

BIBLE CHRISTIANITY

"THY WORD IS A LAMP UNTO MY FEET"

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DALHOUSIE, N. B.

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Modernism A Failure

Just recently we were handed a clipping which gave a resume of a sermon of Dr. Harry Emerson Fosdick. Dr. Fosdick is the outstanding modernist in the United States. He is well known by his eloquent radio addresses which he delivers over a nation wide network. Because of his modernistic teachings he has done untold harm to the cause of true religion. It certainly is time that he would realize his shortcomings.

The clipping states: "There are four counts against modernism raised by Dr. Fosdick. Modernism, he says, has been excessively preoccupied with intellectualism; it has been sentimental about the inevitable goodness of man; it has thinned out the central truth, the reality of God; and it has lost its power of moral attack because it has harmonized itself with the prevailing world."

Strange to say we would not agree entirely with Dr. Fosdick that modernism is exceedingly preoccupied with intellectualism. In respect to religion it has not been guilty of an extensive use of the intellect. It is true that the modernist is greatly occupied with evolution, higher criticism, and psychology. But in so doing the modernist has used a receptive mind rather than an active mind. He believes in the theory of evolution because his professors have told him that it is true. He swallows the "assured results" of higher criticism without an investigation. He follows every religious 'fad' that comes along. We may be well assured that the trouble with modernism is not excessive use of the brain.

The second count against modernism is true. It has been sentimental about the inevitable goodness of man. A little practical observation of life and one will soon realize that man is not inevitably good. The depravity of man as taught by the Bible is more in accordance with the facts of life. But the modernist goes his way and prates about the wonderful goodness of man. Meanwhile the world continues in sin.

Modernism has lost the reality of God because it neglects the central truth of the Bible. The central truth of the Bible is that man only approach God after his sin has been atoned. The only way one can approach God is through the precious blood of Christ. Modernism will have nothing to do with what they call a "bloody theology". That is just the reason why they have lost the reality of God.

The fourth count against modernism is very evident. It has no power against sin. It seeks to harmonize itself with the world. The fruit of modernism is seen in a lowered morality of the people.

Is There A Personal Devil?

Those people of today, who claim to be really progressive and up-to-date in their opinions have disposed of this question by summarily laughing the idea of a personal Devil out of consideration. If these refer at all to the problem of evil, it is a vague impersonal something that will be eliminated in the evolutionary movement of the race.

But certainly our Lord and the writers of the New Testament believed in Satan, the great Adversary of God and man, as a personal spirit of wickedness, and in unnumbered demons who do his bidding to tempt and destroy the souls of men.

Can it be that this denial of his majesty's very existence is but the consummate product of his subtle working, that he may the more easily bind men to his will?

An English poet, Mr. A. J. Hough, a good many years ago, gave expression to some of the perplexities raised by this denial of a personal Devil:

"Men don't believe in a devil now, as their fathers used to do; They've forced the door of the broadest creed to let his majesty through.

There isn't a print of his cloven foot, or a fiery dart from his bow, To be found in earth or air today; for the world has voted so.

"But who is mixing the fatal draught that palsies heart and brain, And loads the bier of each passing year with the hundred thousand slain?

Who blights the bloom of the land today with the fiery breath of hell? If the devil isn't or never was, won't somebody rise and tell?

"Who dogs the steps of the toiling saint, and digs the pit for his feet? Who sows the tares in the field of time as fast as God sows the wheat? The devil is voted not to be, and of course the thing is true; But who is doing the kind of work that the devil alone should do?

"We are told he does not go around like a roaring lion now; But whom shall we hold responsible for the everlasting row To be heard in home, in Church and State, to the earth's utmost bound, If the devil, by an unanimous vote, is nowhere to be found?

"Won't somebody step to the front forthwith, and make their bow and show

How the frauds and crimes of a single day spring up? We want to know.

The devil was fairly voted out, and of course the devil is gone; But simple people would like to know who carries his business on."

A Third Chance?

A great many people wonder whether or not there is a second chance. That is, they wonder whether there will be an opportunity for salvation on the other side of the grave. And so they ask, Is there a second chance? But what they really mean, Is there a third chance? According to the Scriptures we are having our second chance for salvation now.

Our first chance for eternal life was in Adam. Adam was our representative. Obedience on his part would have gained for us eternal life. But he failed by choosing to obey the Devil rather than God. For this God banished

"By their fruits ye shall know them."

Much of the preaching in Canada is tinctured with modernism. The church if it is to be a power for God must cleanse itself from all traces of this false teaching. Such cleansing is bound to be unpleasant. There will be those who will say let us have peace at any price. But there is no place in a Bible believing Church for the deadly influence of modernistic preaching.

him away from His presence. Death was the sentence pronounced upon Adam for his sin. And this death passed upon all men. This we read in the fifth chapter of Romans: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Adam forfeited our first chance for eternal life.

God in His mercy is giving us a second chance. And this second chance comes through accepting Jesus Christ as our Saviour. Of this we read everywhere in the Bible. This truth is stated also in the fifth chapter of Romans: "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

Now the question comes if we pass over this second chance by rejecting Christ as our Saviour, Is there a THIRD chance? The Bible in many passages says, No! There is no third chance. There is no opportunity for salvation on the other side of the grave. Let us just glance at some of the pass-

Christianity Or Evolution

I have a new book on my desk on, or against, evolution. The very first sentence is, "There is hardly any word more frequently used in the present than the word Evolution. We meet with it in newspapers, magazines, books, addresses, and even in sermons." Many other scholars say the same thing. Sir William Dawson said, "Evolution is the most overworked word in the dictionary." Another scholar said that the world has gone "Evolutionary mad." It has applied it to begin with on the plants and animals (biology), then it applied it to the world (geology), then to man (anthropology), and then to all the arts of man, then to his social life, and finally also to his religion. Everything, literally everything, is the result of evolution. Another says, "Evolution is mistaken for explanation." Another, that it is used altogether too freely and loosely. So there we are. It is never used consistently.

Probably the best definition that has ever been made of the word, was made 35 years ago by an out-and-out evolutionist. He said evolution is "the continuous, progressive change, according to certain laws, by means of resident forces." There are six things in that definition:

1. It does not account for the origin of things.
2. It includes changes.
3. These changes are to be continuous.
4. They must be progressive.
5. They are to be in accord with certain laws.
6. All these changes are to be produced by resident forces.

But that definition, you must note, does not account for the origin of the changing things, of the laws, of the resident forces, or the origin of anything.

According to the last observation all the changes in the world must be produced by "resident forces." Now that simply means that the force must be within the object that changes. Nothing from without produced the changes in all the objects found in the world. "The resident forces have done the whole business." God must be excluded.

The history text-book made famous in Nova Scotia had, for example, on the first page, a thought something like this. As we have seen the ox-cart of olden days evolve in to the modern motor car, so also man evolved from the lowest form of animal life. But the inanity of the thought lies in the fact that the ox-cart never changed into an automobile. It rotted. Resident forces in the ox-cart never changed it except for the worse. Man by his ingen-

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REPENT

By Rev. Quincy A. McDowell, M. A.

Repent ye: for the kingdom of heaven is at hand." Matthew 3:2.

This text contains the substance of the preaching of John the Baptist. As he preached on this great theme, great multitudes from Jerusalem and Judaea and the whole country came out to hear him. This was also the theme of Jesus' preaching. I read that when Christ left Nazareth and came to Capernaum, "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand." But Jesus went further than John, for in addition to His message of repentance, He called upon men to 'believe the Gospel.' Mark in his apt way sums it up thus, "The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the Gospel." Repentance was also the theme of the preaching of the Apostles. For we read that when Christ sent forth the twelve with no scrip, and no bread, and no money, that they went out and preached that men should repent." The Apostle Paul preached on this same theme. When he was giving his farewell message to his beloved people of Ephesus, among whom he had laboured for a number of years, he said, "I kept nothing back that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." So as I present to you this message, I come with the message of John the Baptist and of Jesus, with the message of the Apostles and of Paul and of a host of others. "Repent ye, for the kingdom of heaven is at hand."

I. Now there are three observations that I propose to present on this great theme of repentance. The first is in regard to the meaning of repentance. What does it mean to repent? The word in Greek is a compound word of 'meta' and 'noieo' which together mean 'to think differently after,' or in smoother English means 'a change of mind, or thought, or purpose.' This change of mind is quite naturally followed by regret and grief. Repentance has been quite accurately defined as 'Such a virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice.'

St. Paul in one of his letters to Timothy is describing what the servant of the Lord should be and do. One of the things that he should do is 'In meekness instructing those that oppose themselves; if God will peradventure give them repentance to the acknowledging of the truth; and that they recover themselves out of the snare of the devil, who are taken captive by him at his will.' In these pregnant words, we learn that repentance is an acknowledging of the truth—that is, the truth of the Gospel of Jesus Christ. It is by the preaching of

the Gospel of Jesus Christ that men are brought to a knowledge of their sins, and are made to realize their need for 'a change of mind and purpose' in regard to sin and evil. Jesus said, 'If I had not come and spoken unto them, they had not had sin.' Then again, in these verses, it is suggested that repentance is a 'recovery of oneself,' it is coming to oneself. How strikingly this is brought out in the case of the prodigal in the parable! When he saw himself as he was, then it was that he said, "I will arise and go to my father." Before he came to himself, he was doing what Paul in this passage called 'opposing themselves.' He was in the snare of the devil, and was led captive by him at his will. This young prodigal left home to get away from its restraint and discipline. He wanted to see and to taste life; but he came to himself; he saw what a fool he was making of himself. How silly and foolish to think that in following the paths of the world and of sin, one is following the path of real living! How many today are making just that tragic mistake! They are following the paths of pleasure and its follies; they are living for selfish purposes and plans; they are doing that which is right in their own eyes; they are vainly seeking after gait; but they never are able to quite find what they are after. Like as Paul preached to the people of Lystra, so I 'preach unto you that ye should turn from these vanities unto the living God, which made the heaven and the earth.' "In meekness I would instruct those that oppose themselves; if peradventure God will give them repentance to the acknowledging of the truth; and that they may recover themselves, out of the snare of the devil."

Repentance is a 'coming to oneself; it is a turning from earth's vanities to heaven's verities; it is a change of mind and purpose. Isaiah describes it well when in speaking for God, he says, "Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Repentance is not merely a turning from sin, it is a turning unto Christ. Paul speaks of the Thesalonians "turning to God from idols to serve the living and true God."

II. The next observation I wish to make is concerning the need for repentance. The first and great need for repentance is stated in the words of Jesus himself. 'I tell you, . . . except ye repent, ye shall all likewise perish.' Jesus went on to say, "Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay: but, except ye repent, ye shall all likewise perish." We know that all men have sinned, there is none righteous, no not one. Therefore all, whether they be great sinners like those Galileans or those of Jerusalem,

are in great need of repentance, lest they perish.

The second need for repentance is that we might have our sins blotted out. Peter on the great day of Pentecost declared, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." And again in Acts 3:19 we have the words of Peter, "Repent ye therefore, and be converted, that your sins may be blotted out." From this we learn that forgiveness can come only through true repentance.

The story is told of two boys who grew up together in the Blue Ridge Mountains of Virginia. They were chums; they went to the same school and the same church. One of these boys grew into a splendid manhood, the other into a noted criminal. The Kentucky legislature recorded its appreciation of Lucien Young's bravery in saving the lives of a number of people from a wrecked vessel. But Samuel Holmes was sentenced to life imprisonment for murder. After many years of prison life, Lucien Young, remembering their boyhood days and companionship, went to the Governor of the state and asked for a pardon for his criminal friend. Because of what he was and what he had done, the governor granted the pardon, and gave him the pardon to deliver to his friend in prison. With the signed pardon in his pocket he visited his friend in the cell. They talked together of boyhood days and experiences, with never a word about the pardon. As he was about to leave he said, "What would you do if you were out of here?" Holmes replied, "First, I would shoot down Judge Owsley; and then a man who was a witness against me." Lucien Young turned away sorrowful, with the unopened pardon still in his pocket. He saw that there could be no pardon unless there was repentance. It would not be safe to let this man go free, though he loved him dearly. Neither can there be pardon and forgiveness for us, unless there is true repentance. "Repent ye, that your sins might be blotted out."

The third need for repentance is that we might inherit eternal life. So often it is called 'repentance unto life,' or 'repentance unto salvation.' Repentance is not merely turning from something, it is a turning unto something. It is a turning from hell to heaven, from the devil to Jesus Christ, from darkness to light, from sin unto righteousness. Repentance is so necessary not merely that we might not perish, but that we might have everlasting life. There is an old tower in the southern part of Scotland known as "The Tower of Repentance." A shepherd boy was once lying on the grass nearby, reading the New Testament, when a godless man of the neighborhood passed and asked him what he was reading. The lad told him. Then with a sneer he replied, "Then perhaps you can tell me the way to heaven." "Oh, yes," answered the boy, "you must go up through yonder tower." As this lad well put it, there is only one way to heaven and life and that is through repentance.

III. The third observation I

would make is the call to repentance. We have been considering the need for repentance, which in itself is a call to repent, but there is still something else that calls us, that challenges us to it.

Our text puts it thus, "Repent ye: for the kingdom of heaven is at hand." Not only our own deep need, apart from Christ, but the glorious opportunity of entering that kingdom, whose character, and privileges and destiny is heavenly, calls to us to repent. It is at hand; it is near. How near it was that day as John proclaimed this glorious message! But how near it is to us today! We live in a christian land; we have the open Bible; we have heard the Gospel of Jesus Christ; most of us have been brought up in christian homes, and in the Sunday School and the Church. Again and again, until we have almost lost our sense of its marvellous opportunity, have we heard the Gospel of that Kingdom proclaimed. What an eternal tragedy it would be, if one should come so near to the kingdom of heaven, and yet miss it! Jesus upbraided those in His day who heard the Gospel of the Kingdom and who failed to repent. He said, "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you." My earnest plea with all who read this is, "Repent: for the kingdom of heaven is at hand." You cannot repent too soon, for you know not how soon it may be too late.

Then, further, I read that "Christ came to call sinners to repentance." How much is summed up in those words, "Christ came." It meant the leaving of the glory of the Father; it meant his great humiliation in becoming like sinful flesh; it meant being subject to the devil and His temptations; it meant being despised and rejected of men; it meant being wounded and bruised and chastised; it meant being oppressed and afflicted; it meant being led to the slaughter, in being cut off out of the land of the living; it meant making His grave with the wicked. All this that Jesus Christ, the Son of glory, came to do for us, is a mighty call to us to repentance. It was that we might repent and have life and eternal glory that Christ came and suffered all this. "Christ came to call sinners to repentance."

Still further, I read, "Despise thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" All of God's goodness to us—the sunshine and the showers, the birds and the flowers, the fruits of the land and sea, and all his abounding provision for all our needs—is a call to us to repent.

"Repent ye." David repented. Many years ago David said to Nathan, "I have sinned against the Lord." And Nathan said to David, "The Lord also hath put away thy sin; thou shalt not die." Job repented. After his great af-

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The Family-Worship

Some Difficulties Considered

As usually conducted, family worship consists in the gathering together of the members of the household for the reading of Scripture and prayer. Sometimes, also, a hymn will be sung altogether an admirable addition to the worship, to keep familiar some of the great hymns and songs of the Church.

The Time For Family Worship

To many a household, the finding of time, and the most suitable time, for worship, offers a problem. Increasingly, it would seem, is the home life conducted without any sort of time table, and its order determined solely by the convenience or caprice of its individual members. How can we fit in a few minutes, every day, for quiet with God? That is the common difficulty today.

It is assumed that there is no obstacle as to our own will in the matter. We can find a way to do many things, if only we will to do so.

In general, the ideal is to begin and to close the day with God. But, at least once a day, a place should be made in our household plans for a little while with Him. Many a home finds that the most convenient time immediately before or after the morning meal. Occasionally, the best time is found just before retiring for the night. And if not the household together, some one, privately, should, day by day, bear the names and the needs of all before the Throne of Grace. Who can tell the loss to a home through un-offered prayer?

Much depends upon the resolution to begin, and that home will be blessed indeed whose life is anchored, and reanchored, in God.

The Selection of Scripture

There are homes, known to the writer, where the entire Bible is read through in order, chapter by chapter, at family worship, and in some cases this is done in the course of a year. There are in the Bible 1189 chapters, namely 929 in the Old Testament, and 270 in the New. To cover all in one year would mean the reading of an average of three to four chapters each day, which would be more readily possible by reading extra portions on the Sabbath, when time is available.

Most, however, will lack the courage to embark, with such brave adventurers, upon the full ocean of God's Word, and for these we would advise reading consecutively, by considerable portions, as single books or larger divisions of the whole Bible. First, let the Gospels and the Acts be read. The Psalms should be read, not only for their record of men's experience of God, but also for their use in familiarizing us with apt language for devotion and prayer. Other suggested groups of books for reading would be, the Epistles and the Revelation, in the New Testament; and in the Old, the Books of Moses, the historical books from Joshua to Esther, the poetic-

al books from Job to Ecclesiastes, the Major Prophets, and the Minor Prophets.

Read the chapters in order, and without printed note or comment. Let the Book of Books speak to us for itself. Of late years, we have become so overwhelmed with interpretation and commentary that the Word itself has become obscured by the scaffolding of human helps, and this is one of the reasons for the widespread ignorance today of the actual language and teaching of the Bible.

To some, such reading may seem mechanical, and these may incline to the use of favorite portions, only. But the diligent Bible reader is continually surprised by lighting on gems of truth and comfort in unexpected settings, as, for example, in the book of Leviticus, the Minor Prophets, or even, as we can testify, in genealogies or other lists of names.

The Difficulty of Praying

"I cannot pray before others," it is sometimes said. Perhaps not in the stately and Scriptural language customary in the worship of God's House. There are manuals of printed prayers for devotional use, some of these excellent. But, surely, for the home, and for intimate family worship, the simple, reverent expression of the heart in adoration, thanksgiving, confession, and petition,—personal and unaffected, by some member of the family, is best of all. Pray simply and directly, as a child, to our Father in Heaven, in the name of Him who loved us and bought us with His precious blood, and the prayer will be acceptable, for all its imperfectness of expression. And, for our encouragement, many have found that freedom comes with practice, and with the reading of the Word we will find ourselves gradually and easily falling into proper language of devotion.

Begin, then, the practice of family worship, accepting it as a duty we owe to God to make time every day for a little while with Him, reading His Word together, and in prayer committing ourselves and all that concerns us to His guidance and keeping.

Bible Questions

Bible Questions, III March 1936.

1. What saying of our Lord is recorded only by St. Paul?
2. Find the name of the Archangel who contended with the Devil for the body of Moses.
3. Who killed a lion in a pit, on a snowy day?
4. Who lost his freedom when he lost his hair?
5. Where is a theater mentioned in the Bible?
6. What baby became a member of a royal household by crying at the right time?
7. When were the doors of a prison opened by an earthquake?
8. Where are poets referred to in the Bible?

9. What was the name of the first Gentile Christian?

10. Who was noted for his furious driving?

11. Where is a schoolmaster referred to?

12. Which of the Psalms is called "A Prayer of Moses the Man of God?"

13. What mother made a new coat for her son every year?

14. Who killed a man and hid the body in the sand?

15. Where is a very rainy day referred to?

16. When and where was St. Paul once called a "babbling?"

17. Where is our Lord mentioned as writing?

18. How many giants did David kill?

19. Whose body was placed in a coffin at his death?

20. What king had a throne of ivory overlaid with pure gold?

Answers given next month.

Search your Bibles.

Review and quiz yourselves on previous questions.

Answers to Bible Questions for February 1936.

1. 2 Kings 19; Isaiah 37.
2. Acts 12:13-14.
3. 2 Tim. 1:15.
5. Col. 4:14.
4. Deut. 34: 5-6.
6. Judges 3:17.
7. Esther 4:11; 5:2; 8:4.
8. Zech. 1:20.
9. Judges 6:19.
10. James 2:23.
11. Titus 3:13.
12. Daniel 3:21.
13. 2 John, verse 12.
14. Numbers 12:1.
15. Rev. 10: 8-10.
16. Matt. 13:36; Mark 6:3.
17. Heb. 7:3.
18. Gen. 8:8-12.
19. Psa. 107, verses 8, 15, 21, 31.
20. Judges 16: 30.

SERMONETTE

THE TWO WAYS

J. W. Day.

In Psalm one and verse six, we read these words: "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish". In the above passage we have the end of the two ways. One is the way of righteousness, and leads to life eternal. The other is the way of evil, and leads to eternal punishment. Every man must choose his way. The way he goes determines the end of the road. You cannot go one way and end at the end of the other. "Choose ye this day whom you will serve." You cannot be faithful to two masters. You are bound to be partial to one or the other. There is no equally divided allegiance. A young man has just left my office. He is drunk, and on the way of a drunkard. The end of that young man is very plain, and unless he repents and forsakes his evil way, he will arrive at the end of a drunkard. What a shame to see a strong young man destroy both body and soul. And to think that the people tolerate the sale of the goods which destroys his present and his future welfare. What a depraved mentality. If this young man persists in the way he is going, and repents not, then he will become as the chaff, the wind drives it away from the wheat, and it becomes a pile, which, after a time, is set on

fire and burned. The difference will be that the chaff is consumed, while the ungodly go to that place where "The worm dieth not and THE FIRE IS NOT QUENCHED." The existence beyond is eternal, and you remain in the place which has been prepared for you. The place is the place you have elected to go, either good or bad.

Another feature of the righteous, is that he becomes like a tree you plant by the, side of a river, where there is plenty of nourishment for the growth of the fruit, which the tree bears in abundance. Even the leaves do not wither. You will also note the righteous man is prosperous in all his ways. When a man walks and talks with God, he will not go astray, or leave the path. He does not stumble or fall, for he has the hand of God to hold him up.

Job had that conception of God: "Thou hast granted me life and favour, and thy visitation hath preserved my spirit." Job had a realization of the presence of God, and he trusted in His care and protection.

John 17:23.

"I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou has loved me."

Near, so very near to God,
Nearer I cannot be.
For in the person of His Son
I'm just as near as He.

Dear, so very dear to God,
Dearer, I cannot be;
For in the person of His Son
I'm just as dear as He."

"Both the righteous and the wicked suffer afflictions. The one is the better for them, the other worse."

"We know not what we lose when we pray to be delivered out of our afflictions."—Bishop Wilson.

REPENT

(Continued from page 2)

fiction he said, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." And we read that the Lord turned the captivity of Job, when he prayed for his friends; and the Lord gave Job twice as much as he had before. After Peter had committed his great denial of the Lord, and as he remembered the word of the Lord, "he went out, and wept bitterly." And Peter was among the first that Christ named after His resurrection. The thief at Christ's side on the cross said, "Lord, remember me when thou cometh into thy kingdom." Christ assured him that "Today shalt thou be with me in paradise." One might go on almost endlessly citing instances of true repentance, and the consequent assurance of forgiveness and life. Let us with the prodigal "arise and go to my father, and say unto him, father I have sinned against heaven and before thee, . . . make me as one of thy hired servants." We are sure of the Father's wonderful welcome and joy. "Repent ye: for the kingdom of heaven is at hand."

YOUNG PEOPLE'S SOCIETY

Topic for March 1st., 1936.

Does the Fatherhood of God Imply the Brotherhood of Man?

Scripture Lesson: Matt. 12:46-50; 25:31-46; 1 Cor. 9:9-13.

If there is one idea that is predominant in the teaching of modern religion it is the idea of the universal Fatherhood of God. God is the Father of all mankind. Every one is the son of God. Now all this sounds like a beautiful truth and very Christian. But it happens to be false and altogether unChristian. To say that God is the Father of all is to empty all the meaning out of Fatherhood. It is just as if one would apply the word "beautiful" to everything he saw. He would look at the sun and call it beautiful. Then he would look at a shack and call it beautiful. He would look at a forest and call it beautiful. Then he would look at a burnt stump and call it beautiful. In so doing he would empty all meaning out of the word "beautiful." So also in regard to the Fatherhood of God. One cannot use that term without discrimination. Surely one cannot call a blasphemer, a drunkard, a thief, an adulter, or a reviler a son of God. God loves them but He is not their Father. As Christ stated, "Ye are of your father the devil, and the lusts of your father ye will do."

The Scriptures teach us that God is only the Father to those who have received Christ as their Saviour and who have faith in Him. John 1:12, "But as many as received him to them gave He power to become the sons of God, even to them that believe on his name." Galatians 3:26 teaches the same truth, "For ye are all the children of God by faith in Christ Jesus." And in Romans 8:14, we read, "For as many as are led by the Spirit of God, they are the sons of God."

If we are children of God by faith in Christ we will naturally have fellowship with other children of God. Regardless of race or station in life one child of God will have fellowship with another child of God. They are brothers in Christ. And as brothers they will seek to love and serve one another. The Fatherhood of God does imply the brotherhood of believers. They are members of one household.

A son of God cannot have fellowship with one whom Christ calls the son of the devil. Two cannot walk together unless they are agreed. Although one cannot have true fellowship with an unbeliever one can love such a one and seek to win them to Christ. We can serve them and pray for them. Yea, we can even lay down our life for them as many missionaries have done. But true fellowship or true brotherhood can be experienced only by those who are the adopted sons of God through faith in Christ.

DISCUSS

Is God the Father of everyone?
How can we become sons of

God?

What brotherly deeds can we do?

How shall we act towards those who are unbelievers?

Topic for March 8, 1936.

"The Government of The Presbyterian Church in Canada."

Study Book, Chapter VI. Acts 6:1-8.

Among the principles that underline the government of the Presbyterian Church in Canada are these: That Christ is the only Head of the Church; that all true believers are equal in His sight; that all believers have the right to participate in the government of the church; and that Christ has appointed a government in His Church.

First of all let us consider the individual congregation. Each congregation consists of a number of professing Christians and their children. The congregation has the right to elect its pastor, ruling elders, and deacons or managers. The congregation is governed by the Session which it has elected.

Among the powers of the Session are: "To watch over and promote in every Scriptural way the spiritual interests of the congregation; to receive applications for admission into the Church; to watch over those who have been baptised and to admit them into full communion; to watch over the Christian deportment of the members of the congregation; to exercise discipline by admonition, rebuke, suspension, or exclusion from membership; and to determine all matters touching the order of public worship, including the service of praise."

The Session is the first court of the church. The second and higher court is the Presbytery. The Presbytery consists of the ordained ministers and an elder from each congregation within its bounds. Among the duties of Presbytery are: "To receive and dispose of petitions, references, complaints, and appeals from Session; to examine and license preachers of the Gospel; to adopt measures for promoting the religious life of the congregations within its bounds; and in general to superintend the congregations and Sessions."

The next court is the Synod. It is composed of all the ministers and elders on the rolls of the Presbyteries within its bounds. Its general duties are to take oversight of Presbyteries and to attend to all matters assigned to it by the General Assembly.

The highest court is the General Assembly. It consists of one-sixth of the whole number of ministers and an equal number of elders. Among the duties of General Assembly are: "It receives and disposes of petitions, overtures, complaints, and appeals from inferior courts; deals with matters respecting doctrine, worship, discipline, and government of the Church; conducts the missionary

operations of the Church; and in general adopts such measures as may tend to promote true godliness; to express error and immorality; to preserve the unity of the Church, and to advance the kingdom of Christ throughout the world."

(In discussion it may be well to question your pastor in the meeting about the various courts of the Church).

Topic for March 15, 1936.

How Shall I Measure the Growth of the Kingdom?

Scripture: 1 Cor. 1:26-31; Acts 2:37-47; 8:4-25.

It is exceedingly difficult to measure the growth of the kingdom of God. The Kingdom of God is something which is spiritual and cannot be seen with the naked eye. It has no boundaries. Its citizens are not numbered upon earth. God only knows the number. We cannot state, for instance, that in the year 1930 there were so many thousand in the kingdom and in the year 1936 there that many thousand. Statistics do not apply here at all.

Paul states in Romans 14:17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." That is the kingdom is not something that is material. Wherever there is true righteousness there is the kingdom. If in your heart, in your home, in your community, and in your church there is a growth of true righteousness then there is a growth of the kingdom. If in your heart, home, community, and church there is a growth in peace then there is a growth of the kingdom. And the same thing applies to joy in the Holy Spirit.

Christ states, "If I by the Spirit of God cast out demons, then the kingdom of God has come upon you." If the demon of selfishness, the demon of unbelief, the demon of stealing, the demon of lying, and any demon of sin then is there a growth of the kingdom of God.

At our college we had this motto: "Christ, the King of the campus." We might all adopt that. Christ, the King of my heart; Christ, the King of my home; Christ, the King of my community. Wherever Christ is served as King there is the kingdom.

DISCUSS

Is the Kingdom of God material or spiritual?

Of what does the Kingdom of God consist?

What means can we use to establish the kingdom?

Which is strongest in our community, the kingdom of darkness or the kingdom of light?

"The prayer has sped. We hear no answer, we see no sign: perhaps, until we are in eternity, we shall never know what became of it."—Pusey.

Topic for March 22, 1936.

Do I Believe in the Triumph of Righteousness?

Scripture: Rev. 22:1-5; 21:1-7; 11 Tim. 1:8-12.

To some young people it appears as though those who live worldly and wicked lives are more prosperous and more happy than those who live a life of righteousness. They will frequently point at this man or that man who seems to be having such a good time even though he is ungodly. And then many who try to live a good life often have many trials and tribulations.

This constitutes a very serious problem in the hearts of many. Are the wicked more happy than the righteous? From personal observation I would say that sincere Christians are far happier than the worldly. The worldly may prosper for a moment and seem to be having a wonderful time. But the devil always makes them pay. The end of the Broadway is indeed destruction.

Another difference between the righteous and the unrighteous is that the unrighteous have no one to whom they can flee when in trouble. When trouble appears their friends flee. A Christian has one who is a Friend, Comforter, and Saviour. And at all times he can flee to Him. And Christ always comforts His own.

The triumph of righteousness will be seen especially in the latter days. The day is coming when the Lord will take vengeance on those who are wicked. That will be a terrible day for them. But it will be a triumphal day for the righteous who are in Christ.

The book of Revelation was especially written to comfort Christians. It declares that the Son of God will triumph over all his enemies. His followers will receive eternal life in heaven. To obtain eternal life is worth all the misery one may experience on this earth. As Paul states, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Discuss

Do worldly people have more joys than Christians?

Are the Wicked more prosperous than the Righteous?

What comfort has the wicked in times of poverty, sickness, and death? What comfort has the Christian?

Is there a day of final reckoning?

What would you suffer for eternal life?

Topic for March 29, 1936

"The Missionary Programme of the Church"

Study Book, Chapter VII. Acts 1:1-9.

Suggested Hymns:

I love to tell the story.
We've a story to tell to the nations,
O Zion, haste, thy mission high fulfilling,

(Continued on page 8)

Bible Christianity

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

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A THIRD CHANCE

(Continued from page 1)

ages that teach this truth.

We read in John 8:21, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." That is, those who die in their sin CAN NOT come to Jesus.

In the parable of the Rich Man and Lazarus we read, "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Certainly this passage should convince us that those who pass into hell will not have the opportunity to enter into heaven.

In the parable of the Ten Virgins we read a significant clause: "And the door was shut." Those who had not prepared themselves were shut out of heaven.

The writer of Hebrews teaches us the same truth in the ninth chapter, "And as it is appointed unto men once to die, but after this the judgment." The judgment is immediately after death.

And if there were a third chance certainly the apostles would not have been so insistent that NOW is the day of salvation.

CHRISTIANITY OR EVOLUTION

(Continued from page 1)

uity developed the automobile, but that is not a resident, but outside force.

Because of the clamor, the author left that illustration out of the revised book. Let me say this now. The book has been revised due to the pressure that was brought upon the Educational authorities, but as was contended before the Educational Committee of the Province. I still contend that the book is worse in its revis-

ed form than it was in the original. Why? When such inane illustrations, and obviously hostile footnotes, and mistaken sentences about our Lord's death were in the book, any ordinary citizen and scholar could guess the matter was evolution. Now, it is different. It is thought that the removal of a few vexatious sentences would clear the matter, but it only makes it more subtle than ever. Now the uninformed scholar thinks it is all right. It is not. The whole book is evolution from one corner to another. Every page is written with the evolutionary background, and is shot through and through with the deadly germ of evolution. It is easy for any one acquainted with the system to know that. Or the more informed would say, that the philosophy of history underlying the structure and governing the selection and shaping of the materials of the book is evolutionistic. Again I say, it only makes matters worse to revise it by taking out a few sentences here and there. They have taken out the things that make it easy to detect. It cost money to do it; it makes it more subtle than ever; it makes the people content—while all the time the book is doing just exactly the thing it was intended to do by its authors; money for them, and evolution for the scholars.

I only wish I could say more about the book, and other books too, so that you might know what is the difference between Christianity and Evolution; between what is founded on evidence and what is not; and above all when God is praised and when he is blasphemed.

There is a world of difference between evolution and development. Development is the act of unfolding something unknown or unseen, and is not necessarily continuous. All learning has developed, especially in the last 150 years. We have seen a tremendous development in the way of living. I do believe that the witness of such great strides in discovery and invention has accentuated the idea of evolution. But remember that the development of a great automobile factory from a little carriage shop is neither continuous, nor by means of internal forces, and therefore can in no way be evolutionistic.

There is also a great difference between evolution and a "life cycle". We often hear illustrated the fact of evolution from the oak, which once was a tiny acorn and then evolved (?) into the mighty oak; or of the hen that laid and hatched an egg and from which evolved (?) the little chick and then the full grown hen. That is not evolution, but simply a life cycle. So in the human family there is no evolution from conception to death, but a life cycle.

There is also a wide difference between evolution and progress. Progress is really just a "succession of events." And those events are not connected necessarily as cause and effect. For example, the links in a chain are not caused by each other, or summer is not caused by winter, yet there is progression of time.

There is also a fundamental difference between resemblance

and evolution. Because, in other words, man resembles a certain kind of animal in some respects, does not prove that he is the offspring of it. Resemblance "signifies putting on the form of another thing." Form not substance. Resemblance is superficial, not fundamental. The difference between man and the lower order is fundamental. It would not make a rattle of difference if in all respects the ape was like a man, except in one point, that would be enough difference to show that the two are not descended the one from the other.

And sometimes evolution is confounded with science. The two are not the same. Science is "verified and systematized knowledge." For example Bible Study is a science since it is both verified and systematized knowledge. All science must be founded on good evidence, not on guesses. As long as the system of thought called evolution is not scientifically proven, it is not science, but speculative philosophy.

And thus, dear readers, evolution is not development, nor a life cycle, nor progress, nor resemblance, nor science, but changes produced by "resident forces", something which has never been proven. About that I will write more next time.

(To Be Continued)

Bible Study

Exposition of the Sermon on the Mount.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

It is very true that the world always seeks to revile and reproach those who are followers of Christ. The world seeks constantly for flaws and weaknesses in the character of the Christian. And when they do not discover open faults they invent them. When a Christian makes a stand for purity there are those who accuse him of impurity. When he makes a stand for honesty there are those who accuse him of dishonesty. When he seeks to be earnest there are those who accuse him of hypocrisy. If one would believe the world the church contains only hypocrites.

Papini has a striking paragraph on this beatitude. "Hogs will say that you are filthy, asses will swear that you are ignorant, ravens will accuse you of eating carrion, rams will drive you away as ill-smelling, the dissolute will cry out upon the scandal of your corruptness and thieves will denounce you for theft. But you must always rejoice because the insult of evil men is the consecration of your own goodness, and the mud thrown at you by the impure is the pledge of your purity."

The trouble with Christians today is that they seek the praise of the world. To do that they

must conform to the world. The church needs members who have backbone and who will not conform to the world. The church needs men who will uphold the truth even though they may be called trouble makers and reactionaries.

They reviled our Master. They reproached Him with evil. They said that He was mad and that He had a devil. They even mocked Him upon the cross. And what they did to the Master they will also do to the servants.

5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Whew! What a smell! Someone forgot to salt a barrel of fish. A little salt would have made a great difference. It would have saved fish from decaying and it would have spared our nostrils from a great bit of unpleasant odor.

Whew! What a smell! This time the odor came from a newspaper. From the newspaper we became aware of murder, theft, impurity, adultery, graft, corruptness, bribery, divorce, war, quarrels, dishonesty, deceit, lying, perjury, revelling, blasphemy, rape, and numerous other sins. What a stench that must raise to heaven! What is the trouble with the world that it is in such a corrupt state? SALT IS LACKING!

How can the world be salted? Christ states, "Ye are the salt of the world." The world is salted by Christians. When the world gives forth a stench it is because those who are supposed to be followers of Christ have lost their saltiness. The purity of the world depends upon the purity of the followers of Christ. There would not be the impurity in the world today if Christians counteracted the activity of the world with the salt of pure living. And if one generation is more evil than another generation it is because the church has lost its savour.

A saltless church or a saltless Christian is good for nothing but to be cast out and trodden under the foot of men. The salt that we use today is made from a chemical compound, sodium chloride. When its saltiness is gone nothing remains. But the salt used in the day of Christ was mixed with vegetable matter. So when it lost its saltiness an earthy substance would remain. This was used to place in paths. And thus it was trodden under foot of man.

How true that is of the church today. It is true that the church has lost a great deal of its influence. It is disregarded by many. It is, as it were, trodden under foot of men. Why? It has lost its saltiness. It has become indifferent to Bible teaching. It has become creedless. It has become worldly. It allows heresy to remain unchecked. It does not seek to purify itself. The church's main task today is to purify itself before it seeks to purify the world. A pure and faithful church is the salt of the earth.

"A Christian is God Almighty's gentleman." —Hare.

International Sunday School Lessons

SUNDAY SCHOOL LESSONS

Lesson For March 1st
Developed by W. Lyall Detlor

VISION AND SERVICE

Lesson: Luke 9.

Print: Luke 9:28-43a.

Golden Text: John 15:5

This lesson divides itself conveniently into two parts at v. 36: I. the story of Christ's Transfiguration on the Mount, and II. the incident of Jesus' healing the demon-possessed boy as He arrived at the foot of the mountain.

I. Certain observations may help to illuminate the first story. Thus, the "mountain" referred to is usually thought to be Mt. Hermon in the extreme north of Palestine (see on map in back of Bible). The three disciples whom Christ took up onto a mountain with Him, Peter and John and James, were the little inner circle of the apostolic band with whom Christ seems to have been most intimate as they went with Him also into the House of Jairus, (Lk. 8:51) and they were near Him in Gethsemane (Mk. 14:33). As on the latter occasion, when Jesus was in His agony, so now in His glory, the three were "heavy with sleep". For this and other reasons it has been thought by some that the Transfiguration took place at night in which case the Lord's appearance of glory would have been all the more splendid. The tabernacles Peter wished to build would be little shelters from the weather made of branches and leaves, such as shepherds erected when watching their flocks. In this story note:

1. THE EVIDENCE OF A FUTURE LIFE. Moses, who wrote the first five Old Testament books, represented the law, while Elias (Elijah) represented the prophets. Both men, highly honoured by the Jews, had departed this life centuries before, yet they were still living. That they were known as when on earth is evidence that we shall know our loved ones when we meet them in heaven.

2. CHRIST'S DEATH WAS THE TOPIC OF CONVERSATION. One purpose of their appearance on the mount was to strengthen Christ for the great ordeal of the Cross which lay ahead of Him. This was the chief purpose of Christ's coming into the world, that He might die and bear our sins in His own body on the tree. If He had come to set up a new social and economic order Moses and Elijah would probably have talked of the coming wonderful order of things. If He had come simply to teach men world brotherhood, they would likely have talked of the Golden Rule. But since His supreme work upon earth was to deliver us from the condemnation of sin through His death, they "spoke of his decease which he should accomplish at Jerusalem".

3. CHRIST'S DIVINITY MANIFESTED. His eternal Godhead was "veiled in flesh" while

He was on earth, but on this occasion the three apostles were permitted to see His glory shining through the flesh. Christ was not merely the best man who has ever lived and a great Teacher, but was God come down to earth in human form.

4. THE MEN ON THE MOUNTAIN ILLUSTRATE THE COMPOSITION OF THE CHURCH INVISIBLE. Thus the true Church of Christ today is composed of saints glorified, as Moses and Elijah, saints on earth, as the apostles, and Christ, the great Head of the Church.

II. If the first word in the lesson title, Vision, applies to vs. 28-36, the second word, Service, applies to vs. 37-43. Christ and the three apostles descend from the mountain of glorious experience to a world of suffering and need and sin below. So, too, our Christian lives alternate between rich spiritual experience with Christ in Church services and the fellowship of other believers, and labour and struggle out in the world to proclaim the Gospel to perishing men and women and win them to Christ.

LESSON FOR MARCH 8TH

Developed by Lyall Detlor

JESUS TEACHES NEIGHBOURLINESS

Lesson: Luke 10.

Print: Luke 10:25:37

Golden Text: Luke 10:27

The lawyer (that is, a man trained in the law of Moses), whom we see in conversation with Jesus in this lesson, voiced the greatest question of all time when he asked Jesus, "What shall I do to inherit eternal life?" Is is the great question asked by every generation of mankind since the fall, and by every individual. It is asked in various ways: "What is the meaning and purpose of this brief, puzzling life in the body?" "What lies beyond the grave?" "If a man die shall he live again?" "How can I be free from my load of sin and be right with God?" It is the question of the human heart that the Gospel answers by pointing men to Christ, the Saviour of the world. Any religion, any form of Christianity, which does not answer this question will prove inadequate to satisfy man's hungering heart.

This lawyer, however, did not ask the question in sincerity, but to catch Jesus in His words. Jesus answered him nevertheless as if he were absolutely in earnest.

As he was versed in the Mosaic law Jesus asked him for a summary of the Ten Commandments which he gave correctly. We note that his summary is twofold: we are to love God with our whole being, which covers our relations to God in Commandments 1-4 (Ex. 20:3-11), and to love our neighbour as ourselves, covering the relations of man to man, in Commandments 5-10 (Ex. 20:12-17). The popular message from Christian pulpits today practically elim-

inates our duty to God and stresses only our duty to man. Thus we are told in effect that no matter whether we have believed God's work or not, rejected His Son as our Saviour or not, if we are simply kind to our fellow-men and engage in social service God will be pleased. According to the Bible our hearts must first be right with God through faith in Christ (the first commandment), and then we must fulfill the second duty of help to man. Brotherly love without personal faith in the Crucified Christ still leaves a man in his sins and under the wrath of God.

Now the law was never meant to save us, for no mere man since the fall has been able to keep it perfectly, but all men daily break it in thought, word, and deed. The purpose of the law is to show us our own sinfulness. Standing before it we realize that we have not at every moment of our past lives loved God with every ounce of our energy and always put self second, and we have often failed to love our neighbour as ourselves. The law thus condemns us and shows us our guilty and lost condition before God and our absolute need of Christ as our Saviour. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith". (Gal. 3:24). This is exactly the effect it had on the lawyer. He began the conversation confident of his own righteousness. When he looked at the law and Jesus said, "This do, and thou shalt live", the shoe began to pinch and he sought to change the subject, "justifying himself". And when Jesus had enlarged on the second obligation by the parable of the Good Samaritan and said, "Go, and do likewise", he went away silent with his own heart condemning him as a lost sinner.

LESSON FOR MARCH 15TH

Developed by W. Lyall Detlor

JESUS TEACHES HIS DISCIPLES TO PRAY

Lesson: Luke 11.

Print: Luke 11:1-13.

Golden Text: 1 John 5:14.

It is natural for men to lift up their hearts to God in prayer. There are some, of course, who do not believe in prayer; there are others who rarely bow before God in this way, perhaps they have not done so since they were at their mother's knee, if then. But the exception does not prove the rule. It remains a fact that even many unconverted people pray, both in this land and in heathen lands where we hear of such things as prayer wheels which are revolved with a written prayer on them—"vain repetitions." It is natural for a man to pray because man is a creature and feels his dependence upon God.

It is only the Christian, however, who can really pray in a way acceptable to God. For prayer is to be made in Christ's name (John

14: 13-14), that is, a man can only draw near to God through Christ who puts away the sin which separates man from his creator. And if he has not been cleansed from sin through faith in Christ the obstacle between is still there. Christ teaches us, moreover, to pray, "Our Father". But God is only Father in the truest sense of the word of those who have been adopted in Christ (John 1:12), that is, Christians. And, again, how can an unconverted man pray in sincerity the model prayer which Christ has given us and say, "Thy will be done, as in heaven, so in earth", when he is refusing to fulfill the will of God by believing on His only begotten Son? It has been the observation of many that one of the first things they experienced after accepting Christ was a desire to commune with God in prayer. This was because the Holy Ghost had now entered their hearts and gave them utterance.

Even the Christian, however, has to learn much about prayer from the Scriptures: by studying the prayers of Christ and the prayers of the apostles, and the model prayer which Christ gave His disciples in response to their request, "Lord, teach us to pray, as John also taught his disciples," and which is commonly called "The Lord's Prayer". That it is not only a model but is also rightly used as a form of prayer in our services of worship is shown by the fact that Christ said, "When ye pray, say, Our Father", etc.

The parable of the importunate friend who finally gets out of bed to give bread to his friend who has received an unexpected guest has reference to the matter of answers to prayer. Not that God answers because we weary Him with our continued asking, but He is pleased when we continue to pray believing that He will answer. It is plain from many passages in Scripture that God does always answer our prayers. Sometimes they are not answered for a long time; sometimes they are fully answered immediately, but not just as we expected, and so we fail to see the answer; and sometimes God answers our requests not with "yes", as we might like, but in His infinite wisdom with "no". As an earthly father meets the requests of his children in love so does God.

JESUS TEACHES TRUE VALUES

Lesson for March 22, 1936

Developed by Ronald Rowat

Lesson Luke 12: 22-34.

Golden Text: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."—Matt. 6:33.

Jesus had just finished telling them the parable about the man who left God out of his plans with the result that God called him hence to give an account of his self-centered and selfish manner of living and planning. He had

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International Sunday School Lessons

(Continued from page 6)

treated the case of the non-Christian who attempts to gain the whole world and who loses his own soul and now Jesus turns to the Christian disciples and warns them to beware of falling into the same sin of putting worldly pursuits before the duties required by God.

The general theme of the lesson is set forth in the Golden Text—Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." If we fulfill our duties toward God by trusting Christ He has promised to provide for us in our material needs. The Bible tells us "God shall supply all your needs—" Is it not unreasonable to believe that the God who can miraculously free our hearts from the guilt and bondage of sin, can not, in His providence, give us our daily bread? Surely we, along with the Apostles of that time, are of little faith.

We are often apt to forget that the Universe is controlled and governed by God and to think that our existence depends on the works of our hands, but Jesus teaches that those who are the children of God through faith in Jesus Christ may look to Him and expect from Him food and clothing. The same God who cares for the birds of the air, who neither sow, nor reap, nor gather crops into barns, will care for those who honour Him. The beautiful lillies show forth God's handiwork and surpass in splendour even the glory of Solomon which was made possible only by the labour of many men. Their blossoming and beauty is due only to the care of God which He will also bestow upon them that fear Him.

Trusting God for temporal things does not encourage laziness for it is a teaching of the Bible that if a man will not work he should not be fed, but one of the inferences of the lesson is that time and substance devoted to the glory of God will not leave us without the wherewithal to feed and clothe ourselves, for God will look after that.

The non-Christian, or the majority of those who compose the "nations of the world" seek solely after the things of this world. The Christian should seek those things that are above since here on earth he has no continuing city, but seeks one to come.

A young man working in a store in a large city in Eastern Canada was saved by Christ. He refused to sell short in weight and measure to the customers although his chain-store manager did this. There was danger that he might be dismissed, but, loyal to Christ, he sought first the Kingdom of God. Were "all things added unto him?"—Yes, not much more than a year later he was appointed manager of a store with four men and boys under him.

"None so happy as a true Christian, none so reasonable, none so virtuous, none so amiable."
—Pascal.

JESUS EXPLAINS THE KINGDOM

Lesson Luke 13: 18-30.

Developed by Ronald Rowat

Golden Text: "They shall come forth from the East and from the West and from the North and from the South and shall sit down in the Kingdom of God. Luke 13:29.

In this lesson Jesus teaches us the nature of the Kingdom of God and the manner of entering it.

The Kingdom is first likened to a mustard seed which is small and insignificant when it is planted in the ground, but which grows into... a... tree... capable of holding many birds which before could have carried the very seed... from which the tree grew in their bills.

Matthew Henry the great Puritan commentator thinks this parable was spoken to those who had faulty ideas of the Kingdom of God. If so, then this teaching is needed today when many have a wrong concept of the Kingdom of God. Some thought the Messianic Kingdom was to be big and great and attended with pomp and glory and that it would be so heralded that immediately all would flock to it. But Jesus was born in a manger—He was despised and rejected of men. Some must have thought the beginnings of Christ's ministry too small and insignificant to warrant its being of divine origin and therefore they were prone to despise it and so Jesus in this parable tells them that the Gospel although small in its beginnings, will grow and cover the earth. Today the number of Christians in the earth are insignificant in comparison with the rest of the world and therefore many despise Christianity. At a time like this when "religion is in its rags" as Bunyan would put it, we must own it though the world and sin oppose.

Jesus next likened the Kingdom to leaven or yeast. A little of this will leaven a whole lump of dough. Just as bread rises imperceptibly and just as the leavening influence of yeast is quiet and not explosive in its working, so does the Spirit of God work quietly on the hearts of the elect effectually calling them to Christ. The weapons of Christ's Kingdom and warfare are not carnal but spiritual. This upset the faulty notion entertained by many of the Jews that the Kingdom would be ushered in suddenly like a revolution by force of arms and by great external movements. Had not the prophet said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." Is. 42:2.

Jesus next teaches the manner of entering the Kingdom. He was asked: "Lord, are there few that be saved?" Was this person asking this question sincerely, wondering if he had been chosen of God, or was some Jew offended at the teaching that the Kingdom of God should extend beyond the pale of his own race? The answer of Jesus would be the same in either case "Strife to enter in—" Jesus says never mind about what peoples are going to be saved and what people are not, you make sure that you are saved yourself. Some think that this man expected salvation because he was a Jew,

while he thought all others would not be of the Kingdom of God. Jesus dispels his false notion by telling him that unless the Jews sincerely believe in God's salvation, all their religion and formality will not avail them anything, but will exclude them from heaven which will be peopled by the redeemed, both Jew and Gentile.

Strivers and not merely lazy seekers gain heaven. Salvation is not to be found in Church membership nor in citizenship in Christian countries, but only in Christ.

Christ and the Bible

So much evidence does Christ give to the teaching of verbal inspiration that we sometimes wonder whether preachers who deny that truth have ever made a study of the words of Christ. If they would make a sincere study they would soon discover that Christ teaches the infallible authority of the Scriptures. Men who hold that the Bible contains error cannot show one verse where Jesus held such a view. On the other hand, those who believe in the verbal inspiration of the Bible can point out verse after verse that Jesus held the same view.

Already in our three previous articles we have indicated numerous passages where Christ upholds the authority of the Scriptures. In three controversies Jesus appeals to the Scriptures to justify His conduct and teaching. To Him an appeal to the Scriptures settled everything. In His controversy with the Devil regarding His conduct He appealed to the Written Word. In His controversy with the Sadducees regarding the future life He appealed to the Written Word. In His controversy with the Pharisees regarding His Divine Sonship He appealed to the Written Word. Modernists gush a great deal about following the Master but they do not seem to want to follow the Master in His esteem of the Scriptures.

It has been said that to prove verbal inspiration of the Bible one has to appeal to an isolated verse or two. Modernists love to accuse fundamentalists of basing their teaching upon obscure verses. But that cannot be said regarding the teaching that the Bible is without error. So many verses teach that truth that we are actually embarrassed with the abundance of material.

For instance in the Sermon on the Mount Jesus states that the Law is to be fulfilled to the jots and tittles. In other words the Old Testament has to be fulfilled even to the smallest letters. Now there are some that say that we base that on one doubtful verse of the Sermon on the Mount. But that is not so. Just see how Jesus verifies that by other references in the Gospels. He indicates in numerous places that the Bible has to be fulfilled. Let us look at some of these verses.

Mark 14:49, "I was daily with you in the temple teaching, and ye

took me not: BUT THE SCRIPTURES MUST BE FULFILLED."

John 13:18, "I speak not of you all: I know whom I have chosen: BUT THAT THE SCRIPTURE MAY BE FULFILLED. He that eateth bread with me hath lifted up his heel against me."

John 17:12, "While I was with them in the world, I kept them in Thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; THAT THE SCRIPTURE MIGHT BE FULFILLED."

Luke 20:17, "And He beheld them, and said, What is this THAT IS WRITTEN, The stone which the builders rejected, the same is become the head of the corner."

Matthew 26:31, "Then saith Jesus unto them, All ye shall be offended because of me this night: FOR IT IS WRITTEN, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."

From these verses we can observe the following points:

1. Jesus strongly asserts that what is written in the Old Testament MUST be fulfilled. If that is not ascribing infallibility to the Old Testament, we do not know what is. If the Old Testament were a mere human book, as so many say, how could Jesus state the necessity of its fulfillment? Would Jesus place such a dependence upon it if He knew that it contained error?

2. Jesus in the passage quoted from Matthew announces a future event because it has been predicted in the Scriptures. This again teaches us that the Old Testament is without error.

3. Notice also that the Old Testament describes not only the main aspects of Christ's earthly life but also its details. It predicts, for instance, the betrayal of a disciple and the flight of the other disciples. Could a human book possibly do that?

HOW TO PREPARE A SUNDAY SCHOOL LESSON

By Rev. W. Lyall Detlor, M.A.

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Teaching a Sunday School Class, like everything else, requires effort. Roughly speaking, the amount of diligent effort and preparation put into the lesson by the teacher will determine the amount of profit and blessing which the boys and girls can receive from it.

In teaching the lesson do not read extensive passages from a Teacher's Quarterly. The interest and attention of the children can never be caught or sustained by this method. The message must come from the Bible through your heart and mind to the mind and heart of the pupil. This does not, of course, prohibit the use of notes in teaching, but it does mean that you must have prepared not merely a lesson but yourself. You cannot do justice to the class nor fulfill your duty to the Sunday School last thing on a Saturday night and to God by sitting down the last thing on a Saturday night when your body and mind are

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Religious News

By Rev. William Ooms

From the country of Russia, the hot-bed of Communism, we learn these facts.

In March of 1934, a new godless Congress assembled. As soon as the Congress met, all newspapers throughout the country rallied to its support, and began their propaganda of bitter abuse against every belief in God. From the circulating library, thirty-seven million pamphlets and six hundred books have been sent out to bitterly attack every form of religion.

The Book of Books, the Bible, is not allowed entrance into Russia. The British and Foreign Bible Society reports that it is impossible to circulate or print the Bible or any religious literature in the entire Soviet realm. But the Bible Society is sending the Scriptures in very large quantities to all the peoples around Russia, hoping that in some way these will find their way across the line into Russia.

From earliest years, the children of Russia, and there are twenty-five million of them, are taught each day, "There is no God, nor ever will be."

These are but a few of the conditions rampant in Russia. More will appear in the next issue. Suffice it to say that there is a need for our earnest prayers in behalf of that godless country, and for the Christians there who are remaining true in spite of intense persecution.

But Russia is not the only country where Communism rages. It is gaining a foothold elsewhere also. In England today there are one hundred and twenty-four Communist Sunday Schools. A catechism is being taught the children which has questions and answers such as the following:

"What is God?"

"God is a word used to designate an imaginary being, which people of themselves have devised."

"Who is Jesus?"

"Jesus is the son of a Jewish girl named Mary, and because there is no God, Jesus is not the son of God."

"Is Christianity desirable?"

"Christianity is harmful to us for it makes spiritual cripples. It is the greatest obstacle to the progress of mankind, therefore it is the duty of every citizen to help wipe out Christianity."

Communism is growing in our own land. Many will be shocked to learn that hundreds of children in schools throughout our Dominion are taught to say, "There is no God."

General Evangeline Booth, Head of the Salvation Army, has completed a tour around the world. During the year, she has travelled some sixty thousand miles, although she is 72 years of age. As she saw world conditions and came into contact with thousands upon thousands of people,

her impression was stated in these words, "The world is God hungry. Temporal things have failed utterly, and the people are turning to sincere, deep appreciation of the real thing, God."

Today the Salvation Army ministers in 83 countries and colonies of the World.

What do the peoples of the world owe to foreign missions? Foreign missionary work is at the basis of the Christian Church. For it was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotsman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. It is said that no people ever received the gospel except at the hands of an alien.

A challenge to Christians comes to us from China. Mr. Wang is one of China's leading evangelists, and the daily rule of his life is, "No Bible, no breakfast." Would that that were the rule throughout the world!

The Presbyterian Church in Canada issues a Communion Certificate which many ministers present to those who unite with the Church. On the back of the certificate, seven rules for Christian living and service are given. They are as follows:

1. Seek God's blessing, guidance and forgiveness in prayer daily.

2. Read and meditate upon some portion of Scripture every day.

3. Be regular in your attendance at the services of worship in your own Church, and join heartily in the public worship of God.

4. Be a member of some group or class for the systematic study of the Bible.

5. Seek some definite work in connection with your own congregation, and while cultivating the spirit of charity and love to others, be loyal to your own Church, and do your utmost to be found a worthy member of it. Give to the support of your Church as liberally as God has prospered you.

6. Be ever mindful that you are a member of the Body of Christ and by your "walk and conversation" bear a faithful witness for Him. By your honesty, truthfulness, kindness, courteousness, and helpfulness to others, prove yourself "a loyal servant of Jesus Christ."

7. Make a friend of your minister. Seek his counsel and help. Honor him for his office as a servant of God, and make him feel that he can rely on you for your support and loyalty.

Earnest Christians everywhere are looking for a revival. But a revival can only begin when people first practise rules as these in their every-day life.

PICTOU PRESBYTERY NEWS

The Presbytery of Pictou met in regular session in Westminster Church, New Glasgow, on February 11th. A matter of interest not only to Pictou Presbytery, but to the whole of the Maritimes, was the discussion of the MacGregor Celebration. This is to take place next July when the Synod of the Maritime Provinces meets in Pictou. The year 1936 marks the 150th anniversary of the coming of Dr. James MacGregor, the first Presbyterian Minister in Pictou Co. A very worthwhile program is being arranged and several interesting speakers will be engaged to give addresses.

Pictou Presbytery has three vacant congregations at the present time—Oxford and Pugwash; Hopewell and Eureka; Tatamagouche, Earlton and The Falls.

At the meeting in February, students were assigned to the various mission fields for the coming summer months.

The next meeting of this Presbytery will be held the first Tuesday in May, when commissioners will be appointed to General Assembly.

HOW TO PREPARE SUNDAY SCHOOL LESSONS

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tired, or just before rushing out to Sunday School, to spend ten or fifteen minutes in hurried preparation of the lesson. It is hardly possible to prepare a lesson as it should be done in less than an hour. Sunday school teaching requires effort and diligent preparation; but remembering that Christ gave Himself for us, and that you will never all your life do any work of greater importance than this, or which will yield greater fruit for time and eternity, it is surely a small sacrifice for us to make.

When you come to prepare the lesson for Sunday.

1. Before beginning, spend a few minutes on your knees asking God to cleanse your own heart from all sin and dross that you may be a vessel meet for the Master's use, to enlighten your mind that you may understand the message of the Scripture passage, and to enable you to impart that message to the boys and girls whom he has put under your care.

2. Next, read through the lesson passage your Bible twice, or oftener if it is a difficult or unfamiliar passage. It is a good practice to read the lesson through early in the week—perhaps the Sunday night before—that it may be in the back of your mind. The number of verses that can be assigned for public reading must necessarily be limited. Where the lesson is longer than the passage for public reading the whole lesson should be read over by the teacher.

3. After reading the Bible passage next study it carefully with the aid of Lesson Helps. If the passage is a narrative then in teaching the lesson always relate the story at some point in the lesson no matter how familiar you may think it is to the boys and girls. Many of the children will go through life with no other knowledge of the Bible than they get from us. Besides telling the

YOUNG PEOPLE'S SOCIETY

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From Greenland's icy mountains.

It is hard in the short space we have to give even a short summary of the missionary programme of our Church. It should be remembered that the aim of the church is the evangelization of the world. Christ has given us this command: "Go ye into all the world, and preach the gospel to every creature." Our Church in Canada is seeking to follow out that command. It is trying to do its part in preaching the Gospel to every creature.

The success of its programme will depend upon the individual members who form the church. It therefore behooves us to take an active interest in missions. Christ has given the commandment to us as well as to missionaries. Indifference to missions means that we are indifferent to the voice of Christ.

Instead of trying to show what the church is doing in missionary work we will make several suggestions that may make the meeting more interesting and profitable.

Our first suggestion is that for tonight's meeting one of the members of the Women's Missionary Society be asked to give a talk on what the W. M. S. is doing to help the cause of missions.

Our second suggestion is that one of the members of the society be asked to give a talk on what the W. M. S. is doing to help the cause of missions.

Our second suggestion is that one of the members of the society obtain the year book of the General Assembly from the pastor and study the missionary reports. This member could then give some idea of what the Church is doing in the cause of missions.

A successful meeting always depends on the number who take part. So the third suggestion is that every member obtain a missionary clipping from some paper to read at the meeting.

A fourth suggestion is that the leader reads the missionary letter of Rev. Allan Reoch which appeared in the February issue of Bible Christianity.

The leader for this meeting probably could obtain clippings from various papers and magazines to distribute to the members of the society.

It would be well also to have a season of sentence prayers for our missionaries. As one missionary put it: "I can stand all kinds of pay cuts but I cannot stand prayer cuts." Let us do our share in praying to God to bless the wonderful work of our missionaries.

story make your applications and deductions.

4. Remember always that you are not merely teaching the children moral maxims for daily conduct. You are making them familiar with God's plan for saving sinners through Christ—how God worked this out in the course of the centuries, its centering in the death of the Saviour, and how it relates to the individual boy or girl in your class.

"Suffer the little children to come unto me."