

BIBLE CHRISTIANITY

"THY WORD IS A LAMP UNTO MY FEET"

VOLUME 1—NUMBER 8.

DALHOUSIE, N. B.

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Evangelism

Recently ministers of Protestant Churches received a pamphlet entitled, "The Evangelization of Canadian Life." This was put out by a committee representing various Churches and Religious Organizations. Rev. W. F. McConnell and Rev. John McNab are the two representatives of the Presbyterian Church.

This pamphlet is a great improvement over the one received last year. Last year certain books were recommended for reading which were modernistic in outlook. Such books would deaden any real evangelistic effort.

Among the statements worthy of commendation are: "The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ." And "The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ."

A Committee is at work preparing subjects for the pulpit this autumn. It is our hope that the subjects chosen will be such that present the Biblical way of salvation. Hazy talk about the Kingdom of God and the evangelization of Canadian life will not produce the desired results. It is time for the church to realize that the indefinite precepts of modernism have no power and will not receive the blessing of God. Past experience has revealed that.

We suggest some doctrines which should be emphasized in the Church of today.

1. The Plenary Inspiration of the Scriptures. This is the teaching of Christ. To Him the Scriptures are without error. This teaching of Christ concerning the plenary inspiration of the Scriptures should be clearly taught in the Church.

2. The New Birth. No one is saved unless he has been born again through the Holy Spirit. "Except a man be born again, he cannot see the kingdom of God."

3. The Vicarious, substitutionary death of Christ. It is not enough to say that we believe in the atoning death of Christ. Every one that uses the word "atonement" does not mean the same thing by it. The Biblical doctrine of the substitutionary atonement should be brought to the foreground. "For I determined not to know any thing among you, save Jesus Christ, and Him crucified."

4. Eternal Punishment of the Sinner. This is what Jesus so often taught. If we are followers of Him we should follow Him in His teachings.

5. Justification by Faith. The teaching of that doctrine brought about the Reformation. It is needed today. There is no justification before God unless we have faith and a living faith in Christ

Sociology vs Christianity

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

What conception has the evolutionary sociologist concerning the origin of religion (including the Christian religion? As Christians we might hesitate to classify the Christian religion with other religions. We would be right in our hesitancy to classify Christianity with other religions, for the Christian religion differs from other religions in kind. But the evolutionary sociologist looks upon the Christian religion as being another religion. He may think that the Christian religion is a very good religion, in fact the best religion which man has ever had. On the other hand he may think that Christianity is one of the good religions and has its good and bad points along with other religions. Some think that at one time Christianity has possibly served a useful purpose. These might think that at the present time Christianity is outworn and useless. But though sociologist, who hold the evolutionary point of view, may differ as to the value of Christianity yet they are at one in their idea that Christianity can be classed with other religions. Coupled with this is the idea that all religions are of human origin.

Religion then is a wholly human invention and must be judged, not by the criterion of truth and falsehood, but by the criterion of whether or not it really fulfills human needs. The evolutionary sociologist would say that the primitive man became religious because he needed religion. The psychologist Leuba (The Belief in God and Immortality) in speaking on this subject from the point of view of a psychologist who is hostile to the Christian religion says, concerning the origin of what he believes to be the two conceptions of immortality, "The first came to point to an exclusively wretched existence and prompted men merely to guard against the possible danger arising from ghosts; the second contemplated from the first endless continuation in a state of completed or increased perfection, and incited the living to ceaseless efforts in order to make themselves fit for that blessed consummation." On other words the idea of immortality owes its origin on the one hand to the fear of ghosts and on the other hand to the desire for continued existence. Immortality then would be nothing but an idea of the mind.

Sociologists differ in their attitude.

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Jesus.

6. Repentance. This doctrine should not consist of hazy generalities. It should be definite and concise. Has the Church sinned? What are its sins?

Christ and the Bible

It is very evident to those who make a close study of Christ's teachings in the Gospels that He holds to the verbal inspiration of the Old Testament Scriptures. That is, He holds that every word in the Scriptures comes directly from God and therefore the Scriptures cannot be broken. Such an attitude of Christ naturally embarrasses the holder of a lower view of inspiration. It is interesting to note how such a one seeks to explain away the teaching of Christ.

One way of explaining away the clear teaching of Christ is by the theory of accommodation. That is, Jesus in order to influence the Jews accommodated Himself the prejudices of the Jews was that the Scriptures were verbally inspired. So they say, Jesus in order not to offend the Jews adopted their attitude towards the Scriptures. And this not because He held to it but merely to accommodate to their ignorance. In other words Jesus used what He knew to be error in order to teach truth.

Just putting this theory of accommodation in plain terms shows how revolting it is. It is a terrible charge to make against our Lord. How could Jesus say, "I am the truth," if He adopted error?

The picture that the Gospels give us of Christ reveals that Jesus always refuted error and that he never played up to the prejudices of the Jews. Indeed there is no indication in the Gospels that Jesus would stoop to such a thing. It is true that He adapted His teachings to the capacity of His hearers. But as Dr. Warfield states so clearly, "It is one thing to adapt the teaching of truth to the stages of receptivity of the learner; it is another thing to adopt the errors of the time as the very matter to be taught."

Jesus held to the verbal inspiration of the Scriptures not as a matter of accommodation but because He knew it to be truth. And surely we should not accommodate ourselves to the ignorance and prejudices of modern scholars and preachers who hold a low view of inspiration. But we like Christ should uphold and teach it.

"It is easy for the fool, especially the learned and scientific fool, to prove that there is no God, but, like the murmuring sea, which heeds not the scream of wandering birds, the soul of humanity murmurs for God, and confutes the erudite folly of the fool by disregarding it."— J. Service.

"The last enemy that shall be abolished is death."

War and The Christian

By Rev. Claude E. Hayward.

It is in keeping with current events to seek to relate the two factors in the subject, "War and the Christian." It is also necessary in order to adjust our outlook to include future wars. But surely, it may be said, we do not want war to have any future. All reasonable people hope for the abolition of war. But all reasonable people know too that reason itself has little to do with the affairs of men. Liddell Hart, a British military critic, writing in The New York Times Magazine of last March 15, says: "Experience does not lend much encouragement to the hope of no more war." He is right.

At the outset in this series of articles (for I hope to follow up this one) I want to guard against two possible misunderstandings. I want to guard first against the charge of being a Pessimist because I believe that war is inevitable. But I have a living faith in Jesus Christ, and a Pessimist never has that. Through this faith in Christ I can give an account of things as they are, and a Pessimist cannot do that. I believe in a new earth, and a Pessimist does not. That belief alone separates me once for all from the camp of Pessimism. Was is inevitable until that new earth comes, but that question can wait until a future article.

Another charge against which I want to guard myself is that war is necessary. On the contrary, I want to register a strong dissent from that view which was popularized in Germany by Friedrich Nietzsche (born 1844.) This philosophy had much to do with bringing about the Great War. It is well rooted in the Germany of today. Very briefly, this view takes approximately the following form: The aim of society or the nation is to procure the Super-Man. Now the speed of the progress of the Super-Man will be gauged by the strength of the opposition which he is called to overcome. And since war calls forth the mightiest efforts on the part of the individual or the nation, therefore war is a moral and biological necessity in the production of the Super-Man. It is impossible to understand the German mentality to any degree approaching a degree without taking into account the great influence in Germany of the philosophy of "The Will to Power".

The Bible, on the other hand, tells us that war is the product of lusts in individual human hearts. James 4:1. War is the supreme outburst of human passions. War is, after all, an individual problem. The emphasis of the past

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Principal MacVicar's Self Examination

"The following is a statement entitled 'Balancing Sheet with my own Soul,' which was penned by the late Principal Donald Harvey Macvicar of the Presbyterian College Montreal when he was yet a student in Knox College in 1854. Would that all students today would follow in the footsteps of Dr. Macvicar and of the Apostle Paul who said: 'Examine yourselves whether ye be in the Faith.' The statement was not written with a view to publication, but was his own self-examination.

Knox College, Jan. 22, 1854.

"Am I a Christian?"

"The question is an awful one. Let me, however, assume that I can answer it in the affirmative. I am.

"When did I become one? For I was not born one.

"I have some difficulty in giving a precise date. I remember many seasons in which I had very humbling views of myself, and bright and pleasing views of Christ. I continually have a strong desire to be saved.

"Do I desire salvation because of the fearful consequences of the want of it, or because of the glorious things which it secures?"

"Partly on both accounts. I often tremble at the thought of the consequences of sin, and often am enraptured at the thought of heaven, and of the company of the redeemed there.

"But what evidence have I that I am converted, that I have passed from death to life?"

"I very often am tempted to believe that I am not; but still I feel that I can appropriate to myself St. John's test. 'I know that I have passed from death to life, because I love the brethren.' I feel entirely resigned to God's will and ready to serve Him, so far as the exerting of my bodily or mental powers is concerned; but still I am often tempted to wish that the service of God could be relaxed somewhat, or that sinful pleasures were not as sinful as God has declared them to be.

"But is this love for the brethren a sectarian thing? That is, do I love them because they are Presbyterians?"

"No. I have many faults to find with you Presbyterians. Your coldness I often cannot endure. I know brethren of the Methodist and Baptist connection whom I can love as much as any Presbyterian I ever saw.

"Is the willingness which I experience to serve God any sign of true conversion?"

"Yes. For the carnal mind is enmity to God, and surely being in that condition it can have no willingness for God's service.

"But do I think that this feeling merits the favour of God?"

"I know that it does not; but I must say that when the devil thinks for me, he whispers through my mind, 'With such sacrifice God is well pleased, and if

you keep on you will gain heaven.' How often have I had to command him, 'Get thee behind me, Satan, thou foul fiend.'

"When does he tempt me most?"

"In prayer, in private, in church, and in company. I give too much way to him and the corruptions of my heart.

"How am I tempted in prayer?"

"He used some years ago, to tempt me to conclude that God never heard me, that I was not His son, but an heir of hell. I have overcome this, and all the devils in hell cannot persuade me that God has not heard me. But still he assails me by prompting me to think that my pleading, that is, the manner of it, will avail with God. He often tempts me to cherish a feeling of pride whilst in the presence of Jehovah, and to formality. He tempts me to think that I am speaking to man, when I pray in public, and throws into my mind a thousand thoughts of an earthly character, when I hear others pray.

"What are my temptations in private?"

"Horrid thoughts of unlawful pleasures. I am often tempted to forget God, instead of making Him my meditation night and day.

"What of temptations in Church?"

"They are chiefly to unbelief and wrong desires.

"What of temptations in company?"

"Suspicion of others, and feelings of pride, and sometimes too much abasement. Very often I do not keep a sufficiently strict watch over the door of my lips. I speak evil.

"What are my besetting sins?"

"Want of humility, wrong desires, and passion for vainglory. Selfishness I need to war against. Forgetfulness of God and Heaven. Oh, I cannot count them. God alone knows them.

"What will be the result if I continue my inquiry?"

"If God directs it, I will see myself more as He sees me. Oh, that I may be led to abhor myself and repent in dust and ashes.

"Can I obtain any balance in favour of myself?"

"No. I am a debtor to Divine Grace for whatever good I have, and still it is only because of the death and suffering of Christ that I can hope to be delivered from the pains of Hell. O God, pardon mine iniquity, for it is very great. The greatness of mine iniquity I, with Thy servant of old, would make a plea for Thy forgiveness.

"Have I come to any new resolutions today?"

"I have. I have resolved, and hereby resolve, that notwithstanding anything that I have heretofore experienced, I come anew to the blood of sprinkling, and for the remainder of my life to the glory of God. Not pleasing myself, but mortifying the deeds of the flesh, I shall live righteously, soberly, and Godly in this present world. O Thou Triune Jehovah, in whose

hand are all things and the hearts of all men, enable me to fulfil my vow. May this covenant be had in everlasting remembrance by my soul.

"But have I any assurance of acceptance with God?"

"Yes. 'Him that cometh to Me' I will in no wise cast out.' I come, Lord. Heal me of all my backslidings. Cleanse me from mine iniquity, and perfect holiness in me in the fear of the Lord. Make me to walk in the path of the righteous.

"But what are my views in going on into the work of the holy ministry?"

"I confess that sometimes I have had wrong and earthly views of it; but thanks be to God who giveth me the victory over my own heart, I am now ready to spend and be spent for the glory of that Divine Redeemer, who has done for my soul more than I can speak of in an eternity.

"Am I as actively engaged in my present duties as I ought to be?"

"No. My mind often wanders on unprofitable things. Vain thoughts trouble me.

"Do I cherish that feeling of love for my fellow creatures that becomes a Christian?"

"I think I do. I do not find so much cause to complain of myself in this respect as in many others. Indeed, I believe I am often too open hearted and reveal my thoughts too freely. By this means I lessen my influence. This I think was my failing at Mr.'s in 1853.

"I close my present sheet as a dark catalogue. The mercy of God is my only hope.' I will cease from man whose breath is in his nostrils."

"D. Macvicar."

SOCIOLOGY VERSUS CHRISTIANITY.

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side toward religion. Some might joke and run at religious ideas and say, "how childish and how primitive." But there are others who would sing the praises of religion. It might be that they do not believe in the truth of the religious ideas or they may be indifferent as to the truth of religious ideas, but they believe that in its origin religion has filled a real need. Some sociologists such as Etwood (Reconstruction of Religion), who takes a very favorable attitude toward religion, believes that the purpose and function of religion is to bring harmony. In other words religion serves and has served a useful purpose because it brings a man in harmony with the universe and with his fellow men. Religion also has a conserving purpose and function. It seeks to conserve the best traditions and customs of the race. It gives a sanctity to the customs of the people and makes them "morality."

Such an idea as held by the evolutionary sociologist is contrary to Christian ideas. The sociologist believes that, while some religions are better than others, they nevertheless are products of the human mind and emotions and they are inventions to fill human needs.

All religions they believe are similar in this respect. The Christian believes that the Christian religion is the true religion and that it does not owe its origin to the will of man but to the revelation of God. Man did not think up the Christian religion to fulfill certain of his needs—God gave it to man.

Such a view as held by the evolutionary sociologist as to the origin of religion destroys the stability of the Christian religion. We believe that if the Christian religion is true now, it was always true in the past and will be true in the future. If it was well for men in the past to believe in Christ, it is well for men today to believe in Christ. But the sociologist does not necessarily believe what we believe. Religion he says merely is to meet human needs. Therefore, he says, what man needed yesterday he does not necessarily need today. We need, he says, to constantly change our religion to meet the needs of the times. What was good for our father, he would say, is not necessarily good for us.

Such a view of religion as held by the sociologist also destroys the authority of the Christian religion and has a wrong view of the Bible. For the sociologist the Christian religion has merely human authority and the Bible is a collection of masterpieces of religious literature relating the experiences of great religious leaders of the past. We believe that Christianity has divine authority and that the Bible is God's word to man.

The great danger today is not with those who scoff at religion but with those who profess to be great—many evolutionary sociologists. They are interested in religion. Such are endeavoring to reconstruct religion in accordance with their principles. Their ideas are being accepted by many — both those in high places in the Church as well as by laymen. Because men are accepting these ideas we hear the cry today that religion must be changed to suit the times.

ANSWERS TO BIBLE QUESTIONS. VI June 1936.

1. Acts 19:9.
2. 2 Kings 14:9.
3. Acts 5:36.
4. 1 Samuel 10:23.
5. Acts 9:36-41.
6. Exodus 31:18; Duet. 9:10.
7. Rev. 22:20.
8. Genesis 4:4.
9. Luke 13:4.
10. 2 Kings 20:20.
11. Matt. 26:51; Mark 14:47; Luke 22:50-51; John 18:10,11.
12. Matt. 1:3, 6, 7, 8, 10; Luke 4:31, 33, and probably others.
13. 2 Kings 18:4.
14. Genesis 18:23-33.
15. Acts 16:25.
16. Matt. 10:29; Luke 12:6.
17. Exodus 32:20.
18. 2 Kings 12:9; 2 Chron. 24:8-11.
19. Acts 10: 1, 3, 7, etc.; Acts 27: 1, 2, 6; Acts 28: 16.
20. Zech. 14:20, 21.

The Family

THE BIBLE IN THE PUBLIC SCHOOLS

Press reports of the recent General Assembly of the Presbyterian Church in Canada indicate that this subject was up for discussion. We have not yet learned what action was taken by that body, but we may presume that, as usual with such matters, a special committee was appointed to make further inquiry and report later.

Agitation of the question of the teaching of the Bible in the public schools is perennial, but up to the present it does not appear that any great progress has been made towards feasible methods for general use. It is our present purpose to point out some of the difficulties involved, and to recall well-tried means for getting Biblical knowledge into the minds and hearts of our young people, for that is the vital matter, whatever the agency used.

First of all, we may observe that the public school is not the ideal place for the training of the young in the Word of God. In the Divine order this work is best done in the home, and by one or both of the two who are nearest to the child at its most impressible period, and have the fullest opportunity for such training. To be sure we will be told that many parents are delinquent in their duty, but it will not, in the long run, better the situation to relieve such parents from their responsibility. Some will be only too ready to pass on their care to the public school. State and Church, alike, are suffering from the willingness of organizations and individuals to take over in one way or another the duty of parents to their children. Can there be any really satisfactory substitute for the home in the training of children for life, for that is what we seek?

Further, every teacher of experience knows the tendency to overload the curriculum of the public schools with every variety of study and activity, at the expense of the quality of the work done in all.

If Bible teaching were added to the teacher's burden, it would receive but superficial attention and perfunctory performance.

When we think of usual difficulties in carrying on Sunday School work, we incline to envy the advantages of the public schools, with required attendance, enforced discipline, and paid staff. But Christian parents might well ask whether it is desirable to turn over to strangers the responsibility for teaching their children anything that has to do with their character and immortal life. No reflection is here made upon the faithful teachers in our public schools, for whom we have the greatest respect. Think of the pressure of work upon the teacher, the frequent changing of those in charge of our schools, especially the smaller schools, and it does not seem that the public schools can be very

dependable as an agency for training children in religion and character. And, almost up to the present time the helps offered for such training in the schools are distorted in the direction of modernism to a degree that evangelical parents justly hesitate to approve them for use in teaching their children. Some cases are reported of favorable results from the teaching of the Bible in public schools in the United States, that great field of experimentation in education. Notably, of late, reference is being made to the case of Chattanooga, Tenn., a city of a hundred and twenty thousand, where Bible work in the schools is elaborately planned. But one may ask whether conditions in a southern city are not exceptional, with an overwhelmingly Protestant community of conservative type? One important factor in our problem is the point of view of the Roman Catholic authorities, who do not approve of any religious teaching that is not directed by the Church.

Meantime, what can be done? For one thing, let the prime responsibility be laid where it belongs, namely, upon the parents in the home. Do not be misled by the lack of education in the case of vast numbers of parents. It is often assumed that in the religious training of the young, the more fully such work is in the hands of professionally trained teachers the better. This is not in keeping with the simplicity of the Gospel of Christ. Think of the multitude of godly mothers who have left enduring mark upon their families. Few were normal-trained. For our purpose, the real requisites are the Word of God, and the affection, diligence and prayers of devoted parents.

The Sunday School that is pathetically trying to carry on its work in a difficult time, should be made definitely a Bible school. Some of the helps in use seem to avoid reference to the Word of God. There is a tendency to nature study and hand-work in primary grades that may be taking up the time that should be given to Bible teaching. We have noted an instance where the entire teaching period was devoted to the subject of "toads." In another case, we have looked in on a large group of little tots playing in sand-boxes with broken dishes, during the Sunday School hour. Ministers and church sessions should be vigilant against such abuses. There is much haste and thoughtlessness in the selection of temporary or substitute teachers, who must just talk on animals, stamps, or what not, in lieu of proper preparation of the lesson for the day.

Much should be made of the practice of memorizing Scripture passages, in the home and the Sunday School — a very simple form of work with far-reaching results. Children are not averse to such work, and the storing of the

mind with gems of truth is possible only in childhood.

More attention should be given to the public reading of the Bible in the House of God, where other parts of worship sometimes are allowed to encroach upon the reading lessons. The hearing of the portions of Scripture used in public worship are for multitudes their only contact with the Bible. Let the selection be carefully made and distinctly read. The Scripture passages so used in the Book of training in Bible knowledge, measured value to those that share in them. It has been noted that the great revivals of the nineteenth century followed upon a period of training in Bible knowledge. Decision, then, was all that was necessary. Today, with a generation deplorably ignorant of the Word of God, there is no prepared soil for the reception of the influences of the Spirit.

As for the public school, in many cases it is even now possible to have the daily reading of the Bible, without note or comment. In some of the States to the south of us, there are legal requirements that so many verses from Scripture shall be read each day in the schools. In the present writer's observation there is very little objection made to this practice, but the teacher must beware of attempting to explain the passage used. Fortunately, there are large portions of the Bible that need no explanation, that stand in their own beauty and power. We shall in a later issue, present a convenient list of suitable portions for use in the opening exercises of schools.

Let it not be supposed that these morning readings are a trifling matter. We realize all too little the power of the simple Word. It is when we bring in our varying interpretation that the trouble begins.

Let all the present resources of the Home, the Church, the Sunday School, the Young People's Societies, be utilized to make the most of the Word of God, and we can wait until the wise are able to work out feasible methods for its larger use in the public schools.

Bible Questions

BIBLE QUESTIONS. VII July 1936.

The following are quotations from the Bible. Locate the passage, name the speaker, and note the circumstances, in each case.

1. Let me die the death of the righteous. *Gen 3:10*
2. It is more blessed to give than to receive. *Acts 20:35 - Paul*
3. God save the King. (Find the earliest use of this expression.) *1 Sam 12:12*
4. The very hairs of your head are all numbered. *Mat 10:30*
5. Great men are not always wise. *1 Cor 13:12*
6. I am doing a great work, so that I cannot come down. *John 6:3*
7. If the trumpet give an uncertain sound, who shall prepare himself for the battle? *1 Cor 14:8*
8. Though your sins be as scarlet, they shall be as white as snow. *Isa 1:18*

9. Underneath are the everlasting arms. *Deut 33:27 - Moses*

10. What soever a man soweth, that shall he also reap. *Gal 6:7 - Paul*

11. The king's business requires haste. *1 Sam 21:8 - David*

12. I know that my Redeemer liveth. *Job 19:25 - Job*

13. The way of the transgressor is hard. *Prov 13:15 - Solomon*

14. Whatsoever he saith unto you, do it. *Mat 23:5 - Jesus*

15. He that winneth souls is wise. *Prov 11:30 - Solomon*

16. Run, speak to this young man. *3 Jn 2:4 - John*

17. Cast thy burden upon the Lord, and he shall sustain thee. *Ps 55:1 - David*

18. Be sure your sin will find you out. *Num 32:23 - Moses*

19. Here am I, send me. *Job 6:8 - Job*

20. God forbid that I should sin against the Lord in ceasing to pray for you. *1 Sam 12:13 - Samuel*

Search your Bibles.

Get acquainted with the Book of Books, itself.

Review, and quiz one another on previous questions.

Do not be discouraged by a hard question.

More answers next month.

THE TOUR OF A SMILE

My papa smiled this morning when
He came downstairs, you see,
At mamma; and when he smiled, then
She turned and smiled at me;
And when she smiled at me, I went
And smiled at Mary Ann,
Out in the kitchen, and she lent
It to the hired man.

So then he smiled at someone, who
He saw, when going by;
Who also smiled, and ere he knew
Had twinkles in his eye;
So he went to his office then
And smiled right at his clerk,
Who put some more ink on his pen
And smiled back from his work.

So when his clerk went home, he smiled
Right at his wife, and she
Smiled over at their little child
As happy as could be;
And then their little child, she took
The smile to school, and when
She smiled at teacher from her book,
The teacher smiled back again.

And then the teacher passed on one
To little James McBride,
Who couldn't get his lessons done,
No matter how he tried;
And Jamesy took it home and told
How teacher smiled at him
When he was tired, and didn't scold,
But said, "Don't worry, Jim!"

And when I happened to be there
That very night to play,
His mother had a smile to spare
Which came across my way;
And then I took it after while
Back home, and mamma said
'Here is that very self-same smile
Come back with us to bed!'

—New York Times.

The New Testament canonizes the Old; the Incarnate Word sets His seal on the Written Word. The Incarnate Word is God; therefore, the inspiration of the Old Testament is authenticated by God Himself. —Bishop Wordsworth.

"Atheism is the most irrational form of theology."—Comte.

The Prevalency of Leprosy in the World

Rev. H. N. Konkle.

Leprosy is an age long malady—the most ancient disease of which history makes record. It is not confined to the Orient, but is to be found in nearly every country and is therefore not necessarily a disease of the hot climate. While it thrives best in its horrid work in tropical and sub-tropical regions, it is found in northern climates also.

The large number of lepers in various countries may be somewhat surprising to many people and it has been stated that the world would be amazed if there were known the exact number of lepers there are. We believe information is necessary so that many friends may enlist their sympathy with the work that is being done on behalf of the lepers of the world. We wish friends to realize that there is a moral obligation resting upon men and women to become interested in an organization that seeks to control that disease, both for their own safety and for the safety of those whom they love.

In Canada there are about 15 lepers with 4 on Bentinck Island near Victoria, and 11 at Tracadie, N. B. In the United States there are 500 with a possibility of 1200; in Formosa 4,000; in Korea 20,000; in Japan 60,000; in Siam 10,000; in Burma 15,000; in India 200,000 with a possibility of 1,000,000; in China 500,000 with a possibility of 1,000,000; Africa is honey-combed with leprosy and some have estimated 600,000. In South America it is also very prevalent with 350,000. The estimate for the world is 2,000,000 which is very conservative and the correct estimate anywhere between 2,000,000 and 5,000,000. The Mission to Lepers is now working on behalf of the lepers of the world in 25 different countries at over 112 Stations and co-operates with 37 denominations and Missionary Societies.

The work of the Mission to Lepers is interdenominational and all the denominations and Missionary Societies should be interested in, and help support such a worthy cause. The policy of the Mission to Lepers is to go to various Districts and establish a Leper Home, providing for all the lepers who come to them and whom they can accommodate. The Missionary Society working there then allows their missionary to give part time to supervise the Leper Home and give Christian teaching. The Mission works hand in hand with the various denominations and Missionary Societies.

In no other germ disease is there so long a period between the time of the entrance of the bacillus into the body and the appearance of the disease—the period of incubation in leprosy being two and three years or longer, and in many authenticated cases extending even to ten and twenty years. Indeed Sir Leonard Rogers, the Leprologist, names eight years as the average period of incubation. There is the

marked rapidity of the spread of the disease at times and especially in the cases of those whose normal resistance is lowered by disease or by other causes and are more subject to contagion.

Leprosy in the past has been counted an incurable disease, and the authorities to-day state that it still is. Leprosy has, however, been placed in the category of diseases that are amendable to treatment and in the early stages may be arrested by the proper use of the derivatives of Chaulmoogra Oil, together with nourishing food and abundant exercise. At present there are many lepers in whose cases the disease has been arrested for ten and twelve years and for that length of time they have been pronounced 'symptom-free' of the disease. In several Homes quite large numbers have been discharged and pronounced 'symptom-free'. The treatment that is now used quite freely is called Ethyl Esters of Chaulmoogra oil and with that preparation they are treated hypodermically producing results already stated. In several cases the pure Chaulmoogra oil with a little Creosote is used producing equally good results.

The preaching of the Gospel and the evangelization of the lepers is of first consideration with the Mission, and the results are most encouraging. Most of the lepers never heard of the Gospel of our Lord Jesus Christ until they came to the Leper Home, and yet in several of the Homes nearly every inmate is a Christian. Regardless of their affliction and suffering the Christian lepers are counted among the happiest people in the world. They are happy even though lepers, because the Gospel of our Lord Jesus Christ as it is proclaimed is able to meet their needs as nothing else can do.

In so many cases the lepers are in poverty and thousands of them go from place to place begging for food, but when they come to the Leper Home they are cared for lovingly and tenderly so that it becomes a heaven to them. While they are in poverty, the Christian lepers are rich in faith in the Lord Jesus Christ, and look forward to the "house not made with hands eternal in the heavens." Many missionaries say they would rather work among the lepers than any other class of people because they are so appreciative of what is done on their behalf and the Christian lepers are so happy and contented.

"Christianity is not a new leaf, but a new life."

"Salvation is not a new start, but a new heart."

"Jesus Christ is the centre of all, and the goal to which all tends". Pascal.

"Christ came not primarily to live his life, but to give his life."

Bible Study

EXPOSITION OF THE SERMON ON THE MOUNT.

Matthew 5:23,24, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

"To obey is better than sacrifice" is the principle of these two verses. For instance, we may be attending the church on the Sabbath Day and place a tenth of our income upon the offering plate. By so doing we may think ourselves to be true worshippers of God. But if while so doing some one has something against us because of some wrong, our worship and our offerings are in vain. They will not be accepted by God.

If we have sinned against some friend or neighbor the first step is to reconcile ourselves with the offended party. Just the other day great show of worship. But in his past life he was responsible for wrecking the life of not a few. He has made no steps to restitution. Certainly his worship will not be accepted of God until he seeks reconciliation from those whom he has wronged.

Please remember that these verses do not speak of the malice and hatred that is within our hearts as we seek to worship. Other portions of Scripture speak about that. But it speaks of the malice and hatred that is in the heart of the brother whom we may have wronged.

Matthew 5:25,26, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Here again Jesus is urging us to become reconciled as quickly as possible with the injured party. It is the Christian's duty to seek agreement before going to court. When reconciliation can be made it is wrong to carry it to court.

The same principle is given to us in 1 Cor. 6:6, 7, "But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not one with another. Why do ye not rather suffer yourselves to be defrauded?" Here Paul urges us even as Christ to take every step possible to come to agreement. Yes, even though one takes the wrong and is defrauded. It is wrong for Christians to go to court.

"We are sinners by nature and by choice."—Rev. Jalmar Erickson of Beatty, Sask., in funeral address in Melfort.

NOT GROWING OLD

They say that I am growing old
I've heard them tell it times untold
In language plain and bold—
But I'm not growing old.

"This frail old shell in which I dwell
Is grow ng old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honourable they say.
What if my eyesight's growing dim?
I st ll can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if time's old plow
Has left its furrows on my brow?
Another house not made with hands
Awaits Me in the Glory land.
What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the narrow way,
I st ll can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been,
Still I can hear my Saviour say
In whispers soft, "Th's is the way."

The outward man, do what I can
To lengthen out life's short span
Shall per'sh, and return to dust,
As everything in nature must.

E're long my soul shall fly away
And leave th's tenement of clay.
This robe of flesh I'll drop and rise
To seize the "everlasting prize."—
I'll meet you on the Streets of Gold,
And prove that I'm not growing old.

John E. Roberts.

"For which cause we faint not; but though our outward man per'sh, yet the inward man is renewed day by day."

2 Cor. 4:16-18.

I do not believe that, from one cover to the other, there is any mistake in it of any sort whatever, either upon natural or physical science or upon history or anything whatever. I am prepared to believe whatever it says, and to take it believing it to be the word of God; for if it is not all true, it is not worth one solitary penny to me. It may be to the man who is so wise that he can pick out the true from the false; but I am such a fool that I could not do that. If I do not have a guide here that is infallible, I would as soon guide myself, for I shall have to do so after all; I shall have to be correcting the blunders of my guide continually; but I am not qualified to do that, and so I am worse off than if I had not any guide at all.—C. H. Spurgeon.

NO DILUTED CHRISTIANITY

Sir Monier-Williams, the great Sanscrit scholar, and for more than forty years a student of the religions and life of the people of India, gave the following advice to missionaries: "Be fair; be charitable; be Christlike; but let there be no mistake. Let it be made absolutely clear that Christianity cannot, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan, and that whoever wishes to pass from the false religions to the true can never hope to do so by the rickety planks of compromise."

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REPORT OF THE PROCEEDINGS OF THE SIXTY-SECOND GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH OF CANADA.

The following brief account of the happenings in McNab St. Church, Hamilton, where the General Assembly met from June 3-10 1936 is not meant to be a technical report of the proceedings of the highest court in our church, but mainly a general account of the most salient events.

The Rev. Malcolm A. Campbell D.D. of First Presbyterian Church Montreal, was elected Moderator of the General Assembly over the Rev. Banks Nelson D.D. of Hamilton who afterwards withdrew his name so as to make the election unanimous. Dr. Campbell is a native of Bruce County, Ontario, and gave credit to whatever success he had obtained in life to the godly upbringing that his parents gave him. He made reference to the influence of the family pew in which he always sat with his parents and brothers. It was conceded by all that Dr. Campbell has been one of the ablest Moderators ever to preside over an assembly and there were no complaints over the manner in which he moderated. The results of this were seen by the fact that the Assembly was able to adjourn on Wednesday evening when most Assemblies linger over until Thursday forenoon or afternoon.

The next Assembly will meet in Knox Church, Ottawa of which the Rev. Robert Johnson D.D. is minister.

Before the Assembly was constituted by prayer by the retiring moderator, the Rev. D. T. L. McKerroll, a period of worship was held conducted by the Rev. Ketchen minister of the Assembly Church and the Rev. Robert Johnson of Ottawa. Following this came the sermon by the retiring Moderator on the text "Have faith in God" found in Matthew 11:22. In this sermon the Moderator, illustrating freely from the Old and New Testaments, showed that Faith, vision and courage enabled the men of God to conquer in days gone by and that this was precisely what was needed today. The

sermon in full will be found in one of the future numbers of the Presbyterian Record.

Following the sermon the hymn "Breathe on me breath of God" was sung after which the retiring Moderator gave his closing remarks alluding to the bereavement of the Church as a result of the death of His late Majesty, King George V, and also that of the late A. S. Grant who for many years was secretary of the Board of Missions. The Moderator also thanked the Church for the honor conferred on him in their choice of him as Moderator during the past year.

As already mentioned the Rev. Malcolm A. Campbell D. D. was elected on the first ballot as moderator.

The opening of the Assembly being held on Wednesday night, Thursday morning found the Assembly sitting down at the Lord's table. The communion address was given by the Rev. Robert Johnson D.D. ex-moderator of the General Assembly and was based on Mark 14:15 "And he will show you a large upper room furnished, there make ready." After the Sacrament the great hymn of thanksgiving, Psalm 103, was sung.

Delegations.

Greetings from various bodies through representative delegations were heard early in the Assembly week.

The United Presbyterian Church of North America sent greetings through the Doctors W. M. Hopping and McKnight. The former showed the friendly relation which existed between the two Presbyterian bodies.

Other Churches or Church bodies to send delegations were, the Hamilton Council of Churches, the United Church and the Anglican Church. The civic delegation consisted of the Rev. Banks Nelson D. D., controller of the city of Hamilton, who represented the mayor of that city and extended a cordial welcome to the commissioners on behalf of the city.

Missions.

It was a matter worthy of thanksgiving that a large place was given in the General Assembly to the question of missions, both foreign and home. The Assembly decided for financial reasons not to appoint a successor to the late A. S. Grant M.D. for the coming year, but that the Rev. J. W. MacNamara with the help of others look after all the office work of this department of the Church's work. The retiring Mission Convener, the Rev. James McKay of London, Ontario, proved an exceedingly capable man to present missions to the Assembly, not only because he has a missionary message of salvation in his own heart, but also because he visited our foreign missionaries in the Orient through the generosity of some missionary minded men in his own Church.

On Foreign Missionary night the Rev. Lowther of the Jhansi field India told of the needs of Christ in that land where caste and superstition hold sway. He was followed by Miss Murphy who told of what things God was doing among the Koreans in Japan where

Prayer meetings, Christian Endeavour Societies and Daily Vacation Bible Schools are held. The last speaker was the Rev. Johnathan Goforth D.D. who was honoured by the Assembly which rose as he entered the pulpit. He told of the work of the Spirit of God in the conversion of the worst sinners in China and said that a heaven sent revival in our own land would be the only thing that would save our country from chaos and revolution.

Mrs. Steinmetz, Dr. A. S. Reid, and the Rev. H. R. Horne were the speakers on Home Mission night. Mrs. Steinmetz in a very charming manner told of the difficulties and encouragements in the work she and her husband were carrying on among their people the Hungarians in Toronto and Oshawa. The Rev. A. S. Reid D.D., spoke on Home Mission finance and also on the work of French Evangelization in the city of Montreal. The Rev. H. R. Horne told of the work on the Prairies and the great changes out there on account of the lack of rain and because of the sand storms which meant that many had to leave their homes with all their belongings and seek to start new homes in the wooded northlands.

He concluded with an exhortation from Scripture to repentance, prayer and faith.

It was interesting to see two Judges, Judge McKay of Port Arthur and Judge Moon of Kirkland Lake make strong appeals on behalf of home mission work in the new mining districts of Northern Ontario which have been untouched as yet by our Church. Their earnest appeals were not without effect and survey work is to be made in the near future.

The question of continuing the appointment of the present synodical missionary in New Brunswick was referred to the Synod of the Maritimes.

Principal John McNicol of the Toronto Bible College, Minister of our Church, spoke to the Assembly on behalf of the British and Foreign Bible Society. It was the will of the Assembly that the individual congregations stand behind this movement which was indispensable to true Christian work. Closely allied to the work of the Bible Society is the work of the "Gideons Society" whose work consists of putting Bibles into hotels, prisons, schools and penitentiaries. Mr. Will J. Green spoke to the Assembly about this work.

The Rev. George T. Webb D.D., of the Lord's Day Alliance told of the work of that Society, while Dr. Irwin spoke of the work of the Temperance forces, and showed the need of more adequate temperance legislation in view of the increasing motor fatalities due to intoxicating beverages.

The main event of the Assembly with regard to the Theological Colleges was the resignation of Professor Morrow from Knox College which was accepted.

Although a favorable report was given with regard to the Missionary and Deaconess Training Home the Committee showed that they were uncertain from year to year as to who would comprise the teaching staff.

On the question of budget and finance the Assembly was somewhat divided. There were some who were optimistic, others who were pessimistic. It was unanimously resolved that our Church as a whole be instructed to give to the Lord in the Scriptural manner.

The reports of the Eastern and Western Divisions of the Women's Missionary Societies were accepted and the work of the Women of the Church highly commended.

With regard to Evangelism there was some plain speaking. The lack of prayer meetings and the indifference of ministers along this line was bewailed and the whole Church was urged to get back to the old Biblical terminology of salvation and that rewards and punishments be once again preached with fervour. Tribute was paid to the late William Sunday by Judge MacKay of Port Arthur.

The Commissioners were entertained with an enjoyable trip to the Niagara Falls on Saturday afternoon, while on the following Tuesday they were guests at a delightful garden party given by Colonel Chisholm.

The Assembly was favoured of God both in His providence and in His Grace. The gathering was marked by beautiful weather and the Spiritual tone of the Assembly was high.

MACGREGOR CELEBRATION

The idea of celebrating the one hundred and fiftieth anniversary of the arrival of Rev. James MacGregor, D.D., in Nova Scotia, was first proposed in the Synod of the Maritime Provinces of the Presbyterian Church in Canada, four years ago, when the historical committee of that body called attention to the need of reminding the youth of the country of the character and work of the pioneers in the ecclesiastical and educational life of the Maritime Provinces. The Synod unanimously approved the idea, and instructed its committee to proceed along broad lines to arrange for the proposed celebration and also to plan for the erection of a memorial cairn to Dr. MacGregor as near as possible to the site of the barn in which his first sermons, on July 23rd 1786, were preached. The committee, in accordance with its instructions, has entered into a contract for the erection of the cairn on the south side of the Old Road leading into Pictou, and on the property now owned by the Odd Fellows' Home, the monument to stand at the roadside — though the site of the barn was toward the harbor—about 20 yards east of the present range light. The unveiling ceremony will take place at eleven o'clock in the forenoon of Thursday, July 23, of this year, precisely one hundred and fifty years, to the day and hour; from the time when Dr. MacGregor was preaching his first sermon in this country.

At the sessions of the Synod which will open in First Presbyterian Church, Prince street, on Wednesday evening, July 22nd and continue till Monday Tuesday of the following week, papers will be read.

(Continued on page 6)

International Sunday School Lessons

LESSON FOR JULY 5, 1936.

Developed by H. Wilson Sieber
The Coming of the Holy Spirit in Power.

Acts 1:6-14; 2:1-47.

During this quarter we are to study the Acts of the Apostles in our Sabbath school classes.

Our first lesson is on the Holy Spirit. Who is the Holy Spirit? The Holy Spirit is a person, the Holy Spirit is the third person in the Trinity, proceeding from the Father and the Son, and of the same substance and equal in power and glory with them.

The Holy Spirit existed from the beginning. We find Him active in creation (Gen. 1:2). Under the old dispensation He was however, not known in His fullness and power. That was not until Pentecost, fifty days after the bodily resurrection of Christ.

Immediately before Christ ascended into Heaven He promised to those who were gathered around Him the Spirit (Acts 1:8). "But ye shall receive power, after that the Holy Ghost is come upon you". The disciples returned to Jerusalem and remained there and spent much time in prayer.

The day of Pentecost came. Pentecost was also known as the Feast of Weeks (Exodus 34:22, 23). It was the second of the three annual festivals at which every male Israelite was required to appear before the Lord at the sanctuary. The disciples were together at one place at that time and they were all filled with the Holy Spirit.

There was a great blessing promised of old, promised on the coming of Christ, and it was the pouring out of the Spirit upon all flesh, on all nations, and on all classes of men, Joel prophesies of it especially in 2:28-32 which Peter quotes in Acts 2:17-21. This was to be a distinguishing character of the Messianic period. The apostle John refers to this in 7:39, "The Holy Ghost was not yet given; because that Jesus was not yet glorified." It was not to come until the glorifying of the Saviour.

Unusual events happened on Pentecost (Acts 2:2-4, 8). Peter explains these unusual events (Acts 2:32, 33) as due to the fact that Christ hath been raised and hath shed forth the Spirit.

The Holy Spirit has now come in power. In creation the Father was especially active. In redemption the Son was especially active, but now in sanctification, the Holy Spirit is especially active (1 Pet. 1:2).

What does the Holy Spirit do today? He prepares the way for the Gospel. He prepares the hearts of the unregenerate. When the Gospel goes He accompanies it with His persuasive power, and brings its message upon the reason and conscience of men. He convicts of sin, moves them to repentance, regenerates them by His blood, and enables

them to embrace Jesus Christ by faith. He unites all believers to Christ, dwells in them as their Comforter and Sanctifier, gives to them the spirit of adoption and prayer and performs all those gracious offices by which they are sanctified and sealed unto the day of redemption. By the indwelling of the Holy Spirit all believers are united one to another in the Church, which is the body of Christ. He gives efficacy to the Word and to the sacraments. By Him the church will be preserved, increased, purified, and at least made perfectly holy in the presence of God.

LESSON FOR JULY 12, 1936.

Developed by H. Wilson Sieber
Witnessing Under Persecution
Acts 3:1 to 4:31; 1 Corinthians 1:21-25.

A certain man lame from his birth sat at the gate of the temple. He saw Peter and John going into the temple and asked alms. Peter looking upon him said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Immediately his feet and ankle bones received strength and he walked and he praised God. All the people then ran together unto Peter and John. Are we as diligent in praising God as was this man, for all the blessings that we receive?

Peter made use of his opportunity and preached to the people and sent forth a call to repentance. That day about five thousand of them that received the Word believed. If Peter had remained quiet those five thousand might have been lost. Are we making use of opportunities as they are presented to us? If we have an opportunity to tell someone about Christ and fail to make use of it, we might be the cause of someone going down to Hell. Therefore let us not leave opportunity slip.

The enemy was active. The ruler of the temple and the Sadducees laid hands upon them and put them in prison. At the trial, the next morning, they asked Peter and John, "By what power, or by what name, have ye done this?" They were in the arena of the enemy and those men were ready to put them to death. It was a critical time. Yet Peter did not flinch, he was filled with the Holy Ghost and witnessed to Jesus Christ before them. He stated very plainly to them their own condition. "For there is none other name under Heaven given among men, whereby we must be saved." When in danger of persecution, many are willing to compromise on the truth in order to have peace. But such action is cowardly. Such action is dishonoring to Christ. Let us never be guilty of it. There is none other name whereby we may be saved. If we refuse to trust in Christ we are lost sinners doomed for Hell. But

Christ is ready to receive us if we will but come.

The court in its verdict commanded them not to speak at all nor teach in the name of Jesus. They again witnessed under persecution by saying, "For we cannot but speak the things which we have seen and heard." The court was afraid to punish them any further on account of the people and hence they threatened them and left them go.

They returned to their own company and all joined together in prayer praying that they might have boldness to speak the truth at all times. Oh that we might all make that prayer, that we might be granted sufficient grace to always witness for Christ.

Their prayer was answered and they were filled with the Holy Spirit and they spake the Word of God with boldness. We would find that we would have more of our prayers answered if we would be more diligent in praying.

LESSON FOR JULY 19.

Developed by Claude E. Hayward
"Social Service in the Early Church".

Text: Acts 4:32-35; 6:1-7.

The early Church had essentially the same problems that we have today. There is nothing new under the sun so far as the fundamental needs of humanity are concerned. What shall we eat, what shall we drink, wherewithal shall we be clothed?—these problems are as old as the race.

These Grecians were Greek-speaking Jews, and those called Hebrews were those who spoke a dialect of Aramaic, used by the Jews since they had returned from the Babylonian captivity.

The thing to note is that this so-called "social service" in the early Church was Spirit-directed. The communism described in chapter 4 was unlike any so-called Communism of our day. Communism is a very respectable word, but it has been keeping bad company so long that it has an evil odor. This is not the fault of the word, but of those who say they are communists and are not, but do lie. So far as is known this is the only instance on record where the Christian Church has tried communism, and this was directed by the Holy Spirit. Another thing to notice is that it did not last. If God meant it to be the prevailing order He would have chosen His Church as the medium through which to introduce the system successfully to the world, and not godless Russia. This action of the early Church was born of love for Christ and for one another, and not from class hatred or any other kind of hatred. This fact alone distinguishes it from organized Communism as we now know it. Organized Communism today is like the unjust judge of the parable—it feareth not God nor regardeth man. On the other hand,

I think we all want a little more of that true communism, but we had better wait for the Holy Spirit to prepare us for it. For we read that as preparation for this, "the multitude of them that believed were of one heart and of one soul". This is peculiarly the work of the Spirit of God, and cometh not by observation—nor by exhortation.

It must now be apparent that this social activity was but the normal outgrowth of an inward spiritual fact. It did not grow out of worship of the modern deity Service, spelled with a capital. All and sundry may be pressed into the work of the great god Service, but only those who were "full of the Holy Ghost and wisdom" were chosen for any service for the God of heaven and earth and sea. The result of their service was that "the word of God increased: and the number of the disciples was multiplied." They thought this was the most important thing, and not so much how many they fed each day, or how much soup was consumed in the process. Why, it is said of one of these social workers, Stephen, that he was "full of faith and power." You see how much of God was in this work.

All our social activity must be but the expression of what is in our hearts of love for Christ and our fellows. It must be inspired and directed by the Holy Spirit in us. The object and purpose of it must be, not primarily to sustain mortal bodies, but that the Word of God may be increased to the salvation of immortal souls.

LESSON FOR JULY 26.

Developed by Claude E. Hayward.
"Christianity Spread by Persecution."

Text: Acts 7:54-8:4; 11:19-21.

God moves in a mysterious way His wonders to perform. It seemed, no doubt, very strange to those early Christians that the fires of persecution should play such a prominent part in their lives. But Peter warns against this very thing: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice inasmuch as ye are partakers of Christ's sufferings" (1 P. 5:12, 13).

But the fact is, it was necessary to teach those early Christians (and let us also get the lesson) that they were not to stop witnessing in Jerusalem. They were to spread the message in all Judea, in Samaria, and unto the uttermost parts of the earth. They might have argued something like this: Salvation of the Jews. Even Jesus did not leave the Jews except on rare occasions. He told that Syro-Phoenician woman that He had not been sent but to the lost sheep of the house of Israel. And anyway didn't their own people have first claim on them? Were not the souls of those right there

(Continued on page 7)

Studies in Doctrine

Rev. Arend Roskamp, B. A.

IMMORTALITY

One of the prominent and essential doctrines of the Christian Faith is the doctrine of the immortality of the soul. We believe, upon the authority of the Word, that the soul continues in a conscious existence after the dissolution of the body. Naturally, we do not accept the idea that the soul is merely a function of the body which perishes with it at death. Nor do we hold to the idea that the soul sleeps during the interval between death and resurrection. And we do not believe that the soul is dependent upon the body for its extension or its exercise. For God, the Pure Spirit, is without a material body; and the Bible does not attribute bodies to good spirits, or to evil spirits. At the same time it attributes to both good and evil spirits definite activity and conscious existence.

There is much evidence to show that the soul must continue a post-mortem existence. Some of this evidence is produced by the wisdom of man and some through the Revelation of God. We consider first the evidence which has been produced through the wisdom of man.

1. Man has found that the Almighty has planted this hope in the breast of all peoples. Among all nations, tribes, and tongues there is the hope of immortality. That such a universal hope could be false seems impossible.

2. The nature of man is such that it is never satisfied here. The demands of human nature are too large for this present world to meet. There is a shadow of the Infinite in the soul and it constantly reaches out after the Infinite. "I cannot chain my soul; it will not rest in its clay prison, this most narrow sphere . . . Thus I know that earth is not my sphere. For I cannot so narrow me but that I still exceed it." (Browning). The most learned say they know nothing compared with what is yet to be known; the world traveller has still the longing look; the most indulgent may, like Solomon, deny himself nothing but his heart remains empty. We reason that this great endowment of nature is not intended for a creature of three or four score years.

3. The moral state of things here is most incomplete and unsatisfactory to our sense of justice. So often wrong triumphs and right is on the scaffold. We indeed cry out with the Psalmist: "Let the wicked come to an end." So often justice is not done. If then there is a righteous God who beholds all, we reason that in the world to come He will establish justice. The inequality of things here point to a hereafter where they will be straightened out. This is the comfort of the Christian and the terror of the unrighteous.

4. The disciplinary purposes of physical trials point to a world to come where the benefit of this discipline will be reaped. Many there are who live in the fiery fur-

nace of affliction until their dying day. Through this affliction they become saintly, Christ-like jewels. The gold is purged from the dross. But is the gold purged only to be destroyed? Is the jewel fashioned only to be cast away? No, indeed! There is an immortal existence where all the benefits of all this discipline is reaped to the glory of Him who permitted it and to the eternal joy of the sufferer.

5. "Our affections also point as with tremulous finger to a life beyond our sight. A parent cannot abide the thought that a child lost from sight is lost from love." . . . G. A. Buttrick.

The above are some of the evidences that the mind of man has brought forth apart from the Word of God. They seem plausible enough. They assist us greatly in believing this doctrine. But in matters of faith we do not rest upon reason but rather upon Revelation. Therefore we note what the Word teaches regarding our subject. Looking at the Old Testament we find that in it the 'highest views of the nature and destiny of man are presented. He is the child of God, destined to enjoy his fellowship and favour; the possessions and enjoyments of earth are always represented as temporary and insignificant, not adapted to meet the soul's necessities; they were taught not to envy the wicked in their prosperity, but to look to God as their portion . . . the righteous are always represented as strangers and pilgrims on the earth, whose home and whose reward are not in this world; that their portion is in another world'. (Chas. Hodge, Syst. Theol. Vol. III, pg. 717).

In the Old Testament there are many passages which give definite proof of the future life. In Ps. 17:15 the Psalmist after describing the cruelty and prosperity of the wicked, says, "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Another clear passage is Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for my dew is as the dew of herbs, and the earth shall cast out the dead. And Daniel 12:2 is very specific: "And the many that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

It is, however, the New Testament Gospel of Jesus Christ which has brought "life and immortality to light" in the clearest possible manner. Just a few direct teachings from it will suffice. "He that believeth on me," said Jesus to Martha, "though he die yet shall he live." To the penitent thief Jesus said: "Today thou shalt be with me in Paradise." Note also Mt. 10:28; 11:21-24, 1 Pet. 1:3f; John 14, and many other passages.

So we note that the hope of life beyond is supported by human reason and by the Revelation of God.

This life is not all. There is a life to come. The nature of the future life we will consider in the next issue.

International Sunday School Lessons

(Continued from page 6)

in Jerusalem just as precious as any others? Were not conversions right there in Jerusalem just as important as conversions in Antioch of Pisidia? Should not charity begin at home? Had they no sinners in Jerusalem? Why be carried away by the enchantment that distance lends to the view? Such considerations might have had some weight—as they certainly seem to have now in some cases.

But there was a perishing world outside. These early Christians did not wholly grasp this fact, as we do not, but Jesus saw these perishing multitudes. He used very drastic methods to make His Church see it as He saw it. He sent them persecution which drove them out, since they would not be led. Again and again in the history of Christianity, we see that the Church that has lost her missionary vision soon perishes, for God will sweep aside as useless what stands in the way of His purpose. For the chief duty of this age is to make the gospel known to the whole earth. The world was not out there just waiting for the gospel, as it is so often pictured to us, but the world was and is out there needing the gospel. I doubt very much if the world wants the gospel—it never did so far as I can see—but the world certainly needs the gospel. At any rate the world has a right to the remedy for sin.

We must not shut our eyes to the fact that the greatest enemy to missions now is not the heathen religions, as was once the case, but stark Atheism in our own Western world. It is in Canada also. Our Prime Minister found it necessary recently to warn Europe not to expect to find a sympathetic reception of their Atheism in Canada. The warning is timely—if it is not too late. Foreign missions? The heathen are multiplying far faster than the Christian converts. But the Lord said, Go; and we must go. If we do not, He will come and remove our candle-stick from our midst for we shall then be unworthy to bear that light.

WAR AND THE CHRISTIAN

(Continued from page 1)

twenty years or so has tended to obscure that fact. We have been taught so insistently to look only on the national and international aspects of the war problem that it may surprise some to know that there are those who maintain that war is an individual problem. We have only to look at the facts to see that this is true. Even international arrangements are accomplished by individuals representing the nations involved. A nation's policy is expected to change according to the dispositions and inclinations of her new government or her foreign secretary. This is true in general of the most stable

nations. But when we look at the dictators it is more forcibly illustrated. National policies are changed and made according to the will of the individual dictator, and international combines can be knocked helter-skelter by the whims of that same dictator. In the language of Burns, "The best-laid plans of mice and men gin aft a'glee," and it is always the fault of individuals. The stream may be muddy because a single little turtle is playing around in the fountain-head. A Mussolini or a Hitler can spoil the best-laid plans of a whole League of Nations. The whole matter is an individual problem. When Napoleon was banished Europe had peace. They did not have to banish the whole French army, but only that strange, magnetic individual at the head of it.

We have been exhorted so long to pray for the League of Nations, international peace, and other purported ideals, that we have forgotten that true ideals do no need prayer to sustain them. What we really needed (and still need) to pray for is the regeneration of individual souls. For example, if we had concentrated in prayer for Mussolini alone—just that one individual—we cannot tell what those prayers might not have availed in the recent African frightfulness. This is entirely in keeping with Bible teaching. We are exhorted there to pray for them that have the rule over us. It does not say, Pray for their policies or their ideals. It says, Pray for them. Their policies matter little. Even the Golden Rule is unsafe in the hands of an unregenerate man. The things he would that others should do for him do not always spring from pure motives. The inner attitude of life makes all the difference in the world—and sometimes makes a different world. The same applies to the problem of war. The average man in the country does not want to go over and kill the average man in another country. But given a Napoleon, a Kaiser, a Mussolini or a Hitler, and the lust of passion for power in such hearts will strike a spark in the breasts of others until whole nations are inflamed with its fever. But it begins and remains an individual problem.

MacGREGOR CELEBRATION

(Continued from page 5)

the work of Dr. MacGregor, Dr. Thomas McCulloch, Sir William Dawson, Dr. John Geddie, and many others in all walks of life, the idea being to bring up out of the past, the pioneers and their works interpreting these in such a manner as to inform the mind as well as inspire the hearts of a new, and possibly the future generations.

Papers so far have been promised on Dr. MacGregor by Rev. J. B. MacLean, B.D., D.D., of Huntington, Quebec; Rev. N. D. Kennedy, M. C., M. A., of New Glasgow, and Rev. Ronald MacLean Sinclair, of Prince Edward Island, who will speak on MacGregor as a Gaelic . . . outstanding merit.

(Continued on page 8)

Religious News

By Rev. William Ooms

GENERAL ASSEMBLY

The months of May and June are important months in the work of the Church. It is at this time that various church denominations throughout Canada and the United States hold their Church Assemblies. The Presbyterian Church in Canada held its Assembly at Hamilton, Ontario, from June 3-10 inclusive. The United Church in Canada also met in Hamilton during that time. In the United States, the Presbyterian Church of U. S. A., one of the very large Protestant denominations, met in Syracuse, while the Reformed Church in America, met at Rochester, New York.

It is very necessary that representatives of each church body gather once a year to discuss the larger aspects of church life and work. The Assembly of the Presbyterian Church in Canada was a most profitable and inspirational Assembly. All the Commissioners in attendance were very favorably impressed by the spirit which was manifested throughout the entire Assembly. One factor contributing greatly to the success of the Assembly meetings was the character and personality of the Moderator himself, Dr. Malcolm A. Campbell, of Montreal. The General Assembly is the highest court in the Presbyterian Church, and all who can possibly attend each year should strive to do so. It is a very worthwhile experience and a real privilege.

Maritime Synod

The Synod of the Maritime Provinces of the Presbyterian Church in Canada will meet in annual Session at Pictou, Nova Scotia, in the First Presbyterian Church, beginning July 22nd. The Synod is being held earlier this year in order to give the delegates the opportunity of also participating in the MacGregor Celebration. This Celebration is the 150th Anniversary of the coming of Rev. James MacGregor from Scotland as first missionary to Nova Scotia. Elaborate plans are under way for this celebration in conjunction with the Synod meetings of the Maritime provinces. The Boys' Residence at Pictou will be available for lodging and board for several who wish to attend these meetings.

Young People's Conference.

The Annual Conference of the Young People of Pictou Presbytery will be held at the Boys' Residence at Pictou, N. S., from July 1st to 10th. This Conference has become an established institution. Its splendid educational and inspirational program has blessed many. The mornings are given over to lectures; the afternoons to recreation, and the evenings to devotional services. The subject of the year is "The Bible—There it stands!" Four minis-

ters of Pictou Presbytery will lecture each day on "God the Father, "God the Son, "God the Holy Spirit," and "God in Practical Life." The charge is \$5.00 for room and board, and \$1.00 for registration, making only \$6.00 in all for the entire nine days. All young people will be welcome, both from within and without Pictou Presbytery.

General Chiang of China

The Chinese Christian General Chang Chih Chiang, director of the physical education department of the Nanking Government, has been in England as a student of the western system of physical education. Gen. Chang has always been a great believer in "a sound mind in a sound body," feeling that the mind and the spirit of the leaders of China are suffering because of the weaknesses of the Chinese physique. This Christian general has also taken the lead in the "Groups of Ten" movement in China. These little bands of Chinese Christians have as their aim to bring first China and then the world to Christ. The following are their five chief rules:

- Prayer and Bible reading every day under all circumstances.
- Physical exercises every day in leisure hours.
- Preaching the Gospel at least once a week.
- Keeping in touch with other people, and bringing at least one person to church every Sunday.
- Winning at least one person to Christ every year.

The Gospel in War.

During the Japanese invasion of China, the Gospel was preached to the wounded soldiers in a great hospital. Under the influence of this preaching, so many of the soldiers turned to Christ, that the Buddhist officer who was in charge forbade further preaching. The wounded and sick soldiers learned of this, and they all went on strike, refusing to eat or take medicine until the evangelistic band was readmitted to their bedsides.

Dr. Harold A. Moody.

Dr. Harold A. Moody, a Jamaica Negro, now living in London, has been elected president of the British Christian Endeavor Union to take office in June, 1936. He is an able and distinguished man. He is the first Negro to be so honored in Great Britain. This is one good way to help solve the distressing race problem. Christian youth will recognize the assumed distinctions less and less.

—The Leader.

The Bible—There it Stands

Century follows century—There it stands!
Empires rise and fall and are forgotten—There it stands;
Kings are crowned and uncrowned—There it stands!
Despised and torn to pieces — There it stands!
Atheists rail against it—There

it stands!

Agnostics smile cynically — There it stands!

Unbelief abandons it—There it stands!

Higher critics deny its claim to inspiration—There it stands!

Youth calls for a beacon—There it stands!

Sorrow cries for consolation — There it stands!

Weakness searches for source of power—There it stands!

Old age calls for an upholding staff—There it stands!

The hungry soul cries for bread — There it stands!

Do the lost seek salvation? — There it stands!

Methodist Episcopal Church Adopts Union Plan.

At the recent meeting of the General Conference, the plan of union with the Methodist Episcopal Church, South, and the Methodist Protestant Church, was adopted by a vote of 470 to 83. The vote must be ratified by the local conferences of that church, and must also come before the other bodies in formal fashion. The new body, if formed, will be known as the Methodist Church, with a membership that will make it one of the largest of the Protestant Churches in the world.

Christianity Today.

MacGREGOR CELEBRATION

(Continued from page 7)

Culloch Thomson, B. D., D. D., will speak on Dr. Thomas McCulloch as educational leader, and Miss Isabella McCulloch, a granddaughter, of Truro, will also have a paper, both of which will show how Dr. MacGregor and Dr. McCulloch working in conjunction with each other, laid ecclesiastical and educational foundations which

resulted in making Pictou so notable in these two spheres. Judge Patterson will show how out of the work of these two men grew the ultimate conversion of Joseph Howe to the Pictou point of view, as a result of which Responsible Government was ultimately established. Rev. George Mitchell, B. A., B. D., will write on MacGregor in New Brunswick, and of the pioneers there who followed him. Rev. J. K. Fraser, B. D., D. D., and Professor the Honorable Cyrus Macmillan, head of the department of English in McGill will discuss MacGregor in relation to beginnings in Prince Edward Island, while Dr. Maxwell MacOdrum will render a similar service for Cape Breton. Rev. S. Buchanan Carey, M. A., will treat of the contribution made by early pioneers of the Church of Scotland, and Rev. Dr. Norman Macleod of Brockville, a namesake of the "Great Norman," will deal with "The Norman Macleods" and Pictou. The sessions at which these latter two pages will be read will be held in St. Andrew's church, Pictou, which congregation Dr. Norman Macleod of the Barony visited in 1845. Dr. Robert Johnston of Ottawa will discuss the contribution of the church in Ireland to the Synod. Dr. W. Bell Dawson of Montreal will write on his father and his work.

From Wednesday evening, July 22, until Monday, July 27, should be great days for all those interested in the history, and in the pioneers, of the community and for those who value culture and religion as factors in the life of a nation.

"In no case can true Reason and a right Faith oppose each other."
—Coleridge.

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