

The Gospel Witness

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T. T. SHIELDS, *Editor*.

"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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The Jarvis Street Pulpit

WHEN THE LORD JESUS CONFERRED A DEGREE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 6th, 1927.
 (Stenographically Reported.)

"She hath done what she could: she is come aforehand to anoint my body to the buryings."—Mark 14: 8.



THE subject of the text is found in all four gospels, but I give you the verse in Mark, Mark fourteen and eight: "She hath done what she could: she is come aforehand to anoint my body to the burying." There is no greater study which can engage our thought, apart from the study of the character of God Himself, than the study of human nature. The Bible has a great deal to say about it. It says, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart". I suppose if any one of us could see himself as he appears before the Lord, apart from Christ, he would be in utter despair. Human nature is a pretty bad thing—that is, the human nature of most people. We are, as I think Moody said, a pretty bad lot. Of course, there are some people whose human nature is not so bad—according to their own estimate!—they have been entirely cleansed, and entirely purged! My candid opinion is, however, that they are the worst of all, and are blinded by the god of this world. On the other hand, however, grace can accomplish wonders; and it is promised that some day we shall be "without fault"—not before men, that may be possible now—but then we shall be "without fault before the throne of God". Some day the work of sin will be completely undone, the works of the Devil will be entirely destroyed; and we shall be fully restored, and completely conformed to the image and likeness of Jesus Christ. What a glorious prospect that is!

To look at human nature, apart from divine grace, we look out into the blackest night; but to view it in respect to the promises of God, we turn our eyes toward the land of the morning. This story which is before us this morning shows what God can do, what He stands ready to do. I know of no greater encomium pronounced upon any mortal in this life than that which was pronounced upon Mary by One Who never made, or can make, a mistake. Our Lord said of her, "She hath done what she could". When the Lord says a man or woman has done his or her best, we may be sure that it is true.

I want you to look at this old, old story, and to consider first of all what Mary's act involved; then how Mary's act was inspired; and how at last it was rewarded.

I.

WHAT WAS INVOLVED IN THIS BREAKING OF THE ALABASTER BOX? In the first place, it was a service which was rendered exclusively to the Lord Jesus, it was something Mary did for Jesus Himself, no one else had any share in it; it was a love-offering to the Lord, inspired by love for Him. She had but one motive; she desired to recognize Him, to express her love for Him; it was a service rendered to the Lord Jesus Himself. That, I hold, was in itself a great achievement. How many of us can claim to have done something for the Lord, and for Him alone? How often, even in our highest service, our motives are not without alloy! Our motives are mixed in spite of our best efforts, there are elements of selfishness there; we may seem to be serving the Lord, but we have an eye to someone else, and to something else, than to the Lord and His glory.

I was greatly impressed recently with a passage I have read, I suppose hundreds of times, but it came to me with peculiar power; about the church at Antioch, of whom it is said that "as they ministered to the Lord and fasted", the Holy Ghost said something to them. That is not the modern conception of the church's function at all. We had someone come in here the other day who told us exactly what a church was for: the business of the church was to provide free meals—I fancy this person thought not merely for the poor; but for those who are too lazy to earn their own meals; the church's business, according to this man, was simply to minister to the community, to men and women, in material things. How few there are who conceive of the church as the bride of Christ! A wife's duty, surely everyone will recognize, is first to her own husband; even as a husband's duty is first toward his wife. And the church is the bride of Christ, and every true member of the church, every true believer, is a member of that body; and our business is, first of all, to minister to the Lord. The first and great commandment is always, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"—and only after that are we to "love our neighbour as ourself." The first duty of every Christian is to minister to the Lord, to serve the Lord, to do something for the Lord, as Mary did, irrespective of all other considerations, out of a heart that throbs with love for the Lord, to do something for Him.

I wonder how many of us do it? Let us test it a little. What are your prayers when you pray? What is the burden of your prayer? Is it merely petition? Do you come merely as beggars to the Throne? Do you come only to ask for something? Do fathers and mothers appreciate that in their children? It is necessary that children should come with their petitions, it is necessary that they should ask for bread, and for raiment, and for other things, because they are dependent; but surely there is a place for something else than that. I was in an hotel last week where I saw a family—father, mother, and three children—at the table every evening; and the mother and the children at the table every day at noon. There was one little boy who sat in a high chair. Part of the time, it is true, he wanted something to eat; but he was very soon through with it, and he could not rest until he got out of that chair and put his arms about his mother's neck, and just loved her, I suppose—and she seemed to enjoy it, she seemed to think it was worth everything in life to feel those little arms about her.

Is there nothing like that in the Christian life? Is there no place for us to pour out our love for the Lord? Must we always be coming for clothes, and food, and other things? Can we not come sometimes simply to tell Him that we love Him? What do you do in your prayers? Oh, I am afraid they are soon over—a moment or two will suffice for your morning petition, for all you have to ask for are protection and provision for the day! Have you no time for a morning salutation? Can you not find time at the beginning of the day for an expression of your love for Christ? Can you not open your heart to Him, and adore Him and worship Him? Oh, that familiar Scripture we hear so often quoted, yet few of us know what it really means, where our Lord said: "For the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth"—and listen—"for the Father seeketh

such to worship Him." He is "seeking" those who will, if I may dare with reverence to say so, embrace Him, who will tell Him of their love. Oh, the pity of it, that our Lord Jesus had to ask for it, that He should be under the necessity of saying to Peter, "Simon, son of Jonas, lovest thou me?"! Have we not progressed beyond that stage where the best we can do is to respond to His questioning? Have we not grown sufficiently spiritually that we may advance upon that, and of our own volition, and without solicitation, spend time in His presence to tell Him that we love Him? Mary brought her box of ointment for that purpose alone.

I would have you apply that rule to every form of service. Do you teach in the Bible School? Why do you teach? "My main object is to instruct the children. I want to lead them to Christ." Why do you want to lead them to Christ? "I love them." Why do you love them? What is the spring of it all? Can you say, "When I come to my class, I come, first of all, with a burning passion for Jesus Christ Himself?" or, "When I speak to a man by the wayside, or whatever act I render to others, primarily it is all rendered to Him?" I believe that is what Paul meant when he said, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is that why we preach—is that why we preach? Is it our own glory we seek, or is it His? Can we say that we have put our hands to any piece of work with the same pure motive that so obviously actuated Mary when she brought her alabaster box of ointment—love of Jesus Christ alone? See if you cannot find something to do for Him, some little love-offering, whatever it may be, a word to be spoken, a soul to be sought, an offender to be forgiven, a backslider to be restored, all with love for the persons concerned, but, first of all, with love for the Lord Jesus.

And I wonder if I may dare to ask this question, Why do we give? I wonder why we give? You look at it as a Christian duty to give of your substance, do you not? If you do not, you have not got far with the Lord; that is everybody's duty,—the question is not so much, How much do we give? but why do we give? What is the motive? Someone says, "For the support of the church"—that is not the right motive. "Because there is a particular need"—that is not the right motive. Why ought we to give? We ought to give from sheer, unadulterated love for the Lord, that is why and how we should give. Every dollar we give should be given, not to the church, but to the Lord. This is what the Scripture says—not honour the church, but "honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

I wonder what sort of gift we should give if we gave from love to Christ? Do you know, sometimes our gift might even be smaller! Are you surprised at that? If we give merely for the credit we may get from men, that is a poor motive. But still oftener, our gifts would be larger if we gave simply for the sake of Christ, and for Him alone. What should we give? What offering should we bring that would be worthy of such an one as He? I beg of you, dear friends, get rid of the idea that we are to support the church as an institution: we are to honour God; it is a part of our worship; something to be done for Him. We are to give to the Lord Jesus alone.

In the next place, this act of Mary's involved great sacrifice, it was a service which cost her something. What does your service cost you? I ought almost to apologize for having said just now in making the announcements that we had a good attendance "considering the wet weather." Why? Go to the office to-morrow, or to the shop, to the factory, wherever you work—supposing it rains a perfect deluge, supposing the winter we have not had should suddenly come, even in March, and it were to drop to twenty below zero, how many people would be absent from the office? Not one! Or from the shop? Not one! Everybody would be there. But if that should occur on the Lord's day, great multitudes of the Lord's people would feel they were perfectly justified in neglecting their duty, because the weather was not comfortable. Why? Because we have not come to the place where we are ready to serve the Lord at all costs, and at the cost of sacrifice.

You remember when Paul was going up to Jerusalem and the prophets, wherever he went, said that bonds and afflictions awaited him there, and the Holy Ghost testified the same to his own spirit—wherever he went they sought

to dissuade him from his purpose, and said, "It will cost you too much. Do not go—do not go." They begged him not to go to Jerusalem, until at last he turned upon them and said, "What mean ye to weep and to break mine heart?" Think of that!—a man who never used extravagant speech, said, "By your solicitude for me, by your exhortations to desist from sacrificial service, you are breaking my heart. I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." There was a man who was not afraid of the weather, there was a man who never turned back because of difficulties. He said, "I will go up to Jerusalem though it costs me the last drop of my life's blood." That was his conception of service for the Lord. We have hardly begun in any form of service, to really serve by sacrifice; we allow a little weariness to turn us back.

I remember something Dr. R. S. McArthur once said to me about the great Russell Conwell when he had passed the three score years and ten. Dr. McArthur said, "He is a wonderful man. His life has been an inspiration to a great multitude. I have seen him come from the train after sleeping in a sleeping-car every night for a week, travelling thousands of miles—he has come to me in New York when he could just barely drag himself into my study; and then I have seen him gather himself together, and apparently by superhuman power, go on to the platform and speak as though he had done nothing but prepare himself for a month for that speech." Once I took that dear man to the station here in Toronto—more than once—but on this particular occasion I said, "Dr. Conwell, what is your programme for the summer? Are you to have any leisure?" And he told me of his engagements for the summer. "Well," I said, "I cannot see any vacation there, for that programme is work enough for several men." "Well," he said, "you know I have to do two men's work every day of my life: one for myself, and the other for the boy who died for me." I will not tell you the story now, but there was one who laid down his life for Dr. Conwell, and when he looked upon his form, although he was not a Christian at the time, and the boy who sacrificed himself had been, beside the silent form of that boy who had given his life in Russell Conwell's service, Conwell vowed a vow that for the rest of his life, every day he lived, he would do two men's work—one day's work for himself, and one day's work for the boy who died for him! And how faithfully he kept his vow!

There is such a small element of sacrifice in our service! What shall be said of those of us who attempt to serve the Lord, what ought we to do? Do you remember that story in the Old Testament, when the people were slain by pestilence as a judgment for David's sin in numbering the people? David saw in vision the angel of the Lord, and the angel commanded him to set up an altar unto the Lord in the threshingfloor of Ornan (as it is in Chronicles, or Araunah in Kings) and there he was to offer sacrifice unto the Lord: "And Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt-sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee. And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver." David refused to accept Araunah's offer, because it was not to be Araunah's gift, it was to be David's gift to the Lord. If we were to serve in that sacrificial spirit, I believe great blessing would be poured upon us from the skies.

I heard Dr. Truett, in a sermon on putting Christ first, tell this story. He said he was preaching a series of sermons to a group of cow-boys, or ranchers. Most of them were men of great wealth, they owned thousands of acres of land, and thousands of cattle. After one service, one of these great ranchers came up to him and said, "Dr. Truett, will you come away with me for a little into the woods where we may be alone?" (He was preaching in the hill country), and they went away to a place where they would not be disturbed. The rancher said, in effect, "I have learned something to-day. I have been proud of my

ability to possess myself of lands and cattle; and I am what the world calls a very rich man. I have all this world can offer me in the matter of possessions, and I have been calling it mine all this time. When I heard you this morning, I reached the conclusion that I am only a steward; and I asked you to come out here that you might dedicate all that I have to the Lord, and tell the Lord that from this time forward it shall be His, and His alone; and it shall be administered for Him." He told it all in his cow-boy fashion and said, "I thought maybe you, as a minister, could tell the Lord better than I could." (A little girl said to me last night, when I asked her about her salvation, "I know, but I do not know how to word it"! There are a good many things we know, but we do not know "how to word it".) And this cow-boy thought that a minister could tell God better than he could, that he wanted Him to have all. So out in the open they bowed together, they got down on their knees there, and Dr. Truett prayed as the rancher had asked him to pray.

Dr. Truett dedicated all the man's lands and cattle to the Lord; and when he had finished the man began to pray. He said, "Lord, I have given Thee all I have in lands and cattle; but there is that boy of mine, my only son. He is a willful, wayward, wicked, boy, and he is breaking his mother's heart, and my heart. Seeing I have given up all my lands, and cattle, and everything I have, will You not take the boy and do something for him? I cannot do anything with him, Lord, You do something." In the simplest kind of speech, between his sobs, he told the Lord of how he had dedicated his all to Him, and now he would dedicate the boy. He said, "I have nothing left in all the world that is not Thine."

When it was over, they went back to the camp; and that evening when Dr. Truett was preaching a young man got up from back in the audience, and, pushing through the crowd, said, "Mr. Preacher, will you not stop a minute? I cannot wait until you get through preaching—I must come to Christ now." He came to the front, and as he did so, a man rose from another part of the camp and came to the front; and presently a woman too. Dr. Truett recognized in the man the rancher who that day had dedicated his all to the Lord, and he met his son at the altar, where they bowed together as the son yielded to Christ.

I wonder if sometimes our prayers are not unanswered because there is a reservation, because something is not given up wholly to Him?

I got a letter from a member of a certain great church who told me that the pastor had asked every working man to give one day's pay as an offering to the Lord; and the business men, one day's profits. He said he hoped they would do it. That would be well. But that was not what Mary did: Mary brought one year's pay! The three hundred pence was a labourer's pay for a whole year; and Mary brought it all to Christ, because it was for Him, and Him alone. What worthy gift shall we bring to Him?

Then, my dear friends, *Mary was criticized for doing it*; for all the disciples said—Judas in particular—"Why this waste, Mary? That is not the way to spend money. Three hundred pence! You ought to have made a dinner for the poor"! None of them complained of Martha's dinner—because they were all going to get a share of it! But they were jealous of Mary's offering, because it was all for Christ, and they counted that which was to be exclusively His, a waste.

That is what some of the modern practical folks feel: they talk like that to-day. They say, "A prayer meeting to talk to God a whole hour, just to pray to Him—that is a waste of time! You ought to be out feeding the poor, you ought to be doing something else!" You will always find that the spiritual service rendered to Christ alone will incite criticism. Judas was not much of a speaker—did you ever think of that? There is no record of Judas' making a public speech; but he was a sharp critic of those who served the Lord. And you will always find that true service rendered to God alone will stir up opposition.

II.

HOW DID MARY DO IT? WHAT MADE HER DIFFERENT FROM EVERYBODY ELSE? (Remember it was on the other side of the Cross.) *Mary was the only one who had apprehended the truth that Jesus Christ had come to die.* Jesus said so:

"She has come beforehand to anoint my body to the burying. She knows why I came into the world, and she has come beforehand." Peter, the great theologian, the great preacher, when Jesus Christ said that he was going up to Jerusalem, and would be betrayed into the hands of sinners, and would be crucified, said, "Be it far from thee, Lord: this shall not be unto thee." And Jesus said to Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men,—you do not understand that I have come to die." None of them understood—absolutely none. As I read my Bible, among all the disciples, Mary alone, before the resurrection, had the secret that Jesus was the Lamb of God Who would give His life for the sins of the world; she knew what the coming of Jesus Christ meant, as no one else knew. And it was because of that, because she understood His infinite stoop, and because she knew that the last drop of His blood was to be emptied out for her—by the inspiration of the Cross, Mary brought the greatest of all gifts, for she said, "I can keep nothing back from Him Who gives His all for me."

There is nothing like the Cross to move us to sacrificial service. We are more highly privileged, for the Cross has become an historic fact; and we may know more perfectly than any of the disciples the meaning of the death of the Lord Jesus—He came to die for us.

But how did Mary come to know? How did Mary know what Martha did not know? How did she know more than John who "leaned on his breast at supper"? How did Mary learn the secret? You remember the story of Martha's complaint to the Lord of "Mary, which also sat at Jesus' feet, and heard his word". And you have always taken sides against Mary! You have always lauded Martha as a practical woman! But Martha was not half so practical as Mary. The best that Martha ever did was to get dinner for Jesus and His disciples; but Mary was moved to a costlier service than that, far costlier! How did she get her inspiration? She "sat at Jesus' feet, and heard his word," she communed with Him, she meditated upon all He said. And I suppose there came a time when, by the blessing of the Lord, in the secret chambers of her own heart, Mary said, "I see it now. He will leave us all, He will die, the Just for the unjust to bring us to God. I know He will! I know He will!"—but she learned it at His feet.

What is the most practical thing that you and I can do? It is to meditate upon the Word of the Lord Jesus. You say, "I have not time"—then you must make time! "I have not time for prayer"—then you must make time! "I have no opportunity of being alone with Him"—then you must make the opportunity! If you do not, your life will become impoverished, and, ultimately, paralyzed. There is no substitute for sitting at the feet of Jesus Christ, nothing can take the place of a spiritual understanding of the Word,—that is the most practical thing in the world, because it will move you to do in one hour something that will be of wider influence than that which, in your own strength, would take a year to accomplish.

Oh, that is what I fear for this church, that we may become so busy—I would not have you less busy—but there is a possibility of our becoming so busy *doing* that we shall have no time for *being*. Do let us take time to be holy, to speak oft with our Lord! Do not let anybody say, "Prayer meetings are not practical service. I cannot come"—you do not come, but you could. "But I live so far away"—you do not live as far away as the Lord Jesus did when He came. Many do not come who could come. Many, many more could sit at His feet if they would. Will you not do it, so that this church may be made up of men and women, who, whatever they do not know, will know this one thing, "That Christ Jesus came into the world to save sinners."

III.

Last of all. WHAT WAS HER REWARD? *No commendation from men at all! No one ever said, "Well done", to Mary! No one! Someone will say, "But she gave such a great gift, and nobody commended her"? Not one! "But her motives were so pure"—but men did not appreciate that. "Well, she had a fine sister Martha"—Martha was one of her harshest critics. Not even in her own home did anyone commend Mary. There are few of us who may be wholly indifferent to human criticism, but if we cannot be indifferent, do let us pray*

for grace to be independent of it! "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

I have written an article in *The Gospel Witness* this week of affairs in the Northern Baptist Convention, where I have quoted a very outstanding man, who speaks of how men are weakened by the passion for office; and, as he says, the "presidential bee" accounts for some strange happenings during the past few years." Oh, the pity of it, what men will sacrifice just to get a little position among men! Why should we care for the opinions of men if only we serve the Lord? We may not be wholly indifferent, but we can become absolutely independent, and care not for earth or hell, if only we are going God's way. Yes, and you can be silent amid the criticism of people who do not understand. I have had a fair share. I fear our trouble is, that our churches are full of people who have not seen the Cross, tens of thousands of Baptists, apparently do not know what is at stake to-day. Then why care what they say? It is a compliment to deserve their criticism.

The best of our story, however, is this: that when the disciples had had their say, and Judas had had his—and I think they were all sorry for saying Amen to Judas. Don't you say amen to Judas—when they had all had their say, the Lord said, "Let her alone, let her alone. Poor, blind, ignorant souls, you do not know what you are talking about. She hath done what she could: she is come aforehand to anoint my body to the burying." If there had been any divinity degrees going, there was only one soul in Bethlehem who was worthy to wear it, and that one was Mary—"She hath done what she could."

Christ's approval is worth ten thousand degrees ("Hallelujah!") I would rather have the Lord Jesus say that than have any kind of knighthood, wouldn't you? (Great chorus of Amens). I would rather have Him say that, than to be a peer of the realm. I cannot think of any honour more to be desired than that the King of kings, and Lord of lords, should say, "Well done. I am satisfied." I think Mary was satisfied, too, that day.

Shall we live for that? That is not too high a standard, is it? It is just the scriptural standard.

"I read a story of a monk, who painted
In an old convent cell, in years gone by,
Pictures of martyrs, and of virgins, sainted,
And the sweet Christ-face with a crown of thorns:

"Poor daubs! not fit to be a chapel's treasure,
Full many a taunting word upon them fell;
Yet the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

"One night the poor monk mused,
"Could I but render honour to Christ, as other painters do!
Were but my skill as great as is the tender
Love that inspires me, when His cross I view!"

"But no, in vain I toil and strive in sorrow;
What man so scorns, still less must He admire!
My life's work is all valueless; to-morrow
I'll cast my ill-wrought pictures in the fire!"

"He raised his eyes within his cell—O wonder!
There stood a Visitor—thorn-crowned was He!
While a sweet voice the silence rent asunder,
'I scorn no work that's done for love of Me.'

"There is a meaning in the strange old story:
Let none dare judge his brother's worth or meed;
The pure intent gives to the act its glory,
The noblest purpose makes the greatest deed."

May the Lord so help us, for His name's sake.

Editorial

PHYSICIAN, HEAL THYSELF!

The Canadian Baptist of March 3rd prints an article of two short paragraphs entitled, "Dealing in Dirt". It is not a very nice title, and would be entirely out of place in almost any other paper in the world than *The Canadian Baptist*. But it is so perfectly in keeping with that paper's usual occupation that the title would be almost sufficient to identify the source of the article. Following is the paragraph referred to:

"Slandering the dead is a game that only a few will play, but there is always someone in every generation who is willing to root around in back places in the hope that he may turn up something that will damage a reputation. England has had a view of this fellow lately when an attempt was made to besmirch the name of Gladstone. The United States is having a deluge of articles from the poison pen, with dead presidents as victims. Men who would not have dared express themselves in the days of their topic's life, think to achieve renown and probably dollars through the persistent use of the muckrake. It is a sign of sanity that there is general resentment of such writings. The slanderer of the dead is one of the vilest offenders that any race can produce."

The most flagrant case of this inexcusable practice which *The Canadian Baptist* condemns was Professor Marshall's contention that he stood with Spurgeon on the atonement. It would be every whit as true to say that Spurgeon was in agreement with Theodore Parker, or any other outstanding Unitarian, on the subject of the atonement. Professor Marshall represents a view of the atonement against which Spurgeon protested in almost every sermon he ever preached, and the man or the journal who says that Professor Marshall's teaching on the atonement is identical with that of Spurgeon is either ignorant of Spurgeon's teaching, or else has utterly divorced himself from the truth.

No one was ever more guilty of slandering the dead than was Professor Marshall in attaching Spurgeon's great name to his poisonous teaching; or *The Canadian Baptist* in supporting such slander.

IF ONLY OUR CONTEMPORARY WOULD TAKE ITS OWN MEDICINE!

Another interesting paragraph in *The Canadian Baptist* with which we entirely agree is as follows:

"The reason why some men are always destructive in their methods is because it takes less ability to become conspicuous along the line of destruction than it does along the line of construction. The wild boar can get into a flower garden, root up and destroy in one night what it could not produce in a century. The stupid idiot can strike a match and touch it to a great cathedral, which took the best brains and brawn of the nation a decade to build, and destroy it in a few hours. The destructive man is usually following the course of least resistance and quickest results—cheap notoriety."

This paragraph describes the destructive man in three ways: he is a man of "less ability"; he is like the "wild boar" in a flower garden; and he is like "the stupid idiot" who can strike a match and destroy a great cathedral. We have never seen a more accurate characterization of the policy of *The Canadian Baptist* and McMaster University than that described in Mr. Nowlin's brief paragraph. Their present course is utterly destructive, not only of Baptist principles, but of the whole evangelical position, if carried to its logical conclusion. And all this in the name of education!

WHAT SORT OF "BAPTIST" EVANGELISM IS THIS?

In a report of a "two weeks' revival campaign" which we find in *The Canadian Baptist* of March 3rd, the following words occur:

"Before commenting, let me say that 216 cards were signed and the 'churches preferred' represented all shades of belief from Roman Catholic

to Russellites and Free Methodists. To one United Church I turned over 39 names; to another 25; to the Anglicans 31. Our own quota is 79. So the mission touched all shades of religious belief and opinion."

We are told that two hundred and sixteen cards were signed,—we presume after they had heard the preaching; and the cards apparently had a place prepared for the supposed converts to indicate the "churches preferred". And after they had heard the preaching in a Baptist church, and after indicating their acceptance, presumably, of the Word preached, the card was signed. And yet following upon that, some expressed a preference for the Roman Catholic Church, some for the Russellites, and some for the Free Methodists. To one United church thirty-nine names were turned over; to another twenty-five; and to the Anglicans thirty-one.

Is this New Testament evangelism? What sort of gospel is preached, if, after its acceptance, such preferences are expressed? This is surely a new thing under the sun for Baptists to hold evangelistic meetings to make converts for the Roman Catholic churches and the Russellites! And the man who writes the report of the meeting, the preacher and the song-leader, are McMaster men.

A LETTER FROM RUSSIA.

The writer of the following letter, Rev. Arthur B. Fowler, was pastor of the Baptist Church at Hamburg, N.Y., and President of the New York State Baptist Bible Union. We have great pleasure in publishing this testimony from an independent observer who has for himself seen something of the quality of Pastor Fetler's work:

Riga, Latvia, January 16th, 1927.

Dear Dr. Shields:

"At a great meeting this morning Pastor Fetler asked me to convey the greetings of the assembled multitude to the Baptist Bible Union of North America, and I am now complying with his request.

"For a long time I have been interested in Pastor Fetler, and of course especially so after our debates in committee about a closer association of the R.M.S. and the B.B.U. My interest has been greatly increased by the fact that the Lord called me to work in Poland in close proximity and in spiritual fellowship with Pastor Goetze and other workers of the R.M.S. in Poland. Pastor Fetler visited our Bible School last summer, and that gave a further impetus to my interest, for it was my first opportunity to speak with him face to face.

"Recently I received an invitation to visit Riga and attend the dedication of the ground floor of the new Tabernacle. I accepted and am here, having arrived last night. The dedication services last all this week, but I shall have to go back to my work tomorrow.

"Pastor Fetler is a great man. He reminds me of Theodore Roosevelt in his tireless strenuousness. His meetings have the interest and snap and go ('pep') of certain great American tabernacle meetings, but they excel most of the American meetings which I have attended, in spirituality and power and even more in length.

"We began at 8.30 this morning, and ended for luncheon at about 1.00 p.m. Then the great afternoon meeting began at 4.00 and is still going on (7.00 p.m.) and judging by my experience of last evening, the evening meetings will begin about as soon as this one is dismissed (if this is dismissed), and run until nearly midnight.

"We marched out of 'Revival House' this morning and into the new building. Pastor Fetler and the chief of police of Riga led the procession, and there must have been five hundred in line. Some of the messages were spoken in English and translated into Seltish and Russian, others were translated only once.

"The people, like our people in Poland, are hungry for the Word of God. The preaching is Biblical, the praying is sometimes with tears, the music is wonderful. I wish that you could have heard the choir of nearly one hundred voices sing the Hallelujah Chorus this afternoon!

"It gives me pleasure to recommend this work very highly to Americans

who believe in the old-fashioned Gospel. In our committee I opposed the taking over of the R.M.S. by the B.B.U. for reasons which I have explained to Pastor Fetler, and I rather think that I was right in opposing the action, while most friendly to both the organizations involved and the outcome here perhaps justified me in part, but for that very reason it gives me added pleasure to recommend the work, the man, and the message. Latvia is a free country compared with another in which I am interested. I hope that you will be willing to remember Poland and Soviet Russia in your prayers. If you weren't so busy I would ask you to pray too for the work which God has given me in Warsaw and Radost.

Sincerely,

(Signed) ARTHUR B. FOWLER,

CAUGHT IN THE CURRENT.

By Henry O'Brien, K.C.

The prophet Joel says that in the latter days "Your sons and your daughters shall prophesy and see visions". A vision, according to Webster's dictionary, is that "which is seen otherwise than by the rational eye."

The best seller in the book market is perhaps Christabel Pankhurst's last volume, "The World's Unrest." It speaks of what its title tells us; it accepts the fact that we are living in the closing days of this dispensation; that the Coming of Christ for His Saints may be at any moment; that the Antichrist, and the Great Tribulation are coming to be followed by the Day of Vengeance for those who have heard the Gospel and have not obeyed it. Then the Millennium, wherein under Christ's righteous rule a sin-cursed tortured world will enjoy God's Sabbath Millennial Rest, with "Peace on earth and good will among men."

The writer of this book has apparently "seen a vision", for she writes with the certainty and clearness befitting a Herald of the Coming King. People have so esteemed her book that in a few months after its announcement there was not a copy of it to be had in Canada.

This shows what educated Christians want, and need for their spiritual growth. The information given refers to prophetic statements now being fulfilled before our eyes; all of them signs of the near approach of the end of this dispensation. Perhaps the most important of these signs are: (1) The return of the Jews to Palestine; (2) The prevailing "falling away" or apostasy and the increasing carelessness as to matters spiritual of the Laodicean age, and (3) the growth of lawlessness throughout the world.

Such phases of the last days are scarcely ever referred to, much less studied, in the great majority of orthodox churches; and so people seek for information wherever it can be had (ignorant of its being tainted with heresy and false teaching) in Eddyism, Millennial dawnism, Spiritualism, Modernism, etc. Some casual information may come through newspapers and secular literature, but not from sources where it should come from.

We gladly, however, note some honorable exceptions to the general rule. The most pronounced at the present time is a pulpit in a large central church in Toronto which has recently been much in the public eye. There has apparently been a "vision" there, for the church is filled to overflowing, and exhibits one of the many infallible proofs that "the Gospel is the power of God unto salvation". This congregation has certainly received God's blessing and approval, for many souls are being saved for eternity every week. They would tell you, if asked, that this results from their pastor having found heretical teaching (Modernism) creeping into their denominational University, and that they are backing him up in fighting it.

There are, happily, other leaders who, having accepted responsibility as God's "Watchmen", have not slept on duty. Those who have not, as they should have, warned their flocks of a Coming Christ and then of Coming Judgments are surely traitors to the Captain of their salvation. They are moreover without excuse for they have the New Testament open before them (Judas had not) as well as the Old, giving them their marching orders. It is pleasant to mention by way of example some of the faithful ones, such as Rev. John Inkster, D.D., of Knox Church, Toronto; Rev. Dyson Hague, D.D., Rector of the

Church of the Epiphany and Professor of Divinity, Wycliffe College, Toronto; Rev. Canon Howitt, D.D., of Hamilton; Rev. T. T. Shields, D.D., of Jarvis St. Baptist Church, Toronto; Rev. Otis G. Dale, D.D., of Dovercourt Rd. Presbyterian Church, Toronto; Rev. Wm. A. Nisbet, B.A., of St. John's Presbyterian Church, Toronto, and others.

Just a word, as we pass on, as to universities, colleges or schools, which have as their *raison d'être* the training of young men for the ministry. A few of these are already pesthouses of infidelity, such as Chicago University. Some are more or less under the spell of Modernism, and so going on the road towards infidelity. Others, happily, are still sound in the faith and true to their trust, though, perhaps, not as yet sufficiently alive to the present need of an aggressive Christianity that will impress itself upon a thoughtless and godless world. Any school that is not positively in earnest and active in God's service is useless and not worth supporting. He can do without it—and will—if it fall in the purposes for which it was brought into being, namely, the Bible training of those who seek to be soul-winners.

The slimy, seductive schism known as Modernism originated in the so-called Higher Criticism. That led to the mutilation of the Bible and doubts as to its Divine origin. Then came Christian Science, Russellism, New Theology, Up-to-date Christianity, etc. These disintegrating forces insidiously led increasing numbers into various wrong views of God and His attributes. They were, in fact, "caught in the current" of doubt and disbelief—a current ever growing swifter in its course toward eventual perdition. One day, half a century ago, the writer stood on Table Rock, at the Falls of Niagara, and entered into conversation with a man who was pensively gazing at the awful scene before us. He described what he had seen the day before—a man in a boat, wildly waving his arms, swept over the Falls. He had been carelessly paddling about above the rapids, but was caught by the current. This is what is happening to thousands who are dabbling in the polluted stream of Modernism.

The great apostasy, or "falling away", was predicted by the "holy men of old", and is now so apparent that it is idle to ignore it. (II. Thess., 2:3; Rev. 3:14-22). Hundreds of statements in Scripture, as well as events recorded in the public press, prove that we are now living in those days.

There is another feature of the case which cannot be overlooked and is most important. It is clearly both the wisdom and the duty of other theological colleges and schools to study this subject, and this for the following, among other reasons:

We know that the Body of Christ is one, and that what affects one member of it affects the whole. This controversy is of importance to all of us and should, therefore, be studied by all. All true Christians of every evangelical denomination are properly called upon to come to the assistance of those who in this emergency are seeking to stem the tide of the apostasy now sweeping over Christendom and warn the unwary.

We cannot stem the current, but we can try to drag men out of it.

The word "Modernism" is the name given to a religion formed of a group of apparently harmless suggestions for changes in, and amendments to, old-fashioned notions about God and the future as set forth in Scripture; the alleged desire being to make religion, as they say, more acceptable to and in harmony with modern thought; more easy than the stricter and more rigorous limitations, contracted views, harsher and more onerous duties and observances which formerly existed. It is a religion of half truths. It is the worship of a false God, an easy-going, merciful Being Who prefers to wink at iniquity rather than to judge it, and not a God Who, in dealing with sin and its dupes, will "hew to the line" of His requirements. It is not a recognized denomination, and has no church establishment, but it is finding its way into all bodies of Evangelical Christians.

The question is sometimes asked: What will be the religion of Antichrist? It will, to begin with, be a man-made, a man-pleasing religion; a religion leaving out sin, the sin sacrifice and the sinner's doom. It is here already. We know something of its hazy and pestiferous ravings. It is being put into shape by Satan, to be handed by him to Antichrist as his code for those who will be compelled to endorse it or suffer martyrdom. God's Book tells us that its char-

acter may be gathered from passages like the following, which describe some of its compilers: "Lovers of their own selves, covetous boasters, proud blasphemers, unholy, false accusers, fierce despisers of those who are good, traitors, heady, high-minded, lovers of pleasure, having a form of godliness but denying the power thereof, never able to come to the knowledge of the truth, of corrupt minds and reprobate concerning the faith", etc. (II. Tim. v., chap. 3).

The author of a remarkable book shortly to be published, and which all should read—"Love's Immensity" (the writer's heart filled with adoring love)—speaks thus of this modernistic religion: "From pulpit and press, from college halls and current literature, come the ravings of the theologians who have forfeited every claim to be termed theologians; who have no revelation or inspiration, no triune God, no God made flesh, no atonement for sin, no resurrection, no ascension. They assume the right of every man to formulate his own creed and then contribute his quota to the modern confusion, which is dark, darker and darkest in proportion to the square of the distance they depart from the truth".

That eminent scholar and Bible student, F. L. Patton, D.D., President of Princeton University, has some instructive things to say about this new religion: "I regard it as a disease and its rapid spread as an epidemic. It does not come on suddenly or in any violent attack, but usually has a long period of incubation. The symptoms of this disease are easily recognized. We hear but little of doctrine at the present day, and when specific articles of faith are spoken of they are generally stigmatized as old, as indeed they are, though it is hard to see why this, in itself, should be an argument against them. We hear much of sin and much of crime, but little of Christ and much of Jesus. They speak of Christian work in terms of the community and not of the individual. They talk of Christianizing the social organism instead of saving souls; when, as a matter of fact, it would be as easy to vaccinate the social organism as to Christianize it".

This kind of religion so meets the thoughts and ideas of the Laodicean age that its votaries must surely form a part of that motley multitude which, when Christ comes, will include those who did not expect Him to come for His bride, or were not ready—all who are make-believe and not twice-born Christians—all modernistic heretics who deny the verity and authority of God's written Word or mutilate or add to it—all who deny the Deity, the sin sacrifice and the kingship of the Incarnate Word—all who bow to "that woman Jezebel", and teach idolatry, and seduce men and women to practice it—and all others who "know not God, and that obey not the Gospel of our Lord Jesus Christ". These are all to be "punished with everlasting destruction from the presence of the Lord" (II. Thess. 2:7-10).

A glance at the amazing aspect of the world will be helpful. This is spoken of by Dr. Chalmers, founder of the New York Jewish Evangelization Society: "The World's awful need of Christ finds His Church engaged in consorting with the World to perfect human society and abolish war, and, except for a small remnant of faithful witnesses is forgetful of her sole task of evangelization. Great masses that profess the name of Christ are going into apostasy. The chief division of so-called Christianity has become Babylonian and seeks to mount the Beast of worldly power, now rising about the Mediterranean Sea. Crime and lawlessness grow like weeds in every land. When Christ most needs a strong Church, pulsating with life and vigour, Modernism and Worldlings eat out the heart of her strength. Instead of watching for the Lord's return, multitudes of ministers and laymen postpone His coming, and seek, by worldly means, to make their own millennium. No wonder the nations groan and hope dies out. The world shows three signs of our Lord's return such as never were seen in any other day—the reviving of Israel, the apostasy in the churches, and the growth of lawlessness".

The League of Nations has, of course, been a futile effort toward Peace, and is only a reminder of the revival of the Roman Empire now engaging the attention of Mussolini and others. The protocol and Locarno pact are also moribund, and little more than evidence of the coming One-Man dominion. Democracy, a form of government typified in Nebuchadnezzar's dream (Dan. 2:41-43) as "miry clay", is man's last attempt to govern the world. It is now

admitted to be a failure and helpless to aid the pacifists, and is being largely superseded by dictatorships. The last of these dictators will be the one who will accept from the hand of Satan the offer once made to, but refused by, Christ (Matt. 4:9;10), and he will, for a short time, rule the nations. This head of the revived Roman Empire and Antichrist is already looming on the horizon. Other awful events will follow with startling speed, and those who are caught in the current but are not "caught up" and in safety with their Lord will meet the result of their rejection of Him.

In view of all this and other signs of the return of our Lord to the earth for His saints, is it not wisdom and the duty of the shepherds of all denominations to warn their flocks of coming judgment? "For in those days shall be affliction such as was not from the beginning of the Creation which God created unto this time, neither shall be". (Mark 13:19).

Should not all those who are daily "forgetting God" be told in urgent words something of these truths? Should not the clergy and those in authority in our theological colleges be so impressed with these verities that they will hammer them into the minds of their students, so that they may be instructed and thus be able to teach others? Surely all of us who claim to be Christians are responsible for warning others against "Modernism", which, with its many adherents under other names, with its multifarious germs of deadly heresy, is in various ways and disguises sneaking into colleges and schools which were endowed by their founders as places where would be taught the Bible and its saving truths, but which now may be in danger of becoming death traps.

Further, it may not be known, but is a fact, that in some foreign mission fields there are many missionaries teaching the heathen about a Christianity with the God-Man, Christ Jesus, left out. A report from the Northeast India General Mission states that Modernism is spreading like a deadly plague among the Christian forces in the foreign fields of the Church.

If a boat's crew be "caught in the current" what about the passengers?

If these things be so—and so they are—ought not all who name the name of Christ in sincerity and truth join those already in the fight for the truth? If the excuse be offered by someone that his congregation or his college is immune, he is fearfully mistaken. Satan is on the job, and knows his baneful business. Your indifference or optimism is the best proof that you are in danger. Perhaps you do not approve of all the methods used in a present conflict (which is by no means confined to Baptists, but concerns all). Your not taking part discourages and discredits all who are trying to do their best. Possibly these warriors are not yet perfect; if so, why not join them and teach them a better way? Sir Walter Scott tells of the fight between Rhoderick Dhu and FitzJames. The Highland chief swung a clumsy broadsword, but FitzJames' blade was "sword and shield". It may be that you prefer a rapier; be it so, but do not stand aside and criticize.

Some may say, "My Lord delayeth His coming", and so keep out of the fray. Perhaps you think there is plenty of time. None of us know what time we have. History tells us, the late war confirmed it, and we all know from personal experience that when the end is near things go with a rush. Did not the King of all the Earth tell His prophet to "proclaim the vision and make it plain, for it is for an appointed time; but in the end it shall speak and not lie, though it tarry wait for it, because it will surely come, it will not tarry"? (Hab. 2:3).

A word for both writer and reader: The poet already quoted spoke of an intended groomsman as a "laggard in love and a dastard in war". He therein described more accurately than he knew the thousands upon thousands of professing Christians who in the spiritual realm are, we fear, also "laggards in love and dastards in war". When our Lord Jesus shall come for His Bride, shall He be disappointed, and any one of us be left lamenting? We need not.

If anyone should say that this paper deals harshly with the attitude of the Clergy the answer is that it is not so intended. The writer needs not to be told that many of them do not forget to speak longingly and lovingly in their pulpits of our Lord's expected return at an early date. Others speak of it as an event foretold in Scripture to take place at some unknown period in the future;

but, if they hope for it, they keep their thoughts to themselves. Others simply ignore it, or even deny it. As to the third class above referred to, do they "love His appearing"? (II. Tim. 4:8). Of course not. Then, have they ever been "born again"? We are not their judges, but a doubt might not be unreasonable. Does a loving bride long for her husband's return? Surely she does! And, if asked about it, might she not say: "I long for Him to come for me. I do not know exactly when He will come; but I am sure it will not be long, for He told me He would come quickly. And so my constant prayer is the one to be found in the last verse in His Book, which says: "Even so come, Lord Jesus!"

But what about God's "Watchmen"? Are the words of Isaiah, written over 2,600 years ago, still applicable to any of them? "My watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber". (Is. 56:10).

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BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 2

T. T. SHIELDS, Editor.

No. 2

Lesson 2

Second Quarter.

April 10th, 1927

THE CHURCH AT ANTIOCH.

Lesson Text: Acts, chapter 11.

I. Peter's Apology for Preaching to the Gentiles.

1. News of revival travels quickly (v. 1). Nothing will stir the hearts of spiritually-minded people like news of others' receiving the Word of God. 2. Notwithstanding, there will always be found some that will object—human prejudice dies hard. Here was the beginning of a movement which was to change the face of the whole world—and, indeed, determine its future history, yet there were some who could not see beyond the bounds of their own little circle (vs. 2, 3). This limitation of vision is all too common with many who profess to be the Lord's people. They have no wide view of the movements of God. 3. The best defense of a course of conduct inspired by the Spirit of God is to relate what God has done (vs. 4-18). It is inspiring to observe how often the apostles answer their objectors, and find a solution for their problems, by merely relating their own experiences of the grace of God. 4. The one and only proof of a man's being divinely called is to be found in the accompanying power of the Holy Spirit (vs. 15-18). 5. Truly spiritual people will recognize the work of the Holy Ghost always, and will cease from opposition in His presence. Verse eighteen is an instance of this. 6. A man can well afford to break all precedents in obedience to the Holy Spirit. The new wine must be put in new bottles; and if we are led of the Lord, we shall unquestionably be led to do many extraordinary things.

II. The Providential Dispersion of the Jerusalem Saints.

1. Many events in life, like the persecution that arose about Stephen, have a beneficent purpose concealed within a forbidding exterior. Jacob's departure from home, and Joseph's being sold into Egypt, are examples of this principle. Saints are too often disposed to settle down in comfortable complacency, congratulating themselves upon their good fortune. It might have been so with the saints of Jerusalem had not the hand of persecution driven them forth. And still we may be forced to change our place by God's direction, in order that we may preach. 2. Further preaching to the Gentiles (The Grecians at Antioch) was honoured of God by the Spirit (v. 21). 3. The phrase "the hand of the Lord" in verse twenty-one is a suggestive one. It occurs many times in Scrip-

ture. A useful illustration is found in Ezekiel, chapter 37. No really spiritual work can be done by any other than by the hand of the Lord.

III. The Church at Antioch.

1. The mother church at Jerusalem heard of the blessing that had come to Antioch, and was full of interest because she was interested in every missionary enterprise. The test of a church's spirituality may often be found in its response to tidings of revival. 2. Sometimes a church may be helped by a messenger from outside: the church at Antioch was reinforced by the sending of Barnabas from Jerusalem. 3. The kind of a man to send is illustrated in the case of Barnabas (vs. 23, 24): a man who can recognize the grace of God, who knows how to rejoice, and to exhort; and who may be described as a "good man, and full of the Holy Ghost and of faith", will be likely to exercise such a ministry as will result in many being added to the Lord. 4. Barnabas brings Saul from Tarsus, and for a whole year these two ministered to the church and taught much people. 5. The spiritual blessing they received issued in a very practical piece of service. Our professed spirituality amounts to very little if it does not lead us to give to the collection.

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CLEVELAND, OHIO.

News of Revival

Shenstone Memorial Church, Brantford.

Since the beginning of the year this church has been experiencing much blessing. Last Lord's Day the dean of the Toronto Baptist Seminary, Rev. W. J. Millar, was the preacher. He reports large attendances, a Sunday School of between two and three hundred, and seventeen conversions at the evening service.

Wortley Road Baptist Church, London.

The following communication has been received from the Pastor, Rev. Thos. J. Mitchell:

Since Wortley Road Church took its stand against modernism, and for the whole Bible and the verities of the faith, the Lord has bestowed blessing upon us all the time. Souls are being saved, many have been baptized, and the Lord is adding to the church such as are being saved. Since the beginning of the year thirty-three have been received into church fellowship—at the March Communion Service (March 6) fourteen received the hand of fellowship. Some of the oldest members say they have never known such a splendid spirit to be in the church in all their long experience, and have never seen such times of refreshing. We have three prayer meetings weekly, and the spirit of prayer pervades every branch of the work.

Withal, we have gone over the top financially. We shall end our church year with a substantial balance in current account—"To God be the Glory."

Hughson St. Baptist Church, Hamilton.

Hughson St. Church, Hamilton, is rejoicing in a manifestation of God's wonder-working power. The faithful preaching of our Pastor, Rev. H. W. Bower, is being richly blessed; souls are being saved every week, and God's people are being built up in their most holy faith. Eleven were baptized Sunday evening, February 27th, when the church was filled to capacity. Fifteen were received into church membership at the Communion Service, March 6th, and the droppings which have come are evidence that the showers for which we are praying are on the way.

Sunday, March 20th, Rev. A. J. Loveday will begin a two weeks' evangelistic mission with us, and we covet the prayers of God's people.

LAST SUNDAY IN JARVIS STREET.

Sunday was a good day in Jarvis Street. We have been requested on all hands not to omit a weekly note of the progress of affairs in our own church; it is for this reason we take space to say a word. Notwithstanding

a very heavy rain, the attendance at the School was 1041 (the Sunday before it was 1,122), and there was a large congregation. The sermon of the morning is published in this issue. In the evening another great congregation was present; four were baptized; and though the hour was late, between seven and eight hundred were actually present at the Communion Service, which was not dismissed until about 10 o'clock. Nineteen new members received the hand of fellowship.

REV. R. T. KETCHAM OF ELYRIA.

It has been the Editor's privilege and pleasure to spend two weeks with Brother Ketcham in the First Baptist Church, of Elyria, Ohio. We have known Brother Ketcham for about four years by occasional meetings at Baptist Bible Union Conferences, and were from the beginning impressed with his strength of character. He visited us in Jarvis Street a few weeks ago, and his sermons of morning and evening showed him to be a man of much strength and spiritual power as a preacher. His ministry was so blessed that we felt he was to us a real discovery, for whom we praised God. But we have learned from some experience not to measure a man by mere platform ability, though that, of course, should never be made light of. We prefer to judge a man by what he accomplishes in his own workshop. Wherever Brother Ketcham comes, the people will discover that a man has arrived. In these days when the utmost charity compels any honest man to admit that many ministers seem to have lost their manhood, it is a great inspiration to find a pulpit occupied by a real man.

Brother Ketcham has force of character, is a man of sound judgment; and we predict that, as a preacher and a pastor, he will some day be very widely known.

GOSPEL WITNESS SUBSCRIBERS.

We should greatly appreciate hearing from our *Gospel Witness* subscribers who may be able to respond to our letter of a few weeks ago.

MEMORY HYMN NO. 4.

O Thou, my soul, forget no more
The Friend who all thy misery bore:
Let every idol be forgot,
But, O my soul, forget Him not.

Jesus for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor Him forget who left His throne,
And for thy life gave up His own.

Infinite truth and mercy shine
In Him, and He Himself is thine:
And canst thou, then, with sin beset,
Such charms, such matchless charms forget.

Ah! no; till life itself depart,
His name shall cheer and warm my heart;
And, rising this, from earth I'll rise
And join the chorus of the skies.

Ah! no; when all things else expire,
And perish in the general fire,
This name all others shall survive,
And through eternity shall live.

(Krishnu Pal, tr. J. Marshman).