces are stationed here. In spite of thought of war everyone seems to be in a holiday mood and all are most friendly. No one doubts but that Mussolini will be badly beaten and in the near future, too. But all wish to have a hand in it and to bring home trophies of glory. IF ONLY THEY CARED A BIT MORE ABOUT ETERNAL GLORY!

The first real opportunity to get anywhere near the war zone came through the United Press and I jumped at it. I'm sending out what news there is here and have most of my time free for Missionary work among the soldiers. Whether or not they will listen is a question, but they should have the opportunity to hear the way of salvation before they go out to die for the defense

of their country. Every day I hope to go out on my mule with a Bible and a pocket full of tracts and do what I can. If this letter could be delayed a week it would be possible to tell you much more about it.

A number of wounded are here as well as war refugees, old men, women and children, who ran out of food and money or got sick by the way. Some of them drag in half starved and crazed by hunger. I am going to send some of my boys out to feed all such who appear. But most folks are hail and hearty and eager for the fray. They little know what it will be like.

This is a city, built upon a high mountain surrounded by mountains. We are 9000 feet above sea level. Aircraft guns are all around and soldiers in uniform, as well as many without uniforms throng the streets. An amazing number of children are here, all apparently yearning to talk to a foreigner. Until recently very few foreigners had been seen.

Though here but one day I have already found a number of people whom I knew in Addis Ababa and who attended our services. They really remember what they were taught. It is refreshing to find some friends here among the natives.

Our meetings in Addis were running normally in number when I left and the war scare seemed to have been past. Possibly they shouldn't have been left but those folks will be there when I return and many of these soldiers will never return. No one knows how long we will be permitted to remain here but please pray that the Word sown may really take root in the hearts of those who are going out to die.

It seems hard to believe that Christmas is so near. There isn't the slightest thought of it nor of its message in this unhappy land just now. The message of Joy and Peace is strangely out of tune at this time and is ever out of tune where there is sin, whether it be national or personal corruption and death. But the message of repentance unto life through the blood of One who died seems as strangely in place and the power of God unto salvation even in times such as these must be the sole reliance of the preacher.

We certainly wish you all—all of the joy and loving good fellowship of the Christmas season, and pray that the blessings of God may be showered upon you. And wont you pray for this unhappy country and its people? It seems impossible that any good can come out of this horror but in God's way and in His time it will.

I am asking Marion to append a note to this.

With best wishes to all,

JIMMIE ROHREBAUGH.

"I am the way, the truth, and the life."

"I am come a light into the world."

"Grace and truth came by Jesus Christ."

"He that believeth on Him is not condemned."