

The Gospel Witness

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

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Lowering the Standard of Worship

Professor M. H. Duncan, Lubbock, Texas, from "The Western Recorder" of Feb. 21, 1929.

It seems to the writer that the standards of worship in our churches are low and every year getting lower. We are fast losing sight of the fact that worship is a serious matter and that God would have us come into His presence only in deepest sincerity and with a profound conviction of our unworthiness in His sight.

The truly worshipful man is a humble man. He feels his unworthiness and helplessness when in the presence of God. He smites upon his breast in token of his sinfulness and cries, "God be merciful to me a sinner." He does not boldly come into God's presence, as many to-day are doing without the least feeling of His holiness, but he "stands afar off" and does not "lift so much as his eyes to heaven." Too many modern worshippers are like the Pharisee in this picture. They are really proud of themselves. Such a worshipper regards himself an important man in an important organization, doing wonderful things. He feels that God is really under obligation to him for all the things he is doing for Him. However, we know the ending: it was the humble man who was justified, and not the other.

I.

When Moses saw the burning bush and drew near to learn its meaning, he was told "not to draw nigh hither," but to "put off his shoes from off his feet," for the place where he stood was holy ground. The presence of God is always holy and when we really come near to Him we are ever conscious of our sinfulness. Certainly the hilarity of the present-day church meeting is out of order and an abomination in God's sight. The student of the Bible and God's ways with men knows that He will not honour a church that fails to honour Him and that tries to come to Him without recognizing the sacredness of the occasion.

The writer is of the opinion that, when Christian men and women enter God's house, they should go to their seats in quietness and serenity, continue in holy meditation till the beginning of the services, and then humbly perform whatever part is for them, whether

that be merely listening or a more active service. When the worship is over, they should leave the church in silence. Here we can learn a lesson from the Roman Catholics; they may not live their Christianity as they should and may not maintain the proper orthodoxy, but they are reverent in the house of God. Nothing is doing more to overcome the efforts we are making towards a proper religious training of our young people than the irreverence evangelicals nearly everywhere manifest in their churches by laughing and talking and the levity they engage in when pretending to worship.

The writer believes that in the house of God and in His presence is no time for jokes or the light talk in which so many of us engage. We joke about the most sacred matters and all of us could tell many foolish stories that we have heard in the house of God. In many churches it is becoming popular to cheer the speaker with the clapping of hands when he makes a point that pleases, and so-called worshippers do not hesitate to laugh out loud when a funny story is told. We call this worship, but it is an abomination in the sight of a Holy God. As helpless, worthless, sinful men and women we have no right to pretend to come into God's presence in such an attitude.

II.

Bible prayer shows that those who pray come before God in humility and reverence. If not in a kneeling attitude, they come with a deep feeling of their unworthiness and of God's holiness. When Paul met the Ephesian elders, it is said that he "knelt down and prayed with them all." He did not stand erect with a feeling of his importance, but he knelt down in token of his unworthiness. When Nehemiah heard of conditions at Jerusalem, he "sat down and wept, and mourned certain days and fasted, and prayed before the God of heaven." It does not say that he knelt down, but it shows that he was a humble man. He confessed his sins and the sins of his people, and was reverent in his attitude. Daniel said that he "set his

face towards the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes." He confessed his sin and exalted the name of Jehovah. When the King of Nineveh heard the preaching of Jonah, he arose from his throne, laid aside his royal robe, covered himself with sackcloth and sat in ashes. He sent out word that neither man nor beast, nor herd nor flock should eat or drink until God had heard their prayer. All were covered with sackcloth in token of humility and it was thus they came into God's presence. God heard their prayer and saved their city. He does not hear our prayers because we are irreverent in His presence and do not honour His holiness.

Not a few have been shocked at the irreverence in many of our young people's meetings. We make much of our young people's work and wish to be thought to be training them for service, but any observer who has watched a large number of these meetings must know that many train in irreverence rather than for service. In most of them we have known, there is little manifestation of any spirit of humility, any real conviction of sin, or any worship that is really acceptable to God: Young people are not taught to be really worshipful when in God's house, and, with their elders, they engage in all kinds of hilarity and levity when pretending to worship.

III.

Irreverence in worship is due to our failure to recognize the leadership of the Holy Spirit. We try to come to God in our own strength, with no feeling of our sinfulness, bringing to Him the fruits of our own hands, as did Cain of old, and we can expect nothing but barrenness in our lives and failure in our church programs. God will not honour those who fail to seek His leadership, forgetful of their own plans and purposes, and come to Him as empty vessels to be filled. He will not honour that which comes of human endeavour and that apes the ways of the world. In our worship of Him, He would teach us that "faith is the victory that overcomes the world." He wants us to know that it is "not by power nor by might, but by His Spirit" that we must hope to meet the issues of His work in the world. He does not like the strange fire of Nadab and Abihu, but He wants the sacred flames from His own holy altar.

It seems to the writer that this strange fire is nowhere more evident than in our church music, where human accomplishments are being presented to God and human skill is being honoured by those who pretend to worship Him. Vocal solos, violin solos, and piano solos are made a part of our church programs and the skill and training of the performers are the centre of attraction. There is no place for the Spirit of God. Frequently the performers lead ungodly lives and know nothing of the leadership of the Holy Spirit. Bands and orchestras in churches where the players are not led by the Spirit of God and do not play to the honour of His name, consciously led of His Spirit in their playing and forgetful of the praises of the audience, are an abomination in His sight, it makes no difference what perfection the performer may have attained. The offerings of such human gifts to God are no more acceptable to Him than the fruits and flowers of Cain. It is the strange fire of Nadab and

Abihu and it is only the long-suffering of God in this age of grace that keeps Him from reckoning with the pretending worshippers as He did with the two sons of Aaron of old.

IV.

Baptists are as guilty as others in these things and if we want to feel His power we must approach Him in humility, with faith in the sacrifice He has made for us. We must come to Him in the name of Him who shed His blood on Calvary for us and with a feeling of our helplessness apart from Him. When we worship God, we honour Him for His mighty works and adore Him for the wonderful salvation He has prepared for us. We cannot honour and adore Him without a sense of our sinfulness and a feeling of the majesty and the glory of His name.

When God made the Tabernacle, he excluded all worldly light. He drew the curtains close about it that it might be wholly shut off from the things of the world. He furnished light for His worshippers from His own golden candlesticks. That was God's way. Our way is to bring in all the things of the world. The preacher most frequently depends upon mere intellectual power gained in his educational training and study. The workers, so-called, are prepared for their work by taking certain man-prepared courses, with little thought of the leadership of the Holy Spirit. Singers and performers on instruments please us because of the human skill they display. The light from God's own golden candlesticks is not there, and no wonder there is little power.

A good many church members do not seem to know the difference between the carnal and the spiritual. They hear a beautiful selection by a skilled artist as a singer or a performer on an instrument, feel a carnal satisfaction, and think the experience they have had is a spiritual one. But it must be remembered that human feelings, sensibilities, and human intellectuality are carnal, of the world, and the lust of the flesh. When these human abilities are displayed, the pride and ostentation of the one who displays them are nearly always very manifest, and we know that no worship that does not get self out of the way can please God. He says that, without faith, it is impossible to please Him, and we know that, when the would-be worshipper comes in the pride of his own accomplishments, faith is not present, for faith is based on a consciousness of helplessness. The one who comes in faith believes that he is lost and undone, unworthy even to "lift his eyes to heaven." We know such an attitude is far from the average soloist in our present-day churches.

The writer believes in the training of our powers and in the development of our resources. He is engaged in the business of educating the young, and believes thoroughly in it. But he also believes that mere human accomplishments and skill should be kept in their proper places, and that we dishonour God; as Cain did, when we seek to present them to Him, forgetful of the great sacrifice He has made in the person of His Son. We must remember that without the shedding of blood there is no remission of sin and that any worshipper that does not come to Him with a feeling of guilt and in view of the blood that was poured out on Calvary is an abomination in His sight.

THE SILENCE OF GOD

"Unto Thee will I cry, O Lord my rock; be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit." Thus David prayed in a time of distress and weakness. Hunted by his enemies, deserted by his friends, bewildered, stricken, and utterly cast down in spirit, he prayed unto the Lord for deliverance. No answer came. Hope was deserting him as the darkness grew thicker around him, but he prayed on, "Be not silent to me." Still no answer came, and his enemies seemed to be victorious. The Psalmist still trusted in the One who was his Rock, his hiding-place in the time of storm, his pavilion in the time of trouble. Then at last God spoke to him, and at the voice of the Lord he rejoiced, as we hear him say, "Blessed be the Lord, because He hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him."

Perhaps we too have passed through such dark, troubled, days, when all around us we saw turmoil and distress. Harder to bear than this outward confusion is the sense that God is not speaking to us. No message seems to come from Him, and the deliverance for which we hope and pray does not come. Shall we not at such times heed the gracious promises of His word, and "wait on the Lord; be of good courage"? For when our expectation is from Him, and from Him alone, in His own time He will speak to us. His ways are not our ways, and we cannot understand why God seems at times to veil His face. Perhaps He waits for us to come to the place where all earthly help is given up, so that we shall trust in Him alone. Perhaps He remains away because He loves us, as our Saviour tarried in the place where He was when He heard that Lazarus was sick. We have the assurance that in His own time, and in His own way, He will speak and will not keep silent. He may speak in the whirlwind, or in the fire, or by a "still small voice".

God is holy and just; He loves righteousness, but He abhors iniquity. When the wicked call upon Him, He will not answer, but maintains a holy silence. "When ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood." When Moses was exhorting the children of Israel to obey the commandments of the Lord, he also uttered through the Spirit the solemn warning that if they did not hearken to the voice of the Lord and keep His commandments, they might call upon Him in the day of trouble but the heavens above them would be as brass; there would be no response. Sin separates from God, and it is in vain that people imagine they can slight His mercy—then call upon Him in the day of sorrow and affliction. If they disobey Him, He will keep silent.

One of the most solemn passages of Holy Writ is found in the first chapter of Proverbs. "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised

all my reproof". Sin is the great hindrance to communion with God. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you; that He will not hear." Have we called upon God, but failed to come in touch with Him? Have the heavens over our head seemed as brass? Perhaps there is sin in the life which must be put away. Let all sin be confessed, and placed beneath the blood, and then we may draw near to the mercy-seat through our Lord Jesus Christ, by Whom we have access unto the Father.

How sad when God leaves men to walk in their own way, and ceases to speak with them! We know that His spirit will not always strive with men. Those who utterly refuse to walk in the ways of God are allowed sometimes to walk in their self-appointed paths, un-blessed by God. Israel refused to hearken to the tender call of the Lord, and in sorrow He gave them up unto their own hearts' lust: and they walked in their own counsels. To Israel the silence of God in view of their sin was indeed a calamity. We need to beware lest we grieve the Spirit of God.

David was jealous for the name of the Lord, and called upon Him to put down His enemies and to punish their sin. He prayed that God would vindicate His righteousness by bringing shame and confusion to those who were conspiring against him. He desired that the people might know that Jehovah was God. Thus he prayed, "Keep not Thou silence, O God: hold not Thy peace, and be not still, O God." Wickedness abounded, but God was silent. The cruel mocking of those who persecuted the saints of God continued unchecked and unregarded. God gave to His servant, however, the assurance that the time would come when He would speak in power and majesty, and when the wicked would be forced to keep silent before Him. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people."

At that time, even as now, people misjudged the silence of God, thinking that because He failed to punish them immediately for their sin He was not a God of holiness and power. They forgot that He was withholding His wrath that He might shew His mercy. You remember the incident about a great infidel who had been uttering blasphemous statements. Holding his watch in his hand, he said something like this, "If there be a God, let Him strike me down in five minutes." The five minutes elapsed, and nothing happened. A man in England hearing about the incident said, "Does the American gentleman think he can exhaust the patience of Almighty God in five minutes?"

Sometimes we are distressed at the boldness of the enemies of the Lord. Their wickedness is increasing, and we wonder that God does not display His power in bringing discomfiture to those who fight against Him. Let us remember that the Lord will come as He has

promised. He is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. While some men are despising His goodness and forbearance as He seeks to lead them to repentance, others are turning to Him in faith. May He give us of His Spirit that we shall seek to pluck as brands from the burning those who are opposing the love of God! And may we tell them of His grace and mercy. We shall then await His coming in patience, knowing that His promise is sure,

and that "our God shall come, and shall not keep silence".

"Where is Thy haunt, Eternal Voice,
The region of Thy choice;
Where, undisturbed by earth, the soul
Owns Thy entire control?"

"Unto Thee will I cry, O Lord my rock; be not silent to me: lest if Thou be silent to me, I become like them that go down into the pit."

O. L. C.

THE LOST JEWEL

By A. C. M.

CHAPTER 16.

(Continued from last week.)

"Your theory is beautiful," replied the Ambassador; "but in practice it seems impossible, inasmuch as a great deal of importance is attached by some to what others might consider minor points. For instance, while all in the province of Piety deem it right to be what is called baptized, opinions differ as to how the ceremony should be performed, and who should be the subjects of it; while some believe only adults should be baptized, and by what you are pleased to call going overhead in the water; others believe that children may be the subjects, and that it is as right to perform the ceremony by sprinkling the water on them, as by immersing them in it. Each side has its zealous advocates, while between the two are those who think either or both may be right. The same thing is found to occur in practice with regard to other views. But, as I said, the grand rallying point is that of love and trust in the Lord Jesus Christ, and on this all are agreed."

"Then I shall have to return to my position," replied Sir Human. "If, as you say, the grand and vital consideration, indeed the only important consideration, is love to the Lord Jesus Christ; then why divide and dwell apart on these minor points? I confess my faith in your doctrines is somewhat shaken."

"That is to be accounted for, by the fact that your feelings are not what they ought to be," replied the Ambassador. "In fact, you have got no farther than that you have formed an opinion. If you felt earnestly desirous of finding the jewel you seek, you would not be biased by such considerations. If the one great object of your life was its recovery, every other thought would be set aside until you had gained your object. Suppose, in view of a drowning man, several boats put off to his rescue. No two of them are painted alike, but they are all lifeboats. What would you think of the drowning man, if on one of the boats nearing him, he refused to get into it because all the other boats were not painted exactly like it?"

"Think! Why I should think he was either insane, unconscious of his danger, or else determined to commit suicide," replied Sir Human.

"Precisely so," said the Ambassador, "and yet you are pursuing the same course. Because all do not

agree as to methods and views, you will refuse the aid of any, to find the jewel you seek. Wherever the Lord Jesus is held up as the true object of love and trust, there is a lifeboat; and if you felt as a drowning man, you would gladly accept the friendly aid."

"I see," said Sir Human, "you think my desires and feelings are not so strong as they should be. But I think you mistake me. My difficulties are not in the fact that the various parties have differences of opinion on minor points; but that they differ, or disagree, about their differences. I think I have intelligence enough to know that there can never be uniformity of opinion; but if this love that you speak of is so powerful, how is it that there cannot be unity, notwithstanding the lack of uniformity? Why should each party band themselves together for the purpose of giving special prominence to the minor point they elect to clothe with paramount importance?"

"May I ask you a question in reply?" said the Ambassador. "If you were going to unite all the parties in one, which of the parties would you make the rallying point, around which all the rest should gather?"

"None of them," replied Sir Human. "I would set before them your one agreeing point, 'Love and trust in the Lord Jesus,' and let all the rest be personal matters freely left to each person."

"Then you would improve the present various divisions by creating another; and do away with what is called sectarianism, by founding another sect," said the Ambassador. "Truly, I fail to see the wisdom of such a course."

"I am afraid you still mistake me," replied Sir Human. "I would establish no sect at all; but simply absorb all existing parties, with all their differences, in one—the grand rallying point of which, should be the one view in which they all agree."

"But none would join your arrangement, unless they shared your views," replied the Ambassador. "And many would cling tenaciously to their principles, and refuse to unite with those who did not hold them. Thus, you see, you would only create a sect who, like yourself, attached no special importance to any second-

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The Jarvis Street Pulpit

How to Have a Revival.

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, January 13th, 1929.

(Stenographically Reported.)

"And so built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Nehemiah 4:6.

PRAYER BEFORE THE SERMON.

O Lord our God, the prayers of Thy people are even now before Thee for this service. We have sought Thy face and favor, we have asked that the power of the Holy Spirit might be manifestly present in this assembly this morning; and we come now, we trust, to receive the answer to our prayers and the fulfilment of Thy promise. Look upon Thy waiting people. Let no man or woman, or boy or girl, whatever his or her condition, escape Thy benediction this morning. Send to every heart a real revival. As Thou shalt visit us, visit those who are absent from us, who are prevented by sickness from meeting in Thy house, we pray Thee. Oh, that the blessing of the Lord which maketh rich, and addeth no sorrow thereto, may be the portion of His people to-day, in this city, in every place where people assemble in Thy name, in all mission fields, and even to the uttermost parts of the earth! Glorify Thyself, we pray Thee, for Jesus Christ's sake, Amen.

"And so built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." I shall speak to you this morning upon the subject which has engaged our thought for a week or two, namely, spiritual revival.

I think it is scarcely necessary for me to say here that revival must come from God, for "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Salvation, from beginning to end, is of grace; there is not an infinitesimal element of human merit in it. But though we are saved by grace, we have been called to the exercise of good works. It is of that particular side of revival I desire to speak, the part you and I must play in it, if God's work is really to be revived.

Revival must be accomplished by the ministry of the Spirit, but we have not to tarry at Jerusalem until the Spirit shall be given. Once and for all the Holy Ghost was given at Pentecost, and from then until now He has been abiding with His people. He is here; we have not to wait for Him to come. We have to receive Him, to depend upon Him, to yield to His energizing power, in order that we may be instruments in His hands for the accomplishment of the divine purpose. In electricity there is a subtle energy which no man can define, but it is there, always and invariably. We have only to establish the connection, to turn the switch, and the power is ours for illumination or for whatever service it is necessary we should perform. How long would you depend upon electric light if you had only intermittent service? Its very value depends upon its being always there: In the same way the Spirit of God dwells in the midst of His people.

"If any man have not the Spirit of Christ, he is none of His." Everybody who has been made partaker of the grace of life, who has been really regenerated by the Holy Ghost, has in him the Spirit of God. We may not be wholly yielded to His dominion—it is of that I am to speak this morning—but He is there.

Last Tuesday night—or Wednesday morning—I was coming home with some other brethren from Walsh, where we had been attending a recognition and ordination service. It was perhaps between two or three o'clock in the morning. We had had a long drive of one hundred miles or so over a somewhat slippery road, and as we were coming along the highway at Long Branch we saw a fire, and turned off the highway to see what was doing. I never see a fire but I want to go to it; day or night when I hear the fire-bell I want to be there. So we turned off the highway and went down to the park. And there, in the midst of a cluster of perhaps fifty houses or more, was a house all ablaze, a veritable furnace. There were two other cars there that had driven down from the highway, but there was no fire brigade, there was no one to put out the fire. There were dry leaves roundabout, and the fire was spreading along those dry leaves. A few of us got some branches from the trees and beat out the fire a little, but you could do nothing with the house; it was like Nebuchadnezzar's furnace.

Somebody had turned in an alarm—someone who went down before we did—and presently we heard the fire-bell, and the reel tore down from the highway at a terrific rate. We could see no hydrant, we could see no water—all we could do was to stand idly by and see the thing burn down. But the firemen knew where it was, and in less time than it takes to tell it, they found the hydrant, the reel sped along, the hose was out, the men were at the building, the thing that was a sheet of flame soon became black, and we had only to wait two or three minutes until someone said, "It is all over now; let us go home." The water was there to extinguish any fire: all that was necessary was the connection with the great source of supply. As soon as that was made, and the power turned on, the fire was extinguished, and the other houses were safe.

The Lord did not send us to minister to a burning world without giving us power. "All authority is given unto me,"—is that all?—"All authority is given unto me in heaven and in earth," which, being interpreted, means, all authority is given unto Him in heaven, and in Toronto, and in the house where you live, and in the office where you work, and among the people with whom you are associated. The hearts of all men are in the hands

of our sovereign Lord, and there is power in Him. Because of that He says, "All authority is given unto me in heaven and in earth. Go ye therefore."

I would not go if that were not true. It would be no use going. What is the use of a fire-reel if there is no hydrant? or of the hydrant if there is not a supply of water to extinguish the fire? Are we sent awarfare at our own charges? Are we commissioned to essay an impossible task, to break the stony hearts of men by our own power, to effect the purposes of God by human energy? Not for a minute. The Power is here. The Holy Ghost in all His fulness awaits our obedience. Said the Apostle, "We are his witnesses of these things"—mark it—"and so is also the Holy Ghost, whom God hath given to them that obey Him." That is what we are to do. And in the moment that God's people will take God's word, and obey the gospel, in that moment we shall have revival.

I

Well then, here is an Old Testament illustration, "So build we the wall." ALL CHRISTIAN PEOPLE ARE BUILDERS. That is our task. We are engaged in the erection of a permanent structure, of something that is going to last, not only through time, but through all eternity, for we are builders. Ye are God's building, but ye are God's builders too. We are God's tillage, or husbandry, the very ground on which He works; and yet we are His instruments also for the accomplishment of His designs. We are both.

The Apostle Paul spoke of himself as a wise master-builder. He said there was but one Foundation on which anyone could build; "Other foundation can no man lay than that is laid, which is Jesus Christ." The Foundation is there, and we are to build on that Foundation; but let every man take heed how he buildeth thereupon. Believers are "lively stones," built up a spiritual house. In Christ we are told "all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Our task is to build a spiritual house in which God will dwell, and through the ministry of God's people at last in God's good time the promise shall be fulfilled that the tabernacle of God is with men, and God will dwell with them.

It is not possible for one man to do the building. We each have our part, as I shall show you in a moment, but *the church of Christ exists in order that individual effort may be reinforced by the collective effort of all who believe.* No building of any size can be erected by one man. It requires a number of men, that they may help each other—people of many gifts, people of many differing abilities, people of many degrees of strength, all having their part, but all working together for the erection of the house. And that is what the church is for. There are some people who say, "I am not a member of the church, but I am a believer." If you are a believer, you ought to be a member of a local church. The local church, the local assembly of believers, is God's instrument for the effecting of His purpose. The longer I live the less confidence I have in work that is done outside of the church. I am increasingly convinced that the teaching of Scripture, as well as all Christian experience, go to show that it is God's plan to gather His people together into companies of believers, and that they should

co-operate one with the other for the doing of His work in the world. There are things, my dear friend, that you cannot do as an individual. You have your task as I shall show you, but we can bring about the fulfilment of God's plan only as we join heart and hand, and work together.

You will find, if you read the third chapter of Nehemiah, an account of *how they built the walls*, and in nearly every verse appears such phrases as these, "Next unto him builded the men of Jericho"; "And next unto them repaired Meremoth the son of Urijah, the son of Koz"; "And next unto them the Tekoites repaired"—"and next him"; "and next unto him"; "and after him". They were all gathered together, and they each had their part on the wall, but it was by their collective effort the walls of Jerusalem were builded. So, my friends, the pulpit has its place, the Sunday School has its place, the Christian home has its place, the witness in the office, or in the shop has its place—and we are to find our places—but it is by co-operative effort at last that the building is to be erected.

Having said that, *let me put the responsibility upon each individual believer here this morning, to find out what your particular task is.* I know some of you are a little bit sleepy this morning—but I am going to wake you up. Henry Ward Beecher once said in his lectures to students that the janitor of Plymouth church had standing instructions, whenever he saw anyone sleeping in a pew, to go up and wake up the pulpit. So I shall try to let you know that the pulpit is wide awake this morning, and I am not going to allow you to reflect upon my wakefulness by letting you sleep. Now that just to help us all! Perhaps you did not get to bed early enough last night. I say, I want you awake because I want to talk to you—to you—to you—to every man, every woman, every boy, every girl, and to tell you that every single one of us has some part in the work of the Lord; and if we are to have revival, then we must have revival in our own hearts, and we must ourselves obey the behests of the Spirit of God.

I speak to every member of the church, and ask you, What are you doing for the Lord? No, I will change it and ask, In what way are you working *with* the Lord? for you are not to do anything *for* Him, but *with* Him. I ask every man and woman whether you are among the unemployed? We are going to take up a collection to-night for the unemployed Welsh miners. I do not know what sort of collection we ought to take up for the unemployed church members, who have come into the church, and yet week by week, month after month, do nothing. I do not know whether any of that class are here this morning. Perhaps we have less to complain of than most churches, but I am positive Jarvis Street Church, to use a much-abused phrase, is not even twenty-five per cent. "efficient." We could do three, four, yes, we might do a hundred times more work than we are doing, if we were more completely obedient to the Spirit of God.

We could raise more money. Incidentally, let me ask you as a Christian, Are you giving of your substance unto the Lord? Are you? If you are not doing that, you are keeping back the blessing of God from His people, for the people who are not honouring the Lord with their substance are robbing God. He has promised that if we bring our tithes into the store-

house, and prove Him, He will open the windows of heaven and pour us out a blessing such as we shall not be able to contain. Now it is all very well for you, my dear friends, for any one of us, to pray for revival—and let us pray more and more for revival—but if our praying does not lead us to work, if our praying does not lead us to give, then there is not much use of our praying. We may not have very much, but I would not give a farthing for any man's religion if it does not lead him to give to his utmost, not only of himself, but all that he has, to the service of Jesus Christ. We need to be awakened in this direction, many of us.

Perhaps there are a few who are giving who might give more, if we would only think of the need of our mission fields, of the need of our Baptist testimony to-day! There are places all over Ontario and Quebec into which we could go to-morrow if only we had the money to open up the places. There are churches that are closed that we might buy, in which we might erect a standard for the Bible. We could use literally millions of money economically for the propagation of the gospel of Jesus Christ right in our own Province. To say nothing about our new work in Liberia, our Seminary, and all the other interests of the kingdom of God the world around. I lay it upon your heart and conscience, whether you like it or not, I have no one in mind, I am speaking to every single member of this church, and I say to you if you have not made Jesus Christ your Lord in respect to your substance, if you are not honouring the Lord with your substance and with the firstfruits of your increase, you are definitely preventing the blessing of God from coming upon His people.

We must work, every man doing his own task. Look at the twenty-third verse of the third chapter, "After him repaired Benjamin and Hashub over against their house." Then in the twenty-eighth verse, "From above the horse gate repaired the priests, every one over against his house." You want to know what to do, where to begin to work? Begin to work in your own house, that is where to begin. Repair the breach in the wall right where you live, my friends, wherever that may be. It is a good thing to have a definite piece of work assigned to us.

I got a letter from a sister in California saying that she is a *Gospel Witness* reader. She said, "I want to have a part in your work. I enclose a cheque for five dollars for whatever use you may see fit to put it to. But I want to have a share in the work of the Seminary, and I was glad that you said the other day that the cost of upkeep of the Seminary maintenance was about thirty-five dollars a day of twenty-four hours. When you talk to me about a thousand dollars a month, that does not interest me; but when you said that one person could maintain the work of the Seminary for one day for thirty-five dollars, I said, I am going to be responsible for one day's work in that Seminary, and I am writing a letter to Dr. Stockley, sending that amount. And may I suggest that you keep that in *The Witness* every week so that people may understand that they may give to the Seminary, and maintain the work of that institution for a full day for thirty-five dollars." Well, that is building over against your own house, having a definite task. So I suggest to you that we can every one have some

definite job to do for the Lord if we will build over against our own house.

I speak to you who are parents. You want a revival, do you? Well, begin in your own home. Have you got unconverted children? What sort of a house is yours? Is it a prayerless house? Have you a family altar? Do you gather your children about the Word of God, and pray with them? Do they ever hear you pray? Are you teaching them the Word of God? Are you a priest in your own house, as Abraham was?

I remember visiting in a certain home some years ago, the home of a Scotsman. There were four beautiful children; father and mother, and four children, and I was a guest. Nearly always when the preacher is a guest he is asked to read, and to pray. He is asked to ask the blessing at the table—and sometimes he is put at the head of the table and asked to carve! I do not know what people think we are. They seem to think we have nothing to do, and so when we go visiting they give us plenty of work. I remember Mr. G. R. Roberts—who used to sit down here at my right, a deacon of this church. When he lived in Hamilton he said he had a preacher as his guest. One evening as they gathered about the Word of God he handed the Bible to his guest and said, "Will you please read and pray?" And he said, "No, I will not." Mr. Roberts did not know what to make of it first of all. But the preacher said, "Will you count the number of times you heard me pray to-day?" Mr. Roberts said, "I thought, and I recalled that I had heard him in the morning, in the Sunday School in the afternoon, and again at night, in all about eight times." And the preacher said, "Don't you think I would like to hear someone else pray?" To which Mr. Roberts replied, "Forgive me, I had not thought of that."

Well, when I was in this house the father did not ask me to read. The children sat around, each with his Bible, and they read in turn—and I was just one of the children; when my turn came I read with the rest. We knelt to pray, and the father ignored me. He prayed. He was the head of the household. He was building "over against his house." The children who went out from that home knew that the head of that house was a godly man who knew how to pray.

Take your Bible, if you are a Christian man, and as the head of your house, have a revival at home among your children. Are your children unconverted? Then go and speak to them about Christ. I have read a story somewhere in the life of Moody, I think it was when Moody was preaching in Detroit, when he spoke of the importance of parents' bearing witness in their own home. It was late before one man got home to his house. He had a large family, and they were all fast asleep in bed. But before he slept he took his Bible and went around and knocked on the door of each room and said, "It is father." And he went in and said, "I have come to confess my sin to you, my son. I have not borne my testimony before you as a Christian. I want you to forgive me, and I want you to let me pray with you." He knelt by his son's bed and prayed. Then he went into another room, and made the same confession, and they were nearly all converted that night.

What is our religion for if it has no value at home? Build over against your own house. Go home this

afternoon—don't wait until later in the day, but immediately begin to witness for Christ. You Christian wife, what about your husband? "He is not saved." Well, you are praying for him? "Yes." Do more than pray. Go and give your testimony. Tell him to-day, "I have been praying for you for years, and my heart is broken because you have not accepted Christ. I want in His name to beg you to receive Him to-day." Be downright in earnest about it, and lay hold of the Spirit of God. Energized by the Spirit, He will bless you and use you probably this very day to lead that unsaved husband to Christ.

And you boys and girls; some of you come from homes where you have not a Christian father, you have not a Christian mother. Go home to-day and tell father and mother that you are a Christian; will you? Go home and ask father and mother why they are not Christians.

My friend the late Doctor A. C. Dixon once told me a story of Dr. Conwell. He said that Dr. Conwell one Sunday morning came off the train from one of his long lecture tours, and preached as well as he could. At the close of the service he came down and was shaking hands with his members, as was his custom. He heard two women talking about the sermon, and one said, "Pretty thin to-day, don't you think?" And the other said, "I never heard the doctor speak so poorly as he did to-day." Presently he heard someone else, "Not much there this morning?" "No, I felt as though I had been feeding on wind." Dr. Conwell was a very sensitive man; he went home feeling very blue. He went to Sunday School in the afternoon, and as he went in, the Primary Department Superintendent came to him and said, "Would you speak to the Primary Department to-day, Dr. Conwell?" "Yes, that is where I belong," he replied. "I never should have left the Primary Department. I feel as though I belong there." So he went in, and told the children stories. When he had finished telling them about the Lord Jesus, he said, "Now I want you to do something for me. Next Sunday I will be here again to talk to you, and I want you to bring me a report. I want you to go home to-day and when teatime comes and you are seated at the table, and father and mother and the rest of the family are around you, I want every one of you to turn to your father and say, 'Daddy, are you a Christian?' and then you listen to what he says. And if he says, 'No,' you ask him another question, 'Why are you not a Christian?' Then listen to his answer. Remember that answer, and I will be here next Sunday and you tell me what reason Daddy gave for not being a Christian." Dr. Dixon gave one instance which he said was typical of many.

A little girl whose father was a druggist went home, and when they were seated at the table, and this little girl's opportunity came, she said, "Daddy, are you a Christian?" "No, I am not." "Well, why are you not a Christian?" "How dare you ask such an impertinent question? Who has been teaching you such bad manners?" The little girl began to cry, and she said, "Well, Daddy, Dr. Conwell taught our class this afternoon, and he said I was to go home and ask you if you were a Christian, and if you said, 'No,' I was to ask why." "Well," he said, "I won't have him teaching you to ask such an impertinent question; it is absurd." "Very

well, Daddy, I will tell him what you said." "No! No! you must not do that." "Oh, but he said I was to tell him. He is to be there next Sunday, and he said I was to tell him what you said." "Well now," said her father, "I have great respect for Dr. Conwell, and I do not want you to tell him that. It is a long time before next Sunday, and I will give you an answer before then."

That man went to his store and all week he heard a little voice saying, "Daddy, why are you not a Christian?" While attending to his business, he was trying to find an answer for that little girl before next Sunday. And Dr. Dixon said that, as a result of that one talk to which he was driven by the criticism of two or three thoughtless women, Dr. Conwell baptized forty fathers on profession of their faith, who had been converted through the testimony of their children.

Oh, boys and girls, go home to-day and ask father and mother if they are Christians; and if they are not, ask them why. (May I come into the Primary class next Sunday morning, Mrs. Turney? "Yes.") I think I will try to close a little early next Sunday, and go in. Will some of you boys and girls do that, and give me your answer next Sunday?

Build over against your own house, and then carry it into all the relationships of life, into the office, into the shop, into the factory, wherever you work. Do not complain of want of opportunity. We are thronged with opportunities, every one of us. There are hundreds of people around us to whom we can bear witness. I ask you this morning, every man, every woman, will you go back to your place of business to-morrow, and make it your task before the end of the week, sometime as the Lord shall lead you, to speak to every man and woman whom you can touch?

I have read of a great American evangelist who was a man on fire for God. He was announced to go to a certain place to preach, and there was a professed infidel in that town whose wife was a Christian, and when he heard that Mr. Vassar was coming he said, "Now understand, I forbid you to go to any of his meetings." There are some men who are very lordly sometimes with their wives! And so this man said, "I forbid you to go to any meetings where this man Vassar is to preach." She did not go, but one day her husband came home and found her in tears. She had been only a nominal Christian, but she was broken all to pieces. He saw at once that something had happened and said, "Did you go to Vassar's meeting?" She replied in the negative. "Has that man Vassar been here?" She said, "Yes, he called at the door." "Well, why did you not send him about his business?" She said, "He was about his business, and he has set me about my business to get right with God."

To-morrow? No, do not wait until to-morrow, but this very day go about your business. Let it be your business, the supreme duty of life, to bear witness for Christ, to build over against your own house, over against the place where you live, and where you work, every one of you. Have you spoken to the milkman about Christ? "Well, but", you say, "he comes to my house so early"! How would it be to get up early enough to meet him, and when he brings around the milk just open the door and say, "Hold on a minute, milkman. I have been thinking about you, and I got up early just to meet you and to ask you a question. Are you a Christian?" Will you

try it? What if all the people in this audience, or if every home represented here, were to be a witness like that to the breadman and to the postman? Say, "Postman, thank you for bringing me a letter. I have got one for you, will you take it?" Give him a message from the Lord. I don't know how many people will come to your house to-morrow, perhaps a dozen or so, knocking at your door. You do not need even to go out. Build over against your house, do the task that is next to you; and if we all do that, we shall be touching the whole city.

II.

A FEW WORDS ABOUT THE MATERIALS. What are they? Oh, not bricks and mortar. It is a "spiritual house", built of "living stones". The house is made up of men and women, boys and girls, of redeemed souls. How are we to get the material? Somebody told me that the stones which compose this building were nearly all brought from Kingston, nearly two hundred miles away. I suppose when some of them were back there in the quarry, if you had seen them you would have said, "Well, I don't see how they are going to get that to Toronto." They never would have got to Toronto if there had not been some blasting or dynamiting. And when you start building for the Lord you need powder. There are some men who need blowing up—and there are some women I know who need a whole carload of dynamite. "That I may know him and the power (or dynamite) of his resurrection." It is the same word from which we get our word dynamite. There is an explosive power in the resurrection of Christ. There is a power of dissolution that can destroy anything. And if you and I are in touch with God so that the mighty power of God can go through us, it can smash any stone in Toronto and make them "living stones".

Nehemiah had letters to the keepers of the king's forest, and they went in there with an axe—and there were some tall cedars, you know, lifting their heads to the skies, but before they could be put into the house, the axe had to be laid to the root of the trees, and down they came. Well, the Lord can deal with people in whatever condition they may be found. Let every man take heed how he buildeth. Be sure to get the right material; wood, hay, and stubble will not do. Let it be gold, silver and precious stones. The goldsmiths had a share in building the walls of Jerusalem. Be a goldsmith, bring in the gold. Be a jeweler, bring up the precious stones.

When I was Pastor of Wentworth Street Church, Hamilton, there was a little girl in the primary class who had been sent there by her mother to get rid of her—she wanted to get her out of the way Sunday afternoons. This little girl went home from school, and Sunday after Sunday she used to say to her mother, "Mamma, will you not come to my church to-night?" She always called it "my church". The mother had not been to church for twenty years. She and her husband used to invite a couple of friends in Sunday afternoon and evening to play cards, and the little girl was shipped off to church to be got out of the way. But this little child, just about six years, used to say to her mother, "Mamma, come to my church to-night." At last her mother yielded to her importunity and went to church, and the first time she went to church the Lord laid hold of her, and she was gloriously saved; and she went about her Master's business. She did not wait for anyone to tell her.

After some months some women said to me one day that a wonderful thing had happened. A certain woman had been converted who had not been at church since she was a child, (we will call her Mrs. Blank). She had been discovered by the newly-converted mother of the little girl, whom I will for my purpose call Mrs. Zealous. Some of the ladies of the church thought the Pastor ought to visit Mrs. Blank. "This woman", one of them said, "has given herself to Christ. She has promised to come to church, and some of the ladies were thinking it would be a fine thing for you to go to see her." But the woman through whose instrumentality she had been saved, said, "Don't you dare to go. Stay away! Wait until you are needed. I will tell you when to go. But don't you go near her now." The Lord had made her so wonderfully wise.

And then one night they told me Mrs. Blank was in church. She came in, slipped into a back seat, and the minute the benediction was pronounced she was gone. She came in after that several Sundays. After a while she became bolder, and at length she was baptized. One day Mrs. Zealous told me how Mrs. Blank had been discovered. She said, "I have never told you about Mrs. So-and-So?" I said, "No, I should love to hear about her." "Well, the Lord sent me out looking for material, and one day when I went out I just asked the Lord to lead me. But first of all I must tell you about a dream I had. I don't believe in dreams, do you?" I said, "No, I don't; I never can make any sense out of mine." "Well," she said, "neither can I, usually, but I had one dream that did come true. In my dream I was going down a back alley, just a scavenger's lane between two streets, where the houses back on the alley. It had been raining and the ground was moist, but at one point in the lane there was a mud puddle partly dried up, and as I came to it I saw something shining in the mud beside the water. In my dream I stooped down to pick it up, and found it was a large diamond. I don't know how I knew it was a real diamond I had found down there in the mud. But I did. I awakened from my dream, and I did not think of it any more.

"One afternoon I went out to visit, and I prayed as I went along the street that the Lord would lead me to somebody, somewhere, who needed the gospel. As I was going down the street I crossed the end of an alleyway and I thought, 'Well, now, that will take me a short cut through to another street.' I had never been through there before, but as I walked down that lane it suddenly became strangely familiar, and I said, 'This is the lane of my dream!' In a little while there was the mud puddle. 'Now,' I said, 'for the diamond.' I looked around, but there was no diamond, and I just lifted my heart to the Lord, and said, 'Lord, is this a bit of divine guidance? What shall I do?' I looked around. I was in a back alleyway. There were no houses, but right opposite that mud puddle there was a gate leading into a yard, and what looked like a second house, a little house built at the back of another house. So I went in and knocked at the door. Presently someone opened the door just a crack, and a very frightened creature said, 'What do you want?' 'I should like to come in; I should like to talk to you.' With difficulty I got in, and there I found a woman with a family of little children, who had a brute of a husband, just a brute, that is all. He had trodden his wife underfoot, her spirit was broken, she

had ceased to hope for anything. The house was in a squalid condition, the children were dirty, and I wondered if the woman were quite normal. But I talked to her about the Saviour, I read to her out of the Book, I prayed with her, and I told her I would come back again.

"I went back again, and I took with me my scrubbing brush, and some soap, and some other things. I went in to her and I said, 'Now, my dear, you have all these little children, and I know how hard it must be, and I thought I would come and help you to clean up a bit. Would you mind?' And she said 'No.' And we went to work."

The visitor got down on her knees to scrub. I know some people get down on their knees to pray, but that woman prayed and she scrubbed. She cleaned up the house. Afterwards she visited regularly. She got some clothes for the children and clothed them, the house was transformed, and little by little that woman opened her heart to the Lord Jesus, and was saved. And then my informant said this poor woman's mind seemed to enlarge, and by and by she learned that she had come from a good family. She had married a man who had seemed to promise well, but who proved to be a lewd fellow of the baser sort. He had gone down, and dragged his wife with him until she had become utterly hopeless. But now she began to hope again, and, as I said, later came out to church.

I said, "Mrs. So-and-So, that is how you found her, was it?" She said, "Yes. What do you think of my dream?" "Well," I said, "I cannot help thinking that the Lord must have had something to do with it. I do not ordinarily believe in dreams, but while you have been telling me this, I have been thinking: 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels', and I believe you found your diamond that day, and the diamond was in the mud puddle, and some day when the Lord shall come it will shine in the brightness of His glory."

A year or so later I went into a mission circle meeting, and they said, "Pastor, come in, we want you to hear a letter"; and I heard a letter from this poor woman who had been saved. Another baby had come to the house, and she wrote a letter overflowing with thankfulness to the ladies of the church. (I said it was at Wentworth Street Church.) And in this letter she said, "I have called my baby Wentworth, because that church taught me to hope again." I said to those ladies as they sat there with streaming eyes, "Ladies, this side of heaven you will never have a greater compliment paid to you than that. That is what a church ought to be. It ought to be God's instrument to teach despairing men and women to hope again."

What material we have roundabout us, everywhere, gold, silver, precious stones, that we may build upon this foundation! You may have to go into the mud, or the quarry, or the forest, but find it you must.

I must say this to you: *the builders went on in spite of opposition.* The Tekoites repaired a certain part of the wall, although it is said, "Their nobles put not their necks to the work of their Lord". It is not often in any church the work is done by the "nobles". There were some people who were so indifferent that they would not work, but the others did not fold their arms and say, "Well, if the nobles will not work we won't work either." Supposing you have a fellow-Christian in your home who

has been longer in the Christian life than you, but who is spiritually indolent, do not let that deter you, but go on with your building notwithstanding.

Then there were Sanballat and Tobiah and all the rest of them who laughed the builders to scorn. I referred to that last Sunday morning, but let me say it again: *there is no weapon in the world more destructive than the weapon of ridicule.* The devil has laughed millions of people into hell, and he has laughed millions of God's people out of their reward. That is the favourite weapon of the Modernists. They laugh at people who believe the Bible. The professor sneers at his student who asks him questions about the Bible. The poor boy wants to be up-to-date and he does not want the class to laugh at him, so he makes up his mind that he will never manifest an interest again. There are ministers by the tens of thousands who have been laughed out of their power by the devil. They know the Bible is God's word, but they are afraid to preach it for fear someone will laugh at them. And some of you young people have been laughed into silence, have you not? You tried to bear your testimony in school, and someone said, "Oh, and you believe that, do you?" And some of you have almost been laughed out of coming to Jarvis Street Church: "And do you go there! Do you believe the Bible!"

I do. And if I had ten millions of the world's best scholars—if there are as many as that—within hearing, I would dare to tell them that I believe every word of it, and that I refuse to be laughed out of my commission as a minister of Christ. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Let the world, the flesh, and the devil, laugh at you and say, "What do these feeble Jews . . . even that which they build, if a fox go up, he shall even break down their stone wall. Look at them, look at them." Notwithstanding it is written, "So built we the wall". And they will stop their laughing after a while, as you will see, and get so angry that there is no living with them. A great many of our opponents in this neighborhood have got past the laughing stage!

III.

But what is the explanation? *The people had a mind to work.* That is it. Anything can be done if the people have "a mind to work". When a certain author read a patent medicine advertisement, you know, and the symptoms for all the diseases for which the medicine was supposed to be a panacea, he said he had all of them except housemaid's knee! But he was particularly attracted toward one thing, and he was quite sure he had a bad attack of that—and that was an indisposition to work. Most of us have that, an indisposition to work. "Oh, but," you say, "that is not true of me. I work." No, you don't. Very few of us know anything about work. Even men who are not Christians at all put us to shame, men like Edison, who can do with about four hours' sleep. John Wesley trained himself until at last he could do with four or five hours' sleep. We don't work! We don't half work, any of us.

The people "had a mind to work". Oh, if only we had a mind to work! Some of us are like cars that have no battery, and need cranking to get started: we have no self-starter at all. How are we going to get men to work? "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it

not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Let us have the mind of Christ, and we shall have the mind to work.

"Ah, but" you say, "how can I get the mind of Christ?" By receiving the Spirit of Christ. Have you received the Holy Ghost? "But did you not tell us just now that every man who is really a Christian has the Holy Ghost?" Yes, in some measure, but have you definitely surrendered the keys of your life to Him? Have you definitely made Him your Lord? Have you done so? The Holy Spirit will give us the mind of Christ: He is the energy that will keep us going, going, going, always going.

How are we to receive Him? We are to receive the promise of the Spirit by faith. You are not to lie down on the floor and wait for Him to come. That is a dishonour to God. It is perfectly horrible to associate God with such performances as that. We are to receive the Holy Spirit by faith. I have a car that will not go without gasolene. I wish it would, but it will not. I have tried it several times! but no matter how perfect the mechanism, it will not go without gasolene. Do you know what I do? I back my car into a gasolene station, and sit in my seat, and they say, "How many?" I say, "Fill it up". I do not see the attendant put anything in. Occasionally I do, more often I do not. I don't hear him putting anything in. But he comes around and says, "Ten gallons". "What is to pay?" I ask. "So much". And I pay him. Then I turn on the switch and start my car, in the confidence that I have got ten gallons of gas in my tank. I may not have seen him put a drop in, but he is an honest man, and he said, "I have given you ten gallons of power; pay me my money." I pay him, and go on about my business in faith that my power supply has been replenished.

I have never yet found myself cheated in that respect, but can we believe the word of a man, and not the word of God? If God says, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give his Holy Spirit to them that ask him?" When I have asked Him in faith, and rest upon His promise, and receive, as Paul says in Galatians, the Holy Spirit by faith, I have a right to believe, though I cannot explain it, that that divine power is in me. The moment I begin to obey the Spirit of God I find that that energy enables me to accomplish things that I could not otherwise do at all. The Spirit of God is with us, and if we thus receive the Spirit of God, and depend upon Him, He will give us the mind of Christ, and we shall have the mind to work; and always the Spirit will work with us.

Then further: think of the natural side of man as revealed in the Scripture, dead in trespasses and sin, and afflicted with a moral leprosy that will bring him down reeking and rotting into the bottomless pit. Think of the awful picture of those who die without Christ, if the Bible be true. Think of what it means to be a sinner without Christ. And think, on the other hand, of what it means to be a Christian. Someone told me, I don't know whether it was Dr. Stockley or not, that Spurgeon said, "When I want to woo souls to Christ I sometimes

tell them what a glorious thing it is to be a Christian, and make their mouths water." Oh, the awful state of those out of Christ, and the glorious state of those in Christ! When you see the contrast, you will have a mind to work, and you will wish there were forty-eight hours in every day; you will,—

"Give every flying minute
Something to keep in store."

So shall we build the wall, and we shall have a great revival. May God bless His Word.

We are going to sing the Doxology. I will not ask anyone to come forward this morning. You may see me at the close of the service if you wish. But I am now going to ask every believer here this morning who will receive this word as from the Lord, and who will go and build over against your house, opening your heart to the Holy Spirit, and saying, "Lord come in. I believe Thou hast come. I count upon Thy power, and in the strength of Thy promise I will go on to build the walls"—I want every man and woman who is a believer, not those who are unsaved, but everyone who is a believer who will take this word (I am going to take it myself), and before God, opening our hearts to His Spirit say, "We will go from this place to build our part of the wall in our house, and everywhere else"—I want everyone who will say that honestly before God—don't say it lightly—whether you are a member of this church or not, if you believe the Lord, and if you are going to receive His commission, and depending upon the Holy Ghost to give you the mind to work, renew your vows and get to work on the wall; or if you are on the wall, work with renewed energy, will you quietly rise in your place? (A large response). Will you be seated again for one moment. I now ask every believer here who is really trusting Christ, and who has not been baptized, who stands face to face with the plain command of the Lord Jesus, are you willing this morning to say, "I will at the first opportunity obey the Lord Jesus Christ"? Will you stand if there is one? (Nine stood). How many others? (Eleven.) Will the friends who have risen at this invitation please meet me in the parlor immediately at the close of this service. Thank you, be seated a moment.

Now one other request. Are there some here who this morning say in their hearts, "I do want to be a Christian", or some who have received Christ but who have never confessed Him, who will say, "I do want to confess Christ"? Everyone, then, who desires to be a Christian, or who is a Christian and has never confessed Christ, will you rise. Are there any among the young people? Any in the gallery? Any who will just yield to the Lord Jesus Christ this morning? Is there not some father or mother who will give himself or herself, to Christ not for your own sake only but for the sake of your family, will you rise? Anyone, anywhere. Are there any others who desire to come into the fellowship of the church? We always give that invitation. You are not a member of the church, but you want to come into our fellowship, will you rise? (Six rose.) Are there any others any in the gallery? Then will all those who have now risen saying they desire to come into the fellowship of the church, together with those who desire to be baptized, all together, please meet me in the parlour after the benediction.

We have been praying much for our young Brother, Rev. W. Gordon Brown, and rejoice that the Lord has restored him to us. Mr. Brown will pronounce the benediction when we have sung the Doxology.

"Praise God from Whom all blessings flow,
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Rev. W. Gordon Brown: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

THE LOST JEWEL.

(Continued from page 4.)

any truths. Such a church might be a liberal one, but not universal by any means,—inasmuch as many things you might consider of secondary, others might consider of primary importance, and refuse to give them up, from very fear of dishonouring the Lord Jesus Christ."

"May I ask you, Divine Truth," said Human, "if the Lord Jesus Himself advocates these divisions?"

"I am bound to say, No," said Truth. "His prayer and desire has always been for unity and openness among His followers."

"And yet in the face of His known desire, they who profess to love Him above all else, split apart to carry out their own ideas. At all events, they show plainly their own will more than they desire to do His will," rejoined Sir Human.

"Can you not see," asked the Ambassador, "that the imperfection of human nature is at the root of this? Every one of these various parties believe they are doing the will of the Lord Jesus, by upholding what they believe to be His will; and love to Him prompts them to hold their views so tenaciously."

"I confess I cannot see," said Sir Human. "Why does not the Lord Jesus teach them better, if they are willing to be taught? I have read in the Book of books, that 'to obey is better than sacrifice, and to hearken than the fat of rams.' It appears to me, that to obey the command of the Lord Jesus to remain united would be more pleasing to Him than any offerings of zeal on behalf of some particular truths. This love to Him, of which they boast so much, does not seem powerful enough to overcome their love for themselves and their own opinions. My instructor might, as you say, be the Prince of Darkness; but he has appeared to me as an angel of light. I think it would be better for you to agree among yourselves before you try to convert me. As it is, to which of the saints shall I turn?"

"I am exceedingly sorry, Sir Human," replied the Ambassador, "to perceive the influence the Prince of Darkness has gained over you, for it was he that you spoke with. For the present I must leave you; but not without hope that other influence may yet gain the ascendancy over you. If ever you need a friend, you will find one in my Master."

So saying, the Ambassador withdrew. Sir Human was soon joined by Dr. Profound and Scientific Truth,

to whom he recounted his conversation with the Ambassador. They expressed themselves as delighted, and urged him to dismiss the idea of leaving the Castle of Intelligence for some time to come. They assured him of his welcome, and declared that these were but the dawns of truth, and that ere long he would see the complete absurdity of the so-called Ambassador's pretensions. Sir Human consented to prolong his visit, and the three made their way to the Castle.

During this time important events were occurring in other places. In the Palace of Darkness a grand council assembled to hear the report of their Sovereign. He informed them of his success with Sir Human. He said, "Doughty denizens of Darkness,—As ye know, I have been on a special mission to the Castle of Intelligence. It seemed very probable that Sir Human Nature would start for the Province of Piety. One of the Ambassadors of the King of kings had very near prevailed on him. However, I got into Sir Human's company, and used our favourite argument—the disunion of Christendom—with such effect that his faith is shaken in the whole thing. I was interrupted by the advent of the Ambassador and Divine Truth, but I left Unbelief behind, who you know has the power of rendering himself invisible; and so well did he watch over his charge, and supply him with arguments, that the Ambassador left completely worsted. We have only to persevere to succeed." The report of their chief was received with loud acclamations, and plans were laid for carrying on their campaign.

In the home of the Virtues, Truth recited the story of his failure. Deep and sincere were the expressions of regret. Prayer was sent to the Palace of the King of kings to entreat that the Spirit of Truth might be sent to Sir Human, to preserve him from the attacks of Unbelief. It was felt that a dangerous crisis had arrived in Sir Human's career. Over and over their hopes for him had been blighted, and they were depressed. Sympathy wept and Tenderness sighed, and Devotion bid Prayer make all speed with his message. How he fared, and what he did, we shall soon see.

JARVIS STREET NEWS.

Last Sunday morning the attendance at the Bible School was 1,196—just four short of 1,200. There were large congregations to hear Dr. Wayman morning and evening, with response to the appeal at both services. In the evening Rev. E. A. Brownlee administered the ordinance of baptism.

The Pastor, who has been in Los Angeles for a month, will be at home Sunday, and will preach at the evening service.

OUR SEMINARY AND "WITNESS" FUNDS.

Again we write to express our deep gratitude for the generous contributions that have reached us from *Witness* readers during the week. These have, of course, been acknowledged individually, but we wish to say, "Thank you" through these columns. There are but ten days before the closing of our fiscal year, and if any of our friends are planning to send gifts to these funds, may we ask that you do so before the 31st of March.

The Union Baptist Witness

These pages (13 and 14) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

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SUNRISE.

While lying in bed a few weeks ago, recovering from serious illness, we heard a pipe organ playing a popular song, which was announced as, "The World is Waiting for the Sunrise." Immediately we said, "There is a sermon." Of course, the text was Malachi 4:2. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

This glowing promise of the Coming One was first fulfilled in the incarnation of Jesus Christ. He declared Himself to be the light of the world. As the sun is the light of the physical world so is He of the spiritual world the Sun of righteousness. His ministry as a Preacher of righteousness, with the great message, "Repent; for the kingdom of heaven is at hand", proves that. His healing ministry, bringing fresh life to many bodies afflicted with physical disease, and to many souls tormented with sin-sickness, also proves that.

When the limp body of Jesus was taken from the cruel tree and tenderly laid in the garden tomb, the Sun of righteousness set amidst darkest storm clouds in the western sky. But on the third day He rose again, and "the power of his resurrection" brings the healing of His wings to those who "know him."

But the world is dark, so dark, to-day. We still look for a further fulfilment of the promise: the Sun of righteousness will yet arise in all His glory when Christ returns to earth. His healing rays will steal down into every grave where a child of God has been buried, and will call forth the sleeping dust, not to its old pains and diseases, but to the perfect health and supernatural power of the resurrection body.

O Sun of righteousness, shine forth. Hasten the looked-for day. Arise on this world's dark night, and let the healing of Thy wings dispel its darkness. Turn men to Thyself now, that at last they may see Thee as Thou art.

We suggest the following words to the tune of the popular song mentioned above:

"In midnight's darkest hour
We must weep;
Long is the watch we keep;
Our hearts are turned unto Thee alone,
To Thee, and to Thy beloved Son!
Lord God, Thou art holy;
Jesus Christ, Thou wast made lowly,
But Thou wilt, come in power,—
Glorious, radiant hour.

"Dear Lord, Thy Church is waiting for sunrise,

Every saint is watching Thy day;
The Spirit speaks of Thy own bright appearing;
Touch my soul, Thou healing Ray."

ANNETTE STREET, TORONTO.

The radio service of the Annette Street Baptist Church, Toronto, broadcasting over CFRB, wave length 312 meters, is being heard by a great number of "listeners-in". Letters have come to the pastor, Rev. W. J. H. Brown, from Tecumseh, Michigan; St. David's, Gravenhurst, and other places in Ontario. Some listeners have enclosed contributions for the expense of broadcasting. The Annette Street Church have endorsed the pastor's scheme for the noon hour service, and are determined to spread the Gospel message in this way. We have received a letter from Muskoka Hospital, Gravenhurst, Ontario, where one of our brethren is a patient, and he says that he thoroughly enjoyed the message on Sunday.

In this day there is so much on the air of a frivolous and even harmful nature, that there is great need of an increased number of Gospel preachers and singers sending the Word of God to the hearts of men by this means. From personal experience, we have found that there are, of all the sermons broadcasted by radio, very few that give a message with sufficient Gospel in it to save the souls of men. Therefore we rejoice the more in this ministry, which the Annette Street Church and its pastor are carrying on.

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BUCKINGHAM, P.Q.

Rev. Matthew Doherty has now settled in the pastorate of the Buckingham Regular Baptist Church. The annual meeting of this church was held on February 6th, and its reports were received with much enthusiasm. "The presence of a spirit of love and harmony among the members is an indication of the rise in spiritual power, and we expect a year of blessing under the ministry of our new pastor". So writes the church clerk recently.

* * *

CENTRAL, LONDON.

A member of Central Baptist Church writes: "We have a wonderful Pastor". None of our readers will be surprised at the enthusiasm with which the membership of that church are supporting Mr. James McGinlay in the ministry, which God is abundantly blessing in London. On Saturday evening, March 2nd, there were forty-four present at the regular Saturday evening prayer meeting, and twenty-two of these led in prayer. No wonder that the next day saw capacity congregations both morning and evening, in the morning in the Merza Temple and in the evening in the Capitol Theatre. At the last mentioned service fifteen made profession of faith in Christ. The following Sunday was another day of blessing, with a number of conversions, among them those of a father-in-law and his two sons-in-law.

The next Monday nearly one hundred attended the F.B.Y.P.A., and over thirty stood up indicating their desire to be baptized. Where will these candidates be baptized? Pastor McGinlay says: "A church without a baptistry is like a house without a door." The Central Baptist Church has no building of their own, and so they have completed arrangements with the theatre management to have a baptistry installed in the theatre itself. It is expected that the ordinance will be administered Easter Sunday.

We should have reported before that the Central Church, in token of its confidence in Pastor McGinlay and in the future of the ministry in London, raised his salary another thousand dollars at a business meeting held about a month ago, while he was absent in Toronto.

* * *

HIAWATHA STREET, ST. THOMAS.

A spirit of revival rests upon the new church, of which Rev. Donald Fraser is pastor. On Sunday, 10th, seven were baptized, three of them married men, the wives of two of whom had been baptized the previous Sunday. The other four were girls. Sunday evenings find the building filled with worshippers. Sixty more chairs have been ordered to accommodate the crowd. "Visitation work is being done extensively, and many strangers come in response, and continue with us. There is a sign of an abundance of rain."

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HESPELER, ONTARIO.

Several weeks ago the Hespeler Regular Baptist Church welcomed as its new pastor Rev. T. Summers. They have found him an able and earnest preacher. Under his leadership attendance at the services has so increased that the ground floor is filled Sunday evenings. The Young People's meeting, under Deacon Buck, has an attendance of forty. The prayer meeting has so grown that it may be necessary soon to use the main auditorium of the church for it. Recently some five young people professed conversion. Truly we "rejoice with them that do rejoice", and our rejoicing is "in the Lord".

* * *

MOUNT PLEASANT, TORONTO.

The congregation to which Rev. Alex. Thomson, B.D., ministers has as a result of a recent fire in their building, been worshipping in the basement. Next Sunday they expect to reopen the auditorium. St. Clair cars pass the church door.

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ORANGEVILLE.

Last Sunday evening saw an exceptionally good attendance at the Orangeville Baptist Church. Doubtless many came to witness the baptisms. One was

that of a young lady and the other an elderly man. He had been converted fifty years ago; had worshipped in the building which the Baptists now use before it belonged to them, when Primitive Methodists owned it; since the union of Methodist churches he had continued in that denomination. His acceptance of the Scripture teaching on baptism, as well as his stand with those who preach a full Gospel, from an infallible Bible, is a great encouragement to many.

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TIMMINS, ONTARIO.

The First Baptist Church, of which Rev. M. R. Hall is pastor, has been having a series of special meetings called "Eternity Week". The pastor has been carrying on without outside talent. Blessing is falling. "The attendance is the best we have ever experienced in Timmins during any series of services. Three professed conversions on March 13th and scores are under conviction."

Two of the members of Italian extraction are spending the winter in Italy, "having gone there for the sole purpose of witnessing for Christ among their kinsfolk and acquaintances. They write that the Lord has given an opening for the ministry of the Word in the homes of their people."

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WILLOWDALE.

The Lord continues to bless the ministry of Rev. Harry Peer. Some have recently professed conversion under his preaching.

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MISHAWAKA, INDIANA.

The First Baptist Church of Mishawaka, Indiana, has as its energetic pastor, Rev. M. E. Hawkins. In a special campaign held there recently 109 were added to the membership.

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BUTLER, PA.

The First Baptist Church, of which Rev. J. J. Vangorder is pastor, has just completed a three weeks' evangelistic campaign. About fifty "have responded to the invitation to accept Christ or come into the fellowship of the church. The saved have come from all classes, young, old, ritualist and Romanist, for which we give thanks unto God." The meetings were carried on by the pastor himself, who has been in the First Baptist Church now for six years. He was assisted by Mr. W. B. Camlin as music director. Brother Vangorder is a militant fundamentalist.

* * *

ON TO CHINA.

"Our dear friends, Mr. and Mrs. George Bell and family, and Mr. and Mrs. John Bell and family, arrived safely in Vancouver on their way to China, having stopped a few hours in Winnipeg, where they had an opportunity to speak to a group of Christian friends about their work. In Vancouver also they were privileged to speak several times and enjoyed fellowship with God's people there.

On March 2 their boat arrived in Shanghai, where after making some purchases of supplies, and arranging for the long journey of 2,000 miles inland, they left by boat up the Yangtse Kiang. They expect to reach the end of the railroad the last week of this month, and from there on will travel for about a month in mule carts. This will mean quite a caravan, as Brother George Bell told us before leaving Toronto, that he alone would have fully 2,000 pounds of baggage, and in all probability Brother John Bell has a similar amount. At the end of a month of travelling in these crude carts, without springs, over very rough roads, they hope to arrive at Lanchow, where the carts will have to be discarded, and from there the journey will be on muleback only over very steep mountain passes and along narrow paths, bordered on one side by deep gorges. Many treacherous rivers and jagged rocks must be crossed before they finally arrive "on top of the world", as Tibet is described. Brother John Bell and family will travel on mule-back for five and a half days, while Brother George Bell and his dear ones will press on still further for three more days."—*A Messenger of Grace*. Rev. G. W. Allen, Editor.

* * *

SPOILED!

"Perhaps no 'ism is manifesting a more blighting or paralyzing effect in Protestantism than that which is called 'Modernism'. Its promoters deny the Infallibility of the Word of God, and with such denial would rob any lost soul of the Atoning work of Christ. They are spending their effort in keeping up the smoke screen of philosophy. Such men open the Bible in the church pulpit, take a text from it, and then proceed to discourse on current events, season's topics, social and welfare problems, new discoveries in science, botany, etc. Their congregations are not hearing what the Scriptures teach, but are repeatedly told what such men as Dr. H. E. Fosdick, Dr. T. R. Glover, Dr. Shailer Matthews, H. G. Wells, and other doctors of like infidelity teach and say. Let me call your attention to an old-time Scripture warning: 'Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ.' (Col. 2:9).—Pastor Morley R. Hall, of the First Baptist Church of Timmins, Ontario, in his weekly bulletin.

* * *

"WHOSE SON IS HE?"

Whose Son is Jesus? *Joseph's?* So the Jews thought. "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?" (John 6:42). He could say that He came down from heaven for the very reason that He was not Joseph's son, no matter what the people thought. Those who deny the virgin birth of Christ, believe that He is Joseph's son, but they thereby make Him out to be an illegitimate child, and no bastard could be my Saviour!

Whose son is He? *The Son of man?* Yes, the one perfect Man, the first of the new humanity. We can never get away from the manhood of Christ, nor need we try. Only let us remember that He was more than man. His words, His miracles, His influence, all proved that He was no mere man.

Whose Son is He? *The Son of God!* "The Father loveth the Son and hath given all things into his hand." (John 3:35). It is as the Son of God that we must trust Him for salvation. If I did not believe in the deity of Christ, I could not be saved. It is because He is the Son of God, that His teaching is true. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth" (vs. 31, 32). It is because He is the Son of God that the death of one Man could redeem the whole of humanity. It is because He is the Son of God that He rose from the dead (Roman 1:4), and ascended on high, where He is seated on the right hand of the Majesty above.

Now since Jesus is the Son of God, our faith in Him rests on God Himself. "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. . . . I am come a light into the world, that whosoever believeth on me should not abide in darkness" (John 12:44, 46). We are down to bedrock here. Self-effort is swept away. Merely following an example is gone. Simply accepting the teachings of a great prophet is done. Our faith in Christ is faith in God. Our rest is upon the bedrock of the universe. There could not be a surer foundation for our salvation than this faith in the Son of God.

* * *

Burtch Union Regular Baptist Church recently held their annual meeting, at which the reports for the year were most encouraging. Under the leadership of Rev. T. L. White this group of believers is going ahead.

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The new Regular Baptist Church in Windsor, under the pastorate of Rev. W. A. Gunton, is growing steadily, and plans opening another Bible School a few miles distant from their meeting place.

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PASTORS, ATTENTION!

In our Toronto Baptist Seminary alone we have some twenty men who are looking forward to work on fields this summer. Some other men from the Toronto Bible College are also applying. Our Secretary has been wondering if it would not be possible for several of our churches to use the services of the students for the summer. The writer has done this for the past two summers, with good results. The student helped with pastoral visitation, cottage meetings, etc., and preached during the pastor's vacation. Those who would consider such a plan should communicate at once with Rev. W. E. Atkinson that arrangements may be made.

Coals for the Altar Fire

By Rev. T. I. Stockley, D.D., Dean of Toronto Baptist Seminary.

Sunday, March 24th.

Christ crucified for sinners—
2 Cor. v:14-21

Stern as the truth is, we ought never to flinch from repeating it, that sin cannot be put away under the moral government of God without punishment. This is a rule from which there is no variation, and there should be none, for if justice be left unsatisfied the foundations of society are out of course. Infinite wisdom has found for us a door of escape by the way of vicarious sacrifice, but that way does not violate justice. Seeing that we originally fell by the sin of another, namely, our representative Adam, God has seen fit that we should rise through the righteousness and sufferings of another, namely, Jesus, the second Adam. Because Jesus was one with His people, and their federal head, it was just to allow Him to suffer in their stead, and He has so done. Apart from this, every man must bear his own burden of sin and punishment. The only possible way by which a man can be forgiven his sin is by that sin being punished in his legal representative—the Lord Jesus has borne what every believing sinner ought to have borne in his own person, or an equivalent for it, sufficient to recompense the injury done to eternal justice.

Monday, March 25th.

Christ crucified, the theme for thought—
John 1:28-42

Jesus Christ, as the atoning sacrifice, ought to be the principal object of every believer's thoughts. There are other subjects in the world which we must think of, for we are yet in the body; but this one subject ought to engross our souls, and, as the birds fly to their nests so ought we, whenever our minds are let loose, to fly back to Jesus Christ. He should be the main topic of each day's consideration and of each night's reflection. To meditate much upon the Lamb of God is to occupy your minds with the grandest subject of thought in the universe. All others are flat compared with it? What are the sciences but human ignorance set forth in order? What are the classics but the choicest of Babel's jargon when compared with his teachings? What are the poets but dreamers, and philosophers but fools in His presence? Jesus alone is wisdom, beauty, eloquence and power. No theme for contemplation can at all equal this noblest of all topics.—God allied to human nature, God the Infinite, incarnate among the sons of men, God in union with humanity taking human sin, out of love stupendous condescending to be numbered with the transgressors, and to suffer for sin that was not His own.

Tuesday, March 26th.

Christ crucified, the object of scorn—
Isaiah 1:1-11

Understand that Jesus took upon Himself our sin, and being found bearing that sin He had to be treated as sin

should be treated. Now, of all the things that ever existed sin is the most shameful thing that can be. It deserves to be scourged, it deserves to be spit upon, it deserves to be crucified; and because our Lord had taken upon Himself our sin, therefore must He be put to shame, therefore must He be scourged. If you want to see what God thinks of sin, see His only Son spat upon by the soldiers when He was made sin for us. In God's sight sin is a shameful, horrible, loathsome, abominable thing, and when Jesus takes it He must be forsaken and given up to scorn. This sight will be the more wonderful to you when you recollect who it was that was spat upon, for if you and I, being sinners, were scourged, and smitten, and despised there would be no wonder in it; but He who took our sin was God, before whom angels bow with reverent awe, and yet, seeing the sin was upon Him, He was made subject to the most intense degree of shame.

Wednesday, March 27th.

Christ crucified, the centre of all things—
Rev. v:1-14

The Lamb's being in the midst signifies that in Him they all meet in one. I would speak cautiously, but I venture to say that Christ is the summing up of all existence. Seek you Godhead? There it is. Seek you manhood? There it is. Wish you the spiritual? There it is in His human soul. Desire you the material? There it is in His human body. Our Lord hath, as it were, gathered up the ends of all things, and hath bound them into one. You cannot conceive what God is; but Christ is God. If you dive down with materialism, which by many is regarded as the drag and millstone of the soul, yet in Jesus you find materialism, refined and elevated, and brought into union with the divine nature. In Jesus all lines meet, and from Him they radiate to all the points of being. Would you meet God? Go you to Christ. Would you be in fellowship with all believers? Go you to Christ; for "of Him, and through Him, and to Him are all things". What a glorious being is the Lamb; for it is only as the Lamb that this is true of Him! View Him only as God, and there is no such meeting with man. View Him as being only man, and then He is far from the centre: but behold Him as God and man, and the Lamb of God, and then you see in Him the place of rest for all things.

Thursday, March 28th.

Christ crucified, the fount of cheer—
Heb. xii:1-13

"Behold the Lamb of God!" Sin vanishes when the Saviour appears. Are you tormented with the power of sin? Beloved, if you long to conquer sin within you, behold the Lamb of God! Crucified, your sin shall be upon that cross where Jesus died. Contemplations of the Saviour are the death of sin, but

no other weapon will destroy them. If you suffer to-day from personal affliction and need fresh strength to bear it, "Behold the Lamb of God". His way was much rougher and darker than yours,—pluck up courage, He will bear you through. He is familiar with all your griefs, his pitying eye beholds your sorrows; and oh, if you are getting weary in the battle of life and tired of serving God, "Behold the Lamb of God!" wrestling unto blood, and your courage will return.

Good Friday, March 29th.

Christ crucified, the King of Grief—
Matt. xxvii: 26-44

The service of our Lord knew no reserve in its consecration. We generally draw back somewhere. I am ashamed to say it, but I mourn that I have done so. Many of us could give to Christ all our health and strength, and all the money we have, very heartily and cheerfully; but when it comes to a point of reputation we feel the pinch. To be slandered, to have some filthy thing said to you; this is too much for flesh and blood. You seem to say, "I cannot be made a fool of, I cannot bear to be regarded as a mere impostor;" but a true servant of Christ must make himself of no reputation when he takes upon himself the work of his Lord. Our blessed Master was willing to be scoffed at by the lowliest and lowest of men. The abjects jeered at Him; the reproach of them that reproached God fell upon Him. He became the song of the drunkard, and when the rough soldiery detained Him in the guardroom they heaped up their ridicule, as though He were not worthy of the name of man.

Saturday, March 30th.

Christ crucified lives to-day—
Matt. xxvii:54-66

Our view of Jesus should be twofold; we should see His death and His life: we shall never receive a whole Christ in any other way. If you only see Him on the cross, you behold the power of His death; but He is not now upon the cross; He is risen, He for ever liveth to make intercession for us, and we need to know the power of His life. We see Him as a lamb "as it had been slain"; but we worship Him as one that "liveth for ever and ever." Carry these two things with you as one: a slain Christ, a living Christ. I notice that feeling and teaching in the church oscillates between these two, whereas it should comprehend them both.

We adore the Crucified One upon the throne of God. We believe in Him as bleeding and pleading; we see Him slain, and behold Him reign. Both of these are our joy; neither one more than the other, but each in its own place. Thus, as you look at the Lamb, you begin to sing, "Thou art He that liveth, and wast dead, and art alive for evermore." The mark of our Saviour is life through death, and death slain by life.

Readings by C. H. Spurgeon.

BAPTIST BIBLE UNION LESSON LEAF

Vol. IV.

No. 2.

REV. ALEX. THOMSON, Editor.

Lesson 15. Second Quarter. April 14, 1929

CHARACTERISTICS OF THE CHRISTIAN LIFE.

Lesson Text: 2 Timothy, chapter 2.

Golden Text: "Thou therefore endure hardness, as a good soldier of Jesus Christ."—Timothy 2:3.

I. AN EFFICIENT SOLDIER, (vs. 1-7).

1. Continuing his exhortation to faithful service the apostle in this chapter emphasizes his theme by the use of several illustrations depicting characteristics of Christian service. Preceding the mention of these however, he gives Timothy a general exhortation and a direction. He exhorts him to "be strong in the grace that is in Christ Jesus", (v. 1) guiding him thus to the only source of spiritual power, for without Christ we can do nothing, (John 15:5). The direction refers to the committing of the gospel to faithful men who would also pass it on, (v. 2). Those who receive the truth are obligated to pass it on to others, and it should be taught by ministers and other teachers with this end in view. 2. The first illustration of the Christian servant is thereafter given in the picture of the soldier. Timothy is enjoined to "endure hardness as a good soldier of Jesus Christ", (v. 3). It is no easy thing to be a courageous servant of Jesus Christ. It means opposition on the part of the enemy and requires endurance for its continuance. He is further instructed that a soldier allows no entanglements to hinder him in the performance of his duties, (v. 4). Many persons there are who allow business, social, matrimonial, religious, and other entanglements to hinder them in boldly witnessing for their Lord. More consideration is given to personal consequences than to principle. How will it fare with such at the judgment seat? 3. Several things may be noted in reference to this characteristic of a Christian servant, illustrated in the nature of a soldier's life, which calls for complete separation from all entanglements, the possession of the enduring spirit and entire devotion to duty; in the purpose of his occupation, which implies active service in the conflict, not dress parade in the barracks; in the equipment necessary for the service, (Eph. 6:10-18), and in the conditions and duration of enlistment. 4. Following this the characteristic of the athlete is given, (v. 5) which implies submission to the disciples of training, without which the athlete could not compete, and this meant rectitude of life as well as exercise. It implies also concentrated effort in running the race, and the possibility of securing a reward for faithful effort, (1 Cor. 9:24-27). 5. A third characteristic, that of the farmer, is then given (v. 6). This emphasizes the necessity for the steady plodding spirit, willing to labour quietly and steadily, unsupported by the plaudits of the people, for the farmer's lot is not a spectacular one, but he is entitled

first to partake of the fruits so is highly privileged. Timothy would understand the significance of these illustrations; may we also do so, (v. 7).

II. AN EFFICIENT INSTRUCTOR, (v. 8-14).

1. Timothy is instructed to put the people in remembrance of certain things, and of these some are mentioned in this section. First in regard to Paul's gospel. A vital part of his message pertained to the resurrection of Jesus Christ, (v. 8), for preaching which he had been made to suffer, (v. 9). This remains a vital part of the gospel message, in fact there is no real gospel apart from it, for our Lord's resurrection meant victory over sin, Satan, death and the grave. He arose a mighty victor and through faith in Him we live the resurrection life now, (Col. iii:1), and are sure of bodily resurrection later, (1 Cor. xv:22, 23). 2. Paul was willing to endure suffering that others might hear his blessed message, and come into the experience of His Lord's salvation, (v. 10). Many thousands since his day animated by the same spirit have gone to death as the apostle did that others might hear the blessed news of salvation. May God give us the same spirit of endurance and the same love for God and man. The reward for such conduct is sure. If we are identified with Christ in suffering we shall be also in glory, (vs. 11-13), though there is a word of warning here in that if we deny Him He also will deny us. Our reward later will correspond to our faithfulness now. But irrespective of our actions we are comforted by the assurance that God is always faithful. Timothy was further enjoined to charge certain of them not to strive about words to no profit, (v. 14), not to engage in useless discussions. Note the necessity and privilege of full identity with Christ in life and suffering and the danger and loss of unfaithfulness to Him.

III. AN EFFICIENT WORKMAN, (vs. 15-19).

1. We come now to another characteristic of the Christian servant, that of a workman. Timothy is urged to give diligence to shew himself approved unto God, a workman that needeth not to be ashamed, etc., (v. 15). The apostle in the previous verse had referred to the useless discussions about words. Here he exhorts Timothy to shew by his example the right way to use the Word of God. Whatever the significance be of the term "rightly dividing" it as least implies the proper setting forth of the truth. If this was necessary in those days, it is equally so now when so much false teaching abounds. There is great need for teachers to study the word of God itself, in humble dependence upon the Holy Spirit for help, that they might receive first hand, the truth of God. 2. Timothy is further enjoined to shun the profane and vain babblings of the false teachers, two of whom are named, (vs. 16, 17). The serious nature of their teaching is clearly shown in the statement used concerning its effect, "it will eat as doth gangrene" (v. 17). It is looked upon as being cancerous, deadly, progressive and loathsome. If this be

so then false teaching is not to be trifled with for it will hinder the spiritual health and kill all useful activity. 3. The particular error of these teachers pertained to the resurrection. They taught that it was past already, (v. 18). The danger of such teaching is further emphasized by a study of First Corinthians, chapter fifteen, where the relation of our resurrection to that of our Lord is set forth. The same error is being promulgated in these days, and needs to be carefully guarded against, and the truth of the future bodily resurrection requires to be taught. 4. We are not to be dismayed, however, by false teaching for the foundation of God standeth sure, (v. 19). False teachers come and go but the truth standeth ever. Nothing can destroy it. "The Lord knoweth them that are His". Many are posing as His who in reality are His enemies. They cannot deceive Him. And those who are His are urged to "depart from iniquity" to separate from all sin, and be true to their God.

IV. AN EFFICIENT VESSEL, (vs. 20, 21).

1. The connection between these verses and the preceding is clear. There Paul is emphasizing the twofold nature of the seal, (v. 19). Here he illustrates his theme by the use of the household vessels. There are two distinct classes of these, some of "gold and silver", some of "wood and of earth", "some to honour, some to dishonour", depicting the condition of profession Christendom. The preachers of the truth are the vessels to honour, the false teachers the vessels to dishonour. The child of God must be clean to be a vessel unto honour, fit for the Master's use. From this we learn: God's estimate of His servants, His standard of judgment, the necessity of thorough sanctification for His service, and of preparedness at all times for His work.

V. AN EFFICIENT SERVANT, (vs. 22-26).

1. It is the desire of God expressed through Paul that Timothy should be an efficient and faithful servant, and directions are given to this end. First he is enjoined to flee youthful lusts, (v. 22). The true servant of God must live the victorious life, restraining the desires of the old man. Positively, he is to follow righteousness, faith, love, and peace, with all the true followers of the Lord. This gives us a picture of a blessed loving assembly of the people of God, united in spirit and activity. 2. The servant is further instructed to avoid strife with the false teachers over their foolish and unlearned questions. He is rather to manifest the gentle spirit in seeking to win them to repentance, that they might recover themselves out of the snare of the devil, (vs. 23-26). 3. In this instruction note the high standard set before the servant of God, the attitude which he is to adopt toward false teachers, the dangerous state of those teachers, the necessity for repentance on their part, and the prohibition of all useless discussions. God means us to emphasize the important matters, and not to waste time over the unimportant and non-essential.