

BIBLE CHRISTIANITY

"THY WORD IS A LAMP UNTO MY FEET"

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DALHOUSIE, N. B.

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Maritime Synod and MacGregor Celebration

By Dr. Frank Board,
Pictou, N. S.

Presbyterians throughout the Synod will doubtless be interested to learn of plans already made for the joint meeting of the Maritime Synod and the holding of the 150th anniversary celebration of the coming of Rev. James MacGregor from Scotland as missionary to Nova Scotia. The Synod is called to open in First Presbyterian Church, Pictou, on Wednesday evening, July 22nd, with sermon by Dr. Alexander Craise, of Sackville, N. B., the moderator. The following day, Thursday, July 23rd at eleven o'clock in the forenoon, on the property, and precisely one hundred and forty years (to the day and hour) from the time he stood in a barn, and preached his first sermon, a memorial cairn will be unveiled in memory of Dr. MacGregor, by the Moderator of the General Assembly, the Synod and the general public being in attendance. An historical and interpretative address on Dr. MacGregor will be given by a great-grandson.

On resuming its sessions the pioneers and their work will be reviewed in papers by leading clergymen, educationists, and public men of Maritime origin and background, the sessions extending into the following week. Consideration will be given to the Pictou product which appeared in such outstanding men as Sir William Dawson, of McGill; Principals Geo. M. Grant and D. M. Gordon of Queens; John Forrest and Stanley MacKenzie of Dalhousie, and many more of equal or greater prominence; to John Geddie and the Gordons, and other outstanding missionaries; to the schools and colleges, and other factors and agencies that grew from the seed sown by the pioneers in the Pictou area.

Historic and romantic events all the way from Drumossie Moor and the battle of Culloden, in which the Pictou migration had its origin, with old Culloden weapons on view, will be considered and interpreted in the papers read. No Presbyterian interested in the beginnings of the church in Canada should ignore this gathering. Nothing just like it has previously been attempted, and falling as the anniversary does, at mid-summer, and by the sea-shore, where the cool breezes always temper the heat, and in the middle of the holiday season, the entire Maritime Provinces should be represented by a large percentage of their Presbyterian population.

Let a car or train trip be planned early with Pictou as its goal. On Sabbath the 26th, there will be the usual morning worship in all the local churches, and in the evening of that day a great Sun-Set service will be held at the Green Hill Look-off, from which the en-

tire County of Pictou, and far beyond can be surveyed. The old tunes will be used, and in both Gaelic and English, as at the beginning. The Moderator of Assembly will preside, and there will be addresses by outstanding laymen of the Church, the Governor-General having been invited to speak at this service.

The Boys' Residence, with accommodation for upwards of fifty will be available from July 15th to 31st, for rooms and breakfast, at about one dollar per day, provided a sufficient number apply to Dr. Baird, of Pictou, by July first. Salt water bathing on the property, golf just beside it, tennis near at hand, and the finest vacation country in Canada all around.

So plan to go down to the sea this coming July.

This Is News!

One evening while special services were held in churches of the mining town of Sydney Mines, Nova Scotia, the movie theatre had to close because no one appeared to buy a ticket. It is said that if a dog bites a man it is not news but if a man bites a dog that is real news. It is not news that movies keep people away from the week-day activities of the church. But it is news for a week-day activity of the churches to keep patrons away from the theatre.

It is also a revelation how much the theatre is depended upon the members and adherents of Christian churches for its patronage. Without this patronage a great deal of the profit would be taken out of the movies. But the movies continue to prosper and the movie stars continue to receive salaries which are far above their worth to the world.

We do not know of any theatre that has had to close down on account of the depression. But we do know of churches that have to close their doors because of lack of finances. We do know of missionaries that had to be recalled from preaching the Gospel, because there are no funds to keep them in the field.

Surely in times like these when the church is facing the necessity of retrenchment, Christians should sacrifice their pleasures. And yet there are those in the church who will pay more to the theatre than they will for the preaching of the Gospel. We wonder what they will say to the Lord when they have to give account of their deeds upon earth?

There are parents who will give their children a quarter to attend the movies and a black cent to attend Sunday School. And then they wonder why their children drift away

from the church and drift into sin. By giving their children more for the theatre than for the church they are teaching their children to place a higher value on things of the world than on the things of the Spirit.

It must be recognized that the great majority of pictures shown today are definitely anti-Christian. In a subtle way they destroy the moral fibre of the young. Directly and indirectly they sanction adultery, gambling, drinking and host of other sins. Christians would do well to stay away from movies altogether lest they fall into temptation or cause others to fall into temptation.

Christianity Or Evolution

Rev. William Verwolf, B. A.

The mind is not satisfied to know simply that man is here, and it will not be satisfied until it has found some cause for the effect, that is, not until he knows something of the origin of his life, and of the history of it to this day. Evolution has tried to explain it as a struggle for a bigger and better existence. But there is a better way to account for man, and the Christian is by no means done when he has denied all that the evolutionist affirms. The Christian ought, however, to be capable of not only doubting the evolutionist; he should have a good and reasonable explanation for the presence of Life, of Mind, as well as of the body. It is not enough to say, "Well, I believe the Bible, and it says man was created, and that's enough for me." Let us study a few things about man.

1. His Body. If man were only a physical being as evol. says he is, evolution might have more good ground for working. Even then it is highly improbable that man should have the kind of body he has. For one thing, if there were no intelligent designer constructing the body we have, the chances, for example, that the two eyes and the two ears are where they are is a million million. The struggle for existence never accounts for the present position of any bodily organs. God only can account for them.

For another thing, if man actually passed through all the stages of animalism, developing as he went, why, in many respects is he yet the feeblest of them all? His feet have become tender, having lost the hoofs; they have lost the fleetness of his predecessor, the horse. His lungs are not as capable as they were when he was the horse, the deer, the lion or the tiger. Man has lost the natural protection of fangs, large teeth, horns, or color. The elephant can trample on him; the flesh-eating lion can devour him; and worst of all, bacterial animals can sicken

and kill him. Or do you think the struggle for existence gradually threw off animalisms when the mind of man began to compensate for them? There is absolutely nothing in all earth's history that proves man once acquired these things and then later disposed of them again.

Evolutionists believe they can find some of those animalisms in the body yet, which in time will also be thrown off. Those parts were called vestiges, and were thought to be such things as the appendix, the tonsils, two or three vertebrae at the lower end of the spine. I am unable to say whether they believe that any longer, or whether they merely fail to speak of it any more. The fact is, it is definitely proven that the appendix and the tonsils, and all those things that once were thought useless and even dangerous, are very useful when in good condition, but dangerous when infected. The appendix produces an oil for the large intestine. When removed other organs compensate for what it once was intended to do. The gall bladder can be removed, and the liver will compensate to a large degree. Man has no unnecessary and useless organs called vestiges of earlier days. His body is a replica of God's eternal wisdom, and decree of creation.

It was once thought that the embryo of man (the body before birth) passes through all the stages, as from memory, that man passed through in long ages of history. For example, at a certain stage before birth there appear certain things on the embryo that resemble fish gills, and therefore it is thought that man once was a fish. No good scientist believes such nonsense today, and yet you will be surprised to know that most medical doctors are taught such things yet today, and it is generally passed on to students of high schools and universities as an accepted fact.

Probably the whole thing that started Darwin to build his immense structure of speculation was the fact that man's body resembles so much the body of an ape. Many people are forgetful of their mental and spiritual heritage when they visit a zoo. Again, I say, "Resemblance proves nothing." If I were identical in body to the monkey but different in every other part of mind and soul, I would not yet be descended from him. The fact that we live in the same world eat the same food and breath the same air makes it necessary that we have strong resemblances to animals. But there are yet so many differences that one could take almost any small part of either and distinguish them.

2. His Mind. Darwin said, "Nevertheless the difference in mind between man and the higher animals, great as it is, certainly is one of degree and not of kind." And again, "There is no fundamental difference between man and the

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The Sinner's Asylum

Rev. Arend Roskamp, B. A.

TEXT: JOSHUA 20:1-3

Let us imagine two men of Israel together in the woods. They are laboring on in friendly spirit, cutting down tree after tree. Suddenly and unexpectedly there is an accident. The axe-head of one man's handle flies off, strikes the other man and wounds him fatally. Although the living was not in the least responsible for this fatality he is now in imminent danger of losing his own life. The law is that the nearest of kin to the dead man may avenge his life and take that of the innocent slayer. Today we are protected by the law, for if it happens that some careful driver of an auto runs over a child that heedlessly ran into the road and thus kills it, the law will not allow the father of that child to take the life of the driver. But at that time in Israel the innocent unfortunate had to flee for his life—and there was no place where he might find refuge.

Now God in His mercy comes to that man's help. He commands that cities of refuge be built. The purpose of these cities is that the guiltless slayer may have a place whither to flee for safety from the avenger. If he makes haste and reaches anyone of these cities types of our Saviour. The benefits of these cities for the children of Israel and the benefits of Jesus Christ for the believer are so similar that thinking of them brings our thoughts immediately to Him. The Bible, whether we look into the Old Testament or the New, always helps us to see the wonderful Christ. The cities of refuge are no exception. As we think on them and their benefits may this be the result, that there come to every believer's heart a deeper appreciation of Him, and to every unbeliever's a feeling of the need of Him

Theme: The Sinner's Asylum

1. The Sinner's avengers.

Whether a sinner realizes it or not there are three avengers always on his trail. They pursue him wherever he goes. They are relentless and persistent and certain to overtake him. No hounds have ever trailed a criminal more successfully than these.

One of these relentless avengers is the sinner's guilty conscience. "Come, Johnie," said a man to a boy one day, "Let us go to the circus?" "No," replied the lad, "I don't want to go." "Why not, Johnie?" "Because I promised my father that I wouldn't go." "But your father is far away; he need not know that you went." "No, but I would know," said Johnie. There is the difficulty. The conscience in Johnie would bring his broken promise back to him with uneasy feeling. Every creature endowed with a conscience experiences the same trouble. To be sure, every conscience can be-

come sin-hardened—like a slow-freezing pond. First there is a light film of ice which does not hold much. If this ice is not stirred the film will become thicker and thicker until at last it is able to carry a heavy load without cracking. So there are consciences that will carry a heavy load of sin without breaking. Nevertheless, this hardened conscience keeps on accusing the sinner. Memory recalls the broken Sabbaths, the wasted days, the evil habits, the broken vows. And each recollection brings a distinct shock. Piteable in the extreme is the case of a man always thus hounded by an accusing conscience. Is there an Asylum to which he can flee from this avenger?

Besides the guilty conscience avenging the sinner there are the ever renewed thunderings of the broken law of God. That law too is a speedy, fierce hound on the sinner's trail and bound to overtake him. For some this law is nothing more than a piece of paper and they have relegated it to the ash-heap of non-essentials. But this does not mean that it is helplessly doomed to stay there. "As many as have sinned under the law shall be judged by the law" Rom II 12 (R.V.) The verdict of this law against every man is: "There is none righteous, . . . there is none that doeth good." If the law gives such a judgement against all sinners and if all who have heard it shall be judged by that law then what can they do, whither can they flee from this avenger? Is there any Asylum of refuge for them? Thank God there is.

But let us look at a third avenger before we speak of this Asylum. The guilty conscience of the broken law has always a fearful companion. I refer to the inevitable judgement to come. The thought of this judgment is like a huge tentacle from the great beyond always reaching unerringly after the sinner and disturbing him. Well I remember how I in my boyhood and young manhood unsaved days sought to escape it and be fearlessly happy—without success. We have often been told perhaps, of the discourses of Jonathan Edwards on the future punishment of the unsaved. These discourses have been said to be much too severe, but are they? I confess it is a sobering exercise to read those entitled: "The justice of God in the damnation of Sinners," "The eternity of Hell's torments," "Sinners in the hands of an angry God." It is not pleasant to contemplate the destiny of the unsaved as he has pictured it to us. Yet, when one reads the Bible, one cannot say that its picture is any less dreadful than that given by Edwards. Oh, the

judgment of the great White Throne when the sinner's record of deeds, words and thoughts shall be exposed and "the things that he thought were dead will be alive with a terrible might." The thought of this is the third avenger that follows the unsaved everywhere. Must he be overtaken, or is there an Asylum to which he can flee for refuge? Because of God's great love for the sinner there is one.

This Asylum is not an institution. Margaret Banning, writing in the Saturday Evening Post says: "The more I hear the word 'security' taken out of its context in human experience . . . the surer I am that many people are indulging in a dangerous and false psychology. For I believe that no one is in a position to promise security." She frankly admits that she can suggest no workable scheme whereby governments can promise quietness and assurance to citizens. She says: "I have my own substitute. I live in a troubled country, and the future is not at all clear. But I try not to be afraid. Perhaps that is the answer. Security lies in a person." But pray, what person? Do you refer to your own person? If so, the reed upon which you are resting is as shaky as any others you do not trust. On the authority of the Word of God I point you to another Person. "A man shall be for a hiding-place from the wind and a covert from the tempest." (Isa. 32:2) In the New Testament this Man stands before us and cries: "Come unto me, all ye that labor and are heavy laden and I will give you rest". He is the true and only Asylum for you and me as sinners. Consider a few comparisons between this Asylum and the cities of refuge for Israel.

These cities were so placed as to be conveniently reached by the fleeing man. God ordered the building of six of these cities, three of them to be placed on the east side of the Jordan and three on the west. It has been calculated that the most remote person in Israel could, if he hastened, reach the nearest one in half a day, making it practically certain that he could escape his avenger. In the convenient location of these cities they are a true type of Jesus Christ. He is near to the repentant sinner. Behold I stand at the door. Faith can find this waiting Saviour in an instant. He need not live long under the burning heat of his awakened conscience; he need not pine away in the consciousness of standing condemned before God's holy law; he need not long afflict his soul with the thought of the coming judgement—he may take refuge in this Asylum for sinners immediately.

We are told that highways were built to these cities of refuge, and that on these highway at every dubious turn signs were set up pointing in the direction of the nearest of these cities with one word

written upon them: REFUGE. This gave the fleeing man valuable assistance in reaching the place of safety ahead of his avenger. As he sped along at top speed one glance at the sign-board told him which turn he must take. Similarly the sinner finds the highways that lead him to the Saviour clearly marked in the Word of God. They are the highways of repentance from sin and faith in Jesus Christ. "Repent, for the kingdom of heaven is at hand." "Whosoever believeth in him (Jesus Christ) shall not perish, but have everlasting life." "We rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." No one born in Christendom, where the Bible is distributed by the hundreds of millions, will be able to give as an excuse for being lost that he could not find the way of salvation. Everyone who is anxious over his sins with a John Bunyan anxiety can find it. May the Holy Spirit create such an anxiety all over Christendom ere long, that there may soon be new life in Christ Jesus. There is such a grievous, deadly ease in Zion that one must conclude of many that they are imagining themselves safely in this Asylum, while by their life, their indifference towards Christ and their ambitions for the pleasures and treasures of the world they show they are entirely estranged from him. This is the greatest cause of concern for any Christian minister. Before this obstacle he stands with an indescribable helpless feeling. It is the Holy Spirit alone who can open the eyes of lost man to his condition and for this Spirit he must pray and wait.

We are further told of these cities of refuge that they were places of absolute safety. Upon the arrival of the fleeing man before the gate of one of them he would quickly state his case, whereupon he was immediately admitted and the gate closed. The avenger could not follow to molest him. His case was then considered by the appointed judges. If they found that he had slain a man through no fault of his he was kept there beyond the reach of his pursuer. If they found, however, that he had deliberately and with murderous intent slain a person there was no mercy shown him. He was given over to the avenger who might shed blood for blood. But he was safe while within the city. In that matchless parable of the good shepherd in John 10 Jesus gave three promises of measureless comfort to his people, the last of which brings to mind the safety of Him as our Asylum. "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "Safe in the arms of Jesus" therefore. He has removed for the believers all the terrors of the pursuing avengers, the guilty conscience, the broken law and the fears of judgement to

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The Family-Worship

CHRIST AND THE CHILD

What if Jesus Christ had not come to earth? The question may remind us of the world's indebtedness to Him and to His influence. For example, think of the shudder that overspreads the world today, in the threatening of another war. Before Christ came, was but an incident in the plans, the ambitions, or the vengeance of autocratic rulers. The inevitable carnage meant nothing to them, and victory meant massacre or slavery to the vanquished. Then here was the curse of slavery, itself — slavery not of the rude barbarian only, but of the educated and cultured, as the fortune of defeat in war. Gibbon, the historian, tells us that at the beginning of the Christian era one-half of the population of the Roman Empire, the whole civilized world of the time, which he estimates at one hundred and twenty millions, was in a state of abject slavery, at the disposal, for life or death, of callous masters. There is not a single recorded word from our Lord directly condemning the institution of slavery, yet the Church soon saw that that cruel system was contrary to the spirit of the teaching of Christ. He taught that in Christ Jesus there was neither bond nor free, that in Him master and slave were brethren, and given equal place in her worship and sacraments. Women, outside the Jewish race, were but household chattels for the use of the man, to be married or cast off at his will. Education and culture were denied to her. Plato's "heaven", if so we may call it, was filled with wise men, who can reason profoundly, but no women, no slaves are there. In contrast, observe the honor bestowed upon women, in the story of the Redeemer, from the choice of the Virgin Mary at the beginning, to the other Mary who was first to adore her Risen Savior before the empty tomb. In the history of the Church, ever since, God has been using grateful women as His handmaids in every form of service.

Turn, now, to the change that Christ has made in the standing and life of children. Before His coming, the child had but a lowly place in the thought of the world. He is scarcely noticed in the literature and art that have come down to us. The head of the house was all, and the lives of wife and children were in his hand. The Roman, and, in general, all ancient law, made the child the absolute property of the father. The old Law of the Twelve Tables, at Rome, authorized the father to destroy a deformed child, if he choose. He could, at will, take the son's goods, marry or divorce him, or even sell him into slavery. Even the philosophers of the old world justified this severity.

The references to children, in the Gospels, are more numerous than most suppose, and as we think upon them, we are amazed at the breadth and profoundness of our Lord's thought upon the value and possibilities of the child.

Let us briefly classify some of the points in His teaching on this subject:

1. First, let us remember that He became, Himself, a little child of lowly rank at Bethlehem. The story of no other founder of a religion is at all concerned with his childhood. Our Lord does not, indeed, refer to His early years, but He did, actually, become a Babe, Immanuel, God with us. He would seem, also, to have retained the spirit of a little child throughout His earthly life. In Acts 4:27, 30, the apostles, in their prayer to God, speak of their Lord as "Thy Holy Child Jesus," as if there remained with them a deep impression of His childlikeness.

2. Children always seem to be present in the crowds that thronged Him as He taught. In Matt. 18:2, "He called unto Him a little child," as if, casually, He spoke to one of several near at hand. Very noteworthy are the accounts of those who brought their little ones to Him. In Matt. 19:13, they ask "that He should put His hands on them, and pray;" in Mark 10:13, it is "that He should touch them;" while Luke, in 18:15, says "They brought unto Him also infants, that He would touch them." When the disciples rebuked the parents, He says in all the accounts, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God" (Matt. 19:14; Mark 10:14; Luke 18:16). These familiar words are inclusive of all little ones: none are to be turned away. Mark states that our Lord followed the words with the action, "He took them up in His arms, put His hands on them, and blessed them." In the presence of such grace, is it any wonder that, then and always, parents seek His blessing upon their little ones?

3. Again, our Lord sets the little child before the disciples as the example, especially in humility, for those who would enter His kingdom. Thus Matt. 18:3, "Except ye be converted (R. V. 'turn'), and become as little children, ye shall not enter the kingdom of heaven." Mark 10:14, has "Whosoever shall not receive the kingdom of God as a little child, shall not enter therein." In Luke 18:17, the words are, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." All three Evangelists introduce the words with "Verily, I say unto you, 'an expression used by our Lord only, and carrying an intimation of singular authority, as if equivalent to 'Thus saith the Lord,' in the Old Testament. It is in connection that Mark adds, as if to emphasize the child as example, 'He took them up in His arms, put His hands upon them, and blessed them.'"

4. Further, Christ, the Lord of Glory, identifies Himself with the child. Matt. 18:5 has "Whosoever shall receive one such little child, receiveth me." In Mark 9:38, 39, we read, "And He took a child and set him in the midst of them (the Twelve), and when He had taken

him in His arms, He said unto them, Whosoever shall receive one of such children in my name receiveth me, and whosoever receiveth me receiveth Him that sent me."

5. Children are not to be despised. In Matt. 18:10, He says, "Take heed that ye despise not one of these little ones," and He adds the surprising reason, "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Following this passage Matthew gives the parable of the lost sheep, may we not say "lamb," the shepherd leaving the ninety and nine, going into the mountains, seeking, finding, and rejoicing. Then the Lord adds, "Even so, it is not the will of your Father which is in heaven that one of these little ones should perish." An angel to represent each little one, always on duty, in the Presence of our Father which is in heaven, as if all heaven, and the Father Himself, are concerned for the salvation of each little one! A guardian angel! Does he stay, and weep over us older children, when we stray?

6. There is the blessing for those who deal kindly with the child. In Matt. 10:42, we read, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward." What an amazing assurance of remembrance of good done to a little child — even a cup of cold water, in the name of a disciple only. How much more the generous out-giving of ourselves, in the name of our Blessed Lord.

7. Finally, there is the fearful woe pronounced upon the man who "offends" one of these little ones. Matt. 18:6, "But whoso shall shall offend one of these little ones which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea." In Mark 9:42, and in Luke 17:1, 2, we have the same warning, in varying words, but always in solemn sternness. We have no more appalling statement of penalty from the lips of our Lord. And for what? For "offending one of these little ones," that is to say, causing one of them to stumble in the way, and becoming the means of making him come short of what he might be. Note the deep intensity of the language in all three accounts, expressive of the Divine indignation at the wrong done to the helpless trusting little one. Observe, also, the awful suggestiveness of the words. The punishment is not stated. But, "it were better for that man," He says, as if Divine utterance fails to express the enormity of the sin, and the inadequacy of any punishment.

Thus we have outlined the teachings of our Lord, that have brought about the vast and beneficent change that has taken place in the life and hopes of our little ones.

BIBLE QUESTIONS, V. MAY 1936.

1. Who laughed at an angel?
2. What woman does our Lord direct us to remember?
3. When did a man pay a fare for a passage on a ship?

4. Where is blue ribbon mentioned in the Bible?

5. Where is a little man said to have done an undignified thing?

6. What prince was lame, from having been dropped by his nurse?

7. Where is a man reported to have shaved himself when summoned to appear before a king?

8. What woman is said to have been troubled by a dream?

9. Who was the second oldest man mentioned in the Bible?

10. Where is an iron gate mentioned?

11. Where is reference made to the use of four anchors in the handling of a ship?

12. Where is the earliest mention of a riddle?

13. What orphan girl, of the tribe of Benjamin, became a queen?

14. Who had very beautiful hair which was cut but once a year?

15. Where is it said in the Old Testament that God raised the sons of Zion to be against the sons of Greece?

16. Where in the New Testament are horses of four colors described?

17. Where is a stone given a name by a prophet?

18. When was a vision repeated three times?

19. When were apostles offered money as a bribe?

20. Where are five kings said to have been hanged on five trees?

Answers next month.

Search your Bibles.

Review preceding questions.

Quiz one another on them.

ANSWERS TO BIBLE QUESTIONS FOR APRIL 1936.

1. Job 42: 13, 14.
2. Mark 16: 9.
3. Joshua 6: 14, 15.
4. 2 Chron. 26: 16-21.
5. Acts 27: 14.
6. Exodus 16:33; Num. 17: 10; Duet. 10: 2, 5; Heb. 9: 4.
7. Deut. 33:25.
8. Romans 16: 13.
9. Genesis 9: 21.
10. 1 Cor. 11: 23-26.
11. 2 Cor. 11:33.
12. Col. 4: 16.
13. 2 Kings 20:7; Isaiah 38:21.
14. 2 Tim. 4:14.
15. Genesis 5: 24; 2 Kings 2:11.
16. Zech. 6:1.
17. Numbers 22:25.
18. 1 Samuel 1: 28.
19. John 4:18.
20. 1 Kings 22:38.

WHAT SPURGEON THOUGHT OF THE BIBLE

"The Bible is a vein of pure gold, unalloyed by quartz, or any earthly substance. It is a star without a speck; a sun without a blot; a light without darkness; a moon without its paleness; a glory without a dimness. O Bible! it cannot be said of any other book that it is perfect and pure, but of thee we can declare all wisdom is gathered up in thee, without a particle of folly. This is the judge that ends the strife, when wit and reason fail. This is the book untainted by any error, but is pure, unalloyed, perfect truth."

—Moody Monthly Magazine.

Many have "a profession of religion without a possession of Christ."—Union Gospel Press S. S. paper.

YOUNG PEOPLE'S SOCIETY

Y. P. S. Topic for May 3, 1936.
How Can We Serve by Praying?
Scripture Lesson 1 Tim. 2: 1-4,
Luke 11:2 2-10.

Tennyson wrote in one of his poems, "More things are wrought by prayer than this world dreams of." These words which the poet placed on the lips of one of his characters may also rightly be placed on the lips and in the hearts of Christians everywhere. To the sincere believer in prayer it is the lever whereby he can move the world. The more the Christian Church realizes this the stronger will become her prayer life. The stronger her prayer life becomes the stronger also becomes every phase of Christian activity. An active praying Christian church is the great need of the world today.

James tells us that "The effectual fervent prayer of a righteous man availeth much." (James 5: 16). They who have been made righteous through the blood of Jesus Christ ought to use the right to pray for the souls of others. Many an aged mother has been able through prayer to reclaim her wayward son or daughter though half a world away. Many a missionary on the foreign field has been able to carry out some difficult and dangerous task because someone or group in the Home church had prayed God for their strength. Many a minister has been able to testify that he could preach a far better sermon because someone was praying for him.

Prayer should be made for the sick. God has given to us various remedies for our various diseases. These must be used. But we ought to give thanks to Him for them and pray for His blessing upon the means used for a complete recovery. More cures are wrought by prayer than this world dreams of.

Prayer should be made for the unconverted. Every member of the Young Peoples Society should have a prayer list of names of friends whom he or she would like to see a Believer in Christ. Pray daily for them as well as for the mission work of the Church at home and abroad. "More souls are converted by prayer than this world dreams of."

True prayer calls to the side of the person or persons for whom we pray the infinite power of God. Prayer is ours to use; it is God's to answer. We must not in our finite understanding try to push the hand of God. All prayer must be "not my will but Thy will be done." Prayer must be given in faith. An answer to prayer demands faith in God the Father, in Christ His only Son, in the Holy Spirit.

Pray for my soul. More things are wrought by prayer
 Than this world dreams of. Where-
 fore let thy voice
 Rise like a fountain for me night
 and day.
 For what are men better than
 sheep or goats
 That nourish a blind life within
 the brain,

If, knowing God, they lift not
 hands of prayer
 Both for themselves and those who
 call them friends?
 For so the whole round earth is
 every way
 Bound by gold chains about the
 feet of God.

From Idylls of the King,
 by Alfred Tennyson.

Questions for Discussion.

What is prayer?
 How many times did Christ
 pray?
 For whom did He pray?
 Have we done all that is required
 of us when we have prayed?
 How does prayer help you?

Y. P. S. TOPIC FOR MAY 10, 1936
THE LOCAL CHURCH
Study Book Chapter IX. Scripture
Lesson: Ept. 4:11-16.

It is the local Church with which all of us have most of our dealings. Through it we come to a knowledge of the "Way of Life." Through it we find out the needs of the world and the method of supplying that need. The church small or large as we know it is our chief concern because it is so close to us at all times. We know each member, we are all face to face with all its problems. For this reason the local church is so important. In a failure of the local church is the failure of the whole denomination and all its work. The stronger the local church becomes to stronger also will become the work of the whole church.

The main work of the local church is to maintain spiritual service and life. This work depends upon the session and the minister. They have the place of leadership. As long as they are true to their calling, sincere in their service the church will prosper. Unless it does the whole cause will fail. It is out of the local church that the great work of missions receives its inspiration and support. All ministers and missionaries were at one time members of some church when they worshipped and received the inspiration and call of the work of God's Kingdom. It is through the local church as well as from it that the means of carrying on the work of the Kingdom comes.

Perhaps if the local Churches could hear more of the missionaries there would be a greater interest and enthusiasm for the work. In every local church there should be various organizations interested in spreading the news of the work of the whole Church. That means the work at home as well as abroad. In every local church there is also plenty of opportunity to carry on a mission work among its members and those around its doors. Such work builds the local church as well as the Kingdom.

There are many activities in this local church. In some it is too highly organized, in others too poorly and loosely ordered. The Sabbath School, Young Peoples Societies, Women's Missionary Societies and Young Ladies' Branches, Mission Bands are some of the common and usual organiza-

tion. Each in their own field tend to strengthen the ties of the local congregation. As long as they remain the feeders of and attend to the Church they will fulfill their functions but they must not under any consideration supersede it. The Church stands as the Organ of Christ, instituted by Him and may not be destroyed nor superseded by any other group.

Discussion Questions:

What is the main work of the Church?
 How can young people assist in it?
 Does loyalty to the local church mean more than attend?
 How can we dispense missionary news?
 How can the church broaden her horizon?

Y. P. S. TOPIC FOR MAY 17, 1936
What Does it Cost to Serve?
Scripture Lesson: Luke 10: 25-37,
Matt. 16: 24, 25.

The cost of service depends upon the service given. Some service no matter how small costs too much. When man loses his soul in service to the worthless and to the mammon of this world, it cost too much. When service is rendered and homage is paid to the base and materialistic things of life at the expense of the spiritual the price is too great.

Does it cost anything to serve God? Yes, but the cost is not too great. God demands absolute service unto Himself. Only the best satisfies God. When we enter His service all other must be laid aside. We cannot serve God and mammon. The things of the world must be given up before God's service can be taken up.

God demands that at His call we shall leave father and mother, friends and loved ones to go where He wants us to go. Some are called to distant fields of service as missionaries. Far from luxuries, home, friends and loved ones. Amidst strange peoples, danger and hardships they carry the message of hope and love to all men everywhere. Did they count the cost to much? Not at all. Several years ago there was a young doctor in the city of New York. He had a fine practice and showed signs of great promise. He had an income of \$10,000, and in a few years, men said, he would be one of the leading surgeons in the country. One day he received the Call of God to go to Arabia as a medical missionary. His friends tried to dissuade him and pointed to his great future. In spite of all he went to the Church Mission Board offered himself for service in Arabia. He was told that all they were allowed to give him was \$2,500 a year out of which he must pay part of his own expenses. All fees for his services must be given to the Mission board. He accepted and went to Arabia. A few years ago I had an opportunity to talk with him and he testified that the happiest years of his life were years given to the Lord's service. Was the cost too great. The cost

would have been too great not to have gone.

The cost that men pay for God's service is always equalized and more than equalized by a satisfaction of good service well rendered. by the knowledge that we are serving the noblest and best. Any cost you pay by the loss of things in life around you is more than made up by what God gives to His own. Knowing the cost that Christ has paid for our souls alone we say we cannot and will not give Him what he needs and asks of us? God forbid!

Discussion Questions:

Have you given up anything for the Lord?
 What service have you rendered to God?
 How can we render greater service?
 How can we lose our lives for Christ's sake?

MISSIONARY WORK IN WESTERN CANADA.

Scripture Lesson, Acts 16: 1-15.

The missionary work in Western Canada is a vast undertaking. It represents a large section of our Dominion territorially but not so large numerically. It is the pioneer section of the land and as usual constantly raises new problems and new fields. For wherever families settle they invariably take the Church with them. The Presbyterian Church in Canada has never neglected her members. This was true at the beginning and is not less true now. How true it is can be seen from the great spread of the Church from East to West and the wide scope of its influence.

The subject for tonight might best be divided into the different phases of the Western work and given to different members to discuss.

1. The work among the Chinese.
2. The Hungarian work.
3. The work among settlers in various portions of the west.

Information on the above can be received from the Acts and Proceedings of the General Assembly. Your minister has a copy that he would be glad to loan your and also your representative elder. The whole meeting could be put under the direction of the program committee's Chairman.

THE CHURCH CALLING YOUTH

Study Book, Chapter X
Scripture Lesson, John 1: 35-51;
Mark 1: 17.

The armies of the nations are continuously renewing their ranks by volunteers from the youth of the nation. In order to maintain the standard of the army they are compelled to do so. The Church of Jesus Christ needs a far greater army than any of the nations of the world. The larger the army of Christ becomes the smaller can become the armies of the nations.

Christ called His disciples unto Him in order that He might train them and send them forth. "Come,
 (Continued on page 8)

Bible Christianity

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The Sinner's Asylum

(Continued from page 2)

come. He gave his life as ransom for us, and by so doing has closed the gates on them. Dying as our substitute He purged the conscience from its guilt, removed the curse of the law and condemnation in judgment. "Oh, for a thousand tongues to sing, our dear Redeemer's praise!" Redemption so amazing demands more than the praise of our tongues, it demands our life and our all.

But let us note a final comparison. The fugitive must remain in the city of refuge until the death of the high priest who was in office at the time of his escape. After the death of this high priest he might return to his home and kindred without fear of molestation. What had the high Priest's death to do with his safety? In answer to that question do we not see in this a prefiguration of what our great High Priest was to do by His death for sinners? It is by his suffering and death on the cross that we are liberated from the three avengers we have so frequently mentioned. We glory in the sacred emblem of the cross as we glory in nothing else, because we associate with it the dying lamb of God, "by whose stripes we are healed." Jesus is our refuge. He is the Asylum of every repentant sinner.

Christianity or Evolution

(Continued from page 1)

higher mammals in their mental faculties."

Romanes, a disciple of Darwin, after watching the manifestations of intelligence of hundreds of animals, said they altogether only equalled the intelligence of a child 15 months old. It seems strange that evolution would be so partial to man.

The animal mind is limited and

static. It never goes beyond a certain point, and though comparatively intelligent dogs and horses can be found, yet for as long as they have been with man it is remarkable that they do not progress further.

The human mind is progressive and self-educative. How quickly backward races pick up things; see Geddie and Paton amongst savage South sea Islanders.

And the human mind develops itself far beyond its struggle for existence, the requirements of the body. No animal has ever made any tool to help itself in its struggle. It has never made a weapon, but fights with teeth, claws, horns, tusks, feet. No animal makes for itself any protective or ornamental clothes. No animal ever produced fire, or kindled it when it died down. Monkeys have been seen to gather around a fire for warmth, but when it was reduced to embers they had not the intelligence to put the sticks meant for it on the fire.

It is by mere instinct that most animals keep alive. But it has always seemed to me that when the first little cells were developing and as yet had no instinct, they would have perished in the first generation for want of instinct to gather food.

Surely, to believe that we were cast in the image of God, also in mind, accounts for man and his mind better.

3. His Soul. Man has a moral and spiritual nature. He can know and worship God. Monkeys build no churches. Evolutionists have also had their say about the origin of the Christian Religion, and they believe that it is a man-made religion which continues to grow and to adapt itself to every succeeding century. That is why we hear so much nonsense about adapting our Christianity to this 20th C. It were better to adapt the 20th C. to Christianity. Sin remains sin, salvation of souls is the same; but depraved man wants a man-made religion for himself and not one imposed from the outside, as from God.

Man had a soul that can sin, and be conscious of its own undoing and wrong-doing. He can experience forgiveness of sin; and be assured of the Spirit's testimony in his spirit.

Man is conscious of eternal destiny. He always was, as is seen in the burial customs of people when history was first recorded. He has always believed that the soul had another "home."

The Christian looks forward to an eternal destiny the same in nature as his origin. His origin determines his destiny. The same book that gives the assurance of eternal destiny, speaks just as unmistakably of man's created past.

An evolutionist may vision for the race millions of years hence a beautiful paradise; but he is struck dumb when he stands beside his dead friend, and asks, "What is there for him?" Ah, evolution can only believe in two black eternities of death, and his brief life on earth is just a flash of consciousness between.

Evolution is as equally incapable of dealing with origins as it is with destinies; and because man will not rest, he will build a tower

of guesses.

And what shall I say more of the virtues and graces that adorn the soul? What shall I say of the altruism of a man who dives into the sea to rescue his fellow, but loses his own life? It is a struggle for existence? Time is not mine to tell you of his conscience; or of his passion for God or against God; or of his desire for heaven, for beauty, for harmony. "There is a spirit in man, and the breath of the Almighty giveth them understanding." (Job).

It is so refreshing to go again to Scripture and forget the prating nonsense, and to read the word of God, "Let us make man in our image, after our likeness." Thou hast created him in knowledge, righteousness and holiness.

Bible Study

Exposition of the Sermon on the Mount

Matthew 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."

Undoubtedly there were those who accused Christ of destroying the law and the prophets as they are contained in the Old Testament. But Christ tells them to cast such thoughts out of their minds. Such was not the purpose of His coming nor could they read this purpose in His teachings. His purpose was to fulfil the law and to fulfil the prophets. In the law and prophets are the promises of the law; Jesus is the fulfillment of the promises. The law and the prophets are the shadow; Jesus is the reality. The law and the prophets are the silhouette; Jesus is the complete painting.

If the purpose of Christ's coming upon earth was not to destroy the Old Testament should that be the purpose of those who profess to be the followers of Him? There are those who try continually to destroy the law and the prophets. Evidently they believe that they are wiser than their Lord.

Then there are those who teach that we no longer have to keep the moral law of the O. T. They state that we are no longer under the law. It is true that we are no longer under the law as regard to our salvation. Christ's obedience to the law has been imputed to us: But that does not mean we no longer observe the law. Through Christ we are better able to keep the law. Was not the purpose of Christ's coming to heal the transgression of the law?

5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

To understand this passage we must know that the words "The Law or the Prophets" had reference to the Old Testament. The Old Testament is known among the Jews as the "Torah" which means "Law."

So when Jesus here refers to the Law and the Prophets He had reference to what we now call the Old Testament.

The word "jot" or "yod" is the name of the smallest letter in the Hebrew alphabet. 'Tittle' is a dot above two Hebrew letters, "Sin" and Shin. These two letters look exactly alike with the exception of the placement of a dot. One has a dot above the left part of the letter and the other has a dot above the right. To mix the dots would change the meaning of the Hebrew word. So the Jews were very careful in placing the dots above these letters. This dot is known in the Hebrew as the "tittle."

Jesus in referring to the jot and tittle referred to the Written Word of the Old Testament. He states that the Old Testament has to be fulfilled even down to the smallest letters. The Old Testament was not to Jesus something which was filled with fables and legends but with types and prophecies which He came to fulfil.

5:19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

This passage should forever keep silent those who teach that the law is not binding on the Christian. There are those who teach that we can break the law without impunity. But Jesus taught that we should both keep the law and preach it. Christian ministers should make a practice of preaching the commandments.

Nor should one try to make a distinction between major or minor laws. There are no laws from God that are so small that we need not obey them. It is enough for the Christian that they come from God. By keeping both major and minor laws we manifest to the world that we are obedient to God. Keeping of the smaller laws is indeed a testimony to the power of God within us. Surely we all desire to be called great in the kingdom of heaven. Let us then perform the commandments of God and His Son Jesus. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

5:20, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Naturally the followers of Christ should have a greater righteousness than the scribes and Pharisees. It must be admitted that the scribes and Pharisees did try to keep the righteousness which is of the law. It is true that much of this was outward show. But the Chris-

(Continued on page 6)

International Sunday School Lessons

LESSON FOR MAY 3, 1936

Developed by H. Wilson Sieber
Jesus Teaches Forgiveness, Humility, and Gratitude.

Luke 17: 1-9.

Golden Text-Eph. 4:32.

Forgiveness Vs. 1-4. Words and deeds which tempt to sin come to all. Christians are not exempt. Their temptation is often greater. Satan already has non-believers under his power, but he is not satisfied, he is constantly tempting believers. In tempting individuals, both believers and non-believers, he often makes use of people upon this earth, even Christians. Offences or temptations to sin sometimes come to people through others (vs.1), and we must be careful that he (Satan) does not use us as one of those channels. If we permit ourselves to be so used we are guilty. Christ says, "Woe unto him" (vs.1), that is, the one through whom the offence comes. If we entice some one to sin, we are not only responsible for our own sin, but also for their sin.

If someone tempts us, we should rebuke them. Tell them of their wrong, tell them of their sin (Gal. 3: 1). Then if they repent, we should forgive. Our Heavenly Father is willing to forgive, so also should we be winning (Mt. 18: 32-33). Further we need to be careful that all our words and deeds exalt Christ, for no one liveth unto himself (Rom. 14: 7).

Humility. Vs. 5-10. The Christian is a servant of the Lord Jesus Christ. The one object of a servant should be to satisfy his master. If we are to satisfy Jesus we must endeavor to do all that He wants us to do and not expect honor from the world in the doing of it. Neither must we expect to be saved because of our works, for we are saved through faith not works (Eph. 2:8.) If one is only trusting in his works, he cannot expect to be saved. Christ says (vs. 10) even when we have done all that we are commanded to do, we are still unprofitable, we have simply done that which was our duty to do. Our duty is to believe, and to obey as servants of Christ.

Gratitude. Vs. 11-9. The ten were healed but only one returned to give thanks and that one was a Samaritan. Some years ago a certain man rescued many from a ship wreck on one of the Great Lakes. In doing it he was injured so that the remainder of his life had to be spent upon a hospital bed. Some years later he said that none of those whom he had rescued had ever thanked him for it. Someone else had said, "Ingratitude would seem to be the commonest sin in Christendom."

God is constantly bestowing common blessings upon us. Do we thank Him? He has provided the food which is placed before us on the table for our nourishment. Do we bow our heads and thank Him before partaking of it? He has given His most precious gift to the world, His only begotten

Son. Whosoever believeth in Him will be saved. Many have believed. But some of them are forgetting to render thanks to God for that salvation. Might it be possible that we are numbered among them? Is it possible that He might today say, "but where are the nine," referring to us?

LESSON FOR MAY 10, 1936.

Developed by H. Wilson Sieber
Effectual Prayer

Luke 18: 1-14.

Golden Text-Luke 18:13.

Three different types of prayer seem to be presented to us in this lesson. We will take them up one by one to discover what is the Scriptural type of prayer.

Pharisee. Vs. 9-12. The Pharisee went into the temple to pray and stood and prayed with himself. The place of prayer is important but not of the first importance. He was in the place "where prayer was wont to be made." When Paul was in Philippi, the river side was that place (Acts 16:13) but in Jerusalem the temple was the customary place (Acts 3:1). From verses 11 and 13 it would seem that standing was the common attitude for prayer in the temple. The Pharisee thanked God that he was not as other men, he told God what he did not do, and then what he did do, and that seemed to be the end of his prayer.

Widow. Vs. 1-8. Widows who had any grievances were permitted to take them directly to those in authority (II Sam. 14:4, 5; Ex 22:22; Deut. 10:18). Thus this widow was doing what she was permitted to do. The judge would have nothing to do with her. He was an unjust judge and perhaps he was being bribed by the other party. The fact that he would give no heed did not worry the widow. She knew her rights and kept persistently coming unto him making her request and demanding her rights. Finally he granted her prayer, her request, lest she weary him. He was not a Christian but she was without ceasing asking that her request might be granted.

Publican. Vs 13-14. The publican was in the temple for prayer and in this respect he was like the Pharisee. He smote upon his breast showing his unceasing prayer and in this respect he was like the widow. What was his prayer like?

He realized his unworthiness for he stood afar off. The temple was God's house and sacred, therefore he did not consider himself worthy to be there. Someone has said that "fools rush in where saints fear to tread." This proverb might almost characterize the publican in this parable.

He prayed to God. The Pharisee prayed with himself, the words seem to suggest that he was also praying to himself. It somehow seems (vs 11, 12) that he was congratulating himself. But God is the proper object of prayer (Jn. tree.

16: 23) and our prayer should be directed to Him, praying in Christ's name (Jn. 14: 13.)

He came as a sinner. The Pharisee came in his self-righteous mood thinking that he was better than others. But the publican came praying for God's forgiveness.

What was the result of the prayers? The publican was justified which shows us that his prayer was accepted. He therefore must have prayed in the right way. We should pray like him. The Pharisee was not justified which indicates that his prayer was not accepted.

We then need to pray like the widow, without ceasing (I Thess. 5:17). Jacob wrestled with the angel all night and finally secured the blessing. Hudson Taylor's mother one day went to her knees determined that she would stay there until her son was saved. After several hours she was given a blessed assurance that her son was saved. The widow was like that. Let us not pray for two minutes before going to bed but without ceasing. (Lk. 18:1). We, of course, need to avoid vain repetitions (Mt. 6:7).

Where should we pray? In the sanctuary, in the Sunday School class, in our own room, in short everywhere. The veil of the temple has been rent in twain so that we can at all times have access to God by prayer.

LESSON FOR MAY 17, 1936

Developed by H. Wilson Sieber
Jesus Inspires Honesty

Luke 19: 1-10, 45-48

Golden Text-Exod. 20:15

Zacchaeus was the chief among the publicans and was rich being a tax-gatherer. Most of the tax-gatherers, if not all of them, used very unscrupulous methods in their business. They wanted to get rich in this world's goods, and they did it by collecting as much as possible and turning as little as possible over to the Roman government. Zacchaeus was the chief among them and as a result would be quite rich.

Jesus was to pass that way, through Jerico. Possibly it was His first, but certainly it was His last visit to the city, although the people did not realize it. For all that we know, this may be the last time that we will ever hear of Christ as Saviour, and so if we have not done it, we should without delay accept Him as our personal Saviour. His fame had spread abroad and likely a great number of the people of the city were out to meet Him. The road would be lined with people. Zacchaeus was curious like the others but he was so short of stature. He was of that despised class and hence would be pushed into the background. There he would not be able to see over the heads of those who were taller than he. His desire to see Jesus was great, hence he ran ahead of the crowd and climbed up into a Sycamore

Jesus came to the place, he looked up and saw Him, and said unto Him, "Zacchaeus, make haste and come down; for today I must abide at thy house." Zacchaeus responded and took Jesus to his home. Zacchaeus at last saw his true state, his sinful condition, and he saw Christ as the Saviour.

His first action was to confess Christ as his Saviour. He calls him "Lord." That was necessary for him but it is also necessary for us if we would be saved. We cannot be our own saviour but Christ will save us if we will go to Him. Another confession was made by Zacchaeus and it was a confession of sin, a confession of dishonesty in his past life, he repented of his sin. Repentance from sin is likewise necessary for us to be saved (Ezek. 18: 30, 31; Lk. 13: 3, 5; Isa. 55: 7).

It is a great privilege to be born in a true Christian home and to come to know Christ in childhood. We should all strive to make our homes like that. However all do not have that privilege. If one does not come to know Christ as Saviour early in life, it is far better to come later in life than never to come at all. Zacchaeus did that. Before there was an emptiness in his life, or he, in his station would never have ran to see Jesus like he did. But now there was peace and joy. He then did what he should have done, that is straighten out his former affairs. He had been dishonest, it might have been hard for him to admit it, but he did. He wanted to make restitution for his dishonesty. Once a person is saved, that person should endeavor to right the mistakes and sins of his former life.

The incident closes with one of the great texts in the Bible (vs 10), one which would be well for us all to memorize, "For the Son of Man is come to seek and to save that which was lost."

Bible Study

(Continued from page 4)

tian's righteousness should exceed that of the scribes and Pharisees both outwardly and inwardly. The sanction of the heart should reveal itself in sanctified deeds.

If a Christian is born again he will show evidence that he is a new creature. As James states it, "Faith without work is dead." There are some who call themselves by the name of Christian who have no evidence of good works in their lives. Is that not an indication that they are not born from above? And if we can show no more good works in our lives than the scribes and Pharisees we will not enter into the kingdom of heaven.

"Either Christ rose out of the grave in which He had been laid or He did not rise." — Dr. E. E. Macartney.

EVANGELISM

By Rev. D. G. Cameron, B. A., D.D.

Swift Current, Sask.

Evangelistic effort in Upper Canada, ninety years ago, especially by Presbyterian ministers; appears to have scarcely, if ever, manifested until about 1846; when the Rev. W. C. Burns, a young minister of the Free Church of Scotland spent two years among the widely scattered centers of population. The beneficial results of his mission consisted not only of the large numbers of people who, at that time, were led to accept Christ as their personal Saviour; but also the influence of his personality upon several young men who later entered the ministry, together with the observance by them, of the methods which he employed in his dealings with the self-righteous and the profane as well as with the anxious inquirers concerning the way of salvation.

Among the young men thus impressed, was John Anderson of Bytown, who soon after entered Knox College to study for the ministry. After graduating in 1854, he was ordained as pastor of Lancaster and Dalhousie Mills, in the Co. of Glengarry. Sixteen years later, he was called to Tiverton, in the company of Bruce, where he served for twenty-four years; thus completing his term of forty years on retirement. At his death, a few years later, he was survived by his two sons, also in the ministry—viz. the late D. J. A. Anderson, of Goderich and Dr. J. D. Anderson of Beauharnois. He is also survived by an autobiography of 340 pages—a record of most interesting reminiscences and thrilling experiences of his life and work; which should prove a wonderful tonic, if read by ministers of today, who are perplexed by the absence of spiritual results from their preaching.

Another student of Knox College of that period and with similar environment, also of Scottish birth, was James Whyte, who graduated in 1857, and after taking a year of special study in his native land, was ordained as pastor of Osgoode, in the Co. of Carleton. After a successful pastorate of seventeen years, he was called by the adjoining charge of Manotick and South Gloucester, where he served for three years, when he was called to higher service with the words 'to die is gain' on his lips as a parting message. Through his ministry or under his influence twenty young men started to study for the ministry, one for each year of his own ministry. While he also left a son who later entered the ministry, the late Rev. C. W. Whyte, he left no autobiography, nor had any biographical sketch of him been written until 1933, when a book entitled "Twigs from the Oak and other trees, was issued by Dr. D. G. Cameron, a retired minister who was brought up under the ministry of Mr. Whyte. One of the longest chapters of said book is entitled "Memoir of the Rev. James Whyte," the 20th section of which bears the heading "Special Means of Grace" and is here reproduced by request of

some who have read the book.

"During the year 1872 and earlier, the great evangelistic campaign, led by D. L. Moody, and Ira D. Sankey, had attracted much attention, especially in the United States, Britain and Canada. Mr. Whyte frequently referred to this in his sermons and requested the prayers of his people that they should become sharers in that great spiritual awakening.

Not until early in August, 1874, was there any special manifestation in that direction, except the increasing fervor of our minister's sermons. About that time, however, one of the young men of his congregation, John G. Donaldson, by name, was moved to discuss this matter with another young man who also was a professing Christian. Speaking together on the subject opened the way to united prayer. (Matt. 18:19.) This, in turn, awakened a desire for wider fellowship. They opened their minds to another man of riper experience and to his wife who was a godly woman; with the result that the little company was doubled. They agreed to meet again the next evening at the home of that couple. By that time others had heard and the room was filled with devout people, eager to hear and disposed to pray. On the following evening there were more present than the house could accommodate. The leaders then conferred with the minister, who at once called the elders together, when all recognized that this was of the Lord.

On the following Sabbath it was announced that the special meetings for prayer, already mentioned, would be continued in the church every evening during the week except Saturday to which gatherings the people received an invitation to attend. Before the end of that week the church was filled to capacity and it was evident that a special work of grace was in progress. Mr. Whyte wrote to several of his brother ministers, sounding the Macedonian call "come over and help us." Among the first to respond were Rev. James Stewart, of Pakenham and Rev. George Bremner, of White Lake, both from distant parts of the Presbytery. Among others nearer by were Revs. H. J. McDiarmid of E. Gloucester; R. Whillans, of Nepean; Andrew Rowat, of Winchester; John McIntyre, of Wales and John Leishman of S. Gower. During the second week the throng was so great that many could not find standing room in the church. On farms, six or more miles distant, the cows were brought in from pasture almost two hours earlier than usual, so that the necessary evening work might be completed in order to enable the family to reach the church in time to secure a seat; but frequently in such cases they were glad to get their "democrat" near enough to an open window to enable them to hear the message where they sat in their own conveyance.

In order to avoid overcrowding arrangements were made to hold meetings in several of the school houses of the district, where one of the ministers with a few assistants conducted a meeting in each school at the same hour as the meeting in the church.

All this was a new and precious experience to the people of Osgoode, especially to the Presbyterians. While it is impossible to tabulate lasting spiritual results in such cases, it is safe to state that there had been throughout the community a general spiritual awakening. Professing Christians had been revived; much light had been cast upon several phases of Divine truth; latent talents had been developed and of many it was said for the first time behold he prayeth." A considerable number, also, who had until then been in a state of spiritual darkness, were enabled to say "whereas I was blind, now I see."

Preparatory to the communion service that had been appointed for the latter part of Sept., a memorable meeting of session was held when the minister introduced those who had made application to be received into full communion with the Church on profession of their faith to the number of 114. Additional applicants, including some who united by certificate prior to the communion service, brought the total number of new members up to 133. The Baptist, Anglican and Methodist churches were also increased in membership, as a result of that awakening.

On the communion Sabbath the congregation assembled at 11 a.m. not in the church, but in the near by cemetery, where a small platform had been erected as a substitute for a pulpit, while the multitude sat on the grass, some of them gathered about the graves of their departed relatives. The scene revived the folk-love memories of the Covenanters, or of later times in the old land, when the reason for meeting in the open on such occasions was the same as their own, because there was no church nearby large enough to accommodate so great a gathering. On the platform with our minister was the Rev. J. P. McEwen, the pastor of the neighboring Baptist Church, whose congregation had there joined with the Presbyterians in unity of spirit and of worship.

Following the devotional service in which both ministers took part. Mr. Whyte, accompanied by his elders, led the way to the church, followed by a sufficient number of communicants to fully occupy the building. While the sacrament of the Lord's Supper was being dispensed in the church. Mr. McEwen preached to the remaining congregation in the cemetery. When the service in the church was concluded, those people returned to the cemetery, and the church was almost filled again by the remaining communicants, during which time the open air service was continued until all were in the cemetery for the dismissal, when they sang as their closing hymn.

O God of Bethel, by whose hand
Thy people still are fed;

Who through this weary pilgrimage
Hast all our fathers led.

Our vows, our prayers, we now present
Before thy throne of grace;
God of our fathers, be the God
Of their succeeding race.

Through each perplexing path of life
Our wandering footsteps guide;
Give us each day our daily bread,
And raiment fit provide.

O spread thy covering wings around,
Till all our wanderings cease,
And at our Father's loved abode
Our souls arrive in peace.

Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou shalt be our chosen God
And portion evermore.

BIBLE ARITHMETIC

Take the number of the hour on which our Lord died on the Cross. Add the number of Daniel's friends. Multiply by the number of the sons of Rachel. Add the number of the people on the ship with St. Paul at the time of the shipwreck. Divide by the number of persons who visited Abraham just before the destruction of Sodom, and Gomorrah. Divide by the number of lepers healed in Luke 17. Multiply by the number of words in the handwriting on the wall. Subtract the number of persons present at the Last Supper of our Lord. Divide by the number of Letters in the shortest verse in the Bible, and get the number of years it took the ships of Tarshish employed by Solomon to go for a cargo and return.

"St. Paul . . . makes Christianity answer with its life for the truth of our Lord's Resurrection from the dead. 'If Christ be not risen, then is our preaching vain, your faith is also vain' " Liddon in an English paper, 'The Pathfinder.'

READ THE BIBLE THROUGH

I supposed I knew my Bible,
Reading piecemeal, hit or miss;
Now a bit of John or Matthew,
Now a snatch of Genesis;
Certain chapters of Isaiah,
Certain Psalms—the twenty-third—

Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there
Just before you kneel away,

And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view,
You will kneel in very rapture,
When you read the Bible through.
—Missionary Monthly.

Religious News

By Rev. William Ooms

REMAKING THE BIBLE

News has recently been broadcast to the world that Nazi Pastors in Germany are busy in their efforts to rewrite the Bible. Their purpose is to make the Bible coincide with their own Anti-Jewish feelings, and they profess the belief that Christ "was not Jewish." This action on the part of the German people shows how far people will go when once they begin to reject the revelation of God, especially as it is revealed in Jesus Christ. Even Russia with all of her hostility and opposition to religion has not gone as far as Germany in this regard. It is indeed a sad state when a country like Germany, the birthplace of the Reformation, should depart from the faith to such an extent. But such is the inevitable result wherever the Bible is not given its true place, but is taught to be simply a collection of fairy tales and folklore.

HITLER, THE HOLY GHOST

What do Hitler's friends, and perhaps Hitler himself really believe? These beliefs are becoming more plain. The Under Secretary for Church Affairs recently made this statement, "Hitler is the Holy Ghost, the true light that illumines out path."

Immediately the words of our Lord come to us, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

THE BIBLE IN THE PHILIPPINES

There are 7,083 islands in the Philippine group, with a total population of 11,000,000, of which some 5,000,000 read and speak English. In many of these islands, the precious name of Christ has never been heard. Nevertheless it is a source of great encouragement and joy to read that more than 2,000,000 Bibles are in use there.

"Millions of Filipinos probably have never handled any other book, and there are doubtless remote sections of the Philippines where the inhabitants believe there is only one book in the world, the Bible."

The distribution of Bibles in the Philippines each year exceeds the combined circulation of all newspapers there. The actual cost of the Gospel ship which carries the Gospel to hitherto unreached territories is \$12.00 per day.

Thank God for the place of the Bible in the Philippine Islands.

CHRISTIAN POLITICS

"In some quite recent election contests, the candidate for Mayor of Vancouver, B. C. ran on a platform of Christian reform and civic decency. During the campaign he daily attended special prayer services, and when elected, his first act as Mayor was to proclaim a Day of Prayer. Mayor McGeer

closed his proclamation with the prayer that He who had once given a vision of the Holy City, "will grant us a vision of our City, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be found on service, and honor given to nobleness alone; a city of peace, where order shall not rest on force, but in the love of love for the city in which they dwell."

THE LEADER.

FURTHER FACTS ON ATHEISM

In a recent issue of "Bible Christianity," the statement was made that Atheism was gaining a foothold in Canada, and that children in certain schools in our own country were taught to say, "There is no God."

Just what does Atheism teach? Here are a few questions and answers taken from Kerr's Catechism, "The Church of Humanity," which is catechism book for the dissemination of Atheism.

Q. 1. What is God?

Answer—God is an imaginary character, a myth, a creation of fiction believed by idolaters to be a real being that created and governs all things.

Q. 2. Is there a real God?

Answer—The universe contains no real God.

Q. 3. What is the soul?

Answer—The soul is an imaginary character believed by idolaters to live in people and at their death to leave them and take all their senses, mind and knowledge and live on forever.

Q. 4. Has man a soul?

Answer—Man contains no soul.

Q. 5. What does dying mean?

Answer—Dying means the ceasing for ever of all organs of the body to perform their functions.

Q. 6. What is death?

Answer—Death is the name of the condition or state of an organism when life ceases.

Q. 7. Will dead people ever come to life again?

Answer—Dead people will never come to life again.

We would have our readers contrast the above teaching with the hopeful, assuring, comforting teaching of the Larger Catechism, based wholly on the teaching of the Bible.

Q. 1. What is God?

Answer—God is a spirit, in and of himself infinite in being, glory, blessedness, and perfection; all-sufficient, eternal, unchangeable, incomprehensible, everywhere present, almighty, knowing all things, most wise, most holy, most just, most merciful and gracious, long-suffering, and abundant in goodness and truth.

Q. 2. Are there more Gods than one?

Answer—There is but One only, the living and true God.

Q. 3. How did God create man?

Answer—After God had made all other creatures, he created man

male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the man, endued them with living, reasonable, and immortal souls, made them after his own image, in knowledge, righteousness, and holiness; having the law of God written in their hearts, and power to fulfill it, with dominion over the creatures; yet subject to fall.

Q. 4. Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

Answer—The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it; so that, although they die, yet it is out of God's love, to free them perfectly from sin and misery, and to make them capable of further communion with Christ, in glory, which they then enter upon.

MODERNISM IN CHINA

Under the caption "The Liberal Retreat in China," the liberalist editor of a well-known missionary magazine in that country, writing in the leading journal of Modernism in the United States, frankly acknowledges that "the available records show that the depression has decimated the liberal rank and left their conservative colleagues stronger."

The fact of this admission coming from such a source puts the statement beyond question and gives it a peculiar significance. We unfeignedly thank God that the proportion of sound evangelicals in the missionary body in China is on the increase. On one point, however, we take issue with the statement quoted. We do not admit that the change in the proportionate strength of modernist and evangelical missionaries is due to the economic depression. To explain it thus is to assume that the supporters of modernist missionary work are financially poorer or harder hit by the depression than the supporters of evangelical work, and such an assumption is obviously incorrect.

The true explanation of the falling off in the modernist missionary ranks in China is to be found in the weakening of conviction as to man's lost condition in sin and his utter need of Christ as the only Saviour. Not to believe this cuts the nerve of true missionary effort by destroying its actuating motive and urge. Modernists' easy-going beliefs (or rather unbeliefs) do not furnish the incentive to face the hardships and dangers which are inseparable from missionary activities in inland China in these days of rampant Communism and banditry. The need is not regarded as serious enough to justify the risks involved. Nor are those of modernist persuasion at home disposed to make any appreciable sacrifices in behalf of people "whose own religions are good enough for them."

To such a source, then, rather than to the depression itself, is to

be traced the waning of missionary interest in some quarters, resulting in a decrease in missionary giving, and in the number of modernist missionaries. How we rejoice and thank God for continued missionary giving in spite of the depression, and continued missionary recruiting in spite of the increasing difficulties and dangers to be faced, on the part of those who still hold to the vital truths of our Christian faith and the New Testament order of Christian Missions! The rich fruitage attending such work is an unmistakable seal of God's approval and blessing. In so far as the Communist menace in China and the depression at home have contributed toward the weakening of modernistic effort and the strengthening of evangelical missions, they have indeed served a good purpose. The Message of Modernism is a hollow substitute for the life-giving Gospel of divine grace and regenerating power, and it has shown itself pathetically impotent and devoid of any worth-while results. The old Gospel is the only Gospel. The less China has of the one, and the more it has of the other, the better.

—R.H.G., in China's Millions,
March 1936.

Young People's Society

(Continued from page 4)

follow me," said the Master and they followed. Still today those same words echo and re-echo throughout the Christian Church and thank God! Youth is still answering that call. Is it being answered with the same measure of faith, with the same devotion, with the same determined purpose as in days of old. Pray God it is!

Christ said, "Follow Me" That Church, that demand of her youth that they follow Christ first of all, is building for eternity. The Church calls first of all to Christ. Not to the Christ who has been fashioned in the likeness of man, who has been robbed of his authority and position, denied His power but to the historic Christ, to the full orb'd Son of God, Man incarnate, the suffering servant of Jehovah. The Church calls to Christ.

The Church calls youth to service. The Word must be proclaimed, the ministry of love must be maintained and all this through the church. This demands strength and vitality such as youth can give the service to which the church calls is not easy and not always pleasant. We cannot and my not shirk these tasks simply because they are hard.

The Church calls youth to life. Not the life of the world but a life apart. Though they are in they may not be of the world. They are called to new ideals, new motives, new standards all founded on the Word of God. Life so founded is blest and fruitful. The life worth while.

Discussion Questions:

1. How can youth answer the Church's call?
2. Do all calls lead to the same goal?