

The Gospel Witness

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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Jarvis Street Pulpit

"CAN MASONRY SAVE THE SOUL?"

A Sermon by the Pastor.

Preached in Jarvis St. Church, Toronto, Sunday Evening, December 20th, 1925.
(Stenographically reported)

"And these are the measures of the altar after the cubits: the cubit is a cubit and an hand breadth."—Ezek. 43:13.



SUPPOSE it will be generally admitted that all humans occasionally make mistakes, and say and do things for which they ought to apologize. I have had some interesting correspondence during the past week, I have had a number of letters—all of them, or nearly all, basing their criticism upon things they have read in the papers. Now, I am frank to say that I have made a mistake, and I owe my regular hearers an apology. My mistake was that I did not say what I said last Sunday night a good while ago!—and the apology

I have to offer is that I am sorry I did not say it more emphatically. Sometimes, almost accidentally, one is led to stumble upon a great truth, and thus to discover error in people's thinking which needs correction. One good man telephoned me to say that hitherto he had been a great supporter of Jarvis Street Church and its pastor (a man from outside, I believe; I do not think he comes here). I said to him, "Well, surely you do not believe that your Masonry will save you, do you?" He said, "I certainly do, sir." "Oh, then," I said, "I am very glad I said what I said last Sunday; and am only sorry you were not there—because you badly needed what I had to say."

I am responsible for what I say—and sometimes that involves a somewhat heavy responsibility—but I am not responsible for what the newspapers say I have said. And in that, I intend no reflection upon the Toronto press. I have had a fairly wide experience of newspapers all over the Continent, and our Toronto papers are very much more accurate, as a rule, than many others with which, unfortunately, I have been acquainted. But, in the nature of the case, it is not possible for a daily paper to report all that a minister says. The reporter takes a certain statement—it may be perfectly accurate so far as it goes—but when he takes it entirely out of its setting, it constitutes, very often, a misrepresentation. But I am not at all disturbed; it is a good thing to give the brethren something to talk about. Someone sent me about a

quarter of a newspaper page, I think, from one city, and about as much from another, reporting the newspaper's interview with nearly every preacher in town, asking him what he thought about what this Toronto preacher had said—and knowing only what the newspapers had said he had said, they expressed their opinions. The result was exceedingly interesting.

If you want to know what I said, get a *Gospel Witness* as you go out. Fortunately, everything that is said from this pulpit is stenographically reported, so we can always appeal to the stenographic report. But lest some of you missed it, I want to say it over again this evening: I say to you who are Masons,—no matter what lodge you belong to, no matter what degree you have taken in your order, no matter to what heights you have climbed, as God lives and as God is true, your Masonry will never save you, in this world or the next. And I give the same message to you lodge men who belong to other lodges.

One of the papers said, Dr. Shields made an "attack" on the service clubs. Well, if I did, I made an attack upon the church, too. What I said then I repeat: there is no salvation in such organizations, nor in the teaching of such organizations. I do not doubt but that they all do a measure of good, I am perfectly aware that the Masonic fraternity look after the widows and orphans; and for every good thing they do, God be praised. I am not going to discount their ministry. I had opportunity of observing what was done by a certain fraternal order in the United States the other day; and I was particularly impressed with the quality of the work they were doing: they were certainly caring for the widows, and the orphans, and for the sick children of members of their organization. And there is no disposition on my part—and I should hope there would be no disposition on the part of any reasonable man—to withhold his tribute of recognition and commendation for such works of charity as are done. And so of your Rotary Club, and all the other clubs.

A little while ago in the United States—in a very fine city in Iowa—I spoke to the Rotary Club one day, and the Kiwanians another day, and the Lions another day—all in one week. They had made that arrangement before I got there. They said, "Will you go?" I replied, "I will go if they will let me preach the gospel; I will not go anywhere where I am not absolutely free to preach Christ, and Him crucified. If these men are willing to listen to a message, from a messenger of God, out of the Book, I will give it to them; but", I said, "if there are to be any restrictions at all, I will not go." They said, "You are free to say whatever you like." At the Rotary Club, before I spoke, they had a discussion about finding employment for the high school boys in the city. I suppose there were about one hundred and fifty men there; and, they seemed to me to be good average business men. And to be quite frank, I thought they spent a lot of time discussing something that any one of them might have done in five minutes. To me it was rather like child's play. I did not see any reason for a body of grown men to come together and spend so much time discussing a problem which any one of them could have done over the telephone in about ten minutes, without occupying the time of the rest. I do not question, however, that what they were doing was a good work—and I am quite willing to give them credit for all they do—but my point is simply this: salvation is not in these things.

And I said also that salvation is not in the church; and if I made an attack upon Masonry, and upon fraternal organizations as a whole, I made exactly the same attack upon the church—for I say emphatically there is no salvation in the church, whether it is the Roman Catholic Church, or the Anglican Church, or the United Church, or the Presbyterian Church, or a Baptist Church, or any other kind of church. The salvation of which this Book speaks is of an entirely different character; it is far deeper than a mere rearrangement of human relationships: salvation is something which relates an immortal soul to the living God ("Amen!" "Praise the Lord!") And it is not in the power of the Masonic fraternity, nor of any other fraternity, to effect the necessary change. There is no salvation in your good works, whether you do them individually, or collectively.

Here is a text that will illustrate for us what salvation really is. The difficulty, my friends, is, with all due respect to modern religious thinking, that most people, religiously, never get beyond the kindergarten class. Our

modernistic friends boast of their profound thinking—and ninety-nine out of a hundred of them have not learned the alphabet of correct thinking. It is when we come to this holy Book, and hear God speak, and literally think God's thoughts after Him, and get the perspective which this Book gives us upon the things of time and of eternity, that we come to some appreciation of the responsibility of living, and to an accurate appraisal of the values of life. Knowing what we ourselves are, and what our high destiny is designed by God's good grace to be—when we come to see these things, we discover the absolute inadequacy of all human works, of all works of righteousness which we may do, either by ourselves, or through the church, or through the lodge, or through any other means. I want, therefore, to call you back for a little while to this great saying of the Book.

Ezekiel's prophecy is one of the most mysterious of all the books of the Bible; and because it is mysterious, it is one of the most fascinating. From the fortieth chapter forward it contains an account of the temple which Ezekiel saw in the visions of God, when he was among the captives by the river of Chebar. There are many things in it which are difficult to understand, and I am not going to quarrel with the literalists as to the identification of the temple. There are some things in that direction which would, to me, be impossible, were they not shown to a man in the visions of God—but in that realm nothing is impossible. But our thought this evening will be gathered about the altar in the temple; for whatever the temple, as a whole, may typify, unquestionably the altar represents the place of sacrifice, the place of atonement, the place where blood was shed, symbolically, for the reconciliation of the soul to God.

"These are the measures of the altar after the cubits: the cubit is a cubit and an hand breadth." The cubit was a variable measure at best. You remember how it is said that the angel measured the city: "He measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel." He stretched his golden reed upon the walls of the city and measured it, an hundred and forty and four cubits according to an angel's measure. And we are told that "the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs." Now, can you tell me the measure of an angel's cubit, or an angel's furlong? There was a time when we measured the distance we travelled by miles, now we measure it by minutes; there was a time when we thought—not very long ago—that an express train running at a mile a minute was about the last word in rapid transportation, but I suppose the time is not far distant when it will be a common thing for someone in Toronto when invited to lunch, to say, "I am very sorry. I promised to fly over and have lunch with a friend in New York, but I can be back in time to have dinner with you in the evening, if that will suit you." We are getting away from our tape measure, and from our foot rule. The day is coming when even the staggering distances of the astronomer will no longer appal us, when we shall measure things in the terms of another world, of another realm; when we shall become familiar with the measurements of the angel's golden reed; and when, perhaps, we may fly from constellation to constellation and explore all the wonders of the universe, to the praise and the glory of the God Who made us, and Who has redeemed us by the precious, precious blood of His Son.

Now I say the cubit was a variable measure, but let us suppose we have the measure of the cubit: "These are the measures of the altar after the cubits: the cubit is a cubit and an hand breadth";—it was the ordinary cubit, plus an hand breadth. But whose hand-breadth, I should like to know?—a child's, a man's, or a giant's? Who can measure for us this place of sacrifice, the altar whose measure is after the cubits, a cubit that is a cubit and an hand breadth? The truth is, my friends, no one can measure it. The fact is, the Altar is immeasurable, the Sacrifice is of incalculable value. It means that the blood that flowed from the cross where Jesus died, was the wealth of all worlds in solution; He was made after the power of an indissoluble life. He was the Infinite One, He died the Just for the unjust to bring us to God. And when you come into the light of God's holy Word, and see what provision God has made for the taking away of sin, for the restoration of sinful men to fellowship and communion with Himself, you see that all human institutions, and organiza-

tions, and efforts, pale, and fade into utter, absolute insignificance: they are not to be measured with the Altar whose measure is after the cubits, the-cubit that is a cubit and an hand breadth.

I.

This atonement which God has made for us is immeasurable in its Godward reach; the atonement ministers something to the nature of God. You get down there on that low level and play your games like little children making heaps of sand on the sea-shore, and you say, "I am going to be saved by this method, I shall be saved by doing this." But what is salvation? What does it involve but a right relationship to God? And in all this matter the decrees of God are to be considered, the judgment of God is to be weighed, the will and the Word of God are to be enquired of, if we would know the terms upon which a sinful soul may come into right relationship with God.

I repeat, an atonement is necessary, because God and man are no longer at one. Sin has caused the separation: "Your iniquities have separated between you and your God." And sin is a much more serious malady than we have dreamed: sin is something more than the violation of an abstract law; sin involves the violation of the very nature of God Himself. The law which decrees, "The wages of sin is death", is not an arbitrary law: it is written in the very nature of things; it is what it is because God is what He is. It is not merely a statute that is put upon a book, which may or may not be enforced: it is a law which is based in the nature of things, and which, automatically, if I may venture to say so, enforces itself. The law which says, "The wages of sin is death", can no more be changed than the law which makes poison kill, or fire burn. You know that if I dropped a sufficient quantity of arsenic in this glass and drank it, a judge and jury would not be needed to decide whether I was guilty of self-destruction. The arsenic in the glass would settle that question, once for all. It is of the very nature of things that poison will kill. Put your hand into the fire, and it will burn. I say, that law is based on the nature of things. And the law which says, "The soul that sinneth, it shall die", is based in the nature of things—and it cannot be changed unless you change God. And with all your Modernism you cannot change the nature of God; you cannot repeal the law which radiates from God Himself, and is a part of God. There are laws upon our statute books that are said to be enacted by His Majesty, King George, by and with the consent of his counsellors—and His Majesty knows nothing about them, and cares less,—personally, I mean. You may violate those particular statutes, and you will not hurt him personally. But you cannot break the law of God without registering your rebellion in the Person of God Himself. The revelation of Calvary in this, as in all other respects, is a revelation of fact, sin not only offends, it actually wounds God:

"God is law, say the wise. O soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.
Law is God, say some. No God at all, says the fool;
For all we have power to see is a straight staff bent in a pool:
For the ear of man cannot hear, and the eye of man cannot see,
But if we could see and hear—this Vision, were it not He?"

God is in His universe everywhere. I wonder if I may take you with me this evening and ask you to think with me for a while—I say it almost apologetically—ask you to think with me a little beneath the surface this evening while I try to explain to you that the universe itself is an extension of God. You know there is a pantheistic philosophy which identifies God with the flowers, and the birds, and the air, and the rocks,—with everything that God has made; and we hear a great deal about the divine immanence, that is to say, God is everywhere and in everything. But that is only a half truth. God is a Spirit, and He pervades all space, and you cannot shut God up to any particular locality. He "dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing he giveth to all life, and breath, and all things." Yet there is a great truth, I say, in that doctrine of the divine immanence, that God is everywhere. He is in this room to-night. He fills the very atmosphere of this place: He knows what we think, what we feel, He hears what we say. He is a Spirit, but He is more than that: He is transcendent; He is in the universe, but He is above the universe. He is a Per-

sonality with all the qualities of personality, exercising them as the Ruler over all the earth. The laws of nature are a mirror in which the divine Nature is reflected. I know we talk very simply sometimes about the flowers in the field, and of the goodness of God as manifested by the provision He has made for our physical wants; but there is something far deeper than that. Law is universal, and law is one; law begins in the physical realm, and stretches into the moral and spiritual, and everything is subject to one great Law-Giver Who is over all, God, blessed for ever.

I may find an illustration from the very atmosphere. I wonder if you have ever stopped to ask how the weather-man is able to predict that there will be a storm at such a time? Well, it simply means this: he has a weather map, and when he sees yonder there is an atmospheric high pressure region, that is a prophecy of strong winds from the high pressure region to the low pressure area. If there is a hole in the ground here, and you open a reservoir of water up there, it will find its own level, flow down, and fill that space below. So it is in the air. I wonder how many there are here who have flown? Have you ever been up in the air?—I mean literally, not metaphorically; you have all been up that way—but have you ever taken to yourself wings, and gone up in the clouds? I have; and how exhilarating it is! If I had plenty of money I think I would live up there. But you have heard men talk about holes in the air: they find in the atmosphere, soft spots; and when the plane comes to that place, it drops, just as your motor car drops into a soft place in the road. There is a place up there where the atmosphere is dense, then a place down here where the pressure is low; and the barometer yonder will tell what it is there, and will tell what it is here—and the telegraph brings the news. The weather man has a map, and he has telegraphic communications from all over the country, and he says this low pressure area means high winds from the high pressure region, because nature abhors a vacuum. He does not need to be very clever to say that: he has only to find out that this low pressure is here, and he knows that from somewhere the air will rush down to fill that up. That is what makes a cyclone: when a vacuum is formed in the atmosphere, like the breaking of a great dam, the air rushes down, and sweeps everything before it.

Do you know that the Scriptures tell us that that is really a representation of God? I know that some of my modernistic friends will tell me that the Bible does not teach science—and I grant you it does not; the Bible is not a textbook on science. But I will venture the assertion that whatever progress you make, when you have reached the very top, you will find the Bible there ahead of you saying, "I told you so. You did not understand it, but I was there." Why? Because the God of the nature of things, with all this universe clearly mirrored before Him, inspired men to write; and while it is not written in specifically scientific language, yet it is written in such a way, in such pregnant speech, that no matter what advancement you make, the Bible is always there ahead. The whole fabric of nature so marvelously and beautifully framed, and held together by a thousand laws, is really a bright mirror in which the Divine nature is reflected. There is a law which determines the circuits of the wind, which makes the atmospheric "low pressure" area a prophecy of strong winds from the "high pressure" region which makes a comparative vacuum here a promise of a cyclone from yonder. There is a law which proportions the height of the mountains to the depth of the sea; which renders it necessary that the waters be measured, and that the mountains be weighed in scales, and the hills in a balance. And these laws proceed from God. There is a moral, as there is a physical constitution of the universe, and both reflect the nature of God, Who, personal and transcendent though He be, is yet immanent in the things which He hath made. In the one hundred and thirty-fifth Psalm these two, the physical and the moral, are placed in juxtaposition: "He causes the vapours to ascend from the ends of the earth; He maketh the lightning for the rain; He bringeth the wind out of His treasures. Who smote the firstborn of Egypt, both of man and beast? Who sent tokens and wonders into the midst of thee O Egypt, upon Pharaoh, and upon all his servants?" The stroke which slew the firstborn of Egypt and the paschal lamb was as necessary as the lightning which makes a way for the rain; the sending of tokens and wonders into the midst of Egypt was as inevitable as the coming of the wind out of His treas-

uries. The moral void which sin creates, the displacement of the Divine Spirit from human lives, this disturbance of the moral equilibrium, makes the awful tempest of the wrath to come as inevitable as the devastating cyclone which the atmospheric void calls forth. There is more than a figure of speech in Jeremiah's saying, "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind. It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till He have performed the thoughts of His heart." The moral void which God calls sin calls forth the whirlwind, and it is bound to fall upon the head of the wicked. That passage which describes God's rule in the moral realm is in strict accord with what science now knows to be His law in the physical realm.

And, therefore, I say, there is that in the very nature of God which is identical with the moral constitution of things which necessitates the atonement before man can be at one with his Maker. It is unscientific to make light of the atonement. If men knew as much about the realm of morals as they know about the realm of physics, they would know that as the night-time of one hemisphere is necessary to the day-time of the other, so the darkness of Calvary was essential to the world's light. Every meteorological observatory, every weather bureau, is a pulpit whose message—and it is the voice of science—is, "Flee from the wrath to come."

Who will stop the cyclone? How are you going to stop it? With your Masonry? with your church? with your Rotary Club? with all the works of righteousness that you may do? You who try it, will try it to your everlasting regret. No, my friends, study the chart of any meteorological bureau, study the works of God—not superficially, but profoundly, bring them all into the light of God's holy Word, and you will find that it is unscientific to make light of the atonement. Men who talk about salvation without atonement, without something that can restore the balance, are utterly unscientific in their thinking.

Will you say that law in the physical realm is so inexorable that the health officers issue a bulletin—I read one occasionally and I learn that there are so many million less bacteria in a spoonful of milk this week than last,—I do not know how they count them, but they tell me the milk is a little more wholesome than it was last week!—What is that health bulletin issued for? There is a lot of nonsense in it sometimes, I believe, but it is supposed to be scientific. What lies at the foundation of it? That men say, We have discovered in the physical realm that there are certain laws which cannot be trifled with, and that life is conditioned upon obedience to law; and if you break it,—no matter who you are, if you have millions of money, if you are a church member, if you are a Mason, whoever you are—if you break that law, you will pay the penalty, for nature is no respecter of persons. But someone tells me that in the realm of morals and religion I must be broadminded! Have you ever heard anyone talk like that?—"Our minister is broadminded". I do not know how many yards wide he is; but get him to try his broadmindedness in a bank as an accountant—and they will send him to the penitentiary; let another practise his broadmindedness behind the counter in the drug store where prescriptions are dispensed—probably he will give the undertaker a job first, after that he will go to Kingston too. It is only in the realm of morals and religion, my dear friends, that nothing matters, it is only there that there is no law! But as God lives, that is not true. Law is universal, and you must know that the moral and physical are linked together; and that when a man violates the moral law he, at the same time, violates the physical law; and the sins of the fathers are visited upon the children unto the third and fourth generation. You cannot deny that.

But some gentleman comes along and hands me a little thing like this—it is a Rotary Club creed, and he says, "Come and have lunch with us, and hear about the good things we are doing." And by and by he makes a religion of his good works. Why, man, you have not begun to think at all; you do not know what you are, if you imagine that your charities can atone for your sin. You do not know the importance of your inner self, that something which came from God and that is answerable to God, and you have not learned that your sin is a thing which goes on, and on, and on, like that wave set in motion by the pebble that is thrown into the lake, until it touches the

farthest shore. Sin never stops until it drives its spear into the heart of God Himself, and puts a crown of thorns upon His brow; sin never stops until it takes from His hand the sceptre, and puts there instead a reed; sin never stops until it bows the knee in mockery to God Himself. Now I say, if that be true, how shall we stop the whirlwind? Tell me, Where shall we find in all the universe something that will fill the moral void, and restore the balance, that God may be just and yet the Justifier of him that believeth on Jesus?

Who shall answer that demand of the divine nature on account of human sin? Who shall so fill that moral void as to prevent the whirlwind of wrath? Who shall supply the righteousness to be weighed against our sin as the mountains are weighed with the sea? From what ocean shall the clouds of grace be distilled? Upon what altar shall the lightning fall to make a way for the rain of salvation to descend? From what altar shall the waters of life flow as an ever-widening, deepening river, to keep that ocean full?

"These are the measures of the altar after the cubits: The cubit is a cubit and an hand breadth." But whose hand breadth? Whose but His, "Who hath measured the waters in the hollow of His hand, and meted our heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance." He has measured the Cross after the cubits, the cubit that is "a cubit and an hand breadth". This altar is not one cubit, but twelve, and the length and breadth of it are equal; twelve hand breadths of the hand that holds the waters in its hollow, and meted out heaven with a span, who "taketh up the isles as a very little thing." No wonder it is said of that altar, "And his stairs shall look toward the east," for he who trusts to such a Sacrifice shall see the breaking of a day on which the sun shall never go down.

That is the spiritual significance of this text. The Altar is immeasurable, the Sacrifice is infinite. Oh, my brethren! hold fast to the truth of that hand breadth—rather, yield yourselves to the grasp of that Hand, and never fear to sing:

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood."

The wounding of no other hand than that which spans the heavens, and holds the worlds, could make the sinner at one with God. But that Cross is enough! If the price of my redemption is paid by that Hand, if that blood which contains the wealth and the life of all worlds in solution, flows instead of mine, nothing more can be demanded; and if it were, what more could even the angels of heaven supply? God asks no more of any man than this, that Christ should die for him.

Others may think they have found another way of life. I know of only one way. I can stand only in the garden where Jesus was crucified, where the flowers grow into beauty out of the death of their other selves; where the anger of the Lord, like the wind in its circuits, returned when He had executed and performed the thought of His heart on Calvary, and the whirlwind of wrath died away into silence in the grave where Jesus was laid. From there would I go forth to meet thee, sinner, "preaching peace by Jesus Christ."

II.

The atonement is immeasurable in its ministry to the human conscience, in the satisfaction it renders to the moral law in us.

It was in this respect chiefly that man was made in the image of God, that the law of His nature was made the law of ours. We read that they who have no written law "show the work of the law written in their hearts, their conscience also bearing witness." And just as the moral nature of God demands satisfaction for sin, so does our own moral nature require to be appeased; and the moral faculty, conscience, defiled as it is, will never wholly be at rest, and never will be at one with God until the penalty of sin is paid.

Conscience will never consent to your acquittal without the payment of a penalty. And no sacrifice which you may offer on any altar which you can build will wholly satisfy or silence the demands of your own conscience. Defiled and seared as it is, conscience is a little bit of God; His law is inherent

in its very constitution. And though you could build an altar of precious stones, with steps and furnishings of gold, though for your sacrifices you should heap upon it all good works which a mortal may do, though your sacrifice were consumed with a zeal which only death could quench, Conscience, even as the holy law of God, must discern an infinite disparity between the measure of your sacrifice and the measure of your sin; and must refuse to accept the one or absolve you of the other. Even those "gifts and sacrifices" which were offered in the temple according to divine direction as "a figure for the time then present," the Holy Spirit saith, "Could not make him that did the service perfect, as pertaining to the conscience."

And yet we read of the possibility of having "a conscience void of offense," "a pure conscience." We read that worshippers "once purged, should have no more conscience of sins," and that we may have "our hearts sprinkled from an evil conscience."

But again we have to ask, Where is the sacrifice which can fully satisfy the law of God written in our consciences, which can make us at one with God and with ourselves, that there may be peace between God and man, and peace in God and man? Where is the altar sufficient for such a sacrifice? And again we reply, Nothing but the altar whose measure is after the cubits can atone, after the hand breadth of the Hand that made us and wrote His law upon our consciences: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

It is the testimony of every purged conscience that the blood of the altar whose measures are after the cubits satisfies all claims. Conscience allows that God ought to save the soul for whom Jesus died. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Have you seen the Cross, my brother? Have you looked to the Lamb of God? Are you able to say, "Praise God, satisfaction has been rendered on my behalf, and I am at peace with God, and at peace with myself"?—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Then will you suffer me to say this—you may talk about your club, but I tell you this, that whatever good there is in any one of them came from God. If there be any good in any one of them—and I believe there is a great deal of good in their charitable ministries—then it is under the inspiration of the gospel they have come to be. My fear is always that these things which may be good in themselves may be made a substitute for God's best. I have never been able to go into any one of them myself, because I would rather die than surrender my liberty. I cannot afford, personally, to belong to any organization that would, in any way, curtail my liberty as a Christian. I must be as absolutely independent of man as I am dependent upon God. However, that is a matter for you to judge for yourself. For myself I am convinced that whoever would war a good warfare must not entangle himself with the things of this world.

III.

The atonement is immeasurable in its attractive and inspirational power.

There is such a thing as gravitation measure. By the use of delicate instruments it is possible to measure the gravitation of one body toward another, to determine the measure of their mutual attraction. One can indicate the horse-power of an engine, or ascertain the velocity of the wind, or the voltage of an electric current. But who can measure the attraction of "the altar after cubits," the inspirational power of the Cross of Christ?

Who can estimate its power of attraction? Can you measure by cubits or furlongs the distance from the Father's door to the swine troughs in the fields which Jesus described as "a far country"? How "far"—oh, how "far," may a soul depart from God? The distance is longer than a human father's voice can carry, it is greater than a wife's entreaty can be heard, and it is sometimes farther than a mother's love can make itself felt. For men will pile up barriers between themselves and God, and put themselves so out of tune with all holy voices as to place themselves where no human voice can call and

no human arm can help them back to God. And in the isolation of that far country where every communication with holy things is broken, there is but one power that can touch the sinner there. But even there, there reaches him a power by which he finds himself drawn away from his swine-feeding to journey in a new direction; and the mountains are leveled, and gulfs are bridged and rivers crossed, until he comes up with that resistless Cross on Calvary—"And I, if I be lifted up from the earth, will draw all men unto me."

And who can measure the uplifting power of the altar after the cubits? "All have sinned and come short of the glory of God," but how far "short" have we fallen? How far below the divine level of life? "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

It is thus sin has dwarfed and degraded us from the palace to the prison, from a throne to the ashheap, from the gardens of Paradise to the miry clay of the horrible pit. But who can span that shortness, between our sin and the divine glory, between the malarial marshes of our natural moral level and the moral altitudes of the holy and healthy dwelling of the Most High? There are the drunkard, the thief, the libertine, so deeply sunken in the mire; and there are the self-righteous, of the same base passions, only keeping their outer garments clean by clinging to the sides of the pit. But what power shall lift them from the low level of life to company with angels or lift the beggar from the dunghill to set him among princes?

A cubit was the length of the forearm from the elbow to the tip of the longest finger. But what human arm can measure this shortness, or span this gulf, or fathom this pit? When the cubit fails; when no mother's arm is long enough, and no father's arm is strong enough; when no church or prophet or priest, by their utmost reach can lift a soul from sin to holiness, behold the power of the altar that is after the cubits, the cubit that is the length of an arm—and an hand breadth prevails! "Neither shall any man pluck them out of my hand!"

Time would fail me to tell of its impelling power. No ship was ever borne so irresistibly to her haven by any wind that did ever blow as the Church has been impelled by that Divine Wind set in motion by the fire kindled on this measureless altar. We talk of water power, but no cataract can generate power for such achievements as are traceable to that great river which Ezekiel saw flowing from beside this altar, and of which he said: "Every thing shall live whithersoever the river cometh." We wonder at the impelling power of steam. It transports a thousand people across the continent or carries the population of a town across the sea. But the power of the Cross of the hand breadth has changed the face of the world; it takes up the isles as a very little thing, and by its righteousness the nations are exalted. We stand amazed at the marvelous accomplishments of electricity, as it turns the factory wheels and carries us about as on the wings of the wind, and turns darkness to light as by the wings of the morning. But Calvary's power turns the shadow of death into the morning; it illumines the world, and bears unnumbered millions up the glorious White Way to their home in the shadowless City of God.

Put your Masonry beside that, will you, or any kind of ecclesiastical power, or any of your little clubs—put them beside this act of God, coming in the flesh to save poor lost souls, and bringing them back to God, and say there is salvation in that! God help you, my brother, to hear what He says through His Word.

In the home of a friend one day, as he reclined on the lounge opposite, and I in an easy chair, we were having a pleasant chat until dinner was called, when his little boy, named Neil, about three or four years old, came in. He went to his father's side and I heard him whisper: "Papa, get up and show Mr. Shields how much you love me." I knew at once there was a secret between them, as it is fitting there should be between father and child, and that it was a secret in which the child rejoiced.

His father smiled, and said, "Oh, run away, Neil, and play; we are busy talking, and Mr. Shields knows I love you." "Yes," said the little fellow, "but I want you to show him how much."

Again and again the father tried to put him off, but the child persisted in his plea that the visitor be shown "how much" the father loved.

At length the father yielded, and as he stood, the child stood between us,

and, holding up his index finger, with a glance first at his father and then at me, he said, "Now you watch, till you see how much my papa loves me."

His father was a tall and splendidly proportioned man. First he partially extended one arm, but the child exclaimed, "No, more than that." Then the other arm was extended similarly, but the little fellow was not content; and demanded, "More than that." Then one after the other both arms were outstretched to the full, only the fingers remaining closed. But still the child insisted, "More than that." Then in response to his repeated demands, as he playfully stamped his little foot and clapped his hands and cried, "No! No! It's more than that," one finger after another on either hand was extended, until his father's arms were opened to their utmost reach, and to each was added the full hand breadth. Then the child turned to me, and gleefully clapping his hands, exclaimed, "See? That's how much papa loves me." Then he ran off to his play content.

Oh, yes, it is time for play when we know how much our Father loves us! That is the beginning of the happy life. And that child is a picture of the world. Nothing will ever satisfy the weary human heart that hungers for a lasting love but the Gospel, which tells how much God loves us. Many voices proclaim the love of God. But nowhere but at the Cross, whose measures are after the cubits of a cubit and a hand breadth, can we know how much God loves the world.

Who of us can resist the attraction of a love like that, measured by the hand breadth of the Hand which holds all oceans in its hollow? Who of us, how great soever our sins, shall fear to trust an atonement measured by twelve hand breadths of the Hand that meted out heaven with the span?

I charge thee, sinner, let not thine unbelief drive thee beyond the far reach of mercy's finger tips! There is no far country this side of hell which is not shadowed by that Cross. Behold and believe how much God loves thee; oh, lose thy sin, and find thy heaven in the hand breadth of the Cross!

And keep thine eyes open to that vision of infinite love, and thou shalt feel its power in the hour of temptation, and rest in its might in the hour of weakness, and rejoice in its comfort in the time of sorrow, and delight in its companionship in the hour of loneliness and share its victory in the hour of death.

And in the golden city, surpassing all splendours, and transcending all harmonies, and eclipsing all wonders, that vision shall remain. And when unnumbered millenniums have unfolded the mysteries of all worlds, thou still shalt point in ever-deepening wonder to "the Lamb as it had been slain," and cry, "God so loved the world!"

Let us bow quietly a moment in prayer:

Oh, how we praise Thee for that great love to us, Thou Father, Son, and Holy Ghost! We have sinned against Thee; we have wasted our substance in riotous living; we have forfeited all right to return to the Father's house; we have so misunderstood Thee, and so imperfectly apprehended the character of our own sin that we have presumptuously dared to assume that we could put ourselves right. Forgive our presumption. And, O Spirit of God, wilt Thou not show us all the face of God in Christ? Show us all how vain it is to trust in any human efforts; teach us how to leave it and broken-heartedly come to the foot of the Cross. We thank Thee for the Altar whose measure is after the cubits of a cubit and an hand breadth; we thank Thee for the immeasurable Cross, for the inestimable Sacrifice; and we come to yield ourselves to it. Thou hast told us in Thy Word of one who prayed in the temple, fearing to lift his eyes to heaven, "God be merciful to me a sinner"; and Thy Word tells us that he went down to his house justified. If there is an unconverted man or woman here this evening, help such an one at this moment to breathe that prayer before Thee, "God be merciful to me a sinner", and then to rest upon Thy promise, for Thou hast said, "He that believeth on the Son hath everlasting life." And then, O Lord, wilt Thou give grace and courage this evening, by the power of Thy Spirit, to every man or woman who has thus yielded to Christ, who has never before acknowledged Him, this very night to confess Jesus as Saviour and Lord. Oh, that this may be the night of blessing, and abounding salvation! Grant it to us, not because we are worthy, for we are sinful, everyone; but grant it to us because Jesus died for sinners. We ask it in His precious, all-prevailing Name. Amen.

Editorial Notes

On account of the length of the sermon for which, on account of its subject, there have been many requests, we have been obliged to omit our editorials this week. But look for next week's *Witness*—it will be extra special.

Dr. Sowerby's letter is the forerunner of many others. Dr. Sowerby will be listened to by thousands. His great work in Aylmer, and London, and Toronto, and Winnipeg, as well as in many other places as special preacher entitles him to speak with authority. He knows the denomination and the spirit of McMaster. We expect our readers will hear much more from Dr. Sowerby.

Dr. Farmer and Dr. W. T. Graham are still silent. Apparently Dr. Farmer has no answer to our address of a few weeks ago. He knows that our definition of his attitude is absolutely unanswerable. Dr. Graham also stands before the denomination as one who has approved of the preaching in his own pulpit of a bloodless gospel—at the poles removed from everything Dr. Graham has long professed to believe.

The S.S. Lesson Notes: A sample of the Junior and Primary lesson helps in the Whole Bible Course is published in this issue as an advertisement. We do not supply these helps, but they may be obtained, as advertised, from Cleveland.

Special "Gospel Witness" Offer Extended.

The offer of *The Witness* for one year for one dollar to new subscribers is extended through January. To Toronto addresses, on account of postage, new subscribers only, \$1.50. Subscribe to-day.

Last Week's "Witness" was mailed on Wednesday instead of Thursday. If delivery was delayed it was on account of the heavy Christmas mail.

Last Sunday's Services. With a temperature below zero our numbers were somewhat reduced. The church was practically full in the evening, although not crowded as usual. Six were baptized, and about ten professed conversion.

DID PAUL PREACH SIN OR EVIL? ASKS CLERIC.

Rev. W. J. H. Brown Preaches on "The Plague in McMaster"

Annette Street Baptist Church was last evening the scene of a spirited verbal attack on the teaching at McMaster University, particularly that of Professor Marshall when the pastor, Rev. W. J. H. Brown, spoke on "The Plague in McMaster University."

"Two great perils face us in the church to-day," he declared, "spiritual deception and open opposition to the word of God. To be silent on these things in a crisis like the present is to be traitor to the cause of Christ and to the souls of men. To poison the bodies of men is bad, but to poison their souls and to undermine their faith in God is ten thousand times worse.

"Professor Marshall of McMaster University is a man possessed of a wonderful personality. He is a cultured gentleman and is doubtless conscientious in the views he holds of scripture, but his teaching tends to undermine faith in the word of God. Some of the plainest statements made by the Lord Jesus Christ he does not accept as facts. If we cannot believe the testimony of Christ how dare we trust Him for our salvation? To his class of young theologues Professor Marshall said not long since, 'Do not preach sin; it will tend to drive some of your congregation away. Speak of it as evil.' What a pity Paul, for instance, had not the privilege of attending McMaster University and sitting at the feet of Professor Marshall. Paul preached sin as sin. What will be the harvest that will be reaped from such teachings as he gives? It will be just such a harvest as that that has been reaped from the teaching of Professor Matthews in the same university some years ago. The time has come for every Baptist minister who believes the Book to speak out."—From *The Toronto Star*, December 28th, 1925.

WHAT "THE CANADIAN BAPTIST" REFUSED TO PUBLISH.

Over three weeks ago the following letter was mailed to the Editor of *The Canadian Baptist*, and it was neither published nor its receipt acknowledged by the Editor. As a result *The Gospel Witness* has been called into requisition.

HERETIC HUNTING.

To the Editor of *The Canadian Baptist*.

Dear Sir:—

At the risk of being designated as "ignorant," or a "heretic hunter," I am writing to thank you for your editorial under date of Nov. 26th, page 8, for there is no doubt left in my mind as to where *The Canadian Baptist* stands upon the question which is now absorbing our attention.

Any man possessed of the most ordinary degree of intelligence, and having a knowledge of the present controversy, cannot help but discern the object of the dissertation, viz., to stifle any further criticism from whatever quarter by making such critic or "watch-dog", appear to be very unseemly, and out to kill some one, or some thing just from the sheer love of killing.

Now let me say that I do not care a cent what editors, or people in general call me. My business as a Christian is to stand for the defence of the faith, and to resist whatever movement or system of teaching I conceive to be unscriptural and destructive of the *fundamentals* of Christianity.

It is an easy matter to sit in an editorial chair and write such statements as are contained in paragraphs (2) and (3) of your article, but I do not believe them, and as an old minister resent it.

Let me say that your editorial will not stop us short of our duty. We realize that we are under the command of our Lord, and have a duty to perform in behalf of our fellowmen, and we shall certainly be found faithful to the trust.

We do not need to *hunt* heresy. It is being thrust right into our faces to-day.

The editor of *The Canadian Baptist* evidently would like us to shut our eyes to facts, and keep quiet. That appears to me to be the objective of the editorial. I would retort by saying that we do not consider ourselves to be "self-appointed watch-dogs," but rather acting under the authority of the Scriptures, and the leadership of our Lord.

Yours,

A. T. SOWERBY.

P.S.—I suspect that you are not the author of the said editorial.

THE WHOLE BIBLE S. S. LESSON COURSE
of the BAPTIST BIBLE UNION of NORTH AMERICA

BAPTIST BIBLE UNION SENIOR LESSON LEAF

VOL. 1.

T. T. SHIELDS, EDITOR

NO. 1.

Lesson 5

FIRST QUARTER

Jan. 31, 1926

Application for entry as second-class matter is pending.

THE BEATITUDES

LESSON TEXT: Fifth chapter of Matthew.

To be studied in harmony with the lesson text: Luke, chapter 6.

I. THE BEATITUDES.

1. To be poor in spirit (*v.* 3), to come saying, "Nothing in my hands I bring, simply to Thy cross I cling", is to become heir to the wealth of the kingdom. 2. There is a spiritual mourning, a sorrow for sin which always issues in abiding comfort. 3. The other-worldly principle of Christ's teaching is here set forth. Meekness is not esteemed a victorious virtue among men; but it is God's way to inherit the earth—not in this present dispensation; but spiritual meekness prepares men for millennial blessedness. 4. The fourth beatitude promises that such righteousness as we desire is attainable. 5. The fifth sets out the principle that with what judgment we judge, we shall be judged. 6. The sixth, the principle that we do not see with our eyes, but with our hearts; and that God

can be seen only by those whose hearts are pure. 7. The seventh is not a plea for peace at any price. Blessedness is not promised to peace-keepers, but to peace-makers. God made peace, but "through the blood of his cross". 8. To be persecuted for righteousness' sake indicates that our lives are attuned to the coming kingdom; and to be reviled, and to have all manner of evil spoken against us falsely for Christ's sake, is an indication of a life attuned to God and set in a true prophetic succession. Such may have no reward here, but a great reward in Heaven.

II. THE SALT OF THE EARTH.

1. Saltness is the distinguishing characteristic of salt. If a Christian is not distinguished by the marks of a Christian, whatever else he be, he is good-for-nothing. 2. Salt is a preservative. When God's redeemed people are withdrawn from the earth nothing can save it from utter corruption. 3. Salt also gives flavour to things otherwise unpalatable. So ought Christians to give a savour to life.

III. THE LIGHT OF THE WORLD.

Light is (a) revealing; (b) beautifying; (c) directive. Scores of illustrations will occur to the mind. So Christians should be the light of the world. 2. The light should be displayed. A lesson here is set forth on the necessity for confessing Christ. 3. We are letting our light shine only when God is being glorified through us.

IV. CHRIST FULFILLING THE LAW. (verses 17-20).

Christ did literally keep the law perfectly in every detail. Also His life throughout was a fulfilment of all that was predicted in the law and the prophets. By an absolutely flawless life, He wrought out a righteousness far in excess of the scribes and Pharisees (v. 20),—a righteousness that is perfect, and by His death and resurrection, the same power which wrought in Him is made available to men. (See *Romans* 8: 1-4; *Eph.* 1: 13-23.)

V. THE SPIRITUALITY OF THE LAW IS DEFINED. (verses 21-32).

Here it is made clear that the God of knowledge by Whom actions are weighed, is concerned not merely with outward conduct—with words and deeds—but with unexpressed thoughts and unexercised intention. Hence God estimates us not only by what we do but by what we really are. The careful exposition of this principle, by the blessing of God, should result always in the conviction of sin, for however respectable outwardly, in this sense, all have sinned.

VI. THE VALUE OF A MAN'S WORD. (verses 33-37).

These verses teach us that a man should avoid foreswearing himself. It should be sufficient for him to say "yes" or "no" without calling either Heaven or earth to witness to the truth of his statement. And how universally true it is that the word of the men who are readiest to swear, is often utterly untrustworthy! Here we should teach that promises should be carefully made, but when once made, should be held inviolate.

VII. THE PRINCIPLE OF THE SECOND MILE. (verses 38-48).

We are not to be content with doing the things we are compelled to do,—that means Sinai and the first covenant. Life is to be regulated from an inward principle, by impulsion rather than compulsion,—that means Calvary and the new covenant. In other words, we are not to be under the law but under grace. Thus we shall be enabled to do "more than others" (v. 47), and show that we belong to Christ.

ILLUSTRATING THE SECOND MILE.

It is not the affection you feel for your wife, but that which makes itself felt in a hundred unrequested little ministries. Your wife's second mile is not her well-ordered home; it is the atmosphere which is as inseparable from her presence as fragrance from a flower; it is that mysterious something which makes home "sweet home". And you, children, listen: Your second mile is the thing you do for mother which she did not ask you to do, but which you know she would be pleased to have done. For that is the very heart of the text; not the service commanded, but that which is volunteered; not civility, but kindness; not the conventional "thank you", but the warm appreciative smile which accompanies it. The second mile is your attitude toward the amusement in which you might engage without harm to yourself, but with which you will have nothing to do because your example might work injury to another. In business,

behind the counter, it is the extra half-ounce to the pound, the extra inch to the yard—by God's measurement that inch is one full mile. It is the merchant's frank description of an inferior article; his refusal to take advantage of his customer's ignorance. You say that is not business—I did not say that it was. Most of the business houses are built within the limits of the first mile. And you may walk the second mile outside the counter of a little corner store. It is the customer's consideration—his or her remembrance that the merchant's time is money. This unpopular mile is that lady's refusal to let the shopman send a man and horse and wagon a mile with a parcel weighing less than half a pound. It is the path she walks while carrying it herself.

The employer's second mile is the voluntary increase in wages, the spontaneous recognition of the employee's worth. The employee's second mile is the conscience he puts into his work, and his readiness to consult his employer's interests as well as his own. If Capital would erect its factories, and Labor establish its unions on Second Mile Road, strikes would be unknown.

But what is the second mile religiously? Ah, that is the charm of it! It is all religious. It is all sacred. It is essentially a Christian mile; it runs through all a Christian's domestic, social, and business relations. He walks it on Monday as well as on Sunday. It is the substitution of the Christian's "Lord, what wilt Thou have me to do?" for the sinner's "What must I do to be saved"? The first mile is Martha's wearisome kitchen, where service cumbered because it is compelled; the second is Mary's alabaster box of ointment of spikenard, whose odour carries the silent message of Christ's presence through all the rooms of the house, and is wafted away by the wind of the Spirit to the uttermost parts of the earth. The second mile is where we show that we are Christians. "And if ye salute your brethren only, what do ye more than others? do not even the publicans so"? That is the measure of our witnessing for Christ. What do we more than others? Publicans and sinners, the world, the flesh, and the devil, in Sunday clothes will bear us company when one compels us to go a mile; but they all stop at the mile limit, and we begin to show that we are Christians when we "go with him twain".

But whose hands removed the stones and plucked the thorns? Whose feet were they who first explored this holy, happy second mile? From the place where God made man in His own image, and put him in the garden to dress it and keep it, to where "He drove out the man, and placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the tree of life"—that was God's first mile, the thing which, in simple justice, He was compelled to do. But raise thine eyes! Look! look! yonder, that mysterious track from gates of pearl to Bethlehem, stretching away through Egypt, Nazareth and Capernaum, and up to the holy city, and anon to Calvary, and through the grave, up yonder to the everlasting doors—that Blood-marked track, which, in giving of His all, our blest Redeemer trod—that is God's second mile! I charge you to receive His Spirit, take up His Cross, and go with Him twain—to glory.—*From a Sermon on "The Second Mile" in The Gospel Witness.*

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NUMBER 1.

Lesson 5

FIRST QUARTER

Jan. 31, 1926

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THE BEATITUDES

LESSON TEXT: Fifth Chapter of Matthew. GOLDEN TEXT: See Matt. 5-16
To be Studied in Harmony with the Lesson Text: Luke 6.

With this lesson we begin the study of the Sermon on the Mount. Jesus

"opened His mouth and taught them"; and those who heard Him observed that He taught them as one having authority and not as the scribes. We may use this principle in our teaching to enforce the truth of the authority of Jesus as a Teacher. The school-teacher owes his authority to the fact that he has had special training for his profession, and he is supposed to have special knowledge of the subject he teaches. Our Lord Jesus speaks on matters entirely beyond the range of human knowledge: He came from Heaven to tell us about God, and no one else who ever lived has been able to tell us from first-hand observation and experience, the laws of the spiritual world. The Sermon begins with the word, "blessed", which is really another word for "happy".

I. EIGHT STEPS TO HAPPINESS.

Suppose some great prize were waiting at the top of a ladder with eight rounds, who would not climb the steps to get it?

1. **The first step is poverty of spirit.** What a blessing the first step is not wealth! Then none of us could even begin to climb. But we may all be poor in spirit: it means to have the consciousness that we are spiritually poor. What if one were travelling to another country and had no money that could buy anything in that country? And what if the traveller's own money were so debased—like the coin of a bankrupt kingdom—that he could not change it into the currency of the land to which he was going? Then he would be poor indeed. Thus earthly wealth has no value in Heaven; and Jesus says that the man is on the way to happiness who knows and feels that he is spiritually poor: "For their's is the Kingdom of Heaven". The terms of entrance to the Kingdom of Heaven are these:

"Nothing in my hands I bring,
Simply to Thy Cross I cling."

2. **The second step is sorrow or mourning,**—which does not mean mourning for departed friends, but sorrow for the sin which has brought the soul to moral ruin. God is ready to comfort the sinner who is sorry for his sin. We suggest that it is important to impress this truth upon the scholars. Repentance is seldom preached in our time, and yet it represents that which lies at the beginning of Christian experience.

3. **The next step is meekness or humility.** The publican prayed, "God be merciful to me a sinner". And we are told that he durst not lift up his eyes to Heaven: he was humbled on account of his sin. When we have done wrong it is not enough that we should sorrow for our sins, we need to be ashamed of it; and when thus we become ashamed we are humbled. And when we take the lowest place as those who have forfeited all right to the favour of God, then we become heirs of the earth.

4. **Desire for righteousness is the fourth step.** Boys and girls know what it is to be hungry and thirsty; but although we all know, who can define it? So when there is a feeling of hunger for righteousness, for a better life, God will give us our desire; and that desire will be satisfied in Christ, for He is the Bread of Life, and the Water of Life. Those who hunger and thirst after righteousness shall be filled with Christ.

5. **The fifth step is mercifulness.** Forgiven ourselves, we should forgive others. This is the first fruit of spiritual hunger for righteousness; for only as we forgive can we be forgiven.

6. **Purity of heart is the sixth step.** When we are right with God and with our brother, our hearts are purified by faith, and we are able to see God. We see God, first of all, in the face of Jesus Christ; and then we see God in all for whom Christ died; and live in the confidence that some day we shall see Him face to face.

7. **Love for others is the seventh step,** for only thus can we make peace. Some people read this, Blessed are the peace-keepers; and seem to think peace should always be maintained at any price. This, of course, is sometimes impossible. But peace-making is an entirely different matter: Jesus made peace for us—not by ignoring our sins, but by dying for us He made peace through the Blood of His Cross. Happiness is never secured by ignoring the cause of

strife, but by meeting it and removing it. It should be easy to show under this point how boys and girls can often make peace instead of strife between others.

8. **Willingness to suffer for righteousness' sake is the eighth step.** Some of us indignantly declare that we would not mind suffering if we were guilty, but our objection is to being falsely accused: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God". The blessing comes when, like our Lord, we are hated without a cause.

9. Taking these eight steps we are sure to find ourselves in a palace of delight: "Rejoice, and be exceeding glad: for great is your reward in Heaven".

II. THE SALT AND THE LIGHT—vss. 13-16.

1. **Ask what salt is for**—Is it used for coloring? for ornamentation? The answer will be that it is used to flavour good food. And a true Christian will give flavour to life; he will learn from his Lord the true art of living, and make even the common places of life delightful. Again: salt is used to preserve things from corruption. It is one of the greatest of all preservatives. So a Christian boy or girl in the home, or in the school, or in the playground, ought to be like so much salt. By his presence a boy should purify the speech of the school, he should so live that others would be ashamed to use bad language in his presence. And so young Christian girls, by their lack of vanity, by their modesty, by their unselfishness, by their kindness of spirit—all these virtues may act as so much salt in the lives of those with whom they are associated. Thus, too, amid the corruption of the world Christian people in general ought to exert such an influence as to purify the community in which they dwell. So ought a Christian church to be as salt, purifying the very atmosphere in which it ministers.

2. **Ask the question, What is light for?** What are the street lights for? What are the lights on motor cars for? Why do we have light in our homes? Why do we carry flashlights in our pockets? In general, we should answer that, by saying that light is designed to dispel the darkness. We need light to walk by, light to work by, light to read by, light to eat by,—we could do nothing without light. So a true Christian should be as a light in the world, showing people how to walk, and work, and read, and think, and live. Light uncovers evil; light reveals beauty; light makes things to grow.

3. **Where should the light be put?** The lesson says on a candlestick; that is, it should be displayed. So we should let our light shine.

III. WHAT JESUS CAME TO DO.

1. **Jesus came not to destroy the Old Testament but to fulfil it,** to make it possible for us to live up to its high standards. If a boy cannot take a high jump, one of two things may be done for him: the standard may be lowered, or the boy may be trained to take it. Jesus came not to lower the standard, but to make it possible for us to realize it.

2. **To reveal the spiritual character of the Law.** It is not what we do only, but what we say, that God regards (*vss. 21, 22*). Here we are admonished not to call names. A very important lesson for boys and girls. It is not only what we say, but what we feel (*vss. 23-26*) which determines our character. Nor is it only what we say and do, but what we think that God takes account of (*vss. 27-30*). We should be careful what we see, and what we hear, and what we handle, and where our feet carry us; for Jesus tells us that the eye had better be taken out, or the right hand be cut off, rather than the whole body should be destroyed in hell. What a lesson there is here on the evil of the movies! Those who put themselves where they see things they ought not to see, deliberately corrupt their own minds.

3. **Christ teaches us to tell the truth.** The man who is habitually truthful never thinks of calling upon people to witness to his truthfulness, nor swearing by any standard at all (*vss. 33-37*). He came to teach us to go the second mile. The rest of the lesson is based on this principle, that we are to do not what we are compelled to do by law, but what we are impelled to do by love.

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