

# FIRE IN MY BONES

(Jer. 20:7-8, 14-18)

A Biographical Sermon on Jeremiah for OBC Chapel, Dec. 4, 1979

by Paul T. Butler

I preached this sermon 16 years ago in Chapel, September 24, 1963. There is some revision now, but since only about 6 or 7 of you could possibly have heard it then, its repetition should not offend too many of you.

## INTRODUCTION

### I. DISCOURAGEMENT AND DESPONDENCY

- A. About 2600 years ago a discouraged, despondent, despairing preacher (the son of a clergyman—priest) sat struggling with the innermost conflicts of his soul.

He was ready to quit the ministry! In fact he was cursing the fact that he had ever been born.

He felt like he was at the breaking-point—that he could go on no longer. He would prefer to give up and be done with the overwhelming feeling of failure.

- B. There are a lot of people who ask, "How can a preacher ever get discouraged?" There is a lot of pseudo-Christianity being hawked by the hucksters today which gives the impression that being a Christian is one continual "high"—if ever you have a "low" you cannot be a man of God.

1. Francis Schaeffer has this to say: "Anybody who asks that has never been in the midst of the battle; he understands nothing about a real struggle for God."
2. And . . . "It is possible to be faithful to God and yet to be overwhelmed with discouragement as we face the world. In fact, if we are never overwhelmed, I wonder if we are fighting the battle with compassion and reality, or whether we are jousting with paper swords against paper windmills."

*Death In The City*, p. 68.

### II. DARKNESS

- A. From a human perspective, Jeremiah had every reasonable, justifiable, emotional excuse possible for doing just that—GIVE UP, QUIT THE MINISTRY!
- B. Political darkness: He probably was born and reared in the reign of Manasseh—the most ungodly king Judah ever had; lived through the so-called reforms of Josiah's reign; prophesied during the reign of the weak, worldly-minded, compromising Zedekiah.

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The powerful, pagan empire of Babylon was poised to destroy Jeremiah's homeland and carry his family, friends and countrymen far away into exile. Jeremiah knew it was inevitable and plead with all his soul but no one would believe him.

- C. Social darkness: Widespread exploitation of the poor; sexual promiscuity (each neighing for his neighbor's wife); civil justice totally corrupt; materialism rampant; murder, robbery, cruelty, indifference everywhere. *Do not trust your family or your neighbors* Jeremiah was told.
- D. Religious darkness: idolatry; Canaanite naturism; Phoenician Baalism; Babylonian astrology; and an utterly meaningless Jewish formalism; SACRIFICE OF HUMAN BEINGS (CHILDREN).

Priesthood dedicated to making money by urging people to sin. False prophets crying "peace, peace" when there was no peace.

### III. DIABOLICAL DANGER

- A. Jeremiah takes 18 chapters (2-20) to characterize the ungodly people to whom he was sent to preach.

He characterizes them as: idolatrous, stupid, adulterous, liars, obstinate, deluded, untrustworthy, malicious, good for nothing, backsliders, stubborn.

Ezekiel says of the very same people: stubborn, rebellious, impudent, hardheaded, stiff-necked, flint-faced.

THAT WAS HIS CONGREGATION. NOT ONLY IS IT DIFFICULT TO PREACH TO SUCH A CONGREGATION . . . IT IS DANGEROUS!

- B. Consider these personal tribulations of the man himself:

Read also Lamentations 3.

1. His message was almost totally unpopular—even hated; ridiculed (20:7-12).
2. His own family sought his death (12:6).
3. He was forbidden the possible support of marriage (16:1-4); and social life (16:8).
4. His countrymen continually clamored for his death (18:18f.—26:7f.).
5. His book of warnings from God was cut to pieces and burned (36:21f.).
6. He was arrested as a common criminal (26:7-12).
7. He was locked in the stocks and beaten (20:1-2).
8. He was pronounced a traitor and hunted by all the authorities (32:2-3; 33:1).
9. He was thrown into a pit to starve to death (37:11-16).
10. He was later thrown into a cistern up to his chin in mire and muck and left to die (38:4-6).

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11. Later, in his old age, he would be kidnapped and forced to flee as a hostage with his wicked countrymen to Egypt (43:1f.).
12. So far as we know, he had only one person in the whole nation he could call friend and trust—Baruch, his secretary. Perhaps one other prophet or two (Uriah 26:20) and Ezekiel.

One biographer says of this man: "A more crushing burden was never laid upon mortal man. In the whole history of the Jewish race there has been no such example of intense sincerity, unrelieved suffering, fearless proclamation of God's message, and unwearied intercession of a prophet for his people. But the tragedy of his life is this, that he preached to deaf ears and reaped only hate in return for his love to his fellow-countrymen. He was lightly esteemed in life, and sank into the grave a broken-hearted old man. From being of no account as a prophet, he came to be regarded the greatest of them all."

EVERY STUDENT-MINISTER OUGHT TO BE REQUIRED TO SERVE A SUMMER-INTERNSHIP WITH JEREMIAH. EVERY NORTH AMERICAN CHRISTIAN CONVENTION OUGHT TO HAVE A JEREMIAH PREACH TO IT. EVERY BIBLE COLLEGE STAFF MEMBER OUGHT TO HAVE AN ANNUAL VISIT FROM JEREMIAH.

### IV. DETERMINATION

A. This is not the end of the story. Hear Jeremiah again:

"If I say, I will not mention him, or speak any more in his name, there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (20:9).

"O Lord of Hosts, who triest the righteous, who seest the heart and the mind, . . . to thee have I committed my cause" (20:12).

B. Not since the days of Noah (when every thought of man was evil continuously) had morality and the fear of God ebbed so low on the entire face of the earth.

1. Yet this preacher, in the face of monstrous adversity, was *compelled* by a fire in his bones to preach—he could *not* quit—he *must* go on!

2. The fire in his bones was the Word of God!

"Thy words were found, and I ate them, and thy words became to me a joy, and the delight of my heart . . ." (15:16).

3. "Is not my word like fire, says the Lord, and like a hammer which breaks rocks in pieces?" (23:29).

4. ". . . behold, I am making my words in your mouth a fire . . ." (5:14).

NO SLICK PSEUDO-ENTHUSIASM HERE . . . NO FACADE OF SUCCESS-ORIENTATION OR POSSIBILITY THINKING HERE . . . JUST PLAIN OLD, "GUT-LEVEL"—LAST RESORT DEPENDENCE ON THE REVELATION OF GOD.

HAD JEREMIAH DEPENDED ON HIS EMOTIONS, HE WOULD HAVE QUIT.

HAD JEREMIAH DEPENDED ON THE TESTIMONY OF OTHERS, HE WOULD

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HAVE QUIT. (THERE WAS NO TESTIMONY OF ANOTHER'S GODLY LIFE TO PUT A FIRE IN HIS BONES.)

IT WAS THE WORD OF GOD. . . . IT WAS THE WORD OF GOD. . . . IT WAS THE WORD OF GOD!

In a world of idolatry, unbelief, moral depravity, violence and inhumanity today, Ozark Bible College dedicates itself to igniting a fire in your bones by the Word of God so that you, each in your own place and time, will become a Jeremiah, and when you say, "I will not mention him or speak anymore in his name . . . you cannot hold it in."

### DISCUSSION

#### I. FIRE OF CONVICTION

A. There was a fire in Jeremiah's bones because he knew the word of God was true.

1. The veracity of God's word burned away all doubt. He did not conquer doubt by the power of positive thinking, but by conviction that God's Word was actually, literally, historically true and accurate.

2. Jeremiah based his message upon the historical deeds of God recorded as God's revelation (cf. Jer. 2:4-8; 7:21-26; 11:1-8, etc.).

3. Jeremiah appealed to the evidence from creation for argument against false religion and in support of God and his message (cf. Jer. 10:12-16; 32:17ff.; 33:19ff.).

4. The conviction that the Word of God was true was the fire in the bones of all the prophets.

a. When Isaiah wanted to save a remnant for the Messiah, he said to those who would listen, "To the teaching and to the testimony" (Isa. 8:20).

b. When Daniel wanted to encourage the people of the Babylonian captivity he went to the scroll of Jeremiah (Dan. 9:2).

5. The fire in Jesus' bones was the conviction that the Word of God was absolutely and unalterably true, "The Scripture cannot be broken . . ." (Jn. 10:35).

6. The fire in the bones of the apostles was their conviction of the historical certainties of the resurrection of Christ and fulfilled prophecy.

a. Evangelism, Acts 17:30-31 ". . . he was given assurance to all men, in that he hath raised him from the dead."

b. Edification, I Cor. 15:1ff. (the historical certainties of the cross, the resurrection and fulfilled prophecy)

B. Jeremiah's fire was not based on feelings.

1. It was his feelings that kept trying to put out the fire!

2. Had Jeremiah allowed his moods and feelings to become his motivation he would have quit the ministry.

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3. If Jesus had let His feelings rule Him He would have refused to go to the cross. . . . "O Father, let this cup pass from me, nevertheless, not my will but thine be done" (Lk. 22:42).
- C. Jeremiah's fire was not based on the pragmatic workability of religious activity.
1. The Word of God is not relevant because it works, but because it is true.
  2. Jeremiah said, "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, We will not walk in it" (6:16).

THINGS DIDN'T ALWAYS WORK FOR JEREMIAH! AND ONLY BECAUSE THE FIRE IN HIS BONES CAME FROM CONVICTION THAT THE WORD OF GOD WAS TRUE WHETHER THERE WAS ALWAYS VISIBLE SUCCESS OR NOT WAS HE ABLE TO STAY WITH HIS MINISTRY!

- D. There are two fundamentals necessary to bring man to God—neither of them have to do with emotions of pragmatics.
1. He that cometh to God must believe that He is (exists).
  2. And that He is a rewarder of those who diligently seek Him.
  3. The fire in men's bones is not a result of religious activity or the practice of a systematic religion. The Jews of Jeremiah's day were busier in religion than any people have ever been! BUT THEY WERE TOTALLY DEVOID OF THE FIRE IN THEIR BONES WHICH JEREMIAH HAD.
  4. The God who is There is the God of the Bible. He cannot be reduced to our moods and feelings nor to our systems and traditions.

If you want Jeremiah's fire in your bones you will not find it by conjuring up a god of your own moods and whims or a god reduced to religious activity—but in saturating your mind and life with Scripture for that is where He reveals Himself. It is in believing and obeying His Word that we come face-to-face, mind-to-mind, and heart-to-heart, Spirit-to-spirit with God.

About 120 years ago (January, 1856), a young lad was born to a wealthy manufacturer and his wife of Hoboken, New Jersey.

This lad grew up in a home where both mother and father believed the Bible. In fact the Bible (and other religious books) was read every Sunday afternoon after the family had come home from worship services.

This lad grew up and went off to Yale University to study for law. He was in school for a good time and the prestige he might gain, as he himself admits. "I can hardly believe what I know to be true about my own affections and about my likes and dislikes. . . ." He wrote later in life, ". . . In those days I hated the Bible. I read it every day, but it was to me about the most stupid book I read. I would rather have read last year's almanac

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any day than to have read the Bible. . . . In those former days . . . I loved the card table, the theater, the dance, the horse-race, the champagne supper, and I hated the prayer-meeting and Sunday services. . . .”

In his Junior year, disillusioned with his frivolous life, and captivated by the lecturing of James D. Dana proving that geology verified the Genesis record and not evolution, this young man found a “fire in his bones” and dedicated himself to the ministry.

He went on to become the first president and really the builder of Moody Bible Institute. While doing that he also became the minister of the Chicago Ave. church and in six months had its membership from 2000 to 3000.

In four years of revivals in India, New Zealand, Australia and the British Isles 70,000 people became believers.

He wrote books and articles on the fundamentals of Christianity which were so influential he started the movement known as Fundamentalism.

He became convinced through a searching study of the Scriptures that immersion was the mode of baptism practiced by Christ and the apostles and he and his wife were immersed.

He was the first president and builder of Biola (Bible Institute of Los Angeles) and when it appeared the trustees of the college wanted to emphasize liberal arts and cut out some Bible courses, he resigned.

He made it a never faltering practice throughout his ministry to devote every morning from 5 till 11 a.m., 5 days per week, to Bible study.

He began every revival with the sermon “Ten Reasons Why I Believe the Bible is The Word of God.”

All of these accomplishments without the aid of the Imperials back-up, radio, T.V., overhead projectors, microphones or speakers, testimonies of celebrities.

Lest you think this man was your regular, run of the mill sensationalist and crowd manipulator type preacher . . . his biographer, Roger Martin, says he appeared to many people to be stern, withdrawing, demanding, and cold. “He spoke primarily to the conscience and reason rather than to the emotions, and rarely raised his voice beyond a conversational tone.”

He was more concerned with retention of converts than he was in counting numbers. His son wrote of him, “In the ensuing years I have met persons from England and Scotland who were converted in my father’s meetings and frequently I have been told that the results of his meetings have stood and made a more permanent effect on the religious life of these countries than other such meetings. This they have ascribed to his logic, avoidance of emotionalism insistence on membership in the church and studying the Bible.”

He was Reuben A. Torrey; he was a man with a “fire in his bones. . . .”  
BECAUSE HE WAS A MAN OF THE BOOK!

## II. FIRE OF HOLINESS

A. Jeremiah was a man, a human being, not a robot.

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1. He had feelings, moods, physical drives, urges, temptations, trials, tribulations, ups and downs, just like any one else.
  2. He complained, doubted, cried, became angry, afraid, lonely one time and tired of having others always around on the other hand.
  3. He had to go through life without the strength and comfort of a wife, Jer. 16:1-2, so he had to control his sexual self.
  4. He had to go through life suffering persecution and defamation unjustly, so he had to control his urge to retaliate. 11:20 . . . "to thee have I committed my cause."
  5. He had to go through life without merrymaking or fun, 15:17 ". . . I did not sit in the company of merry-makers, nor did I rejoice." He sublimated the urge for fun for the higher goal of being found pleasing to his Lord.
  6. He had to go through life being very unpopular. He could not know the admiration or acceptance of his peers. They all shunned him. He had to forget about the human ego which demands to be recognized, appreciated and applauded!
- B. What was this fire in his bones that purged him of human weakness and gave him power to overcome temptation? IT WAS THE WORD OF GOD.**
1. "Who has commanded and it came to pass, unless the Lord has ordained it? Is it not from the mouth of the Most High that good and evil come?" (Lam. 3:37-38)  
". . . my affliction and my bitterness . . . my soul continually thinks of it and is bowed down within me . . . but this I call to mind, and therefore I have hope: The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lam. 3:19-23).
  2. Jeremiah knew a man could not trust in his own heart or feelings or reasoning:  
"Cursed is the man who trusts in man. . . . Blessed is the man who trusts in the Lord. . . . The heart is deceitful above all things, and desperately corrupt; who can understand it?" (Jer. 17:5-10)
- C. My friend, this is your only hope of overcoming; my only hope of overcoming—PUTTING THE WORD OF GOD IN YOUR MIND AND HEART THAT YOU MIGHT NOT SIN AGAINST HIM.**
1. It comes down to a "gut-level" faith. We refuse to fall into any temptation simply because the word of God says it is wrong!
  2. We may philosophize, analyze and rationalize adultery and fornication all we want, but the ultimate choice will be made against it by you or by me because God's Word forbids it; or for it because we do not care what God's Word says.

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3. We may hold seminars, write books and pay psychiatrists to counsel people on marriage and divorce, but when it comes right down to it people will stay married because God's word commands it; or people will get divorced because they do not think God means what He says!
4. We either obey our feelings or the Word of God!
5. James Oppenheim, an American writer of the 1920s characterized the attitude of the man who refuses to let the Word of God be a fire in his bones.

"Let nothing bind you; if it is duty, away with it. If it is law, destroy it. If it is opinion, go against it. There is only one Divinity, Yourself; only one God, You."

HUMANISM HAS TRIED TO DEAL WITH THE SIN-HOLINESS PROBLEM BY PSYCHOLOGY, GOVERNMENTAL REGULATIONS, HUGE AMOUNTS OF MONEY FOR MATERIAL WELFARE, ENTERTAINMENT, COMMUNISM. . . . EVERYTHING UNDER THE SUN EXCEPT THE WORD OF GOD.—AND NONE OF HUMANISM'S PANACEAS HAVE WORKED. . . . IN FACT, THEY HAVE ONLY INTENSIFIED THE PROBLEM OF SIN A THOUSAND-FOLD.

D. Jesus demonstrated that it is possible for human beings to resist sin and be holy by the fire of the Word of God in us.

1. Jesus was tempted to distrust God to feed Him after 40 days fasting and work a miracle, but He said, "It is written."
2. Over and over Jesus said, "It is written. . . ."
3. Although He was a son, he experienced obedience through what he suffered, and was heard for his godly fear.
4. Jesus did not feel like going to the cross. . . . "O, Father, I don't feel like going to the cross, nevertheless, not how I feel, but thy will be done."

"I believe that we can live on earth according to the teachings of Jesus, and that the greatest happiness will come to the world when man obeys His commandment, 'Love ye one another.'

"I believe that every question between man and man is a religious question, and that every social wrong is a moral wrong.

"I believe that we can live on earth according to the fulfillment of God's will, and that when the will of God is done on earth as it is in heaven, every man will love his fellow men and act towards them as he desires they should act towards him. . . .

"I have four things to learn in life:

To think clearly without hurry or confusion;  
To love everybody sincerely;  
To act in everything with the highest motives;  
To trust in God unhesitatingly."



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If ever there was anyone with justifiable reason to be bitter, to hate, to be selfish and demand pity, it was the woman who said that—Helen Keller.

DO YOU FEEL LIKE LYING? GOD'S WORD SAYS NO!

DO YOU FEEL LIKE YOU NEED NOT GIVE YOUR MONEY FOR GOD'S WORK . . .  
GOD'S WORD SAYS YES!

DO YOU FEEL LIKE YOU NEED NOT TEACH HIS GOOD NEWS TO OTHERS . . .  
GOD'S WORD SAYS YES!

DO YOU FEEL LIKE YOU DO NOT NEED TO BE CAREFUL ABOUT YOUR  
EXAMPLE TO OTHERS? GOD'S WORD SAYS YES!

DO YOU FEEL LIKE YOU DO NOT HAVE TO KEEP NATIONAL LAWS, SCHOOL  
RULES, PARENTAL DISCIPLINE. . . . GOD'S WORD SAYS, YES, YOU DO!

AND IN THE FINAL ANALYSIS, YOU WILL CHOOSE AGAINST YOUR FEELINGS  
ONLY WHEN YOU TRUST GOD'S WORD UNHESITATINGLY.

God's word is the truth. . . . He will tell you the truth. . . . He even gives  
you the motivation in the Good News to want the truth . . . but He will  
not choose for you. YOU MUST CHOOSE THE TRUTH.

The OBC diploma has this statement first in priority. . . . "Be it known  
unto all that \_\_\_\_\_ having shown possession of Christian character  
and refinement. . . . ." etc.

Christian character and refinement come by self-control or control of  
self. But self does not control self. There is absolutely no way the human  
self can be controlled apart from the Word of God. It has been so ever  
since the human being was created in Eden!

EVERY BIBLE COURSE OR BIBLE RELATED COURSE . . . EVERY RULE,  
EVERY COUNSELING SESSION, EVERY CHAPEL, EVERY DEVOTION WHERE  
THE WORD OF GOD IS EXERCISED IS TO FULFILL THAT NEED FOR CONTROL  
OF SELF AND DEVELOPMENT OF CHRISTIAN CHARACTER.

YOU COULD LEARN EVERY HOW-TO-DO-IT COURSE BY MEMORY AND  
BUILD UP A HUGE CONGREGATION, WITH A MASSIVE BUILDING COMPLEX  
AND A MULTI-MILLION DOLLAR BUDGET, AND FAIL MISERABLY AS A  
MINISTER OF GOD IF YOU DO NOT HAVE CHRISTIAN CHARACTER!

A great man once wrote: "Moral facts develop moral character . . .  
all the works and words of God are moral facts and truths . . . you find  
the works and words of God in the Bible . . . when these moral facts are  
brought into immediate contact with the mind of man, they delineate the  
image of God upon the human soul. . . ."

The man who said that remembered in his childhood that "It was the  
rule that every family member should memorize, during each day, some  
portion of the Bible, to be recited at evening worship . . ." and he said  
later in life, "They (the scriptures) have not only been written on the tablet  
of my memory, but incorporated with my modes of thinking and speaking."

IF THAT MOTHER AND FATHER HAD NOT PUT THAT FIRE OF HOLINESS,  
HONESTY, INTEGRITY, GOODNESS AND LOVE IN THE BONES OF THEIR

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CHILDREN THROUGH THE WORD OF GOD, YOU AND I MIGHT NOT BE HERE TODAY!

THAT MAN WAS ALEXANDER CAMPBELL.

### III. FIRE OF EVANGELISM

A. Jeremiah preached 23 years in Jerusalem before he was taken hostage down into Egypt and even from there he preached on, apparently until his death. He never retired. The fire of the word of God never went out or died down in his heart.

1. He ran through the streets of Jerusalem preaching, trying to locate one righteous man (5:1ff.; 11:6).
2. He preached in the Temple courts (20:1ff.; 26:1ff.).
3. He preached in the gates of the city (17:19).
4. He went to the Euphrates river in God's service (13:4).
5. He went to the shops of the craftsmen (potter) to preach (18:1).
6. He went to the city dump (Hinnom) to preach (19:1ff.).
7. He preached in the king's palace (22:1ff.).
8. He preached while imprisoned (32:1ff.).
9. He preached in war (while Jerusalem was under attack) (34:1ff.).
10. He preached in Egypt (43:8ff.).
11. He wrote sermons in letter form to the exiles in Babylon (29:1; 30:1).

In every place conceivable, in every circumstance, in every method possible, Jeremiah preached.

Nothing could stop him; not discouragement, not kings, not pagan rulers, not prison, not false religious teachers. When he had no audience, he went looking for one; when he could find none, he wrote letters.

B. Jeremiah's fire was kindled by his hope in the promises of God. He preached because he believed in *God's absolute faithfulness*.

1. Without the absolute faithfulness of God's Word there is no hope.
2. The fire in our bones for evangelism must be based on the absolute faithfulness of God's word—not in our religiosity, not in our ancestry, not in our human skills.
3. We are responsible only for sowing the seed; God is responsible for the success and the growth; God has put the growth factor in the seed (The Word) not in human skillfulness.
4. The world thinks there is hope only in the elimination of absolutes. The Christian must rest his only hope in the absolute God! and His absolute word.
5. Without the absolute faithfulness of the Word of God in our heart there would be no motive strong enough to keep anyone faithful in evangelism.

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- C. "Christianity is not a modern success story," says Francis Schaeffer, in *Death in The City*, "It is to be preached with love and tears into the teeth of men, preached without compromise, without regard to the world's concept of success. If there seem to be no results, remember that Jeremiah did not see the results in his day. They came later. If there seem to be no results, it does not change God's imperative. It is simply up to you and to me to go on, go on, go on, whether we see the results or whether we don't. Go on."
1. Jeremiah saw by faith the fulfillment of God's promises to bring to his people a new David (the Messiah), a new covenant, a new nature. So he preached. And, as Hebrews 11:4 says of Abel, "he died, but through his faith he is still speaking . . ." it is true of Jeremiah.
  2. And it may be true of You. Jenkin Lloyd Jones in an editorial in the Joplin Globe of Sept. 16, 1979, writing of the present trends all over the world of growing persecution of Christianity, wrote, "The missionary of tomorrow will be met, not by cringing awe, not by smiles and outstretched hands, not even by spears and leather shields, but by automatic weapons. Martyrdom is coming back, and it will be a testing time for Christianity."
  3. No sooner had Martin Luther begun his great reformation of the church when he received word about the first Protestant martyrs. Some monks had read Luther's work, turned to this way of thinking, and were burned alive in the Grand Place in Brussels. When Luther heard that, he began to walk the floor and he said, "I can't go on. I can't do it any more. Because of me other men are being killed. I can't go on!" Then as he wrestled with it, he understood that because it was truth, no matter what the cost to himself or anybody else, he must go on. And so he did, and we follow in his train.

## CONCLUSION

Dwight L. Moody tells of an aged missionary of the Free Church of Scotland named Duff who had been in India most of his life preaching the gospel and establishing schools. He came back to Scotland a broken man physically. He was permitted to address the Edinburgh General Assembly to make an appeal for men to go to the mission field.

He spoke with such passion that suddenly he fainted and dropped to the floor. They carried him into another room where doctors worked over him for some time until he began to recover. When he realized where he was, he sat up and said:

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"I did not finish; carry me back and let me finish." They told him he could only do at the very peril of his life. He replied: "I WILL DO IT IF I DIE."

So they took him back to the hall. As the aged, white-haired man appeared at the door, every person sprang to his feet; the tears flowed freely as that great assemblage looked upon the grand old veteran. With a trembling voice he said:

"Fathers and mothers of Scotland, is it true that you have no more sons to send to India to work for the Lord Jesus Christ? The call for help is growing louder and louder, but there are few coming forward to answer it. You have the money put away in the bank, but where are the laborers who shall go into the field? When Queen Victoria wants men to volunteer for her army in India, you freely give your sons. You do not talk about their losing their health; and about the trying climate. But when the Lord Jesus is calling for laborers, Scotland is saying, 'We have no more sons to give.'"

Turning to the President of the Assembly, he said, "Mr. Moderator, if it is true that Scotland has no more sons to give to the service of the Lord Jesus Christ in India, although I have lost my health in that land and came home to die, if there are none who will go and tell those heathen of Christ, then I will be off tomorrow, to let them know that there is one Scotsman who is ready to die for them. I will go back to the shores of the Ganges, and there lay down my life as a witness for the Son of God."

GOD GRANT, THAT IN EVERYONE OF US HERE GATHERED THIS MORNING (AND THOUSANDS MORE).

". . . THERE IS IN MY HEART AS IT WERE A BURNING FIRE SHUT UP IN MY BONES, AND I AM WEARY WITH HOLDING IT IN, AND I CANNOT. . . ."