

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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The Fundamentalist-Modernist Issue Defined

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"Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8 A.V.).

"Why should it be judged incredible with you, if God doth raise the dead?" (Am. S.V.).

No man, who is at all conversant with the present movements of religious thought, will for a moment deny that the Fundamentalist-Modernist controversy, which has divided churches and denominations all over this continent, in Europe, and on the foreign fields, must have to do with matters of vital importance. The time is long past for any man to think of this war in the churches as a mere tempest in a teapot, as a puerile fight about words, or as a matter of differing individual interpretations of one common faith. It is no longer possible for the two groups, known, for lack of better names, as the Fundamentalists and the Modernists, to strike hands and sing, "Blest be the tie that binds". So far separated is the faith and practice of the two, that all the king's horses and all the king's men could not bring a real Modernist and a true Fundamentalist into genuine fellowship the one with the other. Of course, we recognize that in some places and in some cases the plague of Modernism has not advanced so far as to make this difference as evident as it might be; but nevertheless the man who holds any of the views which, as we shall presently see, belong to the Modernist school, is facing in a direction diametrically opposed to the faith once for all delivered to the saints.

How then shall we define the issue? How shall we make it so crystal clear that no regenerate soul may have any doubt as to where he ought to stand?

I.

In the first place, it must be admitted that THE ISSUE IS OVER THE SUPERNATURAL CHARACTER OF CHRISTIANITY. This general statement, before we deal with particular doctrines.

The faith of the New Testament, which involves that of the Old, is belief in the supernatural. In the days of primitive Christianity this was clearly recognized, as it ought to be to-day. When Paul stood to make defence of himself before the Roman pro-Consul Festus, and for the hearing of King Herod Agrippa the Second, he went to the heart of the matter, when, before recounting his own marvellous experience with Jesus of Nazareth, he asked the question, "Why is it judged unbelievable with you, if God raiseth the dead?" The message of the early Christians was Jesus and the resurrection. The outstanding proof of their faith was the fact that the One Who was crucified through weakness, had triumphed over death, had risen in the body in which He died, and was consequently exalted as a Prince, a Saviour, and a Judge. Persistence of personality beyond death may be naturalism, but resurrection of the dead body is supernaturalism.

Admit the resurrection of Jesus, and you have logically become a Fundamentalist; deny that resurrection, and you have nothing but the Modernism which is paganism revamped.

But how can I believe in resurrection? How can I accept supernaturalism? On what ground can I base a faith that goes beyond all the physical sciences and that contradicts much of modern philosophy? Belief in the supernatural is simply belief in God. God is the answer to our questionings. It is unbelievable that dead men rise of themselves, but it is not unbelievable that God raises the dead. Once you postulate an Almighty, Who transcends all nature in the infinity of His power, you have made room for all the supernaturalism demanded by a thorough-going Christianity. He must be a transcendent God. The poet Heine, broken and in despair, stood in the Louvre of Paris before the armless Venus de Milo. As he looked on her he said, "My lady of Milo, I know what you would say to me if you could speak. You would say, 'Heine, I know you need help, and I would gladly give it if I

could. 'But you see for yourself I have no arms.' It is because the God of the Modernist is only an immanent God, that his is an armless God, that therefore the Modernist has no basis for belief in the supernatural. Our God is transcendent also. His throne is in Heaven, and by His strong right arm He lives to do for His children that which is naturally impossible.

So I say that the Fundamentalist-Modernist issue is the supernatural. The Christianity of the first century was devoted to the supernatural. A God Who is an Almighty Father still lives in this twentieth century. The Modernist has no justification for his creed—or lack of a creed—in the Bible. He can only justify his unbelief by reducing a transcendent God to an immanent one. The extreme Modernist will be ready to follow Dr. H. E. Barnes, of Smith College, who, in a paper read before the American Association for the Advancement of Science, meeting last January, stated his opinion that we should rule out the supernatural altogether, that for a modernized religion we should "drop the God-conception," and that to preserve humanity and civilization, "we must have collaboration between science and a dynamic secular religion." What kind of "religion" it would be, I am sure I do not know. Having ruled God out, Dr. Barnes said that "sin is scientifically indefinable and unknowable. Hence sin goes into the limbo of ancient superstitions such as witchcraft and sacrifice." (*The Literary Digest*, January 26, 1929.) To my mind such utter godlessness, which calls for a "secular religion," whatever that may be, is the logical outcome of any denial of the supernatural.

The issue is between supernaturalism and naturalism, between revelation and reason, between Scripture and philosophy. In short, the question is whether our faith is to be theological or anthropological, whether its centre is to be God or man. The late General Booth was right when he said before his death, "It seems to me that the chief religious danger of the twentieth century lies in this: Religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation with regeneration, politics without God, and Heaven without hell."

II.

Leaving the general statement, let us consider THE FUNDAMENTALIST-MODERNIST ISSUE AS IT AFFECTS SOME OF THE MAIN DOCTRINES OF OUR FAITH. As we do so, we shall find that in every instance, no matter what doctrine we may touch upon, the issue is precisely the same—supernaturalism versus naturalism.

1. Take *the Origin of Man*, for instance. That is a good place to start, because origin determines character and destiny. Here we find that the belief of the Fundamentalist is one thing, and the vagary of the Modernist, an entirely different thing.

We believe that man was the special creation of God. By the Word of the Lord he was formed from the dust of the earth, and by the Spirit of the Lord he was made a living soul. He was therefore created in the image of God, and his "chief end is to glorify God and enjoy him forever." A simple but powerful belief is ours.

What does it involve? If God created man directly,

then He may speak to him directly. Creation and revelation go together. A God who put His Spirit within man, may communicate with that spirit. Creation also prepares the way for incarnation. If God originally made human nature in the image of divine nature, then divinity can clothe itself with humanity, the eternal Word can be made flesh and dwell among us that we may behold His glory. Creation further prepares for resurrection. Though death entered by sin, even a body which was made by God Himself, having been later redeemed by the blood of God, will rise at last in the perfected likeness of that which is heavenly.

So says the Scripture, but what says the Modernist? His answer to the question of man's origin is not creation but evolution. He claims that by natural forces, working through long ages of time, energy produced matter, and matter and energy produced protoplasm, and protoplasm produced fish, fowl and animals, and after a number of attempts, man. What then is man?

"The heralds of a higher race,
And of himself in higher place."

Therefore he must, according to that same poet, Tennyson,

"Rise upward, working out the beast,
And let the ape and tiger die."

This doctrine has become so prevalent that when the Institute of Social and Religious Research made a study of morale in twenty-three American colleges and universities, a large majority of both men and women in them expressed belief in evolution—83 per cent. of the men and 80 per cent. of the women (*The Literary Digest*, December 2, 1928). The sad part about it is, not that so many have accepted this degrading doctrine of the method by which man came to be in the world, but that, as is the inevitable result, evolution has gone beyond the stage of a science, if it ever was one, and has become a philosophy of history and a religion of practical life. The true evolutionist demands that religion should tag along at the heels of the latest scientific metaphysic, instead of leaving religion to take its own course. Instead of theology being the queen of the sciences, these men would make it the slave of them all, living upon the left-overs of their investigations. The philosophy of evolution is the doctrine of natural progress. A priori it rules out divine revelation or divine incarnation, with all that they involve. All of this is not only a hopeless muddle in thinking, but also enervating to the saving value which true religion has long exerted.

2. Consider next the antagonism of naturalism to supernaturalism as applied to the Bible. What is this Book that has come down to us through the centuries, that has been translated into hundreds of languages, and that is circulated every year by the million?

We believe that the Bible not only contains but itself is the very Word of God. It therefore is infallible, containing no error in any subject on which it touches. When we say this, of course, we refer to the original documents as they left the pens of the inspired writers.

Nor is our strong faith bibliolatry. Primarily our faith is in a Person, rather than in a Book. But it is

in that Person because we find Him through that Book, and it is in that Book because that Person endorses it. No one can maintain successfully that Christ did not have implicit faith in the Old Testament. He said, of a rather obscure verse in that Old Testament, "The Scripture cannot be broken" (John 10:35); and while He went further in the same direction than the old covenant pointed, and so fulfilled the law and the prophets, He confirmed them as given by His Father and as written concerning Himself. Then Christ promised the New Testament. He said that His Spirit would take of His things, and show them unto us, leading us into all truth. While on earth, He gave us the words which His Father gave Him, and He continued to do so after Pentecost through those whom He had chosen. Therefore we believe in the Word of God, both incarnate and written. Nor can any man be loyal to Jesus and deny any part of this Book.

That is the Fundamentalist's position; now what of the Modernist? To him the Bible is a human production, and attended by human errors. It may be a safe rule for morals, although not infallibly so, but it is certainly not safe as a text book on history or as touching upon any other scientific subject. But, some one objects, the Modernist says that he believes the Bible is inspired. Of course, he does. I remember one of the rankest Modernists in Canada saying to me, in his own office, that he did not tell people that the Bible was inspired, but he let them feel it. But what does the Modernist mean by "inspired"? An English book recently written specially to help local preachers, says that "The nearest approach to a satisfactory description of that which is distinctive in the inspiration of the Bible is that of Dr. Sanday, who held that it consists in the peculiar energy and intensity of the God-consciousness apparent in the writers." Is that sufficient—an "intensity of God-consciousness"? My Testament says that every Scripture is God-breathed (II Timothy 3:6). The breath of God, that is, the Spirit of God, so carried men along that they expressed in their writings that which was beyond their own consciousness. Prophecy, for instance, did not arise from their own private interpretation of conditions around them, but rather from the interpretation given directly by God.

Now what about the question of infallibility? The Modernist who has gone the whole way in carrying out the logic of his position, denies the need of any infallibility. In one of his books, the notorious Dr. Harry Emerson Fosdick says that we have no infallible guide and we need none. He goes to the heathen Plotinus for a definition of religion, as "the flight of the alone to the Alone." He thinks religion is friendship with God. In a measure, that is right. But when I remember that I am a sinner, I desire some authoritative statement as to how my spirit can fly to the arms of God. I should need no infallible guide if I were God's equal, but since He is infinite and I am finite, since I must cry as my first prayer, "God be merciful to me the sinner," I find myself to be in need of a rule of faith and practice. But why not go to your inner consciousness? the Modernist says. And is that infallible? Not since man sinned. That by which I am to find my way to God, must come to me from without and from above. Hence the need

of an external standard such as is supplied for us in this Word of God.

3. Think further of *the doctrine of the Person of Christ* as affected by this controversy. "What think ye of Christ? Whose son is he?" (Matt. 22:44.)

We look to the Lord Jesus as essentially divine as well as really human. We believe Him sinless. We remark how He held up the highest virtues without apology, and condemned all men as evil without including Himself. We remember that no man could answer His question, "Which of you convicteth me of sin?" We also believe that the soldiers sent to take Him were right in their verdict, that no man ever spake like this man. His works, too, bore Him witness, especially the great work by which, with God's permission, He raised Himself from the dead. These and a hundred other lines of argument point to the absolute deity of our Lord.

Is this the faith of Modernism? It is as far removed from it as the east is from the west. To the Modernist Jesus is not *the* Son of God, but only *a* son of God, as they say all men are. Forgetting the implications of unchastity on the part of Mary, they maintain that He entered the world by the same method of birth as did you or I. They therefore think Him limited by the traditions of the age in which He lived, and while they are loud in their praises of the manhood of the Master, they would strip the crown of full deity from His splendid brow, and leave only a crown of thorns.

4. Now let us examine *the doctrine of Redemption* as held by these two opposing schools of thought. In a measure both may say, "We preach Christ crucified," but what do they mean by the cross of Christ?

We of the orthodox faith believe in an objective atonement. We recognize that Christ suffered with us, but we believe that He also suffered for us. We hold this as the basis of redemption. In other words, we believe in a penal atonement. We are sure that Christ meant what He said when he declared that He was giving His life a ransom instead of many; and all that Paul ever said about the cross was an elaboration of that statement of Jesus. We hold that the word "substitution" best expresses the doctrine of the death of Christ. The Scripture teaches this unmistakably, and Christian experience rejoices therein.

Now I think that you will agree with me that it is in this penal element of the atonement that the supernatural is to be found. To say with the Modernist that Christ suffered vicariously, as a mother does for a sick child, is to seek to explain Calvary on merely natural grounds. Such sympathetic suffering we find everywhere in life, and there is nothing supernatural about that. The supernatural only enters into my thought of the atonement when I believe that in the hours of darkness the Lord laid upon Him the iniquity of us all, and that He suffered the Just for the unjust to bring us to God.

It is this that the Modernist and the near-Modernist reject, as has become so abundantly evident in our local controversy in the Baptist Convention of Ontario and Quebec. Why does the Modernist reject this doctrine of penal substitution? As I see it, it is because he rejects, what I may call, the passivity of grace. To the logical mind salvation by free grace is the di-

rect result of a penal atonement. The Modernist always preaches salvation by character, that is, by works. He therefore rejects the necessity of passively receiving God's goodness on the ground of what Another has done.

When a man swings away from the belief that Christ actually bore the just punishment of our sins, where will his unbelief land him? I will tell you. One Sunday morning I attended the service in St. James Anglican Church, Toronto. The preacher was a representative of the organization for the soldiers known as ToCH. Before he spoke, he turned and said, "In the name of the Father and of the Son and of the Holy Ghost, Amen"; and he repeated the same formula after his address. But during that address he uttered the sheerest blasphemy. He began by saying that any verse in the story of Christ's passion would do as a text for his address. By and by he told the story of a poor London boy called Michael, who at an early age enlisted in the British army. Michael had been taken from the streets of old London and brought into a boys' club. He had little character, however, and in France twice deserted. On the second offense he was executed, and that by a group from his own club. Said the man, "He died for you and me as surely as any hero. Remember that in this Passion week." That man, who invoked the holy Trinity, put the death of Christ on the same level as that of a renegade deserter from the British army, who was court-martialled for his offense. I say such iniquitous teaching is the logical outcome of a denial of that which is supernatural in the atonement, namely, its penal element.

5. Once more, I beg you to weigh *the doctrine of Conversion* in the balances that are before us. Apply the principle of naturalism versus supernaturalism to personal salvation.

"Ye must be born again." That was true for Nicodemus, the teacher of Israel, and it is true for all men to-day. What is the new birth? It is a spiritual resurrection; it is God raising those who are dead in trespasses and sins into newness of life in Christ Jesus. It is the coming of the life of God into the soul. It is a birth from above. The whole character of the soul is changed by that regeneration. We need not enlarge on that just here.

Does the gospel of Modernism, that other gospel, which is not another, produce conversions? No, it does not even try. Of course, it could not if it would. It rejects the very thought of conversion as a recreation by which old things pass away and become

new. It would substitute therefore so-called religious education. According to the modernistic scheme the individual is gradually to be brought fully into the Kingdom of God. For the first five years, we shall say, he is to be taught that God is his Father; for the next seven years he is to be taught that Christ is his Example and Hero; then during the period of adolescence the emotional element of the suffering of the cross is to be introduced. When this teaching has been given, the boy should be received into the church and counted as a Christian! The aim is simply to awaken the latent possibilities of the soul. It assumes that all men are by nature the children of God rather than the children of wrath, and it seeks only to develop the alleged divine in man.

Now you can see that these two doctrines of conversion have a gulf fixed between them that is impassable as that between Lazarus and Dives. Yes, and I think that my simile is apt, because one is a birth from above and the other is a birth from beneath. What is the difference then? As in other things, the difference between supernaturalism and naturalism. The Fundamentalist claims according to Scripture that the divine life must be grafted in, that it is not native to the soul. The Modernist claims according to his theories of psychology that the flowers of Paradise can be produced on the soil of the sinful self.

In closing let me say that the clear definition of this issue demands a clear-cut stand on the part of every one of us. But how are we to take our stand?

For one thing, by intellectual honesty. Many of these Modernists who rave about intellectual honesty fail to practice it. It is time men stopped using words in a double sense. Let them say what they mean and mean what they say. As a free thinker, writing for the annual of a society of British rationalists, some time ago put it, "The preachers denounce loose living, unchastity, drunkenness, the sensationalism of the cinema and the newspaper, the jazz band and the unseemly dance; and well they may. But none of these things, and not all of them together, are so profoundly corrupting, so ruinous to the very principle and standard of moral integrity, as that which must be plainly called religious lying."

For us to be honest is not enough; we must also speak out in an aggressive way, warning people of the dangers that lurk for them in the preaching to which many of them listen. Our mission as Fundamentalists has only begun. We must tear the mask of smug hypocrisy from those who, hiding beneath it, would corrupt the faith of our generation.

An Editor Takes a Month's Rest

Faith and Fellowship, a paper published weekly in San Diego, California, of which Rev. Orson P. Jones is Editor, makes the following announcement: "*Faith and Fellowship* will suspend publication for at least thirty days. The Editor is weary, and does not hesitate to say so."

Brother Jones has rounded out the first volume, and the foregoing announcement is made in the fifty-second

issue. We have been interested in this publication from the beginning, because we believe we had something to do with launching it. We had a very delightful hour with Mr. and Mrs. Jones in Los Angeles either in January or April, 1928. It was quite evident from Brother Jones' conversation that he was a man of ideas. Some men can talk for hours and say nothing but that which has been said ten thou-

sand times before, and perhaps said in a better way. There are others who have a way of dressing up even the commonplace with a new frock; or, if not, with at least a different colored ribbon in her hair, so that even a familiar truth challenges attention by its new dress.

We discerned that gift in Brother Jones, and suggested to him that he should publish a paper. It may be, of course, that *Faith and Fellowship* would have come into being without our suggestion: our only claim is that we told Brother Jones that we thought he ought to put his ideas on paper. He has done so in fifty-two issues of his paper.

We are not sure that we have always been in complete agreement with his views. No two thinking men can be absolutely at one in everything. But even if one disagrees with Brother Jones, one cannot help reading what he says. And frankly, for the most part, we agree with him. But we are sorry he is taking a vacation. We should like to preach to him on such a text as this, "Let us not be weary in well doing: for in due season we shall reap, if we faint not." We do not believe that Brother Jones is weary—he thinks he is weary, that is all. His style of writing would never weary anybody, either the reader or the writer, any more than a gushing fountain running from a rock on the mountainside grows weary. It is of its very nature to pour forth its crystal stream of refreshment, and send it laughing down the mountainside into the valley.

Faith and Fellowship has not been like some papers we know, like a creaky pump in the church yard that gives forth nothing but surface water, and which refuses even that until it has been primed from the nearest rain-water barrel. We have many such papers come to our desk in exchange. They are scrutinized by someone always—but merely to discover what is not in them. But Brother Jones' productions are like a running brook: sometimes leaping over the stones, and laughing on its way—partly at itself, partly at the trees and other things it leaves behind, and especially at the preachers holding a picnic on its bank; and along other stretches of its course, moving silently to great depths, but always clear and pellucid, and always mirroring the things of heaven. And this man Jones thinks he is going to take a vacation? Nonsense! He does not need one. Nor does he deserve one, for the reason that the reward of work well done is more work; and a man with a writer's gift like Brother Jones, can no more stop than Tennyson's brook.

We remember when in England as a boy having heard of some sort of ill-odored intruder upon the vegetable world, which was called "old man." To touch it was to need a thorough cleansing. A hundred roses would be scarcely sufficient to neutralize the presence of even a couple of leaves of "old man." Now, Brother Jones' literary stream invariably savours of the "new man which after God is created in righteousness and true holiness"; but somewhere on the bank, at the bend of the stream, there must be an "old man" plant growing, and the roots of it must have pushed their way out to the bed of the stream; until at that point the water is tinctured with "old man." Listen to this:

"This Editor has long desired to see such a paper as

Faith and Fellowship, but he is perfectly willing for someone else to edit it. The letters we have received from the brethren have one common chord—'Let Jones do it.' Everyone is unanimous, 'We need such a paper. Let someone else do it.'"

In a further paragraph Brother Jones refers to the Editor of *The Gospel Witness*. This is what he says:

"We launched this paper as an individual enterprise. We did not choose our constituency; they chose us. The field of service has been utterly different than we contemplated. To-day, we ask: Is it an enterprise deserving the co-operative support of those who have definitely committed themselves to the cause of Christ in the terrible controversies of this age? T. T. Shields made of himself a pack horse and bore the burdens of a thousand men who had declaimed glibly of the need of a sound Christian university. We do not propose to fall into the same ditch. The man who does the work of ten men has wronged nine men. It is sinful to rob a Christian of his just share of responsibility. Without honest and sincere co-operation we do not propose to take another step. Others need a share in the responsibility as much as we need help."

It will be observed that he is kind enough to save of this Editor that he "made of himself a pack horse and bore the burden of a thousand men who had declaimed glibly of the need of a sound Christian university. We do not propose to fall into the same ditch." Tut, tut, man! We are in no ditch! We are on the King's highway and "Going strong." Does not Brother Jones remember that it is written, "Bear ye one another's burden, and so fulfil the law of Christ"? The blessing of bearing other people's burdens is found in the fact that one so develops his own muscles, and so broadens his own shoulders, that when he comes to bear his own burden, behold, it is not a burden at all! Even a pack-horse will get rid of his burden occasionally, and when he does he finds that he has got so accustomed to bearing a heavy weight on his back that he can carry an extra sack of oats for his own supper without feeling it.

Brother Jones says the man who does the work of ten men has wronged nine men. Therein he illustrates the danger of being clever. What if the nine men simply will not carry anybody's burden? Must the burden not be borne at all? We publish elsewhere in this issue a very able article by Brother Jones on ONESIPHORUS; but we very earnestly commend to his attention the study of another interesting character whose record is found in Philippians, the second chapter, EPAPHRODITUS by name, whom Paul describes as "my brother, and companion in labour, and fellow soldier, but your messenger"; of whom he said, "Receive him therefore in the Lord with all gladness; and hold such in reputation: because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Observe the last clause, "to supply your lack of service toward me."

If Brother Jones will study the history of the Christian church, he will find that the men whom God has used to accomplish His purposes, invariably have been men who have been willing to take more than their share of the load. Little has been accomplished at any time by the one who has joined with nine sluggards in order to make a company of ten do-nothings unanimous. No, Brother Jones! We advise you to go and buy another fountain pen, this time a big one, one with the biggest barrel you can find, and let the

ink flow freely. You are young and comparatively inexperienced as a religious journalist, but as a learner you are a prodigy.

We can prove to our readers that Brother Jones has learned in one year what many people never learn at all. Listen to this:

"Some harsh criticisms, based on complete misunderstanding, have been received. We would like to deal with some of them, but do not think it is worth while. THE TEMPTATION TO SCRATCH A MOSQUITO BITE SHOULD ALWAYS BE RESISTED."

That is rather well put; and beside, it emboldens us to write a little more. God's work has always been done by the few rather than the many. It is written, "I called Abraham alone." There never would have been an exodus without a Moses. Canaan would never have been possessed by Israel without a Joshua. Has Brother Jones not read the song of Deborah? Let us quote it to him: "In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the Lord."

The Midianites had never been discomfited had not Gideon turned from his business of hiding his wheat from the Midianites to the task of making the Midianites hide themselves from him! If David had held a conference with Eliab, his big brother, and all the rest of the family—with Saul thrown in—and insisted upon an equal distribution of responsibility, Goliath of Gath had never been made to lick the dust. If Elijah had run from Ahab and insisted that he would hold no meeting on Carmal's mount unless the seven thousand who had not bowed the knee to Baal should come forth from their hiding places and share with him the responsibility of challenging God to answer by fire, the prophets of Baal would have had it all their own way, and there would have been no revival of old-time religion in Israel.

Thus we might call the roll of all the Old Testament worthies and analyze the origin of every revival or reform, and on no single occasion would it be found that such revival was ever brought about, or such reform effected, by ten men weighing out their burdens on a pair of scales to make sure that no one should carry more than another:

Coming into New Testament times, the same principles obtain. While many served, a few conspicuous figures carried the heavy burdens. If Paul had waited for the other nine men to bear their full share of the load, humanly speaking, we might never have heard the gospel. There were times in his great ministry when he was thronged with valiant soldiers. At another time he had to write, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me." And again, "For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's."

Occasionally, however, Paul found one like Ephroditus, to whom we have referred, who so laboured that he was nigh unto death to supply somebody else's lack of service. What was the reason? It was for the "work of Christ."

And that leads us, of course, to the supreme example, that of our Lord Himself. Did not Peter deny Him, and Judas betray Him, and everybody else forsake Him when He stood before Annas and Caiaphas and Herod and Pilate? No single human voice was heard in His defense. Where were Brother Jones' nine at that time? Have we not heard the Saviour's pathetic cry, "I have trodden the winepress alone; and of the people there was none with me. . . . And I looked, and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me."

We suggest that Brother Jones take a paragraph from his own very able article published elsewhere in this issue. It is true that the front line is shot to pieces. Will Editor Jones therefore make for a comfortable place in the rear, or will he take even the second line? Of course he will not. We expect him to stand in the front line which, as he says, is shot to pieces. *May Faith and Fellowship go on!*

For Brother Jones' encouragement we quote two passages, one from the Old Testament, and one from the New. Here is the Old Testament passage, in second Samuel, twenty-three, verses eight to twelve: "These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time. And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory." And in the New Testament, "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Take up your editor's pen again, Brother Jones, and go to work, and let that pen be as a sword made sharp and mighty by the power of God. Ten thousand blessings on your testimony!

DR. STOCKLEY IN ENGLAND.

Dr. T. I. Stockley, Dean of the Toronto Baptist Seminary, with Mrs. Stockley, is spending the summer in England, with their family. We are sure they will have a very happy time with their multitude of friends. We hope to be able to publish some contributions from Dr. Stockley during the summer. He will return, D.V., to Toronto early in September. His permanent address while in England will be: Dr. T. I. Stockley, c-o Dr. Clement Stockley, 501 London Road, Thornton Heath, London, S.W., England.

MERCY FOR THE HOUSE OF ONESIPHORUS.

(From *Faith and Fellowship*, San Diego, California. Orson P. Jones, Editor.)

Where Is the Front Line?

A recent short story dealt humorously with the difficulties of a fictitious general in the World War who took a map and went out one dark night to locate the front line of his army. On the military map there was a theoretical front line, but out on the field no one could tell him where the front line was. The front line was shot to pieces. It always is.

Theoretical Front Line.

There is a front line in to-day's spiritual struggle. Theoretically, those who hold the front line should be doctrinally perfect, disciplined, united, efficient, enthusiastic, and courageous. Actually the front line is all shot to pieces. It always has been. A large part of our New Testament was written in jail. Paul was not a Saint in those days, he was a prisoner. Churches were weak in numbers and wealth. Persecution was the lot of all and it was a day of small things. Perhaps Paul's greatest sorrows were caused by those who believed his Gospel but later turned away from him in the time of his humiliation and weakness. He tells us, "All they that are in Asia have turned away from me." Asia was the province where Ephesus was situated, the scene of one of his greatest triumphs. Paul fought on the front line, but the front line was shot to pieces in his day. There is a front line to-day and many of the men who fight there are in a sorry fix. The man on the front line is in bitter conflict with the enemy, but has lost contact with those who should support him.

The Last Shot.

Was it Kipling who tells of the artist that painted a picture of a dying soldier firing his last shot? The soldier in the picture, was dirty, unshaven, and bloody. There was rust on his gun and mud on his boots. The picture would not sell. The artist took the picture back to the studio and painted out unattractive features. In the altered picture, the soldier stood with immaculate uniform, with polished boots, and rested his clean-shaven face on a glistening rifle to fire his last shot. The picture was acclaimed a work of art and sold readily, to the disgust of the artist who painted it.

Fundamentalist Preaching.

We have heard it said that if a church would cut out ice cream socials, preach the Bible only, and turn away from modernism, the pews would be filled and a revival would begin. Pastor Russell or Mrs. Eddy never preached more arrant nonsense.

The pastor with fundamentalist leanings, who comes to a new field, is generally welcomed by a group of disgruntled people from other churches who assure him that hundreds of the finest Christians in the city are hungry for the Gospel. A preacher who swallows such old stale bait is a great big sucker.

Real Art.

A preacher who boldly teaches the Bible and applies its teaching to his own denominational relationships will present a rather bedraggled appearance to the public. He will be more or less distrusted by his fellow preachers; almost any lie about his past will be believed; any difficulties in his congregation will be magnified; strangers will be warned against him; the timid in his flock will be frightened away; his material equipment will be limited and poverty will be his constant companion. A true artist would so paint a fundamentalist preacher firing his last shot. But the public refuses to accept any such picture. The world stubbornly holds to the belief that if the preacher is right crowds will swarm around him. Fundamentalists have been educated to believe that dashing, flashing, dazzling success awaits the brave preacher when he fires his first shot or his last for old-fashioned religion. With such an educational background, fundamentalists are prone to desert their preachers if spectacular success is lacking. Fundamentalists seem to prefer modernism to failure. They forget Paul who fired his last shot from prison with the declaration, "I have fought a good fight."

Brave Onesiphorus.

A hero of the New Testament is described in I Timothy 1: 16-18. His name was Onesiphorus and he lived in Ephesus.

There he heard, believed and loved Paul, the Apostle. The house of Onesiphorus became an oasis in weariness and bitter trial. Paul says of him, "He often refreshed." Years afterward, Onesiphorus came to Rome and determined to see the face of Paul once more. It was a problem to find him. Rome was great and Paul was not preaching in a skyscraper church with a revolving cross on the roof, but was an obscure political prisoner under guard in his own hired house. How long Onesiphorus searched, we do not know. Paul says, "He sought me diligently and found me." It took a diligent search to find the obscure Paul whose name is so familiar to all of us to-day.

Not Ashamed.

Onesiphorus found Paul and it was Paul, the orator to whom the kings had listened; the preacher, who had stirred Ephesus; the apostle, to whom the Lord had committed revelations, but he wore a chain. What a contrast with SUCCESSFUL preachers of that day and this. Onesiphorus met the test. "He was not ashamed of my chain."

Fair Questions.

Is there a fundamentalist pastor in your town who is firing his last shot? Have you met the test? Are you ashamed of him and the little flock around him? Does your loyalty go to big men in distant cities? Do you follow SUCCESS or TRUTH? Does the little fundamentalist preacher in your town need money while you are giving yours to support pipe organs and modernism? Have you sought him out diligently and refreshed him or have you believed a lot of hearsay gossip against him? Does he wear a chain? Is he in disgrace? Are you ashamed of his chain? What kind of a fundamentalist are you, anyway?

The Front Line.

A harmonious well-organized fundamentalism does not exist. Perhaps, it never will. We doubt if it ever has. The front line is shot to pieces. Sorry-looking individuals are fighting single-handed because a lot of brave talkers are not fighting a good fight and are not supporting them. If Baptists were not ashamed to follow men who wear chains, a strong Baptist church, true to the old faith, could thrive in almost every city. There are pleasanter places to dwell, but we choose the front line.

Fading Heroism.

Onesiphorus' kindness at Ephesus was refreshing to Paul. His loyalty in later years to a man in chains was touching. But his great soul shriveled and his heroism withered. New and strange teachers came to Ephesus. Hymenaeus and Alexander brought in new doctrines. New methods supplanted the old. Onesiphorus drifted with the crowd. All Asia turned away from Paul, as Baptists are turning to-day. Paul sorrowed not for himself, but for them, and cries, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain. The Lord grant unto him that he might find mercy in that day."

Baptist Has-Beens.

This is a day of Baptist Has-Beens. Modern churches are filled with folks who at one time were good soldiers of the Lord. They were not ashamed of Paul's chain. They oft refreshed the preachers of the Gospel. But now a change has swept over the land. Strange teachers are honored, new methods in vogue. Churches have turned away from Paul. Many a feeble Onesiphorus has been swept before the storm. To-day they sit in modernist temples while the faith which they once loved is preached by deserted preachers who are firing last shots on a broken front line. Have you drifted with the crowd? Crowds are dangerous.

More Questions.

Will Onesiphorus find mercy of the Lord in that day? Will the diligence he displayed in searching out Paul in Rome cover the later years of carefree lethargy and softness when he followed cunningly devised fables that led men away from Paul? Will the Lord, in mercy, remember Onesiphorus as the man who was not ashamed of Paul's chain or as the man who was not ashamed to drift in the backsliding of Asia?

Will the Lord have mercy on the thousands of Baptists who believe the Bible but are ashamed of those who wear the chains to-day?

Are you ashamed of chains or of modernism?

The Lord give mercy unto the house of Onesiphorus.

The Jarvis Street Pulpit

AN IMPROMPTU SERMON ON WORK.

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, January 8th, 1928.

(Stenographically Reported)

"To every man his work."—Mark 13:34.

When I came to church I intended to speak on another subject this morning, but Brother Turney—I am going to put the responsibility on him—said, as the Deacons met for prayer a moment before we came into this service; "I believe, Pastor, if you would emphasize the motto you gave us New Year's morning, it would do a great deal of good; that is really the message we need in this church just now." I said, "All right, I have not given it any special thought, but I think I can preach on it." So I am going to give you an impromptu sermon on our church motto for the year, Mark thirteen, thirty-four, "To every man his work."

When you feel like planning a holiday, then is the time to talk about work; and that is what I am going to do this morning,—*"To every man his work"*.

Let me read the context: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Before He went away, the Lord gave to every man his work.

Always it is necessary to have a good foundation, and so let me clearly state the fact that salvation is not of works but of grace; that we are not saved by anything we have done, or can do, but wholly and solely by the gift of God's sovereign grace. We are forgiven our sins, we are made new creatures in Christ Jesus, we are adopted into the divine family, we are made children of God; and "if children, then heirs; heirs of God, and joint-heirs with Christ." We are like the debtor who had nothing to pay, and whose lord frankly and freely and fully forgave him all. There is no hope of salvation for any one of us by means of our good works: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." So let that be clear, we are saved on the ground of the infinite merit of the sacrifice of Christ; but being saved, made the children of God, having a place in the divine family, He has given to every one of us our work. Every one who is a Christian has received a divine commission to do a piece of work, which God hath foreordained he should do.

I.

Let us think for a moment or two, first of all, about THE CHARACTER OF THE WORK.

What sort of work have we to do? What are we in the world for? What is the peculiar and distinctive mission of the Christian? What is your work? "Ye shall receive power, after that the Holy Ghost is come

upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." *The work of the believer as an individual, and of the church collectively, is to bear witness to the truth of the gospel.* That is our peculiar and special task: we are witnesses to the truth.

A witness is one who knows something, and who is called to tell what he knows. You cannot bear witness for Christ until you know something about Christ. You can never get to know Him by merely working for Him—you must know Him first. Then your witness-bearing will grow out of your own experience. If we are to do a vital work in the world, we must have a vital experience; we must know experimentally the value of the cross of Christ, or we cannot bear witness. No man can witness to the efficacy of the blood of Christ, to its cleansing power, unless he knows by his own personal experience what it is to be cleansed in the fountain filled with blood. In order to do our work we must come to the Cross, we must know that Christ died for our sins. What is the gospel? "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." That is the gospel; that is to be our testimony. But we cannot bear witness to it unless we know experimentally its power, and something of its sweetness.

We must know something of the power of the Holy Ghost before we can bear witness. "Ye shall receive power, after that the Holy Ghost is come upon you." Let it be clearly understood that ours is a spiritual work from beginning to end; and it can be wrought only by a spiritual energy; we cannot work in the energy of the flesh and accomplish anything. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." No man or woman can bear effective witness for Jesus Christ apart from a divine anointing, apart from the power of the Spirit of God. Mere lip service will avail us nothing. Our speech and our preaching must not be with "enticing words of man's wisdom, but in demonstration of the Spirit and of power." The question is two-fold: Have you received your work? and, Have you received the power with which that work is to be accomplished? Do we not need to open our hearts to the incoming of the power of the Holy Ghost?

I was in a certain church last week—I will not tell you where it was—and I heard a minister speaking.

I was not in the meeting, but in an office off the church auditorium, and I heard a man speak. He was speaking about the baptism of the Spirit, about "seeking the baptism." He said there were many baptisms: there was a baptism into power, a baptism into love, and I do not know how many other baptisms. No doubt, he was sincere, but his teaching was far from the teaching of the Word of God. The Holy Ghost was given on Pentecost. Then was fulfilled the promise, "He shall baptize you with the Holy Ghost, and with fire." The Holy Ghost is here, always has been here since that day. It is erroneous to speak about seeking the baptism of the Holy Ghost. Nowhere in the entire Scripture is there a suggestion that we are to seek the baptism of the Holy Ghost. We are commanded to be filled with the Spirit, we are admonished to "grieve not the Holy Spirit of God", to quench not the Spirit; but once and for all the Holy Spirit has been given to the church to enable the church to do her work. We have not now to tarry for His coming, ten days, or ten hours, or, I believe, ten minutes. If we but yield ourselves wholly unto God, that moment the Holy Ghost is ours to energize us, to fill us with His power and blessing, and make us fruitful in the service of the Lord.

Now if we are to do our work effectively, we must remember it is work of a spiritual character that can only be done by the power of the Holy Ghost; and as we do our work, we must receive the power to do it. It would be as foolish for an engineer who is to go on duty, let us say, to-night, instead of getting on his great engine and moving the throttle that would pull an express train across the Continent—it would be as foolish for him to say, "I am not going to bother waiting for my engine. I will pull the train myself"! Can you fancy his fitting himself up with harness, and linking himself on to that train of hundreds of tons, and saying, "Now here goes, no engine for me"? You would say, "Take him off to the asylum." But a great many preachers and churches are like him, they are harnessed to a great task that no one but God can do, that no human power can accomplish. They are sweating and fuming, and they are going to do something—yes, they are going to do something, in the energy of the flesh. God's work cannot thus be done. The work we are commissioned to do is a work that can be accomplished only as God is with us, and in us, and as we become the channels and instruments of the mighty power of the Holy Ghost. Therefore if we are to do our work, we must have the power to accomplish it,—
"To every man his work."

II.

Then I want you to think a little while of THE PRIVILEGE INVOLVED IN THIS. It is a great privilege to have work to do. Ask any man who is out of employment, any man who is a man, "What do you need? What do you want above everything else in the world?" And he will tell you, "I want work, sir." Work is one of the greatest blessings in life. There are some people who think of heaven as a place where they will sit and sing themselves away to everlasting bliss. I am compelled to say that if that be heaven, there are a great many professing Christians who are doing their best

to get ready for it here! Work is a blessing, not a curse. Our Lord said, "My Father worketh hitherto, and I work." We ought to be glad that we are not called to a life of idleness, but that we have been called to do a work given us by the Lord.

It is a great blessing to have plenty to do. I know sometimes people are disposed to complain that they have a little bit too much work to do. There are some people who are always busy, very busy! I used to know a preacher in a certain city where I was minister—he does not live very far from where I am speaking now, but it was when he was in another city. I telephoned him a few times, but he was always too busy to talk. Oh, he was always busy, going to and fro. What he did to keep himself so busy I do not know. But he was always busy, too busy to talk to anyone. Let me advise you not to talk about being busy. I remember a friend some years ago who, when someone said to him, "Are you busy?" replied, "Of course I am busy. That is what I am paid for. What are you being paid for?" We ought all to be busy. I do not believe any man can walk with Christ, and live in abiding fellowship with the Holy Spirit, and be idle. Idleness is one of the greatest of all sins. I repeat, it is a sin to be idle, and if you find yourself idle, not doing anything, do not say, "I am afraid I have been a little leisurely"—get down on your knees and say, "God be merciful to me a sinner. I have been idle."

God is always working, the Holy Spirit is working; and you cannot keep step with God and be idle. God is the greatest of all workers. Said Christ, "My Father worketh hitherto, and I work." The Holy Ghost is an active energy; and He will not come to fill you in order to give you a good time. The Holy Ghost is not a labour-saving agency. Women are always interested in labour-saving devices, it is said. I do not blame them. Most of the men need something to give them more to do! I think the women whose work is never done may be excused a little for having an electric washer and an electric ironer. But the Holy Ghost does not come in order that we may fold our arms and do nothing. The Spirit of God does not so superimpose Himself on us as to make us mere automatons, lifeless instruments, instruments without volition. That is not how God works. He comes to possess our whole being, to energize our wills, so that though we work as though we were doing it, in reality we are not doing it at all, but it is God the Holy Ghost that works in us "both to will and to do of his good pleasure."

I say, it is a glorious privilege to have plenty of work to do. *There is nothing that will develop a good appetite like plenty of work.* There are some delicate people who go to the doctor and say, "Doctor, I am afraid I am not very well." To which he replies, "What is the matter with you?" "My appetite is failing. I wonder if you could give me a tonic." If the inquirer were a man, and I were the doctor, in many cases I should say, "Yes, I will give you a tonic. I will send you out to the country to saw wood, or dig or plough. That will do you good." What most people need is work. I used to know a man who, when he was poor, had plenty of work to do—and did it. After a while, when he got rich and very well-to-do, with

the slightest indisposition he called in the doctor. The doctor would say, "I fear you are overworked"! How people love to be told they are overworked! "I have not been very well, Doctor. What is the matter?" and the diplomatic doctor would reply, "You are just run down, you need a rest." Run down! Why, some people have never been wound up! The fact is they are always run down!

The idle Christian is likely to be a man of poor spiritual appetite. Have you given up reading your Bible? Have you found that your appetite for spiritual food is declining? I will tell you what is the matter with you: you are getting lazy; your ailment is a disinclination to work. You think you need a tonic? What we all need to do is to get out and do something in the name of the Lord—really to work. Then the Holy Ghost will work in us. And as we work, we shall find that our appetites will come back to us, we shall be hungry for the things of God. Then you will find one saying, "I cannot wait for Sunday, I cannot wait for the next prayer meeting: I must get something for myself." He will go to the great storehouse of the Word to feed his soul, because his appetite is developed by his energetic service. There is nothing that will test the quality of your health like getting to work. Try it. I think I am strong, I think I am physically fit—until I run for a train, or run for something else; and then I find that I am not trained for running. Bend your back to some burden, lay hold of some piece of work that requires the mighty power of God to do it, and it will discover every weakness that you have in you, and teach you your need of supernatural power. And in the doing of it, you will find, very often, the remedy for your weakened condition.

I do not believe anyone can be a happy Christian unless he has plenty to do,—

"Satan finds some mischief still
For idle hands to do."

If you are not busy in the Lord's work, you will be likely to be busy in the Devil's work; if your mouth is not continually filled with the praises of God, it will be filled with something else—for whatever else about you is idle, that tongue of yours will almost certainly be kept busy. See that it is employed with the proper kind of work; let us be bearing witness for Christ. Be always at it, and "the joy of the Lord" will be your strength.

I have seen a man before now in this place in a very dejected spirit. He was bravely doing his best, but he had been vainly trying week after week, and in some cases, month after month, to find employment. Then I have seen him again, and, behold, the summer had come, there was a smile on his countenance, there was something different about him. I did not need to be told what had happened. "Oh, yes, thank you, sir, I have found employment." He was back at work.

That is what we need. A church that is filled with people who are always doing God's work, will be a church that is full of hallelujahs. Work, I say, is one of the greatest blessings of life, and the more you work the more you like it.

I was coming back from New York one day, and I got into conversation with an old gentleman on the

train. He seemed to be in a particularly happy mood, and I spent a good part of the day between New York and Buffalo talking with him. He was eighty-six or eighty-seven. I said, "You do not look so old, you look as though you were about sixty." He smiled and said, "You flatterer! That is what everyone says to an old man. But after all, that is about how old I feel, I do not feel more than sixty. Shall I tell you the secret of it?" I said, "What is it?" "Work! The trouble with a great many old men is that they give up work—and they die. I am going to keep at it to the end. I go to business every morning at the same hour I always did." I found he was a millionaire many times over, and his sons were with him in the business. He said, "My sons are with me, but I shall not resign my responsibility. I still go to my office daily, and that is what keeps me young, and keeps me happy."

That is the physical and temporal side of the matter; but the same principle obtains in the spiritual realm, and as we keep constantly at it, always working, we renew our youth. The more you work, the younger you will feel, and the healthier you will become spiritually. Work is absolutely necessary to our development in Christ.

III.

What about THE RESPONSIBILITY INVOLVED IN IT? It is a privilege to work with God, but what about the responsibility? "To every man his work." One of the greatest tasks of all is to bring home to Christian hearts and consciences a proper sense of responsibility. Some people never seem to accept responsibility. They will work in a crowd, but when it suits them they drop their task and run away saying, in effect, "This matter is none of my business." They seem not to understand that God has given to every man his work. And he must do it; *he cannot delegate it to anyone else.* God will hold him responsible for doing it. In the Great War if a man were assigned to an outpost, and he was there commanded to watch, it did not make any difference how long he was compelled to stay, nor how difficult the position he was required to hold, if he deserted his post, he was shot for desertion. Every man was made to feel that the responsibility for the success of the whole war rested upon him; his first duty as a soldier was implicit, unquestioning, sacrificial obedience. "To every man his work." He alone can and must do it.

I see the engineer in his cab. A train comes into a great station, and there are hundreds of people thronging here and there. Men in uniform are looking after the passengers—but the engineer pays no attention to them; he is out with his oil can oiling the engine. When I am travelling and the train stops long enough, I generally go up and have a look at the man who is driving the engine. I like to know what sort of man has his hand on the throttle, and I like to see him with his oil can and torch, putting a little oil in here, and a little in there. He pays no attention to me! He does not care who is around: he is interested in his engine, it is his work—and his responsibility. And when he gets in his cab and puts his hand on the throttle, he knows that behind him every life is in his hands, the responsibility is nobody else's—it is his

work. He must do it. If that great train, with its load of living freight, should come to disaster, the blood of all of those passengers would be upon his shoulders. It is exclusively his work.

Are you teachers in the Sunday School tired? Do you say, "I am not going to do it longer"? Will you not go and look after that absent scholar? You say, "I am too tired". I remind you that it is your work, and God, before His judgment seat, will hold you responsible for doing your work. I have my work to do; I cannot put it on other shoulders; I cannot delegate it to other people; I am responsible to God for the full discharge of my duty, and I must do it if it costs me my life. It is my work. You have yours, do it! Do it! No matter how small, how seemingly insignificant it may be, nor how great—as you shall answer to God, I charge you in His name, Do your own work!

As I came into the city yesterday morning the train stopped outside the station, and I saw a man with a great iron wrench on his shoulder—I suppose it was four or five feet long—and a big hammer. He was walking along the track, striking the rails—and it looked to me as though he were amusing himself, as though he were playing with the thing, just waiting for something to turn up. I said, "I wonder what he is doing?" After a while he struck a rail again, and he evidently heard a new sound. He dropped his hammer and put that wrench on one of the bolts and began to screw up the plate. I said, "Thank God for the man who attends to his work. My train will be going along that track some day, and I am glad the joints are made secure." I do not know that man's name, nor where he lives; but I know everyone's safety depends on somebody's doing his work. When an accident occurs, and there is great loss of life, an investigation is held to discover what man failed in his duty, where the responsibility lies for the calamity. Let every man of us do his work that we may be ready for God's investigation before the judgment seat.

I remember an incident of the Zulu war, when the Prince Imperial of France was an officer in the British Army. His mother, the Empress Eugenie, as you know, was a refugee in England for many years. The Prince Imperial was with his regiment in the Zulu war, a regiment of cavalry, and they were suddenly surprised by a superior company of Zulus, who fought, not with guns, but with spears and assegais. It was useless for the British to try to fight, for they were only a small company out reconnoitring, and being hopelessly outnumbered by the enemy, their only safety lay in flight. So this company of men tried to mount their horses. Most of them got on their horses and rode to safety. The Prince Imperial put his foot in the stirrup and tried to mount his horse; but as he threw his weight on the stirrup, the strap broke; the stirrup came loose from the saddle, and he fell. Before he could recover himself, his body was filled with assegais, and he died. The hope of the Royalists of France was extinguished with his death, for they had hoped that in him the monarchy might be restored. Perhaps it might have been; had he lived, the whole subsequent history of Europe down to the late war might have been changed.

Where did the responsibility lie for that? There was someone in a saddlery shop in England, making saddles, a prosy sort of business, no newspaper ever interviews the saddle-maker to ask him what he thinks of this or that. But he was there stitching away, and he did not earn very much. As he stitched the straps on, he tacked one on and failed to stitch it securely. The work was defective, and because some obscure man at his bench failed to do his work, the heir of the French crown died in the midst of the battle; because some man did not accept his share of responsibility, disaster came.

I do not know what your work is, my friend. No one but God can tell you that. There is the mother with her children—that is her work. There is the teacher with her classes every day, as she teaches—that is her particular work. The Sunday School teacher, the other officers and lay members, whatever our position may be, we are there to do our work. What I want to do this morning is to urge upon every Christian here, that we accept our responsibility as from God, and determine that whatever the task, however insignificant, in whatsoever obscure position we may serve, or however conspicuous and honourable our duty, that we regard that which we receive from the hand of God as our work, and that it shall be faithfully done as unto God, so that we can stand before His judgment seat at last and say, "I did the very best I could."

"His work"! Have you got yours? Then will you deny yourself sleep, your necessary rest, your leisure? Will you cease from self-indulgence, and work? *Work—work—work—until you are weary and can scarcely stand—and then go on working.* That is how the Lord did. He "being wearied with his journey, sat thus on the well". Then there came a woman, and He talked with her. He was not too busy, nor too tired. He refused to dismiss her. Again out into the wilderness He went saying, "Come ye yourselves apart into a desert place, and rest awhile." I can almost imagine that there was a tone of weariness in His speech, as though He would say to His disciples, "I am so tired; let us go out into the wilderness and rest." But there were so many coming and going He had no leisure so much as to eat. The multitudes followed them, and when He got to the place where He was going to have a vacation, the people were there by the thousand. He did not call someone and say, "Tell them to go home." Ah, no! He did not work by the whistle or the bell! An eight-hour day was not sufficient for "His work". But this is what the Book says, He "was moved with compassion toward them because they were as sheep not having a shepherd: and he began to teach them many things." Our Lord went on teaching them long after He was weary; until the hours passed, and at last He said to His disciples, "We must give them something to eat." "Send the multitudes away", they said, "that they may go into the villages and buy something to eat." But He replied, "They need not depart; give ye them to eat." After He was weary the long sermon was preached, and after the long sermon He made them His guests at dinner, and served them Himself!

I suggest to you an interesting study, young men, particularly you students: go through your gospels

and see the things that Jesus Christ did after the day was done; count up the miracles He wrought after He had reached, apparently, the limit of human endurance. Ten hours a day? Twelve hours a day? He was always at it, He never ceased. The woman by the well-side; the miracle in the wilderness; when, overcome with exhaustion, He lay sleeping in the boat until the water began to come in, and it looked as though it would go down, at last they came and wakened Him saying, "Master, carest thou not that we perish?"—The weary Christ arose, and with strength from above, He commanded the waves to be still—and there was a great calm. Read the Acts of the Apostles. You will find that your gospels and your Acts are records of ceaseless activities; Christ and His true servants are always at it!

Shall we go back to work? Shall we set our hands to our task with renewed determination to see the thing through?

IV.

SOME DAY THERE WILL BE A REWARD. My salvation is God's gift to me, and that is secure. I am just as truly saved to-day as I ever shall be, in the sense that I am justified freely by His grace, and am standing before Him as a child of God. What I fail to do will not in any respect influence the great fact that I have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." That is one thing; but over and above that our Lord will reward His faithful servants. We must distinguish between the gift of life, and the rewards of service. A father has a family of children in school, and to one he says, "If you make a certain grade, a certain record, I will reward you." To another he says, "You are in high school. If you come out with a certain standing at the next examination, I will give you a watch." Perhaps the eldest son is in partnership with him in the business, and is receiving a salary. His father says to him, "You had a good year last year. If you do better this year, I will increase your salary." But that has nothing to do with the fact that they are sons. The eldest is still a son though he gets no increase in salary. The high school boy is still a son even though he fails to get the watch. The smaller boy is still a son though he fails in his examination,—they are still sons. But with a legitimate desire for the rewards, and with a desire to please their father, each one says, "I am going to work as I never worked before."

What shall we get by and by when pay-day comes? Are you living for pay-day? It is not worth while for what you get here. You cannot keep it anyhow, even after you get it! But oh, there is a great pay-day coming. I believe there will be a great many people who have not had very "big pay" down here, who will get it up there. I have quoted to you that great saying of General Booth—the present General Booth—again and again: "All my officers are high-salaried men and women—payment deferred."

Sunday School teacher, I conjure you, go on teaching your class, and some boy or girl will be converted. "Only a boy", or "only a girl", and perhaps that boy

or girl will never distinguish himself or herself. You may never know that you have accomplished much. But it may be they will be distinguished in this one thing, that through their witness others will be saved, and among those saved, their souls being of priceless worth to the Lord, there may be some one man or some one woman, whose influence will girdle the globe. God is a very accurate Bookkeeper, and some day He will open His books, and will reward His servants according to the things written in the books. And that terrible day in the kitchen when you tried to be patient, and God gave you grace to be patient; that day down in the office, or in the shop, when you lifted a prayer to God and said, "Lord, I want to be a true witness to-day, and I am finding it a very trying day", and God gave you grace to be a Christian and to live as a Christian;—and when the day was passed you said, "I fear I did not do much to-day", but God knows you planted that day a seed in some heart that will bear fruit unto life eternal! Therefore, some day He will reward you for that bit of service rendered where no eye could see.

Is it not a blessing He has given "to every man his work"? Shall we not come back to our task with renewed consecration?

As for you who are unconverted, have you any work to do? Yes, you have a work. What, an unconverted man a work to do? Yes. "What shall we do that we might work the works of God?" "This is the work of God, that ye believe on him whom he hath sent." Your first work is to believe in His atoning work, to trust the precious blood, to receive Christ as Saviour; and receiving Him as Saviour, receive Him as Lord; and with Him, the power and fulness of the Holy Ghost; and from Him a commission that will keep you busy from now on into eternity. That is worth while, is it not? May the Lord help us this morning to do our work.

That has been wholly an impromptu sermon, but even though it be so, if we apply the principles I have discussed, it will bless us every one for all eternity.

Let us pray: O Lord, forgive us for our indolence, for our half-heartedness, for our lukewarmness; forgive us that we have not done far more than we have; forgive us for shirking responsibility, for running away from duty. Give us, we pray Thee, by Thy Spirit, help to-day that we may go back into the vineyard and work with renewed energy. Help us to give every flying minute something to keep in store, to work for the night is coming when man's work is o'er. How soon the day may be ended for any one of us, we do not know. O grant that we may be permitted to serve Thee right to the end, and finish the day in harness, still doing the divinely-appointed task. If there are any here who are not Thine, may they receive Christ; and if any are here who are Thine and yet have not confessed Thee, God give them grace to do so; and may Thy dear children receive fresh inspiration from above. Bless these poor words of ours. May they be energized by the Holy Ghost so that they may be made effective. We ask it in the name of Jesus Christ our Lord, Amen.

The Union Baptist Witness

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

W. GORDON BROWN, Editor.

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COURTLAND.

Tuesday, June 4th, was a memorable day in the history of the Courtland Baptist Church, when, in response to their call, about fifty-seven delegates from nineteen churches, assembled in council, to consider the advisability of ordaining their pastor, Mr. Robert Guthrie, to the Gospel ministry. Meeting at 2.30 p.m., we listened to our brother, as he told us of the great things God had done for him; and while he spoke to us of his Christian experience and his call to the ministry, and when he had given to us his statement of doctrine, our hearts burned within us, as the conviction grew that the Lord had indeed chosen this young man, saving him, and launching him forth,—first, as a successful fisher of souls, and then into the regular preaching of the Word.

As we gathered again in the evening session and proceeded to ordain him, the prayer in every heart was, "Lord, send us more of such pastors in our churches."

Truly this old church is taking on new life under such Holy Spirit ministry as she has experienced since Brother Guthrie became pastor.

The following resolution, moved by Rev. H. S. Bennett, and seconded by Rev. R. E. Jones, was passed with one heart and voice:

"Having been deeply moved by the testimony and views of scriptural doctrine, so clearly and strongly stated by Pastor R. D. Guthrie, on the occasion of his ordination to the Gospel ministry, and knowing that he was formerly a member of Jarvis Street Baptist Church, Toronto,

"We as a council composed of delegates of nineteen Regular Baptist Churches of the Union of Regular Baptist Churches of Ontario and Quebec, together with the members and friends of the Courtland Church, desire to testify that we recognize in this an evidence of the fruitfulness of the ministry of Dr. T. T. Shields; and we express our appreciation of his influence and power in the life of the Churches, manifested by the remarkable number of young men who in recent years have gone out from Jarvis Street Church into the Gospel ministry, charged with a fervour and faith similar to that which we recognized in Brother Guthrie this afternoon;

"And we desire to express our love and loyalty to Dr. Shields in his heroic stand for righteousness and for the defense of the faith once for all delivered to the saints;

"We give God thanks for Dr. Shields and we pray that he may long be spared to the service of the Lord Jesus Christ".
—T. L. White, Clerk.

OWEN SOUND

Rev. E. Hancox has now been pastor of the South End Baptist Church, Owen Sound, for nearly a year. During that time the little body of believers, whose membership, even including eleven additions during the past year—seven by baptism and four by experience—now totals only forty-five, has raised his salary, paid the rent of the parsonage, and reduced the debt of their church property. The total for all church purposes during the year reached the fine sum of \$2,593.33. Sunday afternoon the pastor also preaches at Bay View.

Four weeks of special meetings were recently held. As already reported in these columns, Rev. F. Kendall conducted services for three weeks. Then Rev. J. H. Peer, of Willowdale continued the meetings for another week. During that time twenty professed faith in Christ. The whole church life has been revived and strengthened by this special effort.

HUGHSON STREET, HAMILTON

On May 26th, Pastor Bower baptized the head of a family which had formerly been Roman Catholic. This father was the last of the family to unite with the church. Glorious indeed! That same evening a young man professed conversion. The following Wednesday a missionary meeting of the church enjoyed a lantern lecture by Mr. O. T. Johnston, of our Seminary, on Jamaica.

ORILLIA.

Bethel Baptist Church is consolidating its work by purchasing for itself a church home. Organized in December, 1928, it has met up to the present in a rented hall; but now a large house has been purchased, and is being made over into a church auditorium. Its people have raised some \$1,300 toward the cost, covering the balance of cost by a small loan. The membership, which at first numbered sixty, has now risen to eighty-six. Student-pastor John Byers, preaches earnestly and well each Sunday. Two mothers, two young men, and two girls of this church were baptized at Barrie recently, and five of these united with the church. There is a strong missionary spirit among the people, and various causes are supported. Interest is maintained and deepened by a missionary meeting of the church twice a month. Since its organization the church has raised \$536 for missionary purposes.

MOUNT PLEASANT

On Sunday evening, June 2nd, Rev. Alexander Thomson, baptized two candidates in Mount Pleasant Road Baptist Church. (The clerk of this church, be it noted, is now Mr. R. Nesbitt, 305 Bel-size Drive, Toronto, 12, Ontario).

BOBCAYGEON.

Mr. Maurice Gillion the Student-pastor of Bobcaygeon, is a man of conviction and therefore of zeal. He has begun the summer's work in real earnest. On June 2nd a Sunday School was begun in the Bobcaygeon Baptist Church, where one has not been held for more than five years. The encouraging attendance for the first Sunday was twenty-six. At the morning service following, the veteran, Rev. J. B. Kennedy, a man who in his old age has not lost a passion for souls, preached searchingly. That afternoon a Sunday school was begun on the Galway road, north of Bobcaygeon. For the open session, with which this school begun, the attendance was beyond expectations, totalling twenty-one. Sunday School had not been held in this community for twenty years! The Lord confirmed the message, when four young people raised their hands asking prayer, and desiring to know Him. The congregation that assembled that evening in the Bobcaygeon Baptist Church was in increase of previous attendance. Pray for this work.

FORT WILLIAM.

Pastor G. W. Searle has taken over the work of the Fundamental Baptist Tabernacle in Fort William for the summer, replacing Rev. J. M. Newby, who felt that he should change his place of ministry. Mr. Searle, together with another student from our Seminary, went this far west by motor.

BARRIE.

Pastor W. H. Turner, of Alton, exchanged pulpits with Pastor A. C. Whitcombe, of Barrie, on Sunday, June 2nd.

WINNIPEG

A group of Regular Baptists in Winnipeg have requested a student to be sent them by our Board. Mr. J. Dempster, a student of Des Moines University, who went to Des Moines from our Toronto Baptist Seminary, has gone to take charge of this work.

STOUFFVILLE, ONTARIO.

"Stouffville Baptist Church suffered a great loss when our beloved brother and deacon, Samuel Hisey, recently passed away. For years he has taken an active and leading part in the Lord's work in this section of the country. His life was characterized by holy zeal and ceaseless testimony to the saving grace of our Lord. Brother Hisey's ministry in the church was a comfort and support to pastor and people. He was unflinching in his loyalty. The last six months of his life, spent in awful suffering, were a complete vindication of the life of faith in Christ. Never once did he complain, but sweetly resigned himself to the will of God. He was one

of the few who have been privileged to show the absolute quality of holy joy in the presence of pain, disappointment, and the gradual approach of death. He leaves his companion, Mrs. Hisey, and six sons to wait for the coming of the Lord and the great reunion. Two of the sons, Roy and Lorne, are students in our Seminary. It was our brother's joy, not only to see two able sons training for the ministry, but to know that all six had found the Lord as Saviour. Thus his work will go on."—Rev. W. W. Fleischer, Pastor.

DEATH OF HOWARD LEWIS.

The tragic news of the death of Howard Lewis, son of the Rev. A. J. Lewis, our missionary in Liberia, and Mrs. Lewis, Upper Darby, Pa., has reached many of our people, but a letter just received from Mr. Atkinson, who left for Philadelphia on Thursday last, is quoted that particulars may be known and that prayer may continually be made—

"Mrs. Lewis' people appreciate my being here to counsel and help, and yet it will be when Mrs. Lewis gets back home that the hardest time will come. The inquest will be held on Wednesday evening and when the cold unsympathetic attitude of the opposing counsel is to be endured as he tries to make the accident appear to be the laddie's fault, the shock will be felt most.

The man was placed under arrest for reckless driving and later (technically) on a charge of manslaughter.

Howard was terribly injured with both legs broken, a badly fractured hip and three fractures of the skull.

The skid marks of the car measured 56 feet. Mrs. Lewis heard the screeching brakes and ran to the front door and helped pick him up. All the way to the Hospital he lay in her lap and moaned. He lived from Monday afternoon until Thursday at 1:20 a.m.

At the Bible School on Sunday, (the day before the accident) he had given the closing benediction of the children's day service—

Father, bless Thy little children
As we homeward go our way,
From the church, Thy holy temple,
On this children's day.

Thou hast heard our loving praises
We have brought in joyful song;
Thou art near us every moment,
Guarding us from harm.

And when we are grown-up children
May we be Thy children still;
Following our Saviour's footsteps,
Guided by Thy will.

During the hours of suffering and semi-consciousness, he repeated the first verse so often that even the nurses knew it by memory. He had given evidence of a bright and happy experience of grace and loved the church of God. He was very humorous and loved to keep the soberer members of the family on the alert. His bright and cheery ways endeared him to all and they called him 'Curly' for his flaxen hair lay in curls

upon a fine and noble head. No wonder I found a grief-stricken mother who, for the sake of the work, had yielded up her husband to go for God and for the sake of lost souls to darkest Africa."

We are sure that all our readers extend their deepest Christian sympathy to Mrs. Lewis in her sorrow and to Mr. Lewis in his loneliness. This crushing blow, coming at such a time as this, will be doubly hard to bear. Pray for grace sufficient to abound toward our friends.

MICHIGAN NOTES.

The Gospel Witness is not merely a local paper, as is evidenced by the fact that it circles the globe. It rejoices in genuine Christian fellowship everywhere. Nevertheless, it is particularly interested in the work of Regular Baptists. Now the state of Michigan has a Union of Regular Baptist Churches. Talking recently with their home missionary, Rev. C. R. Peterson, we asked him to send news from their Union to *The Witness*. We present below the first four items.

Calvary Baptist Church, Grand Rapids.

Calvary Church, under the efficient leadership of Pastor Wm. Headley, is making great strides spiritually and materially. This church, which is a Regular Baptist Church, is located in a new and growing community, and has a great opportunity. Services are all well attended, and an aggressive Bible ministry is carried on. Pastor Headley conducts a Bible class every Monday night, and preaches every Sunday afternoon at the county jail. The jail services have resulted in many conversions. An efficient Fishermen's Club, with a membership of about fifteen men, conducts services wherever opportunity presents itself. The church is planning a house-to-house canvass in the near future, and a copy of the Gospel of John is to be left at each house. About July 7th, they expect to move into their newly-built house of worship, which will seat about 600. That Pastor Headley, who has been with them nearly five years, is appreciated by his church, was beautifully manifested recently when the church put ten tons of Pocahontas coal in his basement for next winter's use. There are many readers of *The Gospel Witness* in this church.

Union of Regular Baptists of Michigan.

December 1st of last year the Union of Regular Baptists of Michigan completed their organization at the meeting held at St. John's. An aggressive missionary policy was adopted, and Pastor C. R. Peterson, of Jackson, was called to be state missionary. A series of regional conferences were planned, and several such have already been held, with others to follow. These gatherings afford fine fellowship, as well as opportunity to reaffirm the historic Baptist position and belief. More than fifty churches are actively affiliated with the Union, with many others interested.

First Baptist Church, Cedar Springs.

Pastor E. R. Hill, who has recently come to this field, has been doing an aggressive work here. Mrs. Hill, who is his efficient helper, has recently undergone a major operation, from which she is recovering nicely. A three weeks'

evangelistic meeting was recently concluded, in which there were twelve professions and two coming by letter. An interesting feature of the services was the Sunshine Choir, recruited from the primary department of the Sunday School. Street meetings were held on Saturday nights. The Methodist church co-operated in the meeting, closing its Sunday and Thursday night meetings. The church will undoubtedly go on full time now. Heretofore, it has divided the time of its pastor with Casnovia. The missionary of the Regular Baptists was the evangelist.

First Orthodox Baptist Church, Holland, Michigan.

A new foe, or rather the old foe in a new form, has been making itself felt in this part of the state. Its name is Undenominationalism. Under the leadership and direction of the last pastor here, a large part of this church became inoculated with the virus of undenominationalism. Plans were perfected to steal the church, finances, and everything of value, and oust the regular Baptists. The stage was all set for this diabolical work at the annual meeting early in May. However, the real Baptists, who were but a small minority, put up such a stiff resistance that the un-Baptistic majority were put to rout, and got nothing! About 45 of the members withdrew from the church, and have formed an undenominational church, where baptism is not required for membership. The small group of loyal Baptists remaining are rallying to the work with great zeal, and feel that now they will be able to build a real Baptist Church in this city, where a Baptist testimony is so sorely needed. An entire family of five have recently asked for baptism.

EAST GRAND RAPIDS.

The association of Regular Baptists in and around Grand Rapids, meets for its Pastors' Conference each quarter. The editor of this section of *The Gospel Witness* had the privilege of attending this Conference on June 11th. Helpful addresses were given by four or five of the brethren there. The Conference met with the Lake Drive Baptist Church, in East Grand Rapids, where the Pastor is Rev. G. Knol. In the evening a rally of the B.Y.P.U.'s of the association was held. The attendance filled the church auditorium, with about two hundred and fifty present. It was an inspiration to address this large body of young people, urging an out-and-out stand on the things of God. In response to the invitation several young people came forward, expressing their willingness to be separated from the things of the world, in which some of them had been entangled, and to consecrate their whole lives to the work of the Lord, as He might lead.

The writer spent a whole week with this church, preaching to saints and sinners. We greatly enjoyed the fellowship, and were encouraged by the evidences of grace among this people. We shall have more to say about this next week.

JARVIS ST. BIBLE SCHOOL.

The attendance last Sunday morning was 1,112. Annual Picnic at Exhibition Park, Tuesday, June 25, at 2 p.m.

Coals for the Altar Fire

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

Sunday, June 23rd.

His Temple.— *Psalm xxvii:1-14.*

I prize the sanctuary gatherings for prayer and praise; and I need those fellowships for the intensifying of that devotional spirit which is the very life-blood of all true religion. I rejoice in private communion with God, but I need public communion too. These different forms of the one communion cannot safely be disjointed. They stand or fall together; they are sure to be either equally loved or equally rejected. Whoever cleaves to the one will not despise the other. Assuredly there are joys to be felt in secret communion with God which cannot be experienced in public ordinances, and no spiritual life can possibly be a thriving one if the sanctuary is the only place where the heart seeks intercourse with heaven. But there are degrees of soul-quickenings and soul-inspirations to be found in the sanctuary that cannot be found at home. Earnest hearts have felt this, all the ages through. David's night-watches in the caves of Engedi gave him many a meeting with his God that was wonderfully uplifting and sweet; and yet what pathetic longings he had for the courts of the Lord's house, and what pathetic lamentations over his enforced banishment from them! "One thing have I desired of the Lord; . . . that I might dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." A true love for the sanctuary has been an unailing characteristic of all God-seeking souls.

Monday, June 24th.

His Provision.— *1 Kings xvii:8-16.*

I would remember the widow of Zarephath's barrel of meal that lasted all through the famine days. It was never full, but it was never empty either. There was a handful in the evening and a handful in the morning, and a handful at noon, but never two handfuls at the same time. Her store was small, but it was always just "sufficient for the day." My God has promised me, too, enough to carry me on, but never more than just enough. "A daily rate for every day" is all He promises, but that much He does promise. Can I not trust Him as the Zarephath widow did? It is surely best for me to have only a little ready money in the house and hand, and to have my really large property in the safe keeping of the Great Banker, who says, "I will not fail thee nor forsake thee; be strong and of a good courage." But this calm trustfulness in the care of God must not encourage reckless indolence. I must not "eat the bread of idleness" because God has promised to provide. The old rule still holds good: "If any man will not work, neither let him eat." God provides for me just by teaching me and strengthening me to provide for myself. My own energies are His gift, and I must use them faithfully.

Tuesday, June 25th.

His Chastening.— *Heb. vii:1-15.*

God's chastenings are real blessings to His children's souls. His gracious love

turns the "spears" of affliction into divine "pruning hooks." There is a great tendency, even in living Christians, to be satisfied with far less spiritual fruit than much that is offensive to Christ's eye though by no means offensive to their own. They never know how much required to be cut away till they have passed the painful process, and come out of it stronger and holier than they were before. There is a deep meaning, and deep comfort too, in the words, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness in them that are exercised thereby." Affliction of itself does not do any good. The natural effect of it is only rebellion, murmuring, discontent, and a thousand other evil things; but the supernatural effect of it is "righteousness and peace." To kiss the hand that smites is not nature; it is something higher far: it is grace. When pain does what it is meant to do—not to harden the heart, but to soften it—then out of the softened heart here spring love, sympathy, patience, trust, and all the other blessed fruits of the Spirit, making it a veritable garden of the Lord. And thus, as some one has said, "Faith pulls the black mask from the face of trouble, and discovers behind it an angel."

Wednesday, June 26th.

His Call.— *Matthew xxi:28-32.*

This is how my Lord speaks to many self-centred souls. It may be that I need to hear Him speak so to me, if I am keeping back from Him some service, which it is my duty, and ought to be my joy, to give. I must have a little talk to-day with my soul about this, for Christ's parable may be a picture of myself. Let me seriously ask if I am doing anything definitely and distinctly for the service of my Lord. I may be showing all faithfulness in my own secular work, and in that way honouring Him; but when He asks me for something more than that, some sacrifice of my own personal interests and ease, some gift out of my own store, some direct and positive consecration of time and talent to the far higher work of saving others, of purifying and uplifting the sin-stained mass around me, of spreading wider the knowledge of His name, do I selfishly or lazily refuse? Am I dreaming about it, but not doing it? Am I promising Him to do it to-morrow, but not to-day? Am I coldly criticising the work of others, while I stand idly looking on? Am I even "beating my fellow-servants" because they will not take my way of doing things, and, all the time, doing nothing myself?

Thursday, June 27th.

His Testing.— *Prov. xxiv:1-10.*

I see one man taking his troubles bitterly and unsubmitively, dreading them as they seem to approach, running from them as they pursue him, trying every means of escape from them, and, when overtaken by them, simply borne down and crushed. I see another (a Spirit-taught and Spirit-sanctified man) suffering equally, or even more, but by meek

submission turning his trials into victories, and drawing peace from pain. He takes the trouble so patiently that, in the taking, it seems to lose half its weight. He can bear to be disappointed in his plans, because he knows God's plans are best. He is crucified to the world because the world is already crucified to him. The burden of his disappointment he has transferred to the Everlasting Arms. He can take calmly the spoiling of his earthly goods, because his real treasure is on high. His heart is stayed on God. The only riches he really loves are the unloseable riches of heaven; and so he is "kept in perfect peace."

Friday, June 28th.

His Armour.— *Eph. vi:10-19.*

How can I stand in the evil day? I must meet temptation clothed from head to foot in the "armour of God"; girt with truth that knows no deceit or guile; wearing a breastplate of righteousness that will make no league with sin, even for an hour; strengthened by the shoes of readiness that grip the firm ground of gospel peace; covering myself with the shield of faith, realizing the constant presence of the Holy One, and the power of the Almighty One, who is watching the issue of the fight; defended, too, by the helmet of salvation, that I may fight as one redeemed in order to overcome; using the sword of the Spirit, the written Word, as Christ Himself did—a sword that never loses its keen edge; and adding to all these a prayerfulness that never waries and a watchfulness that never fails. I must put on God's armour, not my own. My self-confidence, self-sufficiency, self-esteem, self-righteousness will utterly fail me in the stress. And I must put on the "whole armour of God." I need it all, for I never know from what point the attack on my steadfast uprightness may come.

Saturday, June 29th.

His Succouring Aid.— *Heb. ii:17-18; iv:14-16.*

Let it comfort me to remember, in this as in all else, the experience and the example of my Lord Himself, who was "in all points tempted like as we are, yet without sin"—not in all circumstances as we are, but in all points of every sense, and every emotion, and that human nature, which is ours. To every faculty to which temptation appeals in assaulting me, it appealed in assaulting Him. He was tried by hope, by fear, by ambition, by grief, by shame, just as I. I have temptations in public—so had He; temptations in private—so had He; temptations that assail the senses—so had He; temptations that assail the mind—so had He; temptations that assail the heart—so had He. No part of His human nature was left unattacked; but He always overcame—and why? Just because He was clothed in this divine armour from head to foot, and was ready at any moment to use it all. His soul was the abode of Truth, the home of Faith, the dwelling place of the Word, the sanctuary of unceasing Prayer. And, by His rich grace, He can make me a conqueror like himself.

Baptist Bible Union Lesson Leaf

Vol. IV

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 27

July 7th, 1929.

Third Quarter.

GOING ON UNTO PERFECTION.

Lesson Text: Hebrews, Chapter 6.

Golden Text: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God."—Heb. 6:1.

I. AN APPEAL FOR CHRISTIAN PROGRESS, (vs. 1-3).

1. In the previous chapter, (5:11-14) the apostle refers to the unsatisfactory condition of the Hebrews to whom he was writing. They were babes using milk instead of strong meat, and requiring again to be taught first principles instead of being able to teach others. Continuing this subject he here appeals to them to leave the "principles of the doctrine of Christ" or "the word of the beginning of Christ", and "go on unto perfection", (v. 1) "unto the matured knowledge of those who are of full age". Babyhood is all right at the beginning of life, but there is something wrong if we remain in that condition. Likewise we should be able to proceed from elementary instruction to more advanced studies in the Christian sphere, and to this end the appeal is made. Progress in spiritual things should mark every Christian life. 2. In conformity with this theme counsel is given not to lay again "the foundation of repentance from dead works and of faith toward God," etc. It would seem those Hebrews required instruction concerning the significance of the Old Testament teaching to guide them in their appreciation of the Lord Jesus, and to guard them from falling away from the faith, and the six subjects mentioned in these verses are to be taken most probably in their Old Testament setting, "dead works" referring to the efforts of the unregenerate to serve God, the "doctrine of baptisms" to Old Testament ceremonial washings, and the "laying on of hands" to the usage of the same time. They are enjoined not to be continually relaying the foundation but to advance to mature manhood. In teaching this the connection between Old and New Testament doctrine may be shown and emphasis may be laid upon the necessity, the manner and the consequence of Christian growth. In dealing with the manner of the growth reference may be made not only to the things which aid growth but to those which hinder the same.

II. A SOLEMN WARNING, (vs. 4-8).

1. A most solemn warning follows the appeal of the apostle for progress, and strong language is used in connection with it in order to awaken the Hebrews to a sense of their danger. They were not making the progress necessary and apparently there was a

tendency to go back to foundational matters, therefore the necessity for this warning. Various interpretations have been given of this section, and it admittedly has its difficulties, so it must be approached in a careful and prayerful spirit. In the first place, be it noted, it does not teach the possibility of a saved person being lost. The persons in mind here are those who have renounced Christianity and have gone back, and the apostle is endeavouring to show the uselessness of seeking again to bring them to repentance, having the human agent in mind. With God all things are possible. It may further be stated that the eternal salvation of the child of God is assured from other Scriptures, (John 5:24; 10:27-30), and Scripture never contradicts itself. On the other hand the Christian is warned against carelessness in life, the only way he can prove to others he is a child of God is by living the life of the child of God. 2. It is from the human aspect then that this warning is to be viewed. The Christian is kept by the power of God, but on his part obedience is expected, and we can only tell the real from the false when that obedience is present. Therefore having in mind all who profess the name of the Lord, the apostle states "it is impossible for those who were once enlightened", concerning the truth, and "have tasted of the heavenly gift, and were made partakers of the Holy Ghost and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame," (vs. 4-6). That is to say those who deliberately apostatize, join the company of those who crucified Christ and bring shame upon His name. It is impossible to keep bringing back to repentance those who do this. The question concerning the eternal security of the saints does not immediately enter here. The statement is made that should a certain thing happen it is impossible to do something else. In all probability there were some in those early days who are apostatized, but were they real Christians? There are those in our day who profess to be the Lord's but who go back and become embittered against all that which they formerly professed to love. Their profession was empty, and by their actions the false nature of their claim is proved. Even so with those depicted in the text, if such a thing should happen to them it would prove they were but tasters, they had come but to the threshold of the eternal realities, but lacked a real vital faith in God. 2. There is a distinct warning here, however, for every child of God. How do we know we are children of God? Are we manifesting the works of our Father? Are we careful about our beliefs and actions? or do they belie our profession? The obedient receive the blessing, the disobedient are judged, (vs. 7, 8). In teaching this remember it is not a solitary sin that is in mind, but rather a sinful attitude. Emphasis may be laid upon the nature of the Christian life, the necessity for carefulness on the part of the Christian, and the evil consequences of backsliding.

III. A PERSUASION OF BETTER THINGS, (vs. 9-12).

1. Having warned the Hebrews of the danger of apostasy, the apostle comforts them with the assurance that he does not believe them to be of the kind which go back. He is "persuaded better things" of them, and "things which accompany salvation", (v. 9). They were not what they ought to be, but they have not apostatized, and he did not expect them to do this. He looked for the fruit of salvation: The life within is bound to show itself, and things which accompany salvation are sure to be seen when it is present. The Hebrews had already manifested those things in the ministering to the saints, for which they would receive a reward; (v. 10), but they are delicately reminded to continue in this good work, and not to be slothful, being followers of them who "through faith and patience inherit the promises", (vs. 11, 12). Perhaps they had grown somewhat lax in such good works and required this exhortation to stir them to follow the example of the faithful servants of God of the past. We all need such exhortation from time to time, not only to imitate the saints but to follow the Saviour, (1 Peter 2:21), for the tendency to slothful ease is always with us. Emphasis may be laid here upon the duty and privilege of producing the things which accompany salvation, the way in which such fruit may be produced, and the blessed results here and hereafter arising therefrom.

IV. THE ANCHOR OF THE SOUL, (vs. 13-20).

1. The statement concerning the promises leads Paul to elaborate somewhat upon them referring particularly to the promise made to Abraham, the basis of other promises. Certain things are stated concerning it. First in relation to the certainty of its fulfilment. It is confirmed by an oath, (vs. 13, 16, 17). This was done in order to show the unchangeable nature of God's counsel, and gives us real confidence in accepting every part of His word, although here having special reference to the Abrahamic covenant. The nature of the promise is then given, wherein blessing and multiplication are forecast and history has amply proved the fulfilment of this in the marvellous prosperity and increase in numbers of the descendants of Abraham, and the spiritual descendants are in still larger numbers who have been blessed through that faithful servant of God. 2. The purpose of God in thus certifying His promise by an oath is further stated to be for our encouragement or strong consolation "who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul", (vs. 18, 19). Christians have fled for refuge from the storm of judgment, typified in the teaching of the cities of refuge, (Josh. 20), and God thus certifying His promise gives us mighty encouragement concerning our salvation. The hope which we possess is both sure and steadfast as an anchor. It can neither break nor drag, and it passes behind the veil whither Christ our forerunner has entered for us (v. 20). We are, therefore, saved for time and for eternity.