

while St. John Chrysostom on the other hand ranked it with the rest of the New Testament books. We are able to give our readers one quotation from its pages which is of more than passing interest, being a personal description of St. Paul: "And Onesiphorus saw Paul approaching, a man short in stature, bald-headed, crook-kneed, of a fresh complexion, with eyebrows that joined, and a rather hooked nose, full of grace; for sometimes he appeared as a man, and sometimes he had the face of an angel." Surely if he was "full of grace," it must have been the grace of God that could give beauty and elegance to such a frame as this!



ANOTHER document of considerable interest and significance, though of much more recent origin, has recently seen the light. It is the new

### The New Catechism.

catechism of the Free Church movement in England. A committee of representative ministers from the evangelical denominations, the choice of a growing number of their brethren who believe in emphasizing the points of harmony in our various forms of the one faith, have drawn up with this aim a catechism of fifty-two questions, and which is now submitted to the Christian world for its approval or otherwise. Of course a wide diversity of opinion has been expressed by those who have already given judgment. Some hail it with joy as the herald of a new era of harmony and co-operation among God's people; others reject it as backboneless and weak. For ourselves we find much in it to approve; it seems to form a broad but sound basis upon which all lovers of our Lord Jesus Christ should be able to stand and find a holy fellowship in work and worship. We can give a hearty "amen" to every one of its statements, and yet hold as tenaciously our own particular "doxy," which perhaps it does not emphasize as strongly as we would ourselves. If it makes in any measure toward that unity of spirit and purpose for which the Master prayed, it will have amply justified the thought and sacrifice spent upon its compilation.



THE work of the Local Union is receiving much thought at present from the leaders in the world of Endeavor. They rightly recognize the

### The Local Union.

wide field for effective service which lies open for its occupation, and they are seeking to emphasize this fact in the hope of making the Local Union as strong an auxiliary in the work of the kingdom as God intends it should be. And we would add whatever force we may to the effort. With a caution begotten of the wisdom which is from above, for years the limitations of local union work have been the subject of many fatherly discourses on the part of Christian Endeavor's truest friends; but as Rev. John Pollock rises to remark in *Scottish Endeavour*, with the audible

approval of Secretary Baer, "no agency can exist on limitations," and so having learned our lesson of what we must not do, it is time we gave a little more thought and advocacy to the things we may do. Here are some of the suggestions that come to the Secretary of the United Society, and which we gladly give the wider publicity they will gain in the HERALD's pages:

"Let's make new fights for the Lord's Day; let's stand consistently against the saloon and the power of the liquor traffic in the politics of the country; let's raise our banners higher for Christian citizenship; let's increase our power as an evangelistic and missionary force; let's organize new societies of Christian Endeavor; let's keep in mind the Juniors, and foster them even more than we have; let's urge the young people to rally with new enthusiasm at the midweek prayer meeting and Sunday evening services of their own churches; let's have a revival of giving to the Lord, as Mr. Moody has tersely put it, "Let's give until we feel it, and then give until we don't"; let's do the hundred and one duties heretofore intrusted to us, with gladness and a song in our hearts, and then let us seek wisdom from God and by the daily Quiet Hour service be prepared to hear His call for a larger and more complete service. Our unions are intrusted with great possibilities. Christian Endeavor must keep up with the times, and wisely assist in solving the problems of the day in the home, in the church, in the community, in the State, in the nation. Let's widen and broaden, and with all our ambition keep sweet, modest, and teachable in spirit, and God will use us to His glory."



THERE were two classes of members in the apostolic church, which are found clearly distinguished on at least one occasion. They seem

### Witnesses or Warnings?

to us to be typical of two great classes existing in the church throughout all ages, only in latter days one of them, most sadly, has much outgrown the proportionate size it held a few years after Pentecost. The occasion upon which they were most strikingly manifested, was that solemnly critical day in the history of the new church when God dealt judgment upon Ananias and Sapphira for their hypocrisy and deceit. We do not want to emphasize the particular sin of these victims of Divine justice. The point we wish to make is this, that if a man is not a witness in the church of Christ, then God will make him a warning. There can be no purposeless lives in the kingdom. If you are in the church you must serve some use. If you will not be a guide-post pointing out the living way to God's favor and glory, then you must be a danger signal sending men shuddering back from the road that leads to hell. It is well to warn men, but to be a warning like Ananias because one has failed to be a witness is surely not an end to be wished for. To which of the two great classes do you belong?