

BIBLE CHRISTIANITY

"THY WORD IS A LAMP UNTO MY FEET"

VOLUME 1—NUMBER 5.

DALHOUSIE, N. B.

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Christ Died

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

And they come unto a place which was named Gethsemane. And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And when Judas was come, straightway he came to Him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him. And they led Jesus away to the high priest: and there come together with Him all the chief priests and the elders and the scribes. And they all condemned Him to be worthy of death. And they bound Him, and led Him away, and delivered Him up to Pilate the governor.

And Pilate again answered and said unto them, What then shall I do unto Him whom ye call the King of the Jews? And they cried out again, Crucify Him. Then Pilate therefore took Jesus and scourged Him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed Him in a purple garment. And they smote His head with a reed, and did spit upon Him, and bowing their knees worshipped Him.

And when they came unto the place Golgotha, they crucified Him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And when Jesus had cried with a loud voice, he said, Father, into Thy hands I commend my spirit: and having said this, He gave up the ghost.

CHRIST DIED

A few years ago we heard an elderly minister preach on the significance of the death of Christ. During his sermon he mentioned a number of theories of the atonement. He brought out what modern theologians thought about the death of Christ upon the cross. Towards the last part of his sermon he stated somewhat as follows. He said, "Of course, years ago we preached that Jesus died upon the cross as our substitute to satisfy the Divine Justice. But modern writers no longer hold that view. It is out of date." We wonder to how many preachers the substitutionary atonement is out of date?

We praise the Lord for the Biblical teaching that Jesus took our place upon the cross. He took upon Himself the penalty which we deserved. Justice is satisfied and love is revealed at the cross of Jesus. Christ has taken our place. Instead of you and I suffering the penalty of our sin Christ suffered it for us. Instead of you and I hanging upon the cross Christ hung in our place. The Bible is rich with that truth. Here are just a few quotations: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." And "Who His own self bore our sins in His own body on the tree." And "Who gave Himself for us, a ransom for all." And again, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree."

This Biblical teaching of the vicarious death of our Lord may not satisfy the modern scholar and the modern preacher but it is mighty satisfying to one who realizes that he is a sinner and deserves eternal punishment. It is so wonderful to know that Jesus has paid the price of our sin that we cannot help but praise Him who suffered so much for us.

How shallow are the various theories propounded by men which oppose the truth as taught by the Scriptures. Some say that Jesus died not as a sacrifice but as a martyr to a cause. It was to uphold His teachings that He died. Some say that Jesus died only to show forth the power of self-sacrificial love. So His death influences men to be good. Others can also become saviours by living lives of self-sacrifice.

Such theories sound nice to the ears of those who are not under a conviction of sin. They are welcomed by those who have lost sight of the justice of God. But they are man-made doctrines. They hide the wonderful Gospel that Jesus died for us that we might receive the forgiveness of sin and the hope of eternal life.

Christ Arose

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint Him. And very early on the first day of the week, they come to the tomb, when the sun was risen. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. Entering into the tomb they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And He saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified; he is risen; he is not here.

And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. And they went away and told it unto the rest; neither believed they them. And afterward he was manifested unto the eleven themselves as they sat at meat. So then the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they worshipped Him and returned to Jerusalem with great joy; and were continually in the Temple blessing God.

CHRIST AROSE!

From the sadness of the crucifixion we pass to the joy of the resurrection. Our Saviour, indeed, is risen. We worship not one who died and remained in the tomb. But we worship Him who rose on the third day. We worship a living Saviour. It is with joy and lightness of heart that we again consider the truth of the bodily resurrection of our Lord. It is one of the most important truths of the Bible. Its importance is seen in many ways.

Its importance is seen in the fact that it shows the stamp of God's approval on all that Jesus taught and done. Jesus made some tremendous claims. He claimed to be the only-begotten Son of God. He claimed to have the power to forgive sin. He claimed that "whosoever believeth in Him should not perish, but have everlasting life." He claimed to be our ransom and our sacrifice. If Christ did not rise all these claims would be false. But if He did rise from the dead it would be a manifestation that all that He claimed was true. Praise God He arose. "If Christ be not risen," says Paul, "then is our preaching vain, and your faith is also vain." Our preaching and our faith is not vain for we know that Christ arose.

The importance of the resurrection is again seen in the fact that as He lives so shall we live also. His resurrection secures our resurrection. It is indeed an illustration of our resurrection. "But now is Christ risen from the dead and become the first-fruits of them that slept."

The importance is also seen in the fact that His followers now are encouraged by the knowledge that Jesus has conquered all things. He has won the victory over Satan and the kingdom of darkness. The knowledge of the resurrection made all the difference in the witness of the disciples. Through this knowledge they feared nothing.

False prophets have arisen and are in our midst who seek to destroy the truth of the bodily resurrection of our Lord. Many teach that Christ's resurrection was only a "spiritual" resurrection. They paint this "spiritual" resurrection with glowing terms. But they strike a fundamental truth of Christianity. If Christ arose only in the minds of His followers we are the most miserable of men. We are yet in our sins.

But God carefully guarded the truth of the bodily resurrection. Jesus was seen by many. It was no hallucination. There are too many who gave witness to the fact that they had seen Jesus after His crucifixion. The empty tomb is another proof. If Jesus did not rise bodily His enemies, the Jews, would certainly have produced the body of Christ to show that the claims of the disciples were untrue. The empty tomb is a silent but effective witness to the fact that Christ arose. The resurrection of Christ is a proven historical fact. So we today can rejoice with full confidence that Jesus arose from the grave and now sitteth on the right hand of God the Father.

What is a Christian?

By REV. J. MARCELLUS KIK, B. A.

Acts 11:26, "And the disciples were called Christians first in Antioch."

Perhaps many of you remember a cartoon which appeared in the newspapers some time ago. It seems that a man who had been shipwrecked found safety on an island. He was greatly concerned whether or not the island was inhabited by cannibals. With fear and trembling he searched the island. All at once he heard some men speaking. Slowly he crawled to a spot where he could hear and observe them. He observed four white men playing cards and heard them cursing in English. Immediately he lifted up his eyes towards heaven and cried out, "Praise God they're Christians."

This cartoon strikes us indeed as humorous. But it is in reality tragic because it represents a true fact. There is a conception among people that as long as one is white and not a Jew one is a Christian. It matters not whether one is a drunkard, a murderer, an adulterer, or a gambler. As long as one is a member of the white race or a citizen of a Christian country one is automatically a Christian. Such a conception of what constitutes a Christian is totally wrong. It may be of profit to us to answer the question, What is a Christian. There are so many misconceptions in people's minds that it is necessary to deal with this question first of all in a negative way.

One is not a Christian simply because he lives in what is called a Christian nation. Canada is called a Christian nation. Just because one is a citizen of this country is no sign that one is a Christian. Being a citizen of an earthly kingdom does not qualify one for citizenship in the heavenly kingdom. Regardless of how good a citizen one is of a Christian nation he does not automatically become a citizen of the heavenly kingdom. He must first of all meet certain qualifications. Only after fulfilling these qualifications can it be said of him as it is stated in Ephesians 2:19, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

One is not a Christian merely because he is a good man according to the standards of the world. Many a man feels that he is a Christian because he is honest and pays his debts. A man who lives a fairly decent life would feel insulted if he were not considered a Christian. And yet take a man like Nicodemus. He lived a good life. He was religious. He was cultured. Yet Jesus told him that it was necessary for him to be born again before he could as much as see the kingdom of heaven. It is surprising to know the number of people who believe they are Christians because they give a dime to the Salvation Army or give a contribution to the church. They are resting their salvation on their good works. And the Bible emphatically declares that man

cannot be saved by good works. A man is not a Christian simply because in his estimation or in another's estimation he is a good man.

One is not a Christian because his parents are Christians. It is peculiar that many a man thinks he is a Christian just because his parents were. But a Christian is not born of flesh or blood. The Jews thought they were God's elect simply because they were children of Abraham. They thought that being children of Abraham entitled them to a place in the kingdom. But Jesus stated: "If ye were Abraham's children, ye would do the deeds of Abraham." It was only by having the same faith and performing the same deeds of Abraham that a Jew was a spiritual child of Abraham. And it is only by having the same faith and the same deeds of a Christian parent that a child becomes a Christian. And his faith does not come through inheritance. It is God-given. No man is a Christian simply because his father or mother is a Christian.

Neither is one a Christian because he has been baptized in infancy. There are a great many who believe they are Christians and will enter into heaven simply because they have been baptised in infancy. The promise in infant baptism holds only until the child reaches the age of discretion. When a child reaches the age of discretion he accepts or rejects the vows made for him in baptism. If he consciously or unconsciously rejects Christ as His Saviour he is no longer a Christian nor should he be called a Christian. There are those who have been baptised in infancy who have never made a confession of their faith before men. Such are not saved. They are not Christians.

One is not a Christian just because he is a member of the Orange Lodge, the Masonic Lodge, or any other lodge. There are some who feel that membership in a lodge entitles them to the name of Christian and that it is a sure pass to heaven. In fact there are those who have substituted the lodge for the church. Christ instituted the Church but did not institute the lodge. Some lodges are anti-Christian in that they teach salvation by good works.

Just because one recites a little Scripture is no indication that one is a Christian or that an institution is Christian. A lodge may be a good thing but it is not a substitute for the church. Membership in a lodge may be a good thing but it is not an indication that one is a member of the kingdom of God.

I suppose, then, whoever is a member of a church is a Christian. No, not every one who is a member of the church is a Christian. There are some within the church who deny the deity of Christ. There are preachers who do not believe that Christ is the eternal Son of God. That is, they do not believe Jesus existed before He came

upon earth. They do not believe that He is God. Such and their followers cannot in any sense be called Christians. And there are some in the church who deny Christ by living a wicked life. By living lives of sin they show evidence that they are not Christians. Not only that but by living lives of sin they are actually crucifying Christ afresh. And you certainly would not call one who would crucify Christ a Christian. And then there are those in the church who have never made a confession that Christ is their personal Saviour. They may have repeated a form of confession with their lips but they have not confessed Him with heart and lips. So many have informed me that they have united with the church just because their preacher urged them to do so and not because they felt the necessity of confessing Jesus as their personal Saviour. Modernists who deny the deity of Christ, members who deny Christ by living lives of sin, and those who have made a confession of Christ only with their lips cannot be called Christians. It is true that they are called Christians and think themselves Christians but they are Christians only in name. It means absolutely nothing. Regardless what church they belong to they are not Christians. Membership in a church does not mean necessarily that one is a member of the kingdom of God.

So in review we state that one is not a Christian because he is a citizen of a Christian nation. One is not a Christian because he is good according to the standard of the world. One is not a Christian because his parents are Christians. One is not a Christian because he has been baptized in infancy. One is not a Christian because he is a member of a lodge. And one is not a Christian because he happens to be a member of the church. Who then is a Christian? What is a Christian?

The only answer to that question is found in the Bible. In the eleventh chapter of Acts we read these words: "And the disciples were called Christians first in Antioch." It is very significant that the disciples were called Christians first in Antioch. Antioch was a pagan city. It was not a Jewish city. When the Jews referred to the disciples they referred to them as "that sect of the Nazarene." Or they signified them by the term "Galileans". They would not call the disciples Christians because the Jews denied that Jesus was the Christ. That is, they denied that Jesus was the Messiah. But to the pagans it was very evident that the disciples were worshipers of Christ. And this Christ was to the disciples as very God.

Here then is the first distinguishing mark of one who can rightly be called a Christian. A Christian is one who believes that Jesus is the Christ and worships Him as his God. The word 'Christ' is the Greek for the Hebrew 'Messiah.' The Messiah is the anointed Prophet, Priest, and King. To a Christian Christ is Prophet, Priest, and King. A Christian is one who believes that Jesus is actually God and worships Him as God. For that reason no modern-

ist should be called a Christian. Salvation is to those who believe on the name of the Lord Jesus Christ. That name in its historical sense means Saviour and God. A Christian is one who cries out to Jesus, "My Lord and my God."

But how does one become a worshipper of the Christ? Does he become a worshipper of Christ because he belongs to a Christian nation? Does he become a believer on the Lord Jesus Christ because he lives a good moral life? By no means. Does he become a disciple because he is born of Christian parents? Of course not. The only way one becomes a follower of Christ is by a genuine act of repentance.

That one becomes a Christian by repentance is the teaching of Christ. "Repent, for the kingdom of heaven is at hand" was His first message. And that message was continued by the apostles. Repentance, of course, does not mean merely feeling sorry for one's sins; it means turning from sin and turning to Christ. When one flees from sin and turns to Christ for salvation one becomes a Christian. And only those who have made such a repentance can truly be called Christians.

There are so many within our nation who have never made a genuine repentance. There are so many within Christian homes who have never repented. Yes, there are many in our churches who have never truly repented. All such can become Christians only by turning away from sin and worshipping Jesus as Saviour and Lord. And when that happens even a pagan will know that they are Christians. Those who have truly repented cannot hide the fact that they are Christians.

IN AN ORCHARD

"Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."
Said the sparrow to the robin,
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—F. M. Barton.

Modernism is Fanaticism

(Continued from page 5)

Modernists who deny the Scriptures and what the Holy Spirit has taught the Church of them are led by another spirit? Are they not therefore fanatics? For they profess to be led by the Spirit of God into new revelations, and at the same time manifest a serene disregard of, and often contempt for, the revelation which we know as the Bible—the only special revelation from God to man.

Behold, therefore, in our day, the Church gone very largely fanatic. It is a world movement. The spirit of Modernism inspires all promiscuously — Shakespeare as well as Samuel, Dante as well as Daniel, Poe as well as Paul, this one as well as that one, and all and sundry! In this age of enlightenment, in this twentieth century, there rises before our vision the spectacle of the Church being led into fanaticism as dark as any that has ever characterized her history! For the Church is infected with Modernism, and Modernism is fanaticism.

The Child's Birthright

Our title is chosen to remind us of the fact that the child, with its very birth, has claims upon others that should be recognized, thought upon, and fully met. Too often these claims are overlooked and forgotten by parents and others who have to do with childhood.

There is a common notion that it makes no great difference to the child's future if strict vigilance and careful supervision do not begin for some years after birth. That belief underlies the idea that there must be an interval of "sowing wild oats," before the young settle down to steady and purposeful life. There can be no greater irreparable mistake in child-training than this. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," is the unchanging law of our moral and spiritual life. The sowing of wild oats brings a harvest of wild oats only, multiplied and irrevocable.

This careless attitude forgets the birthright of the child, and the divinely ordered relation between the parents and their little one. The child, indeed, is capable of sin, but it is capable also of good, and it is its right to be guided and confirmed in goodness as its life moves on. To do this is the exalted office of the parents, and it is their due to the little one. Do not contemplate sinful tendencies in the child as beyond your help. The child, from the very beginning may have a new heart through the organic relation of parents to child, the parents living in the little one, and, until it is itself able to make moral choice, choosing and acting for it, guiding it into the right way, and when it is older, it will not change. In the Moravian Church, one of the most devout and missionary of religious bodies, it is stated that not one in ten of their members is conscious of a definite time when they gave themselves to God, that is to say, from the beginning of their lives they have grown up in the "nurture and admonition of the Lord." Can we think of the Spirit of God as indifferent to the child's development, until it sins, and sins on and on, and then repents? Surely, the Lord is deeply concerned, more so than we ever are, and if He finds sympathy and co-operation in the parents, will He not bless and make effectual all that they strive to do for the little one?

Let us review some of the elements in the child's birthright, in its claim upon its parents and others about it:

First of all, the child, in the providence of God, is given to particular parents, and set in a particular household. It is definitely God's gift to them, then and there. Their love is to enfold, shelter, and act for the little one, as its right.

Further the divine promise is to both parents and children. It is due to the child that the parents be believed by those who represent it. And upon claiming the promise, the parents are assured of wisdom and strength to keep and train the child for God.

There is also the capacity of the heart for God. This most certain fact is true of all of us, that God has made us for Himself, and we are not complete until He finds us, and we find Him. The instinct for God may be satisfied, even in our little ones. Indeed, it would seem that we are nearer to God in our infancy, that there are fewer difficulties in the way to Him, in childhood, than ever after in life. "Verily, I say unto you," says our Lord, "except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven," as if the experience of life tends to warp us aside from the way of God for us.

Finally, there is the claim laid on us in the fact that every child is born with a tendency to sin, and needs the grace of God in Christ, in order to salvation. In this, again, the parent must represent and act for the child, and do what is humanly possible to make its salvation sure. Who else is so fitted for this task? And when shall we apply the remedy, and effect the cure for sin? Surely, from the very beginning of the child's life, by way of anticipation and prevention, as well as treatment, as is the case with bodily ailments.

There is much emphasis, today, upon the importance of the individuality of the child, that is not to be invaded by our influences. Do not be misled here. Whether you will or not, others are going to influence your child. This is an appalling fact of our modern life, the multitude of complex and inescapable influences about our boys and girls, everywhere. Never before has it been so necessary for unsleeping watchfulness on the part of parents. And there is such a thing as excess of individualism. "No one liveth unto himself." The period of infancy illustrates the word of the Apostle. There is really no separation of parent and child, for years, if ever, and there cannot be while dependence and affection last.

All this does not mean that the child is to be taught the philosophy of religion, or even of Christianity, but as it grows, simply and naturally, to love, trust, and obey its parents, so it may grow into loving, trusting and obeying God. And the parents, the father and mother, are the divinely appointed agents for the fulfillment of this aim.

We are not asserting that any parent can renew, can give a new

heart. Only the Spirit of God can do this, but He works through agencies and instruments and it is most of all through the parents, and through their life in the home, enveloping, sheltering, guiding, inspiring, that He fulfils His gracious promise to them and to their children.

Bible Questions

Bible Questions IV April 1936.

1. Who were Jemina, Kezia, and Keren happuch? *Job's daughter*
2. To whom did our Lord first appear after his resurrection? *Mary*
3. How many times did the Children of Israel march around Jericho? *13*
4. When did a king become a leper for attempting to offer incense in the Temple.
5. Where is a strong wind given a name? *Acts 27:14*
6. What did the Ark of the Covenant contain? *Law, Aaron's rod, gold, silver, precious stones*
7. Who was promised shoes of iron and brass?
8. Where does St. Paul speak of another man's mother as his own.
9. Who is the first drunkard mentioned in the Bible? *Noah*
10. Where, outside of the Gospels, is the first Lord's Supper described? *I Cor 11:23ff*
11. Who was let down in a basket over the wall? *Paul*
12. What epistle of St. Paul is not included in the New Testament?
13. When was a plaster of figs used as a remedy for boils?
14. Where is a coppersmith mentioned by name? *II Tim 4:14*
15. What two men in the Old Testament did not die? *Enoch, Methuselah*
16. Who saw four chariots in a vision?
17. When did an animal see an angel, and what happened?
18. What woman lent her son to the Lord for life? *Hannah*
19. What woman is said to have had five husbands? *Samaritan woman*
20. Where is the washing of a chariot referred to?
Search your Bibles.
Read the story in each case.
Review previous questions and quiz one another on them.
More answers next month.

Answers to Bible Questions for March, 1936.

1. Acts 20:35.
2. Jude, verse 9.
3. I Chron. 11:22.
4. Judges 16:19.
5. Acts 19:29-31.
6. Exodus 2:6.
7. Acts 16:26.
8. Acts 17:28.
9. Cornelius, Acts 10:48.
10. 2 Kings 9:20.
11. Gal. 3:24-25.
12. Psalm 90.
13. I Samuel 2:19.
14. Exodus 2:12.
15. Proverbs 27:15.
16. Acts 17:18.

17. John 8:6-8.
18. Compare 1 Samuel 17; 2 Sam. 21:15-22; I Chron. 20:4-8.
19. Genesis 50:26.
20. 2 Chron. 9:17.

QUESTIONS AND ANSWERS

Question: "Why do we keep Sunday as the Sabbath instead of the last day of the week as God commanded? If there is any authority in the Scriptures for this change, please quote.

Mrs. T. W.

It is very appropriate that this question is asked during the season that we are to celebrate the resurrection of our Lord. For it was the resurrection that caused the Apostles and early Christians to celebrate the Sabbath upon the first day of the week rather than the seventh day.

There is no single text in the New Testament that commands us to celebrate the Sabbath on the first day. But the spirit of the whole New Testament demands it. The Bible is not necessarily a book of rules. It is a book of principles from which we derive rules. This Jesus clearly taught in the Sermon on the Mount. Polygamy and slavery are not prohibited by letter of the N. T. and yet its spirit demands it. There is no direct commandment to give women the privilege of the Holy Supper, but who would say that the spirit of the N. T. forbids? There is no direct command in the N. T. that infants have a place in the church but who would forbid them a place after Christ's words in Luke 18:16?

Our Lord rose on the first day of the week. It was therefore called the Lord's Day. At first Christians celebrated both days but as the spiritual significance of the first day was understood the tendency was to worship on that day. When Jesus rose from the grave on the first day of the week a new dispensation began. And with the new dispensation came also the new Sabbath. And how fittingly it is celebrated on the first day of the week! The Jews looked forward to the coming of the Messiah but we look backward. We celebrate the first day of the week because the work of redemption has been accomplished for us by Christ. It is the Lord's Day. It has been strikingly observed, that our Lord died on the eve of that Jewish Sabbath at the end of one of those typical weeks of labor by which His work and its consummation were prefigured. And Christ entered upon His rest, the first day of the week, so that the Jewish Sabbath was, as it were, buried in His grave.

The New Testament corroborates this teaching by certain texts. In Acts 20:7 we observe that the early believers gathered on the first day of the week for worship. In 1 Cor. 16:2 Paul enjoins the Christians to lay aside something every first day of the week. Again in Rev. 1:10 John states that he was in the Spirit on the Lord's Day. And the phrase "the first day in the week" is found elsewhere in the N. T. only in Mt. 28:1; Mk. 16:2; Lk. 24:1; Jn. 20:1, 19. This, of course, was in connection with the resurrection of the Lord.

The more that we realize the
(Continued on page 7)

YOUNG PEOPLE'S SOCIETY

Topic for April 5th., 1936.

Why Should We Serve Others?

Scripture Lesson: Rom. 1:14; 1 John 3:16-19; 4:7-11; James 1:27
HYMNS: The Leader or someone responsible for the music should select the hymns which would be suitable to the topic.

We must serve others because we are servants. However much we may strive to escape that thought we cannot. Nor in the real Christian meaning of the word would we strive to avoid it. In the minds of some a servant is one who is hired to do some menial service particularly in the home. We are all either servants or slaves. The King of the Realm is a servant of the people the political leaders from the highest to the most insignificant are all servants to those who have elected them. The Business man, the manufacturer, the day laborer are all servants to the wants and needs of human kind. When they refuse to serve bankruptcy is inevitable. There is nothing ignoble in such service if it be honest. All men are mastered by someone or something. What has mastered us determines whether we are servants or slaves. A slave is mastered by a tyrant who demands all but gives nothing, a servant shares with the master in his benefits.

Christ gave a deeper meaning to service when He said, "He that would be chiefest among you must become the servant of all." (Mark 10:44). He that serves and serves nobly and well, is the greatest. In the 45th verse Christ says, "For even the Son of Man came for many." Christ has set the example. He came to serve unto the utmost, even unto death. We must serve not only because we are servants but because we as Christians are Christ's servants. We must serve because He as the "Chiefest" of all first served us.

We must serve because the world needs our services. Someone has said, "If you have what the world wants and needs it will make a path to your door though you live in the midst of the forest." The world is looking for Christ. There have been many who said, "Here is Christ" and when the pathway to their door was completed they who traveled theron returned in disappointment without Christ. There are many claiming to have the way of truth but are only blind leaders of the blind, false servants of a false and devilish prophet. How much more ought not we who are the servants of the living Christ present our Lord and Master to the world in all His Glory and fulness. He is not our Master until He is our Savior. He is not our Savior until we are willing to share Him with

the world. To share is to serve Him the world and ourselves.

DISCUSSION QUESTIONS:

How can I serve others?
How can I share Christ with the world?
Is faith lost when it is given to others? Why not?

Topic for April 12th., 1936.

The Educational Task of the Church

Study Book, Chapter VIII.
Scripture Lesson: Matt 28:19, 20; 4:23; Acts 2:42

Select Suitable Hymns.

That the Church must teach is undisputed. Her very existence depends upon it. The progress, the strength, the whole future of the Church depends upon her educational program. What shall be taught and where and to whom are much disputed questions. It was Christ who taught the early disciples and at the end of their training commanded them to teach all men and baptise them. Christ was the outstanding teacher presenting the truth in parables to the old as well as the youth.

In the first place, What must the Church teach. The chief concern of the Church is the Spiritual. The Bible must ever and always be the textbook of Christian instruction. Too many Churches today are stressing only the social and vocational side of life. They are trying to teach men to live in brotherly love and service without the love of Christ. The Church must fulfill its obligation as a teaching agent for the Kingdom of Heaven. That there are pagan doctrines being taught in the world at large all know. Even in Canada we were startled when word appeared in the newspaper last year of Communistic schools teaching pagan doctrines to the extremely young. It is against these pagan doctrines that the Church must fight. The Word of God must have a supreme place in the teaching of the Church. No book has been so viciously attacked as the Bible yet no book has so gloriously withstood these attacks and triumphed as has the Word of God.

In this Word we have all the doctrines and knowledge which it is necessary for the Church to proclaim. The moral teachings of the Word of God are the highest. These might be presented to the world if the sweeping tide of immorality is to be stemmed. The Ten Commandments still stand without a peer in all the world. Until the law of the land is founded upon that law of God it cannot stand. Morality as founded by the Christ.

To whom shall it be taught. The Church must teach all classes, all races, all ages. It has become the custom for Churches to teach only their own members. Its task is thought complete when the Sunday School has presented its lesson to the selfsame scholars week after week. The minister feels satisfied when he has preached to his congregation on a Sunday or midweek service. There is a large field outside of this that never is touched by either of these. They present a great challenge to all. That must be the work of the Church not only the Minister but of all the lay members as well. Outside Sunday Schools should be conducted for these in convenient centers. Again all should receive the instructions not only the children but adults as well. The program of the Church must extend from the cradle to the Grave.

This teaching must be done by those who are capable. The Word of God must be written upon their hearts. A Christless teacher is like a driverless car. It may move but no one knows where. A God fearing, God-loving individual can, with the Word of God teach with a wisdom that all the lettered professor can never attain except by a like training.

Is there anything lacking in our own training?

Is our Church doing all it should?

Have we reached all within our reach?

Topic for April 19th., 1936
What Personal Equipment Do We Need for Effective Service
Scripture Lesson: Phil. 2:5-11; 1 Cor. 12:4-11; 31 to 13:7.

Each task demands certain qualities in men which differ very very much. There are some ministers of the Gospel who ought not to be there at all. There are others working in mines, in fisheries and in business who ought to be ministers. Each task in life demand certain equipment which determines whether a man shall be a fit or a misfit. In this discussion let us take only the general necessities.

1. Training. Practically every field of human endeavour needs a trained crop of workers whether it bein the army or business or farming or the church. During the last few years some have been moving from cities to the farm in order to better their condition. Many of them have been compelled to vacate and return to the cities. Why? Because of lack of training in the ways of the farm. Therefore, know what you want to be and are fitted to be and train as strenuously as a boxer does before a title bout.

2. Courage. It is not an easy

thing to launch out in a new venture these days, nor is it always easy to hold on when all seems to have failed. For the young man or woman who is ready to start life's great work courage is absolutely necessary. Hold fast to the ideals with which you start and in spite of all around fight on to the end.

3. Wisdom. Knowledge and wisdom are not identical. A man may have great knowledge without wisdom. The opposite is also true. Through wisdom we guide properly our course in life and determine our future actions. Knowledge has its place. Having amassed all the facts before us we must then choose

4. Ideals. Much of the trouble in the world is a lack of ideals. In the minds of each must be a great pattern and ideal toward which all strive. The Ideal of the Christian must be the Christ. Until Christ becomes the Ideal of the world as well as its Saviour, we cannot hope for a crimeless, warless, troubleless world.

Topic for April 26th., 1936.

Missionary Work in Ontario and Quebec.

Duet 8:6-20

I would suggest that the leader for the night ask the minister for annual report of the Home Missions Committee as given in the minutes of the General Assembly.

Much of the work throughout these two provinces is the same as that in the others. In the large metropolitan areas the problems are much the same everywhere. The bringing of the Gospel in to the "slum" sections of large cities. The presenting of the Message unto the foreign elements in their own language, to the Chinese, Ukrainians, French, etc., are universal problems. The problems of the rural sections, the farming section again are much the same. Quebec and Ontario have each a large Seaport town.

The newcomer to our shores must be welcomed and how better can they be welcomed than by the Church of God. The Atheistic organizations are active indeed in welcoming all into their midst. How much more ought not we who are members of Christ's body!

The difficult work is in the sections of these two great Provinces. There are vast sections in each that are very sparsely settled indeed. It is here that the hunter, the prospector, and the pioneer farmer dwells. They too must receive the Gospel message if they are to be saved. The Pioneers of Christ must reach forth to them also. Where new territory is being opened and those, whom depression has driven out, are settling must the Church go. The work is hard.

(Continued on page 8)

Bible Christianity

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Christianity Or Evolution

Rev. William Verwolf, B. A.

The subject suggested that it is impossible to believe in both. That is true. What one says who knows evolution is true for all. "Evolution turns the Creator out of doors," (Carl Vogt).

Some Christians have a passion to be "modern," and think they are behind the times when they do not believe the last thing the scientists have said. So they have tried to make their Christianity fit into the mold of evolution. Christian evolutionists. Evolutionists but not Christian. Everything that makes Christianity Christian has been toned down or denied in order that evolution might be true. If Christianity is Christianity, it is supernatural. Haeckel, says evolution excludes the supernatural. If that is true it excludes Christianity. So it does.

Evolution is un-Christian.

The men who first taught evolution were all unbelievers. Sometimes the plea is made for Darwin, that he was Christian. The fact that Darwin seldom went to church is against him; but it seems that the parish minister spent the last several hours of Darwin's life with him at his funeral preached a eulogy that simply was not true to fact. It is said that Darwin on his death-bed witnessed his faith in God—and his hope in immortality. But if there was any sorrow in the man's heart for not recognizing God in his widely circulated books, his sorrow seems too much like that of Judas to be genuine. Of Mr. Spencer, it might be said that he did not deny God; yet he was not a Christian. There is no doubt about the infidelity of the rest of Darwin's disciples.

Moreover, how deeply Chris-

tian is the ardent teacher of evolution today? In the balances how light is their burden and passion for the souls of men.

I was teaching a class in elementary agriculture some years ago, and the text-book was called NATURE. It was a splendid little book. I set the scholars to reading the first 15 pages. When they finished, I asked them whether they found anything to disagree with. They could not but had an instinct that all was not right. Then I said, "Do you see the word 'Nature' occurring often? How is it spelt?" Soon they saw that everywhere it occurred it was spelled with a capital 'N.' "Now if you will just substitute God for Nature everywhere Nature is capitalized it will be completely Christian and correct" Evolution excludes God in all its study of nature. If there is a god, he is merely an impersonal force or law, and the highest god is in the mind of man.

Evolution is un-Christian also because it denies any knowledge of creation by a personal, almighty, and living God. Such a God could have created the world through evolution, but His own revelation tells us that he did not. Not only the Word, the Bible, but His revelation in nature is proof that He did not. The most stubborn thing evolutionists have to deal with is one's own consciousness. Where did it come from? And where did it get on the slow moving train that moves from the beast to the man? The smallest known particle of nature is also very stubborn. It will not tell where the first one came from; nor how it began moving; nor how it began dividing; nor how it began forming purposes (for the whole aggregate of atoms makes a world of purpose, and worst of all how it began thinking. If God is denied creation is denied, and especially the creation of consciousness (that which distinguishes us from the lower order and then it may be true that the brain secretes thoughts as the liver secretes bile (Cabanisi)

Evolution degrades man and is therefore un-Christian. Christianity recognizes the infinite dignity of man. "What is man that Thou art mindful of him . . . For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Man, the crown of creation; the image of God; patterned after God in his capacity to think and possess knowledge, in his moral capacity to be righteous (perfectly righteous), and in his spiritual capacity to have communion with the Almighty in holiness, knowledge and righteousness.

What a contrast is the description of evolution. "The arms were long and lank, the back being much curved, the chest flat and narrow, the abdomen protruding, the legs rather short and bowed, the walk a waddling motion somewhat like that of the gibbon. It had deep-set eyes, greatly protruding mouth with gaping lips, huge ears, and general ape-like aspect."

The story of Adam sinning against God is utter foolishness to him. Of course, there could never be a fall, for the doctrine of evolution is "Uniformism," that is, a uniform rise from the low to the high, and nothing must be believed that contradicts such a rise. Therefore Sir Oliver Lodge says,

"Taught by science, we learn that there has been no fall of man; there has been a rise."

The logic carries them on to deny sin; for God is not King and cannot condemn or acquit men for their actions. So said Prof. Shailer Matthews, a Professor of the Christian(?) religion. There can be no such thing as guilt which comes of the transgression of law, for law, is also the product of evolution, and the disability to obey it is mere weakness, error or misfortune. Man does not defy God when he sins. "Original sin is neither more nor less than the brute inheritance that every man carries with him," Prof. John Fiske.

If there is no sin in the sense of guilt, but merely of weakness, it is also senseless to believe that Christ could have died for our sins according to the Scriptures. And if Christ died not for our sins, then the Cross is a shame on God. If as many a follower of this system thinks Christ died as a martyr at the hands of a people filled with pride, egotism, and superiority, that He might show that humility and unselfishness are the greatest virtues for the perpetuation of the human race, then God is not God. The cross as a pulpit is horrible, as an altar it is glorious. On that altar He freely gave his life to expiate the guilt, not the weakness, to propitiate God, and not the brute, and there we have the forgiveness and the restoration.

"Verily, verily, I say unto you, you must be born again or you cannot see the kingdom of God" is a self-contradictory statement of our Lord to them. Why, once born how could we be born again? If to be "born again" means to improve from within, it is all right. But the difficulty lies here that our Lord said, not from within but "from above". Every representation of the Christian's re-birth is that it comes from elsewhere and not from within. It is supernatural. It cuts across the lines of uniformity in our spiritual make-up.

Last, and most pitiable, this system denies, and must logically do so, the Godhead of our Lord Jesus. The Christ cannot be any other than the product of the human race and evolution, and by 'resident forces' he rose higher than any of his time and ours. Matthew Arnold, scetic and infidel, says His grave lies out on the Syrian desert.

He cannot be resurrected, nor ascended into heaven. We need not look for His coming again. We are of all people most pitiable.

MODERNISM IS FANATICISM

Rev. Claude E. Hayward

It is a well known principle of Modernism that God continues now to give revelations to men directly. But first, I wish to say that the word "Modernism" gives this error a flavour of newness that it does not really possess. So-called Modernism is simply a rehash of errors which have been refuted again and again, but which persist in appearing from time to time in the history of the Church. It used to be called "heresy," but in these days to call one a heretic, even though it be on the best of grounds, and for the best of reasons,

is considered in itself to be the worst of heresies. But to continue, it is held, not only by those who have rejected the historic view of revelation, but by many good but mistaken Christians, that God continues, in these days, to give revelations independently of His Word.

When I was turned over to the Presbytery for questioning at the time of my licensure by the West Jersey Presbytery (Presbyterian Church in the U. S. A.), a member asked me if I did not think that God's spirit continues now to give revelations to men. I answered, even under the stress of the occasion, what I still consider to be a good reply to such a question, and what is approximately the traditional and Scriptural view, namely, That Revelation proper was closed when the last book of the New Testament was written, and that the Holy Spirit continues now to illuminate us in that written Revelation. We now have illumination in revelation, which revelation is the Holy Scriptures.

This puts the matter at once on a very definite basis. The case is now exactly as the Westminster Confession of Faith represents it to be. "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture" (Chapter I, Sec. x). "The Holy Spirit speaking in the Scripture" is now our "Supreme Judge" of all these matters. It is manifestly absurd, therefore, to hear men claim to be led of the Spirit of God, as many claim today, when they deny much of what that same Spirit inspired other men to write in the Holy Scriptures. We hold as a sure and certain principle that the Spirit Who moved holy men of old to record, for example, that Jesus Christ rose from the dead in the same body in which He suffered, will not inspire another in these days, no matter how learned or prominent he may be, to deny the bodily resurrection of our Lord. It is another spirit which leads him to that denial. Modernism in general is no different from fanaticism in all ages when it claims to receive visions and revelations, for that is what it does when it abandons the Scriptures. This fanaticism has in the past taken on some of the most weird forms—but scarcely more weird than the example noted above. Modernism is nothing less than fanaticism. John Calvin says, "Persons who, abandoning the Scripture, imagine to themselves some other way of approaching to God, must be considered as not so much misled by error as actuated by frenzy" (Institutes, Book 1. Chapter IX). So we see ministers and members of the Church today reaching out and embracing almost every product of the imagination of man, and yet ready to abandon what the Bible says about God and man, and redemption and the miracles. The Spirit which inspired the Scriptures was sent to lead us into their truth (Jn. 16:13), not out of it or away from it. Is it reasonable to suppose that God published His Word and then sent His Spirit into the world to destroy it? Is it not more reasonable to suppose that

International Sunday School Lessons

Lesson for April 5

Developed by H. Wilson Sieber
JESUS INVITES ALL PEOPLE
 Luke 14:15-24

This portion of Scripture has been called the parable of "The Great Supper." From verse 24 it seems plain that Christ Himself is giving the supper.

Jesus went into the house of one of the chief Pharisees to eat bread on the Sabbath day (Lk. 14:1). It would seem that there were many lawyers and Pharisees present (Lk. 14:3). On that occasion He uttered the words of our lesson. A certain man made a great supper and bade many. The many that were bade would seem to refer to the Pharisees, or those of the Jews within the pale of professed discipleship. The servant was sent to say to those that were bidden, "Come." But they all began to make excuse. It is interesting to note that the same things which caused them to make excuses are today causing people to make excuses. The first bought a piece of ground and must needs go and see it. The cares of this world kept him away. Another bought five yoke of Oxen and had to go and prove them. The deceitfulness of riches kept him away. Another married a wife and could not come. The pleasures of this life kept him away. Are any of these things keeping us away from Christ?

"Then the Master—said—'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind' ". He did not tell his servant to go outside of the city. These were still of the Jews, but the despised, the outcasts, the publicans, the sinners. "And yet there is room."

"And the Lord said—'Go out into the highways and hedges, and compel them to come in' ". Here Christ goes beyond the Jewish race. He goes outside the city, the pagans, the heathen, the Gentiles, the whole world. The professed disciples turned down the offer and the offer was broadcast to the whole world. Christ later reinforced this when He said, "Go ye therefore, and teach all nations" (Mt. 28:19).

It is important to notice the use of the word "compel" in verse 23. "Compel them to come in." We are invited to the feast, the Gospel is to be offered to all people. Jn. 3:16; Jn. 5:24; Rev. 22:17. The Pharisees were invited, but did they go? No. We are invited, but are we of ourselves going? No. We need only to look about us to see how men and women receiving this invitation turn away from it. Ours is a fallen race, the race is totally depraved and as such, will not accept that invitation (Jn. 5:40). The Gospel is sufficient for all, adapted to all, offered to all, but yet they are turning away. God interposes looks down upon man, changes the heart of man, so that man with a new heart comes to Christ as his Saviour and rests assured of a place at the Great Supper.

Lesson for April 12

Developed by H. Wilson Sieber
JESUS TRIUMPHS OVER DEATH
 Luke 24:1-35.

Jesus had been crucified upon the cross, had died (Lk. 23:46), and had been buried (Lk. 23:53). Burial naturally follows death. Then on the third day, the women mentioned in Lk. 23:55 together with some others came to the sepulchre to prepare, to embalm the body of Jesus. Imagine their surprise when they found the stone rolled away from the entrance. Upon entering they found not the body of the Lord Jesus. What had happened to it? Our Scripture makes it very plain as to what happened to it. There were two men there (vs 4) and they explained it in the words of verse 6, "He is not here, but is risen."

Death is the chief weapon of the Devil, and for a time, it seemed perhaps, as though Satan had conquered Christ with death. But not so, death did not hold Him. Christ by His own power arose from the dead with the same body with which He was buried. This is very plainly a supernatural miracle.

What proof, you ask, do we have showing Christ to have risen from the dead? The women on their way from the tomb saw Jesus, they touched His feet and listened to words from His mouth (Mt. 28:8-10). There is also His appearance to Mary Magdalene of John 20:11-18. Peter and John ran to the tomb and found it empty (John 20:4). Christ appeared to Peter (Lk. 24:34). He appeared to two of the disciples on their walk to Emmaus. On that evening He appeared to the assembled apostles in the room in Jerusalem and showed them the marks of His wounds. He told them to behold His hands and feet and to handle Him and see. Christ was not simply a spirit but he had a body. He partook of some food, of a broiled fish and a honeycomb. Thomas however was absent at this time. A week later He again appeared to the assembled apostles, Thomas being present. He told Thomas to handle His wounds. These first appearances were in or near Jerusalem. The apostles then went to Galilee and we have record of Him appearing to them there, to the seven disciples on the shore, to the eleven disciples on the mountain and perhaps there to the five hundred brethren. The disciples then returned to Jerusalem and fifty days after the resurrection Christ appeared to them and a cloud received Him up out of their sight. At some time between the resurrection and ascension He appeared to James and after the ascension to Paul. In most of these appearances words were spoken, including some extended conversations and discourses.

What meaning does the resurrection have? It shows to us not only that the soul of Christ was immortal but that He arose from the dead. The Bible puts another interpretation upon it, which is, that because He arose, we also will

arise. Death comes to all but it will not be forever. On that last great day all will arise, but not all will arise to the same place. If we want to rise to be with Christ we must be sure that we are trusting in this risen Redeemer.

Lesson for April 19th, 1936.

Developed by W. O. Rhoad
GOD THE FORGIVING FATHER
 Luke 15: 11-24

This is the familiar parable of the prodigal son. It is one of three parables of Jesus spoken by Jesus in reply to the murmuring of the Pharisees and scribes because publicans and sinners came to hear him teach. Jesus in receiving publicans and sinners did not condone sin, but he did call sinners to repentance. In this parable we see the awfulness of sin and the love of God when the sinner turns to him with faith and repentance.

There is nothing commendable in the attitude of the younger son to his father. He saw in his father, one who would supply material comforts of life, but he did not love his father. He said, "Father, give me the portion of goods that falleth to me." He did not respect the authority of his father. As soon as he was financially independent he left his father. He went into a far country and squandered his substance. He lived an abandoned and dissolute life.

The son reaped what he sowed. He left his father and spent his money in degrading pleasures. There could be one result to such a course of life. "He began to be in want." So great was his poverty that he "joined himself to a citizen of that country; and he sent him into his fields to feed swine." He had plenty of this world's goods and now "he would fain have filled his belly with the husks that the swine did eat."

This son had what he deserved. We would not be under any natural obligation to pity him. Furthermore the father would be under no natural obligation to pity him. The son had treated the father shamefully. The son knew that he had treated his father shamefully and that he deserved nothing from his father. He said, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." He wished but to have the status of a servant. He felt that his father would be doing him a great favor if he made him but a servant.

The son did not deserve the love of the father. Nevertheless the father loved him. His father was watching for him and came to meet him and restored him to his standing as son. We should consider this point in the light of the two preceding parables of this chapter. In the parables of the lost sheep and the lost coin emphasis is placed upon the fact that it is God who searches for the lost and not the lost for God.

We should learn from this parable that God does not love the sinner because there is anything lovely in him. If we are saved, we should know that God does not love because of any inherent good-

ness in ourselves. We have not deserved the love of God. Our natural dispositions and tendencies were hostile to God and his Word. The tendencies of the heart are as much sin as open actions. (Read Matthew 5:21-30). We are in the position of the prodigal son. We did not deserve the love of God, but he chose to love us and he sought us and enabled us to believe in Christ.

We should learn another incidental lesson from this parable, which we may apply to individuals or society as a whole. There is a terrible price which must be paid for disregarding God. Much of modern life is lived without any love for God or any respect for his authority. Is not the chaos which we see in the world today, the result of this want of love and respect for God?

Lesson for April 26th, 1936.

Developed by W. O. Rhoad
JESUS LOOKS AT WEALTH AND POVERTY
 Luke 16:19-31

The parable of the rich man and Lazarus was spoken by Jesus in reply to the Pharisees who were covetous (Lovers of money.) (v-14). Our standing in the eyes of the world does not determine our status in the life to come.

We can imagine no greater contrast, as to status in life, than the contrast between the rich man and Lazarus. The rich man was very rich. He had all the material and physical comforts which he desired. Lazarus had no physical or material necessities. He was full of sores. He ate the crumbs which fell from the rich man's table.

There was just as great a contrast in the life to come. They both died. Possibly Lazarus did not have a decent burial while the rich man had possible a great funeral, for it mentions that the rich man was buried but not Lazarus. Lazarus was carried by the angels to Abraham's bosom. The rich man was in torments. Lazarus was fed from the crumbs of the rich man's table during this life. In the life to come the rich man desired Lazarus to dip the tip of his finger in water and cool his tongue. How greatly their situations are reversed.

The rich man could help Lazarus in a material way during this life, but Lazarus could not help the rich man in the life to come. Between the rich man and Lazarus "there is a great gulf fixed." There was not any possibility that their conditions could be changed.

Jesus was not teaching in this parable concerning the virtue of poverty and the unholiness of riches. Jesus was teaching that a high station in this life does not necessarily mean a high station in the life to come. Jesus was teaching that a low station in this life does not necessarily mean that a low station in the life to come. Jesus did not teach that our status in the life to come was dependent on our wealth or poverty. The one believes on Christ shall have the eternal life.

The rich man knew where he

(Continued on page 7)

Religious News

By Rev. William Ooms

MORE ABOUT COMMUNISM

In the March issue of "Bible Christianity," some of the conditions which exist in Russia today, were reviewed. We wish to add following startling facts.

It would seem that all those in authority are conspiring against God and Jesus Christ. The six-day week eliminates the Lord's Day. In the words of the Soviet people, this day has "the hateful and antiquated name of Woskresenjo, Resurrection Day." Our "day of rest and gladness" means nothing to them.

All typesetters receive instructions to spell the name of Jesus, Christ, Jehovah and God, with small letters. The name of Allah, too, must begin with a small letter. but Mohammed and Moses are entitled to capital letters. All the gods of pagan antiquity are to be spelled with capital letters.

NEWS ABOUT OTHER COUNTRIES.

From Germany we learn that the German Government has issued a calendar for 1936 which avoids all reference to Easter or Christmas. It refers to "Holy Night" as Baldur's Light-Birth; Good Friday as a memorial of 4,500 Saxons slain by Charlemagne. Easter is called the Feast of Ostara or Sunrise, and Ascension Day marks "Thor's return for his hammer."

If an evangelistic tour of India were to be made, and only one day were spent in visiting every village, it would take one thousand nine hundred and nine years to cover each village in the country. At present India's population is the largest in the world, and more than 90% of this tremendous population is illiterate. Those who embrace the Hindu religion number about 68%; Mohammedan 22%, Buddhists, 3½%, other tribal religions, 2½%, and Christians only 1.79%. Proportionately, Christianity has grown more than three times as fast as Hinduism and Buddhism has grown more than three times as fast as Hinduism and Buddhism, and almost three times as fast as Mohammedanism. The Indian peoples hunger for the true Gospel, the only way of salvation. Shall we deny them their only hope for time and eternity?

The "Evangelical Messenger" gives us the following statistics regarding membership of Christian Churches.

"The estimated population of the world is approximately 2,000,000,000. The number of Christians, (nominal included) is about 600,000,000, of which 200,000,000 are Protestant adherents; the rest belong to the Greek and Roman Catholic faith.

China with 425,000,000 people has 3,000,000 Christians. Eighty-

eight (88) percent of China's entire population lives in the rural sections, yet forty percent of all its missionary forces reside in twenty cities.

Japan, with 60,000,000 has only 300,000 Christians. Eighty percent of Japan's population of 155,000,000 has 3,000,000 Christians.

Summing up, it means that in the four major areas of missionary activity, India, China, Japan and Africa, having a total population of one billion, the Gospel message has gained approximately eleven million Christians, Protestant and Catholic combined, or *only one per cent.*

Truly the fields are white unto the harvest.

The late Rev. William A. Sunday, or "Billy Sunday" as he was every where known, gives us this true story of a minister who was making calls. When he rang the bell of a certain home, a little girl opened the door. He asked for her mother, and she asked, "Are you sick?" He said that he wasn't and she asked, "Are you hurt?" Again he said, "No." Then she asked if he knew of anyone sick or injured. When he replied that he did not, she said, "Then you can't see mamma for she prays from nine to ten o'clock." It was then twenty minutes after nine, but he sat down and waited forty minutes to see her. At ten o'clock she came in with the light of glory on her face, and he knew why her two sons were in the theological seminary; why her girl was a missionary; and that home was so bright. "All hell cannot tear a boy or girl away from a mother like that," said Mr. Sunday.

Can you answer this question: "Why do people prefer to sit in the back seats at Church?"

The Peterboro Examiner says, "Probably there will be no answer to this question, but it should be asked: 'Why do people prefer to sit in the back seats at Church?' As a rule the front seats are empty. Ushers explain that a good many people ask to be shown to a seat 'not too far up,' or 'some place near the back.' That leaves a great wide space up in front between the preacher and his people, and that in itself is sufficient to dull the fire in the heart of any man. If a dozen or 20 people in any church went up and sat in the deserted front seats, we believe the minister would at once begin to preach better sermons."

We firmly believe the above experiment would be well worth trying out.

"Christian history springs from the Resurrection, and without a Resurrection such a history is unthinkable."—Dr. E. E. Macartney.

Bible Study

Exposition of the Sermon on the Mount.

Matthew 5:14, "Ye are the light of the world. A city that is set on a hill cannot be hid."

The first word of this verse places upon us a tremendous responsibility. It means that you and I are the light of the world. If the world is in a terrible darkness it is because we have not let our light shine forth. Jesus places the responsibility directly upon His followers. "Ye are the light of the world."

We know, of course, that Jesus is the real light of the world. But Jesus has chosen to mediate that light through His followers. As it states in Ephesians 5:8, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

The world is walking in darkness. It is the darkness of wickedness and separation from God. Christ has given us the torch of purity and the torch of the Gospel so that others may receive the light. It is no doubt because our light is so dim that the world is in such terrible darkness. O, if we would only see our responsibility! If we would only realize that many souls are lost in darkness simply because we have not let our light shine before men. And the light that we have is Jesus.

The last sentence of this verse causes us to think. "A city that is set on a hill cannot be hid." It is impossible for us not to show the light even as it is impossible for a city set upon a hill to hide. Such a statement causes us to search our souls to see if we have really received the light. We have done so little to bring the light of the Gospel into the world. This statement of Jesus certainly brings us upon our knees to ask God to strengthen our light and to forgive us for being such feeble lights in this world of darkness.

5:15, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

When Jesus gives us the light of Salvation He does that with a purpose. The purpose is that we may bring normal and spiritual light into the world. Jesus does not want us to hide the light He has given us with the bushel of modesty, with the bushel of pride, with the bushel of shame, or with the bushel of false prudence.

When we as individuals or as a church fail to give forth a light Jesus takes our candle away. Let us remember His words to the church of Ephesus, "or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Is the light of Jesus within our churches, our communities, and our nation? If not, it is because our candle is burning feebly or else it has been removed.

5:16, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Christians are urged to show forth the wonderful salvation

which they have received from God. Let others know that you are saved. Let others know that you were saved. Spread abroad the glad tidings of salvation.

Christians should also show the power and purity of the Gospel in their own lives. When others see the effect which the Gospel has had in your life they are more apt to come to the Light. A pure and holy life is a wonderful testimony to the saving power of Jesus.

By so doing we bring glory to the Father who has done so much for us. Even as a child by his goodness brings glory to his earthly parents so a Christian by his goodness brings glory to His Heavenly Father.

Let your light shine forth through all the land. What is your light? John Wesley expresses it well; "Your lowliness of heart, your gentleness, and meekness of wisdom: your serious, weighty concern for the things of eternity, and sorrow for the sins and miseries of men: your earnest desire of universal holiness and full happiness in God: your tender good-will to all mankind, and fervent love to your Supreme Benefactor."

EASTER QUOTATIONS

"The Crucifixion loses its meaning without the Resurrection."—Dr. R. A. Torrey.

"The admission of the Resurrection of Jesus Christ leads logically to the admission of His Deity."—Dr. R. A. Forrey.

Questions and Answers

(Continued from page 3)

redemptive significance of the first day of the week or the Lord's Day the more will be inclined to worship on the first day of the week. And in so doing we follow the example of the Apostles and the early Christians.

International Sunday School Lessons

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lacked. He had not repented and turned to God with faith in Christ. He could not, in the life to come, change his condition. He desired Lazarus should be permitted to go back to his father's house and warn his five brethren that they might repent. This however was not necessary. The rich man and his brethren, who did not repent and turn to God, were without excuse. They had the Word of God (Moses and the Prophets). They did not turn to God and repent even though they had the Scripture. The gospel was preached but they did not receive it. They were too busy enjoying this life to hear and receive the gospel.

We learn from this parable that our condition in the life to come is not dependent on our material condition in this life, but it is dependent on our receiving the gospel and believing on Christ (v. 29 and Luke 24:27). We also learn of the eternal punishment of the wicked and the blessed state of those who believe in Christ. We learn that we do not have the opportunity to alter our condition in the life to come. The only opportunity we have is in this life.

Studies in Doctrine

Rev. Arend Roskamp, B. A.

THE NEW BIRTH

The Chinese often use the following expression: "Born once, die twice; born twice, die once." This is an exceedingly important sermon in a small nutshell. The meaning evidently is that if we are not born again sometime in this life we must experience both the natural and the spiritual deaths, whereas if we are born again there awaits us at the death an entrance into eternal life, and the second death has lost its terrors for us.

We do not, however, rely upon the teachings of the Chinese Christians for the important doctrine of the New Birth. It is the teaching of the Bible. On the night that the privy councillor, Nicodemus, stood before Jesus and said "Master, we know that thou art a teacher come from God," our Saviour answered him with the words, "Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God"; as much as to say, "If you take me to be indeed to be the teacher come from God, then as that teacher I shall teach you the great truth, namely that all men must undergo a change of heart. They can neither see, nor enter the kingdom if this does not take place. "Except a man be born again"—that makes it a general truth applying to all men. This no doubt surprised Nicodemus. We can hear him say: "What, a man of such respectability, a man of such high rank, looked up to by all the people in Jerusalem, a man who attends the synagogue regularly, am I not yet in the kingdom?" Jesus did not say that he was or was not. He laid before this man the clear truth that no man is in the kingdom unless he has been born from above, born again. Whoever we are whether black or white, rich or poor, high-born or low-born, whether we occupy a seat in the government or a seat on the plow—we face this same indiscriminating truth.

The necessity of the New Birth appears not only from the clear teaching of Jesus, but also from the fact that by nature we are dead in trespasses and sins, and that God had now quickened them, that is, made them alive. (Eph. II:1) Three verses further he tells them that they were made alive from this dead condition "in Christ" (V.5) And in the twelfth verse of the same chapter he tells them that when they were without Christ they were without God and having no hope. From this we see clearly the sinner's natural state. He is without Christ, and without God and dead in sin. In that state we are dead to God, dead to the influences of the Holy Spirit, dead to the affairs of God's kingdom. We grow up in the world. We see its treasures and its pleasures and we say, "These are mine! in these we will live and rejoice." They are then in the foreground. But if by the Grace of God a change comes over us we put these in the background. God

then becomes our portion. His kingdom becomes primary and we are open to the gracious influences of the Holy Spirit.

The mention of the Holy Spirit brings us to the means whereby this New Birth is wrought in the sinner. It is not by the means of culture. We may have physical culture to the extent that we are perfect in body, social culture to the extent that we can fit into any group without feeling embarrassed, literary culture to the extent that we have acquaintanceship with all the great men of letters—we may be culturally perfect, and yet have not the life of God within. Neither is the following of a good example the means of the New Birth. We may follow the good people we know of in all their ways, and yet keep our hearts locked tight to God. The one means whereby we are born again is the Holy Spirit. Our Saviour said (Jn. III:5) Except a man be born of water and of the spirit he cannot enter into the kingdom of God. Water is here used as the symbol of that which cleanses, and so Jesus evidently implies here that we must first be cleansed. But a cleansed man is not necessarily a living one. He comes to life only after the life-giving Spirit of God has entered into his soul. Therefore Jesus adds that we must also be born of the spirit. The Holy Spirit quickens. He teaches us, leading us into all the truth; He sanctifies us, causing us to die unto sin and live unto righteousness; He comforts us as the heavenly Paraclete and He inspires us to serve the Lord—but all this after He has made us alive. He was poured out upon the first Christian church and then it became infused with life, it became a powerful, witnessing and active church. Whenever any revival has come in the church since that time it was due to a new working of the Holy Ghost in the hearts of its members. The revival so sorely needed now must also come thru Him and we must therefore pray unceasingly for Him.

A few words as to the nature of the New Birth. Great caution must be exercised not to confuse it with a mere reformation of the character, for it is much more than that. Indeed, there is as much difference between the two as there is between life and death, between life and darkness. The profane man may quit his profanity and never take the name of God in vain again; the drunkard may throw the bottle away and use only cold water; the immoral man may begin to lead an outwardly clean life—but that does not NECESSARILY mean that these have been born anew. How prevalent that fatal notion has become in these days. It is one of the most deplorable confusions that has ever entered the minds of church people, and it is due to ignorance of the Scriptures. How often has not a minister to hear, when speaking to a man about his soul's welfare: "Oh, don't worry

about me, pastor, I am living a pretty good life." His "pretty good life" consists of omitting a few sins that he used to do. Seeing this slight change coming over him, he begins to imagine that he is in the kingdom of God, while he may be actually very far from it. His heart may be closed to Jesus Christ. He may have no desire for the life-giving Word of God at all.

The New Birth means the giving of life to one who was dead in sin. It is a spiritual resurrection. When it has really taken place, the soul begins to love God. It begins to live in fellowship with God and begins to cry confidently: Abba, father. It sets its affections on things which are above where Christ is. With Paul that soul begins to see that Christ lives within it. Joy begins to radiate from it. He begins to shoulder the burdens of the Kingdom, and a longing enters his heart to see others brought into it.

The question comes: If the New Birth is the work of the Holy Spirit, then what can the sinner do. In answer note what the Bible teaches. "To as many as received Him (Jesus) to them gave He the power to become the sons of God, even to them that believe on His name." "If any man be in Christ he is a new creature." Come then to Jesus while He stands inviting you to Him, "saying "Come unto me."

Christ and the Bible

It is very remarkable that our Lord not only began His ministry with an appeal to the Scriptures but He also closed His ministry with an appeal to the Scriptures. Readers of the words of Christ cannot help but being impressed by the high regard that He had for the Written Word. He referred to it constantly. To Him it was the first Word of God. Jesus did not create any doubt in the minds of His followers as to how they were to regard the Scriptures. They were to consider the Scriptures as the Word of God. It is strange that there are so many preachers and theological professors who act directly opposite to the way of Christ. They seek constantly to plant doubt in the minds of their listeners as to the truth of the Written Word. Directly and indirectly they are undermining the faith of the people in the Bible as the inspired Word of God.

We are thankful that we can go directly to the teachings of Christ. At Easter time our thoughts naturally go to the forty days that Christ remained upon earth after His resurrection. His words during these days should be considered with utmost diligence. There are two important passages that are found in the Gospel of St. Luke.

Luke 24:25-27, "Then he said unto them, O fools, and slow of heart to believe ALL that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself."

After the crucifixion two of the disciples were on the way to Emmaus. They felt that all was lost. They did not expect Christ to rise again. They felt that since their Master died all was hopeless. It was then that Jesus spoke the above words to them. We note the following points:

1. The Old Testament prophesied that Jesus was to suffer and die. Such prophecies did not come by chance. No human being could foretell the events of the earthly life of Christ. The foretelling of the suffering and death of Christ is just another proof that the Bible is inspired of God and therefore infallible in its teachings.

2. Christ calls those fools and slow of heart to believe who do not believe ALL that the prophets have spoken. There are so many today who want to believe just a PART of what the prophets have spoken. It is not necessary for us to designate their names. Christ calls them fools and slow of heart to believe.

3. Christ states that all the Scriptures speak of Him. He does not cut out portions of the Bible as is being done by many today.

Luke 24:44, 45, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."

The above words were spoken when Jesus appeared to the disciples after the resurrection. We note the following points:

1. Christ points out for emphasis as to what He taught before the crucifixion. He taught that ALL things in the Old Testament must be fulfilled.

2. He does not refer in a hazy way to what is taught in the Old Testament. He refers specifically to the Written Word.

3. He again refers to the Old Testament in its entirety. "The law of Moses, and in the prophets, and in the psalms" designated all of the Old Testament and not parts of it.

4. Jesus opens their understanding, that they might understand the scriptures. May it not be true that those who doubt the verbal inspiration of the Scriptures have not as yet their understanding opened to its truth. Such Yea, they should plead that Christ instead of doubting the Scriptures should doubt their understanding. May give them a right understanding.

Young People's Society

(Continued from page 4)

the fields are ripe, the reapers, go forth. Who will go for God and His Church. You and I in our gifts, others in person.

When can we stop Home Missionary work?

How can we reach the lone trapper and trader?

Should the government assist in the support of Christian work in these sections?

What is the greatest need in Home Missions?