

in the Lord's book of life. These are the people who, trying to serve the Lord their God, in season and out of season, are sure of an abundant entrance into the everlasting kingdom; and if you want to be with them in the world to come we would advise you to be with them now when they worship their Lord and their God.

THERE are two common mistakes made in reference to trusting God: one by those who trust Him too much, and the other by those who do not trust Him enough. It is possible to trust Him too much. Christ

**Mistakes.** would have done so if He had thrown Himself from the pinnacle of the temple. The farmer who would expect to reap a crop of wheat where no grain had been sown, would do the same. So does every one who waits for God to send down some irresistible power that will change the stony heart to a heart of flesh. It is folly to trust God to do what He has not promised to perform and about which He has plainly said to man, "This is your work; do it." But there is another extreme which takes God out of the every-day practical things of life. When a person in bloated self-sufficiency goes forth, thoughtless of God and regardless of heaven's smiles or frowns, he is courting disaster, because he is making the arm of flesh his strength. We should not expect God to do all; nor should we undertake anything without seeking His guidance and aid. But, trying to do our part, and trusting in God to do His, we can confidently go forth in His strength, remembering that if God be for us none will prevail against us.

It is not well to be dwelling continually on points of difference or distinctive peculiarities. It will cause the mind to be ill-balanced and the judgment to be warped.

**Be Steadfast.** It is equally unwise to throw them into the background where they will be forgotten. To cover up a difference will not remove it any more than the fog covering a mountain causes it to be removed. While our young people should be thoroughly grounded in the great fundamental principles upon which all denominations are agreed, they should also be impressed with the fact that there are reasons for our existence. These reasons should be so clearly presented and so repeatedly urged that our babes in Christ, and every one else for that matter, will understand that we do not think that "one denomination is as good as another," and "it does not make any difference what church you join." If we are in accord with these current sayings there is no good reason for our existence as a people, but rather our movement is a sin. In our desire to show a fraternal spirit, we should neither abandon the truth nor smother it; but, proving all things, we should hold fast that which is good, even though we hold it alone.

In many country churches the Sunday-school closes during the winter and opens only when the long days of early summer have returned. To

have the young come together for a few months to study God's Word is better than to have them never meet for that purpose, for the same reason that "half a loaf is better than no bread." But that man does not show the best judgment who is content to be half starved when he might have bread to the full. It is very strange that children can go to school five days during the winter and stay there from four to five hours and suffer no evil effects, and still be too small or too delicate to spend even one hour in the Sunday-school once per week, during the finest day that comes anywhere between the end of December and the beginning of June.

We should be sorry to think that any church should so undervalue the importance to the study of the scriptures and of training up children in the nurture and instruction

**Know the Scriptures.** of the Lord, as to neglect to have a Sunday-school in the church. It may be objected that it is the duty of the parents to teach the children and to lead them into the way of life; but admitting that, it is still evident that many parents are not able to discharge this duty, and some will not. Shall the children, then, be allowed to grow up ignorant of the great truths of the Bible, and without a light unto their feet and a lamp unto their path? But granting that parents are both willing and able, it will still be true that when they and the elders and the preachers and the Sunday-school teachers have done all they can to fill young minds with gospel truth, there will be no danger that the Word will dwell in them too richly. Knowledge is power; but to know the scriptures is to know that which is able to make us wise unto salvation, through faith that is in Christ Jesus.

### Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

**Q.** When Jesus came into the parts of Cesarea Philippi, he asked His disciples, saying, "Who do men say that I the Son of man am? And they said, Some say John the Baptist, some Elijah, and others Jeremiah, or one of the prophets. He saith unto them: But who say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. xvi, 13-19.

1. When and how did the Father reveal this truth to Peter?

2. What is the rock on which the church is built?

3. What is it that the gates of Hades shall not prevail against, the rock or the church?

4. When was this promise to build the church fulfilled?

5. What is meant by "the keys of the kingdom of heaven?"

QUERIST.

A.—1. This fact was revealed by the Father at the baptism of Jesus, when He said: "This is my beloved Son, in whom I am well pleased." As we have no account of any special revelation of this matter to Peter, we think it safe to conclude that he was present when the Father thus spoke, and was confirmed in his faith that this was the Messiah.

2. From I Cor. iii. 11, we learn that Jesus Christ is the foundation. And since it was that Jesus is the Christ the Son of God, that Peter confessed, it is evident that this truth is the rock on which the church is built. It is called a rock because of its durability. With this also agrees the prophecy of Isaiah: "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Paul also says: "Other foundation can no man lay than that which is laid, which is Jesus Christ." It was Christ the Son of God that Peter confessed, and Christ is the foundation, the chief corner stone, on which the church is built, and is thus the rock of the confession.

3. Evidently this same rock truth, that Jesus is the Christ the Son of God. Because Jesus confessed that He was the Christ, He was put to

death, "but God raised Him up, having loosed the pangs of death, because it was not possible that He should be holden of it." "For David said concerning Him: Moreover my flesh also shall dwell in hope, because though wilt not leave my soul in Hades, neither wilt give Thy Holy One to see corruption." Thus when Jesus was raised up from the dead, the powers of Hades not being able to hold Him, He clearly demonstrated the truthfulness of Peter's confession, that He is Christ, the Son of God.

But since the church is built upon this immovable rock, the foundation being sure, the building also shall stand forever. If the powers of Hades or the unseen world could not prevail against Christ the Son of God, neither can they prevail against His church built upon Himself.

4. This promise was fulfilled in the city of Jerusalem, some fifty days after the crucifixion of our Lord, after He had triumphed over the power of death and Hades, and after He was exalted both Lord and Christ by the right hand of God, and sent forth His Holy Spirit, by which Spirit the Apostle Peter preached for the first time in the world's history, that Jesus was the Christ the Son of God, and offered salvation to the sinner in His name. On this occasion God laid in Zion in the city of Jerusalem "a sure foundation," a "tried stone," having been tried by all the powers of darkness, yet He triumphed over them all. Here it was where repentance and remission of sins in the name of Jesus began to be preached to the people. The church was built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, on that day, the memorable day of Pentecost, fifty days after the crucifixion of Christ, a full account of which we have in Acts ii.

5. The keys of the kingdom, given to Peter, was the privilege and power of unfolding the way into the kingdom, or church, first to the Jews, which he did in Jerusalem, when for the first time Christ and Him crucified was presented, and when the people cried out, "What must we do?" Peter told them to "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.—Acts ii. 38. A little further on we read that as many "as gladly received his word were baptized, and three thousand were this same day built on the sure foundation that was that day laid in Zion.

The same honor was given to Peter in first showing the Gentiles the way of life, when at the house of Cornelius, the first Gentile convert, he made known to this people the way of salvation, as he did to the Jews in the beginning. The result was that Cornelius, with all those who heard the Word, were like the Jews on the day of Pentecost, baptized in the name of Jesus, and added to the church, the foundation of which is Jesus Christ. To this Peter evidently refers when he says: God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe. Acts xv. 7.

The doors of the kingdom being thrown wide open to both Jews and Gentiles, have never been closed, nor will they be till Christ shall come again to gather His own to Himself.

Every true man soon finds his place in society, and it is equally true that there is a place in the church for every true Christian. In a row of figures each figure holds a place peculiar to itself and the value of the whole depends on the value of each figure. It is equally true that the full success and prosperity of any church depends on the fidelity and service of all the members. There may be progress and growth, but not what would be secured if every member would only faithfully fill his place. A thoroughly united, consecrated, prosperous church is only possible when every member is constantly at the post of duty.