

# 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.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada

Vol. 10. No. 2

TORONTO, MAY 28, 1931.

Whole No. 471.

## THE WORD OF GOD TO SCOTLAND

By the Rev. John McConnachie, M.A.

(The following article is taken from *The British Weekly* of April 30th. *The British Weekly* has long been kind toward Modernism and Modernists. It has never wholly lacked a quiet note of Evangelicalism, but for many years now its evangelical testimony has been reserved and half-apologetic, while it would appear that by its main emphasis it has sought to occupy a mediating position between Modernism and Evangelicalism. Its sympathy manifestly leaned toward Modernism. To apply the saying of Karl Barth quoted in the following article, *The British Weekly* has for some years "squinted with one eye on God and with the other on some human necessities or lofty goals."

The publication of the following article on its front page is an indication that the fruits of Modernism are no longer sweet to the taste of some of its devotees.—Ed. "G.W.")

With the advancing weeks there is a growing doubt in Scotland whether the Forward Movement which is being organised among us is on right lines. In Committee and Presbytery the question is being asked, "What is this Forward Movement?" The literature issued so far has dealt in generalities and has not gripped. It has said much about the tasks and opportunities of the Church, but little of the Church's inward sores and needs.

### I.

There is a strange absence of any sense that the Church is in a crisis—an hour of judgment. Her authority is challenged, and by many repudiated. Her deliverances on such questions as Sunday observance or gambling are taken as so much stage thunder or professionalism. The crowds pass her doors. They do not hear the Word of God from her, but only some poor human words. Yet the people are not altogether careless. They are certainly not happy. They may not have any religious questions, but the question of questions, the question of their own sinful existence, presses upon them. They live and know that they must die. They live in strain and contradiction and dispeace. The quest after a Word of God is again appearing, and not among religious people only, but in profane thought. The doctrine of relativity has drawn its last consequences, and yet the feeling persists that behind the visible world there is an invisible Being. Has He a Word in answer to the question of man's existence, or is He for ever silent? We see the people turning aside from their spiritualism, and occultism, and theosophy, unsatisfied.

### II.

The only answer to this question is a Word of God, a Word out of the Homeland to the Prodigal Son. Why cannot the Church give to the people the one answer which they need, this Word of God?

Because we preachers are also in the crisis. We do not have this Word ourselves. The world is sick because it has no Church which knows what the world does not know, and which stands over it with the Eternal Word of Another on its lips. And the Church is sick because we preachers are sick. The spirit of our time, its empiricism, criticism, psychologism, relativism, rationalism, has deeply infected us and undermined our sense of absolute values, so that we can no longer speak with authority of a Word of God. Many of us have succumbed to modernism. We have capitulated to the spirit of our time. We cower before the modern mind and struggle to come to terms with it in our thought and language. We know that the modern mind does not like such words as sin, repentance, fear of God, wrath of God, humility, or even justification by faith; and we avoid them, or provide pale substitutes. We know that the modern mind does not like the "offence of the Cross", and we smooth off its jagged edges. We are aware that the modern mind does not take to the idea of a particular historical revelation and a unique Incarnation, and we flatter men by telling them they are all sons of God. In place of the somewhat exacting doctrine of the Cross we preach a mild and comforting idealism, mixing a little mysticism with morality, or a little morality with mysticism. We pick and choose from the Bible, "decoding," as Dr. Fosdick has taught us to do, the eternal meaning from the temporal setting, constructing our own code key, of course, and imposing our modernist meaning on the Word of God.

The Bible does not judge us, we judge the Bible. Much of our preaching is Pelagian or semi-Pelagian. In Reformation days, when the Word of God was listened to, the preacher's message might be summed up thus: "Christ has done everything for you. To Him alone be the glory." Much if not most of the preaching today might be summed up in the sentence, "Christ has done something for you. It is up to you to do the rest." Man is no longer a lost sinner whom Christ has saved. He is a very good fellow who with the help of God and of the preacher can be distinctly improved. The Kingdom of God is no longer what it was to our fathers, a Kingdom of God, which is to come to us, and which has come nigh in Christ: it is something which we are to create, and build, and spread at home and abroad by our human efforts, and share in the glory ourselves. Every man his own saviour! The world at last to save itself! Not a word in which the world is inclined to show much interest!

### III.

This is the preacher's crisis here in Scotland. We are all deep in it, even those of us who may have not an inkling that we are in the crisis. We do our work as faithfully as we can. We knock our sermons together week by week with more or less skill in joinery. But we do not—at least the most of us—feel that we have a Word of God to deliver which has taken hold of us like an armed man, a *verbum alienum*, the Word of Another, and a greater than ourselves, Whose thoughts are not our thoughts, Whose ways are not our ways.

The Word of God for Scotland today, therefore, if it is to be the Word of any Forward or Godward Movement, must be a *Word of Repentance*. It must ever be so, for the Church as a Church of Sinners, a Church of the Mercy of God, lives by repentance. I do not mean a narrow, introspective, hair-shirt repentance; but a *metanoia*—a change of mind, a movement of the Spirit to think things through again, to think more deeply, to think in God.

It must give us preachers a fresh view of ourselves, not as prophets or as priests, but as *ministri verbi*—servants of the Word. We must shed our self-importance. For we have nothing of our own to give, we cannot hope by any zeal or cleverness of our own to bring men nearer to God. All our zeal for reviving the Church or engineering a Forward Movement is worthless in itself. God only can make His Word effective, and He will do it when we let His Word be His Word, and do not want to make it our own. We must die to live. We must take upon our lips again the old words of the Reformers—sin, repentance, justification by faith. The starting point of the Reformation was the collapse of all ecclesiastical security face to face with the reality of sin. How a sinful man can find a gracious God. And from there all Re-formation of the Church, all forward moving must start again. The Reformation is not completed.

Through repentance also must we gain a fresh view of the Church. "We have had a great Union, we are a great Church, with great tasks; let us have a Forward Movement" is the motive at the back of this present Movement in Scotland. It is not a defect in a Church to seek to make itself visible, and let its Word be heard, so long as it is a Word of God. But it has its dangers. If there is any earth-born desire

in this Movement to glorify the Church as a thing in itself, to have it recognized as an earthly or national magnitude, it will most surely fail. The Church of Christ by its very nature is a Church under the Cross, the Church of a Crucified Christ. It can have no human importance, no human goals. It cannot claim worth, or influence, material or spiritual power in itself or for itself, but only in view of the service of Christ. The Church, like the Christian, must die to live. It must be nothing in order to be great. It has no authority save that of Christ. "The Church cannot squint," says Karl Barth, "with one eye on God and with the other on some human necessities or lofty goals."

### IV.

The Word of God for Scotland must be, secondly, a *Word of Obedience*. No note needs to be so firmly struck in the Church today as the note of obedience, that as God has saved us He has established a claim upon us. His Word is a Word of Authority, and it demands obedience. We have been so frightened to offend, so concerned for the liberty of the Christian man, that we have left out one-half of the teaching of the reformers. Justification implies sanctification, the obedience of sanctification. "A Christian man is the free lord of all and subject to none," said Luther. But he followed this up by saying, "A Christian man is the most dutiful servant of all and subject to every one." We have understood and put into practice the first half; we have still to understand and put into practice the second half. That is the uncompleted part of the Reformation which the Church of today must carry out. God claims our obedience as Creator, in the ordinances of nature in which we have been born, as sons and daughters, fathers and mothers, masters and servants. There is a wide field here for the exercise of a Christian obedience which would constitute a true Forward Movement in Scotland, where obedience and discipline are rapidly becoming unknown words. God claims our obedience, also, as Reconciler. He has justified us as sinners, and He claims us as His possession. The claim is laid on us in our baptism and covers our whole Christian life. A Christian does not exist except as he finds himself in relations that demand obedience. He is always for another; never for himself. Yet the Christian life is not a task, and the Church's life is not and ought not to be a task, but a demonstration to the praise and glory of God.

### V.

The Word of God for Scotland must be, further, a *Word of Hope*, the Word of a coming God—a God Who is always coming.

In the literature of our Forward Movement we hear much of "the greatness of the Church's task"; but we catch no note of a coming God, no sense that *the Church is ever standing on the brink, not of death, but of life*. The note of Hope is strangely absent. If we are to have a true Forward Movement—that is, a Movement in which God comes forward to meet us—we must hear less of the Church's "tasks"—the Church of Christ is not a jaded Sisyphus, working out its own salvation—and more of the *magnalia Dei*—the wonderful works of God. More living in the promises; more "looking for and hasting unto the coming of the day of God."

# The Jarvis Street Pulpit

## WAS YOUR GRANDFATHER AN APE?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 24th, 1931.

Broadcast from Station CKGW, 690 k.c. 434.8 metres.

Short Wave: WE9GW, 6,095 k.c. 49.22 metres.

(Stenographically Reported.)

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—II Corin. 4:6.

Readers of the daily newspapers have been reading much during the past week about the doctrine of Evolution, and particularly of the theory of man's blood relationship to the anthropoid ape.

I am aware that the subject of Evolution is very often treated facetiously, and is not infrequently made the subject of light and sometimes vulgar jest. I have no mind whatever to approach the subject in that spirit, or with that mental attitude. It must be admitted that the evolutionary hypothesis readily lends itself, because of some of its prominent features, to amusing caricatures; but I am aware that ridicule is not argument, and that analogy is not proof. It is a matter of serious importance to the Christian believer, and it ought therefore to be approached seriously and with a reverent spirit.

I know, too, that this is a subject which requires expert knowledge in order to treat it fairly and adequately. It is sometimes assumed that the subject of Evolution properly belongs to the realm of science, and yet I think its alleged evidences might more accurately be relegated to the category of philosophical speculation. But for the sake of argument, let us admit the validity of the evolutionist's credentials as a "scientist"; let us acknowledge his vast erudition, and bow very humbly in the presence of such colossal wisdom. Call him a man of science, if you will—what then? I am myself afraid of the non-scientific religionist and of the irreligious scientist. It is seldom one finds a man who is thoroughly equipped in these two departments of knowledge, which must, in this instance, be related to each other.

Make no mistake, I am not a scientist. I lay no claim to having any exact scientific knowledge—at least, to having acquired any from my own personal investigation. Such knowledge of science as I have been able to obtain comes to me second-hand, and is not the result of my own personal investigation. In other words, it is but hearsay evidence at the best.

I have often disagreed with many of my evangelical friends in their attempt to reconcile science and religion. I have in mind a distinguished Fundamentalist who lectures much on the subject of Evolution, and not infrequently, in the course of his lectures, he pours contempt upon science in general as being science falsely so-called—or, at least, insofar as it relates to the subject of Evolution. Following such an address he may probably speak on the scientific accuracy of the Scriptures. I have once or twice pleasantly taken

him to task. I have said in effect to him, "Were I a lawyer, and had two cases to try in the same court on the same day, if I had planned to call one witness in both cases, and if, in the first case, the witness were proved to be utterly unreliable, and under cross examination his testimony had entirely broken down, I should not think of putting him in the witness-box in my second case. If science be as unreliable as you say it is, why be at pains to try to make science and the Bible agree?—for if you succeed in so doing, if there be analogies—and doubtless there are,—in the measure in which science approximates the truth there is likely to be some analogy to the truth revealed in this Book, (I say that in order not to prejudge the case for the moment)—if you prove that science and the Bible are in agreement you are likely to prove too much, for you would prove one of two things: either the finality of science or the fallibility of the Bible."

I say to my friends who are thus engaged, If to-day you prove that the Bible is in agreement with science, and science should change her position to-morrow, then what about your analogy? It is folly to try to reconcile the two. Truth never contradicts itself, and if the Bible is true—all who know this church's testimony know that I believe in the absolute accuracy of the Scripture,—therefore I say since the Bible is true, all that is therein declared will be found to be in agreement with the established truth in all other realms; hence, in the measure in which science approximates the truth, it will be in agreement with the Bible. In the measure in which it fails to apprehend the truth, it will most certainly be at variance with the truth herein revealed.

But let us take our evolutionary friend at his own valuation, as a man of "science", as a man who knows whereof he speaks. Very well; but he must not exclude me from the court of enquiry in this matter on the ground that I am not a scientist. I would beg respectfully to remind him of the jury principle long established in courts of law. There are men who are trained in the laws of evidence who come before the court with an endeavour to elicit the facts of the case. The judge is there to apply the principle of law in respect to the case at issue. But there are twelve men from varied walks of life who have no technical training in the law. Some of them may never have been in a law-court before, and the judge is very particular to explain to them that they have nothing whatever to do with the law: their function is to pronounce upon

the facts of the case. The evidence is put before them, and, being twelve good men and true, of ordinary, average, intelligence, they are to weigh the evidence and find a verdict in accordance with the facts as they have understood and identified the facts.

Thus, when my evolutionary friends, the anthropologists, and zoologists, and botanists, and geologists, and biologists, and whatnot, have faithfully explored the particular realm of their investigation, and have submitted the evidence for my judgment, I am a jurymen, and am just as competent to pronounce upon the facts of the case as they are—that is, to judge whether their allegations be established as facts or not. Without being a laboratory expert, without knowing in the technical sense these related sciences, I can at least deal with the evidence which they, after all their investigation, submit; and form my judgment.

I do not pose as an expert—I am not. I do not presume to examine into the technicalities of the case at all, but I propose very briefly, first of all, to bring these things into the light of revealed truth. My purpose is a religious one, and I shall give more thought to an exposition of revealed religion than to an examination of the alleged findings of these men of science.

#### I.

I submit, first, *some considerations which lead this jurymen, having been asked to pronounce upon the question whether the ape theory of man's ancestry has been proved to be an established fact, to render a verdict in the conventional phrase, "Not guilty."*

Let me lay down two or three very simple principles. It is argued that the principle of Evolution is a universal law. I know of no one who contends that it belongs exclusively to the realm of anthropology, that it operates in human life only. That would be a contradiction in terms. If Evolution be true at all, then it is a law which applies universally, it operates everywhere. It is offered as a hypothesis which promises the most satisfactory explanation of the universe, not of some little part of it, but of all of it.

I submit that if that proposition be true, then it must be admitted, until we have a single case of spontaneous generation, of life produced from something that was not living, the living produced by the non-living—until we have one single case of spontaneous generation, then the principle as a universal law must break down. But no such case has ever been established. Nor is there any man of science anywhere in the world who would argue that any such case has been established. All life proceeds from antecedent life.

I know there have been some guesses at it. I remember two or three years ago, Sir Arthur Keith, the then President of the British Association for the Advancement of Science, in his presidential address, predicted that the time might come when life could be chemically produced. Many of their investigations remind one of the attempts of certain people to produce some kind of mechanism that will perpetually operate, by a power within itself. I have, in the course of my ministry, met a number of perpetual motion experts! They have built the machine, and they are perfectly sure they are on the track of that long-sought principle. They have only to add another wheel

—but somehow they never get the thing going.

Thus, in their investigation, scientists have brought forward many theories that seem to promise results—but the desired result is never attained.

Sir William Bateson was not an evangelical. He repudiated the doctrine of direct creation, and spoke of those who subscribe to it as being "obscurantists." He spoke as a man of science who was concerned with the facts of the case. If you read Bateson you will see the wisdom of the great Spurgeon who said something to this effect, — I quote from memory—, "I never argue with men of science, for we pass sets of scientific hypotheses as quickly as we pass telegraph poles on the road. I never argue with these men: I merely hand them over to their fellow-craftsmen; for each generation of scientists is chiefly engaged in telling their contemporaries what fools their predecessors were. When they have finished tearing each other to pieces I say, Gentlemen, you have not been half so kind to each other as I should have endeavoured to be!"

Sir William Bateson, once President of the British Association for the Advancement of Science, while a guest of the American Association for the Advancement of Science, spoke to this effect, that no single instance of the transmutation of species had yet been demonstrated, and that until it had been it would have to be admitted that Evolution must be held as a hypothesis purely, and not as a demonstrated fact. He went so far as to say that they held it questioningly; remarking, however, for his own protection that they yielded nothing to the obscurantists, and still believed, that, though unproved, the evolutionary hypothesis was the most satisfactory explanation of the universe.

But here is a quotation from Bateson:

"After the blind complacency of conventional evolutionists it is refreshing to meet so frank an acknowledgment of the hardness of the problem. Lotsy's utterance will at least do something to expose the artificiality of systematic zoology and botany. . . . The problem still stands outside the realm of scientific investigation, and when we hear that the spontaneous formation of formaldehyde is a possible first step in the origin of life we think of Harry Lauder in the character of a Glasgow school boy pulling out his treasures from his pocket—"That's a washer for makkin' motor cars."

Once more: until one single instance of the transmutation of species is established, to allude to Bateson again, the Evolutionist, if he is wise, will hold his theory as a theory only. Surely it remains an indisputable fact that after all their efforts to establish their theories, that which Dr. Stockley read this evening is true to all observation and experience, that things bring forth "after their kind". There is no possibility of producing a new species. There is variation within the species, but God apparently has erected a barrier, and the offspring of two species is always destitute of powers of reproduction. My friend, Dr. Dixon, used to say—facetiously of course, and yet in accord with the facts of the case—that your old mule stands across the pathway of the Evolutionist and kicks his theory into a million pieces!

There is no evidence in the world about us of the transmutation of species. All the scientists in the

world have failed to produce a single item of evidence to prove that there is any law of evolution now in operation. Of course, the thing is said to be so slow that it cannot be measured over so short a time as comes within the range of human observation!

Again Professor Bateson speaks on that matter, and declares:

"Knowledge of heredity has so reacted on our conceptions of variation that very competent men are even denying that variation in the old sense is a genuine occurrence at all. Do we, as a matter of fact, find in the world about us variations occurring of such a kind as to warrant faith in a contemporary progressive evolution."

Sir William Bateson admits there is no evidence of it in the world about us. We have got to look back into prehistoric times to find it.

I shall not insult your intelligence by referring at any length to that colossal hoax that is on exhibition in the Museum of Natural History in New York in the Hall of the Age of Man. Examine the history of the Piltdown man, and all the rest of them, and then listen to the verdict of men of science on that matter, and you will find that it is almost on a par with that discovery somewhere in Spain a little while ago. Some budding young scientist found something which he affirmed was the skeleton of some prehistoric mastodon—until they found the thing was made of iron, and later discovered the Massey-Harris stamp on it, and learned that it was the skeleton of an agricultural implement! Yet the men of science were marvellously interested for a while. How credulous often is this thing called "science".

It seems to me it is much easier for a man to believe the record of creation contained in the Book, than to accept the guesses of modern science.

I shall not waste more time discussing that, but I wanted especially to say this: bring your hypotheses together—first, that of evolution, and assume it to be true, assume that all things that are have come to be by a principle of evolutionary development from some primordial principle or germ by forces resident within itself; and put over against that the Christian—I put it as the Christian hypothesis first of all, that the Bible is the word of God, and that, being the word of God, it is true, that from Genesis to Revelation it is the divinely-inspired, authoritative record which God has given to us of His Son.—I say, those two hypotheses are distinctly antagonistic to each other, and I am frank to say that so far as my reasoning powers can assist me, if the principle of Evolution were established as true, if I were compelled to believe in the evolutionary hypothesis, I should at one and the same time be compelled utterly to repudiate and discard my Bible. I hold that those two principles are mutually exclusive. They cannot both be true, and wherever Evolution is taught it is bound to undermine confidence in the word of God and in the whole principle of revelation.

I submit that it is impossible to reconcile the theory of Evolution with the chapter from Genesis which Dr. Stockley read. If language means anything at all, that teaches the opposite of Darwin's theory of the origin of species: it teaches that God did directly create the species, and that He created each having its seed within

itself, to "bring forth after his kind". And that is exactly what the species have been doing from the beginning until now, and nothing else has ever been demonstrated to be true.

## II.

EVOLUTION, IF IT COULD BE ESTABLISHED, WOULD DISPROVE THE TRUTH OF THE CREATION STORY; AND, BY SO DOING, IT WOULD DISPROVE THE INSPIRATION OF THE BOOK.

I remind you, as I have done on other occasions, that the Bible, in its opening passage, challenges the submission of heart and intellect to God. This Bible undertakes to speak about something concerning which only God could be informed. "In the beginning God created the heaven and the earth." Who wrote that sentence? Who was competent to write it? Who had the necessary information that would enable him to write the truth in respect to this matter?

"In the beginning" no man was there. It is the utterance of an eye-witness. It is the declaration of one who was there. In the very first sentence the Bible implicitly calls itself the word of God the Creator, and it proceeds then to write in pregnant speech the record of His handiwork. Into that record there are written principles which are manifestly antagonistic to the whole theory of Evolution, and if the one be true the other cannot be. If the Bible be true, then the principle of Evolution never will be demonstrated to be a fact.

I know that everywhere you find theologians trying to find a place where they can accept the modern theories without parting company with the fundamentals of the faith.

But let us take another matter: it not only discredits the whole Book, but take the *fundamental principle of the doctrine of human sin*. What does the Bible say about it? The Old Testament agrees with the New that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". If Evolution be true, then the doctrine of original sin goes by the board; and man, instead of being condemned for his wrong-doing, ought rather to be complimented for his emergence from a lower order of being. If Evolution be true, man has not fallen, but is really climbing the golden stairs. I believe that that thing which has permeated our educational life so that one can scarcely take up a text-book on any subject where Evolution is not postulated, or, at least, assumed—that thing has so affected the thinking of men that the sense of sin has almost departed.

I read in the paper of a certain distinguished professor giving an address in which he argued that the blood of the anthropoid ape and that of man was the same, that man had undoubtedly come from the ape, and that this was a further step in the establishment of the truth of Evolution—and the newspapers reported, that as he spoke the head of one of the greatest churches in Canada officially applauded that which I make no apology for calling "that damnable doctrine of Evolution".

If that be held, then there is no doctrine of sin. Man has not sinned.

A friend of mine told me of an address he heard delivered in a New York Baptist ministerial meeting, in

which a minister told his fellow-ministers that there was a bit of the ape, and a bit of the tiger, and a bit of the snake, and of all the lower animals, in all of us. I admit that many who hold that theory go a long way toward demonstrating the truth of it by their own behaviour; but the Bible says that is to be explained, not on the ground of man's animal ancestry, but on the ground of his deliberate hatred of God and the admission into his life of something that is alien to God. When the doctrine of sin goes—and inevitably it is destroyed by the theory of Evolution—then the doctrine of the supernaturalism of the Christian revelation goes.

What is the Bible? I agree it was never intended to teach science. You could read the Bible till the crack of doom and you would never become an astronomer or a biologist. The Bible was not intended to teach science. But, if the Bible is true, then the Bible is never contradictory to the facts of science. It cannot be, if it be true. But the Bible is a revelation of God. That is what it is for. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." There is a revelation of God in the world about us, but it is an inadequate, an incomplete, revelation; but the revelation of God which is given in the Bible is that of a personal, transcendent, God Who rules over the works of His hands, and Who can stop the machine if He wants to, Who can listen to a little baby's cry, Who can command the sun to stand still if that be necessary to the accomplishment of His purpose—and then if need be, make up time so that it is not behind schedule.

The Bible revelation of God is that He is One Who is immanent in the created order, and yet He is personal, transcendent, above it, and Who personally rules it; so that to the man who believes the Bible, God is not merely a great "First Cause", he is more than a mere abstraction. "When ye pray, say, Our Father which art in heaven." But if Evolution be true, all that falls to the ground, and we become fatalists of the fatalists. We are shut up to the grinding processes of an inexorable machine over which the Creator Himself has no direct control.

Then you come to such a matter as *the virgin birth of Christ*. There is a certain very distinguished man who says that the virgin birth of Christ involves a biological miracle that is unthinkable to the modern mind. That is perfectly true, absolutely true. It is impossible unless you have a God who can interfere, interpose, come into human life as the Bible says He did.

Then I go farther and say that *the evolutionary hypothesis is utterly disproved by the person of Christ*. I am not surprised that men who are deceived by this philosophy will dare to say that the world may yet produce a greater than Christ. It is no wonder they say it. That would be the logical, the inevitable result of the operation of the principle. But we have asked with John, "Art thou he that should come, or do we look for another?" We have seen in the person of Christ the light of the knowledge of the glory of God, have we not? I expect no one to appear, in all the millenniums of the future, superior, or equal, to Jesus Christ. He is with the Father and the Holy Ghost, one God ("Hallelujah!") He appeared now nearly two thousand years ago, and the processes of evolution have never even approximated His perfection. He stands out as an outstanding refu-

tation of the whole theory. He came down from heaven: He did not come up by the ape. It is sacrilege, it is blasphemy, to assume it.

That principle may be applied to every doctrine of the Christian religion, and, of course, to *the whole scheme of redemption*. If evolution be true, we do not need any redemption: we are in the process of redeeming ourselves. There is no necessity of Anybody's coming into this life and paying my debts: I have no debts to pay. There is no necessity of Anyone's making provision to forgive my sins: I have no sins to be forgiven, if Evolution be true. It cuts at the root of every essential of revealed religion, of Evangelical Christianity, and we may as well recognize that this evolutionary philosophy is the prolific mother of nearly every error of the church.

And what has it done for the world: Has it made it better? I cannot see that it has. It looks to me that the day is dark enough. I have often felt that if Evolution were true, we should be profoundly thankful that we did not arrive on the scene earlier! It is bad enough now, but what it must have been in the long ago, it would be difficult to conceive.

The Bible tells us that man was made in God's own image, and after His likeness; that he began his career a perfect man, and that he has fallen from that royal estate. With sin, death has entered into the world.

There is one other thing which leads me to protest against this hypothesis. No evolutionist—the most convinced and the most altruistic—can offer me, *as an individual*, any hope. There will be a better race by and by—by and by! When I tell him that I am unable to see any particular progress in morals, he tells me that my vision is too short, and that you cannot observe the operation of his darling principle over a term so short as that which comes within the range of human history. He talks to me about thousands and millions of years, and paints a picture of an ideal race that is going to be by and by. But in the process, this poor Adam, this individual, is ground to powder.

I think I can say that I try to be helpful to other people, but I am really selfish enough to want something myself. I should like to be saved myself, and it makes a great demand upon me that I should be willing to be lost in the press in order to make my infinitesimal contribution to the betterment of a race that is to people this earth a hundred million years from now. That does not help me very much—does it help you?

What does the Bible say? *The Bible magnifies the individual, not the race*: "He calleth his own sheep by name." He Who was, and is, Incarnate Deity, spoke of one who had ninety and nine sheep whom he left in the wilderness to go out after the one that was lost—until he found it. I remember that our Lord sat on the wellside and talked with one woman. He spent much of His time with individuals. He tells me about the lilies. I do not know whether the botanist would understand it, but He said that God clothed the lilies of the field. A personal God did that. He laid the carpet,—and is it not beautiful? We hear the birds singing. Jesus said that God feeds the birds, and that not even a sparrow falls to the ground without His knowledge. The Bible magnifies the importance of the individual, and teaches us that we are every one of such value to God that Jesus "died for our sins according to the scripture". He paid our debts.

Then, you see, if Evolution were true, *it would be of no*

*use for us to pray, would it?* It is of no use to pray to a machine. But Jesus taught us to think of God as our Father. He taught us that He would hear us, that He would answer us when we pray. You may have your evolutionary hypothesis if you want it: I reject it utterly and absolutely ("Amen! Hallelujah!") I believe it is a delusion of the devil. If ever there was a false philosophy hatched in hell itself it is that. It is not science: it is philosophy. It is anti-Christian in its very genius, and wherever it obtains the foundations of the Christian faith are put in jeopardy.

Let the men of science go on with their investigation, but let them demonstrate the truth of their theories and hypotheses before we give up this time-honoured Word of God that liveth and abideth for ever.

Is there someone here who feels he is only part of a big machine? Somebody wrote me a letter and asked if he might see me. He came yesterday, and I said, "Why did you come to talk with me? Who told you to come?" He said, "I have heard you over the radio, and have thought that you sounded human. I only want to talk with somebody about my trouble." He had a keen intellect, apparently a man who had occupied good positions; but in the present stress was almost at the end of everything, and feeling that after all he was only a speck on the wheel, that there was nobody anywhere who cared. Perhaps there are many who hear me to-night who feel like that, their hearts filled with fear "for looking for the things that are coming upon the earth".

I tell you that the old, old, story is true; that Jesus Christ is the Son of God; that He was virgin-born;

that He did die for us; that He did rise from the grave; that He is in heaven seated on the right hand of God making intercession for us; and that just as surely as I can speak to you through the air this evening and reach you in Nova Scotia, and New Brunswick, and even more remote places—just as surely as I can speak to you from this pulpit—more surely, indeed—you can speak from where you are and be heard in heaven, God's dwelling-place. If nobody else cares, God cares. He loves us every one.

Are you not glad that you can go home this evening and kneel at your bedside and before you close your eyes in sleep give yourself afresh to the Heavenly Father, and pray for all His dear children, and for your own children? That is my simple message. This world is something more than a machine. God is something more than force. He is the Father of our Lord Jesus Christ, and will be the Father of everyone who will put his trust in Him. May the Lord help us to come back to the simplicity of our mother's faith, and to abide by these great principles of Evangelical Christianity!

Let us pray: O Lord, we thank Thee for Thy salvation. We thank Thee that Thou hast shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. We pray Thee to help us now that we may yield ourselves afresh to Thee. If there is an unsaved man within these walls, or an unsaved woman, or anyone who has listened to this service by radio, who has not yet received Christ as Saviour, we pray Thee to grant to all such that divine illumination which will enable them to see in Christ their own personal Saviour. Bless us for His name's sake, Amen.

## SANCTIFICATION

A Bible Lecture by Dr. T. T. Shields.

Sixteenth in a Series of Week-Evening Lectures on the Doctrines of Grace.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, May 7th, 1931.

(Stenographically Reported.)

Lesson read: I Corin. 1:26-31; I Peter 1:1; 2; II Thess. 1:1-3; Romans 6:1-13.

I have read these verses merely as being suggestive of the general subject of sanctification. It is sometimes possible to learn most clearly by contrast. Frequently the Scripture states a truth both positively and negatively: "By grace are we saved through faith; and that not of yourselves"; "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."

The Scripture teaches both the positive and the negative side of things: what we are to believe, and what we are not to believe; what we are to do, and some things we are not to do.

### I.

I desire you to think for a minute of this principle of sanctification in contrast with two other principles represented by two great words: the relation of sanctification to justification, and to regeneration. We are justified by faith, it is said. Justification is an instantaneous act of God whereby the righteousness of Christ is imputed to us, and for His sake, on the ground of what He is, and what He has done, we are given legal standing before God; we are declared to be righteous, looked upon as though we were right-

eous because the righteousness of Christ is reckoned to our account.

"Abraham believed God, and it was reckoned to him for righteousness." So, as we believe, the righteousness of Christ is reckoned to our account, and in God's sight we are justified. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Justification is instantaneously completed. All that Christ is is reckoned to us, and we are regarded as being complete in Him.

But it is something *done for us* entirely *apart from us*. It is, so to speak, a piece of divine book-keeping where the merit of God is put against our demerit; His righteousness against our unrighteousness; the value of His precious blood against our moral indebtedness to God's law incurred by our sins. Thus the books are balanced, and we are esteemed righteous.

Regeneration is something which God does *in us*—not for us, but something which God does in us: "You hath he quickened, who were dead in trespasses and sins." Ye who were dead are made alive by an act of God, by the regenerating power of the life-giving Spirit.

Under another figure the same act of regeneration is set forth as a new birth: "That which is born of

the flesh is flesh; and that which is born of the Spirit is spirit." We are "born again by the word of God which liveth and abideth for ever." Regeneration is something which the Spirit of God does in us. When instantaneously a new life is imparted, when eternal life is given, the "old man" that was dead to God is made alive to Him. Being in Christ, he becomes a new creation: "Old things are passed away; behold, all things are become new."

But sanctification is equally an act of God, for we are saved by grace, and salvation in every aspect of it is a work of grace. It is something which God does, and not something we do for ourselves. But sanctification is the continuous work of the Spirit of God in the regenerate soul. It is not something that is accomplished in a moment: it is the long process of the education of the soul. Regeneration is the birth: we are born again; we become as new-born babes; and now, having been born, we are to grow up, we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". Regeneration is the birth of the soul: sanctification is the education, the training, the discipline, of the soul; so that while justification and regeneration are instantaneous acts of God, sanctification represents the work of the Spirit of God from the moment of that new birth until we are perfected in glory.

## II.

Look at the principle IN CONNECTION WITH SOME OF THE FIGURES USED IN SCRIPTURE to set forth the great boon of salvation. When we were speaking of the doctrine of eternal life a couple of weeks ago we examined these scriptural metaphors, because the Holy Ghost never uses a figure that is inappropriate.

We are said to be "babes in Christ". The Christian begins his life as a babe—not full-grown, but he is born from above. And as all his powers must be gradually developed—and as they are developed—they must be trained, instructed, disciplined, directed to proper uses. It is important that souls should be born: it is equally important that, having been thus born of the Spirit, they should be put to school, and that they should be trained by the divine Tutor that they may grow up into Christ in all things. Thus at conversion we are enrolled in the school of Christ, and from then until we are brought into His immediate presence, and redemption is complete, we are to grow in grace and in His knowledge.

Indeed, I very much question whether in all the ages to come we shall ever come to a place where our renewed spirits will become stagnant and static. I believe we have abundant teaching in the Word of God to the effect that the Christian life in all the ages to come will be one of continual enlargement and enrichment; for He has "raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of His grace in his kindness toward us through Christ Jesus."

A little boy who passes his first examination at school is very proud of himself. He comes home and shows his mother what he has done, the pictures he has drawn, his writing exercises, and so on. He does not know as yet that he has scarcely entered the por-

tal of learning, that he is still upon the threshold. If that boy should live to be an old man, and should spend all his life in learning, at the end you would find him as humble as a child, confessing that he knew very little.

I have heard a story of a great Greek scholar. He gave practically his whole life to the study of one Greek verb. When reaching the end he lamented that he had not confined himself to one particular tense. I do not know whether that story is historical or apocryphal, but it illustrates the truth. If we have been born into the divine family, and have tasted that the Lord is gracious, we have a long course before us, an extended career awaits our taking advantage of it. It is a great privilege to be enlisted, to be enrolled in the school of Christ. I hope no one will count that he has apprehended, or that he has attained to that for which he was apprehended of Christ Jesus. There is far more in the Christian life than that.

Take another figure, that of *the vine and the branches*. The branches are grafted into the vine. They are brought into contact with each other, the branch is wrapped about, and so, artificially, by an act from without, it is attached to the vine. That is justification. When we believe in Jesus Christ, by an act of God we are brought to Him, we are reckoned to be in Him, we are esteemed righteous. But presently the branch and the vine are united, and the life-tide of the vine establishes contact with the branch, and begins to flow out into the branch, and thus the branch and the parent stalk are vitally united. They become one in life. That is regeneration.

When the soul is quickened, the life of God is imparted to the dead soul. Presently that life which comes from the roots, up through the stem into the vine, and out into the branch, begins to manifest itself, first with leaves and then with small green grapes, and by and by with some great luscious clusters of Eshcol. That is sanctification: when the life of God in the soul begins to manifest itself in character and life, and we are "changed into the same image from glory to glory, even as by the Spirit of the Lord".

Consider another figure: *the casting of the wheat into the ground*. The reception of the seed by the soil, the opening of the heart to the reception of the truth, belief in Christ, synchronizes with justification. We saw that there was some seed which the sower sowed which was not received. It lay on the surface of the soil until the birds carried it away. But that which fell on good ground was received by the soil and became part of it. So Christ is received into the heart by faith. We receive the truth "in the love of it". The seed is the word: "Faith cometh by hearing, and hearing by the word of God." That is justification.

Then presently the rain descends, and the dew and the sunshine are given, and the earth is warmed. Nature begins her work, and the seed germinates; the life that is in it begins to move. That is regeneration. We are "born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever."

Presently there appears above the surface of the soil a tiny green blade, and it grows, "First the blade, then the ear, after that the full corn in the ear." That is sanctification. The growth of the divine life in the soul manifesting itself at last without.

Let us take another figure, that of *the lost sheep*. "The Son of man is come to seek and to save that which is lost."



A certain man had a hundred sheep, and one of them went astray. He left the ninety and nine in the wilderness and went out after the lost one "until he found it". The finding of the sheep, the establishing of contact with it, the laying hold of it: that is justification. The moment the Shepherd finds the sheep it is safe.

Then he layeth it on his shoulder as though it were one with himself, and the two become one and are united: that is analogous to regeneration, the union of two in one, so that "both he that sanctifieth and they who are sanctified are all of one."

And when he has so done he cometh home. The shepherd coming home through the dark valley, skirting the edge of the precipice, safely passing the lair of the lion and of the bear, and through the place where the wolves are howling, until at last he reaches the fold,—that journey, from the finding of the sheep, until at evening time it is safely folded where no harm can ever befall it, is illustrative of the work of the Spirit of God in the regenerated soul. In sanctification He is coming home, and is bringing us safely with Him.

Let me put beside that figure such texts as these: "And the same day there were added to the church such as were being saved." Our version has it, "such as should be saved". There is a sense in which we are saved, of course, as we have seen, and are eternally secure in Christ Jesus. But there is another sense in which, from day to day throughout our life, we are "being saved". Another text tells us that "the preaching of the cross is to them that perish foolishness; but unto us which are being saved it is the power of God." In that process of sanctification we live in a daily experience of his power, we are "being saved". Salvation is a continuous thing which goes on into the glory.

Suppose I take another figure, that of *the bridegroom and the bride*. What is justification? The Bridegroom's proposal and acceptance; receiving His word, resting upon it; from the human side, saying "I will" to Christ, and then the answering love, "We love him because he first loved us." Not only so, but "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." When the Holy Ghost takes possession of the renewed soul he sheds abroad the love of the divine Bridegroom in our hearts, so that the bride answers to the Bridegroom's affection, and they become for ever one. When thus they are betrothed, and thus they prove each to be the affinity of the other, the bride begins to prepare for the wedding. That is sanctification: getting all the fine robes made, putting on her jewels, the presents of her Beloved, getting ready for that day when it shall be said, "The marriage of the Lamb is come, and the bride hath made herself ready." Changing the figure, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." That is sanctification.

### III.

WHY, THEN DO WE NEED TO BE SANCTIFIED? Why is sanctification necessary? First of all, because we have a dual nature. There is the "old man" and the "new".

The unregenerated man is all "old man;" the regenerated man is both "new man" and "old man." When God, by His providential decree, determined to take the kingdom from Saul and give it to David, thereafter it is said that "David waxed stronger, and the house of Saul waxed weaker and weaker." Saul steadily declined in power; the number of his followers diminished; while David increased in favour with the people, and in authority over them. Thus we are to "put off the old man with his deeds", and "put on the new man, which is renewed in knowledge after the image of him that created him."

The "old man" is still with us, I fear, and we need this process of sanctification in order to the subjugation of the latent evil that is within us, and the development and ultimate completion of the divine qualities that are potentially imparted to us when we are quickened into newness of life by the power of the divine Spirit.

I should like to try, though I do not know how far I may succeed, to make clear to you that *it is God's way, not only to solicit but to secure, the cooperation of the soul He saves*. The relation of faith and regeneration is very difficult to determine. One is the act of man, and he can tell when he believed; the other is the act of God, and the secret and mystery of that is with Him. He quickens me when I believe—or is it that I believe because He has quickened me? The two seem to be simultaneous, but we are sure of this, that nobody is saved who does not believe, and the Lord secures that act of faith in some way by the operation of His Spirit as a condition of salvation. Viewed from one point of view, faith is the firstfruit of salvation; but every person here who is a Christian knows that there was a time when God enabled you, by the operation of His Spirit within you, to yield yourself to Christ and say, "I trust Him." It may be that for long months and years God seemed to be waiting for that act of surrender on your part.

In the beginning, when God created man, He made him in His own image and after His own likeness. He never intended that we should be mere puppets, mere automata. I have heard people try to illustrate both the act of justification and the state of sanctification by speaking of being yielded to God as a cup is yielded to the hand of the one who drinks from it, and being yielded to God as an axe is yielded to the hands of the woodman, or the sword to the hand of the warrior. But we need to learn that analogies of that sort are not perfect, for the simple reason that I am more than a cup, more than an inanimate axe, more than a sword. I was made in God's image and likeness. I have a memory, a judgment, an imagination, a heart, and a will. I am not a thing of mere clay. There is more than that in a man. Everyone of us is aware that he has volitional powers. I can say 'yes' or 'no'. I can go east or west, north or south.

Tennyson says,—

"Thou seemest human and divine,  
The highest, holiest, manhood Thou:  
Our wills are ours, we know not how;  
Our wills are our to make them Thine."

That is true. They are ours. There is a sort of will within a will that enables a man by divine grace to surrender to God. If God made us to be thinking, judging, imagining, remembering, loving, willing, creatures, when He saves us he will provide a way of salvation which will be in harmony with our complex natures. A man will not

be required to stultify himself and cease to be a man when he comes to Christ. He will not be required to suspend his reason, to quench his imagination, to put aside his judgment, to ignore his affectional nature, or to shackle his will. When he acts, he will act with a glorious freedom. He will do it because he wants to do it, because he loves to do it; and every power that God has given him will be touched and illuminated and energized by the Divine Spirit so that the whole man will be acting with a glorious harmony and moving toward Christ.

However rich a father may be, however wise and skilful, he knows that that little child, in growing up to be a man, must somehow be taught to exercise his own powers. He knows that he cannot be taught to walk by any mechanical means: he must learn to walk by walking. He knows he cannot be taught to read by superimposing anything upon that childish brain. He knows that the teacher must secure the cooperation of the child. The child gradually learns to think and remember, until by and by, by the very act of doing these things, the mind is enlarged and the infant becomes a boy, and later the boy grows into a youth, the youth becomes a man; and when he becomes a man he puts away childish things. But he has not only grown in his physical stature: he has grown and developed in his mental powers.

In the same way the Spirit of God sanctifies the soul. He does not instantly say, "You are ready for heaven." Someone says, "But are we not justified freely by His grace, and robed in His righteousness?" Yes; but we have all eternity to live with God, and generally He takes an extended period in which to educate us for that high vocation. Sanctification is as necessary to our completion, to our growing up into the likeness of Christ, as the education and training of the natural mind is necessary to the development of the babe into the boy, and the boy into the youth, and the youth into the young man.

Being a Christian is a big business. A little boy said to me one day—a little boy of thirteen or fourteen years, and I had a pretty good idea where he had been—"I have been doing so-and-so since I got my sanctification!"

What is education? Cramming the mind with knowledge? Cramming the memory with facts? No! There are plenty of men going to school like that. Our colleges and universities are full of them. They come out with high standing, and yet have not even learned to think. I heard a lawyer tell of a man's coming into his office for a position. When asked what he could do, he replied, "Anything." "Where do you come from?" He learned he was a gold medalist of Cambridge University, and from his papers it appeared he had had a magnificent record in the university. "What can you do?" "Anything." The lawyer, telling the story, said, "That was perfectly true. He could do anything—but earn a living!" He was no use to anybody.

That same man told another story. He said, "When I was in London a little boy used to sell papers on the corner of Dundas and Richmond Streets. His father died when he was young, and the mother had to earn a living. At ten years of age this little chap, after school hours—and before school hours—and all through the summer was busy selling papers. He is just thirty years of age now, and he is the manager of a great railway system in South America. He receives thirty thousand dollars a year for his labour.

You can put him anywhere at all, and he makes good."

He was an educated man. He had learned to think. Education is not something that is done outside a man, it is not something that is done for him by somebody else: all that education can do is to assist in the development of a man's own powers,—literally, leading him out.

Do you know what the Holy Ghost is sent to be? He is sent to be a Private Tutor to every one of us, to make sure that we may be well educated and fit to live in a palace. That is what sanctification is, just going on with God.

#### IV.

Just a word as to HOW IT IS EFFECTED: in the first place, you will anticipate me by saying it is all in Christ. Everything is in Christ. We have nothing apart from Christ Jesus, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." All that is necessary to our entire sanctification is in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Having purposed to bring us to that high state of perfection He made full provision for us. He laid up in Christ Jesus all spiritual blessings which are to be ours as we live in the heavenly places in Christ.

In our schools, because we are so limited in our knowledge, we have somebody to teach us English, and somebody else to teach mathematics, and still another to teach geography, science, languages, and so on; because it is too much to expect any one person to be expert in everything. Each one must become a specialist in his own department. Hence if a man is to be really educated he must take advantage of the combined knowledge of a whole staff of teachers. How would you like to have one professor who knows everything? How would you like to have one teacher who knows more than could be put in the Encyclopaedia Britannica and all other encyclopaedia? How would you like to have a teacher to whom no question could be put that he could not answer?

A friend told me that he heard Dr. Joseph Cook, the great lecturer who spent much of his time lecturing to university students, before the days when universities were shut against orthodox men, stand on a platform in a great university and say, "Now, students, or gentlemen of the faculty either, ask me any question you like, and I will answer it." I do not know whether, if Professor Einstein had been there, he could have answered some of his questions or not! But I know you may ask Jesus Christ any question, and He can answer it, because in Him "dwelleth all the treasures of wisdom and knowledge"; "In him dwelleth all the fulness of the Godhead bodily".

He is made to us sanctification—but how? Who is the Sanctifier? Jesus Christ is in heaven. The Holy Spirit dwells within us. He comes to enlighten our understanding, and to energize our wills, and to work in us "to will and to do of his good pleasure".

I have been in some of the large art galleries of the world, in Paris, in London, and other places; and wherever one goes where the works of the great masters are assembled he will find students with their easels and canvasses sitting before a great painting, trying to copy it. I have stood and looked at them in some cases where the picture was nearing completion, and, comparing the original with the copy, have said to myself, "The form is there, and the colour. It is a fair imitation, but somehow it lacks—it lacks—it lacks that which distinguishes the masterpiece from all others." Why does it lack it? Because it is the work of another, not the master. But if the one who painted that masterpiece could come back and put his spirit into the student sitting before the canvas and say, "I will paint that picture over again for you", I imagine as the picture grew in beauty and completeness at least you would have to say, "I declare, they are just alike; I cannot tell them apart."

That is what sanctification is. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord." The very Spirit of Christ comes to dwell in us, in order that we may live out the great masterpiece of all the ages, even the life and character of our Lord Jesus Christ. We are a long way from it, my dear friends, and not until we get to the glory can the work be completed; but it will be complete there. That is sanctification. Thus the power by which it is effected is the Holy Ghost.

How is it done? By the appropriation of Christ to ourselves by faith. Faith is the instrumental cause of our sanctification. What do I mean? I mean that just as I see in Christ, not only my Saviour, but my Exemplar, my Master, my Lord, and as I appropriate all that is in Him to myself, the Spirit of God will enable me to actualize these things in my own spirit. It is by faith, but this is the means which God employs.

What do you know about Christ? Nothing apart from the Book. What do you know about the will of God? Nothing apart from the Book. What do you know about the divine pattern, what God wants you to be? Nothing apart from the Book. What do you know about the divine plan for you in respect to any course possible or contemplated? any act of life, any thought of the mind, any word that may escape the lips? How do you know what you ought to do, and what you ought not to do? You cannot know apart from the Bible.

Do not assume "I have the Spirit, and I know I am all right." There is nothing that arouses my indignation more than when people come to me and prate about having the Holy Ghost, and thus being a law unto themselves, saying, "I have prayed; now get out of my way." Many people have prayed—and played the fool afterward. There is only one way of knowing whether that inward impulse is from above or from below, and that is by trying the spirits, "whether they be of God". If they are in agreement with the Book, you may be sure the Holy Ghost is with you.

There will be no perfection here. There are two extremes: on the one hand there is what theologians call antinomianism, a doctrine to the effect that

inasmuch as we are saved by the righteousness of Another, it makes no difference how we live. It is to that the apostle refers in the opening of the sixth chapter of Romans: "What shall we say then? Shall we continue in sin, that grace may abound? If the more I sin, the more I am forgiven, if I am saved by grace alone apart from works, shall I continue in sin that grace may abound? No! How shall we, that are dead to sin, live any longer therein?"

On the other hand, there are perfectionists who argue that they have no "old man", that there is no old nature left. It is entirely eradicated now, they are wholly free from sin. I have seen much of that, and I am going to give you a bit of advice. If anybody says that to you, watch them. The most crooked people I have met with in my life, almost without exception, have been found among people who claim perfection. "I have no old man", they say, "any wrong in me is all of the devil; the devil does it." Then there is much of the devil in them if that be so!

I met a company of Australian soldiers in a restaurant in London. My table was near, and I suppose they thought I looked as though I could not quite complete my meal without a cigarette, so one of them offered me one. I thanked him, and told him that I never smoked. We got into conversation about the war (it was during the last year of the war), and I asked them if they had had any contact with the Americans. They said they had, and I asked them, "What about them? What sort of soldiers are they?" "They are fine fellows, but, like the rest of us, they have to learn by experience. We got into a bad mess one day following them." "Oh", I said, "how was that? Tell me about it." "Well", said the spokesman, "they were ordered to advance. They swept their piece of terrain clear. They supposed that the enemy had given way quickly. We were in the rear, and were ordered to follow them. As we were going across this piece of territory that was supposed to be free from the enemy, the enemy fired from the rear, and instantly we had two hundred casualties.

These raw troops went over the top saying "This is easy." They might have said they were sanctified. But they had not mopped up. I said to them, "Tell me about it. What does 'mopping up' mean?" They replied, "When a certain army, or brigade has made an advance, another company comes from behind and goes into every hole and dugout. They blow them up with bombs, until they are absolutely sure there is not an enemy left behind them."

I have seen many people who have failed to "mop up". The man who was a swearer, when his tongue was made clean, thought he was a saint all through. Another had been addicted to drink, and when he stopped that he fancied himself perfect,—in short, he made clean the outside of the cup and the platter and called that sanctification. Then something that had not been dealt with at all, "the old man" with all his carnal covetousness, suddenly manifests itself. There are casualties in that man's life. Then he became humbler and he began to understand what Paul meant when he said, "O wretched man that I am! who shall deliver me from the body of this death?"

We are not perfect. Be careful. You remember how the robbers used to do in England? Sometimes when the doors were barred and the windows bolted, and nobody

could get in at all, they would climb up to the top of the house and let a little boy down the chimney, and he would unlock the door from the inside. You had better watch your chimney, for the enemy will get in and open the door from within, and only as the Spirit of God is regnant within us, and we yield ourselves to Him, can we be victorious.

### "LEST ANY ROOT OF BITTERNESS"

*From The Gospel Witness of June 3rd, 1922.*

An experienced nurse allows her patient to run no risks. She has seen others make rapid progress toward recovery, after an operation, or other serious illness; and she has seen the patient's presumption fatally wreck the physician's work. Now she will allow no liberties. The doctor's orders must be obeyed to the letter.

Thus experience should teach us how easily a good work can be marred. The story of Israel's experiences in Egypt and the wilderness is said to have been "written for our learning." Notwithstanding the mercy and the miracle of the passover, and the nation's birth from the sea by the power of God, what misery, and defeat, accompanied "the day of temptation in the wilderness"! We would exhort our readers to read the third chapter of Hebrews, especially the twelfth and thirteenth verses: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin."

Again in the twelfth chapter and from the eleventh verse we read: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Does not this principle admit of application to a church in its collective life, as well as to individual believers? And have we not been chastened? And was not the experience "grievous" enough? What, then, shall the "afterward" bring forth? Shall it "yield the peaceable fruit of righteousness" in our individual and church life? It can do so only if we are "exercised thereby." That is to say, we must consider what lay at the root of this "chastening" experience; we must endeavour by God's grace to avoid in the future those things which made the experience necessary.

Perhaps there is no church in the world, certainly not in Canada, which bears a heavier responsibility than Jarvis Street. It is no exaggeration to say that tens of thousand have observed the "chastening"—the chastening which marks us out as "sons"—who now are watching to see whether "the peaceable fruit of righteousness" will appear. If it does, what inspiration multitudes will draw from our experience! We dare not contemplate the deadening influence which future spiritual barrenness on our part would have upon vast numbers of people.

How may we insure the fruit? Let us continue our quotation: "Wherefore lift up the hands which hang down, and confirm the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. \* \* \* "Lest that which is lame be turned out of the way"! How many of the Lord's sheep are "lame"! Sometimes,

we must confess, we have been tempted to grow weary of waiting for the lame, until we have learned that while some are lame in one way, we are lame in some other particular. But how trying it is to be always soothing sensitive people, and trying to straighten noses which someone has unwittingly put "out of joint." Yet it must be done. We must wait for the lame on the hard road. We must allow for people's prejudices which they think are principles. We must even surrender our liberty for the edification of others. In meekness we must instruct those who oppose themselves, if God peradventure will give them repentance unto the acknowledging of the truth. Yes, we must make straight paths for our feet, for the sake of the lame who might otherwise be turned out of the way.

Let us, however, continue our quotation still further: "Follow peace with all men, and holiness, without which no man shall see the Lord." Observe the conjunction of peace and holiness. How shall we follow both? The truth is they are inseparable, and one cannot be followed without the other. Of one it is written, in this same epistle: "First being by interpretation King of righteousness, and after that also King of Salem, which is, 'King of peace.'" Righteousness must come before peace, or true peace will not come at all. Hence our chastening is to "yield the peaceable fruit of righteousness." Let us follow this peace with all men. There is enough to contend for which is absolutely essential to righteousness and true holiness; let us contend for nothing else!

But read on: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." We must go to the "root" of things. We cannot safely wait for the fruit: we must "look diligently" to the roots that are in us. And there are evil roots in the garden of every soul which are "perennials." They do not need planting: they are there. They will "spring up" of themselves without cultivation or provocation.

Shall we name some of the roots which are native to every human heart? Pride is one. We who ought not only to be humble, but ashamed, become proud! Reason for pride it would be difficult to discover; but pride asks no reason in which to grow. It grows without reason. O! dear Jarvis Street people, get down! Down, down, down, before God, lest this bitter root of pride should grow. Then nothing else of worth will be found in the garden. "God resisteth the proud, but giveth grace unto the humble." Therefore, "humble yourselves in the sight of the Lord, and He shall lift you up."

Another root of bitterness is selfishness. It is a bitter root, indeed. And how prolific it is! In how many parts of the garden does it spring up; in how many different guises does it lift its head! Let us read the second chapter of Philippians on our knees: "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." Then we shall be better pleased to hear another sing than to sing ourselves; to hear another speak than to speak ourselves; to see another honored than to be honored ourselves. Fault-finding is another bitter root. What a poisonous weed it is! Would any surviving member of that family recently fatally poisoned be likely

to leave a root of wild parsnips in his garden in the future? If any church in the world should be warned against the destructiveness of a tongue "set on fire of hell," we are the church. Let us dig up this root of bitterness and cast it to the flames lest it spring up again. Nothing is more destructive of the spirit of unity than a critical spirit which expresses itself with the tongue. We know full well how it disguises itself. The singing and the prayers are criticized in the general interest, of course, and not for the sake of criticism. But poison administered by mistake may be as deadly as if given by a murderer's hand. The only safe critic is the Holy Spirit. If we must find fault, let us do it at the mercy seat—not publicly, of course, but "when we have shut to the door." But let us search our own hearts there for bitter roots. If we do this in the light of God's holy word as shed abroad by His Spirit, we shall probably be kept so busy digging the bitter roots out of our own garden, that we shall have little time or inclination to find fault with others.

This is written only about roots: thank God, we have not to taste the fruit just now in Jarvis Street. Nor do we see even the roots; but we know they are under the ground in the soil of every human heart. And we know that the only way to keep the garden clear of weeds is to keep on hoeing. It does not reflect upon the life of the garden to observe the gardener "looking diligently" with a sharp hoe for the springing weeds. Nor is it a reflection upon the character of our church life to write these words of exhortation. "A burnt child dreads the fire." If ever we had any doubt of the depravity of human nature our recent experiences must have effectually dispelled it. The truth of that ancient doctrine is indelibly branded upon our memory. By what we have endured, rather than blame others, let us learn the plague of our own hearts, and be afraid. The Pastor would beg every member of the church who reads these words, and all others, too, for that matter, earnestly to pray God to send us a revival, purging every root of bitterness out of our own hearts; so that instead of finding their poisonous shoots, when our Beloved comes into His garden to eat His pleasant fruit, He may find a luxuriant growth in the heart of every one of us, "the fruit of the Spirit—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

### "THE WASHING OF WATER BY THE WORD"

#### A Bath for Every Morning of the Week

It is well to give the soul a bath as well as the body. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The Lord Jesus said: "Now ye are clean through the word which I have spoken unto you." And again: Sanctify them through thy truth: thy word is truth.

We suggest that our readers put this page where they see it every morning, especially the younger Christians, who are taking their first lessons on how to make practical use of their Bibles, and prove for one week the blessing of a Scriptural morning bath.

#### Sunday

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord

all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."—Ps. 27: 4.

"I was glad when they said unto me, Let us go into the house of the Lord."—Ps. 122: 1.

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."—Ps. 84: 2.

#### Monday

"Keep thy heart with all diligence; for out of it are the issues of life."—Prov. 4: 23.

"He that trusteth in his own heart is a fool."

"The heart is deceitful above all things, and desperately wicked: who can know it?"—Jeremiah 17: 9.

"Create in me a clean heart, O God."—Ps. 51: 10.

"Blessed are the pure in heart; for they shall see God."—Matt. 5: 8.

#### Tuesday

"Keep thy tongue from evil, and thy lips from speaking guile."—Ps. 34: 13.

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."—Jas. 3: 6.

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle."—Ps. 39: 1.

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—Prov. 21: 23.

"My tongue shall speak of thy righteousness, and of thy praise all the day long."—Ps. 35: 28.

"My tongue shall sing aloud of thy righteousness."—Ps. 51: 14.

"A wholesome tongue is a tree of life."—Prov. 15: 4.

"There is not a word in my tongue, but lo, O Lord, thou knowest it altogether."—Ps. 139: 4.

"I will bless the Lord at all times: his praise shall continually be in my mouth."—Ps. 34: 1.

#### Wednesday

"If thy right eye offend thee, pluck it out, and cast it from thee":

"I will set no wicked thing before mine eyes."—Ps. 101: 3.

"Turn away mine eyes from beholding vanity."—Ps. 119: 37.

"Open Thou mine eyes, that I may behold wondrous things out of thy law."—Ps. 119: 18.

#### Thursday

He that hath ears to hear let him hear."—Matt. 11: 15.

"Blessed are your eyes for they see: and your ears for they hear."—Matt. 13: 16.

"Let these sayings sink down into your ears."—Luke 9: 44.

"The ear of the wise seeketh knowledge."—Prov. 18: 15.

#### Friday

"If thy right hand offend thee, cut it off and cast it from thee."—Matt. 5: 30.

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9: 10.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."—Ps. 24: 3-4.

## Saturday

"Ponder the path of thy feet."—Prov. 4: 26.

"The dayspring from on high hath visited us \* \* \* to guide our feet into the way of peace."—Luke 1: 78-79.

"Thy word is a lamp unto my feet."—Ps. 119: 105.

"He shall set my feet upon a rock."—Ps. 40: 2.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."—Isaiah 52: 7.

"And your feet shod with the preparation of the gospel of peace."—Eph. 6: 15.

## SODOM, JERICHO AND UR.

## FINDING THESE BURIED CITIES.

The Story of the way Excavations are confirming the Biblical Account of the Destruction of Sodom and Jericho is reproduced from the New York Sun.

Nearly ten months ago word came from Rome by way of Palestine that archaeologists had unearthed what appeared to be the ruins of the ancient city of Sodom. An expedition headed by Father Mallon of the Papal Biblical Institute began digging in Transjordan last year. Working over a spot not far from where the River Jordan enters the Dead Sea, they uncovered streets with well-preserved pavements, several underground storehouses and a number of brick ovens. Among these remains they found jewelry, earthenware and human skeletons.

More details of this find were disclosed a few days ago, when Dr. John Oliver La Gorce, vice-president of the National Geographic Society, returned from the Near East, where he inspected sites of several archaeological diggings. He reported that the Mallon party had made an excavation seventy-two feet deep and had discovered ruins of three cities built one upon the other. The seared condition of the stones plainly bespoke destruction by a fire so intense it penetrated to structures on the lowest level.

It was from Sodom, according to Genesis, that Lot, his wife and their three daughters fled just before the day of doom:

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven.

"And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

Thus was a city notorious for its wickedness brought to the dust, there to lie covered for centuries until diggers of this era brought to light the evidence of its fate.

This confirmation of the Biblical story is the more interesting for its coincidence with discoveries in the valley of the Jordan, in Jerusalem and in Mesopotamia. The Marston expedition from London, under Professor John Garstang, announced a month ago the finding of new ruins of Jericho. Some 3,400 years ago Joshua and the Israelites marched defiantly around the walls of that city every day for a week, and on the seventh day "compassed the city seven times." Then "Joshua said unto the people, 'Shout; for the Lord hath given you the city.'"

"So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the walls fell down flat, so that the people went up into the city, every man straight before him, and they took the city."

Jerusalem has been the site of important digging recently under the eyes of archaeologists working under the joint patronage of Yale University and the American School of Oriental Research in Jerusalem. Working in the ruins of Jerash last December, this party uncovered a Greek temple to Artemis. Jerash is believed by some scholars to be the Biblical Ramoth-Gilead, but as late as the third century of

the Christian era it was a centre of Greek culture in the Holy Land.

Ruins perhaps more ancient than any of those unearthed on the sites of Sodom, Jericho and Jerash were explored for the first time this year in a region of Mesopotamia, once under the rule of the city of Ur of the Chaldees. Archaeologists sent there by the University of Pennsylvania Museum in a joint expedition with the British Museum reported in March, details of their search among the remains of one of the oldest known civilizations. A score of dwellings built more than 4,000 years ago, granaries, shops and small shrines are now accessible which until this year were among the lost remnants of antiquity. Piles of clay tablets among these remains appear to be letters and business documents. When translated they should aid in understanding the civilization that thrived under Nebuchadnezzar, whose hordes invaded Jerusalem and carried off thousands of King Zedekiah's subjects into exile.

—From Toronto Daily Star, of May 26, 1931.

## RADIO LETTERS

Toronto, Canada, March 22nd.

"Dear Brethren:

I am glad to be able to send a cheque for twenty dollars toward the radio fund. I sincerely trust that in spite of the cost, the support given will warrant the continuance of the broadcast for another year."

Phelpston, Ont., March 21st.

"Dear Sir:

I take great pleasure in sending you a small contribution to your radio fund. We appreciate very much the service you are rendering."

Toronto, Canada, March 22nd.

"Dear Sir:

Herewith please find the sum of two dollars. This small contribution is for the radio fund. We enjoy your messages, and wish you every blessing on your ministry."

Rochester, Pa., March 23rd.

"Dear Dr. Shields:

The Sunday evening services held in your church and over the air are enjoyed by us very much. The inspiration which you send over the air to the many listeners I believe to be a great help to all."

Niles, O., March 24th.

"Dear Sir:

My mother, who is eighty-three years of age, and I, listen to your sermons, but there is so much static, and we get two stations, so we hear about half the service. It is so interesting, we are eager to hear all of it. Please send *The Gospel Witness*."

Center Sandwich, N.H., March 16th.

"Dear Brother:

I listened in on CKGW for the first time on the evening of February 22nd, and I want to tell you how much I enjoyed your sermon, and the singing. You are having wonderful meetings, and God is surely blessing you and your church."

Adams, N.Y., March 25th.

Dear Dr. Shields:

I am enclosing one dollar to assist you in your good work of extending a pure gospel throughout the world. I am seventy-one years old, and badly afflicted, and confined to the house most of the time, unable to earn anything."

Capreol, Ont., March 25th.

"Dear Pastor:

Enclosed you will find money order for \$5.00 for the radio fund.

I thank God that so many can hear the true gospel. It brings much joy to my heart to hear of so many being saved."

## Baptist Bible Union Lesson Leaf

Vol. 6.

No. 2.

REV. ALEX. THOMSON, EDITOR.

Lesson 24.

June 14th, 1931.

Second Quarter.

### THE CONFLICT.

Lesson Text: Exodus, chapters 6 and 7.  
Golden Text: "And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them." (7:5).

#### I. THE PROMISE RENEWED, (vs. 1-30).

The result, so far, of the efforts of Moses and Aaron on behalf of Israel's deliverance, was only an intensified tyrannical policy on the part of Pharaoh. It seemed as if the efforts of these servants of God had been futile, and that the condition of the people had only been made worse thereby, but this was only the introductory stage of the conflict. The outlook did not appear promising, and Moses was somewhat discouraged; but God in His renewed promise assured him of the future manifestation of the Divine power. He is most gracious unto His servants at all times, and seeks always to encourage them in His service. May we learn not to become discouraged at any temporary setback, for if God is for us, and we are in the line of His will, ultimate victory is sure, (Rom. 8:31). Note the dangers of discouragement, the source of encouragement, (1 Sam. 30:6), and the necessity for looking at life as a whole in the light of God's word, and of the judgment seat, and not merely in relation to any single experience, whether pleasant or unpleasant.

The renewed promise of God is stated in a firm, strong, manner, "Now shalt thou see what I will do to Pharaoh, for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land", (v. 1). Pharaoh was fighting against God, and he knew it not, but he was destined to feel the weight of the Divine arm, and on account of the judgments suffered, he was eventually to consent to the liberation of Israel from his power. Such a consent was forced from him, (12:29-33), but it was of a temporary nature only, and, being withdrawn, led to a further terrible judgment at the Red Sea, (14:5-31). Man is unwilling, and, therefore, slow to learn his own powerlessness before God. It is only the mercy of God which spares the wicked in these days as in the past. This statement of God denotes Divine intervention in the affairs of men, the manifestation of Divine power, the vindication of the word of God, and the complete deliverance of Israel from Egypt. It also clearly teaches the Divine source of the deliverance. Israel's salvation was purely of grace, and all of God, from beginning to end. Salvation in the present is of the same nature, (Eph. 3:8). God works and gives: man receives and obeys.

The Lord's designation of Himself is worthy of attention. He proclaims Himself as "Jehovah", the "Self-existing

One", (vs. 2, 3), a name having a special relationship with His covenant people Israel. A reference to the covenant is thereafter made, (vs. 4, 5), and God assures Moses of His remembrance of the same. He never forgets His promises. It may seem sometimes as if He did not care, but that is simply due to our impatience. His word is always fulfilled at the right time. Following the reference to the covenant Moses is instructed to inform the Israelites concerning the deliverance which God proposed to undertake for them, (vs. 6-8). The greatness and blessedness of this deliverance are made clear in the Divine statement. The Israelites were to be brought out from under the burdens of the Egyptians, they were to be rid of their bondage, to be redeemed with a stretched out arm, and with great judgments, to be taken by the Lord for a people, and to be brought into the promised land. Such a deliverance was complete, lasting, powerful, and divine.

The reception given to the message of God was of a disappointing nature: the people "hearkened not unto Moses for anguish of spirit, and for cruel bondage", (v. 9). They were suffering intensely under the taskmasters of Egypt, and this had a most discouraging effect on their spirits. And this again had its effect on Moses, the same being manifest in his reply to the Lord when commanded to go in and speak unto Pharaoh, (vs. 10-12). In a most discouraged manner he said, "Behold the Children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips", (v. 12). If the Lord's people would not listen to him, how could it be expected that Pharaoh would do so. Moses had some confidence in the success of his mission at first, but this experience had evidently robbed him of most of it. We are all susceptible more or less to outside influences, and must constantly be on our guard lest we be turned from the path of duty thereby. Moses in his discouragement thought it was useless again to enter into Pharaoh's presence, but God thought otherwise, and gave him a charge, along with Aaron, unto Pharaoh, to bring the children of Israel out of Egypt, (v. 13). Seeming failure often precedes great success, and we do wrong to give way to discouragement, and cease to labour at the duty assigned us by God. Note the condition of Moses, and the attitude of God; also the necessity for continuance in the work of God, leaving the consequences with Him.

#### II. THE MIRACULOUS SIGN, (7:1-13).

In the divine charge to Moses careful directions are given concerning the approach to Pharaoh, and promise is made of the manifestation of divine power. Aaron, instructed by Moses, was to speak unto Pharaoh, (v. 1), and care was to be used that all that was commanded him by God was spoken, (v. 2). The same care requires to be used these days in the proclamation of God's message. The whole gospel should be given, and not simply a part of it. This is necessary in order to obedience unto God, to knowledge of His will, and proper understanding of His purpose. Some parts of His message are being left out by false teachers, to the detriment of the hearers

and the disobedience of God. The gospel is the Lord's, and we are but His servants, labouring together with Him in the prosecution of His work, (1 Cor. 3:9), therefore we must do everything in His way. It is required in a servant that he be faithful, (1 Cor. 4:2).

As the Omniscient One, God knew what the attitude of Pharaoh would be, his heart would be hardened, and he would not hearken unto Moses and Aaron, (vs. 3, 4). The hardening process is here attributed to God, but we must bear in mind that Pharaoh was not denied the right of the exercise of his will. God warned him, and dealt with him in judgment, but he rejected the divine appeal, and of necessity he became hardened. It was due to the action of God, and yet Pharaoh was responsible for it. The sun has a contrary effect on clay and ice, the one it hardens, the other it softens; the sun does it, yet the nature of the matter upon which it exercises its power is a contributing factor in the result: so with the individual under the sound of God's message, if the will yields, there is softening, but if the will rejects, there is hardening. The hardening of Pharaoh's heart, God intimates, would lead to the manifestation of the divine power, (v. 5). Note the ages of Moses and Aaron, (v. 7). In accordance with the divine instruction the miraculous sign is wrought before Pharaoh, and the rod became a serpent, (vs. 9, 10). Pharaoh's wise men and servants perform a similar deed, and Aaron's rod swallows their rods, (vs. 11, 12). The devil has great power, and has manifested it in some measure in the past, (Job 1:2), and in the future he will do so in greater measure, (Matt. 24:24; 2 Thess. 2:9-10). It is not safe to judge any work by the signs manifested therein. The word of God should be taken as the guide in the matter.

#### III. THE FIRST PLAGUE, (vs. 14-25).

Pharaoh's heart was hardened, and he refused to let the people go, so the first of the plagues was sent upon Egypt as a judgment. Moses is instructed to go down to the river's brink and there meet Pharaoh, (vs. 16-18). In accordance with these instructions Moses and Aaron acted, and the judgment came as predicted. "And the magicians of Egypt did so with their enchantments", with the result that Pharaoh's heart was hardened, and he hearkened not unto them, (vs. 22, 23). The names of the magicians and the significance of their actions are given in the New Testament; (2 Tim. 3:1-9). They were imitators of the work of God through Moses and Aaron, energized by Satan; and the Holy Spirit warns us of this scheme of the Evil One in these days. He comes as an angel of light, (2 Cor. 11:14), his ministers are transformed as the ministers of righteousness, (2 Cor. 11:15), he has people who are like the real children of God, (Matt. 13:38) and a form of worship is carried on by him, (Rev. 2:9). He is the great imitator of God and the servant of the Lord must continually be on guard against him. He permits the good, when God desires the best, and so makes it the greatest enemy of the latter.

# The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

## ELIJAH NEVER DIED.

When the reaction which we are subject to in the flesh overwhelm us and put us "under the juniper tree", we are likely to request of the Lord many foolish things. Elijah after his great victory on Carmel was frightened by the threat of the wicked Jezebel and "he went a day's journey into the wilderness and came and sat down under a juniper tree, and he requested for himself that he might die". Elijah did not die then, nor did he ever die. His request was not granted, instead an angel ministered unto him.

During the past winter many have passed through hard days, days of perplexity, days of sorrow and pain, days of misunderstanding, days when it seemed as if the Heavens were brass and every friend a foe, days when they have forgotten to "look up" and when they have complained to the Lord. Over and over again, we have seen His over-ruling hand and His blessing come out of our distress, oh, that we would learn to trust Him fully and go on with our hands placed in His, in perfect confidence.

"Elijah never died" and the Lord has His plans for the least of His children. "Be sure you are right, then go ahead" is a splendid motto in these days of testing and then—

"Though troubles assail, and dangers affright;

Though friends should all fail, and foes all unite—

Yet one thing secures us, whatever be-tide:

The Scripture assures us, "The Lord will provide."

This is the stand taken by the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec and it is the stand which will bring comfort to every Christian who finds his fellowship unbroken with the Lord. With conscience void of offence, therefore, let us trust and not be afraid, even when the enemy has sown tares and brambles springing up in unexpected places.

## MORE NEWS FROM LIBERIA.

Recently our missionaries in Liberia had an experience which showed them once again how tenderly the Lord cared for them. They had made a purchase of twenty, one hundred pound bags of rice, for the school needs because it seemed much more advantageous to buy in quantity and because a truck was coming through to the river. The time for the payment of the account was drawing near, however, and in the meantime, Mr. and Mrs. Mellish had gone forward to the new work and the heavy expense necessary in connection with that venture, left the three missionaries on the station faced with a real problem, concerning the payment of the bill. The Lord was besought very definitely about the matter and when Mr. Davey started to the coast, he had nothing with which to meet the indebtedness, but a mail boat had come in and there was a letter from a

lady in the United States and with it she sent a cheque for one hundred dollars to be used especially for school work. This was sufficient to take care of the rice and provide some badly needed blankets for the children. "On the Mission Field", writes Mrs. Davey, "one proves how precious the Lord is and how He meets every need when that need is cast upon Him".

## NEWS FROM THE CHURCHES.

### Bethel, Orillia

A missionary meeting was held on Thursday, May 21st, at which the Rev. Alfred J. Lewis presented the work in Liberia. The church reports that Mr. Lewis' message was both enjoyable and inspiring and that it was indeed an enthusiastic gathering. A liberal offering was taken for the Liberian work.

### Bobcaygeon

A local conference of real helpfulness was held on Thursday, May 21st, in the Bobcaygeon Church, arranged by Pastor M. Gillion. In the afternoon about fifty gathered from the 'Caygeon, Scotch Line, Fenelon Falls and Lindsay Churches. Visitors also came from the Galway Road and the Quigley Settlement. Rev. C. M. Carew of Fenelon Falls gave an exposition on God's grace, from Ephesians 2; and Rev. W. S. Whitcombe, of the Baker Hill and Second Markham Churches, delivered an address on the gripping love of Christ. The ladies of the entertaining church provided bountifully for their guests, serving supper to about one hundred in the new church annex. At 7.30 Pastor R. Hisey led a time of song and testimony. Then Rev. J. M. Fleming, of Lindsay, gave a Bible study in the "togethers" of Acts and Mr. W. Gordon Brown preached on "Revival." Such fellowship in the things of God strengthens our hands for the work.

### Long Branch

Mr. W. Gordon Brown had supplied for three Sundays at the Long Branch Church, from which Rev. W. J. Thomson has resigned. Pastor W. D. Clark, recently returned from work in Saskatoon, will preach there next Sunday, D.V.

### Montreal, St. Paul's

Rev. A. St. James, Pastor of St. Paul's Bilingual Baptist Church, writes:

"Since we opened our church building last July, we have used the baptism three times, baptizing twenty-one converts. Sixteen of these were French, three from Emmanuel Church, Verdun, and the others from St. Paul's and Beneficent churches. The last candidate is a typical French case. Over three years ago I repeatedly gave French tracts to a laundry-man. About one year ago this man's wife became curious to see the institution that prepared these tracts, so she came to St. Paul's Church and has been coming since. When we were having cottage meetings in the winter, we were invited to have one in her home. She has since made a clear profession

and on May 24th was baptized. She receives me kindly in the home and plans to bring her three children to our Sunday School. In French work one must not hurry; perseverance, patience, prayer, Bible teaching, visitation and dependence on the Holy Spirit are the elements of eventual success. I would like to urge the use of tracts in every field. I can furnish them at cost. If workers would only pass them on to the French everywhere, there would be results in the end, as most of the French like to investigate and we must show them what we stand for."

### Thank You.

The missionaries' correspondence is heavy and while Mrs. Davey endeavors to send personal notes to all who write to her, it really should not be expected that these can be attended to within a few days of receipt. In a letter dated April 8th, she says, "I haven't finished saying 'Thank you' yet to all the folk who sent stuff in those cases at Christmas time. So many sent either a packet of picture post cards, or beads and they are so much appreciated. I have given out and out and out, and still there seem to be plenty of cards, then there are still the beads, the dolls, baby shorts and odds and ends. The people have been perfect dears to send them and everything has been so useful."

### A Fire on the Compound.

We should be thankful indeed that the fire which threatened the buildings on the compound was brought under control without a great deal of damage. One of the girls was ironing and from time to time rubbed the iron on a pad. When she had finished, she poked this into the thatch of the little house that stands just beyond the Davey home. The rag was evidently smouldering when she put it in and fanned by a strong breeze, it shortly took fire and the whole roof was ablaze before the missionaries were aware of it. The wind was away from Mr. and Mrs. Davey's house and blew the flames in the opposite direction. How they thank God that no other damage was done. Such a fire could easily have wiped out the whole station.

### Language Study.

The difficulties of studying an unwritten language can hardly be imagined, although some have felt that one with all the rules and vocabulary set forth, was almost too much for them.

Mrs. Davey writes that at times she feels that it is rather hopeless to try to master Bassa. They try to get a few simple rules to apply, but it seems there are so many ways of changing things around and the rule "in that case" does not apply, but in this one it does. We have chased up a few simple things, only to find that they are not so simple as they look and promptly change again under certain circumstances. What funny experiences they have? One can imagine something of this when a simple word like "just" becomes "bust" and, so forth, enough said.