

BIBLE CHRISTIANITY

"THY WORD IS A LAMP UNTO MY FEET"

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Sociology Versus Christianity

Rev. W. O. Rhoad, B. A.

Sociology is a word which must be explained. It is not a word which is in circulation among men in the street. But whether the man in the street knows it or not, he is thinking along sociological lines and many of his ideas and ideals are taken from present day sociology. In fact sociology is responsible for as many non-Christian and anti-Christian ideas and ideals as is the evolutionary teaching of the science of biology.

Sociology is the science of human relationships and conditions. It deals with the question of the origin of the institutions of society. For instance it deals with the origin of such an institution as the family or the tribe. It also deals with the conditions under which the institutions now function and it also considers the goals which should be attained.

This may seem to be wholly innocent study. On the surface it may not appear as though this study could be hostile to Christianity. Indeed we should say that Sociology is not necessarily hostile to Christianity. The best Sociology would not be hostile to Christianity but would rather be in closest harmony with Christianity, the same as true science is in harmony with the teaching of the Bible. It is altogether possible that a sociologist may be a true and earnest Christian, the same as a scientist may be a true and a consistent Christian. But nevertheless the prevailing teaching of modern sociology is against the Christianity of the Bible. It is well that we note the phrase "Christianity of the Bible." Many would object and say that they were not opposed to Christianity. Many sociologists claim to believe in Christianity. But they are nevertheless opposed to the Christianity of the Bible. James H. Leuba in his book, "The Belief in God and Immortality" has shown, among other things, that a very high percentage of sociologists do not believe in a personal God or in immortality. In comparison with other branches of learning the percentages for unbelief among sociologists is very high. While we admit that this book and its statistics has all the failures of the "questionnaire" method of gaining information. We must nevertheless admit that unbelief is very prevalent among sociologists.

The reason for this condition is not hard to find. In studying human relationships and conditions the sociologist begins with the presupposition that the "evolutionary hypothesis" is true. He begins with the belief that man evolved from the lower forms of life (from

Maritime Synod and MacGregor Celebration

Every Presbyterian in the Maritimes should make an effort to attend 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 fruit of his ministry is still in evidence. He was a fearless preacher of the Gospel. He had a burden of souls upon his heart. And this led him to preach the Gospel far and wide. It will be both interesting and inspiring to review the work which he did so many years ago.

The Synod is called to open in Pictou, on Wednesday evening, the First Presbyterian Church, July 22nd, with a 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 fifty 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 of the pioneer.

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 Sunset Service will be held at the Green Hill Look-Off, from which the entire 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.

By all means plan to attend this historic event. It will be well worth your time.

FAITH

My sins are like the scarlet red.
A sinner though I be,
I shall not fear Eternal death
For Jesus died for me.

Upon Golgotha's lonely hill
His bleeding form I see.
I know that I shall live again
For Jesus died for me.
DR. J. R. DISBROW.

Dr. R. H. Glover of China Inland Mission: "Christ faces us with this challenge: not necessarily China, but HIS WILL; some part in the great task of evangelization—even to the uttermost parts of the earth."

"Satan trembles when he sees
The weakest saint upon his knees."
—Cowper.

Hitler Buries Pal

On May 19th Adolf Hitler, white and visibly shaken, buried the only man he trusted to drive his motor cars—Julius Schreck.

The feature of this burial was the fact that he buried him without preacher or prayer, in the custom of the Black-Shirt Schutz Staffel, the select formation which guards Der Fuehrer's life with its own. This is but an indication of the godless type of man Hitler is.

We wonder sometimes how a man of his type is allowed to rule what was formerly a Christian nation. We feel sure if the churches of Germany had remained faithful to the great principles of the Reformation this never could have happened. But a great many of the German churches are influenced by modernism and paganism. Modernism, as we know, sprung from Germany.

Unfortunately the teachings of modernism with its attack on the inspiration of the Scriptures is also penetrating Canada. Now is the time to attack it and to purify the church from its deadly teachings. If it is not attacked the day will soon come when Canada will have as rulers men of the type of Hitler. God spare us from such a day.

EVIL IS PERSONAL

By Rev. Claude E. Hayward

If one should follow holiness to its source and root, one would find it to be personal. The source and root of holiness is the personal God. God's holiness is the ground of all personal moral obligation even in this world: "Be ye holy, for I am holy" (1 Pet. 1:16). Ultimately, therefore, holiness is personal. But so is evil personal. We do not commit the error of the ancient philosophers who held that impersonal matter was evil. If ultimate holiness is personal, so also is ultimate evil.

Many Christians have been influenced by modern scepticism, which has largely abandoned common sense and ordinary logic and have thought they could retain their personal holiness (God), while rejecting personal evil (Satan). They do not indeed look for evil in impersonal matter, but profess to find it in our evil affections and inspirations. We agree that evil in that sense is personal, but it is not ultimate, it has only finite significance. Evil of that nature would never have disturbed the infinite to the extent that He would send His only begotten Son to save the world from it. But the fact is that the influence of modern psychology and other factors (so-

called "Christian Science," for example) would tend to make evil simply a bad habit, to be corrected in somewhat the same way as left-handedness in children or the use of alcohol by adults. There is here no thought of evil as being an ultimate personal force. The illogical position of holding to personal holiness while rejecting the personality of its moral opposite is apparently not realized.

The Bible is very clear on the subject. For example, the children of God are compared with the children of the devil, by both Jesus and John (Jn. 8:44; 1 Jn. 3:10). Now if what is meant by the devil here mean only our evil inspirations, then what is meant by God in these passages must mean only our good inspirations. God is therefore no longer personal. Then the Christian position on the doctrine of God is utterly abandoned. Then we are no more Christians, and it is doubtful if we are even Theists. Again, if the archangel Michael is an intelligent personal being, as the Bible certainly represents him to be, then is he set to contend only against evil emotions, as recorded in Jude 9? No. This passage plainly sets forth two angels or spirits endued with mind and intelligence, and therefore personal. Whose evil emotions would Michael be combating? Certainly not his own.

If the devil or devils were not personal beings, then such passages as the following would be meaningless: "Thou Son of God, art thou come to torment us before the time?" (Mt. 8:29); "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). There are many such passages. How could "torment" and "everlasting" have any meaning if only evil emotions and inspirations were meant?

This discussion would not be worth while except that many even in the Christian Church have forgotten that common logic applies to religion as well as to other factual things. Many have fled to the eternal God as their refuge (Deut. 33:27), but forget that the moral opposite of God also has eternal significance. It is because of this that many have abandoned the personality of evil, but desire to retain the personality of its moral opposite, holiness. This is entirely illogical and un-Scriptural.

"God has given us an opportunity which we dare not neglect." "The Bread of Life they must have today or perish." Rev. James Robertson, pioneer Presbyterian missionary superintendent in western Canada a generation ago.

"Christ was innocent, yet condemned, that we, who are condemned, might be made innocent."

"The best way to please God is to believe His Word!"

Justification

By J. W. Smith.

Pastor St. Giles Presbyterian Church, North Sydney, N. S.

Justification is one of the great doctrines of the Bible. It is a doctrine that runs through the Holy Book from Genesis to Revelation. If we have wrong views about justification, we have no clear understanding of the saving grace and pardoning mercy of God.

1. WHAT IS JUSTIFICATION? The Westminster Catechism answers the question. It says, "Justification is an act of God's free grace, wherein He pardoneth all our sins, and accepteth us as righteous in His sight, only for the righteousness of Christ imputed to us, and received by faith alone." The word "Justification" does not mean "to make righteous," but "to regard as righteous." Hence we have in the Catechism, "accepted as righteous in His sight." This is in perfect keeping with Paul's definition of justification in the fourth chapter of Romans: "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (vss. 3-5). From these verses as well as from many other passages in the Bible we learn that a man is justified when God declares him righteous no matter what his past life may have been.

There is a difference between justification and regeneration though they are simultaneous. The former is God's work of grace and mercy for the believer, declaring him righteous; while the latter is God's work of grace in the heart, making him a new creation in Christ Jesus.

Again we find that justification and sanctification are not the same. Man is justified the moment he believes on the Lord Jesus Christ; he is being sanctified as he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ, being conformed to His image, and changed from glory to glory by the Holy Spirit.

Once more I would have you observe that justification means more than forgiveness. Dr. Torrey says, "Forgiveness is negative, the putting away of sin." Justification is positive, the reckoning of positive and perfect righteousness to one. Jesus Christ is so united to the believer that God reckons our sins to Him. The believer is so united to Christ that God reckons His righteousness to us. God sees us in Him and reckons us as righteous as He is. When Christ's work in us is completed we shall be in actual fact what we are already in God's reckonig."

Yet again I would have you observe that justification is a court word, that it is the act of a judge, and that it has to do with our standing in the sight of the law. Therefore it must be the opposite of condemnation. What is con-

demnation? According to the teaching of the Bible, "it is the sentence of death pronounced upon sin". What is justification? "It is the sentence of life pronounced upon righteousness." But we have no righteousness of our own; therefore it must be the righteousness of another, even the righteousness of Jesus Christ which is imputed to us, received by faith and apart from works absolutely. The moment the righteousness of Christ is imputed to us we are reckoned as perfect in the eye of the law, and God, the Great Judge, declares us justified.

2. HOW ARE WE JUSTIFIED?

This is the most important question than can confront any man. It is a question on which the salvation of the soul hangs. There are some people who claim that man is justified by his own works; that is, the performance of all religious duties. Can a man be justified by his own works? Let us go to the Bible for the answer. "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin" (Rom. 3:20). The word "law" in this passage is used in a comprehensive sense. "IT includes," says Dr. Hodge, "all revelations of the will of God as a rule of man's obedience; therefore it includes all kinds of good works." But our good works do not contain a speck of the spotless purity which the holy law of God requires; for "all our righteousnesses are as filthy rags." They do not satisfy our conscience. If they fail to bring peace to our own darkened hearts how can they be accepted in the sight of a just and holy God? The law demands perfect obedience in act and heart as a ground of justification. We read: "Cursed is every one that continueth not in all things that are written in the book of the law to do them." No one has kept the law perfectly; "for all have sinned and come short of the glory of God." "Now we know that things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and the whole world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in His sight, for by the law is the knowledge of sin" (Rom. 3:19-20). By the works of the law is meant the works of an unjustified sinner in order to win God's favor and thus gain justification apart from Christ. The above passage teaches us that the whole world has been brought in guilty before God, and that no person can be justified in God's sight by his own good works.

How then are we justified? We are "justified freely by God's grace through the redemption that is in Christ Jesus" (Rom. 3:24). The Greek word "dorean", rendered "freely" in the above passage is translated, "without a cause", in John 15:25. Jesus says to His disciples, "They hated me without

a cause." There was no cause in Christ why he should be hated. The cause (sin) was found in those who hated him. So there was no cause in us why God should justify us. The cause is found in God Himself—Love. Hence we gain acquittal from the guilt of sin, not by anything that we are, not by what we have done or will do, but by the free unpurchased grace of God through the redemption (release on ransom) that is in Christ Jesus our Lord.

Now the question comes, How can God be just and justify the ungodly? The Law of God is perfect and cannot be disregarded. It demands nothing that is not just, and it calls for no punishment that should not be inflicted. We turn to the Bible for an answer. The Holy Book declares Christ to be our Head, our Representative, and that we were in Him as the human race was in Adam, and as the branches are in the vine. We were in Christ in such a sense that we died with Him, were buried with Him, raised from the dead with Him, and now we are seated in Heavenly places with Him. When Jesus Christ, our Substitute, hung on the cross, we, in the purpose of God, were hidden in His wounded side, and God counts His death as if it were our death and execution. This was the day the wrath of holy love was revealed against sin, the day when Jesus, our Substitute, with whom we were identified, met every demand of the holy law of God and paid every debt. So that the believer is not to be looked on as one whom heaven has let go, but as one who has given complete satisfaction to the law in the person of the Redeemer. God sees us a new creation, washed, robed, complete, accepted in the Beloved One, and covered with His righteousness.

We, having this righteousness imputed to us, can be justified by God, who, at the same time, can be just. The cross, with the finished work of our redemption, stands forever between the believer and his sins. As no one can lay anything to the charge of Christ, so no one can lay anything to the charge of those who belong to Christ. With Paul, we can say, "Who can lay anything to the charge of God's elect?" No one in heaven, earth or hell can. Because "as He is so are we in this world." As the law of the country can never again inflict punishment upon the man who has been executed for his crime, so the law of God can never touch the believer again, for in Christ on the cross, he was put to death for all his past, present, and future sins, was buried with Him, is a new creation, standing in the sight of God with a record as clean as that of the purest angel in heaven. All this takes place the moment the sinner believes on the Lord Jesus Christ.

Furthermore, it should be said that justification is a permanent act. If you are justified now by the blood of Christ, you never will be unjustified. The question of sin has been settled on the cross by Jesus long ago. You will never hear of your sins again. You stand now before God, in the person of Christ, as if you had never

committed a single sin, for this is what justification means — not guilty. "Their sins and iniquities will I remember no more."

The righteousness of the believer is now in the presence of God in heaven. When that righteousness fails to satisfy God, then, and only then, can the believer be condemned. But this righteousness can never fail to satisfy God, because it is His own righteousness. Hence the believer, wrapped up in this righteousness, can never be condemned.

Once more we find that this righteousness is revealed by faith, "Being justified by faith." Now remember that this justifying faith is a saving grace, which leads the sinner to forsake sin, confess Christ, surrender all to Him, and do good works which will justify him before men.

Believe, fear not. The Father, Son and Holy Spirit have a hand in your justification. We read: "It is God that justifieth;" By Christ all that believe are justified from all things;" "Ye are justified by the Spirit of our God." Again we ask with Paul, "Who shall lay anything to the charge of God's elect?" And once more, "Who shall separate us from the love of Christ."

Bible Study

EXPOSITION OF THE SERMON ON THE MOUNT

Matthew 5:21, "You have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:"

We are very fortunate that we have Jesus' interpretation on various portions of the law. Jesus in His interpretation goes to the very heart of the matter. He reveals to us that not only are the external acts of murder and adultery worthy of punishment but also the disposition which leads to such acts. He goes to the roots of sin and seeks to exterminate such roots.

In the above verse we have the expression: "it was said by them of old time." This refers first of all to Moses and the prophets. But it also refers to the interpretation which the scribes made concerning the law of Moses. Thus in the above verse we have the law given by Moses and also the interpretation of the scribes. The law is: Thou shalt not kill. The interpretation: Whosoever shall kill shall be in danger of the judgment.

It must be recognized that the sixth commandment has reference to such acts of killing that are the effects of anger, of envy, of hostility and so on. This commandment cannot be used as an argument against capital punishment. In the Old Testament God ordered certain types of sin to be punished by death. Nor can this commandment be urged against all wars. Such wars that emanate from anger, greed, and lust are certainly prohibited by the Word of God. But it must be recognized that there are wars that are condoned by the Bible.

"The Judgment" was a lower court of the Jews which tried cases of murder. It consisted commonly of seven members. From the decision of this court an appeal

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The Family-Worship

LENDING A SON TO GOD

Many mothers are mentioned by name in the Word of God. Most of them are good women: a few only are unworthy of motherhood. Often, she will be named in such a way as to account for the character and work of her son, if only in contrast with a wicked father.

Of those mothers of whom we have fuller notice, Hannah, the mother of the great Samuel, the last of the Judges and first of the line of Prophets of Israel, is an impressive example of a noble woman who prayed for and over a son, and, with God, made him what he became to his people and to the progress of redemption. The story of Hannah and her boy is given in the first three chapters of the First Book of Samuel.

First, the story illustrates the importance of family inheritance in the making of a child. The parents were of the tribe of Levi, the tribe which included the priestly line, and was set apart for ministries in connection with the worship of the House of God and the religious life and education of the people. The father and mother, both of them, were devout people, in a period of appalling irreligion and lawlessness. The last verse of the preceding narrative in the Book of Judges reads, "In those days there was no king in Israel: every man did that which was right in his own eyes." (Judges 21:25). We are told of the wickedness of the sons of Eli, the High Priest, that was without fear or shame, even in the actual worship of the temple,—men drunken and vile, even in their sacred duties, for they also were priests, and in the line of succession to their father as visible head of religion in Israel. Yet Hannah and her husband Elkanah were devout above ordinary in this age of apostasy and iniquity, such as have rarely appeared in history. Their child was given to them in answer to persevering prayer, and long before his birth, was promised, without reserve, that he should be given to the Lord all the days of his life. To confirm their vow to God, they assumed for the child that was to be the pledge of the Nazarite set apart to the outward service of God.

Oliver Wendell Holmes, in his whimsical way, once said that the training of the child should begin a hundred years before birth. He was referring to the influence of heredity and inheritance in the making of the child. Modern study emphasizes the weight of this factor in the training of the child. The studies of Mendel and his successors in lower forms of life show that traits of ancestors reappear in descendants, and even that no other characters appear in but those that were in the ancestral history, and this with almost mathematical certainty. The Word of God amply illustrates the power of family inheritance, whether good or bad. For example, at the close of the Second Commandment

we have the tremendous statement "visiting the iniquity of the fathers upon the children unto the third and fourth generation of mercy unto thousands (that is, of them that hate me; and showing generations) of them that love me, and keep my commandments." Observe the magnificence of God's grace in the contrast between 'third and fourth,' on the one hand and "thousands" of generations on the other. The unsleeping watchfulness of the Lord over the heritage of godly living!

Devout parentage bore its choice fruitage in the life and work of Samuel at a great transition period in the history of the chosen people.

Again, we must note the extreme youth of the child that Hannah gave over to Eli, the High Priest, for service in the temple. We are told that it was after he was weaned that he was thus presented to God, in accord with the mother's vow. Weaning may have taken place later in childhood that is usual in our day, but the boy can hardly have been more than two or three years old when transferred from the sheltering care of his devout mother to the strangeness and fearful temptations of life as it was then at Shiloh. Hannah must have been very sure of her son and sure of the bent she had given his life, and sure of the keeping care of God.

Did Hannah understand the value of the earliest months of childhood in directing its whole future of her boy? Horace Bushnell, in that classic treatise, "Christian Nurture," holds that the period before the child learns to talk freely is the most important of all in the training of child life. He was widely criticized at the time, but received the support of the great Charles Hodge of Princeton, and later thought more and more justifies Bushnell's belief. For we can scarcely overestimate the preciousness of those months of infancy, when the little one, sheltered from other influences, is literally enfolded and lives in the life of the parents. Slowly and surely the opportunity fades out as the little one grows older.

Whatever her thought, Hannah did not miss her hour for God and for her boy.

Finally observe the change of the language used in reference to Samuel's relationship to God. Before his birth he was to be "given" to the Lord, later he is "lent" to God for all the days of his life. Eli, in receiving the child speaks of him as the "loan which is lent to the Lord." What do they mean in the change of words? In making a gift the responsibility of the giver largely ceases. In making a loan, a different element appears, that of joint responsibility and interest. Hannah's responsibility was to continue through all the days, but visibly and jointly with God to whose service the child was dedicated. A mother and God, how prevailing, as here and always!

Bring, then, into all your thought about the future of your child, not only the idea of giving, dedicating him to God, but also that of lending your own to Him for life, recognizing thus a joint responsibility with the Lord, through your fervent effort and unceasing prayer, coupled with His almighty power, infinite, wisdom, and Divine love, and be sure of the widest use, absolute security and divinely worthy return from "the loan which you have lent unto the Lord."

13. Esther 2:5,7.
14. 2 Samuel 14:26.
15. Zech. 9:13.
16. Rev. 6:2,4,5,8.
17. 1 Samuel 7:12.
18. Acts 10:9-16.
19. Acts 8:18-24.
20. Joshua 10:26.

BIBLE STUDY

(Continued from page 2)

might be made to the higher court, the Sanhedrin.

5:22, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment and whosoever shall say to his brother Raca, shall be in danger of the council: but whosoever shall say, 'Thou fool, shall be in danger of hell fire.'"

A great many people pass this verse by with the feeling that it is an exaggeration. They forget that these are the words of the Son of God. If any one knows the truth it is Jesus. And Jesus does not exaggerate. Let us carefully head his words.

Jesus states that anger is just as worthy of punishment as the very act of murder. Anger is the root of murder. The plant of murder would never appear if it were not for the root of anger. Should not the root be considered as dangerous as the plant? In the sight of God it is considered as dangerous and as worthy of the same punishment. This anger, of course, is unrighteous anger. There is such a thing as righteous anger. But the anger which is without a just cause should be plucked out of our hearts.

When anger is nursed in the heart it will soon find expression in abusive words. Raca was a common expression of contempt in those days. It means empty head. Anger expressed deserves greater severity because it indicates that one does not desire to check such anger. The council is the Sanhedrin. This is the highest Jewish court. Only the more important cases were tried before this court. That the use of abusive words was considered to be worthy of trial before court shows the guilt of such a sin. Evidently Jesus does not hold to the common teaching that it is better to express our anger than to check it. There are those who think it is good to explode once in awhile to relieve our feeling of anger. But Jesus indicated that the best thing to do is to check it.

Anger nursed in the heart will not readily be satisfied with mild words. It seeks more violent speech to express itself. The word "fool" was a common expression of anger in those days even as in the present day. We must remember that this word is but an illustration of the many words that are used. Jesus states that one who uses an abusive word of this type is in danger of hell fire. And we may be well assured that Jesus is not exaggerating. One does stand in danger of losing eternal life. John says in his epistle, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." A great many people think because THEY do not consider a sin as heinous that God will not consider it as heinous. But God is not efferted by what WE think. He has revealed His mind on the matter. The use of abusive words indicate that we are in danger of hell fire.

Bible Questions

BIBLE QUESTIONS, VI, JUNE 1936

1. Find the only place in the Bible where school and its teacher are mentioned?
2. Where is a thistle said to have sent a message to a cedar tree?
3. Who, in the New Testament, is said to have thought he was somebody?
4. What man is said to have been taller, from the shoulders upward, than any of the people of Israel?
5. What woman was greatly beloved for her sewing for the poor?
6. Where is the finger of God spoken of as writing?
7. What is the last invitation given in the Bible?
8. Where is the offering of sacrifice first mentioned?
9. Where are eighteen men said to have been killed by the falling off a tower?
10. Who brought a water supply into the city of Jerusalem?
11. Whose ear is said to have been cut off by a sword, and then restored?
12. What great sinners are named in the genealogies of our Lord, in Matt. 1, and Luke 4?
13. What became of the brazen serpent prepared by Moses?
14. When did a man bargain with God in behalf of a city?
15. When did two prisoners together sing praises to God?
16. How many sparrows were sold for a farthing? How many for two farthings?
17. When were people required to drink powdered gold mingled with water?
18. When was a chest, with a hole in the lid, used to receive offerings of money?
19. What centurion is mentioned by name in the New Testament?
20. Where are we told that pots and kettles shall be holy unto the Lord?

Search your Bibles.

Read the story in each case, and add to your Bible knowledge. Review, and quiz one another. More answers next month.

ANSWERS to Bible Questions V., May 1936.

1. Genesis 18:12,13.
2. Luke 17:32.
3. Jonah 1:3.
4. Numbers 15:38.
5. Luke 19:3, 4.
6. 2 Samuel 4:4; 2 Samuel 9:3.
7. Genesis 41:14.
8. Matthew 27:19.
9. Genesis 5:20.
10. Acts 12:10.
11. Acts 27:20, 40.
12. Judges 14:12-14.

YOUNG PEOPLE'S SOCIETY

TOPIC FOR JUNE 7.

Why is Service an Essential of Success?

Matt. 20: 20-28; 1 Tim. 6:17-19

To a Christian service to others is the real measure of success. How unlike that is to the measure of the world. So often that man is considered the most successful who has the most of worldly goods. And the world does not often question just how such a man obtained his goods. A champion prize fighter, a baseball player, or a hockey player are considered great in the eyes of the world. They receive the headlines in the daily papers. But measured by the standard of success which Jesus laid down they would not be considered so wonderful. But according to the principle announced by Jesus, the sacrificing mother, the patient teacher, and the helpful neighbor are considered as the most successful. Service is the keynote to a successful life. Of this the finest example is Christ our Saviour. He uses his life as an example to the disciples. As we read in our Scripture lesson: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

That Jesus came to minister rather than to be ministered unto is shown in every moment of His life. He was the servant at all times. He washed the feet of His disciples. He sought every opportunity to help others. When the multitude was famished He provided food. He gave rest to the weary and comfort to the sorrowing. What was His purpose? To win the popularity of the crowd and thus make way to a kingly crown? Ah no, His only purpose was to help. His only desire was to minister. The supreme example of this was when He laid down His life as a ransom for many.

Questions for discussion

1. What great principle ruled the life of Jesus?
2. Show in the life of Jesus how He served others.
3. Compare the measure of success of the world and of the Christian.

JUNE 14th, 1936

SUBJECT: Has Service Anything to do With a Person's Daily Work?

Scripture Lesson: Luke 12:22-44; 1 Peter 4:10-11

The service we render unto God and His Son Jesus Christ must color the whole of our life and life work. We cannot expect our service unto God to be worthy of Him when our service unto man is unworthy of man. All that we do in life must be with the consciousness that "we are not our own but belong unto Him who bought us." We cannot put on the garments of righteousness on the Sabbath and of unrighteousness the rest of the week. Our daily work must be well pleasing unto God.

In order so to be we must be "good workmen that needeth not to be ashamed" when the Master Workman comes to view our work. A slothful, untidy, careless workman cannot be pleasing

unto God. God is the God Workman for when He created the world and viewed His handiwork He saw that "It was good." He has left for us His own example. When God desired to save the world He entrusted that task unto Himself in order that there might be no failures. Your task must be accomplished by you. To compel another to do your own work is to shirk the work and do violence to God's example.

God's work was not only "Good" in the sense that it was well done but also that it was a good work. God not only could not and cannot fail but His works are beneficial and not destructive. Every task must bear the handiwork of God or the handiwork of the Devil. All of it does. Some try to hide it. The Devil always tries to cover his own tracks and also God's. He is so successful at it that sometimes he almost deceives the elect themselves. If all our tasks must have the trademark of God, there are then, some tasks that we may not do.

The tasks that destroy the body which is the Temple of the Holy Spirit, must be avoided by the Christian. Destructive tasks are not necessarily those that wear down the body but rather those that break it down and which in its nature tends to destroy its own life and that of others. For example we may take the works of Capital crime and warefare.

The tasks that destroy the souls of men are not good works. The spirit of man, his moral and mental stamina as well as God's Image may not be destroyed by the greediness and passions of men. If it cannot stand the presence of God it is not fit for the hands of man. Touch not, taste not, handle not.

QUESTIONS FOR DISCUSSION:

1. Is all business Christian merely because it is legitimate?
2. What tasks do you think are unchristian?
3. Can a business be Christian one year and Unchristian the next?
4. What standard can we offer the World?
5. How must we carry on the Christian work of the nations?
6. Is government a Christian business?

Y. P. S. TOPIC FOR JUNE 21, 1936.

Subject: What Opportunities do we find for Service in the Organization of the Church?

Scripture Lesson: Matt. 9:35 to 10:1. and 5-8; Acts 1:1-8

In every well organized Church there is an opportunity for everyone to serve. Not all are able to do every type of service. Some can do more than others yet all can help.

One type of service that I am afraid is all too often forgotten and neglected is that of personal attendance at the regular services of the church. If the church is to continue it must do so by our own attendance and support. Church attendance does not mean merely going to services without participation but a joyous attentive presence. Not only must the members attend but they ought also to bring others there. A poorly attended church is not always the ministers fault.

Another opportunity for service in which all have a part is that of singing. Too much of our singing is done vicariously. We let the Choir do all the singing along with a few in the audience

Our presence in the House of God demands that we shall praise Him with our hearts and lips. Service is also rendered by our gifts unto God. We sometimes have the mistaken notion that we are giving to the church or the minister and that in withholding our offering we are withholding it from the Church. Not so! Our offering is and ever must be unto God. Any refusal to give to the Church God's medium for distribution is a refusal to give to God. God forbids that any of us should be so guilty.

There are also opportunities for special services for which not all are suited and wherein not all can serve actively. The Sunday School needs teachers. If we have a knowledge of the Word of God, a joy in His service and feel the working of the Holy Spirit in our hearts, leading us into this service, we ought not refuse. The youth of our Church need such training and they who are so led by the Spirit must give that training to them. There is a place for all within the Young Peoples Society and an opportunity for leadership and active participation in its meetings. We ought not let any meeting pass without taking our share in its activity. There are great opportunities also in the other organizations, also for the older Ladies in the W. M. S., for the young ladies in the Y. L. Branch, for the girls in the Guides. In each there is a responsible place for all. Shall we sit idly by, with folded hands and "let George do it." No! Never!

QUESTIONS FOR DISCUSSION:

1. Why do not more take an active interest in the Church?
2. For whom are we rendering these services?
3. Who is the judge of all accomplishments? How does He judge?
4. How many talents are there for each service?
5. When are we the most successful?
6. Can failure sometimes be success?

JUNE 28, 1936.

Y. P. S. Topic: How Can This Society Help in Equipping Others to Serve?

Scripture Lesson: Matt. 18:19, 20; Heb. 10:23-25; Isa. 41:6, 7.

We have been dealing with the general subject of service for the last three months and are now come to the last. We can perhaps best answer this subject by a brief resume of all that has been discussed so far. We can help in equipping others to serve in the following ways.

1. By showing them where to serve. Many a young man or woman is asking the question of where to serve. They are seeking an opportunity to give of the abilities in service to their God and their fellowmen. Until they have found a place of service they know not the type of equipment necessary. Only when they know where to serve can they know what to give and how.

2. In all spiritual service the Word of God is an essential part of our equipment. There is no book that has so influenced and so transformed the lives of young men as has the Word of God. This Book of Books, the Bible, must be a part of everyone's equipment. By a diligent study and a careful application of its truths in our daily living we shall do much toward bringing others to a knowledge of it and a joy in it.

3. This society can help by its gifts. Ministers, missionaries and all the other religious workers must be trained.

This training cost a great deal of money. Usually each one pays his own expenses. There are however certain schools that must be maintained by the church as a whole for proper training. These need our support. Then, too, the missionary, as he goes out in foreign service, needs our gifts. He brings his message to a strange land, to people with strange languages and customs. He can represent God better by our earnest support of missions in a financial way. We must do our part if they are to do theirs.

4. This society can also help by encouraging the missionaries in their work and by giving them the things to aid in their approach to the people. Perhaps our homes are filled with old clothes we can no longer use. Why not give them to the needy through the agencies of the church. Perhaps the little children in the Sunday School receive this little picture lesson cards. Why not save them and send them on to the mission fields. Pictures speak in every language.

QUESTIONS FOR DISCUSSION:

1. In what way is our society equipping its own members?
2. Does all the equipment come from others?
3. Does all equipment suit all members?
4. What is the most essential part of our spiritual armor?
5. How much is necessary for service?

FOUND IN THE FLY LEAF OF A BIBLE.

"Who reads this Book and loveth not,
Doth God's own word despise.
Who reads and understands it not,
His soul in darkness lies.
Who understands and loveth not,
Hath all his life-time trouble.
Who loveth and obeyeth not,
Shall have his judgment doubled.
But whoe'er doth read and understand,
Doth love and doth obey,
His Soul shall stand at God's right hand,
In the great Judgment Day."

Answer to Bible Arithmetic exercise in May number:

$9 + 3 \times 2 + 276$ divided by 3,
divided by $10 \times 4 - 13$ divided
by 9 equals 3.

Bible Arithmetic: Exercise No. 2.

Take the number of people Elijah was told had not bowed the knee to Baal; divide by the number of days Paul rested at Puteoli; subtract the number of Gideon's army after sifting out; add twice the number of years Satan had the woman who was bowed together, whom Jesus healed; subtract the number of churches in Asia; add the number of coppersmiths named in the New Testament; divide by the age of Methusaleh's father; add your own age; multiply by the number of men that were hid by Rahab; subtract the number of living creatures seen by Ezekiel in his vision; divide by the number of olive trees seen by Zechariah, and get your age.

"We are saved by atonement, not by attainment."

Bible Christianity

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REV. J. MARCELLUS KIK, Editor.
REV. WILLIAM OOMS, B. A.,
Business Manager.

Associate Editors:

Rev. D. O. MacKay, Elmsdale, N. S.
Rev. Lambert Olgers, B. A.,
Lansdowne Sta., N. S.

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REV. WILLIAM OOMS,
New Glasgow, N. S.

or

BOX 37, DALHOUSIE, N. B.

Christianity Or Evolution

In the last issue of this paper we tried to make clear that Christianity has a better way to account for the presence of man's body mind and soul, than evolution has. Now we shall try to make clear that Christianity has also the better way to account for the world in its present form, and we want to note a few things about the present contours of valleys and hills, plains and mountains, about the presence of fossils, about the glacial ice theory, and the flood. Let me divide the subject into four principles of contrast.

1. Suddenism Versus Uniformism, or catastrophism versus sedimentation. Christianity believes and teaches suddenism and catastrophism, while evolution teaches the opposite. The first fundamental and universal principle of evolution is uniformity, that is, by a uniform process from millions of years ago until millions of years yet to come the world is steadily progressing to something greater and better. Any interruption in the process of uniformity is of course, fatal to evolution. And if we can prove only in one point that there was a break in the world's history, we have disproven evolution.

Instead of uniformity in history we always find sudden interruptions and catastrophes. The world comes to its climaxes and a serious crisis develops. Any of these words are suitable: catastrophe, climax, suddenism, or interruption. We may apply them to different things yet there is something the same about them all. Let me give a few examples and questions to bring out clearly what I mean.

The first record of man is sudden, clear and complete. It is very strange, is it not? Yet when I pick up any history book I find that the present day historians always blur the first several pages of their books by making vague what was clear. Instead of mentioning the record of Adam and Eve, they talk about the cave man,

and the stone age and the iron age and the bronze age, etc. No man has ever gone back of the record of Adam and Eve, and have given us a clear-cut story of their existence, and yet why will they never mention the first human pair? Because they appeared too suddenly for the evolutionistic theory of uniformism. But the record of Adam and Eve is true, for it has all the characteristic marks of historicity.

Creation itself was sudden; performed by the spoken word of God, but it is denied because it will not fit in with uniformity. The Bible gives the impression everywhere it speaks of creation that it was sudden.

The Bible makes mention of one of the greatest catastrophes that could ever have happened to the world—the flood. A crisis had come in the moral history of the world, and the Lord determined to destroy it. He did so with the flood. But the flood is never mentioned by the evolutionists, because it does not fit in with their theory of uniformity. But the flood accounts for so many things, that the evolutionist had to place something else in its stead that was not so sudden, and this they did when they invented the glacial ice theory. So the glaciers of thousands and thousands of years ago that were supposed to have covered the northern part of the northern hemisphere are said to explain why we have hills and valleys, good soil and rocky soil, the scratches and positions of rocks, etc. etc. All kinds of speculations have arisen how such a great sheet of ice was formed and moved southward. But the difficulties of such a theory are immense and insurmountable. First, glaciers always move down grade, but the great ice sheet if it moved from the north to the south actually moved upgrade. For example, it is said that the sheet moved from the Hudson Bay region in a south-westerly direction until it covered the Rocky Mountains in Montana, and Wyoming. If you will look at the map of Canada you will find the rivers all running northward, which means that the north country is lower than the south. But the glaciers moved from the low north country to more than 8000 feet in parts of the Rocky Mountains. Is it possible? Must we believe that? Second, science tells us that ice can never be thicker than 1600 feet, for it then begins to melt by its own pressure. In many places, if the glaciers climbed to 8000 foot level the ice must have been more than 4000 feet thick. Is it possible? Must we believe that?

We have an authentic record of the flood, we have none of the glacier ice-sheet. Can not the flood do everything the glacial ice-sheet was supposed to have done? The ice sheet was said to have moved slowly. Would it have buried the many things we find under ground today? The ice sheet moved southward; how did elephants get buried way up in northern Siberia? The ice sheet moved on land (we suppose) how did little deep sea life become deposited on high ground?

As a matter of fact glaciers never do what some armchair stud-

ents thought they did. They do not dig out great holes over which they slide. Griffith Taylor, a geologist who went with Captain Scott on his last polar expedition, says that "glaciers protects the underlying land."

The flood of the immense dimensions mentioned in the Scriptures could accomplish that which God pleased and that which we see. God did destroy the world and we see it all around us; and the evidence of the flood is right at your feet. You need only to look out of your window to see something of what the flood did.

The river valleys of North America have high terraces on either side indicating that at one time those rivers carried thousands of times as much water as now. One can see old sea beaches near Cheyenne, Wyoming, at an altitude of 8000 feet. Nothing will account for the barrenness and ruggedness of mountains as good as will a tremendous catastrophe of the flood.

How about the fossils and coal beds? To my mind they were deposited suddenly. What happens to an animal or a tree that is buried only as the dust and leaves accumulate upon its dead body? It rots. But the trees that form the coal beds of the world were not rotten trees—they must have been covered suddenly, and all air must have been expelled—and what could better do it than water? I have mentioned the flesh of elephants found fresh in northern Siberia by explorers. I have read where the food in their stomachs was still indigested. These animals were found deeply buried along the banks of the river Lena. Could they have been buried slowly and uniformly? Sedimentation, that is, burial by the slow accumulation of the sediment of time would only cause the wood and the animals to decay—as they actually do today. Coal is not now being formed—nor are animals being fossilized. Moreover when we find a seam of coal 39 feet thick as in the Allan Shaft, Stellarton, N.S., we must realize that it took about 468 feet thickness of compact lumber to form that amount of coal. And the fact that localities are not all coal, but coal is found in seams—argues against sedimentation, but for the tremendous tidal waves of a world flood, which would successively bury vast amounts of virgin forest.

The great cataclysm of the flood can only account for the change of climate from the warm and tropical to the cold and frigid of the Arctic. The great cataclysm of the flood only explains why some kinds of rock lie deep in one place, and shallow in another. It seems to me the conclusions of the flood are inescapable for any open minded reader—and especially for any faith-minded Christian. I do not think the Christian can believe anything else.

2. DEVOLUTION VERSUS EVOLUTION.

Instead of the world always and gradually assimilating materials into a higher order, just the reverse is found to be the truth. There was a time when scholars spoke of the "conservation of

energy", which simply meant that nothing could really be destroyed but only changed. The wood that is burned in a steam engine is not energy destroyed—it is only changed in gaseous form, and will be absorbed by the trees again for further energy. But it is no longer held. They are beginning to speak of the "dissipation of energy" which means that energy is disintegrating, and its tendency is downward. Uranium is gradually disintegrating into radium, and radium is disintegrating into lead. The whole world and all that is in it is running down, degenerating, and moving toward some climax of judgment and destruction.

The Christian believes that the world is moving on toward another moral crisis, and when the crisis comes the Lord will appear suddenly (not gradually), and when He comes, He will come to judge, and to re-create the world. The Christian believes in the new order of things, the new heaven and the new earth.

3. PROVIDENCE VERSUS BLIND FORCE.

In one of the Confessions of the Christian Church there is written nature "which is before our eyes a most elegant book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely His divinity and power, as the apostle Paul saith, Rom. 1:20." What Christian would not rather be under the creating, providing and governing care of God, than under the rule of the laws of nature, or fate, back of which there is no personal controlling God? The all-wise, all-powerful, and infinite God is certainly a better cause, than blind, natural, capricious law of nature without God. Evolutionists, who are also naturalists, are great worshippers of the laws of nature. Just another idol.

4. RECREATION OF MAN AND WORLD.

We look forward to the redemption of the body and of the world. "For we know that the whole world (creation) groaneth and travaileth in pain together (with us) until now, Rom. 8:22)" "God so loved the world." It appears to me that the redemption that has been made by Christ Jesus Jesus covers not only the human soul, and washes it from its sins, as it also reinstates it into his former fellowship with God, but it covers also the body, and also the whole world. Some very prominent theologians believe Jesus Christ would have been incarnated even though sin had never entered the world. His incarnation has some essential relation to the world; no doubt His redemption would also have some vital relation to the world. The substratum of the "plan of salvation" is the world. The culmination of all things—of which lengthy mention is given in the Revelation—is in the world.

I cannot vision what the evolutionist can look forward to. Is it the blackness of eternal annihilation? Is it merely some great unknown? A question mark is all that is needed to express it.

International Sunday School Lessons

SUNDAY SCHOOL LESSONS

Lesson for June 7, 1936.

Developed by W. L. Detlor

Jesus in Gethsemane

Luke 22: 39-53.

Golden Text—Luke 22: 42.

The two stories forming this lesson are: I. Jesus' prayer for the removal of the cup (vs. 39-46), and II His betrayal by Judas.

1. The Garden to which Jesus and His disciples withdrew immediately after the last Supper was a place to which He "was wont," or accustomed to go. It was a short distance outside Jerusalem's walls to the east, across the Valley of the Kedron, on the slope of the Mount of Olives just as the Bethany-Jericho road begins its ascent out of the valley.

All the Gospel writers strive to find words which will adequately express the depth of agony Christ endured in the Garden and "He began to be sorrowful and very heavy"; "He began to be sore amazed"; so intense was His stress of soul that "His sweat was as it were great drops of blood." What was the cause of this great inward ordeal which the Lord endured in Gethsemane! The cause of it was certainly not the ordinary man's fear of death. Jesus had all power committed to Him. He knew He would rise again after three days. His death was not going to be defeat but the greatest triumph of all time. To suggest that Jesus was simply struggling with human fear of death is to make Gethsemane nothing more than a criminal's pacing of his cell the night before execution. The true explanation is that God was laying on Christ "the iniquity of us all," or was about to do so, and His sinless soul was revolting against it. He who knew no sin was being made to be sin for us. "There was no other good enough to pay the price of sin," and so He was about to bear to the cross, not His own sins, but the sins of all men before and since that time and of men even yet unborn. Add to this revulsion of soul the intense loneliness. The three sleeping apostles show us how no human being could enter into, or even understand, His experience, while even God was to forsake Him on the cross. This sinless Person, alone in the whole universe, taking upon Himself the sin of the world to atone for it is the true explanation of Jesus' agony in the Garden.

II. It is customary in some quarters today to paint Judas, the apostle who betrayed His Master with a kiss for 30 pieces of silver and later hanged himself in a fit of remorse, as being at heart noble, as having a good motive in what he did, and even as being among the saints now in heaven. The Scriptures, however, in all their references to him present a uniformly bad picture of Judas. "They entered Satan into Judas surnamed Iscariot," etc. Jesus says of him: "Those that thou gavest Me I have kept, and none of them is

lost, but the son of perdition." Peter says: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." As Bible-believing people let us always keep to what the Bible says. Now the Bible says Satan entered into Judas; it also says that he betrayed Jesus in fulfillment of prophecy. Yet it holds Judas responsible for what he did, "Woe unto that man by whom the Son of Man is betrayed!" Our circumstances, our environment, the greatness of our temptations, will not excuse our sins, but "every one of us shall give account of himself to God."

LESSON FOR JUNE 14, 1936.

Developed by W. L. Detlor

Jesus Crucified.

Luke 23: 33-46.

Golden Text

In studying this lesson it will be well to supplement the passage in Luke with the accounts of the crucifixion in the other Gospels as each writer records the details which appealed most to him. In this way a complete picture will be gained. Thus see: Matt. 27, Mark 15 and John 19. The cross is the central theme of Christianity, and therefore there is no end to what might be said on this lesson. We note three things very

1. The cross is the focal point of Scripture. This is not true simply of the Gospels which show us Christ in the flesh and in each of which His trials and death are given more space than anything else in His life, but all the books and parts of the Bible converge on Calvary as the spokes of a wheel converge on the hub. It has thus been said of the picture of the Crucified Saviour uniting the whole Bible: the Old Testament is "Christ Foretold," the Gospels are "Christ Manifested," the Acts is "Christ Proclaimed," the Epistles are "Christ Explained," and Revelation is "Christ Enthroned." The Old Testament is thus full of foreshadowings of the coming Saviour and His death in prophecies, such as Ps. 22, Isaiah 53, etc., and in types like Abel's offering of a lamb (Gen. 4: 1-5), and the ram as Isaac's substitute (Gen. 22: 1-14), and also the Levitical sacrifices and tabernacle worship. But if the Old Testament looks forward to Christ crucified as fulfilled in Gospel history, the Acts, the Epistles and Revelation have their thought directed in retrospect upon the same person and the same event. Thus: "I declare unto you the Gospel . . . how that Christ died for our sins . . . He was buried . . . He rose again the third day." (I Cor. 15: 1-4). Truly it has been written of the cross:

"All the light of sacred story
Gathers round its head sublime."
II The Cross is also the culmination of God's redemptive plan.

As He faced Calvary Jesus prayed to His Father: "I have finished the

work which thou gavest me to do". Again, as He gave up the Ghost, He cried: "It is finished." What did Jesus realize He had finished? His earthly life? His mission of teaching and healing? More than these things. He had completed God's great redemptive plan. The cross of Christ was no accident on the sea of time. It was planned by God from all eternity. He knew that the fall of man would follow the creation and man would need redemption. So in His infinite love He planned to send His only begotten Son into the world to die for mankind, which He did in the fullness of time. Since redemption is a work of God it is perfect and complete; we can add nothing to Christ's work on the cross by our own good deeds. Nothing is needed. "It is finished." Our part is but to accept and receive—to believe.

"It is finished," yes, indeed,

Finished every jot;

Sinner, this is all you need,

Tell me, is it not?

III. Finally, the cross is substitution for the sinner. Much is often said about "theories" of the atonement—how Christ's work on Calvary relates to us. The one theory which can be found in the Bible is the "substitutionary theory." For the Bible tells us plainly that on the cross Christ took the place of man who was a guilty, hell-deserving sinner. He died as his substitute, bore the full penalty of his sin in his stead, and now if a man believes on Christ he is free. See: Isaiah 53: 4-6; Rom. 4: 25; 5: 6, 8; I Pet. 2: 24; 3: 18.

Lesson for June 21st.

Developed by R. Rowat

JESUS EXALTED. Luke 24:36-53

Golden Text. "Wherefore God hath highly exalted Him, and given Him a name is above every name." Philippians 2:9.

We often hear it said that all good things must come to an end. This is not true however of Christ for His Kingdom is without end as He ever lives to make intercession for all those who have given their hearts to Him.

The disciples through lack of faith forgot that Christ was the Son of God and thought they had lost their Master and were in "Doubting Castle" owned by Giant Despair spoken of by John Bunyan in his Pilgrim's Progress.

In this lesson Jesus appears to the disciples who had practically given up hope. He showed them by His hands and feet that He is truly the same person who suffered on the Cross, that they may rejoice to know that He is alive for evermore. He ate with them. I think Jesus did this to give them evidence beyond doubt that He was the same man who had been with them in their joys and sorrows for several years previously because earlier in this chapter we see how some recognized Christ by the way in which He broke the bread. (Luke 24:35).

Jesus reminds them of the fact that He had foretold them of His Resurrection and that the Bible did the same thing. Had they remembered the Bible and believed it they would have been saved a lot of worry, and we too, would be saved a lot of doubt and perplexity if we believed His Word.

Another important teaching in the lesson is that Jesus opens our understanding so that we may know what the Bible teaches. How true is the statement then that we know nothing of Christ apart from the Bible (v.44) and we know nothing of the Bible apart from Christ (v.45)

Sometimes you hear it said that the Jews believe the Old Testament while we believe the New Testament, but Jesus shows that if we are sincere in taking the Old Testament we will see clearly that it tells of Him who died and rose again for the remission of sins. The Scriptures also foretold the preaching of this Gospel throughout all the earth, and this promise of God, Jesus said, was to be fulfilled through them. Before preaching however, Jesus urged the disciples to wait in Jerusalem for endowment of power from on high, (the day of Pentecost). Neither we nor they can do God's work without His strength and power.

Before ascending into heaven Jesus blesses them. This time the disciples are no longer sad at the parting, but are filled with great joy because they know their Saviour is exalted in Heaven and that they can worship Him at all times.

The last verse of our Gospel tells us the disciples were continually in the temple, praising and blessing God—they were not occasionally in the temple.

Again let us notice, they were in the temple, not interested in whether the hypocrites were many or few in the temple. They were interested in God. They turned their eyes on Jesus.

Lesson for June 28.

Developed by R. Rowat.

Lukes Gospel in review.

Golden Text: "Jesus of Nazareth—went about doing good." Acts 10:38.

As this is the review lesson for the quarter the teachers will refresh in the minds of the pupils some of the main points in the last 12 lessons. As the previous quarter also dealt with Luke a general review of the whole Gospel would not be out of order.

A list is included here of the lessons of the last quarter.

Lesson 1. JESUS INVITES ALL PEOPLE. Luke 14:15-24.

The pupils will remember this is the parable of the great supper, how all those first invited disdained the invitation for some excuse. The host says none of them will partake of his supper because of their ungratefulness. Similarly we shall not inherit the Kingdom of God if we neglect or reject the free offer of Christ in the Gospel.

(Continued on page 7)

Studies in Doctrine

Rev. Arend Roskamp, B. A.

HELL—THE ABODE OF THE WICKED.

Those who read the "Believe it or not," section by Robert Ripley which appears in many newspapers will perhaps remember that about two years ago he showed a tombstone of a man on which was written this epithet: "I hope there is a Hell-fire for those Hell-fire preachers." This is a surprising wish to leave behind when one departs from this life. How great must have been the hatred in that man's soul for those ministers who seek to be true to the Word of God. Is there a time and place of punishment for the wicked hereafter? This is not for any minister to say on his own authority. Like all questions regarding the hereafter, this must be answered by the Scriptures. If we go to them with this question in mind we get much food for thought. We come away feeling intensely sad at heart for the unsaved and with the desire to do something to save them before it is too late.

There are four words in the Bible that come in for consideration in connection with our subject. They are: Sheol, Hades, Gehenna and Tartarus. Sheol and Hades have the same meaning—Sheol being the Hebrew and Hades the Greek. They refer to the place of the dead, sometimes the grave and sometimes the realm of departed spirits. In Gen. 37:35 where Jacob mourns for the loss of his son Joseph and says "I will go down into the grave (Sheol) unto my son mourning," he evidently means that he will go down to the grave. But in Ps. 86:13 where the inspired writer praises his God with the words, "Great is thy loving kindness and thou hast delivered my soul from the lowest hell (Sheol)," he means that God saved him from going to the realm of the departed spirits.

"Gehenna" and "Tartarus" have also essentially the same meaning and refer to the place of woe where the wicked dwell. Our Lord Jesus used the word "Gehenna" in reference to that place of woe. "Fear him who is able to destroy both body and soul in hell (Gehenna)". See also Mt. 5:22, 29, 30; Mk. 9:47; Lk. 12:5; James 3:6 and other places. Davis states, "This word is the Greek form of the Hebrew GEHINNOM, valley of HINNOM, where children were burnt to the god Molech. From the horrible sins practised in it, it pollution by Josiah, and perhaps also because of the fact that it was the valley of Hinnom became a type of sin and woe, and the name passed into use as a designation for the place of eternal punishment."

To a consideration of these words should be added a few direct teachings of the Bible. Paul says, "They shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." In Romans he states, "After thy hardness and

impenitent heart treasurest up wrath against the day of wrath and revelation of the righteous judgment of God." Jesus states in the 25th chapter of Matthew, "These shall go away into everlasting punishment," and again, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." These verses are but a few of the many. And from them one can see that there is a good reason why there is such unanimity of opinion in all Christian denominations regarding the doctrine of the future punishment of the unsaved. The Word of God is perfectly clear on the future abode of the wicked and their punishment.

What is the nature of this punishment? Our Lord says that there will be weeping and gnashing of teeth. By this we know that the punishment will be very severe. Wherein will the severity consist? I believe that we can advance four answers.

1. The wicked will be excluded from all the favours of God and heaven. They will be told, "Depart from me, ye cursed." Upon earth all men enjoy many of His favours. Many uplifting influences surround them, many benefits of God's grace enfold them. But when the wicked must finally depart from God they will experience what it means to be separated from every one of these blessings.

2. The wicked will be under the fearful operations of their awakened consciences. Their consciences will be suddenly awakened to the fact that it is too late to repent; that the door of eternal life has been forever closed; that they are eternally shut off from the favours of God and the fellowship of the pure. Any one who thinks lightly of the power of an aroused conscience and its ability to afflict the soul will do well to take one thoughtful look at the prostrate form of Annanias in Acts 5 and ask himself what slew this man. The violence of this awakened conscience was evidently such that it could cause sudden death.

3. The weeping and gnashing of teeth will be due to the overwhelming despair of the lost. What is it that brings on despair? It is brought on when we can see no possible way out of an evil situation and when the last possible hope of escape has fled. It is when the lost become aware that they are in the endless hereafter; that before them stretches out the never ending eternity; that they must spend it and yet shall never be able to spend it; that they are under the wrath of God; that they are without joy, without peace, without hope—it is such a time that an overwhelming despair takes hold of them. They will long to die but shall not be able.

4. The wicked will be under the constant sting of memory. They will think of the opportunities they had of entering into the Kingdom of heaven. They will

remember the times when they were invited by the Saviour through one of his servants or throughout the reading of the Word. There will be the memory of the times when they stood in church and sang such hymns as "Rock of Ages cleft for me, let me hide myself in thee" as though they really meant to be saved. With all other memories will come the stinging one as to how they might have laid up treasures in heaven for their everlasting joy, whereas, instead, they only treasured up wrath.

We can thus easily see why Jesus wept over lost Jerusalem. We can easily see why some ministers are almost driven to distraction in their efforts to save men. Ah, yes, we can see why there will be weeping and gnashing of teeth.

International Sunday School Lessons

(Continued from page 6)

Lesson 2. JESUS TRIUMPHS OVER DEATH. Luke 24: 1-12.

This Easter lesson will be remembered by all. The Lord is risen indeed. "Still for us He lives to plead, at the throne doth intercede, offers help in time of need—Jesus blessed Jesus." Without the resurrection we might know of Jesus but could never know Him.

Lesson 3. "GOD THE FORGIVING FATHER". Luke 15: 11-24.

The prodigal son's return teaches us that God will receive the penitent sinner just as an earthly father will welcome home a wayward son. Thank God it is true "this man (Jesus) receiveth sinners and eateth with them." (Luke 15:2).

Lesson 4. "JESUS LOOKS AT WEALTH AND POVERTY" Luke 16: 19-31.

The story of the rich man and Lazarus does not teach that those who are wealthy and comfortable here will be uncomfortable in the next world, nor that those poor and uncomfortable here will be happy hereafter, but it teaches that it does not profit a man to gain the whole world and lose his own soul.

Lesson 5. "JESUS TEACHES FORGIVENESS, HUMILITY and GRATITUDE," Luke 17. 1-19.

This lesson teaches us how to get on with God by increase of faith through humility before Him and by thankful acknowledgment of all His mercies—and how to get on with men—by taking care not to hurt them or offend them.

Lesson 6. "EFFECTUAL PRAYER" Luke 18: 1-14.

We must pray without ceasing and strive and wrestle with God in our petitions. We must see ourselves as sinners in the sight of God and pray from the heart.

Lesson 7. "JESUS INSPIRES HONESTY" Luke 19: 1-10, 45-48.

Zacchaeus an unscrupulous business man is converted and as a result gets right with man by offering to refund money wrongly taken by him.

Lesson 8. "BUILDING FOR THE FUTURE" Luke 20: 45-47;

21: 1-9, 34-36.

As nothing can be kept from God who will bring to light the hidden things of darkness we must live to please Him and not seek to make a show of ourselves before men. Christ warns of His second coming and asks us to watch and be ready.

Lesson 9. "THE LAST SUPPER" Luke 22: 7-23.

The broken bread distributed by Jesus was to remind the disciples that He had to suffer and die on account of their sins and the wine spoke His cleansing Blood which can wash away our sins.

As Lessons 10, 11, 12 are treated in this issue of 'Bible Christianity' we will not touch on them here.

Fellow Christians we have ended and finished the last chapter of Luke's Gospel, soon the book of our life will be terminated. What will we have accomplished? May God enable us to do what Luke strove to do to teach others the certainty of the only saving Gospel (Luke 1:4). Yes Jesus meets human needs, and our greatest need is redemption.

Christ and the Bible

In Psalm 69 there is an expression, "And in my thirst they gave me vinegar to drink." In itself it is not such a remarkable statement or one that we would deem very significant. If it were not for a reference to it in the New Testament, we would pass it by in our reading with scarce a thought. Even if we knew that the 69th Psalm was prophetic of Christ we would not consider the above statement of great importance. So small and insignificant is this statement in itself that we would hardly throw out the entire Psalm as false if this statement were not literally fulfilled.

And yet Christ considered it of sufficient importance to fulfill this prophecy upon the cross! We read in the nineteenth chapter of John: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." And thus upon the cross there was the literal fulfillment of the prophecy: "And in my thirst they gave me vinegar to drink."

That Jesus in His agony would remember the necessity of all Scripture being fulfilled, indicates the high regard he had for the Old Testament. As has been indicated in numerous passages He regarded it as the very Word of God. And as the Word of God it is without error. Those who teach that the Scriptures are without error follow in the footsteps of their Master. Those who teach that the Scriptures are unreliable and contain errors are going against the plain teaching of Jesus. In other words, they believe they know more about the trustworthiness of the Scriptures than Christ.

Religious News

By Rev. William Ooms

BUILDING UP THE CHURCH.

It is the blessed privilege, as well as the solemn duty, of each member of the church to help build up his individual church. The following are the ways in which this can be done.

1. Be in your place at all services.
2. Pray daily for pastor and congregation.
3. Attend the Wednesday night Prayer Meeting.
4. Give a hearty welcome to all visitors.
5. Call upon, and invite others to come to church.
6. Never engage in conversation during worship.
7. Pray as you are seated in church.
8. Tithe, bring your envelopes every Sunday with an offering for benevolence and current expenses. Judging by the above tests, are you building up your church?

STARVATION VS WASTE

We are told by the WORLD COMMITTEE for Relief that during the year 1934 alone, three and one half millions of people either died of starvation or committed suicide rather than face starvation. But in the same year, 1934, enough foodstuffs were destroyed to have given a five years' supply of coffee, and a thirty years' supply of wheat. The food was destroyed to keep up prices.

What would be the attitude of our Master to this condition, in the light of His words, "Gather up the fragments that nothing be lost."

"SEMI-HEATHENDOM" IN ENGLAND

Rev. T. G. Mohan, of London, Assistant secretary of the Church Pastoral Aid society, tells us that not more than *ten percent* of London's population attend a place of worship regularly.

RUSSIAN COMMUNISM

It does away with class distinctions.

It has but one party platform, and he who disagrees is a traitor and is treated as such.

It has no place for religion and seeks by education and legislation to destroy it root and branch.

It assigns to the person his word and he who refuses is a rebel.

There are to be neither poor nor rich, for production and distribution under the control of the State, is on the basis of sharing.

The end of the individual is the grave—no resurrection, no future life.

The only objective of life is physical and social well-being, and is fully expressed in the words: "Let us eat and drink for tomorrow we die."

E. J. BLEKKINK

WHAT TO READ

If you have the "blues," read Psalm 27.

If your purse is empty, read Psalm 37.

If people seem unkind, read John 15.

If you are discouraged, read

Psalm 126.

If all out of sorts, read Hebrews 12.

Losing confidence in men? 1 Cor. 13.

If you can't have your own way in everything, keep silent, and read James 3. Selected.

NEWS FROM MISSION LANDS

Korea

The history of Korean missions is a most remarkable record of growth. At the present time, Korea has four hundred thousand Christians which meet in four thousand regular congregations. When we consider that paganism ruled Korea for centuries, while Christianity has been in operation for only fifty short years, we realize what a triumph for the Gospel is the record of missionary activity in Korea. Their idea of Christianity is expressed in this short phrase, "Do the doctrine."

New Hebrides.

We are told that the cannibals of the New Hebrides have always preferred to eat heathen rather than white men, because the flesh of the white men is tainted with tobacco smoke.

India

Not long ago, three hundred and seventy-four infant Hindu pairs of children were united in a mass wedding ceremony in the city of Bombay, India. Many of these babes slept in the arms of their parents who answered for them. These weddings had been arranged by the parents in accordance with Indian customs centuries old.

The Indian legislature has recently passed laws forbidding marriage for boys under eleven and girls under ten, but these laws are considered unenforceable in many cases. Child marriage is a religious tradition. Contracts are often made by parents, even before the birth of a child, and the marriage performed when the child is between two and fourteen years of age. Though married, the children continue to live in the homes of the parents through adolescence, when they set up homes of their own.

The Leader.

Scripture Cake.

Most housewives are constantly on the alert for new recipes. Here is one for a Scripture Cake, which we would pass on to our readers: 4½ cups of 1 Kings 4:22, 1½ cups of Judges 5:25 (last clause), 2 cups of Jeremiah 6:20 (sugar), 2 cups of 1 Samuel 30:12 (raisins), 2 cups of Nahum 3:12, 1 cup of Numbers 17:8, 2 tablespoonfuls of 1 Samuel 14:25, ½ teaspoonful of 2 Chronicles 9:9, 6 teaspoonfuls of Jeremiah 17:11, a pinch of Leviticus 2:13, ½ cup of Judges 4:19, (last clause), 2 teaspoonfuls of Amos 4:5 (baking powder). Follow Solomon's prescription for a good boy, Proverbs 23:14, and you will have a good cake.

SOCIOLOGY VERSUS CHRISTIANITY

(Continued from page 1)

the animals). Likewise he sees an evolution of human institutions and practices.

But as yet I have not said what the relationship of this science is to religion. If there is a relationship between this science and religion it is obvious that the evolutionary sociologist will also have an evolutionary conception of religion, including the Christian religion. Religion is, and has been, one of the institutions of society. Furthermore religion is one of the important institutions of the human race. Religious practices enter into the lives of all men. Human relationships are governed and modified by religious customs. Hence religion, including the Christian religion, enters into the field of study of the sociologist.

We must emphasize however that the attitude of the evolutionary sociologist to religion is not merely the attitude of a few isolated academic men to religion. The social sciences have become popular subjects of study. The evolutionary sociological conception of religion and Christianity has become the popular conception of religion and Christianity. This is true of Mr. Average Man who does not use the terms "social sciences" or "sociology" or who possibly does not know what these terms mean. These ideas of religion are the popular commonly accepted ideas of religion at the present day. Books and magazine articles are popularizing this conception of religion and Christianity. It is proclaimed from many pulpits. So much have these ideas entered into common thought that some personally evangelical ministers and lay people are great-

ly influenced by them.

Sociology then is a real menace to Christianity. It is a real menace not only because its ideas are hostile to the Christianity of the Bible but because it has so largely captured the Churches, the ministers, and the people.

I should say in closing, that the professed attitude of many who have the evolutionary sociological conception of religion is not hostile to Christianity. In other words they do not claim to be opposed to Christianity. Some (such as Ellwood, "Reconstruction of Religion") profess to have a high regard for religion especially for the Christian religion. The trouble is they do not really understand what Christianity really is. Their standard for judging Christianity is the liberal theology rather than the Bible. Of course there are others more radical who seem to think that religion has no place in modern society.

In this article I have merely been trying to show that modern evolutionary sociology is a real menace to Christianity. In succeeding articles I shall endeavor to show what some of the teachings of sociology are and how they are at variance with the Christianity of the Bible.

FAITH

Whate'er the cross I have to bear
The smile of God my treasure.
Unselfish service in His name
Turns sorrow into pleasure.

What if the clouds seem doubly dark?
The sky above is vernal.
Through faith I yet shall see that place,
Where dwells the King Eternal.

Dr. J. R. DISBROW.

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