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Not Now But Hereafter

By Dr. T. T. Shields

"What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

THE Great Teacher here lays down a fundamental principle in all learning: knowledge comes as a slow growth, not as a sudden flash. The truth that we learn in school, even though it be at the feet of the Master Himself, must have time to take root and spring up before it can bear fruit. It is one thing to hear words, to memorize them, even to understand them as the disciples in some limited way must have understood the acted parable of our Lord when He girded Himself with a towel and washed their feet. Peter understood it well enough to repel the suggestion that the Lord Jesus should ever serve him: "Thou shalt never wash my feet," he said in haste, just as on another occasion he dared rebuke the Saviour for telling of His future sufferings. But neither Peter nor the others grasped the significance of the Lord's act. Before genuine understanding of the lesson could come to them, they must see the lesson re-enacted not in parable but in awful, yet gracious reality on the Cross; they must be enlightened and empowered by the Spirit at Pentecost and, dare we say, they must learn the further lesson by taking up the cross themselves and following Christ. Impetuous Peter, who savoured not the things that be of God but those that be of men when he rejected His Lord's prophecy of the cross, was to live long enough to learn by personal experience the lessons of affliction so that he could write to other persecuted saints: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10).

The Lord Jesus once asked His disciples, "Have ye understood all these things?" (Matt. 13:51). And with childish pride they answered, "Yea, Lord." One can sense the glow of satisfaction they had in a lesson well learned, their assurance that they now knew the secrets of wisdom and knowledge. And doubtless in a certain fashion they did know them, for there is knowledge and knowledge. Their Master had already spoken of that head knowledge of His teaching at which His unbelieving auditors were halted by their pride and arrogance. In hearing

they heard and did not understand, and in seeing they saw and did not perceive. But even disciples come under the workings of this principle. A pint jar cannot contain a quart until its capacity is enlarged, and this very enlargement is the true end of education, above all, of the education of the Spirit. In order to know God we must be born again, that is to say our capacity must be enlarged, our eyes opened, our ears unstopped, our minds developed. We are on dangerous ground when, like the learners of old, we feel that we have already arrived; that we know it all. We must always be "going on", adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:5f.). If we can with truth say that we "understand all these things," let us thank God with true humility and then pray for the greater grace that may enable us to "do them", remembering that the Master said that "If ye know these things, blessed are ye if ye do them."

It is humbling and perhaps humiliating for a brilliant pupil who has exerted himself to the utmost to be told that he does not yet know anything. But it is a lesson of which students stand in need. The pride of achievement exhibited by little children when they first go to school is often in inverse proportion to their knowledge. The less anyone knows, the more apt he is to be proud of it. There is a knowledge which puffeth up, but it is not true knowledge, which is tempered and enriched by faith, hope and charity. The more one advances in the truth, the more keenly aware of his own ignorance he becomes and the more amazed he is at the vastness of the fields which he has not yet trod upon or even seen.

But if we are humbled by the Master's "not now", we have reason to be encouraged by His "hereafter". To the rebuke is attached a promise, which will not be spurned by those who are willing to take upon themselves the yoke

of Him who is meek and lowly in heart. Only those who are so conceited as to imagine that they now know with science absolute, will disdain the promise of fuller knowledge hereafter. We catch some glimpse of how this deeper understanding comes as we think of the way in which our minds work concerning the ordinary affairs of life. Take for instance, the knowledge a child has of its parents' love. So far as his experience allows him, he believes that they love him. But when, as a grown-up man, now come to a father's estate to spend and be spent for his own children, he begins to know with a new and deeper realization how much his parents really loved him. Happy is the learner in the school of Christ who, in taking stock of himself, can mark a growth in his knowledge of the Saviour, noting that truths which he once believed and knew, have now taken on a new power, have come alive as they have been written on the fleshly tables of his heart.

Our text refers primarily to this present growth in knowledge while we are still in the flesh, but the principle of it also applies to the hereafter which we shall some day enter when time and sense are no more. There we shall no longer know in part, no longer see through a glass darkly; "but then face to face" (1 Cor. 13:12). If here below we have tasted and known that the Lord is good, if any glimpse has now been revealed to us of the great vistas of knowledge that yet await us there, the thought of that blessed hereafter, that "face to face" knowledge, will leave us breathless with expectation:

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know,
Not till then, how much I owe.

IN THE BELGIAN CONGO

A Wonderful Deliverance

There were just seven of us in the party, six young black Africans between the ages of 12 and 15 years, all from my school on the mission station, and myself. We were returning from a visit to a distant village, and had prayed fervently that the crocodile which had been beaten off when we crossed the river in the morning, would not be waiting for our return, smarting for his revenge; so we were able to make the crossing without mishap. Darkness was falling by the time we were on the shore nearer home. Fortunately we had brought a hurricane lantern with us, but the tiny flame did no more than light up a small circle of the path.

Suddenly the boy in front stopped. "Look there!" he hissed: "elephants!" We soon discovered they were on both sides of us, then, horror of horrors, we were surrounded by them. On each side of the path we could see the pits made as the feet of the great animals had pressed into the soft ground. We shuddered at the thought of just one of those feet tramping on any of us. What could we do?

"Bwana, let's pray," begged one of the boys. Placing the lamp on the ground, we collected around it and each asked God to undertake for us. The boys had been taught that Jesus promised, "Whatsoever you ask in My Name, that will I do"; so after each one had said his prayer, they all said in chorus at the end, "Ku jina la Yesu" (In the Name of Jesus).

This time, when they came to the "Ku jina la Yesu" they really shouted it together. Suddenly a rapid pounding noise

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and

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took the place of the thud of the elephants' feet. "They are running towards us," was our first thought. "Where can we go?" But a moment later we sighed with relief. They were stampeding away, and soon the noise of their wild trumpeting was dying away in the distance. The sudden shouts had startled them into retreat.

"Ku jina la Yesu" (In the Name of Jesus). So we had prayed, and so I am alive to tell you the story today.

—The W.E.C. World Conquest.

THE TOWN OF MANSOUL

The walls of the town were well built, yea, so fast and firm were they knit and compact together, that had it not been for the townsmen themselves, they could not have been shaken or broken for ever. For here lay the excellent wisdom of him that builded Mansoul, that the walls could never be broken down nor hurt by the most mighty perverse potentate, unless the townsmen gave consent thereto.

—The Holy War.

HARVEST HOME

Food stuffs used for displays at Harvest Home Thanksgiving Services will be much appreciated for Toronto Baptist Seminary Kitchen. Students of the Seminary operate their own kitchen, serve their own meals etc., and any gifts of foodstuffs, canned goods, preserves of fruit or pickles, garden vegetables, are gratefully received.

MR. JAMES ARMSTRONG

Pray most earnestly for the special evangelistic services to be conducted in Jarvis Street Church by Mr. James Armstrong, ex-policeman from Northern Ireland, November 3 to 17.

The Sermons of Dr. T. T. Shields

The North Gate and the South Gate

(Stenographically Reported)

"But when the people of the land shall come before the Lord in the solemn feasts, he that entereth by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it."—Ezekiel 46:9.

WE USED to have here some years ago a brother in this church who was very deaf; he was church clerk at the time. At one time, toward the close of his life, he used to come up and sit on the platform as close to the preacher as he could get. Some Sunday mornings I would say to him, "Well, Brother So-and-So, did you hear pretty well this morning?" To which he would almost invariably reply, in a very loud voice, "I got your text, and when I get your text I have a pretty good idea of what you have said"! Now you have the text — and I suppose you have a pretty good idea of what anybody would say from a text like that!

It is really a part of Ezekiel's temple vision, and Ezekiel's temple had no historical existence. Such a temple was never built. There are some who think it will yet be actually constructed, and that this prophecy awaits a literal, material, fulfilment. Personally, I do not. But whether or no, the temple is but a type of that spiritual house of which we, as believers, are a part. We are builded together for an habitation of God through the Spirit — and all that in Christ, for we are joined to Him; and He is the Temple, the Altar, the Sacrifice, the Ark of the Covenant, the Unbroken Law, the Budding Rod, the Mercy Seat, the Sprinkled Blood, the Altar of Incense, the Censers of the priests, the Priest Himself — everything is in Christ. And it is to the application of the spiritual principle involved there I want you to give your thought for a few minutes.

It was required that anyone coming in by the north should not leave by the same door through which he entered. If he came in by the north gate, he must go right through the temple and leave it by the south gate. If, on the other hand, he entered by the south, he was not permitted to turn around and depart by the same door through which he had entered, but was to go right through the temple and leave by the north gate. He was to see both the north and the south, and have experience of both the north and the south. He was to be thoroughgoing.

Some years ago Mrs. Shields and I were in England for the summer. One Saturday morning a Toronto friend called me on the telephone and asked if we had any engagement for the afternoon; to which I replied that we had not made our plans. He said, "Have you any objection, then, if we go sightseeing together?" I said, "No; that will be very pleasant," and we appointed a place of meeting. It was not very far from the British Museum, so we entered in by the front door, one of the principal entrances to the British Museum.

There were millenniums in stone looking down upon us, great monuments from Babylon and Assyria, from long vanished and almost forgotten empires. But it was only the

vestry of that great treasure of human lore. This man came into that great hall and looked around with unseeing eyes. He did not require five minutes for inspection. We walked through, and almost immediately he said, "Why, look, there is a tea-room. Let's go and have a cup of tea"! So we went in and had a little English afternoon tea, — for which I distinctly recall he was generous enough to pay; we were his guests.

We came out again into this hallway. He looked around and said, "Well, I suppose we have seen all there is to see here. We shall be able to say we have seen the British Museum"! It used to comfort me very much when I saw that gentleman in this congregation growing weary sometimes of a thirty-minute sermon. I once ventured to tell him that it was useless to bring a cup-of-tea appetite for the reception of a British Museum sermon! I do not know whether he saw the point, or whether he had capacity enough for that. But it serves me as an illustration of the very opposite of what this text means, whether applied to religion or anything else.

Do not linger about the door. Do not put your head into some wealth of wonder, and close your eyes and say, "Good by; I have seen you." If you go in by the north gate, go through the place and go out by the south gate. Or, if you enter by the south gate, go through until you reach the north. It is the principle that suggests the necessity of earnestness, steadfastness, perseverance, straight-forwardness, and thoroughness, particularly in religion.

I.

The principle applies to our APPREHENSION AND APPROPRIATION OF REVEALED TRUTH. This Bible is the temple; it is like the New Jerusalem that has no need of either sun or moon to shine in it. The glory of God doth lighten it, and the Lamb is the light thereof. But when you address yourself to the study of the Word of God, do not linger about the doorway, do not take a back seat in your study of Scripture — as you do when you come to church. Do not be content to be mere alphabetical Christians, to spend your life in the primary class. Leave the first principles and go on to perfection from north to south, or from south to north; but get through with it. Let the passing days and weeks and months and years mark real and definite progress in the knowledge of the truth. Shame on us if we know no more of the Word of God to-day than we did a year ago, if we have made no growth in grace and in the knowledge of the truth. If we have not, we have become stagnant in our religious life, without freshness, without development, without progress, and inevitably without enjoyment.

Somewhere I remember reading a negro rhyme when I

was a little bit of a boy. I do not know what the rest of it was, but I remember these two lines:

"Half-way doins' aint no count
In this world or the next."

Do not stay by the door. Go through until you have appropriated all that may be appropriated.

II.

Then, furthermore, there is a principle here which suggests the necessity of PROPORTION AND BALANCE IN OUR UNDERSTANDING OF THE TRUTH. We need both the north and the south in religion. We need to see more than one aspect of truth. Truth is many-sided; it is a diamond that has many facets; and if we are to see its whole beauty then we must look at it from every possible angle, view it from the north and from the south.

For example: you believe in the love, in the mercy of our God. Oh, how lovely it is to dwell upon these tenderer qualities of Deity! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." What a happy thing it is to dwell upon the measureless mercy of God toward sinners! How cheering and comforting and inspiring, to mark the flowers that grow about the south porch of the temple! We want to stay there. There are some people who never get beyond it. They say, "Talk to me about the love of God. Let me hear about the mercy of God."

There are a good many south-gate preachers and south-gate professors nowadays, and south-gate authors too. They never get through the temple. But we must remember there is another aspect of truth. We must not forget the inexorable justice of God; we must not forget the dreadful holiness of God. If it be so that we are brought to God, as some are, apparently, won by the attraction of the beauty of Christ, the love of God, the mercy of God, then let us not stop there. But let us go on until we come to see that that is all grounded in His justice and in His holiness. Or if, on the other hand, in your approach to truth — or in its approach to you — the sterner aspects of the gospel have met you and have broken your heart, until you have been filled with the terror of the Lord, then do not stop too long at the north gate and imagine that that is all there is in the religion of Christ. Go on to the gate over against it where the sun is shining, and remember that the love of God is just as real as His terrible holiness, and His holiness as real as His tender love. Only as we see these things in proper proportion and balance, as we see them relatively, shall we really come to understand the truth. It is the north and the south gates we need in religion.

Or, look at another aspect of things. When you come to think of the person of Christ, how shall we represent Him? Not altogether in His sterner qualities. Men speak of him as an example, that He left us an example that we should follow His steps. So He did. Let us clearly apprehend that. But we do not know the value of His example unless, on the other hand, we see the great truth of His atoning sacrifice. So we must hold these aspects of truth in due proportion, and prophesy according to the proportion of faith. There are some who rejoice in the security of the believer. How eloquent some people become when they speak about that! — "I believe in the perseverance of the saints." And one cannot believe in that too profoundly. One cannot rejoice in it too greatly. It is a precious truth that we are given eternal life. And you think of its corollary, the election of grace, with all its implications; and you revel in

that side of the truth. That is well. But you must go through the other gate too, and you must remember that that is all made possible because it is grounded in the unvarying and invariable justice and righteousness of our God.

It is true that "whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." It is perfectly true, but there is another link in the chain. Lay hold of that truth and rejoice in it by faith, but do not forget the parallel truth that "whom he did foreknow, he also did predestinate to be conformed to the image of his Son." So many of us are disposed to look at only one aspect of things and linger about the porch of the temple instead of going right through to the gate over against it.

I have known of some who dwell much upon the truth of the divine sovereignty — nor do I think that can be over-emphasized. I do not believe that we have begun to think accurately until we have, in our thought, put God in His proper place. And the proper place for God is the place that only God can occupy. In other words, we must recognize Him as God, and the very idea of God requires that He be infinite in every quality of His being. He is bound to be sovereign or He could not be God, infinite in wisdom as well as in power. But, on the other hand, go yonder to the south gate, and remember that whether you understand it or not, these two truths are like the arch that is above the door: they are mutually complementary, and that the truth of our individual responsibility is just as clearly taught.

I know of some who come here occasionally, who, if I speak on the sovereignty of God, will say, "Amen; that is so." Then when I turn to speak on human responsibility, "I am going home"! But both aspects are true, my friends. Go in at one gate and come out of the other, and by whatsoever gate you enter, see that you depart by its opposite. We must see these truths in their proper proportion.

Take another couplet, — salvation by faith and works of righteousness. Luther thundered that word, "The just shall live by faith." That was the doctrine upon which the Great Reformation was founded. It was the dynamic by which that mighty movement was carried forward. But Luther was so given to that aspect of truth, so almost obsessed with it, that he could not understand the Epistle of James, and even went so far as to say it was an epistle of straw. If so great a man as Luther had learned the necessity of both the north and south gates in religion, he would have found that these truths are complementary; that while we are saved by faith without works, the only proof of our faith is to be found in our works; while we are justified by faith alone before God, works only can justify us before men. James is speaking of a man's justification before men, whereas Paul speaks of his justification before God. I may profess orthodoxy as much as I like, as much as I can, and may be, in word, strictly true. What do you know about it? You only know what you see. God knows my heart: you do not. God knows whether what my lips say has any relation to my heart. Therefore before Him I am justified by faith alone. But in the view of men, who see only the outward aspect of life, my faith must find its justification in my works, and only as I live as a Christian ought to live can anybody believe in the genuineness of my profession. Both aspects of truth are but necessary and complementary to each other, and without either our view of truth would be incomplete.

Then, I say, when you think of the person of our Lord,

have you been won to Him by thinking of Him as a High Priest Who is touched with a feeling of our infirmities? Have you seen Him sitting on the well at Sychar, saying to the poor sinful woman, "Give me to drink"? Have you seen Him asleep on a pillow in the stern of the ship? Have you seen Him hungry, waiting for a meal? And have you said, "How thankful I am that I have such a Saviour Who is so intensely human that He understands all about me?" That, to you, may be the south gate. But you must not stop with calling Him, Jesus: you must call Him Lord; and you must follow Him from the grave to the glory, and see Him seated on the right hand of the Majesty on high. While you glory in His humanity, you must find equal inspiration in the great truth of His Deity. Thus you must match one gate with the other, one truth with the other, until truth appears in a beautiful symmetry, each truth related to other truths.

Let me tell you what I mean, to show you the necessity for it. I knew a preacher — and he was a very prominent preacher, a very popular preacher, and a preacher who was wonderfully used of God, — and may God be thanked that He uses us in spite of all our imperfections, and in spite of our ignorance also. If He used only those who know everything, there would be no chance for us. There might be for some people whom Spurgeon described as "knowing everything, and the appendix beside"! There are some people like that, but for ordinary folk like us there would be not much chance.

It was at a ministerial meeting, and some minister read a paper. It is a good many years ago now when the modernistic tendency was not so prevalent as it is to-day. He spoke about the divine spark in man, the smouldering ember of divinity in each of us that only needed to be fanned into a flame, that only required that the ashes be blown away. The divine spark was there all right. When he had finished, the meeting was open for discussion as usual, and this friend expressed his objection. He said, "I do not think there is any divine spark in man until God puts it there." He was perfectly orthodox, and believed in the total depravity of man in his natural state. He told us there was nothing good in man at all — to which many of us said, Amen. And the longer I live, the more emphatically do I thus respond to that doctrine, for every day I live I receive additional proof that men are totally depraved; that apart from divine grace we are a very, very bad lot. So our preacher friend said.

Someone said, "If Mr. So-and-So holds that view, would it not be very interesting and profitable, Mr. President, if our friend would give us at our next meeting a paper on that subject, — the extent of human depravity, whether total or not; man's natural state?" It was agreed. He was asked, and said, "Certainly, I should be delighted to do so."

He came to the next meeting and gave us an admirable paper; it was true in every particular. He told us that man was depraved by nature: heart deceitful, conscience defiled, will shackled, and so on; and quoted Scripture in proof of his argument. He closed his book and said, "I am sorry I shall not be able to remain for the discussion, as I have another engagement." There was one man in the gathering who was as sharp as a razor. He was a professor in a Congregational college. We did not talk about Modernism then, but he was a Modernist, yet a very pleasing gentleman. "Mr. President," he said, "before Mr. So-and-So goes, I should like to ask him one question if I may." He was given permission, and then said, "You have told us that man is totally depraved?" "Yes." "Is there anything

in man, in his natural state, that can respond to the appeal of the Spirit of God?" My friend thought a moment, and then said, "Yes, there is." "I think so," said the professor, "another question, Mr. So-and-So, Is that something in man which responds to the Spirit of God good or evil?" "Well, if it responds to the Spirit of God, it cannot be evil." "I should think not," said the professor, "if it be not evil, it must be good?" "Yes". "Then, if there be something in man that can respond to the Spirit of God, and if that something is good, then there is some good in him, and he is not totally depraved."

This friend had never come to see the great truth of the sovereignty of God, and he had never trained his mind logically; he had never balanced these things one against another sufficiently to understand that the inevitable corollary of total depravity is the doctrine of election; that if we are dead, then somebody must quicken us; that if salvation is of grace it must begin with God; and if it begin with God, then it is because there is nothing in us with which to begin it. He was a south-gate man; he had never been through to the north gate — for he did not know what was there. Though he was a useful man, he never preached when I did not see a hundred inconsistencies in his sermons. Yet God blessed him in spite of it — as He blesses and uses us. But if he had lived the principle of this text he would have avoided that pitfall, and would have seen the truth in its symmetrical form.

III.

We need the north and the south gates in our CHRISTIAN EXPERIENCE, do we not? Some of us want all summertime, but we cannot have it. There must be seed-time and harvest; there must be summer and winter; there must be cold and heat; there must be day and night, the south and the north — and these things must be balanced in our experience.

Take these principles: peace and penitence. Have you peace? Someone says, "I never remember the time when I did not trust Christ. I was brought up in a Christian home; I was surrounded by Christian influences; I was restrained from overt sin, from flagrant wrong-doing; I was so sheltered that I lived a perfectly circumspect, moral, life; and I passed from death unto life very much like the little maid who opened her eyes when still lying upon the little bed in her father's house whence life had fled." She hardly knew that she had been dead. She opened her eyes, I fancy, and said, "Is that you, mother?" It was so quietly and beautifully done.

Happy the man or woman who has had that experience. I do not think it is at all necessary that we should explore the utmost reaches of the far country in order to know the fulness of the Father's house. God be praised if His grace has stopped us from experiencing the swine-trough, and turned us back home again! That is why we seek the salvation of the boys and girls in our Sunday School: we do not want them to be liars and thieves and debauchees. We want to see them turned to God in their youth. We do not want them to go to the cemetery: we would rather see them open their eyes on the Father's house.

It is not a lesser miracle when a child is turned to God. In fact, it is a greater miracle. But if you have had that experience, do not forget that after you have recovered somewhat from the disease it may be profitable for you to learn from the doctor how near to death's door you were. I have known many people who said, "I did not know how ill I was." That is, physically. Some of us thank God that we were saved very young when sin was a name to us.

We felt something of its sting, but it was not until years had passed that we saw the terrible thing from which we had been saved. I know many people who have repented far more in after years than before conversion. They came in by way of the south gate, and as they approached the north they said, "O Lord, what a marvel that I was ever saved at all!"

On the other hand, if you have come by the north gate and have been broken in pieces before you knew God, do not stay there. Do not suppose that salvation consists in shedding tears and entertaining gloomy thoughts of life. Oh, no! Go right on through until the peace of God shall garrison your heart in Christ Jesus. When you come out at the south you will say, "What a lovely prospect! How little did I know when I cried, God be merciful to me a sinner, what a Prince of Peace He was!" Thus we must experience joy and sorrow to be well balanced in our Christian life.

"O happy day, that fixed my choice
On Thee, my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

Somebody tells me he never had a gloomy day in his life. Somebody says that he has always been happy. I have not been! Have you? I have had my days of sorrow, deep, deep sorrow. But thank God that is not all of life. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." That is the north and south gates, or the north and south sides of the field if you like. It is the two sides of Christian experience. Did you begin life full of joy and gladness? Has joy danced merrily along the road with you since the morning dawned? And do you think life is going to end just like that? "If a man live many years," said the Wise Man observingly, "yet let him remember the days of darkness; for they shall be many." You cannot escape the north — nor is it desirable that you should. Joy and sorrow come together.

It is a good thing that we have these balances. I heard of a man who preached one Sunday morning on, *The Necessity of Life's Discipline*. In the course of his sermon he said there were some plants that could not grow at the south side of the house. They needed shade; they needed shadow. He instanced the fuchsia and said, "You can never have a big fuchsia bush, full of bloom, on the south side of the house. If you want a beautiful fuchsia you must plant it in the shade. Thus in our lives we have to have the shade as well as the sunshine." At the close of the service a woman went to the minister and said, "I would not have missed this sermon for anything. I received great blessing from it." "I am glad to hear that," said the minister, "what was the blessing you received?" "Oh," she said, "I do love fuchsias so very much, but I could never make mine grow. I am going to change them to the shady side of the house right away!"

It was a good thing she got a useful lesson, but it is the truth of the north and the south gates in religion; and we need these elements in order to complete our Christian experience.

IV.

Then we need to balance THEORY AND PRACTICE over against each other. Some man says, "I am a practical man. I care nothing for doctrine." Poor silly man who talks like that! He says, "I believe in a practical religion. I do not know the why of things, but I believe in doing what is

right." That is very good as far as it goes, but if you are going to have correct practice, inevitably you will be driven to an understanding of the theory of things. You say, "I will tell you one thing: my mother made the finest biscuits in the world, but she had no theory about it. She put in so much of this, so much of that, and so much of the other — and there were the biscuits. No domestic scientist in the world could beat my mother's biscuits." You are mistaken, my friend. Your mother had a theory. She was an empiricist. I mean, she did the thing without having a theory for it first of all, but when she did it the second time she said, "Let me see, now, what did I do?" It is true enough that she had no objective theory, but it was subjective. She recalled what she did the last time, until by and by it became automatic. But an analysis of her mind would show that she had a theory, and worked through that theory; she put so much of this and so much of that in their proper proportions.

You cannot go on to perfect practice until you get a theory of it. You may stumble upon a right thing without knowing why, but you go back to theory: why these things ought to be done, and why they are so and so. Hence your practice must be doctrinally based. So if you began with theory, so that your head is full of doctrine, see that you have hands and feet full of practice. You must have both balanced one against the other, the known and the unknown. I ask for a plain path, but it may be that the plain path will lead me to the mystic, clouded mountaintop. It will not all be plain. There will be an element of mystery, and sometimes I will have to say, "I do not understand," and —

"The steps of faith fall on the seeming void
And find the rock beneath."

It is the north and south gates in religion.

V.

Dare I trespass upon your patience to say this, that if that is true in our intellectual apprehension of truth, and in our personal experience of the things we profess to believe, so must it be true in *THE BALANCE OF CHARACTER*, in the qualities that make up what we are. Lopsided men are not attractive. The Wise Man said, "The legs of the lame are not equal." There are many people who hold truth out of balance, and if they hold it long enough, they will be out of balance themselves. If you study men you will very often be able to determine without being a Sherlock Holmes what they work at. Why? Because the habitual attitude becomes at last a part of the man, and what we think and what we experience make us at last what we really are. Our character is the outgrowth of these things, so that "as a man thinketh in his heart, so is he."

There are some people who are all head — they think they are. I hope they are not. I have a more charitable judgment of them than they have of themselves, because in most instances those who think they are all head — well, if they were, there would not be much of them! But you can depend upon it, the man who is shallow and superficial will boast of the things to which he is a stranger. It is a kind of whistle to keep his courage up. By all means, let us know what we believe, and why we believe it. Then we shall have clear judgments; conscience will be quick in its response, and we shall develop by God's good grace into righteous men. But "scarcely for a righteous man will one die." Righteousness, *per se*, is not very attractive. It is an icy thing. It belongs to the frigid-air variety. If that is all there is of us, — punctual, punctilious, "tithe of mint

and anise and cummin" — that is the Pharisee of it; righteousness alone. You cannot cultivate it too much — but you can cultivate something else too little. Do not forget the emotional side of life. It is all right for a man to say, "I know," but he is of no use to this world unless he feels something. His emotional nature must be developed. What we need is a balanced Christian character, in which heart and head are united. He must go out by the south gate where the flowers bloom, where the birds are singing, and where fountains are playing.

I know one home — you would know nothing of it, because it is in London, England, where I was asked to call. I found it was a home that had not a window on the south side, metaphorically, nor a door. It was all north; frozen; frigidly correct; horrible; no heart — and it had been wrecked because somebody in the home could not live without a sun-room. Imagination must be set against the actual.

I was in a minister's home once, where there were five little girls. One of them came down in the morning, and she began romancing. What wonderful stories she told! Her father had not a bit of imagination — except that I discovered he thought he was a clever man, and that required imagination! But apart from that, he was as wooden as any block you ever saw. When this little girl told him her fairy story — she had been up in the clouds, building her castles — he actually chastised her, and told her she was untruthful. How I wished that I had been free to express what I felt! I would have taken the rod from his hand and let him have it! Poor, silly, man. I did tell him this: "My dear fellow, you have a budding authoress, and you do not know it. That child lives in the realm of imagination, and creates her own world all the time." Said he, "I want her to deal with facts." What an idiot he was!

I could not live if I had not an imagination. I could not live as a Pastor if I could not see the funny side of things. Moses must have his dreams; Moses must have his visions of the invisible. They must have the south gate in religion. And then Joseph must go down into Egypt and into the prison and into all the bitterness of that experience — from the south out through the north gate. And Moses must go out into the wilderness and put his visions to the test. So these qualities in the upbuilding of Christian character must be balanced one against the other. There never was but One Who did not need to go from south to north, and from north to south; and He is represented here in this chapter thus: "And the prince shall enter by way of the porch . . . and he shall worship at the threshold of the gate." Nobody else. Everybody else must go right through the temple, but He may worship at the threshold of the gate, for He is all that the temple represents. Our Lord Jesus was a symmetrical man. He walked on the earth with His head in heaven; He dealt with things of time and lived for eternity. He balanced everything and said, "He that hath seen me hath seen the Father."

And what a blessing it is that — how does it read in the second chapter of Ephesians — we "are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." What a glorious thing it is to be a Christian!

July 24, 1930.

For Younger Readers

SLEEPING AND WAKING

Once upon a time there lived in a garden a lot of caterpillars. There was one little red-and-black hairy fellow. Some people called him Tiger, and others called him Isabella, so you see he had two names. Indeed, he had three. He looked just like a woolly bear, and that is the name he sometimes got. He never seemed to be able to walk fast enough, and he would like to have been a butterfly so that he could move about more quickly. One day God said to little Tiger Caterpillar, "I want you to go to sleep." The little fellow said, "But I don't want to go to sleep; I want to be a butterfly, and fly about wherever I like to go." "Very well," said the dear Father, "I will make you into a butterfly if you will only lie down and take a long, long sleep. I will show you how to make some nice silken bed-clothes. You must cover yourself all up, and hide away in the dark, and by and by I will waken you, and you will be a butterfly." "But," said Tiger, "I don't want to go into the dark, and I don't want to cover myself all up so that I cannot see, and I don't want to go and take a long, long sleep."

Just then a beautiful butterfly flew past, and hearing what Tiger said, stopped a little to have a talk with him. He said, "If you want to become a butterfly, you will have to cover yourself up and lie down in the dark, and take a long sleep." "But I don't want to," again said Tiger. "That's what I said once," cried the butterfly; "but that was because I didn't understand." "Did you go to sleep?" said Tiger. "Why of course I did. All caterpillars must go to sleep if they want to be butterflies. I wasn't a bit afraid to cover myself up and lie down in the dark, for I knew that God would take care of me." "See," she said, "now I am a butterfly." And away she flew to gather honey from the flowers just across the road.

Tiger kept thinking awhile, and then said: "Very well, Father God; I am not afraid. I will do what you want. I will go to sleep." Soon he crawled up on a bush, and began to make the blankets to cover himself with. He was as busy as he could be for a long time, making what we call a cocoon. Then, after a while, all was still, for Tiger was sound asleep. Some might have said he was dead, but he was only sleeping. Just like the seed the gardener puts in the ground, or like the bulbs we plant, he was sleeping, soundly sleeping.

The winter passed away, and then Tiger's cocoon began to break. See, something is waking! See, what is coming out from under the silken blankets? Is it a caterpillar? No, it is a butterfly. God kept His promise, — He always does, — and Tiger is now a beautiful butterfly, able to fly from flower to flower. I am sure he must be very happy.

God our heavenly Father asked the Lord Jesus to give up His life, to go to sleep in the ground, and He did. But after three days God raised Jesus Christ up again, He became alive and all glorious. And if He should ask any of His children to go to sleep, one day He will awaken them, and they will be altogether beautiful, perfect and glorious, just as Jesus our Saviour is.

—A Beginner's Course in Bible Study

Continue to pray for the special meetings in Jarvis Street Church, November 3-17; Mr. James Armstrong, evangelist.

The Fundamentalism of Yesterday, the Evangelicalism of Today and the Fundamentalism of Tomorrow

By Chester E. Tulga, D.D.

(This fine address, reprinted by kind permission, was delivered at the Silver Anniversary Conference of the General Association of Regular Baptist Churches)

WE ARE witnessing in our day a repudiation of fundamentalism by younger theologians whose knowledge of early fundamentalism is second-hand and derived mostly from liberal histories of fundamentalism. Their opposition to fundamentalism is really based upon aversion to its principles rather than its excesses and mistakes. These younger theologians, educated mainly or in part in liberal schools, and informed largely by liberals who had no sympathy for it and no part in it, are offering to evangelicals a highly colored and one-sided view of fundamentalism in order to win acceptance for their alternative — a liberal evangelicalism.

It is our conviction that fundamentalism as a movement can best be understood by those who were a part of it, who participated in it, rather than late comers who dislike it. There is a strange similarity between the middle-of-the-roads who disliked fundamentalism in the past and those who dislike fundamentalism in our day.

To understand the fundamentalism of yesterday, we must understand the times which produced it, and the situations which formed its strategy.

1. *Fundamentalism was an interdenominational movement, as men in various denominations holding the fundamental doctrines of the faith gathered themselves together against a common foe.* Fundamentalism was not a full fledged affirmation of the entire range of orthodoxy, as the Scriptures require, but a defense of those doctrines deemed necessary to the integrity of the Christian faith. It was a form of essentialism. In fact, some fundamentalists in the Methodist fold called themselves "essentialists". Its centers of strength, however, were among the Baptists and Presbyterians, and the conflict in these communions continued for many years, ending in the victory of either liberalism, neo-orthodoxy or a vague middle-of-the-roadism.

The fundamentalism of those days expressed itself in interdenominational organizations such as congresses on prophecy, conferences on the fundamentals, Bible conferences, Bible Institutes, interdenominational papers and magazines and faith mission societies.

2. *Fundamentalism began in a time of theological confusion, with the lines blurred between believers and apostates, orthodoxy and heresy and with all shades of liberalism.* Because liberalism used orthodox words invested with alien meanings, it was frequently difficult to distinguish friend from foe — hence many charges and countercharges. Liberals and others who purposely use obscure language, or words invested with private meanings, are fond of being misunderstood. Then they can conceal their liberalism and enjoy the tactical advantage of being misunderstood, thus getting the sympathy of the naïve.

3. *The confusion of fundamentalism was increased by the fact that fundamentalists co-operated with programs which compromised their position.* Since they expected to reform their groups and restore them to the orthodox faith, they felt justified in that co-operation while they waged

their battle. This, of course, involved them in contradiction and made it possible for men of various shades to attach themselves to the movement, since it did not involve ecclesiastical separation.

4. *It was inevitable that this contradiction would bring division.* When the hope of reform dies, the necessary compromises come to be regarded as evil. As the victory in the denominations was delayed or the battle lost, fundamentalists either took refuge in interdenominational movements or formed themselves into separate societies. This is the present pattern.

The battle in the great denominations was lost. Some have insisted that the battle was lost because of the mistaken strategy of the fundamentalists, but it is significant that the battle was lost in every one of the great denominations regardless of the strategy pursued. The Scriptures, no doubt, have the real answer, that in the latter days men shall depart from the faith. The real logic of the fundamentalist movement found expression and strength in the separatist movement.

The Fundamentalism of Yesterday: Its Principles

1. *Fundamentalism was a protest movement and naturally was militant in spirit and method.* This naturally aroused the resentment and opposition of those opposed. This resentment was expressed forcefully by some and pietistically by others who exalted theological pacifism to a virtue. Many who opposed controversy felt that it was impious to defend the Word of God or the Son of God against their foes — a strange piety, indeed. Others opposed controversy because they were indifferent to truth, a disease worse than liberalism.

In the heat of controversy, with militant characters engaged, with a deep sense of conviction, it is only natural that a later generation in a calmer moment would sit in judgment upon those who had to form their strategy in the hour of conflict. It is also true that the world has always bred a numerous company of armchair generals, sideline strategists, fearful Gibeonites and those who desire to face both ways.

It is also true that in revolutions, political or theological, excesses will occur and enthusiastic disciples will cut off an ear occasionally. This was as true in the Reformation as in the fundamentalist controversy. In fact the language of the fundamentalists was mild compared to the language of some of the stalwarts of the past who have since died and become respectable.

2. *This militancy was increased and deepened by the conviction of fundamentalists that the spirit of their times was influenced by Satan and, like Luther, they were very conscious of his influence and activity.* They produced many books, articles and sermons on Satan, in contrast to the evangelicals of our day who do not seem to take Satan very seriously. Men who believe they are opposing Satan himself in his warfare against the Christian faith are apt to be

more militant than evangelicals who more and more think of the controversy as only intellectual.

3. *The fundamentalists refused to accommodate Christianity to the notions of their times.* While all men are in a sense children of their times, the fundamentalists, believing in Satanic influence, were critical of their times. They not only denounced the Satanic denials of the faith on the part of the modernists, but they stood steadfastly against the Satanic interpretations of the Scriptures which are finding a wide acceptance in our day. Modernism went so far in accommodating Christianity to their day that they altered its nature. They made so many compromises with the notions of their times that Christianity itself became a series of notions in procession.

The extreme apostasy which provoked fundamentalism must be considered in assessing the spirit of fundamentalism. A soft age which is concerned more about the rights of man than the sovereignty of God, which encourages compromises for the sake of a dubious unity, which fellowships with heresy, which professes a piety apart from the Word of God, which has become a victim of the antinomian interpretation of grace, will find it hard to understand the indignation of fundamentalists in the face of an appalling apostasy.

4. *The older fundamentalists had a strong sense of the exceeding sinfulness of sin.* They were accused of a legalistic doctrine of ethics based upon the moral precepts of the inspired Word of God and the absolute authority of the Ten Commandments. Living in a day when the sinfulness of sin was rapidly disappearing under modernistic teaching, they reacted scripturally against such moral looseness. The unethical character of some fundamentalists must not obscure the fact that fundamentalists professed and taught a higher standard of ethics than liberalism and a stronger sense of sin than those of our day who have fallen under the spell of liberal relativism and drifted into evangelical antinomianism. Grace today, in the evangelical world, is sold at cut-rate prices and offered on the easiest terms, so that the shabbiest of characters can claim its benefits.

Fundamentalism Became Evangelicalism

As fundamentalism passed into the weaker evangelicalism of our day, doctrinal preaching became less frequent, love became a sentimental emotion, fellowship became more important than truth, Bible conferences were no longer marked by great doctrinal preaching and Bible expositions became long on interpretation and short on application to life. Deeper life conferences gradually displaced victorious life conferences, becoming more and more pietistic and less ethical in their emphasis. Fundamental institutions, grown strong and great, became more and more cautious about losing contributors. Fundamentalism became more and more commercialized by many who found ways to exploit it for their own financial ends. Fundamental book stores soon had more gadgets and religious trifles than books, for to the Protestant, gadgets are more orthodox than images. Gospel films, sometimes shoddy and with a light gospel message designed to please everybody, often took the place of the Sunday evening service. Soul winning by films made soul concern and prevailing prayer unnecessary. Even soul saving can now be done with electricity. Hollywood fundamentalism, glorifying movie stars, ex-gangsters and prize fighters, narrowed the gap between the church and the world by offering gilded worldliness to the unworldly. Prominent evangelists endorsed questionable Hollywood films and the old enmity between the church and the world

seemed about to be healed. Fundamentalism became evangelicalism. Let us notice some of the factors in this transition.

1. *The wear and tear of time.* The fundamentalists knew very well that many other spiritual movements had cooled off and departed from the faith, and they adopted many careful doctrinal confessions and required many signings, forgetting at times that eternal vigilance is the price of orthodoxy. They did not sufficiently consider the fact that the same Satanic and human influences that undermined the faith of the past would continue to operate. They did not take into account that their leaders of the future, with lesser convictions and greater ambitions, would permit self interest instead of the Word of God to dominate their policies. They did not fully realize that the fundamental organizations they were bringing into existence would permit organizational greed and institutional ambitions to sway them from their original principles and eventually compromise with loose ideas for gain. They did not force that schools which they founded would be infected by the culture of their day, the natural tendency of the human mind toward philosophical theology, and the adoption of the popular notions of the hour. Many movements are lulled to sleep with the conviction that "it can't happen to us." They are convinced that they are "the people".

With a naive optimism they supposed that righteous conservatives would not love power like naughty liberals, that men would not profess orthodox beliefs and become ecclesiastical politicians. They did not realize that men, professing to be led by the Spirit of God, would lead them away from the Word of God. Fundamentalism became evangelicalism.

Church history records that every movement eventually diminishes in vigor and strength of conviction; that the truths held dynamically in the beginning eventually come to be held formally. They cling to the forms and confessions and even sign them every year, but the spirit of the forms is no longer there. They garnish the tombs of the prophets, but the teaching of the prophets is disregarded. They speak the language of Canaan, but more and more the words have a hollow sound. Just so, fundamentalism has become evangelicalism.

No movement entirely escapes the deterioration which comes with the passing of time, the emergence of new leadership which paid no price of suffering and the coming of a new generation which takes for granted the truths which the fathers had to fight for. Thus, Fundamentalism became evangelicalism.

2. *The problem of growth and prosperity.* The New Testament clearly teaches that there are always perils inherent in growth and prosperity. John Wesley feared this and warned the early Methodists, and his fears were well founded. The early holiness people were a despised people. They grew and prospered, and now modernism has infiltrated their ranks. While they continue an empty profession of holiness, worldliness grows.

Societies and institutions get larger and financially prosperous and as their money needs increase and their ambitions expand, they are more and more inclined to compromise with the sources of their income. Careerists with no depth of conviction are attracted by the opportunities of a growing movement and illustrate that professionalism which loses touch with God. Under the blessing of the Lord, churches grow strong and prosperous and many men with no convictions are willing to become separatists if the salary is attractive enough. Young men, reared in separated

churches where liberalism is no longer an issue, enter the schools and even the ministry with little knowledge of liberalism and often imbibe liberal views. As these failings multiply, as the natural cravings of men for popularity and power express themselves and the fires of devotion burn low, the process of spiritual and doctrinal deterioration is accelerated. John Bunyan warns of the dangers of "Forgetful Green". More and more, Christianity takes intellectual forms; more and more the spiritual movements of the Holy Spirit fall into disrepute. Fundamentalism has become evangelicalism.

3. *The widespread theological confusion, the decline of fundamentalism and the rise of a compromising evangelicalism have created a demand for fellowships based upon a common religious experience rather than a common faith.* There is a true fundamentalism. There is a true evangelicalism. But these are days of decline, superficiality, religious worldliness, expediency and moral softness. Fundamentalism has become evangelicalism.

The fundamentalism of yesterday and the diluted evangelicalism of today illustrate a truth of history: it is strong men who found movements; it is weaker men who mould them and eventually pervert them. Fundamentalism is now a confused evangelicalism. Fundamentalism needs a back-to-the-Bible movement to save it from its follies.

Some Additional Factors Which Have Contributed to Our Present Distress

1. *Our doctrine of the inspiration and authority of the Scriptures has seriously deteriorated.* The fundamentalism of yesterday defended the full inspiration of the Scriptures and appealed to and respected their authority. This high view of authority is stated by the Psalmist: "Thy word have I hid in my heart, that I might not sin against thee" (119: 11). When the fundamental organizations came into existence, confessions of faith were carefully framed so that the organizations would be soundly based upon the Word of God. Constitutions were adopted after spirited debate, and men were careful to see that principles and procedure would be after the Biblical order. As time went on, this jealousy for the Word of God weakened and often disappeared. Then the view of the contributing constituency became more influential than the Word of God. We now hear a great deal about a democracy and less and less of the "thus saith the Lord".

The inspiration of the Scriptures is still stoutly affirmed, while the authority of the Scriptures steadily decreases. This gap between inspiration and authority is responsible for the wide and deep theological deterioration seen everywhere in evangelicalism; an evangelicalism which pays lip service to authority, but whose real authority is its own self-will, its own self-interest, its own aggrandizement, its own ambitions, its own goals, its own notions and its current heroes.

This abandonment of the authority of the Scriptures has been covered up by Biblical interpreters who claim a wide liberty of interpretation, and so the Bible says what they want it to say. It has been covered up by an interpretation without standards so that all principles of Biblical interpretation are ignored. It has also developed into interpretation without conscience, so that even the God of the universe is made a party to the evil in their lives.

This abandonment of authority is also seen in the unscriptural pietism which has grown up among us of pleading the leadership of the Holy Spirit in all sorts of dubious and unscriptural enterprises. The older fundamentalism insisted that the pattern of authority was the Word of God,

the Son of God and the Spirit of God; that together They were a consistent Trinity; that They worked together in harmony and together They constituted one Authority. Today we see the strange spectacle of the Holy Spirit blessing those who deny the Word of God and working with those who reject the Son of God. Are evangelicals willing to take the theological consequences of this schism in the Godhead? Are they willing to introduce contradiction in the Trinity and have three gods instead of the one God? Are evangelicals about to become Unitarians of the Spirit, placing the Holy Spirit above the Father and the Son? Evangelicals are in deadly peril of forsaking the heart of the Christian faith: the orthodox doctrine of the Trinity. This unscriptural pietism that releases men from the authority of the Word of God "seemeth right unto men", but the end of it is spiritual death and final apostasy. Fundamentalism has become evangelicalism, affirming the inspiration of the Word of God and disregarding its authority. When men deny the Word we crucify them; when men disobey the Word we defend them. We have fallen upon evil times.

2. *Stemming from this disrespect for the authority of the Word of God has come an almost total lack of interest in purity of doctrine in the church of God.* Instead of the church of God being the pillar and ground of the truth, its theology has become a great sprawling mass of human notions, sanctioned by liberty of interpretation, unrebuked by an authoritative Word, the lines between orthodoxy and heresy disappearing — all in the name of human fellowship. This is supposedly blessed by a Holy Spirit Who has broken away from the Godhead and is operating on His own.

The older fundamentalists had a high regard for purity of doctrine in the church of God. They stood for an unadulterated Word of God; they held to the moral and spiritual nature of truth. Today those who stand on the ground of the older fundamentalism are often referred to as witch hunters and those who insist upon separation from apostasy are compared with the Pharisees, while those who refuse to take a stand against witches and who refuse to separate from apostasy are said to be honored by a Holy Spirit Who no longer respects the Word of God. Fundamentalism has become evangelicalism.

3. *The disregard of the authority of the Word of God and the lack of concern about the purity of the church has opened the evangelical world to the infection of liberalism.* It is the lesson of history that religious organizations sooner or later accommodate themselves to the culture of their times and become infected by that culture. When that process has progressed too far, God raises up reformers to call the people of God to separate from that corrupted form of Christianity and restore the witness to the pure Christian faith.

Today we face an evangelicalism which has accommodated itself to intellectualism, to the world, and to the ecumenical spirit that would create fellowships at the expense of truth, and exalts an unscriptural pietism as authority in religion.

We have separated inspiration from authority. We have made the invisible church a substitute for true visible churches. We have substituted essentialism for the whole counsel of God. We have separated the emotion of love from the scriptural principle of obedience.

We have subordinated the Word of God in order to claim the leadership of the Spirit. We have compromised the Son

of God in order to fellowship with those who reject Him. We have reduced the Holy Spirit to an independent rebellious Member of the Godhead to give sanction to our piety. We have abolished heresy in the interests of fellowship. We have become increasingly irreverent toward God and increasingly reverent of man. Reverence for human personality has become one of the chief tenets in the evangelical ethical system.

We have become nominal in our adherence to the great doctrines of the faith, shunning that dynamic militancy which is the hallmark of real conviction. We have become antinomian in our view of grace and eternal security, thus making room in grace for those who have no heart conception of the grace of God. We have become sentimental and thus we give to our false piety a semblance of affection. We preach and teach truths which have not captured our own souls. We sing sweet words which we do not feel. We use religious words which we have not experienced. To cover up our spiritual poverty we have an evangelicalism which is heavy with sweet sentiment, but empty of those rugged virtues and those firm principles which created the giants of the past. Fundamentalism has become evangelicalism which has accommodated itself to the world, to the notions of men and which resorts to religious promotionalism instead of that scriptural evangelism which characterized our past. We have fallen on evil times.

The Fundamentalism of Tomorrow

1. *The fundamentalism of tomorrow must submit to the authority of the Word of God.* It is not enough to defend its inspiration; we must submit to its authority. The authority of the Word of God must not be undermined by loose interpretation; it must not be perverted by unscrupulous interpretation; it must not be nullified by appealing to a mythical Holy Spirit Who sets aside the authority of the Word of God. The fundamentalism of tomorrow must accept the full inspiration of the Word of God and submit to its authority in both faith and practice; in both faith and order; in both faith and principles; in both doctrine and policies. Anything short of this will not be truly fundamental.

2. *The fundamentalism of tomorrow must preach the full Gospel, not the irreducible minimum of the Gospel, as some evangelicals put it; not the limited, streamlined Gospel of some evangelists; not the lowest common denominator message of evangelical compromisers, but the Gospel which honors the whole counsel of God; the Gospel which refuses to accommodate itself to false gospels; the Gospel which judges apostasy by refusing to associate itself with it; the Gospel which refuses all affinity with heresy; the Gospel that claims the blessing of the Holy Spirit by honoring the Word of God and refusing to join the deniers of the Son of God.* We say it bluntly — a gospel that is careless of its fellowships, a gospel that is careless of the ends it serves, a gospel which is willing to compromise its own integrity, is a false gospel however orthodox the words may be. The Gospel must be judged by its nature, by its integrity, by the ends it serves, rather than by the words it uses. The fundamentalism of tomorrow must return to the full Gospel, and proclaim the whole counsel of God, shunning the current abbreviations.

3. *The fundamentalism of tomorrow must return to the New Testament conception of the local church.* There is abroad in the land a perversion of the doctrine of the true church, whereby mugwumps, whatnots, nondescript re-

ligious riffraff, loose jointed antinomians, mushy sentimentalists and flashing comets can claim membership in the true church, while refusing to face up to their responsibility to be a part of a local New Testament church. Belonging to the true church, they say, justifies holding membership in false local churches. Claiming membership in the true church, they disregard the teachings of the Word of God on the local church. The whole doctrine of the true church needs re-examination in the light of the Word of God. The fundamentalism of tomorrow must return to the Word of God, gather itself in true New Testament local churches, and repudiate that doctrine of the true church which has become a refuge for all manner of strange birds. The fundamentalism of tomorrow must be a fundamentalism of both scriptural faith and scriptural order.

4. *The fundamentalism of tomorrow must return to that uncompromising loyalty to Jesus Christ, the Son of God, which is the heart of true orthodoxy.* It will not compromise with those who, denying His virgin birth, cloud His birth and set aside His Deity. It will not compromise with those who deny His Deity, thus bringing into question His integrity and authority. It will not compromise with those who deny His sinlessness, thus destroying His Saviourhood. It will not compromise with those who deny or pervert the atonement, for this is indeed the heart of the Gospel. It will not compromise with those who deny His bodily resurrection, for if Christ be not risen from the dead, we are still in our sins and there is no Gospel. It will not compromise with those who deny His personal return, for this is the only hope for our world drunken with sin. The fundamentalism of tomorrow must repudiate that cheap loyalty to Jesus of our day, that loyalty which has no indignation against those who accuse Him and repudiate Him. The fundamentalism of tomorrow must repudiate that cheap loyalty to Jesus which says "Hosanna to the King" and then warms its hands in fellowship at the fires of His enemies. The fundamentalism of tomorrow must be loyal to Christ and refuse fellowship with His foes.

5. *The fundamentalism of tomorrow must return again to that expectancy of the early church which looks constantly and eagerly for the Lord's return.* We must repudiate that cheap premillennialism which has lost its expectancy. We must repudiate that cheap premillennialism which, in the name of denominational loyalty, supports the enemies of the very Lord they profess to be looking for. We must repudiate that cheap premillennialism which concerns itself more with prophetic details than with prophetic living. We must repudiate that cheap premillennialism which looks for the Lord tomorrow and refuses to behave itself today. We must return to the blessed hope that purifies. We must return to the blessed hope that makes us watchful. We must return to that blessed hope which makes us careful that the Lord does not return and find us doing things that dishonor Him. The premillennial fundamentalism of tomorrow must be a fundamentalism which behaves itself today.

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The Bible Doctrine of Sin

By Dr. C. D. Cole

Dean Emeritus of Toronto Baptist Seminary

II. THE ORIGIN OF SIN

HOW sin originated in a good creation is one of the most difficult questions in theology, and we are sometimes warned against any attempt to answer it. While we cannot find a full and satisfactory explanation of how sin got started, we can make some necessary inferences.

1. Sin is not eternal; it had a beginning. The Alexandrian Gnostics believed in two eternal principles; God and matter or good and evil.

2. Sin was not created by God. God made everything good in the beginning. Moral beings, man and angels, were without sin when created. Satan was created sinless and perfect (Ezek. 28:15). And God made man upright (Eccl. 7:29).

3. Sin was not the necessary result of finiteness. It is claimed that because God made man and angels finite beings sin was inevitable. But if this be true we will always be sinners for none of us will ever be infinite. Infinity belongs only to God.

4. Sin must have had its origin in what has been called a principle of negation. It is not the result of any positive force. Moral beings were created good, but not immutably or independently good. That would have involved the absurdity of God creating another God. God alone is immutable. Man is mutable and in himself subject to change, and left to himself was sure to change. The same may be said of Satan and other heavenly beings. For moral beings to remain holy there must be sustaining power from God who created them holy. God did not make moral beings self-sufficient. Sin resulted from withholding this gracious sustaining power. Does someone say that God could not have prevented the fall of moral beings? The writer will not so limit the Almighty. Sin has not defeated God: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain" (Ps. 76:10).

God could have upheld and confirmed in holiness all moral beings, had it pleased Him to do so. He could have graciously prevented sin from ever getting started among the angels, just as He graciously prevented it from spreading, confirming in holiness those called the elect angels (1 Tim. 5:21). And He could have prevented sin reaching the human race; He could have sustained the first Adam in original holiness.

I.

Suggested Reason for Permission of Sin

God is possessed of certain characteristics or attributes such as mercy, sovereignty, holiness, love, and grace, but these attributes could not be exercised apart from sin. There could have been no mercy apart from objects of misery, and there could be no objects of misery apart from sin. The wrath of God is the exercise of His holiness, but there could be no wrath displayed apart from sin. God's electing grace is the exercise of His sovereign love among sinners, but apart from sin there could have been no such sovereign love displayed. "Therefore hath he mercy on whom

he will have mercy, and whom he will he hardeneth" (Rom. 9:18).

It will not do to say that because God made man a free moral agent He could not prevent his sinning without violating the freedom of his will. If God could and did prevent Abimelech, King of Gerar, from harming Sarah, without violating his moral freedom, then surely He could have kept the sinless Adam from sinning without violating his moral freedom. Moreover, in glory all the saints will be kept from sinning without the loss of moral freedom.

The First Sinner

Sin originated among the angels. That slimy, slippery, shining, subtle thing we call sin was hatched the day Lucifer, son of the morning, said, "I will exalt my throne above the stars of God . . . I will be like the Most High" (Isa. 14:13, 14). Lucifer sought equality with God in government, and sovereignty was the bait he held out to man to turn him against his Maker. And in sinning man has become the tool and ally of Satan.

Most people have a woefully inadequate conception of sin. Sin is the abominable thing God hates. Sin is something more than a slight misdemeanor for which God merely gives man a scolding; sin is a species of high treason against the Almighty and thrice-holy God, and is to be punished by consignment to the lake of fire. Sin is something more than a slight misfortune for which man is to be pitied; sin is a state of enmity against God for which man is to be punished.

Sin is a state or quality of being and not a separate or distinct faculty of the soul. Sin neither added to nor took from man any part of his being. Man is a fallen and ruined creature in all his parts, soul and body. Fallen man has a body which is diseased and dying. He has a mind and a heart and a will, and all are in moral ruins.

Origin of Sin in the Human Race

In the human race sin was derived from the first man. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12, R.V.). This verse explains why all mankind are sinners; it is because the first man sinned.

Now there are but two conceivable ways in which sin can pass from one to another. The one is by way of example, as Jeroboam caused Israel to sin, and as Eve caused Adam to sin. The other is by partaking of the sin of another. It is obvious that our being sinners is not due to the force of Adam's example, for many sinners have never heard of Adam's sin. Moreover, in the comparison between Adam and Christ (Rom. 5:19), it is intended to show that sin came by Adam as righteousness comes by Christ. Now we do not become righteous by following Christ as an example, but by partaking of His righteousness through imputation. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). This raises the question of Adam's relation to his descendants.

II.

The Headship of Adam

The question is now concerning the mode of participation in the sin of Adam. Without controversy the human race has in some sense partaken of the sin of the first man. All evangelical schools of thought are agreed on this.

Adam was the natural head and father of the race. Every person was seminarily in him. He begat children in his own moral and physical likeness, not before but after his sin and fall. His children become heir to all his ills of body and soul. They inherit his moral depravity and physical weakness. His nature is imparted to his posterity, and this is a sinful nature. This nature is the result of Adam's disobedience, penally inflicted pursuant to the divine warning: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). This death consisted chiefly in moral death (depravity and condemnation), which took place immediately, and incidentally in physical death, which happened nine hundred and thirty years later. Death, of whatever kind, is the result of separation. Physical death is the result of separation of the spirit from the body (Jas. 2:26). Moral death is the result of the separation of man, as a moral being, from God. Adam's sin caused a break between him and God, and this resulted in moral death. The reader will have no difficulty in distinguishing between physical and moral death. One may be alive physically and dead morally at the same time.

Calvinism

Calvinists of the realistic school think that the natural headship of Adam is sufficient to constitute the race both depraved and guilty. According to this view there was a *real* union between Adam and his posterity, so that every individual personally participated in the first sin by virtue of a generic human nature. The main argument is that there can be no guilt apart from personal transgression, therefore it is every man's own sin which is imputed.

The representative school of Calvinists think the union between Adam and the race was a *legal* union under the covenant of works. This is called the Federal theory of Imputation, while the realistic view is the Augustinian theory of Imputation. Under the Federal or representative view it was Adam's sin which is imputed to his posterity. The race is guilty with Adam's guilt by virtue of his being appointed the legal head of the race. Under both views the whole human race is depraved and guilty through original sin. The two schools are at variance on only one or two minor points in relation to the whole doctrine of imputation.

Dr. Broadus does not take sides in the controversy. Commenting on the much controverted passage (Rom. 5:12-19) he says, "This passage teaches that in some way all sinned in Adam. But as to how they sinned in Adam, whether representatively or otherwise, the passage does not say, and I do not believe that any one knows."

Arminianism

Arminians believe in the natural headship of Adam by which all men have a depraved nature, but without personal demerit. This depraved nature renders them unable to recover themselves, but there is common grace and help of the Holy Spirit in every soul. But Arminianism does not explain why one man uses the common grace while another does not. To the question, "Who maketh thee to differ?" Arminianism has to answer that the man makes

himself to differ. This adds up to self-salvation, and does away with efficacious grace. The inescapable logic is that salvation is not by grace at all, but altogether by works.

Wesley took the thirty-nine articles of The Church of England as the basis for his twenty-four articles to be given to the American Methodists when organized into a church in 1784. He changed the ninth article to conform to the teachings of Arminius. We give the Wesley article by italicising the eliminations of the ninth article of The Church of England: — "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the *fault and* corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the *flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation . . .*" Let the reader note that not only are the strong words stricken from the article, but even the word "fault" is eliminated. Paul says the carnal mind is enmity against God, but according to Wesley this is no fault; man is not to be blamed for hating God. Perish the thought! Arminian writers tell us that Wesley rejected the doctrine of personal desert affirmed in the ninth article for the very good reason that it contradicts our intuitive sense of right and justice. They praise Wesley for his logical and administrative powers, but most of all for his intuitive powers. Thus Wesley's intuition is superior to Divine inspiration. Again we say, Perish such a thought!

In contradiction to what he did with the ninth article, Wesley retained the words in the second article which set forth Christ as a sacrifice for "original guilt" as well as for "actual sins".

III.

The First and Last Adam

In 1 Cor. 15:45, 47, Christ is called the second man and the last Adam. This is because He is considered not personally, but representatively. Considered as an individual, Jesus was not the second man or the last Adam. Individually, there were many men between the Adam of Eden and the Adam of Calvary, and there have been many men since Christ. He is called the last Adam because there are but two public and representative men. God deals with all men through two men, and our destiny depends upon which of these two men we have our standing in before God. Believers are accepted in the beloved (Eph. 1:6), and are complete in Him (Col. 2:10).

We have the two public or representative men before us in the much discussed passage of Rom. 5:12-19. Here Adam is said to be a figure or type of Christ. The one point of analogy is plainly that of the public character which both sustained. Adam was a type of Christ as a representative man. Adam represented his posterity under a covenant of works and his disobedience brought ruin and death to the entire race. Christ represented His people on Calvary and redeemed them from the curse of the law. But there are points of contrast as well as resemblance. The free gift is not like the offence. If many died through the offence of Adam, it is much more reasonable that the grace of God, and the free gift by grace, which is by one man, Jesus Christ, hath abounded unto many. It seems more agreeable to our thought of God, that the many should be blessed by the merit of one, than that they should suffer for the sin of one. Another contrast: The judgment was by one offence to condemnation; the free gift is of

many offences to justification. Adam's one sin brought condemnation, while the free gift of grace in Christ saves from many sins. And again, if death reigned because of one man's offence, much more shall they reign in life by one, Jesus Christ, who receive abundance of grace and of the gift of righteousness. If Adam's sin brought death, it is much more reasonable that the grace of God in Christ shall bring life. Believers reign in life, for Christ hath made us kings and priests (Rev. 1:6). The contrast is further emphasized: Adam's offence brought judgment unto condemnation, while Christ's righteousness brings justification of life. And again: one man's disobedience constituted many sinners, while one man's obedience constitutes many righteous. All these terms are legal rather than terms denoting depravity of nature. The gist of the matter is this: the disobedience of the first Adam was imputed to his children; the obedience of the last Adam is imputed to His children.

The First Adam Discharged

How many of Adam's sins were charged to his posterity? Only one, "For the judgment was by one (sin) to condemnation, but the free gift is of many offences unto justification" (Rom. 5:16).

Adam could convey sin to his posterity only as long as he was a representative person. Immediately after his first sin he was put out of office, and another covenant was published (Gen. 3:15). And when and if Adam exercised faith in the promised Redeemer, he was acting in a private capacity; otherwise his faith would have been imputed as well as his sin. May both writer and reader thank God for the last Adam who is a life-giving Spirit!

THE MINISTRY OF THE WORD IN JARVIS STREET

IN THESE days when there is in many quarters a famine of the Word of God, what a tide of blessing accompanies the proclamation of the Scriptures in the power of the Holy Spirit by able ministers of the new covenant! Sunday, October 6th, was a glorious day in the courts of the Lord. In the morning, Dr. H. C. Slade, the Pastor, preached a gracious word of encouragement on the topic, "Christ in the Midst," taking as his text the familiar, yet very blessed promise of the Saviour to His people, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). The supply of our needs will be found in Him, and the blessing will come to those who gather in His name.

Christ has ordained that we should thus gather in His name. He expected that His children would thus assemble and warned that we should not forsake the assembling of ourselves together (Heb. 10:25). We assemble for the ordinances of the Lord's Supper and baptism, and for the preaching of the Gospel. The Lord takes notice of what is done in the church (Mal. 3:16; Rev. 2:2, 9, 13, 19). As we meet in His name, He gathers with us. Of the Christians in the Apostolic Church it is said, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Having fellowship with God's people is one of the tests of fellowship; there must be something wrong if a Christian absents himself from the Lord's table.

Christ Himself is pleased with our assemblies: "The Lord loveth the gates of Zion more than the dwellings of Jacob" (Psa. 87:2). To be absent from the Lord's house is a sign of spiritual declension. There is no substitute for the as-

sembling of the saints. Radio and Television can never take the place of personal attendance at church.

The place of assembly is of little importance:

"Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground."

We may meet together in the sanctuary, a barn or a field: His presence with us is assured. In the days of His flesh, Christ met with His people on the mountainside, by the sea-shore.

It is grand to see large numbers gathered in the name of the Lord, but that is not essential to blessing. Even where there are but two or three, the Lord will be there. What an encouragement to us!

The one great essential is that we be gathered together "in His name." What does this mean? It means "under His authority" or "at His command". We meet by the authority of the King of kings and Lord of lords. Our preaching is because of this command, and we depend upon Him. For a spiritual ministry we need the Holy Spirit, who helps our infirmities. The Lord Jesus Christ is the only way unto the Father; we depend upon Him for our acceptance with God. To meet in His name is to meet with an eye single to His glory, to advance His cause. Can we come to His house without thinking how He found us and saved us? We should come with thanksgiving and praise.

We lost a great deal by the Fall; we lost the presence of God. By our sins we were separated from the Holy One. Now reconciliation has taken place; the Lord draws near, and His presence is a reality. He is with us and that to bless. He is the Divine Physician to heal our souls in all their distortions. He is as the father or mother to whom we come with our complaints, problems and troubles. He will solve them. As in mercy He forgave those who repented, so is He now in our midst to do this.

The solemn message of the evening, "The Value of a Human Soul" (Matt. 16:26), was broadcast over station CHWO, Oakville (1250). This sermon will be printed in THE GOSPEL WITNESS and the truth expounded will doubtless be of blessing to many.

In response to the invitation two came forward for church membership and one young lady for baptism. Nine new members were received into membership at the Lord's Supper, held at the close of the evening service. True to His promise, the Lord had indeed met with His people.

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Bible School Lesson Outline

Volume 21 Fourth Quarter Lesson 3 October 20, 1957

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

THE DESIRE OF ALL NATIONS

Lesson Text: Haggai 2:1-19.

Golden Text: "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."—Haggai 2:7.

I. The Glory of the Latter Temple: verses 1-9.

Haggai was the messenger chosen of the Lord to encourage the disheartened Jews, that they might recommence building the temple after a long delay of over twenty years. His messages were four in number: (1:1-11; 2:1-9; 2:10-19; 2:20-23), each of which is clearly dated. The first message was one of stern rebuke, but the other three consisted of promises of blessing.

This second discourse, delivered one month and twenty days after the first one, was addressed primarily to the two leaders, Zerubbabel and Joshua. From the context it is clear that the prophet was referring to the historic occasion when the Jews dedicated the temple of the restoration (Ezra 3:8-13). The older men present remembered with anguish the glory of the temple built by the great king Solomon. This present edifice was not only inferior in size and magnificence, but it also lacked the distinctive features of the former temple, including the ark of the covenant, the Urim and the Thummim, the anointing oil, the Shekinah glory which symbolized the presence of God and the spirit of prophecy.

To compare the hum-drum ordinary conditions with brilliant successes of the past may deprive one of vision, energy and ambition. An unholy paralysis may creep over the spirit, and we may entirely lose heart, but we must keep looking upward and forward (Phil. 3:13, 14). At such times let us hearken to the message of Haggai, "Be strong — and work: for I am with you, saith the Lord of hosts." We must not give way in the face of opposition or difficulty, but we must brace ourselves to meet every obstacle in the name of our overcoming Lord (Deut. 31:23; 1 Chron. 22:13; Ezra 7:27, 28; Eph. 6:10; 2 Tim. 2:1). New ambition and new activity are needed. We, too, must arise and build (Neh. 2:17, 18).

This was no mere suggestion to the faint-hearted that they should whistle, as it were, to keep up their courage, but the word of encouragement was implemented by the promise of the Lord's presence through the Holy Spirit (Hagg. 1:13, 14; Zech. 4:6; Mark 16:20; 2 Tim. 4:17).

In a little while God would be present with them in reality (Heb. 10:37). After a period of commotion and judgment, described metaphorically as a shaking (Isa. 34:4, 5; Jer. 4:23-26; Joel 3:16), the Lord Himself would come in the person of Christ (Zech. 9:9). He is the Desire of all nations, the One who satisfies the longings, conscious or unconscious, of every living soul (Gen. 49:10; Psa. 145:16, 19; Mal. 3:1; Luke 2:10, 11, 29, 30). He is the Glory of the Lord, the One who in His person fulfilled the symbolism of the ark and the Shekinah glory (Exod. 40:34, 35; Psa. 80:1; John 1:14; Col. 2:9). Thus would the second temple far surpass the first one in glory, as within its sacred precincts the Messiah in human form would preach the message of peace and reconciliation (Luke 4:14-21; 19:47; 20:1; 21:38).

There is also a suggestion of the future fulfillment of this prophecy at the Second Advent of our Lord, when He shall come to be forever with His people (Matt. 24:29, 30; Heb. 12:26-28).

II. The Cause of the Former Chastening: verses 10-19.

In his third discourse Haggai recounts the two enquiries which he was commanded to direct to the priests. The first question related to the contagion of holiness, and it brought forth the reply that what is holy cannot communicate its holiness to that which is unholy (Ezek. 44:19). In other words, the temple sacrifices, holy as being appointed by God, could not mechanically and of themselves render holy the people who were unholy in the sense that they were disobeying the Lord's command to rebuild the temple. We must learn that forms and ceremonies cannot effect communion

between our souls and God (1 Sam. 15:16, 17; Psa. 51:16, 17; Isa. 1:11-17; Mic. 6:6-8). Personal fellowship with the Lord is absolutely necessary for spiritual blessing.

The second question had to do with the contagion of uncleanness. A corpse was regarded by the Jews as a prolific source of uncleanness, in token of the fact that death is the evidence of past sin (Numb. 9:6-10; Jas. 1:15). Every one knows that something which is unclean renders unclean whatever it touches, as someone has said: "One drop of filth will defile a vase of water, but many drops of water will not purify a vase of filth." Every sacrifice which the people might offer at that time was rendered unholy and futile by reason of their own uncleanness, because of their sin in neglecting to complete the temple (Prov. 15:8; 21:3, 27; 28:9; Tit. 1:15). Again, because of the contagion of evil, children and young people especially must be warned against close friendship with those who are ungodly (1 Cor. 15:33). Illustrate by reference to the quick spreading of certain diseases through contact. A well person cannot make the victim whole through close contact with him, but on the other hand the well person will become contaminated (Jude 23).

But now there was a change. From the very day that the people set the first stones upon the foundations which had been previously reared, God had commenced to bless them. They had known His chastening hand in former days of disobedience. To bring them to Himself God had withheld His blessing. Only one-half of the expected yield of grain was realized in harvest time, and only two-fifths of the grape harvest (Hagg. 1:6, 9-11). But "from this day forward and upward" (verses 15, 18, 19) they would experience prosperity (Prov. 3:9, 10; Zech. 3:9-12). "God begins when we begin." Outward signs of blessing were not yet visible: the seed was still in the ground and not in the barn, and the trees had not even blossomed. And yet, the harvest was sure (Psa. 126:6) and the fruit certain (Habb. 3:17, 18). We, too, must often wait in faith and patience (Habb. 2:3; Heb. 10:36) for the fulfilment of God's promises, not one of which shall fail (2 Cor. 1:20).

Daily Bible Readings

Oct. 14—The Heavens Shaken	Isa. 34:1-10
Oct. 15—The Heavens and the Earth Shaken	Jer. 4:23-28
Oct. 16—They Are to be Shaken Once More	Heb. 10:26-39
Oct. 17—The Lord Whom Ye Seek	Mal. 3:1-16
Oct. 18—Thy King Cometh	Zech. 9:9-17
Oct. 19—The Glory of the Lord Revealed	Isa. 40:1-11
Oct. 20—The Glory of the Lord Incarnate	John 1:1-14

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