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Mrs. Wesley Comfort

June
1932



“He
Preached . .
Jesus”

The
Late W. D.
Campbell

“All authority hath been given unto me in heaven and on earth.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.”

Matt. 28 : 18-20

CHRISTIAN MONTHLY REVIEW

A Magazine Published Monthly for the Promotion of Truth, Righteousness and Christian Unity on a Bible Basis.

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TORONTO, JUNE, 1932

EDITORIAL**THE JUNE MEETING**

As we go to press we learn that Pine Orchard congregation is making arrangements to hold this meeting on the 11th and 12th.

Particulars will be mailed to churches.

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"HE PREACHED . . . JESUS"

The late Bro. W. D. Campbell was one of Canada's greatest preachers. On both sides of the Atlantic; and in the United States, as well as in the Dominion, hundreds of men and women remember him with gratitude and joy as the Evangelist who led them to Christ.

REASONS FOR LOVING JESUS

"If any man love not the Lord Jesus Christ let him be Anathema Maran-atha" (1 Cor. 16:22).

This sets forth that the Lord Jesus Christ is coming again. His coming is one of the blissful themes set forth by the Holy Spirit. But that is not my theme tonight. My subject is reasons why we should love Him now.

I remember some years ago in Michigan, a very earnest man came to me at the close of one of my addresses, and said, "I would like Mr. Campbell, if you would come and preach one discourse to the people in our neighborhood, and if you come I should like to choose the theme. I asked what theme he had thought of and he said, "The Second Coming of Christ." "What kind of people are they?" I enquired, and he said "Oh, they're a mixed lot—a good many sinful and ungodly people." I said, "Do you want me to address an audience like that on the second coming of Christ. Had I not better talk about His first coming and get them to put themselves right with Him?"

Exceedingly attractive in his manner of address, eloquent and lucid in his expositions of Scriptural truth, Mr. Campbell made friends of young and old and held the attention of his audiences wherever he preached. One wonders how many thousand this strong man of God was instrumental in converting in his "Campaigns for Christ". The number must have been large; for, with only a very brief intimate acquaintance with his last itinerancy in Great Britain, we came into touch with scores of those he had led to decision. All of which goes to show our Brother was an extraordinary preacher. But there was a most important characteristic element in making him one of Canada's greatest preachers—"He preached . . . Jesus".

Having had favorable opportunities to judge of the value of his work, we have no hesitation in saying that Mr. W. D. Campbell was more of a "Philip" (the evangelist in Acts 8), than any preacher we have listened to. His proclamations of the Gospel were followed by the same result as that attending the preaching of Philip on the Damascus Road and in Samaria. And as like effects spring from like causes, we conclude that Mr. Campbell "Preached Jesus" as did the New Testament evangelist.

It is, therefore, a pleasure to devote this special Evangelistic Number of the C.M.R. to the circulation of a few of the powerful discourses instrumental in winning so many for Christ. And we send them forth with the prayer that they may be used of God to again bring about the glad results that followed their first delivery.

So I shall place before you reasons for loving Christ.

If any man love not the Lord Jesus Christ let him be accursed at the coming of the Lord." He does not say "If any man hate the Lord Jesus Christ." There was no reason that the Holy Ghost should write any such statement. I question whether any man, deep down in his heart, ever hated the man of Nazareth. There is a wide difference between "hating" and "loving him not". We are apt to divide Society into many companies, Jesus divides the world into two—those who love Him and those who love Him not; those who gather with Him and those who scatter abroad; those who are with Him and those against Him. There is no neutral ground, we are either for or against Him. Should I go into a town and ask about the Society in the place, I should be told "Well, we have some pretty good people. Mr. A. and B. and C. and D. are in class No. 1, good, respectable, upright people, and they are people

of means. F. G. and H. are just as respectable and upright but they are not so well off, and so on." They would be subdivided down to the scum and off-scouring of the city. Jesus did not do that. No! Just he that loves me and he that loves me not.

It is a practical thing loving Jesus—not a mere sentiment in your soul. Our fathers used to sing:

'Tis a thing I long to know,
Oft has caused me anxious thought,
Do I love the Lord or no?
Am I His or am I not?

The Lord Jesus Christ has placed in His word the test by which we may know whether we love Him or not—a practical something by which we shall be judged. You remember that Abraham was tried by God as no man was ever tried. He was commanded to offer up his son, and that man of God went right forward to do what God commanded him. When he was about to slay the lad, God said, "Stay your hand for now I know that thou fearest Me." Did not God know all the time? There is one eye in the Universe that sees the end from the beginning and as a matter of fact God knew all about Abraham and what he would do when put to the test. "Now I know that thou fearest Me." The great God never acknowledged the proof of Abraham's fear until he had done what he was commanded to do. Jesus said, "He that hath my commandments and keepeth them, he it is that loveth Me." This narrows the question down a good deal. "If any man love not the Lord Jesus Christ let him be accursed when the Lord cometh." Unless we have the love that impels us to do what Jesus bids us do, we have not got enough in our souls to save us; and the Apostle says of such an one "Let him be accursed when the Lord comes."

I wish now to place before you reasons why we should love Him so that we would not hesitate to do anything He bids us do. We should be grateful that God has permitted us to live in this golden age of the world. The man who has not thanked God for existence, thinks meanly of himself. How many of us have done so? When by transgression and sin we alienated ourselves from the great Divine Father—when ruined and lost, God loved us: He so loved the world as to give His only Son. Through the ages God had been loving mankind. Even in the shadowy dispensation God loved His people, but the people never got near enough to God to feel His loving heart and never knew until Jesus came. Jesus revealed the Father to us and manifested the love of God to a fallen

world. Sometimes we are taught that God in His wrath had determined to punish the whole race, but that Jesus stepped in and received the blow that should have fallen on us. Though that presents Jesus in a lovely light, it casts a reflection on God. God is love, and the expression of His love has been revealed to us by Jesus in His earth life. And we shall find that the reasons why we should love Jesus are the same reasons for loving the Father. I want to place briefly before you some incidents that reveal the Father's heart.

On one occasion Jesus was going along the way followed by a great crowd of admiring people. It was the time of His life when He was deservedly popular with the people. A poor, blind beggar sat by the wayside; he heard the tramping of many feet and asked what all this meant, and was told, "Jesus, the Son of David, is passing by." He called out, "Jesus thou Son of David". Do you think He will heed this beggar? If Jesus were only a man He would pay no attention. Followed by that admiring crowd if He had been only a man among men, He would have paid no attention to the blind beggar. No fact appeals more to my heart than this, that Jesus turned aside to comfort and aid the poor and desprised. Jesus stopped the whole procession and asked what he wished. He said "Lord, that I may recover my eyesight". Jesus opened his eyes, and the poor blind man saw the blue skies, the grass under his feet, and the faces of his friends around. Would we not have felt like laying at His feet the tribute of our hearts? The man who would not love Jesus deserves to be an outcast from His love. But the story is not half told.

On another occasion Jesus met some poor lepers, outcasts from society. Nothing could be more sad than the lepers. They were by law required to isolate themselves, leave home and the loved ones and when anyone should come near to cry, "Unclean! Unclean!" Jesus did not heed the cry, He went and healed them, telling them to go and make the offers required by the law. That was on the other side of the cross while the old law was still in force. The return home of the lepers we can with the God-given power of imagination, picture to ourselves. As he nears the home he had so long been separated from, a little girl comes out and seeing him cries, "Here's father. He looks just like he used to do." He is met at the door by his wife. "Dear", she says, "How has this come about?" He answers, "I met the Man of Nazareth and He has healed me." So we go over the wonderful Gospel history of that love revealed for a ruined world.

After three and one-half years of this personal ministry and loving service for man, Jesus came to the close of His life. He went through Gethsemane after spending that hour in the Upper Room with His disciples. His soul, exceeding sorrowful unto death, He prayed, "If it be possible let this cup pass". In the distance lights were flashing. Soon the men came. Jesus was arrested, led away to the all-night-long trial. We see Him as He stood there, hopeless and friendless—and we ask what it all means.

The New Testament tells us that He was about to offer up His life. Do you know that when there was no other means of saving a ruined world, the peerless Son of God said, "I have found the ransom—I shall go to the rescue."

Finally He is taken to Judge Pilate as he sat arrayed in royal splendour. Before him stands the friendless, penniless wanderer. Great, fierce and rude indignities are heaped upon him. This is a revelation of love divine beyond all human description to tell. We might rest the case there, but the story is not half told. "Take him away and crucify Him", said Pilate, "but He is not guilty. It is your own wicked hearts that desire it." They led the Saviour down the streets carrying the great wooden Cross. A man from the country helped to bear the Cross. Alongside walked women weeping for sympathy. "Weep not for me", He said, "but weep for yourselves and your children". Soon Calvary is reached and we see the soldiers nailing the Master to the Cross, then raising Him between heaven and earth. Six long hours He hung on the Cross. Jesus is simply doing the will of Him who sent Him. Finally we hear the Saviour on the Cross as He looked down and saw the little group of broken-hearted women who loved him truly. In that company stood the woman—oh, her heart must have been broken—who had tended him as a little child, and she may have thought of old Simon's prophecy: "This child shall be for a sign that shall be spoken against" (Yea a sword shall pierce your own soul also)". She did not understand its meaning then; but now she understood as she saw him in the hands of hard-hearted men, cruelly treated, gasping for breath, blood streaming down His face, and not a hand to wipe it away. "Thou queenly one, there is John who leaned on my bosom. I know John will care for you." Turning to John He said, "John, behold your mother", and John took her to his own home.

If you have a mother, be kind to her. Even now her form may be bending gravewards.

Finally I hear the Saviour cry, "It is finished".

His head dropped. Oh no! this is not the end. The disciples take His mangled body and lay it in a grave. On the third day He unlocked the tomb and rose triumphant. Forty days after that in the presence of His disciples He ascended to heaven. From thence He sent the Holy Spirit to inspire men in order that we might have this invaluable teaching that is able to make us wise unto Salvation. If any man does not love a Saviour like that, he deserves to be accursed when the Lord Jesus Christ shall come again.

We could not save ourselves—helpless, powerless to provide a Saviour, God loved us. He died for us; He still loves us. His sweet voice pleads that you will love Him in return. It is a hard heart that will not love Jesus of Nazareth. If the love of Jesus and of God won't move your heart no power ever will. It is the motive power of the Gospel and unless we move because we love, we had better stay unmoved. You know that treatise on love in 1 Cor. 13. The apostle tells us love will do seven things and will not do nine things. Ask your own souls if you have the love in the heart that will do the seven things and keep you from doing these nine things.

Love thinks no evil. We are all disposed to think evil of one another. Here is a man in our midst who has lived an upright, honourable life, and by some misfortune, perhaps through something over which he has no control, he does that which appears to be dishonest. We begin to say, "I expected it—I've been looking for that man to do something of the kind. I never did have any confidence in him." What a wicked thing! Love thinks no evil. The highest type of love in this world is the love of a poor faithful loving mother. You never hear her speak evil. The boys may do wrong, the girls may go astray, but the mother loves them. There is a higher love than that of a mother. That love is revealed in the person of Jesus of Nazareth.

There is a story told of a young man in Kentucky who had been convicted of murder and sentenced to death. His mother loved the boy and did not believe in her heart that he was guilty. She went to visit him every day. One of our preaching brethren went to visit him. After he had talked with him, the young man said, "The finding of the court is a just one. Do you know drink is responsible for the condition I am in? I want you as a preacher to warn the boys against the step that has ruined me. The only thing that troubles me is that mother really thinks I am not guilty. It will kill her when she knows." As the preacher went out he met the poor old woman. When she saw him, she went right up to him

and said, "Everybody seems to be down on my boy. Do you think my boy is guilty?" The preacher made an effort to avoid giving her an answer, and said, "I don't want to discuss the matter. I'd rather not talk about it." "But", she replied, "I want to talk to you about it. I want you to tell me if you think my son is guilty." "My poor woman", he said, "your son only five minutes ago confessed to me that he was guilty." The poor woman trembled, she almost fell down, but she looked up, and said, "Well, I love him anyhow!"

If God had not loved us anyhow, where

would we be? God loved us and gave His own life that we might live for ever. Could you love a person like that?

Jesus said, "If ye love me keep my commandments". Do not talk about loving Jesus if you refuse to obey Him. What He requires is that you believe in Him. You say, "I have done that"; that you confess Him. You say, "I have not done that; that you be buried in baptism unto His death. What is the answer of your soul? What is the verdict to be? Oh, is it not that you love Jesus because He first loved you?"

THE CITIES OF REFUGE

(Joshua 20)

The Old Testament is a book of types, shadows, figures. That is why it is hard to be understood. It is a hard thing to read types, and it takes an expert to do it. If we went into a printing office we would make very slow progress in reading the types, but if we wait until we receive an impression of the types it becomes easy to read. The Old Testament is the New Testament concealed in types. The New Testament is the Old revealed—uncovered. The better we understand the Old Testament the better we shall understand the teaching of the New.

Webster defines "Type" as a mark of something. A type represents something else, a figure of something to come. We should not try to make types, or press them beyond their legitimate purpose. We should never speak of things as typical unless we have the authority of an inspired writer to prove they are intended to be types.

A type must correspond with the thing typified in all essentials. It must fit as the thing moulded fits the mould; as the glove fits the hand and the hand the glove.

There are many types in the Old Testament. If a printer had only one type, it would be of little use to him. He has to set side by side, many different types. And so it took many types to set forth the Saviour in all His Divine fullness. If we have the little letter "c" in type then you would see a true outline of the letter "C". This is true also of Bible types.

We have in this lesson two wonderful Old Testament characters, Joshua and Moses, the Man of God. Someone has said, "You may read the pages of universal history and you will find not one so like the Christ as Moses was." Then you place him alongside Him of whom Moses did write, "A prophet shall the Lord your God raise up from among your brethren like unto me. Him shall ye hear." Moses stands before us as a great type of Christ.

It has always saddened my heart to think

that Moses, that faithful servant of the Great God, after standing long at the head of that redeemed army; after leading them from bondage to almost the gates of that promised land of liberty and freedom, had to lay down the work and was never permitted to enter the promised land. God called Moses up to Mt. Nebo, and said, "Look over there—there is the land promised to the Fathers." Moses looked; his eyes were not dim, and his vigor was unabated, though he was one hundred and twenty years old. As he looked over the valley God said, "I have caused you to see it with your eyes, but you shall not pass over." Moses had sinned and God told him he must lay down his mission at his feet; and he did so without a murmur. Moses never complained. It must have been a disappointment to him, after forty years of leading the people through the wilderness, and now at the very gates of the land to be told you cannot go over. Yet he murmured not. God buried him there, and his grave no man ever knew.

God raised another leader altogether—a different man because he had different work to do. God makes no mistake about the men He chooses. Joshua's work was in the settlement, and the division of the land.

We learn that when the land was divided the tribe of Levi received no inheritance. God was their inheritance. The priesthood was their inheritance. Forty-eight cities were given to them—Levitical cities—In imagination we see those comfortable homes, and out of these, God chose six cities of refuge, three east and three west of the Jordan.

Now I wish to bring before you the design of these cities. The feeling of kinship is a natural and strong feeling. We have a strong feeling for those who are nearly related to us. We often say "Blood is thicker than water". We have the disposition to stand up for those who are of our own family. This feeling is especially strong among semi-civilized peoples.

It was seen very vividly in the old Scottish feuds between the clans, from which arose the saying, "a clannish feeling". From this source arose the practice that the nearest relative of a man who had been killed should be required to demand satisfaction at the hands of the man's slayer. It was so from the beginning. You remember that Cain when he had killed his brother said, "My punishment is more than I can bear and whosoever finds me shall slay me." He was afraid someone would meet him and kill him because he had killed his brother. Also among the Arabian tribes should one be killed by another tribe there always arose blood feuds between the tribes. The same idea was in the avenger of blood or "The Goel".

We can understand that while this was a natural feeling, yet in many cases justice would not be done, as the avenger, filled with rage, would not stop to consider whether a man had unintentionally killed his brother, but heated with passion would fall on him and kill him, and oftentimes the innocent was punished. Thus were appointed the cities of refuge. They were not intended to shelter a murderer. He was to be put to death. It was only an unintentional case and it thus gave time for a fair hearing. Then note the following points. They were *appointed cities*—keep that in mind. God laid down the principle that, "In all places where I record My name, ye shall come unto me and I shall bless you." God said, "I have chosen Jerusalem that My name might be there"; and we know the law required all male Jews to go up to Jerusalem. These cities were appointed cities. Then they were *easy to find*. The directions were plain. This was necessary in the very nature of things, and so they were made easy of access. In the third place, the Jews *had faith in these cities*. He believed in these cities of refuge and understood that he was safe there. The fact that he believed in them did not, however, save him from "The Goel", if he was caught outside the city of refuge. The fact that he believed in the plan of safety did not save him; but because he believed he ran with all his might. When he had killed a man, unintentionally though it may have been, he knew the avenger would be after him, and he *made for the city* with all the power of his might. He was not safe or saved until he was *in the city*. And even then he was not safe. He was not secure unless he did *abide in the city* till the death of the High Priest.

These types we shall see very strikingly brought out in the New Testament. Under the old economy God was a tower of refuge to His people. In the New, God is in Christ reconciling the world to Himself. The Lord Jesus Christ is the place of refuge. Jesus is God's own appointed meeting-place to meet all people.

We could never in our sins meet God, but we have the way of access to the Father through His peerless Son. Christ was in God, and Christ is the only place where sinners can find safety. How often we read "In Christ", "In Christ Jesus", and "In the Lord Jesus". It is peculiar that this phrase has gone into disuse. We don't often hear it nowadays. More than sixty times in the New Testament we find "In Christ" and "In Christ Jesus". This phrase is always used with reference to the rest, peace, and security, to be found after men are saved, and have come into Christ Jesus. It is never used of a man turning to God or going into a place of safety, but always of a state of refuge and safety.

Before we can say we are in Christ, we must come into Christ. The word "*into*" is always associated with verbs of motion. We sit *in* a room—never *into* a room; we walk *into* a room; we ride *into* a city. We use the same phrase in all its distinctiveness now. We cannot say we are in a city until we are introduced *into* it, and we are not in Christ until we have been introduced *into* Christ.

The Jew could not say he was in the city till he had gone *into* it. By power of imagination we see the scene. He believes in the City of Refuge and makes for it with all his might for faith is a principle of action. God's appointment is the means through which faith actualizes itself. You can see the Jew looking over his shoulder as he runs to the city of refuge. Paul said, "There is therefore now no condemnation to them that are in Christ Jesus." We must first come *into* Christ. We are in this room, but we first came *into* the room.

So the New Testament reveals God's plan of coming *into* Christ. We must come believing, repenting, confessing, obeying. "As many of you as have been baptized *into* Christ have put on Christ." These are the divinely appointed steps by which we come *into* His Son. When we have taken these steps *into* Him, we are *in* Him—we are saved, but we are not safe unless we abide in Him. The man-slayer required to abide in the city till the death of the High Priest. But of Christ's priesthood it is written that He liveth for evermore. Our High Priest will never die. We must abide in Him, live in Him, and die in Him. "Blessed are the dead that die in the Lord, yea, for they rest from their labours, and their works do follow them."

The vital question for each one is "Am I in Christ—in the place of refuge?" "There is now no condemnation to them that are in Christ." You go into Him believing, repenting, confessing, being baptized. Some of you have been believers for a long time, but have never been led to obey. He requires you even

in the presence of witnesses to come in His divinely-appointed way—putting on Christ by being baptized into Him.

In America during the Civil War there were two great men, Ulysses S. Grant and Robert E. Lee. Both were great soldiers and great men. One fought for the North, the other for the South. What we ally ourselves to, will either make us or ruin us. That was true in the case of these two men. U. S. Grant allied himself to the cause that was right before God and man—to liberty and freedom. Lee allied himself to the cause of slavery and bondage.

Some years ago Robert E. Lee died, and great as he was very few people knew of his death or mourned his loss. When Grant died the news went by telegraph all over the world, and when he was laid to rest the whole nation stood with head uncovered.—Not that Grant was the greater man or the braver soldier—for it is admitted even by Northern men that Lee was the greater general. Grant allied himself to the cause of right and it made him; Lee allied himself to a bad cause and it ruined him. You should ally yourself to the best cause of all—the cause of the world's Redeemer.

THE NEW BIRTH

The conversation which Jesus had with Nicodemus (John 3), took place during the closing days of the Jewish age. The old Covenant was still in force—that is the first Will which God gave for the Jews only. Jesus Himself honoured that Will as He lived under the Old Covenant. He honoured it by observing it perfectly. At the same time He taught in His own personal ministry, great principles to prepare the people for the New.

His preaching was of the most revolutionary character. Jesus was preparing the people for the New Covenant and a Kingdom not of this world. Under the Old Covenant people were members because they were born in a certain house and had certain blood in their veins; and by reason of a natural fleshly birth were members of the Jewish Covenant or Commonwealth. In view of the New Covenant, Jesus taught that they must be new-born.

In our study of the New Testament we should understand when the Old Covenant ceased to be authoritative and when the New began. Some think it began with the birth of Jesus because Matthew begins his gospel with the birth of Jesus. It began with the death of Jesus; not with His birth. The death of Jesus Christ marked the end of the one and the beginning of the other. So the Apostle Paul could say: "But now once at the end of the age hath He been manifested to put away sin by the sacrifice of Himself." When Christ offered Himself a sacrifice that was the end of the Jewish Age—of Old Testament times. So in His personal ministry Jesus taught principles that made the people ready for the new order—for the New Covenant.

This conversation which Jesus had with Nicodemus stands as an eternal contradiction to the idea that the Old and the New are one and the same Covenant. If the Old and the New are identical, why did Jesus deny membership to a man who was a Master in Israel—of high position in the Jewish commonwealth? What Jesus said to Nicodemus swept the

foundation from under his feet, and left him outside the Kingdom of the New Covenant. "You must be born again"—born anew; and his position and standing did not count for anything in the New. It was a striking statement, and we want to examine the conversation between those two.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night." We will not spend time to speculate why he came by night. We shall never ascertain, because nobody in the wide world does know. We know he did come by night; we shall never know why, and it is idle to speculate. He paid to the Master the highest compliment possible. He said, "We know that Thou art a teacher come from God for no man can do these miracles that Thou doest except God be with him." He not only spoke for himself. He spoke also for his fellow rabbis. He said, "We know". They had the best reason in the world for knowing. "For no man can do these miracles except God be with him." He spoke from the point of view of a Jew. No Jew ever knew anyone to perform a miracle without God being at the back of him. Jesus said, "If I had not done among them the works which none other man did, they had not had sin".

When God sent a man, He always qualified him for the mission and work to which He had called him; and His own Son was no exception. Many nowadays claim to be called and sent of God but they are not able to show the credentials. That is true of every impostor who has deceived the world down to Mrs. White in our own day. The fact that some have had a successful showing in gathering members is no proof of their call. You remember when God called Moses. He was a man humble in mind and he said to God, "The people will not believe me". He spoke as a sensible man. Had Moses gone down to Egypt and said that God had appeared to him and sent him down to comfort them, they would have looked upon

him as a fanatic. So God said to him, "What is in thine hand?" It was a rod. God said, "Cast it down on the ground". It became a serpent when Moses had done so. Then God said, "Pick it up by the tail"; and as he did so it was changed back into a rod. God said to Moses, "Go down and show signs as a proof that I have sent you. If they do not believe that sign put your hand in your bosom". When Moses did so, and took it out, it was leprous as snow. God said, "Put your hand back again in your bosom". When he had done so and again brought it out it was restored to its usual condition. "If they don't believe when you perform these two signs show them another. Take water out of the river and spill it on the ground when it shall turn to blood." That was true also when God sent His Son into the world. He empowered Him by giving Him the Spirit without measure. What did Jesus do? Jesus opened the eyes of the blind, raised the dead, cleansed the leper. No wonder that when Peter stood before his countrymen, he was able to say, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by Him in the midst of you, as ye yourselves also know"; and not a man could say to Peter, "You are not stating the truth". It would be interesting to us to know all that Peter referred to in that address. Peter could have said, "He fed five thousand with five loaves". He could have said with Paul, "These things were not done in a corner". The miracles of the Master were not done with lights turned down. "We know that Thou art a teacher come from God, for no man can do these works that Thou doest except God be with him." I rejoice in these things.

I remember in a town called Aylmer, in Canada, there was an infidel club, and some of them had been to hear me preach. I remember one Monday morning I noticed half a dozen of them, and they just waited till I came up. One of them said, "We were all down to hear you preach yesterday". I said, "Yes! I was pleased to see you there". He said, "We enjoyed what you said, and certainly if the Bible is true your teaching is true". I asked him, "What is your idea of Jesus of Nazareth?" His friends were standing round about. He said, "I think He was a good man. I think He was a great teacher and prophet." I said, "Do you think He is the Christ of God?" He replied, "No, sir, and because I do not accept Him as such, I do not accept the Bible." I then asked him, "Would you call a man a good man who would lie?" "No", he said, "certainly not!" "I agree with you that a good man must be a truthful man. Jesus said, 'Before Abraham was, I am!' 'I am He that was dead and behold

I am alive for evermore.' Did He tell the truth?" I shall never forget the expression on that man's face. I said, "If Jesus is the man you make Him out to be, He told the truth. He is the world's Redeemer. If He did not tell the truth, He is one of the worst men the world has ever known." The man said not a word. No other man can truthfully say anything against Him and His claims. No wonder Nicodemus said, "We know that Thou art a teacher come from God". That was a beautiful admission. Jesus, however, paid no attention to the compliment coming though it did from a master in Israel. He replied, "Except ye be born again—born of water and of the spirit ye cannot enter the Kingdom of God. You must be born again." That was a startling statement to the man. It took the foundation right from under him. By birth he had his membership in the Jewish church, and surely Jesus did not mean to say that he needed something more.

This same plea is made more authoritative today by many people. Look at Russia (as it used to be), with its teeming millions—all members of the Church. By what means? By birth—by the very same method as Nicodemus. They became Church members by being born in the Church. I want to speak in all kindness; but the idea that individuals become Church members by birth is wrong and does much harm in the world; and the churches are being filled with men who have never been born again. Look at the Quaker. You ask him, "Are you in the Church?" He says, "Yes, sir!" "How do you know?" "Oh," he replies, "I can prove it by my Bible." He goes to the Bible, turns up the front page and shows the family record that is written there. "I was in the Church when I was born. I have a birth membership." The world is simply full of this theory, and the words of the Master come ringing down the years, "Ye must be born again".

In the light of this truth, what do you think of Universalism? The statement is not, "you ought" or "it would be better for you to be", but "YOU MUST". Universalism teaches that all men will be saved. Jesus says, "You must be born again". Calvinism goes down before this, because the elect would of course not need to be born again and the non-elect could not be born again. If I speak earnestly it is because I believe the Master's statement that men must be born from above—born of the Spirit.

Many people build up a theory on these two expressions and neglect to quote other inspired statements on the same subject. Is it not fair and right to ascertain what the Holy Spirit says on the subject of the New Birth, to gather together all that the Spirit has said? Is not that

fair? When we do so we find, "born from above", "born anew", "born of the Spirit", "born again", "born of the will of God" "born of water and of the Spirit", "born of incorruptible seed". Let all the truth be quoted. "Born from above." That emphasizes "above"; but does it follow that God does all things for us; that we are wholly passive and helpless because it says, "Born from above?" This idea is in the world. The Apostle James wrote, "Every good gift and every perfect gift is from above". Even the bread we eat is from above. Does that statement show that man has no part in providing the food we eat? No, certainly not! If man has nothing to do in the matter of his salvation, how could the great God hold him responsible? Jesus said, "Unless ye are born again you cannot enter the Kingdom of Heaven". If God does that for us, and we fail to be born again, is not God to blame? That teaching is as black as infidelity.

There is in man's salvation a divine side and a human side. When Jesus said, "You must be born again", He used a figurative expression. It is a figure of speech, "to be born again"; and He used that figure to emphasize a great and important truth. Some years ago in Detroit I made the statement that this was a figure of speech. A dear old brother waited for me at the close and said, "I could not leave without offering a little criticism on your remark that, 'to be born again' was a figure of speech". "Well", I asked, "do you think it is a literal thing?" "Certainly", he said. "Why", I said, "Nicodemus was dull enough to think it a literal thing. Surely you are not so dull as Nicodemus was. He took it to be literal birth and he was mistaken. If then it was not literal, it must be figurative. The fact that it is a figure of speech does not necessarily involve the idea that that which it emphasizes is not real and true. It is a figure of speech when we call something by another name which resembles it in some respects and in other respects is unlike it. Children often use figures of speech. One boy says, "Charlie's a horse"—a figure of speech, meaning that in some respects he is like a horse, while in other respects he may be unlike. He means that in strength and quickness, he is like a horse. Jesus in connection with the great changes in heart and life and relation from sin and the service of the Evil One to the service of God, called it by a figure of speech. So great is the change that He called it being made over again. "Except a man is created anew he cannot enter into the Kingdom of God."

Now we go to the Apostle to learn what Jesus meant by this figure of speech. The Apostle Peter informs us, "We are born again

not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth for ever". The Word of God is that by which we are born again. James' declaration agrees with this, "of the truth". The word of truth is that through which we are born again. Being born again of incorruptible seed is believing the Word of God. In 1 Cor. 6, the Apostle Paul after naming that long dark list of evil things said to the Corinthians, "Such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our God". Were these Corinthians born again? Certainly. No one was ever washed, sanctified and justified without being born again. In Chapter 4:15, he wrote, "Though you have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel". I wonder how it was done. Acts 18:8, makes it plain, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing believed and were baptized. Were they born again? We have learned that they were. How was it accomplished? By hearing, believing, being baptized. What was the Gospel that Paul preached there: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (15:3, 4). I determined not to know anything among you but Jesus Christ, and Him crucified (2:2). They had believed this Gospel and had obeyed it, being baptized. To hear, believe, and to obey is to be born again. I ask, "If a man believes what Jesus says and does what He commands, is He saved?" "Yes", you reply. "Is not that man born again?" "Yes", you say. Then by your own admission, that is the new birth. Jesus said, "Go ye into all the world, preach the Gospel to every creature. He that believeth and is baptized shall be saved." A saved man is a man born again. That strips it of all its mystery.

"But", you say, "surely you don't mean that baptism is being born of water?" I mean that exactly. In Cor. 1:18 we are told that "Christ is the first born from the dead". If the Apostle by a figure of speech could liken the resurrection to being born out of the grave, surely it is a beautiful and fitting illustration of baptism and coming out of the water, to liken it to being born again. Jesus speaks of being baptized as being "born out of the water". The German translators render it thus, "aus dem wasser".—"out of the water". To be born again is to be born out of the water; but you cannot be born of something that is smaller than your-

self. You can't be born out of the water in a bowl. The reason why John was baptizing in Enon, was that there was much water there.

Now birth does not give life. Birth only puts us in a position to exercise the life we already have. We must first be begotten of the Spirit, then born out of the water. We are begotten of the Spirit when we believe what the Spirit says about the peerless Saviour of the world. If there is no life before birth there cannot be any life after it. We must first be begotten. That is the result of Gospel preaching and men believing it. But how may I know I am begotten? You know in your own conscience, if you have new purposes and aspirations after God, then with faith in the Lord Jesus Christ you may be born out of the water into the family of God. Then "as new born babes, desire the sincere milk of the Word, that ye may grow thereby". Begotten to a new life, born out of the water, put into the family.

It is unfair to take a passage and garble it and build a theory thereon. The enemies of the Bible try hard to make the Holy Spirit contradict Himself, but we should not do that; but we do that every time we garble the Scriptures. We should try to say only what the Spirit says on the subject. "Whosoever believeth that Jesus is the Christ is begotten or born of God." A good many teachers quote that passage to the exclusion of everything else that is said on the subject in the Scriptures, to sustain their view that all that is necessary is to believe. Faith, and Faith only. In chapter 2 of the same Epistle (John) verse 29: "He that doeth righteousness is born of Him". Righteousness means doing right—*simply doing right*. What God commands is right. When we do what the Lord commands we do right.

But someone asks, "Why is it necessary that man must be born again?" Because heaven is a prepared place for a prepared people. We must be made ready for it or we should not be happy there. It is a most reasonable thing. Here is a man for instance who has never had any interest or disposition to read. We will suppose that for some reason the man becomes a perfect "book-worm", we should say that intellectually he had been born anew. So with the man who

is so filled with the truth concerning Jesus, who loves Jesus so that the one purpose of his life is to try and please the Saviour, his one desire to honour Him; that man is begotten again of the Spirit, and baptism confirms that he is being prepared and fitted for heavenly society. Suppose in our morning meeting a worldly man stands here, and on this table are set the emblems of the Saviour's sufferings. The worldly man listens to this godly man speaking of the life, the love, the death, and sufferings of the Lord Jesus Christ. Would he feel happy and comfortable? Would he enjoy himself? You say, "No! he would not". If such a man were brought in among the company of the redeemed he would be out of place and miserable. Men must be born again in order to enter into the Kingdom of God and be happy there. This new birth gives us the highest possible relationship—sons and daughters of the Lord God Almighty. When born again we are born into the family of God, the Holy Spirit becomes our guest and we are joined with all the redeemed who have gone over the river and those who still in this world look for the appearing of our Lord and Saviour Jesus Christ.

Bro. H. B. Sharman once told me this incident. He was left an orphan when five years old. He said he would never forget the day his father died, young though he was. His father had been ill for some weeks and a neighbor lady had been trying to fill the place of his mother. She had nursed his father during his illness; and as he was playing he heard a sob and looking up, said, "Why are you crying? What is the trouble?" She took him up in her arms and said: "Your father is dead. You are an orphan now." "What does 'an orphan' mean?" he asked. In the morning he had a bitter experience of what it meant to be an orphan. When a young man, he laid hold of the Gospel principles, so simple and plain. He gave his heart to the Lord, believed and obeyed. But the one thought that was uppermost in his mind was, "I am no longer an orphan". He had a father in heaven and the Lord Jesus Christ as his elder brother. This birth gives to the highest privilege and joins us to God, to His Christ, and to the Holy Spirit.

THE WORK OF THE HOLY SPIRIT

Many good people have their soul's salvation wrapped up in this subject of the Holy Spirit. They not only think themselves comforted by the Holy Spirit, but they have sweet fellowship and communion with Christ through the Holy Spirit, and that is true. But they want also to have the same manifestation of the Spirit that the Apostles had on the day of Pentecost. Indeed they magnify the Holy

Spirit to the position of a Saviour, and think of Christ as only a stepping stone to a greater and more wonderful Salvation.

I remember some years ago in Detroit when Mr. Moody made his last visit to our city, he had on sale a book "The Spirit-filled Life", by Mr. John McNeill; and if you read in that book at pages 19-20 and 38-39, you will find Christians urged to seek for the baptism of the

Holy Spirit, and to find a greater and more wonderful salvation in the Holy Ghost into a second blessing. These ideas obtain in the minds of many good people. The honesty and sincerity of these good people I never call in question, and I ask that you will accord to me the same honesty of purpose. I ask you to believe that I believe with all the power of my soul what I am teaching. No one would take the unpopular side when he might as well take the popular side, unless he strongly believed that what he teaches is true.

All we know with regard to the Holy Spirit is what God has told us—just what God has revealed. All that we do not know, beyond what God has said on the subject, we should not want to know. We should not be disposed to speculate about so sacred a subject. There is a great principle which Moses laid down in Deut. 29:29: "*The secret things belong unto God, but those things which are revealed belong unto us and to our children for ever.*"

I want to call your attention to the subject of the Holy Spirit, and only the things revealed about the Holy Spirit, and, mark you, as to what the Holy Spirit can or cannot do I have nothing to say, because I do not know. I would not limit the power of the Holy Spirit any more than I would limit the power of God. The matter we are going to investigate is not a question of power, but a question of fact. The question before us is what does the Holy Spirit do in the Conversion of the human family, in comforting the hearts of the saints and in the sanctification of the believer. The question must be answered by testimony—by the things revealed, and this is confirmed by a thought in 1 Cor. 2:11: "*What man knoweth the things of a man, save the spirit of man that is in him?*" M^Knight, that scholarly Presbyterian translator, renders it "what man knoweth the thoughts of a man." This is quite clear to me. I have thoughts in my mind, but you don't know them. My spirit knows them, and my spirit knows me altogether. Now you can know my thoughts if I see fit to clothe them in intelligent words and speak them in plain language. "*Even so the thoughts of God knoweth no man*"—and would never have known them unless He had clothed them in words and addressed them to our understandings. There are some great thoughts in the Divine mind which our Father did not tell to us for reasons of His own. "The things which are revealed belong to us and to our children for ever"; and we shall have enough to do without trying to be wise above what is written. There is a disposition to pry into the deep things which God has never revealed instead of opening our minds to know what He has revealed in the sacred text.

Nearly all we can learn about the mission and work of the Holy Spirit, we learn from the Master Himself as we sit at His feet. Just as He went up to Jerusalem to offer Himself as a sin-offering for the world, He spoke to His disciples what is recorded in John (chaps. 14 to 17), the incidents in which took place in the upper room with His disciples around Him. All we know of the Holy Spirit is contained here—Jesus said that the Spirit would be a *Comforter*: (14: 16); would *Testify of Jesus* (15:26); would *Reprove and Convict* the world of sin, of His righteous claims and of judgment to come (16:8); and would *Guide* the Apostles into all truth (16:13):

I remember when Mr. Moody made that visit of which I have spoken. I heard him discourse on this theme. He said Jesus promised to guide men into all truth, not partial truth; that when you got the Holy Ghost in you, the Holy Ghost would lead you into all truth. In order to strengthen this position, he told of two coloured men in the south who could not read, and after receiving the Holy Ghost would be able to quote all the Bible, and to talk of the things of the Kingdom. Mr. Moody was a great and godly man—and I am glad to say it. But, nevertheless, that kind of teaching will make infidels. It is not the teaching of the Saviour that when a man cannot read the Spirit leads him into all truth.

To whom did Jesus speak these words? To His Apostles who were to be His representatives when He should go into the glory. He promised the Apostles that the Spirit would guide *them* into all truth, not Mr. Moody, not you, not me. In reading the sacred text we should be careful to learn who is the speaker and to whom he is speaking. Jesus said The Holy Spirit would teach *them* all things and bring to *their* remembrance all things that Jesus had said to them.

He had been with them those past two years and a half and they had been His bosom companions. He had been training them for their world-wide mission. The Holy Spirit then would not only guide them into all truth but would bring to their remembrance all the things Jesus had taught them. Jesus left nothing to human memory. Memory is a treacherous thing. Jesus said, you will not forget (John 14:26). Further than that, when the Spirit should come, He would show them things to come (16:13) and would glorify Jesus. This covers the Saviour's teaching as to what the Holy Spirit would do.

Now we shall see what the Spirit would not do. The Spirit could not be received by the world. We read John 14:17 "whom the world cannot receive" Jesus promised His Spirit to the Apostles, but said the world cannot receive

it. Then the Spirit was not to speak of Himself at all—not to testify to Himself, but to take of the things of Jesus and show them to the Apostles. The Apostles never preached the Holy Spirit; they preached Christ by the Holy Spirit. The Spirit never died for you; never was buried for us. Let us not magnify the Holy Spirit to a position which he never took himself. Never magnify the Spirit above the Christ of the Gospels, Jesus did that for us which the Holy Spirit never did.

The Scriptures unfold different measures of the Holy Spirit. I use the term "measure", because that is the term used in the holy Scriptures. We read of the Lord Jesus, whom the Father sent into the world that God "gave Him the Spirit without measure" (John 3:34). Then we are led to conclude that the Holy Spirit had come before this and in some measure—but to His Son, without measure, overwhelmingly, abundantly. After He had finished the work that had been given Him to do, He breathed upon the disciples and said, "Receive ye the Holy Spirit, whosoever sins ye forgive, they are forgiven unto them, whosoever sins ye retain, they are retained." He said to His Apostles, "As my Father hath sent Me, even so send I you." How did the Father send Jesus? The Father sent Him by giving Him the Spirit without measure. As the Father hath sent Him so He sent the Apostles, giving them the same measure of the Spirit overwhelmingly, abundantly, that they might be guided into all truth, to bring all things that Jesus had said to their remembrance that they might make no mistake in the plan of redemption. In Rom. 12:3, we have the statement, "According as God hath dealt to each, the measure of faith." It was said of Stephen that he was a man full of faith and of the Holy Spirit. If all believers were thus filled with the same measure or degree of faith, that statement would not have been written. So then even in the Apostolic Age there were some who had a greater degree of the Holy Spirit than others: and the Holy Spirit speaking of Stephen said he was full of the Holy Spirit. In Rom. 12:6-7 we have different gifts mentioned as being in the Church. Some of these were natural, others were supernatural gifts, given according to the measure or proportion of faith.

In the New Testament there is a common faith spoken of. Paul said of Titus "my son after the common faith". Paul could not have used that unless there was an "uncommon, miraculous faith". They had the miraculous faith and miraculous powers. We have the common faith. There was a measure of the Holy Spirit in the gift of inspiration, prophecy, miracle working, purely extraordinary in its manifestations. There was a measure of the

Spirit in the peace, joy, fellowship, communion, and the fruits of the Spirit, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance—a measure that all Christians enjoy now, enjoyed then, and will enjoy down to the end of time. Many people have never distinguished between those things promised to the Apostles as a sacred class, and to the ordinary believers—between the extraordinary and the ordinary—between the Spirit without measure, and the Spirit by measure. I wish now to put three questions before you for consideration.

- (1) To whom does the Spirit come?
- (2) What does He do? and
- (3) How does He do it?

These cover the whole subject, and we will examine them in the light of New Testament teaching. It is always a safe thing to bring our questions to the Bible. If there is any question that the Bible does not answer for us—anything it does not reveal, we need not be concerned about it.

To Whom does the Spirit Come?

In John 7:39, "This spake Jesus of the Spirit which they that believed on him were to receive, for the Spirit was not yet given." To whom does He come? To the Believer. They that believed were to receive. That is clear. In Eph. 1:13: "In whom also, after that ye believed ye were sealed by the Holy Spirit of promise"—After that ye believed!

To whom does He come? To the believer. "But", you ask, "what kind of believer?" Acts 5:32 tells us: "We are witnesses of these things, and so also is the Holy Spirit, whom God hath given to them that obey Him." He gives the Spirit to the obedient believer.

What constitutes an obedient believer? Here we have the example of the Master Himself, when He had been baptized and was coming up out of the water, the heaven was opened and God from the broad sky said, "This is my beloved Son, in whom I am well pleased"; and in a moment of time the Holy Spirit descended upon Jesus. When? After He had fulfilled all righteousness—after His baptism. To the 3,000 persons convicted on the day of Pentecost Peter said, "Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

To whom does He come? To believers—obedient baptized believers. That is what the New Testament says.

What Does He Do?

"When He is come, He will convince the world of sin, and of righteousness, and of judgment." That is what He does for the world. He dwells in the believer and helps our infirmities in our Christian life. He comes, said Jesus, to convict the world of sin—the sin of unbe-

lief, of righteousness because I go to My Father. If my Father receives Me, My claims are right. He will convince the world of My claims—of judgment because the prince of this world is judged, and I am vindicated.

Jesus was put to death by the highest tribunal in the world. The Sanhedrin put Him to death as a blasphemer; the Roman Power executed Him for treason because He said He was a King. In this country we have the power of appeal. If injustice is done we can appeal to the Supreme Court. Jesus appealed His case. He was accused of blasphemy, and judged worthy of death. Jesus carried His case to the higher courts. The wicked decision of the lower courts was reversed. In the heavens God owned Him as His own peerless Son, and put the crown of the universe on His head acclaiming Him King of kings and Lord of lords. How could we on this earth know what testimony God has given as to the Christ? The only possible witness is the Holy Spirit. Jesus said, "He will glorify Me"—He will remove the shame heaped upon My fair name. So, fifty days after Jesus was taken from the earth the Holy Spirit came rushing from heaven and testified that God had "made His Son both Lord and Christ"—thus justifying Him in the eyes of sinful men. That is what the Spirit does, but our last question is

How does He do it?

It is a most important question. How does He affect it? By testifying. Jesus said, "He shall not speak of himself; He shall testify of Me." The Holy Spirit affects men by testifying; and He testifies like any other witness. How does a witness testify? By speaking the truth and the whole truth. "But," you ask, "do you mean the Holy Spirit testifies in that way?" "Yes!" Jesus said, "When He, the Spirit of truth is come, He shall not speak of Himself; but shall testify of Me."—He shall speak of Me.

You ask, "how does He speak?" I say He speaks in no mysterious way. When Jesus called the twelve men and sent them out to preach under the first Commission, He said, "When ye stand before governors and kings for My sake, be not anxious how or what ye shall speak. For it shall be given you in that hour what ye shall speak. For it is not ye that speak but the Spirit of your Father that speaketh in you."

When He was about to leave the Apostles He said to them, "Tarry in the city of Jerusalem until ye are endued" or qualified, by this Divine Spirit. They waited with one accord until finally Jesus fulfilled His promise and gave to them the same measure as He Himself had. They were baptized in the Holy Spirit and they spoke as the Spirit gave them utterance. The

Holy Spirit testifies by speaking. The Holy Spirit speaks through the Apostles. The 3,000 heard what Simon Peter especially said, as he showed from the Old Testament that Jesus had fulfilled the prophecies. This same Jesus, he said, whom ye have crucified, hath God made both Lord and Christ. They were convicted by hearing what the Spirit said through these divinely inspired men.

You remember that on a later occasion when Peter was on the housetop of Simon the Tanner in Joppa, three men from Cornelius came seeking him. The Holy Spirit did not in some mysterious way act upon Peter; but spoke to Him, saying, "Three men have come seeking you. Go down and go with them, nothing doubting, for I have sent them." That is the work of the Holy Spirit when making a revelation to Peter. He spoke to him. Paul says to Timothy, "The Spirit speaketh expressly."

We make a big mistake when we pray God to send the Spirit into the hearts of the world. Paul said, "And because you are sons, God sent forth the Spirit of His Son into our hearts." Not to make you sons, but because you *are* sons. That is the gift of the Father and the Son to us.

The Holy Spirit convicts a wicked alienated world convincing them of sin by testifying—by placing arguments before men, and when they become obedient to what the Spirit says, God gives the Spirit as an abiding guest to encourage and cheer us in the warfare of life.

Some years ago in the State of Missouri there was a tribe of Indians called the Seneca Indians. Nearly twenty years ago a Bro. Phillips was preaching and teaching among them, and finally he attended one of their great sacrificial feasts, and a very striking thing was that it took place just about the time of the Passover feast. They had a religious gathering for nine days, and they then offered a little white dog which they had kept for the purpose—a white dog without a blemish. That dog was offered as a sacrifice upon a pole, then placed on the altar and burned. While it was burning the Indians threw in their weapons in order to pass them on to their friends in the happy hunting grounds. Bro. Phillips said to the Indian Chief—an old man seventy-two years of age, who went by the name of Uncle Jim—"Why do you do this?" The Chief replied, "We do this because the Great Spirit is pleased with our offering." Bro. Phillips again asked, "Uncle Jim, how do you know that the Great Spirit is pleased?" The Chief replied, "Indian knows what Indian feels" (here putting his hand over his heart). Bro. Phillips said, "Do you know, Uncle Jim, the Great

Spirit is very much grieved at you for doing this."

"Listen, white man," said the Chief, "long years ago we were a great people and we lived where the sun goes out to the great waters. Our numbers were numerous as the trees. The white man came and fought us and drove us back. Soon our braves lay slaughtered on the hillside and their bones lay bleaching there. In despair our medicine men caused our people to offer up the most beautiful animal they had. Our fathers did this ever since and we continue to do it. No man can feel what we feel unless the Spirit approves." Bro. Phillips said, "The

great Spirit offered up once for all His Son as a sacrifice. He has told us about it in His Book, and what you are doing grieves Him." "What do we care for the book," said the Chief, "away with your book."

There are many good people who take up that position. They rely on what they feel. "What do we care," they say, "what is in the Book, we know our own feelings about the Holy Spirit"; and they disregard the plain teaching of the Book. We should not repeat a mistake like that. Don't trust to human feelings. This Book is the only infallible thing in the world. Come and trust to it.

THE NEW NAME

All that is distinctive in a man or party of men is locked up in a name. When we come to the things of the Kingdom of God and of His Christ all that has to do with Him and that salvation is locked up in the name "Christ". "There is none other name under heaven given among men whereby we must be saved." I shall try to convince you that *everything*, religiously, is in a name.

You will read in 1 Corinthians 1, that the Church at that place was divided into parties. Paul asks them, "Is Christ divided?" No! Christ is not divided. If Christ is one why are you divided? If the head is one why is not the body one? Was Paul crucified for you? Why then call yourselves Paulites or Appollosites or Cephasites? They were divided over men and were wearing a human name. Was Paul crucified for you? No, brother Paul. Who was crucified for you? The Christ. Then wear His name. Honour the man who died for you. I did not die for you. Were you baptized in the name of Christ? Then wear His name. Why call yourselves Paulites. Paul went on to say "I thank God, I baptized none of you"—not because Paul did not believe in baptizing, but—"lest ye should say I baptized in my own name",—as if to say, I thank God you cannot charge the divisions among you to me. In the third chapter, the Apostle says "Ye are carnal." What is carnal? Sinful!

If it was sinful to wear the names of great men like Peter, Paul and Appollos, is it becoming to wear the names of men who are pigmies compared to them. When we do so we are playing at Corinth on a large scale, and these religious names are keeping the Lord's people apart.

Now we find in Isaiah 62 this wonderful prophecy, "The Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name." We are going to search for that name.

From the beginning of time God has laid

down a law that that which man possesses he has the right to name. That has been true from the beginning of God's universe. Adam had the whole brute creation at his feet, and God said to him: "You name the animals and the names you give them shall be their names." Adam did so and from that hour to this we recognize that principle laid down by God. I have no right to name what belongs to you. Now spiritually and religiously we are the Lord's people. We are not our own. We have that wonderful statement in 1 Cor. 6:19: "Ye are not your own, for ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Religiously, I don't belong to myself. I am redeemed—the Lord's property. We have no right to name someone's purchased property, nor to take any name that anybody names upon us. We must wear the name "which the mouth of the Lord hath named." Why? Because the Lord owns His people. He purchased, redeemed, bought them. I do not know how you feel, but I would not wear a name religiously unless I was convinced that the Lord had named it. I would discard every name that the Lord has not named. I belong to the Lord and He has the right to name me.

There are many Scriptural names we could wear and each suggests a relationship of its own. But we are going to look for the distinctive family name. It must be a new name. It is a distinguishing sign. "When the Gentiles shall see thy righteousness and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name."

Now I submit that we cannot have a new name until we have something new. If you pick up an old dictionary you cannot find the word "telephone" in it. Why? Because when the dictionary was published there were no telephones. We cannot have a new name until we have actually something new to bear the name. Someone says: "I like the term *Sons of God*". So do I. It is a glorious name, but it

is not a new one. In Genesis 6 we read: When the sons of God saw that the daughters of men were fair." That is a very old name. Someone else says: "I love the name *brethren*". There are some good people who wear it to the exclusion of all other names. I like the name "*brethren*" too. From the depths of my soul I love my brethren; but that, too, is an old name. We have it away back in Abram's day. Then how about the name *saints*? In Deuteronomy 23:23, God's people are called "*saints*". These are all old, not the distinctive name we are looking for.

We should expect the new name about the time when the Gentiles were convinced of the righteous claims of Jesus Christ. "The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord shall name." In Acts 10 we have the first conversion of the Gentiles to Christ. In chapter 11 we are given the new name. "The Disciples were *Christians* first in Antioch." I believe that is the new name—a name that was never given to anybody until the Jew and the Gentile were made one man.

But someone says that was given by way of reproach. How do you know that? There is no record of it. Do you think heaven's vocabulary was bankrupt as to render it necessary for the early Christians to adopt a name given in reproach. Three times we have it in the New Testament. When Paul stood before Agrippa and made his masterly defence, the Apostle forgot that he was defending himself and that his life was at stake. King Agrippa said: "Almost thou persuadest me to be a Christian." What was Paul trying to persuade men to be? Only Christians! "I would to God," replied Paul, "that not only thou, but all that hear me this day were such as I am." What are you, Paul? Simply a Christian? There is the name in 1 Peter 4:16: "If any man suffer as a Christian let him not be ashamed, but glorify God in this behalf." That is the only name you can glorify the Lord Jesus Christ by wearing. Men died for that name. There is nothing in any other religious name to lead men down to death. "If any man suffer as a Christian, let him glorify God in this behalf." The Apostle writing of the Christ said: "of whom the whole family in heaven and earth is named". Christ is honoured by having the whole family named after Him. He is the Head over all things to the Church. Here is the name—the distinctive family name. I appeal to you to discard every other name and to wear that of Jesus.

I remember one night when I was placing some of this teaching before the people in Detroit. I said, "We do not claim to be the only

Christians in the world." We have no patent-right in this matter. We teach the Bible, and call upon men to wear this name only as it honours Jesus when we wear it. I said we claim to be "*Christians only*", and there is a vast difference between these two. I said some other things that stirred up the good people there. A dear old lady waited for me at the end of the meeting. She said, "I am waiting to speak to you. Do you mean to intimate that I am not a Christian. I want you to know that I am a Methodist." I saw earnestness written on every line of that dear old face. I said, "May I ask you a question? Have you believed, confessed and obeyed the Saviour?" She said "Yes". Then I said, "I think you are a Christian. I have believed, confessed and obeyed the Saviour, and we are just equal—just alike." "Well," she said, "I declare it looks like it." "Now," I said, "if you have done this and I have taken the same steps, we are both Christians. You have told me you are a Methodist. I am not. You are one thing more than I am, and one thing more than the Saviour wants you to be. He wants you to be a Christian and a Christian only." She replied, "I see the force of what you say. Will you come and visit me this week. I want to talk these things over." I did so. At the close of our conversation she said, "I would to God, Mr. Campbell, that men and women would just be Christians only." Some of the disciples of the great and good Luther were crying out "Luther for ever". "No! no!" he said, "Christ for ever." That is the position and I tell you down deep in your souls, you know it is right—right to discard every name in the world to honour the divinely-given name.

I am a Christian because I was born into the name. Humanly speaking my name is Campbell, and I was born into that name; but I was born again into the name of Christ and I am trying to live so that I shall honour that name. I have been baptized into that name. "As many of you as have been baptized into Christ have put on Christ." And I have been married into that name. Christ is the bridegroom and the Church is the Lamb's wife. Over and over again the Apostle uses the figure, "I have espoused you as a chaste virgin unto Christ." Brides wear their husband's name. What would you say, my dear brother, who wear a human name in religion, if a woman were married to you and she refused to wear your name but wore the name of someone else? You would feel it keenly and feel insulted too. Did it ever occur to you that the Great Head of the Church, may feel insulted because we wear some other name? That is the reason why we should discard all other names and wear the name of the Master.

CHURCH DIRECTORY

(Charge for Directory Notices, 1 inch and under, per Church, Two Dollars a Year)

BLACKWELL, ONT.—Church meets in private house on Lord's Day at 10.30 a.m., for Preaching and Worship.

BEAMSVILLE, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship. 7 p.m. for Preaching. Tuesday at 8 p.m. Bible Study. A. D. Fleming, Secretary. E. Allen Killom, Evangelist.

BLUNDELL CHURCH (Lulu Island, near Vancouver) Services Sunday at 10 and 11 a.m. and 8 p.m. Thursday at 8 p.m. Chas. Bailey, Evangelist. For information write or phone J. L. Saunders, 1828-West 35th, Vancouver, B.C.

BROOKING, SASK.—Church meets at 1 p.m. each Lord's Day for worship and Bible study.—C. F. Josephson, Secretary-Treasurer.

CALGARY, ALTA.—Church of Christ, 517—15th Ave., W. Lord's Day meetings: Breaking of Bread, 11 a.m. Lord's Day School, 12.15 p.m. Gospel Service, 7.30 p.m. Wednesday evening at 8, Prayer and Bible Study. Secretary, H. L. Bailey.

CALGARY, ALTA.—Church of Christ meets in private house on Lord's Day at 11 a.m., for Bible study and worship. Phone H 1176. A. Campbell, Secretary-Treasurer. 3409 Centre St., N.

CAMBRIDGE, MASS., U.S.A.—Church meets Lord's Day at 2.30 p.m., in Noble room, Philip Brooks House, Harvard University Yard. John R. Hovious, Evangelist, 2028 Massachusetts Ave., Cambridge. Geo. Wallington, 42 Gordon St., West Somerville, Mass., Treasurer.

CARMAN, MAN.—Church meets on Lord's Day at 11 a.m. for worship; 12.05 p.m. for Bible School; 7 p.m. for Gospel Preaching. Wednesday, 8 p.m., Bible Study. Daniel Stewart, Secretary.

COLLINGWOOD, ONT.—Church of Christ meets each Lord's Day in the "Maple Leaf Hall", Hurontario Street, at 11 a.m. for worship. Alex. Fisher, Secretary, R.R. 1.

ESTEVEN, SASK.—Church meets Lord's Day at 11 a.m. at 826 4th Street East to Break Bread; at 7.30 p.m. for edification (private house). M. M. Tromburg, 826 4th St. Box 298.

FOREST, ONT.—Church meets in private house on Lord's Day at 10.30 a.m. for Preaching and Worship.

HAMILTON, ONT.—Church meets at 77 Sanford Ave., south of Main. Lord's Day, 10 a.m., Bible Study; 11 a.m., Breaking of Bread; 7 p.m., Preaching the Gospel. Wednesday at 8 p.m., Bible Study. N. J. Bunt, Secretary, 223 Cumberland Ave.

JORDAN, ONT.—Church meets on Lord's Day at 10 a.m. for Bible School. At 11 a.m. for Worship. C. G. McPhee, Evangelist. O. D. Wills, Sec.

MEAFORD, ONT.—Church meets on Lord's Day at 10 a.m. for Bible Study. At 11 a.m. for Worship; at 11.45 a.m. and 7 p.m. for Preaching; Monday, 8 p.m., for Bible Study. Thursday at 8 p.m., for Prayer and Bible Study. First Lord's Day in each month, Business Meeting at 8 p.m. H. J. Ellis, Secretary.

MONTREAL, QUE.—Church meets in The Legion Memorial Hall, 4536 Verdun Ave., Verdun. Lord's Day Services, 10.30 a.m., Bible School; 11.30 a.m., Worship; 7.30 p.m., Gospel Preaching. Secretary, P. L. Pratley, 5 Thornhill Ave., Westmount, Telephone West. 6200.

OMAGH, ONT.—Church meets on Lord's Day at 10.30 a.m. for Bible Study. At 11 a.m. for Worship. Ray McCartney, Secretary, R. 4, Milton.

PEKIN, N.Y.—14 miles from Niagara Falls. Church meets every Lord's Day at 11 a.m. for Bible Study. 12 a.m. for Breaking of Bread. Wednesday, 8 p.m., Bible Study. Harry M. Dart, Secretary, 229 71st Street, Niagara Falls, N.Y.

RADVILLE, SASK.—Church meets in meeting house on 3rd Ave. N. of Main St. each Lord's Day. 10 a.m., Bible Study. 11 a.m., Breaking of Bread, 7.30 p.m., Preaching the Gospel. W. J. Cassidy, Box 99.

REGINA, SASK.—Church of Christ meets in Sons of England Hall, 1459 Retallack St., near Dewdney Ave., each Lord's Day at 11 a.m. for Worship, and at 7 p.m.

for Preaching. W. H. Perkins, 845 Queen St., Secy.: H. E. Forman, 1231 Pasquaw St., Evangelist.

SARNIA, ONT.—Church meets in Moose Hall near Wellington St. on Milton St. Bible Study 10 a.m. Breaking of Bread and Worship 10.30 a.m. each Lord's Day. Visitors welcome. Write to Mrs. Wm. H. Welsh, Treasurer, 145 N. Brock.

SELKIRK, ONT.—Church meets Lord's Day at 11 a.m. for Worship and Public Teaching; 7.30 p.m. for Preaching the Gospel, Omar Kindy, Secretary.

SMITHVILLE, ONT.—Church meets on Lord's Day at 11 a.m. for Worship. L. J. Keffner, Evangelist.

ST. CATHARINES, ONT.—Corner Beecher and Raymond Sts. Church meets on Lord's Day at 10 a.m. for Bible School. At 11 a.m. for Worship. At 7 p.m. for Preaching. Bible Study, Monday and Thursday nights at 8. Write to M. G. Miller, Treasurer, 61 George St.

ST. CATHARINES, ONT.—Manning and Niagara Sts. Sunday School, 10 a.m. Communion Service at 11 a.m. Preaching at 7 p.m. Tuesday at 8 p.m., Prayer and Bible Study. C. G. McPhee, Evangelist. E. P. Wallace, Box 31, Port Dalhousie, Ont., Sec.

THESSALON, ONT.—Bible Class Lord's Day at 1.30 p.m. Preaching and Breaking of Bread at 2.30 p.m. T. W. Bailey, Evangelist.

TINTERN, ONT.—Church meets each Lord's Day at 11 a.m. for Worship.

TORONTO (BATHURST ST.)—Church meets at 557 Bathurst. Lord's Day, 9.45 a.m., Bible School; 11 a.m., Breaking Bread; 7 p.m., Gospel Preaching. Wednesday 8 p.m., Prayer and Bible Study. A. S. Herron, Secretary. 329 Lauder Avenue. Alex. M. Stewart, Evangelist, 607 Crawford Street.

TORONTO (EAST DANFORTH)—Veterans' Hall, Dawes Rd. Lord's Day, 10.30 a.m., Sunday School; 11.30 a.m., Worship. Mrs. J. R. Ewing, Secretary, 364 Strathmore Blvd.

TORONTO (STRATHMORE BLVD.)—Lord's Day Services: Bible Study, 10 a.m.; Worship, 11 a.m.; Bible School, 3 p.m.; Gospel Preaching, 7 p.m. Wednesday, 8 p.m., Prayer and Bible Study. Wallace H. Couble, Evangelist, 480 Strathmore Blvd. A. E. Firth, 659 Pape Ave., Secretary.

TORONTO (WYCHWOOD)—Church of Christ, Maplewood Ave. at Vaughan Rd., north of St. Clair Ave. Lord's Day: 11 a.m., Worship and Communion; 3 p.m., Bible School; 7 p.m., Gospel Service. Thursday, 8 p.m., Prayer and Bible Study. H. Bennetts, 420 Arlington Ave., Toronto 10.

VANCOUVER, B.C.—Church meets at 604, 12th Ave. E. Lord's Day: 10 a.m., School and Bible Class; 11 a.m., Worship and Breaking of Bread; 7 p.m., Song Service; 7.30 p.m., Gospel Meeting. Wednesday, 8 p.m., Prayer and Bible Study. S. Wilson, 4248 Windsor Street. Secretary.

VICTORIA, B.C.—Church meets at 1620 Fernwood Rd., Lord's Day, 11 a.m., to commemorate the Lord's Supper.

WEST GORE, N.S.—Church meets for Worship and Edification at 10.30 a.m. Bible Study and Worship at 7.30 p.m. D. McDougall, Elder.

WINDSOR, ONT.—Church house located on Campbell Ave., at College. Lord's Day at 11 a.m., Worship; Bible School, 2.30 p.m.; Gospel Service at 7.30 p.m. Thursday, 7.30 p.m., Meeting for Prayer, Praise and Bible Study. Send all communications to A. Fargher, Secretary, 547 Bridge Ave.

WINNIPEG, MAN.—Church meets at 610 Sherbrooke St. (N.W. corner Sherbrooke and Sargent). Services: Lord's Day, 11 a.m., Breaking of Bread and Worship; 12.15 p.m., Bible School; 7 p.m., Preaching of the Gospel. Wednesday, 8 p.m., Prayer and Bible Study. Secy., Bro. W. Eatough, 529 Toronto St., Winnipeg. Evangelist D. H. Perkins, 1002 Banning St. Phone, 28,052.

WOODGREEN, ONT.—Church meets on Lord's Day at 10.30 a.m. for Bible Study, Preaching and the Lord's Supper. At 7.30 p.m. for Gospel Preaching. Lawrence Dennis, Secretary, R.R. 1, Glencoe, Ont.