

OBITUARY

"Blessed are the dead which die in the Lord."

Albert Rose

Port Maitland lost one of its highly respected citizens in the passing of Albert Rose.

The deceased was a faithful member of the Port Maitland Baptist Church, taking an active part in the services as long as health permitted.

The funeral service was conducted by his pastor, Rev. E. A. MacKnight, assisted by Rev. F. A. Dunlop. The Sandford Reformed Baptist Choir sang two numbers and a solo was rendered by Ottawa Tedford.

Left to cherish the memory of a good husband and father are his wife, who faithfully cared for him during his months of suffering, and seven children: Herbert, Weldon, Clarence, Stella (Mrs. Milton Steeves), Jennie (Mrs. Wilfred Harris), Murnel (Mrs. Sefried Muise), Mildred (Mrs. Edward Pennell), and Thelma.

Mrs. James Durkee

Died at her home in Richmond, Yarmouth Co., N. S., after a few days illness, Mrs. James Durkee, beloved wife of James Durkee.

The funeral service was conducted by Rev. F. A. Dunlop, assisted by a male trio of the Lake George Baptist Church.

Many neighbors and friends of the deceased gathered at the home to pay their respects to a good and kind woman who had lived among them.

To the bereaved husband and other relatives we extend sympathies.

A HERESY IN FULL BLOOM

D. Shelby Corlett

One of the most subtle of modern heresies, one which is being accepted by many well-meaning Christians is the teaching commonly called "Eternal Security." It is astonishing to what length its advocates will go in their misinterpretation of the Scriptures. Here is a quotation from one of its most ardent advocates. It is an extreme statement of the teaching, we know, a statement which all of the believers of this doctrine will not accept; nevertheless it gives a vivid picture of the heresy in full bloom.

Here is the statement: "How ashamed and heartsick will many a child of God be when Jesus comes, unexpectedly, and the Christian is found in sin. Some may be found in the theatres, some in taverns, and some engaged in business that will horribly embarrass them before Christ. Do not say no Christian ever goes where he should not. Many a Lot, vexing his righteous soul, will be in the midst of some wicked Sodom when Jesus comes. Many a David, after God's own heart in other matters may be with some Bathsheba when Jesus comes. Many a Peter will be warming by the devil's fire and denying his Lord. So we may expect the roofs of picture-houses to need repair, broken by raptured but shamed Christians at the Rapture, when Jesus comes for His own. For He will take His own. It will still be of grace, not of works, and we who deserve to be left behind, but have trusted in the blood shed for sinners, will be taken with our Saviour, when He comes for those He has purchased. Christ will not seize an arm and a leg of His bride and leave the body here. It will be a rapture, not a rupture."

Another ardent advocate of this heresy contended vigorously before an audience of

hundreds of young people that since he was a Christian all of his sins were forgiven, not only that the sins of his past were forgiven but all and any sins that he might commit now or in the future also were forgiven because he was under the grace of God. He specified that he could even commit murder, yet that also was forgiven—in fact there was no sin he could commit which was not already forgiven. To him, God's forgiveness was not only a matter of being justified by His grace, but also it was a license to commit any sin in the catalog without breaking some sort of a blanket forgiveness which was his because he had once accepted Christ as his Saviour. If such teaching is not a dangerous heresy, what is it?

It was to guard against such heresy that some of the messages of the New Testament were written. What else could Paul have meant when he asked, "Shall we continue in sin that grace may abound? God forbid." Also by his statement, "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

As for the embarrassed Christians breaking up the roofs of theaters, taverns, etc.; what could Jesus have meant but utter condemnation of such teaching when he said, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Could one be the enemy of God and at the same time be in the bride of Christ?

As for the Lots in Sodom, and the Davids committing adultery with the Bathshebas, St. Paul surely ruled such persons out of the body of Christ when he wrote the Corinthian Christians thus: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God." Is not the teaching of this heresy as expressed by the above quotation a teaching that is deceiving the people in the face of this plain and clear statement of the Scriptures, "Be not deceived?" How comforting this heretical teaching is to sinners in the church, yet how deceiving.

There is a security in the Christian life. We admit there is in this security in grace, as also is found in all phases of the manifestation and experience of the grace, a mystery that we can not fully understand. But this mystery of grace does not blind us to plain and clear statements of scripture relative to the results of willful acts of sin.

These facts must be kept in mind: All life is a probation. Salvation is a glorious gift of God's grace. Eternal life is a quality of life enjoyed through relationship with Christ in salvation. If this earthly life is a probation then this eternal life may be forfeited by a break with God through overt acts of sin. Sonship may be brought to an end through trespasses and sins. Citizenship may be forfeited by crime—a citizen of the Kingdom of God may lose his citizenship through willful sins against God. Always we must remember this statement from God's Word,

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Herald of Holiness.

HOW A QUIET MIDDLE-AGED WOMAN SET A CHURCH ON FIRE

Some years ago, a church in England began to experience a mighty work of God. Ministers of other denominations were stirred by this work, and upon inquiry as to how it started were told the following story:

"Ours was a church that did not have a summer slump, for ours was a year-round slump. How we worked for that church! But despite all our efforts the services continued to dwindle and lost ground Sunday after Sunday until it seemed we would have to close.

"We blamed the minister. He was a goodly man and would have given his life for the gospel. We blamed the young people. Some almost blamed God Himself.

"About this time a quiet, middle-aged woman moved into town. Her faith was boundless. She knew the Bible from cover to cover. Her quiet but trusting manner in quoting God's promises put us to shame. The sight of our unfilled pews, our almost empty Sunday school, left her undismayed. 'God wants His house filled,' she said. 'He wants the young people saved and the older ones reclaimed. He wants men and women delivered from Satan's power. We must take ourselves to pray for them.'

"Encouraged by her insistent, unfaltering faith, we set ourselves to praying. We began, a little band of eight earnest souls. Every day at eleven and again at four, we gave ourselves to prayer for the minister, for the ingathering of souls in the community, for our loved ones, for those in authority in our nation, for all saints, for all men, and for the mission fields. As God laid it on our hearts, so we prayed.

Every evening for one hour before services we prayed, unitedly, earnestly. All talking was forbidden. We tiptoed to our place of prayer and stayed there as long as our hearts were burdened. Prayer became our business. We gave ourselves to it and all that was in us. And how God did help us! We did not proclaim what we were doing abroad, but others, attracted by our earnestness, began to join us in prayer.

"Soon the attendance in church and Sunday school began to increase. By God's help, we built an altar of prayer in our church, and built all other things around it. We held with an iron grasp the hours we had pledged to prayer. The leadership of the Holy Spirit was acknowledged. Human leadership and self-assertion were not encouraged in our midst. All self was humbled. Our spirits were contrite and broken under the burden of prayer for lost souls.

"Our minister caught the fire. Our church became holy ground. Before the town realized it, the church services were crowded. The picture houses and dance halls were almost deserted, and the spirit of a heaven-sent revival pervaded the whole town and countryside."—The Children's Friend.

CHURCH NEEDS

- More tithes and fewer drives.
- More action and less faction.
- More workers and fewer shirkers.
- More praying and less straying.
- More of God's plans and less of man's.