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On Being "Jack-of-All-Trades and Master of None"

THERE is a volume of meaning, of sound sense, of principle, supported by all history, observation, and experience, in the words of our caption. There are only twenty-four hours in the day, and three hundred and sixty-five days in the year; and, on an average, less than three score years and ten in a lifetime. Whoever would make the best of the days and years, must be wise in what he selects as the object to which his attention shall be given, upon which all his energies shall be concentrated.

We have known many men of real genius. Sampling the quality of the man's knowledge one would expect to find him in the front rank of one of the professions. Instead of that, he is at the end of the queue of people looking for jobs. Why? Because he had not discernment enough to recognize his own supreme aptitude, and to make that the object to which all the energy of his life should be given. Instead, his mind was a kind of *Old Curiosity Shop*, filled with all kinds of trinkets, historically, and observationally interesting, perhaps, but practically useless.

We have known people who, under the pretense of studying all sides of a question, filled their minds with Christian Science, Rutherfordism, Unity of Thought, and every other religious fad known, with the result that the mind was so filled with contrarities, that there remained no room for the truth. The man had so trained himself in the art of denial as to become incapable of receiving positive truth. Sometimes we see an advertisement in the paper of a man looking for work, who describes himself as a "handyman". That, he may be, but nothing else. He can do a little bit of everything, but nothing well.

This finds an illustration sometimes in the lives of students. They think they are acting consistently, and still pursuing their studies, when they buzz around everywhere, like bees, looking for honey, but gather none at all. There are church members who become church gypsies. They are scarcely ever at home. They attend their own church often enough to claim membership in it; but most of the time advertise their own church's inadequacy, by being found somewhere else. Sometimes we wonder when we see someone who has

made a fortune on some little gadget, or product, upon the production and sale of which he has concentrated all his powers. He became rich by doing one thing all the time, with all his might.

Ours is a day in which it becomes increasingly difficult to find anyone who will assume responsibility for anything. Many people want to be at loose ends, that they may turn their hand to anything they fancy, but concentrate upon nothing in particular. Abilities so concentrated seldom bring anything of importance to pass.

The secret of true scholarship in anything is concentration. The cursory reading of a hundred books will leave the mind far less enriched than it would have been had it been given to the mastery of one. We are living in a day of specialists in every branch of human knowledge and activity. A man may be a doctor. Then he becomes an eye specialist, or an ear, nose, and throat specialist. One specializes in medicine, another in surgery, then in different branches of medicine, in different branches of surgery; but the man selects some one thing, and concentrates all his powers upon it.

So ought it to be in the Christian life. Paul's motto, "This one thing I do", is a worthy one. The Apostle Paul made everything in life subordinate, and subservient, to the one business of getting to know Christ better. The broad stream usually turns no wheels. It is when the current is dammed back, and turned into a narrow channel, that it drives the turbines, and lights the city, and gives power to a thousand hands. The same principle holds in every kind of engine. The gas vapour is confined within a cylinder, and exploded, and that drives the piston. The same, in principle, holds with the steam engine. If you dissipate the potential over an extended area, it drives nothing.

So ought we to train ourselves to do some one thing as well as it is possible for anyone to do it. It is well that we should choose our place of service, and be always there. One is wise to cherish a wholesome ambition, but only one. Even in wartime the ships which zig-zagged, did so within a prescribed and definite course, and therefore reached their desired haven. He is the wanted man everywhere who has learned how to do some one thing well.

The Jarvis Street Pulpit

"Thy Brother's Blood Crieth"

What Ought To Be Done to Criminal Germany and Japan, in the Light of the Holy Scriptures

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 24th, 1945
(Stenographically Reported)

"The voice of thy brother's blood crieth unto me from the ground."—Genesis 4:10.

"If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

"But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death."—Exodus 21:28, 29.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—Matthew 7:24-27.

ONE of the chief evidences of the divine inspiration of the Bible is the extraordinary unity which obtains between all portions of the Book. These Scriptures which I have read to you may seem, at first blush, to have no particular relation to each other; yet I think I shall be able to show you that, with others, they tell the same tale, proclaim the same truth.

There Must Be A Great Law-Giver

No one but a fool did ever say in his heart, "There is no God." The evidence of the existence of a supremely-wise and almighty Creator surrounds us on every hand—not merely in the cursory observance of the material world, but we find that to be true in the most searching examination of the elements of the whole created order. The wonder is not only that it came into being, but that it has continued until this day.

This Is A Universe Of Law

Every student of these matters will have been impressed with the presence and operation in every element of the creation of fixed laws which must have originated in some Divine Source of order. There is nothing haphazard in nature. We live in a universe of order—which is another way of saying we live in a universe of law. Whether it be examined remotely through the telescope, or more intimately and directly through some powerful microscope, it will be found not only that the constellations obey a supreme law, but that even the most infinitesimal element in creation has law written inherently in its very constitution.

The discoverer of the wonderful drug called penicillin said to a group of scientists recently in the United States—this bacteriologist, as he calls himself, is an English man of Science—"I did not create penicillin; I did not make it, or compound it: I merely discovered it. It is a product of nature." The healing properties of that wonder-drug are inherent in its elements, and the

processes through which they pass; and come from a greater Mind than that of any mere human.

God's Laws Are Automatically Operative

The laws of nature are, in a certain sense, automatic. They are automatically operative. We make laws; we put them upon the statute-books; and there they lie, a dead letter unless we appoint someone to enforce them, for no human laws enforce themselves. But the laws of nature do enforce themselves. They reward the obedient, and punish the transgressor, without the aid of judge, or jury, or executioner. If you step from the edge of a precipice, or foolishly leap from a window—as we have read of people doing—of a tall building, no human intervention is necessary to secure for you the punishment of your folly. The law of gravitation—if that is what it is; that is what men call it—will attend to all the details in the matter.

There are certain chemical elements that are alien to our human constitution. We call them poison. They are the enemies of our human frame, particularly when taken in certain quantities. If one deliberately, or unwittingly, takes a draught of that alien chemical, he will die. The law enforces itself.

Divine Law Of The Essence Of Things

I have neither time nor the necessary knowledge to go into the details of this matter, but there are laws of physics which determine the durability, let us say, of a building. If anyone would erect a structure which is to withstand and survive the storms of time, he must have some knowledge of the materials he puts into the foundation. He must know something of the durability of wood, of steel, of stone, of brick, and of a hundred other materials. He must know something of the laws of contraction and expansion, something of the weight which certain materials will carry. He must be fully informed of the wind stress and other things; and in

framing the plans for his building—the skyscraper in New York, or the lesser buildings in Toronto—must act in strict conformity with these laws of physics. Should they be ignored or disobeyed, the architect will find his building will come tumbling down upon him.

The Moral Law As Inexorable As The Physical

If we were able to analyze the laws of the moral realm, the principles which govern right conduct, and which distinguish and differentiate between that which is good and that which is evil, between that which is right and that which is wrong, I think we should find that they also are automatically operative. There are certain powers within, which, if those principles are violated, inevitably will exact the penalty of disobedience. If those principles are observed and obeyed, they will suitably reward the doer of righteousness.

I read some time ago that postwar plans are now available at considerably less than a dime a dozen! Everyone is planning for "after the war", saying what he would do, and what ought to be done. Especially is this true in the economic sphere. Some of the architects of these ambitious plans, I venture to believe, could not build a hencoop; but they count themselves competent to frame a new social order, a new structure of society.

The Long Result Of Transgression

The Word of God, I believe, is a revelation of principles which are undiscoverable to the natural mind. We can find out some things about natural phenomena, but in the moral realm, particularly because the mills of God grind slowly, though they grind exceeding small—because it is not easy to see the long result of sin; because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil: I say, in the moral realm there are seeds which come slowly to maturity; and which bear fruit sometimes at the end of centuries; but the operation of those laws is as inexorable, as inevitable, as irresistible, as any law of nature. Inexorable! That which cannot be prayed against, the operation of which cannot be interfered with.

The law which says, "The soul that sinneth, it shall die," is not an arbitrary law. It is a law that is deeply based, that is inherent in the very nature of things. "The wages of sin is death." These are wages that are not regulated by an enactment of any Trades Union. The wages of sin are divinely ordained; and whosoever sins, inevitably receives his wages. There is no escape from it. "The soul that sinneth, it shall die." "Though hand join in hand; the wicked shall not be unpunished." "There is no peace, saith my God, to the wicked." There is no escape from these divine enactments, for the reason that all the laws of nature, be they physical or moral, proceed from God, and partake of the divine immutability. They are a part of God; and one can no more change those laws than he can change the nature of God Himself.

The "Sayings" Of Christ Summarize The Moral Law

That is what our Lord meant when He said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man; which built his house upon a rock." In these "sayings" there are invariable moral elements which are of a rock-like quality; and the individual character, or the national structure, that is

built upon these moral qualities, which has righteousness and truth wrought into its very foundation, is secure. It is wisdom so to build; for when the storm comes, the wind and the rain, and beats upon that house, it does not fall because it is "founded upon a rock".

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." He reared a structure which had no abiding moral quality at its base. He built upon something that was flimsy, not solid or enduring. When the storms raged about that house, it fell—and "great was the fall of it".

Blood Unjustly Shed Is Vocal

In the first verse I read to you this evening, there is a very striking principle enunciated. God Himself is the speaker; and He speaks of the first murder, when Cain slew his brother. There was no witness to the slaying, no one to give evidence against the murderer; but the crime itself bore witness, and the blood that was thus unjustly shed is said to have a voice. It speaks, cries out to Heaven—and God hears it. It is of the very nature of things, of the moral constitution of things, that such blood should cry for vengeance.

You remember that in the later revelation, the Levitical code, the Law of Moses, it was decreed that men should give an eye for an eye, and a tooth for a tooth, and a life for a life. Someone says, "That is the Old Testament." No, it is not exclusively the Old Testament. It is equally of the New Testament. Here is the divinely inspired record of the divine revelation, but the fact of it is written in nature itself. There must be an eye for an eye, a tooth for a tooth, and a life for a life. By no other means could the moral equilibrium of the universe be maintained. Were it otherwise, the whole created order would soon return to its primeval chaotic state. If order is to be maintained and preserved, then that moral balance must be made up.

The New Testament Not a Frustration But a Fulfilment Of The Old

You say, "What about the gospel?" The supreme illustration of all history, of this principle, is the death of the Son of God. "Cursed be the ground for thy sake." The first law-breaker came under the curse; and it is written, "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." We cannot violate these laws without suffering the curse. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Atonement Exemplifies "A Life For A Life"

How was that redemption effected? Not by evading, still less by avoiding, the inevitable penalty of the law. That redemption was effected by the payment of sin's penalties. That is what the death of Jesus Christ means. He died under the law. He himself being sinless, He "took upon him our sins", and died for our sins "according to the scriptures". There was a punitive element in the sufferings and the death of the Lord Jesus. He endured your punishment and mine. That was the only way by which we could receive exemption. He did it, Who was not a man only, but the God-Man. The union

of Deity with humanity gave to Him an infinite capacity, and infused a boundless degree of compensation into all the pangs He bore. Because He was the God-Man, He was able to die, not for one only, but for all of us; to endure the penalties, not of one only, but of all transgressors.

Had He been a man only, your punishment would have killed Him without mine; and mine without yours. It was because He was both God and Man, that into His infinitely capacious soul flowed all the sorrows of the world; that He was able to "die the just for the unjust, that He might bring us to God."

Denial of Penal Atonement Basis For Pacifism

It has been the defect, the sin, of modern theology that it has denied that central principle of the divine revelation. We had a controversy in our denomination some years ago over that very matter, with a professor who said that Christ suffered for us, but did not bear our punishment. He agreed with those who say, "It would be immoral for the innocent to bear the punishment of the guilty." The reverse of the proposition is true: it would be immoral for the guilty to be exempt from the punishment his sin deserves. "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." God could never have forgiven you or me, never received us into His presence, if our sins had not been punished in the person of our glorious Substitute. It is the rejection of that cardinal principle, that unifying principle, which makes the whole Bible, from Genesis to Revelation, one—it is the denial of that fundamental, cardinal principle of the divine revelation that has wrought such havoc in the world.

A Governmental Aspect Of The Atonement

That admitted, it must be acknowledged there is a governmental aspect to the Atonement. The governmental theory does not exhaust its significance, but it is included in it; and God, being a just Ruler, ruling the world in justice, could never consent to the exemption of anyone who had incurred the penalty of the law. Only by Himself bearing the penalty in the person of His Son was He able to grant us an acquittal. The rejection of that is a very serious matter, for said He, "If ye believe not that I am he, ye shall die in your sins." And again, "I go my way, and ye shall seek one, and shall die in your sins: whither I go, ye cannot come."

I say, it is the denial of that principle that has laid the foundation of the whole philosophy of pacifism, religiously, politically, and governmentally. Religiously, the assumption is that there is no absolute righteousness. It is a matter of opinion. There is no absolute truth, and therefore why contend for it? Once you deny that central, fixed standard of the Absolute, your ship is adrift; you may go anywhere. Your opinion is as good as mine, mine as good as yours—and neither is worth anything. That has been the effect of that strange philosophy we call Modernism, which denies the supernaturalism in the Bible, and the finality of the revelation of God in Christ; and hence the standards of the Absolute. It is insisted we may make our own laws, and drift as we like. We may be anything we like. Whoever contends for the faith "once for all delivered unto the saints", is intolerant! Why? Because there is no standard. Why should any man set up his opinion against someone else's? I agree; unless there be a final

Authority, a standard of judgment to which all these things may be brought, then, let us tolerate anything. "Take thine ease, eat, drink, and be merry." Nothing matters!

The Rejection Of Objective Standards Of Righteousness

Modernism rejects any fixed objective standard of truth. That makes the gospel a thing of the past very largely; and the substitutionary Atonement, the central feature of the gospel, is not only rejected, but repudiated.

The rejection of this primitive principle colours legislation and its governmental execution. Criminologists thereafter tell us that that which is called punishment should be remedial. There is no *quid pro quo*, no balancing of the books, no eye for an eye. We must so regulate the discipline of the jail that the criminal will gradually become better. Granted, where possible, such discipline ought to be remedial; but ever and anon we have some striking instance of the folly of its fundamental postulate as in the liberation of Red Ryan. He was in the penitentiary with several murders to his credit, yet avoided the extreme penalty. Behaving himself for a while it was demanded that he be released—and there were two more dead men in his trail before he had been out two months, while he himself was shot to death by the hand of the law. Why? Because we did not recognize the principle of a life for a life, a law as inexorably exacting as gravitation.

The State Divinely Ordained

The first law committed to human hands for enforcement was this; "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." The devil said in his colloquy with God, "All that a man hath will he give for his life." Of course! If his life is forfeited, what matters anything else? In the establishment of the state, or organized human society, the basic law was designed to secure the safety of human life; and I venture to say that that is the ultimate standard of civilization. That is the most civilized state, which has the highest regard for human life—not for property *per se*. The state's primary duty is to safeguard the lives of its citizens. The state is fundamentally the custodian of life.

In the New Testament, it is written: "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are ordained of God. For he (the ruler) is the minister of God, a revenger to execute wrath upon him that doeth evil." The state must exercise compulsion; and its ministers bear not the sword in vain. "The law is made for the transgressor." In our day this has too generally been set aside. Had the basic principles of the Word of God been believed, there would have been no basis whatever for the philosophy of pacifism; there could have been no justification for disarmament. It would have been recognized that the primary duty of the state is to stand as the defender of life, and as the judge and executioner of the sentence of the law against all transgressors.

Coloured Popular Thinking

It was this theological error which coloured the educational philosophy of the democratic world; and from pulpit and press everywhere that bloodless doctrine was disseminated until at last a public opinion was created which in anticipation of the day when God shall

take the sword into His own hand, demanded that the democracies should beat their swords into plowshares, and their spears into pruning-hooks—a procedure which could lead only to national impotence and international anarchy, if attempted in advance of the ultimate judgment of Almighty God.

Lessons Set For Our Learning In Blood

We have learned some lessons. I agree with General Patton. I suppose because there are people in the world to-day who still do not understand the fundamentals of a just and stable government General Patton spoke on these lines. He spoke—and I was glad to note it—to a Sunday School. He is one of the great Generals of the United States Army, to whom we owe much. He said to those young people, in effect, "You may be the future soldiers and naval men." Someone lifted his hands in horror and said, "Do not say that. We shall never again need soldiers or naval men. There will be no more war." But General Patton, I trow, was not moved from his position of belief in the necessity of preparedness against a wicked aggressor. How often we have heard that plea for peace at any price! But human nature is the same, and we are fools a thousand times over if we do not learn the lesson. General Patton said, in effect, "Thousands and thousands of good American lives have been wasted because the nation had not sense enough to prepare for war in advance, and be ready to defend itself." The same might be said of Canada and of Britain. The war found us unprepared, because of the setting aside of this basic principle which underlies the government of the universe, and must underlie all human government characterized by the justice essential to stability, which is, that the transgressor must never be allowed to escape just punishment.

The Law Of The Goring Ox

I call your attention to one or two other principles. When I read the law about the ox, you probably wondered what that had to do with the subject. The ox was not a beast of prey. It was a thoroughly domesticated animal, used in the cultivation of the soil, and for food. It was not a beast of prey, made to be taken and destroyed. But this ox was different from most oxen. It had an evil temper. It gored a man or a woman. And what followed? The law said, "It shall be slain." Domesticated as it seemed to be, when it showed that tendency, it became a menace to domestic safety. It must be destroyed.

But if the owner did not know the tendency of this particular ox, he was therefore not responsible. But if it could be shown that "the ox was wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death." Why? Because he did not learn the lesson of history. He did not learn from what happened yesterday, what must not be allowed to happen again to-day.

The Prussian Ox In History

Germany was the most cultivated of all nations—so we were told. When I came to this pulpit thirty-five years ago, we had many people in this church who reckoned no one was educated unless he had finished off in Germany. All the world must bow down to Ger-

many! I did not like her exports—her religious exports even at that time. One had only to turn the pages of history to learn that, in spite of some men of distinction, and some who had made great contributions to the world, for more than a hundred years, the record of Germany had been red with blood. It was an ox that had been "wont to push with his horn in time past." Name a nation in Europe it did not push. That accursed nation was the cause of the armament race all over the world. It never would have been necessary but for Germany. She was the incorrigible aggressor "wont to push in time past." But the nations thus gored would not learn the lessons of history.

We had a supreme exhibition of its tendency to gore people in the World War of thirty years ago. Surely the world ought then to have been wise enough to know what would happen in the future. It is not polite to say, I told you so; but I will say it. When speaking in Spurgeon's Tabernacle, in London, when the Armistice was first mooted; when people were tired of the war, and were eager for peace at any time, for the last gun to be fired. I said then publicly that the world would rue the day of the signing of an armistice in advance of the establishment of the allied armies in Berlin, unless and until every boy and girl in Germany had been made to know the price of war. — But we had peace! We, the owner, did not "keep the ox in!" What happened? Millions of lives have been wantonly sacrificed. We have had to pay an awful price for our folly. The world has paid an inestimable price for its folly. And we shall have to pay it all over again unless we learn the bloody lesson of history now.

The Papacy On The Side Of The Aggressor

The Pope—dear man! So compassionate! So considerate! So sympathetic with the poor Germans! Once again, the Vatican, through one of its Bishops, enters a plea for the German transgressors. The Papacy speaks in this country, too. Wherever you hear the voice of the Roman Church, it is always on the side of the transgressor. Some people become very zealous in chasing the policeman, who never consider it to be their duty to stop the burglar. I am "for" the policeman, not the burglar. In our day we need to do the little we can to influence public opinion, to show that we are in danger of having a repetition of the horror of these last six years.

"Hanged By The Neck Until Dead"

How is it to be done? It is easy enough where men like Goering and von Ribbentrop and Hess and Laval are concerned. These are war-crimeinals beyond all possibility of doubt, and we may hope they will be brought to trial and suitably punished. But what will you do with a nation? How will you deal with Germany as such? You cannot kill off eighty million people! So far as these individual men are concerned—and hundreds of others—they ought, after trial—their crimes being open to the world—to be hanged by the neck until they are dead. I do not know whether Hitler is dead or not; but I think we ought to keep some one hunting for him until we are positively sure he is dead, if in no other way, at last, from sheer old age. I say as a Christian minister, in the light of the teaching of Holy Scripture, that these men are not fit to live. They should be executed for their crimes.

The Principle Of Collective Moral Responsibility

But what shall we do with Germany? The Bible teaches *there is such a thing as collective moral responsibility*. We believe in individual responsibility, true. But there is such a thing as collective responsibility, when a company of individuals, a society, a nation, does a certain thing, and incurs the common guilt.

Biblical Examples

The critics, on many grounds, have long contended that the Deluge was a myth—although scientifically, I think abundantly demonstrated. But let us consider the "ethical" objection. They say, "A righteous God could not do that. He could not sweep the race from the earth, and save only a family of eight." Why could He not? The Bible says He did it—and He did it because His holy nature compelled Him to do so. It was an act of moral sanitation. The only way by which the world could continue, was to have that intermediate purging of the world's iniquity in order that it might be given a second chance.

Consider the story of Sodom and Gomorrah, and the wicked cities of the plain, consumed with fire and brimstone from heaven. I believe the Bible when it says, "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh; are set forth for an example, suffering the vengeance of eternal fire." It was a divine judgment upon a company of people who had become too vile to be allowed to live. These cities were a mass of putrefaction that only fire could purge away.

The Punishment of Nations

Look at the story of Israel's occupation of Canaan. They were commanded completely to exterminate the Canaanites. Do you say you cannot believe a just God would so demand? What is human physical life to God compared with these long reaches, the everlasting moral consequences of evil? Just as the state singles out one man and says, "You have proved that you can no longer safely be tolerated as a member of organized society, and we are going to take your life," so God deals with nations. Why does the state exact the supreme penalty? As a punishment for the man's sin, but also as a preventive, in order to the safe-guarding of other lives. So the great God undertakes the punishment of a nation, and gives commandment that the earth be purged.

You remember that our Lord enunciated these same principles. He said, "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." "I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell."

The teaching of Scripture is clear that there is to be a judgment of men collectively, as well as in their in-

dividual relations, in the days to come. The other day I walked through an old graveyard, and tried to read the names on the stones. Only a few of them were legible. The winds and storms of centuries had worn away the inscriptions. Read the thirty-third chapter of Ezekiel, and walk through the graveyard of the enemies of God, read the epitaphs written by the finger of God—Egypt, Assyria, Babylon, Moab, and many others—all of them slain by the sword, vindicating in advance the utterance of our Lord, "They that take the sword, shall perish by the sword."

Biblical Precedent Of Forty Years' Probation

What ought to be done with Germany? Kill them all off? No! We could not do that. If there are any Lots there, let them be delivered. But you remember this story. The whole nation which was journeying toward a promised land, sinned against God; and God said, "You will not go in. You will spend your time circumnavigating the wilderness. You will go round and round, until the last sinner is dead." "Your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath that they should not enter into my rest."

The Goring German Ox Destroyed—His Calves "Kept In"

I wish I had a place—an influential place—at the Peace Table. I would raise my voice demanding that Germany should be militarily occupied for at least fifty years. Fifty years! And that in the meantime, her education, her foreign relations, and certain parts of her trade, should be under Allied control. *I would keep this ox in for fifty years*—until his horns were rotted off; or, better still, until the last Nazi, and the last person infected by that virus, was dead. Then in succeeding generations we might hope for a better Germany who would enter, with others, into a land of promise.

Pacifism Without Biblical Support

I confidently believe that the teaching of the whole Word of God is behind those who, like Lord Vansittart, insist that there shall be no toleration of this thing that has made earth's rivers red with blood. The world will not recover from this war in the lifetime of the youngest person here. The scars will remain, and several generations must pass before we recover from this tyrannical curse. Let us learn to read our newspapers, to view current events, in the light of the great principles of divine revelation. I believe that if the peace-makers would open the Book, and say among themselves, "The principles underlying the treaty of peace, and all the framework of the treaty for the prevention of such a war as we have had, must be based upon the principles of this Holy Book," we should save ourselves, as nations as well as individuals, from the wrath to come.

I cannot influence the nations; nor have I a voice in the affairs of state; but I may perhaps touch some one person of influence, with the suggestion that it is not unchristian to insist that Germany's national wickedness be so punished that expiation may be made for her unparalleled crimes; and that, as Sodom and Gomorrah are historically set forth as examples suffering the vengeance of eternal fires, so the punishment of Germany and Italy, and Japan, shall be so exemplary

that it shall stand out until the last syllable of recorded time, as an illustration of the inexorable law, "The way of the transgressor is hard."

Individual Salvation

In respect to the eternal salvation of the soul, let me urge upon every one who hears me, that the same principle applies; unless by repentance and faith we each accept the divine provision for the expiation of our guilt by Him upon whom all our sins were laid, our Lord's immutable decree remains, "Ye shall die in your sins: whither I go ye cannot come." There is only one escape from the consequences of sin; and that is to learn to pray:

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy-riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Let us pray:

How gracious Thou hast been to us, O Lord, in giving us eyes to see, and ears to hear; to see the beauties of the world about us, to hear the music with which it is filled. Equally—nay, in still larger measure, hast Thou manifested Thy grace to us in that Thou dost give us spiritual discernment, spiritual eyes to see, spiritual ears to hear; and a world of truth in which to move, to learn therefrom the will of our holy God. Make us wise tonight, every one of us, wise unto salvation; for Thy great Name's sake. Amen.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 11 December 12, 1948

OLIVE L. CLARK, Ph.D. (Tor.)

THE RISEN LORD

Lesson Text: John 20:1-18.

Golden Text: "Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed."
—John 20:8.

I. I Am He That Was Dead: Come, See! verses 1-10.

Christ paid to the utmost the penalty of our sins, and the Scriptures are most explicit in stressing the fact that Christ actually died (John 19:31-37). We have the evidence of the soldiers to this effect (John 19:31-33), the token of the blood and water (John 19:34, 35), and the fulfilment of Scripture (John 19:36, 37).

Again, had Christ not died, His body would not have been placed in the tomb, but all the details of the entombment are given (Matt. 27:57-66; Mk. 15:42-47; Lk. 23:50-56; John 19:38-42) to show the fallacy of the explanation given out by the soldiers (Matt. 28:41-14). No one could steal the body of the Saviour (Matt. 28:65, 66), and if it were true, that it was stolen while the guards slept, how would the guards have known that it was stolen? No Roman guard would have laid himself open to the charge of neglect of duty, a fault which would involve the penalty of death. The very place of burial corroborates the Scriptural record of events, for He was to make His grave with the wicked, and be with the rich in His death (Isa. 53:9; Matt. 27:57). Christ was sovereign in His resurrection, as in His death (Rev. 1:18).

Mary Magdalene was one of the devoted women who were last at the cross and first at the tomb of the Lord Jesus (Mk. 16:1; John 19:25). Contrary to current opinion, for which there is no Scriptural warrant, Mary was not a sinful woman, as far as we know. The Lord had delivered her from demon possession, and in gratitude she spent her life in faithful service to Him (Mk. 16:9; Lk. 8:1-3).

In the darkness of the early dawn Mary perceived that the stone had been removed from the entrance to the sepulchre, and that the body of the Lord was not resting there. Following the more courageous and impulsive Peter, John entered the sepulchre, and what he saw convinced him

that Christ had risen. The very arrangement of the grave-linens proved that the body could not have been stolen, but that it had been raised by the power of God. Probably the contour of the precious body was preserved, Christ having arisen without disturbing the grave-clothes, as a butterfly escapes from the cocoon in which it has been imprisoned. These tokens confirmed the evidence of the Scriptures (Psa. 16:10; Acts 2:24-27; 13:32-37) and the word of Christ that He would rise from the dead (Matt. 16:21; 17:23; Mk. 8:31; 9:31; 24:6-8; John 10:17, 18; 16:16).

The evidence of the empty tomb is a message of hope and of life! Come, see the place where the Lord lay!

II. I Am He That Liveth: Go, Tell! verses 11-18.

Mary's sorrow was increased by the thought that she no longer knew where the body of her beloved Lord was resting. In the time of war many bereaved ones are deprived of even that comfort which comes from a knowledge of the whereabouts of the earthly tabernacle once inhabited by those whom we have loved long since, and lost awhile. Her mind filled with foreboding and fear, Mary looked into the tomb. Wonder of wonders! It was no longer empty! Two angels in white were now on guard.

The weeping woman failed at first to recognize her Lord when He appeared to her. Perhaps it was because her eyes were suffused with tears, and she could not see distinctly. Perhaps her eyes "were holden" as were those of the two disciples on the way to Emmaus (Lk. 24:16). We would not be surprised, also, if the glorious body of Christ, while resembling the body in which He had lived, suffered and died, bore some evidence of the mysterious change which it had undergone. But when the Saviour called her by name, Mary knew Him (John 10:3-5). No other voice could rouse or soothe her as could the voice of her Beloved. "My Master!" she replied. What a voice our Lord must have! so strong, yet so tender; so terrible, and yet so kind.

Christ said to her: "Do not cling to me; for I am not yet ascended to my Father." Three suggestions have been made as to the significance of this request: (1) that Mary desired to know Christ merely in His humanity, whereas a new spiritual union with Him was now possible (2 Cor. 5:16). (2) that Christ desired to go immediately to present to the Father the tokens of His finished work, and that He ascended for that purpose between this time and the time of the statements recorded in verse 27 and in Luke 24:39. (3) that Christ was counselling Mary not to remain longer in the attitude of devotion at that time, but to go and deliver His message to the disciples. She would see Him again; He was not yet ascending. There is a time for fellowship, and a time for service.

The message of the risen Christ is a message of assurance, of hope, and of life! Go quickly, and tell it!

DAILY BIBLE READINGS

- Dec. 6—Christ's Resurrection
Matt. 28:1-10; Mk. 16:1-14; Lk. 24:1-43.
- Dec. 7—Ignorance of the Word Caused Christ's Death
Acts 13:14-41.
- Dec. 8—The Necessity of Christ's Resurrection
1 Cor. 15:12-19.
- Dec. 9—Christ's Great Anointing Heb. 1:1-9.
- Dec. 10—Power to Us Is Wrought in Christ Eph. 1:15-21.
- Dec. 11—Salvation for Us Is in Christ's Power
Rom. 10:1-10.
- Dec. 12—The Lordship of Christ 1 Cor. 8:1-6.

SUGGESTED HYMNS

Low in the grave He lay. Arise, my soul, arise! The head that once was crowned. Christ the Lord is risen to-day! Rejoice, the Lord is King! Dying with Jesus.

OPPORTUNITY FOR CHRISTIAN SCHOOL TEACHER

ONE of the graduates of the Seminary who is doing secular work in Northern Quebec tells us of an opportunity for a Christian school teacher to take over after Christmas, giving instruction in English, with French as a required subject, at a salary of \$165 a month, plus living accommodation. Anyone interested should write immediately to Rev. W. G. Brown, 337 Jarvis St., Toronto 2, Ont.—B.

THE DOCTRINES OF GRACE

The Perseverance of the Saints

(Objections Considered)

A Bible Lecture by Dr. T. T. Shields

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

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, April 23rd, 1931

(Stenographically Reported)

Lesson Read: Matthew 13:18-23.

I HAVE been speaking to you for some weeks on the doctrine of the final perseverance of the saints, the believer's eternal security in Christ. There is very much, I am aware, within the circle of our own observation which seems to suggest the opposite of this great truth. We have all known people who have professed faith in Christ, and who for a while have seemed to be very zealous in His service, who have later grown cold, and some of them, at least, have cast away their confidence and ceased even to hold fast the profession of their faith.

We have known some professed followers of Christ who have gone into open sin, and have brought reproach upon the Name they professed, and then have entirely abandoned their profession, and, in some instances, have become antagonistic toward the gospel which they once professed to believe.

This evening we are to bring these things into the light of Scripture, we are to measure them all by the word of God. That principle, I cannot emphasize too strongly. No matter how long, how wide, how varied, our own experience and observation may be, let us learn increasingly to distrust our own judgment, never to depend upon our own intuitions, and always to recognize that even the wisest men may play the fool, and the holiest men may fall into sin. Let us bring everything to this touchstone. There is no other standard, there is no other norm. Our appeal must always be "to the law and to the testimony".

We may be betrayed into false judgments, into erroneous opinions, into taking unwise and even evil courses. One of the outstanding examples of this in Scripture is Hezekiah, a man who for a long time walked with God, living a life that was almost blameless, and which, at some points, typified the life of our Lord Himself, yet the moment the Lord left him "to try what was in his heart", he proved to a demonstration that he was just as foolish as anybody. "It is not in man that walketh to direct his steps." If you could live to be as old as Methuselah, you could never become so wise as not to need the instruction of the Word of God: No matter what our own personal experience may be, nor how wide soever may be the field of our observation, the final court of appeal is always the Word of God.

Someone will say, "Have we not the Holy Spirit?" Yes, we have; but the Holy Spirit is always in agreement with the Word of God, because the Book from beginning to end is the word of the Holy Ghost. It is divinely inspired, and the Lord never says one thing in the Book and another thing in your life. And wherein

you differ from the Word of God, or wherein your opinions, or your feelings, or your intuitions, may be at variance with the Scripture, then so much the worse for these things; for the Word of the Lord and the Spirit of the Lord are always of one mind.

In this day we need more than ever to lay our emphasis there, for many who profess orthodoxy are tripped up, and led into all sorts of vagaries and extravagances, because, for a while, they trust their own judgment.

I.

Let us look at THIS PARABLE OF THE SOWER.

Is it not, first of all, *true to life*? We have seen these different types of hearers. There is the one who heard the word, and understood it not. The word was sown in his heart, but it found no place in his understanding. It is, of course, possible to exaggerate the importance of a clear intellectual apprehension of the truth, but I would remind you that the religion of Christ is for the whole man, for every faculty of the mind. It is designed to engage all the powers of the mind, as well as all the powers of the body; and here is an instance of the word entering into the heart, touching most superficially the emotional nature, and yet never finding a place in the understanding: "Then cometh the wicked one, and catcheth away that which was sown in his heart."

Speaking of a service, one may remark, "How did you like that? And he receives the answer: "I enjoyed that service very much." The man walks down the aisle, and out the door, and hears someone else say, "I would not listen to that preacher again." "Why?" "Oh, he was too serious; he did not use sufficient illustrations." "I had not thought of that"—and the word is gone. The man did not understand, his mind was not at all engaged with the thought of God.

I remember some years ago a preacher preaching for me. He was a very intellectual man, but he had no emotional appeal at all. He was as cold as ice, but as orthodox as he could be, and intellectually as keen as a razor. As he preached one Sunday morning I sat in the pulpit. Looking over the congregation I saw many people with a rather quizzical look on their countenances, as though they were saying: "What is the dear brother trying to say?" Some felt it was beyond them, and took advantage of the opportunity to spend the morning sleeping. But there was one woman there whom I thought was a very intelligent woman. She listened

to the preacher with rapt attention throughout the service. I said to myself, Mr. So-and-So has one appreciative hearer this morning. I supposed that she had had a feast. The next week I met that lady and said, "By the way, how did you enjoy Mr. So-and-So Sunday morning?" "Enjoy him? I did not understand a thing he said!" She had looked interested, but it had not entered into her understanding.

Then there is another class of hearers. In the case we have considered there was not even a profession; there was no outward appearance of growth. The seed had no chance to germinate. It had fallen only by the wayside until the birds carried it away. There was no fruit—nor promise of fruit.

Then there are the stony place hearers. There are certain people who are described as "receiving the word with joy". I have known many people who do that. "Amen!" "Hallelujah!"—what about? "I do not know, but it sounds well." Their emotions are stirred, and especially if you have a bright song-service beforehand. The singers and players upon instruments are supposed to prepare the way for the preacher, and when people have been wrought up to a proper pitch of excitement, it is supposed to be appropriate for the preacher to preach. "And with joy they received the word." Their emotions are stirred, but the work is not quite so superficial as in the case where the seed falls on the wayside, on the hard beaten soil. It enters in, and springs up; it shows a green growth, and it is reported, "We had fifty conversions to-night"; "A hundred professed to-night." But where will they be to-morrow morning?

I remember a certain evangelistic meeting in which were many stony place hearers; there was the promise of fruit. I recall talking with a man on the platform about his soul's salvation when a prominent business man who had professed conversion in the meetings, came up, and proposed that he assist me in dealing with this enquirer (Let me give you some advice: when you see someone else talking to an enquirer, you had better stay away. One is enough, as a rule). I can see this man now, with his waxed moustache. He knew the man to whom I was talking was a little lower in his position in life than himself. He was an important business man! And he said to the enquirer, "If I, a man in *my* position, can accept Christ, surely you can." I turned to him and said, "I fear you are a little in error. You can have no position before God but that of a sinner, save that which is given you by sovereign grace in Christ. God cares nothing for your position." He had got up proudly to say that he had accepted Christ. He was a stony place hearer.

A cheap type of evangelism,—*"Come to Jesus! Come to Jesus"*, with no exposition of the Word, with no appeal to the understanding, but to the emotions only, has done inestimable damage to the cause of Christ.

I repeat, the salvation of Christ is for the whole man. People may be stirred emotionally, without being quickened by the Spirit of God and made new creatures in Christ. In such cases they sing the hymns of Zion, and make a loud profession. The evangelist says, "We had a great meeting," the newspapers reported it in large headlines,—but the meeting was not reported in heaven! The angels of God rejoice only when sinners really repent. The seed was good, the message was sound, but there was no preparation of the soil. The man had no root in himself; the seed had not laid hold of that which

was central to the man: its contact with him was purely superficial.

Consider a further principle: "When tribulation or persecution ariseth because of the word, by and by he is offended." In the first part of the parable it is said that when the sun is up the green blade withers away. Here the Lord interprets the parable in the verses I have read, "Tribulation ariseth." The man finds it is not as popular to be a Christian as he thought it would be. He is not complimented on the wisdom of his choice, but laughed at for what men call his folly. Hence he is soon offended, and he falls away.

Have we not seen people fall away here in Jarvis Street when persecution arose because of the word? By and by they are offended, and they wither away.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." The word found entrance in this case, but there was something else in the soil, a super-abundance of alien seed: "The care of this world, and the deceitfulness of riches, choke the word." The word had not a chance to breathe.

The gospel is especially accommodated, even in orthodox circles sometimes, to the thorny ground. It is expected that it will grow side by side with the care of this world and the deceitfulness of riches. But it does not. There are no half way measures that can bring satisfaction. What is the defect of our preaching in many cases? What was the defect in this soil? It had not been sufficiently worked. It ought to have been broken up. These alien roots ought to have been taken out, and the soil worked until it was good ground. The soil was so corrupt that the seed had no chance to grow there.

We need to lay a new emphasis upon the doctrine of repentance toward God; to show what sin is, and that the acceptance of Christ involves turning away from sin, that the acceptance of Christ involves turning away from the world and from all the things of the world. The seed here was choked. We have that type of hearer still; we have known many. They have no depth, they are superficial. The surface of the man's nature was broken up, but the deep-rooted evils of his life were not disturbed. There was no deep ploughing, no real repentance. The good seed sprang up and promised much; but presently the underlying evil seed, the thorns and briars, pushed their way up among the wheat and choked it.

"But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty." In a word, what is the difference between those wayside hearers, the stony place hearers, the thorny ground hearers, and the three classes of fruitful hearers? The seed was the same in each case. Wherein was the difference? In the quality of the ground. The ground was richer in one place than in another. Some bore only thirty, some sixty, and some an hundredfold; but in every case the word did actually become fruitful. And all because there had been a preparation of the soil for its reception. That was the cardinal difference.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord." Why did Lydia receive the word at Paul's lips?—"Whose heart the Lord opened, that she attended unto the things

which were spoken of Paul." "Then opened he their understanding, that they might understand the scriptures", — that was the Husbandman breaking up the soil, preparing it for the reception of the seed, so that when it was cast into it, it germinated, and the roots went down deeply: "First the blade, then the ear, after that the full corn in the ear." Let us remember that unless the hearts of men are prepared by the direct operation of the Spirit of God there will be no conversions.

One may say of a certain sermon, "I cannot see how people could be converted under that message." Yet they have been. At another time one may say, "I do not see how anyone could resist the appeal of that sermon." But they did and there were no conversions. The truth proclaimed was the same in both instances, and yet in the one case, because the Spirit of God laid hold of men and quickened heart and conscience, they began to bear fruit. Other "converts" withered away because their hearts were not broken of the Lord. Let us remember that however faithfully the gospel is preached, however searchingly,—if you will not apply it to the present preacher I will say, however ably it may be done, there is no fruit at all unless the ground is made good ground by the work of the Holy Spirit. So that you see, where there is genuine conversion, all that the preacher, the Sunday School teacher, or personal worker can do, is to sow the seed. What makes it fruitful? That is a work that only God can do. The preparation of the heart is His work.

That is why we meet for prayer, to ask that God will prepare the soil, so that the seed may fall into good ground. When it does, the corn may be of varying stature, but it will all have life, and some will bear thirty, some sixty, and some an hundredfold.

Hence we conclude, that, properly understood, there is nothing in the parable of the sower to lend support to those who object to the doctrine of the final perseverance of the saints.

II.

Let us look briefly at a PASSAGE IN THE EPISTLE TO THE PHILIPPIANS, chapter two. In this chapter Paul speaks of the condescension of Christ: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. . . . Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

I have often heard that text quoted by people who objected to the doctrine of the final perseverance of the saints. On the contrary, there are few texts in Scripture that lend it more support. In the first place, we are told that *our salvation is our own*. I do not know that the Apostle Paul elsewhere allows the believer the right of proprietorship in anything. He says, "Ye are not your own. Ye are the chattels of Jesus Christ. Ye are the slaves of Jesus Christ. Ye are bought with a price, therefore glorify God in your body and spirit, which are his." We belong to Him, and own nothing but our own salvation. *That is ours*. That is the one bit of real estate to which we have an unquestioned title—real estate in the sense that is so real that we can never lose it. *Your own salvation*.

Then *we are told to work it out*. What does that

mean? I think it means this: a father gives his boy a farm and says, "It is yours. It is all paid for, and registered yonder in the registry office. The deed is yours; there is no incumbrance; it is yours. Now see how good a farm you can make of it. Work it out. See how much you can make it produce."

You may have a farm that is very productive, or one that is very unfruitful; but in any case it is yours. Salvation is ours. It is bought, and paid for: it belongs to us. But we may grow up into Christ, we may cultivate our spiritual life, we may go to school spiritually, so that we may learn more and more of the things of God. We may become, so to speak, educated Christians in the spiritual sense, leaving the first principles, and going on to that which is higher; or we may be dunces, and instead of studying the Word of God, and cultivating our souls, we may play with worldly things so that we do not grow.

I have watched some Christians grow. What a delight it is to see things growing just now! A poor bare bush that has been dead all winter is now becoming beautiful. We have seen some Christians grow like the cedars in Lebanon. I wish we could cultivate the faculty of observation, and give God thanks when we see believers growing. You remember how the Bridegroom saith, "I have come into my garden, my sister, my spouse: I have gathered my myrrh with my spice." Do you ever go into your garden and see your pomegranates growing? Do you ever see if everything is alive and hardy and healthy? Do you ever picture the Lord Jesus in His garden, looking to see whether there is any growth there?

"Work out your own salvation". Be diligent in the cultivation of your own spiritual life. It means that *nobody else can do it for you*. You must do it yourself. You will never become a strong Christian by hearing sermons. There are people who love to go on a religious drunk. They are religious gourmands. They want to be eating, eating, eating all the time. A preacher told me some years ago about going to a certain church, succeeding a man who was reputed to be a "Bible teacher", where the people had acquired an appetite for the Word of God. This friend told me that he found them so fat they could hardly waddle. They had been so long feeding, feeding, feeding, and doing nothing.

You cannot become really useful by the hearing of sermons, or the reading of books which other people have written. You must go to the Word for yourself, and work out your own salvation.

A woman told me one day, who was a member of a church whose pastor was a very popular teacher, "In the last seven years I have learned that a pastor is a kind of luxury. We may be thankful to God for a real pastor; but a pastor is not a necessity. I have learned in these years that my Bible is a necessity. I prize it more than my necessary food." She was loyal to her pastor, but she said, "He is not my pastor: he is my preacher. He preaches interestingly, and many people think it is wonderful; but there is no solid meat for a hungry soul to feed upon. When I come home from church, I have to go to the cupboard and feed myself."

That is what Paul means: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence. When I was with you I observed that you listened to what I had to say", and I think he would have said as he did of the Bereans, "Ye received the word with all readiness of mind, and

searched the scriptures daily, whether those things were so. Now that I am absent, be still more diligent, and work out your own salvation with fear and trembling."

Not lest we lose it. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it"; "There is forgiveness with thee, that thou mayest be feared"; "Serve the Lord with fear, and rejoice with trembling"; "The fear of the Lord is the beginning of knowledge"—"with fear and trembling", lest, having had a salvation given to me which was purchased with blood, I should fall short of becoming a strong Christian. God forgive us if we are poor, stunted, midgets! Let us fear lest that bit of the field which God has given us to cultivate should be unfruitful.

And the reason you are to work out your own salvation is that "it is God which worketh in you both to will and to do of his good pleasure". When Sir Adam Beck was alive I read an address of his in which he dreamed of a day when the water powers of this great province would be so harnessed that power would be at the disposal of the humblest citizen, so that the housewife in her kitchen could do her work by power, and the farmer could do away with his oil-lamps and equip his farm electrically, and light his barns and do all his work with power. That would be a great day if power could be produced so cheaply as to take all the drudgery out of life.

That is what this text means: "It is God which worketh in you both to will and to do of his good pleasure." We have the electric power, we have the divine energy, energizing our will, enlightening our understanding. Therefore, seeing the Lord has not only given us a great estate, but an estate equipped with divine power, let us lay hold of it and work it out, as becometh those who are heirs of God, and joint heirs with Jesus Christ. There is nothing in that text that suggests that we may lose our eternal life.

III.

Now, hastily, IN HEBREWS, chapter six: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." What he says there is, "Do not go back into the kindergarten class. Do not take the same course over and over again, but aim to make progress. Leave the first principles, and go on to perfection."

We do not abandon the alphabet when we learn Shakespeare: we use it. We do not discard the multiplication table when we learn Einstein's relativity: we use it—at least, I suppose they do who understand it. When we go on to higher mathematics we do not abandon the elementary principles on which it is founded. So in the Christian life: we do not do away with these principles: they have been incorporated in our very beings, and have so become a part of us now that we use them without thinking. The doing of them has become automatic. What we used to do from the obedience of the external has now become internal; those principles have become part of our life. We absorb them, and thus go on until by and by we shall matriculate and get to the university up there—and then still go on for ever.

Then these verses follow: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers it is rejected, and is nigh unto cursing; whose end is to be burned."

What does he mean? He says, in effect, Do not go back, but forward. Do not go back to those first principles, for it is impossible if one fall away to be renewed to repentance. To whom is the word addressed? It is addressed to Christian people. Let me prove it.

It is addressed to people who have been enlightened, spiritually enlightened. That means they have been touched by the Holy Ghost, they have been enlightened, they have tasted of the heavenly gift, and "the gift of God is eternal life through Jesus Christ our Lord". They have actually tasted that the Lord is gracious, and have been partakers of the Holy Ghost, and have tasted the good word of God, and the power of the world to come,—if the man of whom that is said is not a Christian, who is? "Enlightened"! "Tasted of the heavenly gift"! "Made partaker of the Holy Ghost"! Tasted the good word of God"! "And the power of the world to come"! Do you not think that man is a Christian? If he is not, I do not know who is.

Let us see what is said about him,—"If he shall fall away." What does it mean to "fall away"? It cannot mean to fall. Go back over the long list. Noah fell; Abraham fell; Isaac fell; Jacob fell; Moses fell; David fell; Hezekiah fell; Elijah fell—they all fell. Peter, who had companied with our Lord, fell terribly. And so have we! Have you not? Since you became a Christian, have you not fallen at some point or another? It is like learning to walk. It is so long since I learned to walk that I do not quite remember! But I have no doubt that in the process of learning to walk I had a good many tumbles. We cannot afford to fall so often since we have grown up! I have often seen children running as though to overtake an express train—when, down—they went. I have said, "There will be a broken nose"—only to discover it was but a torn stocking.

You have seen children at the end of the day black and soiled and torn from many a fall. They fell, but they fell in the family and not out of it. In the process of learning to walk before God we fall, but there is a great difference between "falling" and "falling away".

If you look into the Scripture you will find that it explains itself. Shall I tell you the best commentary on the Bible that was ever written? The Bible itself. It is self-explanatory. Some people have self-pronouncing Bibles, but every Bible is a self-interpreting Bible, if only you study it enough, and let the Bible teach you. "You do not mean to say that I could understand the Bible without the help of the preacher?" Of course, you can. I remember a man I had in my congregation, at a certain place which I will not name. He was a fine man, a noble character. He had a way of speaking so that you could understand what he said. I have heard him many times stand up in a meeting (he was a

layman) and say, "I have been reading a scripture to-day", then he would quote a text and say a few words. He never spoke long, perhaps a minute or a minute and a half, but he was like a jeweller displaying precious stones. When he sat down people seemed to say, "I did not know that was in the Book. Who taught him?" The Spirit of God. Therefore, study the Book!

This text, properly understood, is like all other scripture properly understood, it explains itself. "If they should fall away." What does "falling away" mean? That is the point. It means not an occasional sin,—I mean, not the sin that a man or woman commits when surprised into some wrong-doing, as when one mourns: "I said this morning, I will keep my tongue—but I have spoken ill-advisedly with my lips. I promised I would never let my tongue run away with me again—but I have once more failed to keep my tongue with a bridle." Falling away is more than that: it is a real crucifixion of Jesus Christ: "They crucify to themselves the Son of God afresh, and put him to an open shame."

Very well, what was involved in the crucifixion of Jesus Christ? The utter repudiation of all that Christ claimed to be. They that crucified Him said, "He is not the Christ. He is not the Son of God. He is not the Saviour of the world. Away with Him; crucify Him. We do not want Him." That is what the crucifixion of Jesus Christ involves. If anybody falls away after that order, utterly to reject and repudiate Jesus Christ as the Saviour of men, then surely he would commit the "sin unto death". That is what it means. "If"—"if" a Christian could do that it would be impossible to renew him again to repentance.

Mark these two things well: first of all, *that text teaches that a man cannot be converted twice*. It means that if after he has been regenerated, made partaker of the Holy Ghost, if by any possibility at all he should fall away in the sense that he would repudiate Christ, and crucify Him again, there would be no hope for him, no chance of repentance for him. That rings the death knell of Arminianism, this mixture of works and grace, this experimentation in religion.

That passage alone puts an end to the theory of a second probation, a probation after death. If such an one should fall away it would be impossible to renew him again to repentance, for his doom would be sealed and settled here. He would be damned here before he dies, if thus he could repudiate Jesus Christ.

Why would it be impossible to renew him again? Why? What was done for him the first time? "Enlightened!" Is there a bright Light that shines from heaven? After he has rejected that Light, is there any chance that any other light could enlighten him? He has received the heavenly gift: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He had only one Son: He has no other to give. If, after being enlightened, and receiving the heavenly Gift, he should fall away, even God Himself has nothing more to give to him. To become partaker of the Holy Ghost, his nature renewed, a new creature, yet a second time to die to God and repudiate all the means of grace—if that were possible, there is no other Holy Ghost. If a man quench the Spirit of God, there is no chance for him. But no truly regenerated soul would or could ever do so.

And even "the powers of the world to come". Mark

that: he has not only received an earnest of all that God has to give here, but of all that God has to give hereafter. Now then, if he fall away? Can you not see that even the resources of Deity have been exhausted, if I may reverently say so, in the salvation of the soul through the death of Christ, and if that be rejected, even heaven has nothing more to give. If he should fall away it is impossible to renew him to repentance.

He may fall away, may he? Do you think it is possible? Do you think that is what the text means? Surely not! Did you ever stand looking at Niagara closely enough to see the tumbling waters? Did you ever say "If"?—"If I should go over, what would happen?" Are you going to fall over because you said that? No! Oh, what possibilities! "If"! Oh yes, if the sun were somehow to slip out of its orbit, could all the earth's astronomers throw it back again? or could it recover its lost position? Of course it could not. But do not be alarmed, it has not done so—and it will not do so.

This text, so far from teaching what some would make it teach, teaches the opposite. The Holy Ghost says you may be sure because you have on your side all the powers of this world and of that world which is to come.

I must hurry, but let us look at this other verse in Hebrews ten and twenty-six: "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

To whom is it spoken? To those who have received a knowledge of the truth. What does that mean? An intellectual knowledge? Perhaps. "Ye shall know the truth, and the truth shall make you free." Surely it is addressed to those who have received the knowledge of the truth as it is in Christ Jesus. They are not like the princes of this world who crucified the Lord not knowing that He was the Lord of glory. The case is supposed of those who know that Jesus Christ is the Son of God, that have received the Lord Jesus.

What is that sin? If we sin wilfully. Again I say, not that sudden lapse which is the result of the enemy's surprise, a slip of the tongue, or even some serious wrong. God forbid that I should say anything to make light of sin at any point. I am seeking rather to magnify God's grace. What is this wilful sin? It is not these lesser things: it is some deeper, cardinal, transgression, that goes to the heart of things.

How can we find out what it is? It is *a rejection of the sacrifice for sin*. What does the man do who thus sins wilfully? He treads under foot the Son of God. He counts the blood of the covenant an unholy thing. He does despite to the Spirit of grace. It is parallel to the other passage, but stated in other words: it is an apostasy. When I hear men mocking at the blood of Christ, when I hear men reject His virgin birth, I tremble. If we sin wilfully, there remains no more sacrifice for sins. Certainly! There can be no other. Whoever rejects the only Sacrifice God has provided, or that can be provided anywhere in the universe, chooses his own damnation. *This wilful sin involves a deliberate and complete rejection of the salvation that is in Christ*. In such a case there remains nothing but a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries".

The principle of the thirty-eighth verse of the same

chapter is the same: "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." In every case those who thus reject the divine Sacrifice for salvation are to be found among those whom our Lord described as thorny-ground hearers, or stony-ground hearers, for when the seed falls into good ground which the Lord Himself has prepared it always brings forth fruit, some thirty, some sixty, and some an hundredfold.

I have tried to gallop through these passages, so that I might conclude that particular aspect of this matter in one message, and when you get your copy of THE GOSPEL WITNESS and have the passages before you, take your Book, and study them, so that you may be grounded in the Word of God for yourself, and be able to say, Hallelujah, the grace of God will not permit me thus to reject Jesus Christ.

I cannot understand how anybody who has ever seen Jesus Christ, who has really seen Him, could forget Him, and utterly reject Him, and trample Him under foot, can you?

"For, ah, the Master is so fair,
So sweet His smile on banished men,
That they who meet Him unaware
Can never rest on earth again!

"And they who see Him risen, afar,—
On God's right hand to welcome them,
Forgetful stand of home and land,
Desiring fair Jerusalem."

AN APPROPRIATING FAITH

Dr. John Duncan, speaking from the text, "Behold the Lamb of God which taketh away the sin of the world" at a communion service on October 25, 1840, urged his hearers to "get an appropriating hold" of this verse of Scripture. He went on, "And if you ask me, 'How?' oh, friends! if I understand it, it is not by thinking that I am an elect man, a regenerated man, an effectually called man, it is not by adding anything else to the Gospel held forth to me individually as a sinner, but by taking hold of the whole Gospel in that word which touches me, that word about *sin*. I cannot get near the Lamb of God, it may be—but *sin*, I am near it—and I will just go and confess my sin before God, with my finger upon that word *sin*, and keep it there before the eyes of God and of the Lamb. So in similar exhibitions of the Gospel. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' 'Sinners'—that's it; that's the point in the text that God is holding out to me, that I may get hold of the whole text. 'The Son of Man is come to seek and to save that which was lost.' 'Lost'—that is the word. Take it individually, and if you cannot put your finger upon Christ, put it upon *sin* in a text where God has put *sin* and Christ together. Let me exhort you to the exercise of an appropriating faith."

"They who wish to build the Church by rejecting the doctrine of the Word, build a hog's sty, and not the Church of God."

—John Calvin in *Commentary on Isaiah*.

BIBLES IN SPAIN

From *The Manchester Guardian*

WHEN Generalissimo Franco, after the German defeat, was trying to put a more liberal façade on his régime one of his steps was to publish a Charter of Spanish Rights, in which a limited guarantee of religious freedom was included. Since neither the Generalissimo nor the Roman Catholic Hierarchy in Spain has any use for liberalism, which the Primate only three months ago was damning comprehensively, it is natural that the degree of freedom granted to the Protestants was even on paper very slight indeed. Protestant baptism, marriage, and burial remained illegal; the Protestant schools remained closed. But the Charter did guarantee freedom of worship so long as it was conducted in private, and as a result some of the chapels, which like the schools had been closed by the Nationalists in 1939 and their effects often handed over to the Catholics, were able to reopen as private meeting-houses. They could not advertise their presence in any way, no external signs were allowed, and they had to be omitted from street directories and telephone books. Licences had to be obtained for services, and the Catholic Action paper *Ecclesia* has made the situation quite clear:

It would be an error were anyone to believe that the Charter of Spanish Rights is a legal justification for the opening of chapels, the publication of reviews and pamphlets, or the distribution of Bibles which are not Catholic, or any propaganda of this kind. Any weakness of the authorities in preventing such propaganda would be against . . . our fundamental laws. . . .

The Generalissimo's concessions are never very generous.

Mr. Björn Hallström, a Swedish journalist who visited Spain illegally last year in order to study this situation, has now published a small book ("Secret Journey Through Spain") which gives many instances of how the law is in fact applied. He saw a Methodist minister who had served ten years in gaol for his religious opinions; a Methodist soldier who was threatened with imprisonment if he failed to genuflect during his compulsory Catholic church parade; a Baptist who was beaten by the police and fined £75 because he did not genuflect when a religious procession went by. Protestants are excluded from State employment; the illegal, unabridged Bible is sold on the black market; the police watch services in the private chapels, and Catholics have been known to break them up without being penalized. For not only is any toleration of the Protestants unwelcome on religious grounds; there is also an ideological motive to set the face of the authorities against them. It was the Republic which introduced religious freedom to Spain, and the Protestants were thus naturally disposed to become "compromised" with the Government in its resistance to the Nationalist rebellion. By definition, in the authorities' eyes, they must be on the wrong side, and their aim, as the Archbishop of Zaragoza claimed in a recent Pastoral, be to strengthen the "infidels, the bad Spaniards, and the internal foes of the nation." The present régime cannot afford to make any concession to those sections of society which have cause to resent it; and its failure to do so means that their resentment cannot die. This is the Spanish vicious circle, and it makes equal nonsense of all Franco's attempts at liberal gestures.

NOVEMBER CONTRIBUTIONS FOR NORTH BAY NEW BUILDING

WE publish below a complete list of all the churches in the Union, and of those which occasionally contribute. Opposite each church known to be participating in the North Bay Campaign the amount reported as contributed, is printed after the name of the church.

It is not to be assumed that the churches which have reported nothing are not participating. Very probably many of them will do so, but they will do it in their own time and way.

It is our earnest hope that by the end of the campaign, the last Sunday in February, every church in the Union will be included. We are grateful to the churches which have so generously cooperated in reporting the amounts contributed for North Bay.

TOTAL AMOUNT CONTRIBUTED FOR NOVEMBER, \$1,602.73.

We offer this suggestion: That the churches report only the total received as a weekly offering for the other three months. If any members should make a special offering which will not be repeated during the campaign,

we suggest that the church keep that in a special list, to be added to that church's total with its last return in February. Our reason for this is: If a special offering is reported which will not be repeated, there is danger of our constituency multiplying, say the total for November, of \$1,602.73, by four, and so estimating what four months will yield. But if the amounts reported from the churches should include special gifts which will not be receivable in succeeding months, it might lead to an unfounded optimism. So then we suggest that you report only your weekly offering that may be expected to be continued during December, January, and February.

Any special gifts that will not be repeated, hold in a separate list, and add to your final report, after the last Sunday in February. This is the plan Jarvis Street will follow. The amount reported from Jarvis Street is an amount received by weekly offering only.

It is our hope that the total will increase from month to month. We are, indeed, cherishing the hope that the end of February will show \$10,000.00 instead of \$5,000.00 contributed.

Alton	Pastor J. W. McKay	Alton, Ont.	\$ 15.50
Baker Hill	Pastor Robert Mailey	Stouffville, Ont.	.....
Belleville	Pastor Reginald Hussey	Toronto, Ont.	5.00
Bobcaygeon	Pastor Elton Britton	Toronto, Ont.	.....
Brantford	Rev. A. C. Whitcombe, B.A.	35 North Park St., Brantford, Ont.	56.00
Brownsburg	Rev. G. B. Hicks, B.Th.	Box 198, Dalesville, Que.	26.00
Brownsville	Rev. J. K. Yalland	Box 65, Springfield, Ont.	.....
Buckingham	Rev. R. Lawson	Buckingham, Que.	.....
Cannington	Rev. W. W. Fleischer, B.A.	Uxbridge, Ont.	30.00
Chatham	Rev. H. Butler	.....	.....
Churchill	Pastor R. B. Holmes	Toronto, Ont.	14.30
Courtland	Pastor Harold Kettyle	Toronto, Ont.	20.16
Courtright	Pastor W. Midgley	Courtright, Ont.	31.00
Dalesville	Rev. G. B. Hicks, B.Th.	Box 198, Dalesville, Que.	8.50
Essex	Rev. Fred Wakeling	Essex, Ont.	.....
Fenelon Falls	Rev. R. E. J. Brackstone, B.Th.	Fenelon Falls, Ont.	.....
Fort William	Rev. W. C. Tompkins	213 Dease St., Fort William, Ont.	16.00
Green River	Rev. A. J. Heal, M.A.	Whitevale, Ont.	3.25
Guelph	Rev. Thos. Guthrie	491 York Rd., Guelph, Ont.	.....
Hamilton	.....	.....	.....
Stanley Ave.	Rev. C. J. Loney	78 Mountain Ave., Hamilton, Ont.	.....
Victoria Ave.	Rev. John Byers	31 Kensington Ave. S., Hamilton, Ont.	.....
Harriston	Rev. G. H. Pace	Box 14, Harriston, Ont.	.....
Hespeler	Rev. W. L. Hisey, L.Th.	Box 272, Hespeler, Ont.	.....
Kapuskasing	Rev. Chas. McGrath	Box 582, Kapuskasing, Ont.	12.25
Kimberley	Pastor Kenneth Cairns	Toronto, Ont.	.....
Kinmount	Rev. Ian MacIntyre	Norland, Ont.	.....
Lachute	Rev. W. H. Britton	Lachute, Que.	9.00
Lanark	Rev. Kinsley Cutler	Lanark, Ont.	.....
La Sarre	Mrs. Philippe Hamelin	B.P. 22, La Sarre, Que.	.....
Lavigne	Rev. J. R. Boyd	Box 232, Sudbury, Ont.	10.00
Lindsay	Rev. G. W. Searle	43 Melbourne St. W., Lindsay, Ont.	40.91
London,	.....	.....	.....
Briscoe St.	Rev. E. S. Kerr	38 Byron Ave., London, Ont.	.....
Central	Rev. S. F. Logsdon	779 Queens Ave., London, Ont.	.....
Malartic	Rev. W. J. Wellington, L.Th.	Box 689, Malartic, Que.	5.75
Maple Grove	Mr. Geo. Lanktree, clerk	R.R. 1, Feversham, Ont.	10.00
Maple Grove Y. P.	.....	.....	5.00
Maple Hill	Pastor William Large	Maple Hill, Ont.	.....
1st Markham	Rev. J. K. Pequegnat, A.B., Th.B.	Box 245, Stouffville, Ont.	.....

Medina	Rev. Melchi Henry	R. R. 6, Hagersville, Ont.
Mitchell Square	Rev. R. D. Guthrie	51 Colborne St. E., Orillia, Ont.	20.85
Montreal			
Snowdon	Rev. J. R. Armstrong	5237 Earncliffe Ave., Montreal, Que.
Verdun	Rev. D. C. Harry	1028 Valiquette St., Verdun, Que.
Napanee	Pastor R. C. Cornish	Napanee, Ont.	5.10
Niagara Falls	Rev. E. E. Shields	2818 Lundy's Lane, Niagara Falls, Ont.
Noranda	Rev. Murray A. Heron, B.Th.	Box 368, Noranda, Que.	25.35
Norland	Rev. Ian MacIntyre	Norland, Ont.
Orangeville	Rev. Harold Charlton	Orangeville, Ont.	17.95
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Val d'Or	Pastor Lorne Heron	Box 121, Bourlamaque, Que.	9.00
Westboro	Rev. H. G. Hindry, B.Th.	650 Churchill Ave., Westboro, Ont.	42.74
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Whitevale First Baptist	Rev. A. J. Heal, M.A.	Whitevale, Ont.	3.00
Wilkesport	Pastor W. Midgley	Courtright, Ont.	15.50
Windsor, Campbell Ave.	Rev. J. H. Watt	837 Pelissier St., Windsor, Ont.	65.00

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First Baptist
Toronto Forward Baptist	Rev. J. Scott, B.Th.	1891 Gerrard St. E., Toronto 8, Ont.
Geraldton	Mr. Jas. Sullivan, clerk	Box 370, Geraldton, Ont.	.....
Harrow	Rev. R. Dean Burns	Harrow, Ont.	.....
Kitchener, Benton St.	Rev. Leander Roblin	.....	.....
Sarnia,			
All People's Mission	Rev. Frank Vaughan	420 S. Vidal St., Sarnia, Ont.	7.00
Tilbury	Rev. C. J. Rogers	Box 265, Tilbury, Ont.	14.90

THE SERMON IN THIS ISSUE

THE reason for reprinting the sermon in this issue is that its original printing was exhausted, and there are still demands for copies. Then, in addition to that, when the press contains reports of the trial of Japanese war criminals, and of the execution of German war criminals, there are some people with such short memories that they seem to think these fiends in human form should be forgiven.

It is a gruesome business to execute a dozen or so at a time; but it is nothing like such a horrible procedure as the torturing, and gassing, and burning, of helpless and innocent prisoners, by the million. We believe that it would be a sin against God, and against the moral universe, were not the nations to mete out such punishment to these criminals as may be possible to be administered by human hands.

Some time ago foolish sentimentalists in the British House of Commons passed a measure abolishing capital punishment for murder. Fortunately the Bill was disallowed by the House of Lords. If anyone should object to the principle of capital punishment, we agree: that is to say, we agree in the sense in which a certain famous statesman agreed, when he was asked, "Do you believe in the abolition of capital punishment?" He replied, "Most certainly I do: let the murderers begin." If the murderers would begin, and cease from their murder, there would be no need of capital punishment. Unless and until they do, the principle of the first law ever committed to human hands for enforcement, should obtain: "Whoso sheddeth man's blood, by man shall his blood be shed".

It is for this reason we reprint the sermon in this issue.

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