

The Gospel Witness

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

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THE UNVEILING OF DR. JOHN MacNEILL

For a long time we have regarded the fulminations of Dr. John MacNeill with an equanimity akin to indifference. Although his course in the present controversy long since almost entirely destroyed our respect both for his religious intelligence and for his motives, regard for his office and for his denominational position, made us reluctant to say anything which would disillusion his deluded followers; while consideration for his own repose forbade our disturbing his complacently-ensconced imagined superiority. By force of circumstances, however, we are at length driven to believe that longer silence on some matters, and continued leniency in others, would work serious injury to the interests of many who have no responsibility for McMaster University's campaign of misrepresentation in which Dr. MacNeill has played so conspicuous a part. From a high sense of duty, therefore, we propose to deal with the writings and speeches of Dr. MacNeill with slightly less reserve than we have hitherto exercised; but if in this article, in our description and definition of the subject in hand, we confine ourselves to the comparative degree, our readers will understand that our superlatives are held in reserve in the hope that Dr. MacNeill's discretion will not challenge their mobilization.

We regret that it is longer impossible, apparently, to discuss the principles at issue in the Denomination without, at the same time, discussing the persons responsible for their dissemination. The Editor of *The Gospel Witness* has already been charged with dealing in "personalities"! We have avoided it wherever it has been possible. But what shall be said of our opponents? Ever since we crossed the path of McMaster University in an effective way at the Ottawa Convention in 1919, that Institution has been engaged in a campaign of personal abuse. They have been reinforced by two of the largest Baptist churches in Toronto; they have pressed into their service *The Canadian Baptist*; they have mobilized for their purposes the Home Mission Board, and

impressed the officers of the Foreign Mission Board; by a raid upon many of the smaller churches they packed the Convention at First Avenue with proxies; they spent the whole day in abusing one man; and after refusing to hear opponents of McMaster University on account of the lateness of the hour, they gave nearly two hours of the Convention's time, past the midnight hour, to two speeches whose vulgarity would have disgraced the worst traditions of Billingsgate; they have established themselves in the Executive of the Convention, and through their own representatives and paid Secretaries in that body, have applied to Parliament for legislation for the express purpose of dealing specially with one person.

McMaster's Torrent of Vituperation.

Let our readers remember that for now nearly eight years we have had not one moment's respite from McMaster's torrent of vituperation. She has sent her agents through the length and breadth of the Convention: on railroad trains, in pulpits, in the homes of the people, in Associational meetings, and at all sorts of special services, she has prosecuted her campaign—never discussing the issue, never attempting to reason, always denouncing, always cursing one man; and all of them saying the same thing, "Shields is a liar". Their heresies, their breaches of trust, their political machinations, their Tammany methods, their brazen falsehoods, have been exposed again and again; and never in one solitary instance have they disproved a single thing that has been printed in this paper. We have confined ourselves to fact; we have discussed the principles at issue; we have given line upon line, and precept upon precept; we have proved our position, as independent, unbiased, observers have again and again acknowledged, up to the hilt—and McMaster has only the detected criminal's answer, "Liar".

If now we brush aside all the conventions, and give attention one by one to the disturbers of the peace, examining and publishing their records, analyzing their characters, exposing their hypocrisies, and, by so doing, making the pages of *The Gospel Witness* an ecclesiastical rogues' gallery, we shall do so only because it is necessary to warn the people of their danger. Some, even of our friends, may shrink as they see *The Gospel Witness'* surgical staff week by week wheel some patient into the operating-room. Let our friends, however, rest assured that we shall operate only where an operation is proved to be absolutely indispensable. We hate the operating-room; and if in this number we are observed performing a minor operation, we hope our readers will believe that we regret the necessity, and that we enjoy it scarcely more than the patient.

With these few explanatory remarks we will proceed to our task.

Dr. MacNeill A Spoiled Boy.

A spoiled boy, pampered and petted by McMaster University as one of her products, whose abilities distinguish him, in some degree, from the dead level of mediocrity to which high honour most of the graduates of distinction of that institution have attained, the Pastor of Walmer Road, in the part he has played in this controversy, has assumed that McMaster's maternal smug satisfaction in the accomplishments of even the dullest of her children, represents the intelligence of our Baptist people; and on that score, Dr. MacNeill apparently expects to be lauded for a performance which entitles him to rank among those who are too dull to differentiate between distinction and disgrace. If Dr. MacNeill's estimate of Baptist intelligence in these Provinces be even approximately correct, McMaster University has led the Denomination to a level of religious intelligence as devoid of spiritual enlightenment as Dr. MacNeill and his McMaster associates are destitute of principle. If such arguments as Dr. MacNeill's produce any other effect upon the minds of Baptists than revulsion and reprobation, the Convention's official apostasy is only equalled by the Denomination's intellectual bankruptcy.

In *The Canadian Baptist* of April 28th there was an article which had before appeared in *The Globe*, Toronto, by Dr. John MacNeill. In *The Canadian Baptist* it bears the title, "Question of Conduct, Not Creed". In this article Dr. MacNeill attempts a reply to our article in *The Globe* of a week earlier, by making a futile effort to justify the amending Bill which recently was passed at Ottawa.

We are happy to be even in partial agreement with Dr. MacNeill,—in this

respect, that our present denominational controversy is undoubtedly fundamentally a question of conduct rather than of creed, our difference being relative to the identity of the persons whose conduct lies at the base of the controversy. The Book teaches us that "faith and a good conscience" are so joined together that separation results in the destruction of both. It is when conduct is permitted which is destructive of a good conscience that men put away faith and make shipwreck; and, conversely, when faith is stripped of its moral quality by complete relegation to the intellect, a man's conduct becomes the transcript of the tables of his heart from which such ethical principles as his faith contained have been expunged. Hence the conduct of Dr. MacNeill and his associates is, of course, the fruit of the creed of their heart; and the time-serving, truth-denying, faith-destroying conduct of McMaster during recent years is the inevitable result of the emptiness of her erstwhile professions of orthodoxy.

Dr. MacNeill Says Doctrine Not the Issue.

Dr. MacNeill attempts to answer our charge that McMaster is "teaching that which is subversive of Christian faith", by saying, "It cannot be too strongly stated that the existing difference between Dr. Shields and the Convention is not one of doctrine." Dr. MacNeill has a good memory for some things, as we shall later show. Much of what he says in regular discourse has been memorized from sources without his own mental storehouse. Perhaps he has so accustomed himself to impress his memory by repetition that he can persuade himself of anything which is often enough repeated. In this respect Dr. MacNeill has denied the truth so often that belief of the truth seems to have become to him impossible. Was it a doctrinal question for which we contended at Ottawa in 1919? Was it a doctrinal question that provoked the debate in Walmer Road Church in 1922? Was it not on doctrinal grounds we protested against the honouring of Dr. Faunce in 1923-24? Was it against the doctrine of Professor L. H. Marshall we protested in Hamilton in 1925, and in First Avenue Church, Toronto, in 1926? Does Dr. MacNeill not know that the late Dr. Elmore Harris' contention with McMaster University was over questions of theology? Has Dr. MacNeill's mind become so impervious to truth that he does not know that there is not even an infinitesimal element of truth in his statement?

"Nothing in the Bill to Settle Any Religious Controversy."

The Walmer Road Oracle tells us, "Nothing in the bill purports to settle any religious controversy whatever." Will he then tell us what the Bill purports to do? Has it any relation to the present controversy? If it has, is it not designed to "settle" it? Obviously, then, the controversy is not "religious" at all! That the Bill has been drawn to "settle" the controversy there can be no doubt. But it can only "settle" it as Herod's sword "settled" John the Baptist, as the Pharisees' stones "settled" Stephen, as the sword of another Herod "settled" James the brother of John, and "purported" to "settle" Peter also because it pleased the Jews!

But no: we are all wrong! The Oracle of Walmer Road has spoken! The philosophy of the higher criticism—the theory of the composite character of the Pentateuch, "the Driver view", the question of the historicity of Jonah, the miracles of the New Testament, the significance and purpose of the death of Christ, and whether He, the Innocent, bore the "punishment" our sins deserved, the question whether the physical body of Christ did actually rise from the dead,—these and other matters, either have nothing to do with the present controversy, or nothing to do with religion, because the Bill has much to do with the controversy, but nothing to do with religion! But the Bill has nothing to do with these great matters of faith! Please do not argue, let no one attempt to produce his cause or bring forth his strong reasons—the Oracle has spoken! What more will anyone dare to ask? Reason? The Oracle does not condescend to reason: he is above reason and independent of it. It would be folly to quote *The Canadian Baptist*—even the special number containing the official stenographic report of the Educational Session of the Hamilton Convention, or the official report of the Educational Session of the First Avenue Convention. These are published by the Convention's authority, but it were useless to cite them to the Oracle, because they are full of discussion about "the Driver view," the miracles, the atonement, the resurrection, the

book of Jonah, man's natural state, the new birth, and many other theological questions and the Oracle asserts that matters of doctrine and religion have nothing to do with the question at issue. This the Oracle asserted before the Private Bills Committee in Ottawa, and now proclaims it to all the world. Of course it would be wicked to appeal from the decision of the Oracle! It would be useless to quote this great organ of opinion, for Dr. MacNeill never reads it! We know that, for when we sent him a copy by special delivery, it was returned marked, "Returned unopened". We are only sorry the Oracle will not read this issue of the paper, and will thus miss the truest portrait of himself ever put on paper.

He says the Bill does not purport to settle any religious controversy whatever. The Oracle is impervious to information, contemptuous of evidence, superior to reason, independent of fact, indifferent to truth, and subject only to the limitations of his own mind.

Listen to the Oracle!

Therefore let us listen to the Oracle, for here at last wisdom is found and this is the place of understanding! Though "the depth saith, It is not in me; and the sea saith It is not with me," though "it is hid from the eyes of all living and kept close from the fowls of the air", we now know it resides with the Oracle of Walmer Road! "The legislation aims to give protection against disorderly conduct." Ah, now we have it! The Oracle hath spoken well. "Disorderly conduct"? Certainly any lawful assembly should be thus protected, and especially an assembly called Christian, and still more especially an assembly called Christian and Baptist. How shocking that any one should be guilty of "disorderly conduct" in a Baptist assembly! Who could it be? We supposed the ordinary laws of the land were sufficient to protect us against "disorderly conduct". But no!—a special Act of Parliament had to be obtained to authorize the regulation of the "disorderly". It would appear, however, that our Ottawa legislators were reluctant to grant legislation to deal with those guilty of "disorderly conduct". Therefore the Oracle went to Ottawa, and a few lesser luminaries accompanied him. He and they must have had a very uncomplimentary opinion of human nature. Indeed, the Oracle and his satellites must have believed in the total depravity of human nature, Professor Marshall to the contrary notwithstanding, for they spent several days in Ottawa "lobbying" and begging the purblind legislators to pass a perfectly reasonable Bill to protect them against "disorderly conduct"!

"Who Were the "Disorderly" People?

Of course such protection was necessary or the Oracle would not have asked for it. But who were the "disorderly" people against whom the Convention sought protection?

It Was Not the Rev. John Linton.

It could not have been the Rev. John Linton, because he behaved like a gentleman, was as meek as a lamb, and sat down like a good boy as soon as he was told to do so. It could not have been the little man in the choir whose collar, buttoning behind, was strangely suggestive of a not very gentle low-set creature who sometimes barks as well as bites,—no he was scarcely "disorderly", he only hissed and shouted himself red in the face, and thumped with his hands, and looked so savage that one might have feared, had he been big enough, he would have eaten up everybody in sight! No, he was not the "disorderly" one, for the Oracle sat hard by him and rather encouraged, or, at least, did not rebuke his vociferation.

It Was Not Professor New.

Then who could it be? It was surely not Professor New. It is true he was noisy and behaved sometimes like one accustomed to street brawls. Once or twice he endeavoured to outdo the Oracle in his oracularness. But the genial and harmless professor was not "disorderly", he only played the goose, and they do not pass acts of parliament to regulate geese.

Surely Not the Editor of this Paper.

Of course there were many other performers who distinguished themselves on that never-to-be-forgotten day. But could it be possible that the

Oracle intends a reflection on the well-known dignity of the editor of this paper by suggesting that under any circumstances whatsoever he could be "disorderly"? Perish the thought! If the Oracle himself cannot provoke him to disorderliness nothing on earth can—and he cannot!—unless it be "disorderly" sometimes to regard the Oracle as being funnier than Mark Twain!

Will not somebody please say a good word for this poor editor just once! Did we not behave at the Convention fairly well? Once we provoked the ire of the Oracle by asking a question; but except for that we listened quietly from eleven in the morning until ten at night, and said nothing.

Who Was "Disorderly"?

Who then was "disorderly"? Ah, can it be possible we have guessed at last? Could it be aimed at Dr. A. J. Vining? His vulgar tongue bowed everybody's head in shame—unless perhaps it was the head of the Oracle, for from his Walmer Road pulpit, the Oracle extolled him for having been manly enough to apologize for his shameful speech—an apology which was as insincere as his polluting words had been inexcusable.

The Oracle concludes his first paragraph by saying: "Conduct and not doctrine is the present issue". As we recall the double dealing of Dean Farmer; the prevarication of Prof. Marshall in his endeavour to twist his utterances in England into harmony with his profession in Canada; the shameful—indeed, the absolutely criminal violation of the secrecy of the ballot at the Hamilton Convention, and the partisan appointment the second time of the offender, with others, as scrutineer at First Avenue; the vulgar and silly speech of Chancellor Whidden at the Toronto Association; the muzzling of Home Mission pastors; the intimidation of students; the vulgar speech of Dr. Vining; the spirit of the Executive as expressed in the amending Bill; the "lobbying" of the Oracle and his associates; the shameless oneness of *The Canadian Baptist*, and the utter disregard for truth displayed by the McMaster apologists for Modernism, we are inclined to believe that the Oracle has unwittingly stumbled on a little truth when he says, the issue is one of conduct—it is, albeit of doctrine, too.

The Oracle Speaks Again.

But our Oracle must be heard still further:

"Dr. Shields says no amendment is needed, as under the existing Act any Regular Baptist Church departing from the faith and practice of such churches thereby 'forfeits any right to send delegates to the Convention.' This is perfectly true, but not to the point. The point is that a Regular Baptist Church may refuse to co-operate with other Regular Baptist Churches in supporting the work of the Convention and conduct itself in such a way as to obstruct and oppose the Convention's work. Should not the Convention have the power to say to such a church: 'If you will not work with us, you should not work against us and continue to be a member of our body'"

But what if one help to build a house and has a part interest therein, and what if one day a stranger enter and proceed to upset the order of the house, and use the furniture and utensils for the defilement of the house? And suppose the one who had helped to build and was part owner should oppose the intruder, and say, "You shall not use this house for some other purpose than that it was intended for, I will not be robbed of that which is my own, nor consent to be dispossessed of my dwelling". What if then certain other members of the household, being drunk with his wine, should join hands with the intruder in the pollution of the house, and should say to those who object, "If you will not work with us, you should not work against us, and continue to be a member of our body", and forthwith call the police to put the objecting member of the family on the street?

"Work With Us"?

"Work with us"! Come, dear Oracle, work with you at what? Magnifying the Bible as God's word? *Yes; we will work with you in that.* Preaching the gospel of the grace of God with its central theme redemption through the blood? *Yes; we will work with you in that.* Proclaiming Jesus Christ as the

Incarnate God, as the supreme Authority,—as Saviour and Lord, Who came once to earth as a Saviour, and Who will come the second time as a Judge and the King? *Yes; we will work with you in that! Where? In McMaster; enthrone Jesus Christ there and we will support it! On Home Mission Fields, in foreign lands, everywhere and in everything by which Christ is thus preached, then we will work with you.*

"Work with us"? In teaching young men and women much of the Bible is not true? *Never!* Work with you in teaching men that to regard the Old Testament Scripture as Jesus Christ regarded it is to take rank as "an uneducated fool"? Work with you in teaching that the miracles of the New Testament admit of psychological explanation; that Christ did not bear the "punishment" our sins deserved?—work with you in casting a doubt on the literalness of the resurrection of Christ? *Never will we work with you in these faith-destroying undertakings.* Work with you in making muzzles for the prophets of the Lord; work with you in sending missionaries to India and Bolivia who will mock at the Precious Blood, and substitute "The Christ of the Indian Road", for the Christ of Calvary's Cross and the empty grave, and the opened Heaven and coming glory? **NO! A THOUSAND TIMES NO! WE WILL NEVER WORK WITH YOU IN THESE THINGS; BUT WE WILL CONTEND WITH YOU!** We will not surrender the house to those who would pollute it with their soul-destroying heresies. We will contend against you by every legitimate means, and, God helping us, we will paralyze your efforts to subvert the faith of Canadian Baptists!

Dr. MacNeill on Constitution of Various Conventions.

In no paragraph in his article does the Walmer Road Oracle disclose his real self more clearly than in paragraph three, in which he attempts an answer to our saying: "Dr. MacNeill states what is contrary to fact in saying that nearly all the great Baptist Conventions in the United States and Canada have such powers." He then insists that all the Conventions have such powers as we have denied they possess, and adds, "One would have thought that the constitutions of these outstanding Conventions would have been consulted before a public charge of this nature was made and especially with the well-known case of the Texas Convention on record."

Our answer is that all these constitutions, with the exception of Texas, had been consulted. With what result? How shall we describe Dr. MacNeill's brazen untruthfulness? Was he so frenzied with rage when he read them as to be unable to understand them? Or, has he grown so accustomed to preaching other men's sermons without detection, as to assume he can say anything he pleases without fear of being brought to book? Before the Private Bills Committee, the lawyer for the Bill argued that every other Convention in Canada possessed such powers as the proposed Bill conferred. One of the members of the Committee remarked to the effect, "All you are asking then is for a Bill that will bring the Baptist Convention of Ontario and Quebec into line with the other Baptist Conventions in Canada? To which the lawyer replied in the affirmative. To this Dr. MacNeill and Chancellor Whidden assented. We asked for the proof but the only proof forthcoming was the unsupported assertion of the Oracle and his friends! And now Dr. MacNeill has the audacity to repeat his assertion. So far as it relates to our Canadian Conventions we brand Dr. MacNeill's statement as an unmitigated falsehood. We affirm that the Bill passed the Private Bills Committee and the Canadian Parliament by a systematic campaign—for once we must speak with utter plainness—and say the Bill passed in exactly the same way as McMaster has saved herself from denominational reprobation by a campaign of lying. No other word will do. Ugly as is the word it is no uglier than the thing it describes.

What does the Bill provide? We will use the Oracle's language: "It empowers the Convention by a three-fifths vote to declare that a church, the conduct or attitude of which in the opinion of the Convention is not in harmony and co-operation with the work of the Convention, shall cease to have representation."³

Northern Convention Constitution.

The section of the article of the by-laws of the Northern Convention to which Dr. MacNeill refers for proof is as follows:

(a) Any Baptist church in the United States may appoint one delegate and one additional delegate for every one hundred members provided the church during the year immediately preceding the annual meeting of the Convention shall have co-operated in the financial support of the work of at least one of the co-operating organizations of the Northern Baptist Convention, or the work of the Ministers' and Missionaries' Benefit Board of the Northern Baptist Convention, or the work of the Board of Education of the Northern Baptist Convention."

This citation is on a par with the Oracle's treatment of the whole question in dispute; the facts of the case never come within his purview. The section from which the above is quoted is the only section dealing with membership in the Northern Convention.

Any Baptist church in the United States which gives one dollar to one of the Co-operative Boards, or to the Board whose work is analogous to our Superannuated Ministers' Fund may send delegates to the Convention. Or should a church fail to contribute within the year before the Convention, though it could not send delegates that year, by sending a contribution the next year it would automatically renew its membership. But there is no power in the constitution to disfranchise a church. Furthermore, at Seattle, in 1925, the Law Committee gave as its opinion, and the Chair so ruled that the Constitution did not define a Baptist church, and that therefore they had no constitutional power to exclude the delegates of the Park Ave. Church, New York, even though that church had ceased to be a Baptist church in everything but name. When an amendment to the Constitution was sought at Washington last May defining a Baptist Church as composed exclusively of baptized believers, it was tabled, and a simple resolution to the same effect was defeated.

The Amending Bill.

The Bill Dr. MacNeill is sponsoring gives the Convention power to disfranchise a church which is "not in harmony and co-operation with the work and objects of the Convention." Nothing could be broader than that. "Harmony" may mean anything. But the provisions of the Bill we shall discuss a little later: we are here dealing with the fact that the section of the Northern Baptist Convention Constitution, which Dr. MacNeill cites as analogous to the provisions of the amending Bill, provides only that the church shall make some contribution to at least one of the Boards of the Convention. Jarvis Street Church contributed to the Convention Boards during last Convention year \$6,378.09. But no matter how much we may contribute, no matter what measure of financial co-operation we may give, the amending Bill gives a three-fifths majority of the Convention power to declare us "out of harmony", and therefore to disfranchise us.

Dr. MacNeill's Northern Convention Statement Absolutely False.

Did not Dr. MacNeill know when he wrote what he did about the Northern Convention in *The Canadian Baptist*, that he was setting his pen again to an absolute falsehood? We have not the Constitutions of the Texas or of the Southern Baptist Convention before us at the moment. We are concerned mainly with the fact that before a Canadian Parliament Dr. MacNeill and his friends pleaded for a Bill that would bring our Convention into agreement with the other Baptist Conventions in Canada. Again we say that what Dr. MacNeill said in Ottawa, and writes in *The Canadian Baptist*, is utterly untrue. We have had the statutes searched, and the following is sent us as a reliable legal opinion on this matter:

Dr. MacNeill Equally False in Representation of Canadian Conventions.

Dr. MacNeill continues to adhere to his statement that the Convention of the Maritime Provinces and the four Conventions of Western Canada all have the powers conferred by the Bill recently passed at Ottawa, but he does not quote the Sections of the Acts to which he refers. An examination of these Acts has been made by several Solicitors, and they report that in none of these Acts is there a clause conferring power to discipline or disfranchise a Church. In these Provinces the Conventions are incorporated, but in Ontario and Quebec the Convention is not incorporated but the various Boards are the bodies incorporated. To these Conventions in

the three Western Provinces power has been given to make "rules, orders and regulations not contrary to the laws of the Province nor to the Act, nor to the Constitution and Statutes of the Convention as they shall deem necessary for the conduct and government of the Corporation". A very similar clause is in the New Brunswick statute, but these clauses are for procedure merely in the carrying on of the business of the Corporation.

It will be noted that these clauses are very similar to the 2nd clause of the recent Ottawa bill which is as follows:—"The said Convention may from time to time make or pass rules, by-laws or resolutions not inconsistent with this Act with regard to the conduct of the affairs of the said Convention or to any matter to which the objects of the Convention extend". If the Acts of the other Provinces gave power to discipline or disfranchise a Church why did Dr. MacNeill and the other proponents of the Bill ask for greater power than is granted in Clause 2? Because they well knew that the power desired to disfranchise a church was not granted by Clause 2, so the iniquitous power granted in Clause 1 to disfranchise Churches was asked for. Is it not clear that the Acts incorporating the Conventions in other Provinces have not the power conferred by the recent Legislation—by the very form of the Ottawa Bill.

To show how entirely different the Act incorporating the Convention of the Western Provinces is from the Ontario and Quebec Act let me quote the incorporating words of the Western Statute which are as follows:—

"There shall be and there is hereby constituted and established a body politic and Corporate under the name of the Baptist Convention of Western Canada which Corporation shall consist of Charles W. Clark, William A. McIntyre, Henry B. Stiles, D. Bruce Harkness and Edgar J. Tarr and such persons as now are or may hereafter from time to time become members of any Baptist Church within the Province of Manitoba, Saskatchewan, Alberta and British Columbia".

Assuredly there is no power in the Convention to discipline a Baptist Church under this Statute and there is given no description of a Baptist Church in the Act. In the Ontario and Quebec Act the Baptist Churches who are entitled to send delegates are those known as "Regular".

I might add that while the Act was passed by the Manitoba, Saskatchewan and Alberta Legislatures it has not been passed by the British Columbia Legislature.

Dr. MacNeill Reveals His Animus.

Dr. MacNeill runs true to form in the following statement, and, in doing so, he lets the proverbial cat out of the bag—and it is a real cat with nasty claws:

"The power of the Texas Convention was obtained under an amendment to the original Act of Incorporation passed by the State Legislature and was acted on by that Convention in 1924 when the delegates from the First Baptist Church, Fort Worth, Texas, were excluded from the Convention. This is the church of which Dr. Shields' friend, Rev. J. Frank Norris was and is the pastor."

Dr. Scarborough's Influence.

One of the most bitter persecutors of Dr. Norris in Texas has been Dr. L. R. Scarborough. We were introduced to Dr. Scarborough, although we had met him before, by Dr. Norris in Houston, in the hotel, in some such words as these: "However Dr. Scarborough and I may disagree, we always manage to keep on speaking terms." Dr. Scarborough was no doubt the author of the Texas amendment. He was the guest of the Ontario and Quebec Convention in Toronto last October. A resolution was passed during the Convention in First Avenue in the following terms:

"Resolved that no person may act as a delegate to this Convention whose conduct has been declared by a resolution of the Convention to be inconsistent with, or injurious to the purposes and enterprises of the Convention as set out in Section 3 of the Act."

We have not the copy before us, but unless we are greatly mistaken, a resolution almost identical in form was passed either in the Texas or in the Ter-

rant County Association. There is little doubt that Dr. Scarborough was chief advisor to Dr. MacNeill and his friends on the occasion of his being here last October. Commenting on the McMaster situation, the *Baptist Progress*, of Dallas, Texas, has this to say:

"The bill reads much like the ninth article of the Constitution of the Texas Baptist Convention"—

so that even at that distance the hand of the Texas Joab was discerned. "Birds of a feather flock together."

Dr. Scarborough and Dr. MacNeill Equally Unreliable.

Dr. Scarborough has learned how to be all things to all men. When he was here he was asked by one of the brethren concerning two points: whether Professor Marshall's view of human depravity would be accepted in the south; to which he replied an emphatic negative, saying, "We go all the way". He was then asked whether Professor Marshall's view of the Atonement would be accepted in the South; again he emphatically replied in the negative, declaring that the view of the Atonement as read by Dr. Shields from Spurgeon was the view held in the South. Yet, having said that in plain and unmistakable language, thus admitting that Professor Marshall would not be accepted in the South, he returned to the South and wrote an article on "Dr. Shields' Unwarranted Attack", or words to that effect, and on the ultra-orthodoxy of Canadian Baptists. But apparently both Drs. Scarborough and MacNeill are filled with personal hatred to the point of irresponsibility.

Convention Attitude Changes From Year to Year.

Dr. MacNeill dissents from our criticism of the Bill as "a new law to deal with an established order of things", and adds: "It would thus appear that 'the established order of things', which must not be altered, is the situation in which our Convention now finds itself", etc. We would remind Dr. MacNeill that no church in the Convention prior to the meeting of the Convention in First Avenue Church last October, so far as we know, withdrew support from the Convention Boards. In spite of all the vitriol Dr. MacNeill and his associates have been breathing out upon us of recent years, we had continued to support the Boards of the Convention up to last October. The amending Bill was sponsored at Ottawa by Mr. Gordon Edwards, a member of the First Baptist Church, Ottawa, and also supported, among others, by the President of the Convention, Dr. W. T. Graham. An examination of the reports of these two churches, compared with the financial report of Jarvis Street, will show that Jarvis Street Church gave considerably more to denominational objects than these two churches combined. Jarvis Street earnestly desires to co-operate with all the Boards of the Convention in the work for which these Boards were organized and incorporated; and we would remind the Walmer Road Oracle that in 1924, only two years ago, when he and others had done their utmost to influence the Convention, the Convention refused a vote of confidence in the University; and though the Pastor of Walmer Road Church nine months before had breathed out threatenings and slaughter against us at a Senate meeting, and joined with others, had passed a resolution telling the Convention that co-operation with this writer was longer an impossibility, the Convention passed a resolution which we had the honour of moving, by unanimous vote; and re-elected us to the Board of Governors of the University. This inflicted an indescribable humiliation upon Dr. MacNeill and his associates, but the fact that one resolution was rejected, and the other was passed, is indisputable.

We would further remind Dr. MacNeill that by a system of shameless trickery the last Convention was packed with proxy Toronto voters. Who can doubt that Dr. MacNeill and his friends hurried to Ottawa to get the amending Bill passed, in an endeavour to make a repetition of the London Convention an impossibility?

Dr. MacNeill an Echo, Not a Voice.

Again our Oracle objects to our "vested rights" argument. Dr. MacNeill's analogy, referring to the appointment of members of the Board of Directors of the Canadian National Railways is sheer piffle: it is not an analogy at all. It was cited by Colonel Ralston in the Private Bills Committee, and repeated in the House of Commons; but Colonel Ralston admitted at the beginning that he

did not know what he was talking about—and abundantly proved it in his speech. But Dr. MacNeill is so in the habit of using material provided by other people that he could not resist the temptation to repeat, parrot-like, what Colonel Ralston had said. It is useless to hold an argument on such a subject with the Oracle of Walmer Road. We have already remarked that he is superior to reason, and independent of fact, and indifferent to truth. Anyone with an infinitesimal grain of common sense knows that the Regular Baptist Churches of Ontario and Quebec have a vested right of control in every Board of the Convention. The Bill at issue, not content with providing for the expulsion of a delegate from the Convention, claims the right to disfranchise the church from which the delegate comes. There could be no reasonable objection offered to any deliberative body making laws for the regulation of its members, and for the expulsion of such as do not submit to its authority; but the Convention derives such authority as it possesses from the churches and not the churches their authority from the Convention—in other words, the Convention is the servant, and not the master of the churches; and when the Convention arrogates to itself the authority to disfranchise the church, it is, in principle, sheer anarchy, for the original authority is vested in the church.

The Principle Involved.

There are several cases in British Parliamentary history which afford precedents illustrating this principle. The famous Wilkes case is especially to the point. Falling under the displeasure of the Government of the day, Mr. Wilkes was expelled from Parliament, and the speaker issued a writ for a new election. The expelled member was re-elected by his constituents and sent back to Parliament, whereupon Parliament refused to admit him; and contended that Parliament's displeasure constituted in itself an incapacity to sit in the House on the part of the expelled member, and seated in his place the candidate who had been rejected by the electorate. This case resulted in a great political storm, for it was recognized that if that principle should be allowed, it would mean the end of democratic government.

Thus the new Bill would make it possible for the Convention to visit its displeasure upon the head of any and every critic of the work of any of the Boards, and expel him from the Convention, for the one and only offence of holding by his convictions of truth, and, by their standards, criticizing the Convention's work.

Dr. MacNeill a Law Unto Himself.

But what is to be expected from Dr. MacNeill? In our answer to his third paragraph we have proved that he is utterly disdainful of the truth. He reminds us of an old gentleman who was once Clerk of Jarvis Street Church, a very excellent man, but who, in his later years, was almost stone deaf. But he was passionately devoted to his office, and flattered himself that his records were always strictly accurate. On examining the church roll, however, we found not a few names of persons whose names were also written on the tombstones in the cemeteries—presumably their bodies lay somewhere beneath the sod; but that was no proof to our worthy Clerk: as long as he had their names in his book, and not crossed off, to him it seemed to be proof positive that they were still alive. Indeed, one might have supposed that to have one's name recorded in the roll book of Jarvis Street Church ensured one's being the rival of Methuselah. We do not suggest that the Oracle of Walmer Road Church is either blind or deaf, but he seems to have drifted into the assumption that when he has spoken, even the most stubborn facts are impotent to disprove his statements.

Dr. MacNeill "Out of Harmony" With the Truth.

We have just glanced over Dr. MacNeill's sermon, "The Ongoings of God", and we have been reminded that he has the daring to identify Professor Marshall's teaching on the Atonement with that of C. H. Spurgeon. He repeats the lie—yes, let us say it in black and white, and with emphasis. It is a word of three letters, it is an ugly word; but it is a word which everybody understands—he repeats the lie which Professor Marshall told when, on the floor of the Convention, he said, "I stand with Spurgeon". No greater falsehood was ever breathed outside of the pit itself than that which Professor Marshall stated, as all the facts of the case abundantly prove. We had hoped that Dr. MacNeill

had sufficient intelligence to appreciate the facts, and sufficient honesty to admit them; but we have been disappointed in either one or both particulars.

The rest of Dr. MacNeill's article is all of a piece: he denies that the Bill would affect the right of any minister in respect to the Superannuation Fund, and denies that the Bill would provide for the suppression of evangelical testimony within the Convention. The fact is that the Bill provides for the suppression of anything within the Convention, with which three-fifths of the members are not in accord. The Bill is a club. One of the members of the Private Bills Committee so suggested when, with a very superior air, the Chancellor said that he hoped it would not be necessary to expel anyone!—to which this Private Bills Committee member replied, taking his pipe from his mouth the while, and smiling broadly, "What you want then is just a club to keep them in order", or words to that effect.

Again, our impeccable critic makes a show of indignation at the suggestion that he and his associates could, in any respect, be unfair. One has only to read the minutes of the Convention to be assured that the resolution which it is now claimed authorized the Executive to apply for this legislation, was passed on the last day of the Convention when comparatively few delegates were present.

Parliament Votes in Baptist Convention.

Dr. MacNeill quotes the Private Bills Committee, by implication, as an authority respecting the meaning of the resolution passed at the Convention. The fact is, the Private Bills Committee gave no fair consideration to the matter at all. Dr. MacNeill and his friends had lobbied the Committee in advance, because even he had wit enough to know that the Bill had no merit of its own on which to stand. We objected before the Private Bills Committee to the principle involved in the application, namely, asking Parliament to pronounce upon a measure which had never been discussed by the body the Bill was intended to govern. We insisted that this prejudiced the case in advance, by attaching to the Bill the prestige of a Parliamentary measure, and we objected to it on the ground that our opponents would be sure to argue before the Convention that inasmuch as this had passed through the Committee stage of Parliament, and through the Commons and the Senate, it would be folly even to question a measure enjoying the approval of so august a body. A member of the Private Bills Committee asked us how we knew that any such argument would be employed, and insisted that inasmuch as the Bill could have no force until the Convention had approved it, Parliament was not prejudging the case at all. But after all it requires less intelligence to be a member of Parliament, it would seem, than almost anything else in the world—unless it be a defender of McMaster.

Recently we have read a letter in one of the Toronto papers which has no merit beyond affording proof of the intention of the proponents of the Bill to attempt to force it through the Convention on the ground that it has already passed Parliament. In the letter referred to, this passage occurs: "Surely the consensus of Parliamentary judgment given after a most careful consideration, and rendered without any political bias whatever, must carry weight and conviction to fair-minded folks, both within and beyond the Baptist Convention."

Let Us Hear Junius.

But we have said enough for one issue of *The Witness* on this subject. We yield our place to one of the greatest writers of all time. We print below a letter from the pen of the famous Junius. The letter was addressed, "To his Grace, the Duke of Grafton", and dated 30th of July, 1769; and, strangely enough, it was written on the principle of the very subject under discussion, the responsibility of the Duke of Grafton for the expulsion of Mr. Wilkes from Parliament. In the dedication to the English nation of the volume of his letters, Junius, whose identity was never disclosed, wrote: "When kings and ministers are forgotten, when the force and distinction of personal satire are no longer understood, and when measures are only felt in their remotest consequences, this book will, I believe, be found to contain principles, worthy to be transmitted to posterity."

Junius a True Prophet.

Even Junius was a truer prophet than he knew. He could not have more accurately dealt with our present denominational situation had he been living

and serving as a minister in the Convention of Ontario and Quebec. The letter which follows, describing the Duke of Grafton's part in the measure against which Junius protests, might well have been written to Dr. John MacNeill. We ask our readers to substitute for the salutation, "To his Grace, the Duke of Grafton", some such words as these, "To Dr. John MacNeill of Walmer Road." The reference in the latter part of the letter to the Duke's possible retirement to a certain "seat of learning", refers to Cambridge University of which the Duke of Grafton later became Chancellor.

LETTER OF JUNIUS.

To His Grace the Duke of Grafton:
My Lord:

8 July, 1769.

If nature had given you an understanding qualified to keep pace with the wishes and principles of your heart, she would have made you, perhaps, the most formidable minister that ever was employed, under a limited monarch, to accomplish the ruin of a free people. When neither the feeling of shame, the reproaches of conscience, nor the dread of punishment, form any bar to the designs of a minister, the people would have too much reason to lament their condition, if they did not find some resource in the weakness of his understanding. We owe it to the bounty of Providence, that the completest depravity of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving. The measures, for instance, in which your Grace's activity has been chiefly exerted, as they were adopted without skill, should have been conducted with more than common dexterity. But truly, my Lord, the execution has been as gross as the design. By one decisive step, you have defeated all the arts of writing. You have fairly confounded the intrigues of opposition, and silenced the clamours of faction. A dark, ambiguous system, might require and furnish the materials of ingenious illustration; and, in doubtful measures, the virulent exaggeration of party must be employed, to rouse and engage the passions of the people. You have now brought the merits of your administration to an issue, on which every Englishman, of the narrowest capacity, may determine for himself. It is not an alarm to the passions, but a calm appeal to the judgment of the people, upon their own most essential interests. A more experienced minister would not have hazarded a direct invasion of the first principles of the constitution, before he had made some progress in subduing the spirit of the people. With such a cause as yours, my Lord, it is not sufficient that you have the court at your devotion, unless you can find means to corrupt or intimidate the jury. The collective body of the people form that jury, and from their decision there is but one appeal.

Whether you have talents to support you, at a crisis of such difficulty and danger, should long since have been considered. Judging truly of your disposition, you have perhaps mistaken the extent of your capacity. Good faith and folly have so long been received for synonymous terms, that the reverse of the proposition has grown into credit, and every villain fancies himself a man of abilities. It is the apprehension of your friends, my Lord, that you have drawn some hasty conclusion of this sort, and that a partial reliance upon your moral character has betrayed you beyond the depth of your understanding. You have now carried things too far to retreat. You have plainly declared to the people what they are to expect from the continuance of your administration. It is time for your Grace to consider what you also may expect in return from their spirit and their resentment.

Since the accession of our most gracious sovereign to the throne, we have seen a system of government, which may well be called a reign of experiments. Parties of all denominations have been employed and dismissed. The advice of the ablest men in this country has been repeatedly called for and rejected; and when the Royal displeasure has been signified to a minister, the marks of it have usually been proportioned to his abilities and integrity. The spirit of the FAVOURITE had some apparent influence upon every administration; and every set of ministers preserved an appearance of duration, as long as they submitted to that influence. But there were certain services to be performed for the Favourite's security, or to gratify his resentments, which your predecessors in office had the wisdom or the virtue not to undertake. The

moment this refractory spirit was discovered, their disgrace was determined. Lord Chatham, Mr. Grenville, and lord Rockingham have successively had the honour to be dismissed for preferring their duty as servants of the public, to those compliances which were expected from their station. A submissive administration was at last gradually collected from the deserters of all parties, interests, and connexions: and nothing remained but to find a leader for these gallant, well-disciplined troops. Stand forth, my Lord, for thou art the man. Lord Bute found no resource of dependence or security in the proud imposing superiority of Lord Chatham's abilities, the shrewd inflexible judgment of Mr. Grenville, nor in the mild but determined integrity of lord Rockingham. His views and situation required a creature void of all these properties; and he was forced to go through every division, resolution, composition, and refinement of political chemistry, before he happily arrived at the *caput mortuum* of vitriol in your Grace. Flat and insipid in your retired state, but brought into action, you become vitriol again. Such are the extremes of alternate indolence or fury, which have governed your whole administration. Your circumstances with regard to the people soon becoming desperate, like other honest servants, you determined to involve the best of masters in the same difficulties with yourself. We owe it to your Grace's well-directed labours, that your sovereign has been persuaded to doubt of the affections of his subjects, and the people to suspect the virtues of their sovereign, at a time when both were unquestionable. You have degraded the royal dignity into a base, dishonourable competition with Mr. Wilkes, nor had you abilities to carry even this last contemptible triumph over a private man, without the grossest violation of the fundamental laws of the constitution, and rights of the people. But these are rights, my lord, which you can no more annihilate, than you can the soil to which they were annexed. The question no longer turns upon points of national honour and security abroad, or on the degrees of expedience and propriety of measures at home. It was not inconsistent that you should abandon the cause of liberty in another country, which you had persecuted in your own; and in the common arts of domestic corruption, we miss no part of sir Robert Walpole's system except his abilities. In this humble imitative line, you might long have proceeded, safe and contemptible. You might, probably, never have risen to the dignity of being hated, and even have been despised with moderation. But it seems you meant to be distinguished, and, to a mind like yours, there was no other road to fame but by the destruction of a noble fabric, which you thought had been too long the admiration of mankind. The use you have made of the military force introduced an alarming change in the mode of executing the laws. The arbitrary appointment of Mr. Luttrell invades the foundation of the laws themselves, as it manifestly transfers the right of legislation from those whom the people have chosen, to whom they have rejected. With a succession of such appointments, we may soon see a House of Commons collected, in the choice of which the other towns and counties of England will have as little share as the devoted county of Middlesex.

Yet, I trust, your Grace will find that the people of this country are neither to be intimidated by violent measures, nor deceived by refinements. When they see Mr. Luttrell seated in the House of Commons by mere dint of power, and in direct opposition to the choice of a whole county, they will not listen to those subtleties, by which every arbitrary exertion of authority is explained into the law and privilege of parliament. It requires no persuasion of argument, but simply the evidence of the senses, to convince them, that to transfer the right of election from the collective to the representative body of the people, contradicts all those ideas of a House of Commons, which they have received from their forefathers, and which they have already, though vainly perhaps, delivered to their children. The principles, on which this violent measure has been defended, have added scorn to injury, and forced us to feel that we are not only oppressed, but insulted.

With what force, my Lord, with what protection are you prepared to meet the united detestation of the people of England? The city of London has given a generous example to the kingdom, in what manner a king of this country ought to be addressed; and I fancy, my Lord, it is not yet in your courage to stand between your sovereign and the addresses of his subjects. The injuries you have done this country are such as demand not only redress, but vengeance.

In vain shall you look for protection to that venal vote, which you have already paid for—another must be purchased; and to save a minister, (in this case a professor) the House of Commons must declare themselves not only independent of their constituents, but the determined enemies of the constitution. . . . It is not, indeed, the least of the thousand contradictions which attend you, that a man, marked to the world by the greatest violation of all ceremony and decorum, should be the first servant of a court, in which prayers are morality, and kneeling is religion. Trust not too far to appearances, by which your predecessors have been deceived, though they have not been injured. Even the best of princes may at last discover, that this is a contention, in which everything may be lost, but nothing can be gained; and as you became minister by accident, were adopted without choice, trusted without confidence, and continued without favour, be assured that, whenever an occasion presses, you will be discarded without even the forms of regret. You will then have reason to be thankful, if you are permitted to retire to that seat of learning, which in contemplation of the system of your life, the comparative purity of your manners with those of their high steward, and a thousand other recommending circumstances, has chosen you to encourage the growing virtue of their youth, and to preside over their education. Whenever the spirit of distributing prebends and bishoprics shall have departed from you, you will find that learned seminary perfectly recovered from the delirium of an installation, and, what in truth it ought to be, once more a peaceful scene of slumber and thoughtless meditation. The venerable tutors of the university will no longer distress your modesty, by proposing you for a pattern to their pupils. The learned dullness of declamation will be silent; and even the venal muse, though happiest in fiction, will forget your virtues. Yet, for the benefit of the succeeding age, I could wish that your retreat might be deferred, until your morals shall happily be ripened to that maturity of corruption, at which the worst examples cease to be contagious. JUNIUS.

THE VOICE IS THE VOICE OF MacNEILL, BUT THE SERMON IS THE SERMON OF FREEMAN.

We have before us a pamphlet of nine pages bearing on the front page a cut of the Walmer Road Baptist Church, above it the words, "The Walmer Road Pulpit," and underneath the cut of the church the words, "THE SHEPHERD PSALM," a Sermon by Rev. John MacNeill, D.D., Minister of Walmer Road Baptist Church, Toronto, Canada." On the first and second pages of the sermon these words occur:

"For my own part I strongly incline to the belief shared by a great many that the figure of the Shepherd is carried through consistently from the beginning to the end. And so far as I am aware that belief is largely due to a beautiful little booklet called the 'Song of Our Syrian Guest,' written by W. A. Knight, who at one time entertained a Syrian in his home, from whom he received the idea of the interpretation. This idea has been splendidly elaborated in an exquisite exposition by Rev. J. D. Freeman, a little volume called 'Life on the Uplands.'"

The only reference in the entire sermon to Dr. Freeman's book, "Life on the Uplands," is the above quotation. Below we print Dr. MacNeill's sermon with the exception of the last two paragraphs and a somewhat extended poem, which we have omitted only for want of space, and in parallel columns passages taken from Dr. Freeman's book, "Life on the Uplands." There are, we suppose, comparatively few men of originality; and even those who think they are original have probably unconsciously absorbed ideas from others—but it is not often you find two minds run so nearly in the same channels as the minds of Dr. Freeman and Dr. MacNeill.

Dr. Freeman's book first appeared in 1907; Dr. MacNeill's sermon on "The Shepherd Psalm," while bearing no date, was printed, we believe, within the last couple of years. The passages from Dr. Freeman's book incorporated in the sermon of Dr. MacNeill bear no quotation marks; the only reference to "Life on the Uplands" is, as we have said, the passage we have quoted from the opening of the sermon.

WALMER ROAD SERMONS?

We have been told on several occasions when people have heard preached from Walmer Road pulpit by the Pastor, as though they were his own, sermons found in printed volumes, and by other brains than his. Of course, any preacher will absorb much from his reading, nor could much objection be taken to one's gleaming in the fields of sermonic literature. When Dr. MacNeill had spoken at the first meeting of the Baptist World Alliance in London about 1904 or 1905, the late Dr. Alexander MacLaren, who was in the chair, turned to someone and remarked, "Mr. MacNeill is a good gleaner." But though gleaming may be permissible—especially to the poor, the gleaner would scarcely be called honest who would leave the wheat field with a whole wagon-load. We are glad to be informed that a few of our thousands of ministerial readers find even *The Gospel Witness* sermons suggestive. They prime their pump, as Spurgeon used to say, or they may find in the sermons a few bags of wheat which they turn into flour in their own mental mill, but we do not suppose any of them serve their hearers with meals exclusively composed of preserved tongue. Of course, no preacher objects to others making what use of his sermons they can, the chief objection to the practice of preaching other men's sermons is the reaction it has upon the man's own character. The man who habitually wears others' clothes, or accepts credit for another's mental labour, and travels under false colours, is likely to find his own mind affected thereby. This practice persisted in is likely to lead a man to regard truth lightly. We do not know how far the practise of a kind of gramaphonic ministry may account for Dr. MacNeill's loose statements and careless use of references. At all events, the parallel columns below will tell their own tale. Our readers must be the jury responsible for the verdict.

DR. JOHN MacNEILL

(The italics in this column are ours and indicate the passages taken from Dr. Freeman's "Life on the Uplands", either in exact verbal form or in substance.—Ed. G. W.)

Text: "The Lord is my shepherd, I shall not want." Ps. 23:1.

This is one of the portions of Scripture that a preacher always hesitates to touch. It is so simple, so beautiful, so deep, so sublime an expression of the goodness of God and the faith of the soul, that any comment would only spoil its beauty. It was written, I suppose, three thousand years ago, but it is just as fresh and true to life as though it were written to-day. Its words are among the first our childish lips have repeated from this old Book. Its promises are among the last we whisper into the ears of our loved ones as they pass through the darkening night of earth into the breaking day of Heaven. The sufferer in the sick chamber, the martyr at the stake, the soldier on the battle field, the traveller on the deep, the Covenanter, the Huguenot, the Puritan, the Missionary,—these and a multitude that no man can number, have found in these words the utterance of their faith and a new inspiration of life and hope. "The Lord is my Shepherd, I shall not want."

Though it has long been known as

DR. JOHN FREEMAN

(The page numbers in this column indicate the place of the passage quoted in Dr. Freeman's book, "Life on the Uplands.")

the Shepherd Psalm it was generally thought that the figure changed from the Flock and the Shepherd in the first part to the banqueting House and the gracious Host in the closing verses. For my own part I strongly incline to the belief shared by a great many that the figure of the Shepherd is carried through consistently from the beginning to the end. And so far as I am aware that belief is largely due to a beautiful little booklet called the "Song of Our Syrian Guest," written by W. A. Knight, who at one time entertained a Syrian in his home, from whom he received the idea of the interpretation. This idea has been splendidly elaborated in an exquisite exposition by Rev. J. D. Freeman, a little volume called "Life on the Uplands." According to our Syrian guest the Psalm represents the successive periods of the shepherd's day. *It reflects the whole round of his work from the morning to the evening hours, from the time his sheep leave the fold until they are safely folded again at night. Upon those changing experiences of the day is built up all this wonderful and comforting teaching about the care of God for His own, this Shepherd "that leadest Joseph like a flock," the Shepherd who gave His life for the sheep and who will care for and defend them till they are safe within the eternal fold at last.*

1. *The Shepherd's Day.*

Now will you bear with me a moment while we note the history of the shepherd and his sheep throughout the hours of the day. *It is early morning to begin with. And very early in the morning he leads his flock out to the feeding ground. That is the ideal feeding time. The flock is fresh, their hunger is keen, the pasture is moist and sweet, and because of their hearty meal the sheep stretch themselves in contentment on the green. "He maketh me to lie down in green pastures."*

But as the noontide draws near it is hot and sultry; the sheep pant with heat and burn with thirst. And so the shepherd leads them—never drives them—away to the drinking place to slake their thirst. He dare not lead them to any of the roaring cataracts or hill torrents else they might be swept

They reflect the whole round of the shepherd's work from the morning to the evening hours. P. 24.

The shepherd is early astir. Waking with the dawn, he has his flock forth from the fold and out upon the grazing ground before the sun has risen, and while yet the grass is damp with dew. This is the most favourable feeding time of the day. The flock is fresh, its hunger is keen, the pasture is nutritious and sweet. P. 27.

* * * * *

It is in consequence of their fulness that the sheep "lie down." Not in weariness but in contentedness do they stretch themselves upon the sward. P. 28.

It draws toward midday. "Sunbeams like swords" are smiting the sheep. They pant with heat and burn with thirst. It is time for the shepherd to lead them to the drinking place and cool them at the waters. He knows the way. All over these Judean hills, at frequent intervals, there are deep, walled wells, whose waters never fail. A good shepherd

away in the flood. But all over the Judean hills are wells, deep and walled, whose waters never fail. He leads them to the "still waters" of these wells. Quickly with the bucket he fills the trough calling the sheep in groups to drink till all are satisfied. And though many shepherds gather with their separate flocks there is no confusion, for the sheep answer to their own shepherd. "And a stranger will they not follow put will flee from him for they know not the voice of a stranger." And so "He leadeth me beside the still waters."

Then from the well he must lead his flock into some new feeding ground for the afternoon meal or if it be late lead them back towards the fold. And from well to well, or from well to fold, or from fold to feeding ground, there run the well-worn paths, trodden by generations of shepherds and myriads of sheep. They are very intricate and a shepherd must know them well. Any path will not do. It is only the right path that leads to safety and supply. So "He leadeth me in right paths for His name's sake." It is sometimes on these journeys that the shepherd must lead his flock through some ravine or glen, some deep, sharp valley in which the evening shadows gather in the late afternoon. To lead the flock through one of these sunless canyons is always a perilous task. You can see the shepherd with his stout staff in one hand and his rod, or shepherd's crook, in the other. With his stout bludgeon he will beat off any wild beast, for there a panther may hide or a wolf may prow! for his prey; with this rod he will hold his sheep in line. I myself have seen a shepherd on the hills in Scotland where a lamb would dash away, catch him deftly with his crook beneath the chin and bring him back again. "Though I go down through the valley of the shadow I will fear no evil for Thou art with me, Thy rod and Thy staff they comfort me."

Then there is the evening meal before the flock is folded for the night. "There is no higher task of the shepherd in my country," says our Syrian guest, "than to study the places, examine the grass and the ground and

carries in his mind a chart of every well in his grazing area. P. 43.

For though there are many streams, the sheep cannot safely drink from them. Far different, remember, are these rough hill-torrents of the Bible lands from the gentle brooks that flow so softly between their banks of green through the meadows of the West. P. 44.

Swiftly the rope coils at his feet as the laden bucket rises responsive to the rhythmic movements of his sinewy arms. Into the trough he pours the sparkling contents. Again the bucket shoots into the darkness of the well; again, and yet again, and when the trough is filled he calls the thirsty sheep to come in groups and drink. P. 46.

Generations of shepherds and myriads of flocks have trodden these old ways. They are the recognized highways, traversing the land from well to well and from fold to fold. To come upon one of these paths is to pick up a clue that leads out from the mazes of the wilderness to some familiar rendezvous. P. 79.

The land of Judea is pierced in every direction by deep and narrow glens. In these the shadows gather early in the afternoon. No sooner does the sun begin its westerling than the glens begin to fill with gloom.

To lead a flock through one of these sunless canyons is always an adventure attended by grave peril. P. 97.

* * * * *

He keeps a keen lookout for wild beasts, since in these shades a wolf may lurk, or a panther make its lair. Should he hear a growl, or find himself confronted by a pair of blazing eyes, his shrill whistle sounds instant alarm to stay the flock. Bravely then he springs to battle, and with resounding blows of his mighty staff drives the brute before him until it slinks away bleeding in pain or foaming with baffled rage. P. 99.

There is but time for the evening meal before the sheep must be folded for the night. P. 117.

A robber out to snatch a sheep that should chance to stray. And what is

find a safe feeding place for the sheep. In some places there are poisonous plants. Some kinds of ground are infested with venomous serpents. *There are feeding grounds where the jackals, wolves, hyenas and panthers prowl along the hillsides and against these the shepherd must defend his sheep.* Of these feats of courage many tales are told. David, you remember, once slew a lion and a bear in defense of his flock at the feeding ground. And so our shepherd marks the circle of the pasture. He leads his flock upon it. He is steadily about them as the shadows gather. Yonder are the glowing eyes of a panther, yonder the hiss of a serpent, yonder the skulking form of a wolf. But the sheep are safe. "Thou preparest a spread, a feast, before me in the presence of my foes."

And then home to the fold. The fold is only a rough, stone enclosure with no covering but high enough to keep out the wild beasts and to shelter from the wind. There is a low opening at one corner of the enclosure. There the shepherd stands. He is the door, "I am the door," says Jesus. "By me if any man enter in he shall be saved, and shall go in and out and find pasture." There at the entrance takes place the "rodding of the sheep." With his crook the shepherd holds the sheep while he inspects them one by one as they pass into the fold. He has his horn filled with olive oil; he has the brimming vessel of water at his feet. Here is a knee that is bruised, or a side scratched, and this he anoints with the healing tar of the cedar. Here is one sheep not only bruised but exhausted and worn, weary to dropping, and he bathes its head and face with oil and fills the large two-handled cup with water from the bucket and lets the weary sheep drink its fill. "Thou anointest my head with oil, my cup runneth over."

And so the day is done! Under the shepherd's care and by his presence the flock has had protection and goodness all through the day and they will rest safely in the fold of the shepherd until the new day shall dawn. "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord for ever."

II. *The Day of Life.*

This, then, is the story of the shepherd's day. Perhaps I ought to leave it there and let you make your own application. But there are some few

that creature gliding darkly along the edge of the plain? A wolf, with fangs dripping in desire to crush the bones of a lamb and with throat thirsting to drink its blood. That stealthy movement in the thicket yonder? A lurking panther. That dark, silent form perched high up on the crag? A hungry eagle, awaiting opportunity to fall upon its prey and tear its throat asunder. That black menace slowly circling in the air? A vulture, making ready to drive its blinding beak into the eyes of an unwary victim. Others than the sheep are abroad and looking for their evening meal. The flock is menaced by powerful and pitiless foes. Yet the sheep are safe under the shepherd's care. Nothing escapes his watchful eye. He is constantly on guard. With long knife drawn, lest sudden need of it should arise, he walks around the feeding flock, describing a circle of safety within the rim of danger. P. 118.

facts that need special emphasis. The day in the life of the shepherd represents a life time in the experience of the saint. Life has its morning, its afternoon and evening, and what this Psalm sings is the good care of God, the safety, provision, the comfort, the joy of that life which is entrusted to the shepherding care of God.

Life's Morning With God.

Now there are two facts emphasized in the forenoon of the flock, viz.: the fresh morning meal with the contentment that follows and the quenching of the thirst at the well-side. And these two facts answer to the two outstanding elements in the early religious experience of the soul.

Blessed are those who in the early morning of their life have tasted and seen that God is good. *It is in youth that the spiritual appetite is keen and the heart feeds on the fat pastures of God. Those are the days when life is nourished into a deep and full contentment. There are no lives that possess such profound peace or hold such reserve of spiritual power as those who can say, "Thou hast been my God from my youth." Let me speak especially to the young people who listen to me.*

The psalm at this point reflects the comfort and peace of those happy souls who, in early life, have tasted and seen that God is good. P. 27.

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To make the ideal beginning of life, we must go with the Good Shepherd early, and spend the dewy morn with Him upon the meadows of His Grace; for then the spiritual appetite is keen, and the heart feeds hungrily upon the fat pastures until it is nourished into deep content. Pp. 28, 29.

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The most joyous souls, those which dwell in the profoundest peace, holding within them the largest reserve and resource of spiritual power, are those who can say, "Thou hast been my God from my youth." Green pastures for the soul! They lie about us from our infancy. P. 29.

There is no spiritual meal in after life that can ever compensate for a youth that has been spiritually starved. The world is full of lean and famished spirits, men and women whose souls are fainting in them, who might now be filled with content of soul and reserve power for trial if only they had followed the Shepherd in the early days. It is pathetic to see the multitudes who have wandered out without the Shepherd, driven by the wolves of passion, torn by the thorns of remorse, tramping the pathless sands of doubt, drinking at the dead salt sea of unbelief because they missed that meal with God in the early morning years of their life. "In life's morning march when my bosom was young," so sang Byron in deep regret in after years. And because the bosom is young and

No after-feeding can ever quite compensate, in this life, for a spiritually impoverished youth. P. 34.

* * * * *

The world is full of lean and famished spirits, men and women whose souls are fainting in them, who might now be vital and virile, with vigor for righteousness and reserve power for trial, had they but responded to the Shepherd's call early in the morning. P. 33.

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It is pathetic to witness the multitude of troubled lives that have slipped away from the Good Shepherd's care to be driven by the wolves of passion, to be torn by the thorns of remorse, to tramp the pathless sands of doubt and to drink from the dead, salt sea of unbelief, through the

because the march has the glow of the morning youth is inclined to think that it does not need the Shepherd nor His satisfying portion. There never was a greater mistake. Youth cannot be content nor satisfied without God, and it is out of the experience of that need that men have learned to cry with the Psalmist, "O satisfy us early with thy mercy that we may rejoice and be glad all the days of our life."

There is another fact of life here. Near to the noonday of life there often falls upon us a burning thirst. In those wondrous years from twenty to thirty how often that comes—the thirst for knowledge, the thirst for righteousness, the thirst for power, the thirst for certainty, the thirst for love. There is no other way to satisfy that thirst except in Christ. He will give knowledge, for He is God's wisdom; righteousness, for He is God's Holy One and we are accepted in the beloved; power, for all power is given unto Him in heaven and on earth; certainty, for He is the way. He will satisfy love for He is the peerless Lover. The world is filled with strong young men and women thirsting in soul, longing, craving, seeking, hoping and turning everywhere but to Christ. They are,

"Sinking leaky buckets into empty wells,
And growing old in drawing nothing up."

To all such the Master of the well sends out the invitation, "Ask of me and I will give thee living water." "Ho, every one that thirsteth, come ye to the waters."

Life's Afternoon With God.

The Psalm also reflects the afternoon experience of the soul. In the shepherd's story the afternoon is the time of greatest danger. It is in the afternoon the flock climbs the paths often steep and stony. It is in the afternoon they walk through the valley of the shadow where the danger lurks on every hand. It is in the afternoon that the beasts prowls about the flock in the gathering shadows. So it is with men. The afternoon of life is a time of great danger. For one thing the afternoon brings us to the hard road of drudgery and toil. Life's responsibility increases. Life's glamor fades. Ideals droop; enthusiasms wither; the mirage disappears. It is easy to be cynical. The grade

misfortune of having missed the satisfaction of the morning meal upon the meadows. P. 34.

It thirsts for Knowledge. P. 47.

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And there is the thirst for righteousness. P. 47.

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The thirst for love he answers with the gift of "Love divine, all love excelling." P. 49.

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There is no other way to get at the heart of the well but to wait upon Christ and bid him draw for us. P. 55.

And I know other men whose accumulations of scholarship seem to have worn out their spiritual receptivity, and who present to-day the sad spectacle of thirsty spirits,

"Sinking leaky buckets into empty wells,
And growing old in drawing nothing up." P. 57.

It is suggestive of those enervating heats which so often make the years of middle life a perilous period for Christian men. P. 62.

These are the worrying years. Cares fret and fray the mind. Business anxieties, professional responsibilities, and domestic burdens press heavily. We feel that it is "now or never." We must make our reputation, build our fortune, and bring to harbour the ships of hope we launched in earlier life upon the seven seas of venture. P. 63.

Moreover, these are the years of disillusionment. Mirages fade. Disguises are detected. The cosmetic

is steep, the miles are long, the burden is heavy, the sun is hot. It is the time of fullest energy and greatest achievement. It is a period that is peculiarly fatal to men and women of high genius. It is recognized by all as a time when something happens. And what happens? It is sometimes the period of great disaster in spiritual life. Men who were active become indifferent, men who never failed at a prayer meeting, who taught Bible classes, who were warm in evangelistic favour, fall by the way in the afternoon. It is the afternoon that some of the most fatal blunders occur. Abraham stumbled in the afternoon, Moses stumbled in his afternoon, David stumbled in his afternoon, Demas stumbled in his afternoon. Is there no preventive? Must we all come to that? No! "He restored my soul." "They that wait upon the Lord shall renew their strength," and while we are content to put ourselves under the care of the great Shepherd and remain there, there is no fear of any declining spiritual strength and interest for "while the outward man may perish the inward man is renewed from day to day."

Life's Evening With God.

Here we come in the closing verse to the evening scene of life. "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." There is nothing more beautiful than a ripened old age that reveals the beauty and the care of God, and nothing more tragic than a life that grows old and hopeless without the comforts of His grace. *It will help us to understand this verse if we remember the Jewish feeling for old age. Not only had the pious Jew a tender reverence for the aged, but he hoped for himself that he might live to be old. He had an ambition to see his seed unto the third and fourth generation. Part of that feeling was due perhaps to the fact that the Jew had no clear outlook on the future life such as we have in Christ. He looked for his reward here. Old age and prosperity were the signs of God's favour. That is not the prevailing word today. We speak now as though it were a misfortune to reach a great age. We hope to die in the harness. We have no desire to "lag superfluous" upon the stage. That change of view is*

cracks. The veneer peels off.

We grow sceptical and cynical. Interests that once excited us appear puerile, frivolous, and vain. Thus the soul loses tone. It strings lie slack and its music is hushed. P. 64.

It will help us to a better appreciation of this strain of the song if we call to mind the characteristic Jewish feeling for old age. Not only had the pious Jew a tender reverence for the aged, but he hoped for himself that he might live to be old. He had an ambition to see his seed unto the third and fourth generation.

Then, too, we must remember that the Jew of David's time had no clear outlook into the future beyond the grave. P. 155.

All this, of course, is vastly different from the prevailing modern mood. We speak now as though it were a misfortune to live to a great age. We hope to die in the harness:

partly due, no doubt, to our clear vision of the future life. "To me to live is Christ and to die is gain." "To die is gain" for a Christian. "The best is yet to be." But whether our life be long or short it will be a tragedy if the closing of the day does not find us rich in the things of God, content in the fellowship of Christ, happy and hopeful and looking forward to the safety and security of the Father's house.

We would "cease at once to labour and to live." We dread to "lag superfluous" on the stage. To outlive activity seems a curse.

The change in view is partly due, no doubt, to our brighter thought of what awaits us beyond the Great Divide. "Jesus Christ has brought life and immortality to light through the gospel." To the Christian "the best is yet to be" in the land beyond the flood. That is the Eldorado of his hopes. He knows that "to die is gain." Pp. 156-157.

(The last two paragraphs of Dr. MacNeill's sermon and a poem by Faber, are omitted only as an economy of space).

Pastor,
Rev. Walter Hughes,
78 Glenmore Road.

FORWARD BAPTIST CHURCH,
746 Woodbine Avenue,
Toronto, 13.

April 27th, 1927.

"Whereas there has been for some time and is at the present a marked and increasing tendency towards modernism in our convention;

"And whereas, the Home Mission Board has requested that Home Mission Pastors refrain from expressing themselves on this vexatious question;

"And whereas our Pastor and the Church have already expressed strong and unflinching disapproval of said modernistic tendency amongst us and will feel duty bound to so express themselves in the future;

"Be it therefore resolved that this church place itself once more on record and strongly re-affirm its positive stand on the fundamentals of the faith and its repudiation of every tendency to depreciate the authority and authenticity of the Holy Scriptures; and furthermore that this church now express its sincere and hearty thanks to the Home Mission Board for the financial aid received during the last two and a half years, and, at the same time announce that from this date Forward Baptist Church becomes a self-supporting Baptist Church; and be it further resolved that this Church express its decided disapproval of the action of the Convention Executive in its application for parliamentary power to exclude from all voting interest in the Convention those churches which, in the opinion of a three-fifth majority of the Convention are out of harmony with the aims and objects of the Convention, and that a copy of this resolution be sent to the Home Mission Board, *The Canadian Baptist* and *The Gospel Witness*.

REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA

We would remind our readers that while a permanent Secretary-Treasurer has not yet been appointed, the acting Secretary-Treasurer of the new Society is Rev. G. W. Allen, 75 Delaware Ave., Toronto 4, Canada, to whom all contributions may be sent, and all enquiries addressed.

LAST SUNDAY IN JARVIS STREET.

Three were baptized Sunday evening, and the hand of fellowship was given to a good number at the Communion service following, which was attended by about eight hundred.

The Jarvis Street Pulpit

THE PERENNIAL AND THE TRANSIENT IN LIFE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, April 24th, 1927.
(Stenographically Reported.)

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—I Peter 1: 6, 7.



AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent"; "I am come that they might have life, and that they might have it more abundantly"; "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." The first two of these scriptures were spoken by our Lord Himself; the third is the voice of the Holy Spirit through Peter; and, taken together, they mean this, that life in its fullness, and in its divinest significance, eternal life—which is the gift of God, consists in "knowing" God. The second word suggests that it is possible to possess that life, and to enjoy it in more or less abundant measure. The third verse I have quoted teaches us that the measure of that possession and enjoyment will be proportioned to our spiritual knowledge: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

How, then, are we to "know" God? "Through our Bibles?" someone asks. Will you be surprised if I answer in the negative, and say that we cannot know God through our Bibles exclusively, for the reason that it is possible for a man to know the Bible as a book, to be familiar with the letter of it, to have an intellectual knowledge of truth, and yet not know God at all? On the other hand, it is impossible for us to know God without knowing something of the truth revealed in the Bible. There must, then, be some measure of intellectual apprehension of the truth of God as revealed in the Bible—I said, a measure of knowledge. In some cases it may be very small, relatively—it is in every case very small, for God is the Infinite; but there must be some measure of understanding of the truth, plus an experimental knowledge of it. We know God in the measure in which we yield ourselves to the truth which He reveals. There are people who imagine the Word of God may be understood merely by an analysis of it; but you may sit in your study and read your Bibles for ever, and if the truth you know does not lead you into an obedience of the truth, then there is a sense in which you do not know the truth at all, paradoxical as that may seem.

These verses which I have read to you resolve Christian life and experience into their elements; they contain, indeed, a subtle analysis of life. Experience is put into the crucible and resolved into its elements, and there is discovered that divine force which we speak of as the divine purpose, running all through life; and which gives all the elements of life cohesion.

Will you think with me a little while this morning, as I try to show you that we have here a revelation, first of the *perennial and the transient elements of life*, the "rejoicing" and the "heaviness", the one abiding, the other but "for a season"; and then the *paramount and the precious elements of life*: "faith", the thing that is of supreme value, and "gold", the thing that is itself precious but less precious than the faith—and last of all, the divine purpose is revealed as leading us to that which is *transcendently important in the Christian prospect*, the divine estimation of values at the glorious "appearing of Jesus Christ".

I.

Set these against each other, THE PERENNIAL AND THE TRANSIENT THINGS OF LIFE. What is the climate of the Canaan of the Christian's promised land? What are the prevailing winds? Is there more sunshine than shadow, or more shadow than sun? What is the mean temperature? Some years ago in the north country, in New Ontario, I asked someone about the climate; and he said, "We have only two seasons here." I said, "That is surprising, we have four.

What are your two seasons?" And my friend replied, with a smile, "Our two seasons are winter—and July!"

What seasons have we in the land in which, by faith, we dwell with our Beloved? Are there more thistles than flowers, more icicles than summer dew-drops? Are there more thorns than roses? Are there more giants than grape-clusters? Is there more cloud than sunshine? Is there more of tempest than of calm? Did you ever ask a friend about last year's weather? How often you have heard people say, "It is the stormiest day I ever knew"; or, "It is the hottest"; or, "The coldest"; or, "It is the severest winter I ever experienced." They do not mean to be untruthful, they say these things only because of the shortness of their memories. And sometimes Christians imagine that it is nearly always night-time, that the winters are longer than the summers, and that there are more clouds than sunshine. Well now, come to this meteorological expert's record, here is the official record of the climate of Canaan's land; and if you compare it with your own, you will find that there is a great disparity between this and the records held in the treacherous human memory, so disposed to forget the goodnesses of our God. It may be there are some emigrants or prospective emigrants here this morning, someone here who says, "Well, sir, I have to confess that I live in a land where there are plenty of thistles, I live in a land where the giants are great and tall, and if you can tell me of any better country to which I may go, I am ready to emigrate at once." This is the King's advertisement, telling you something of the conditions of life in the land where He is supreme.

What does the text say? It teaches us that *there is a preponderance of rejoicing*: "Wherein ye greatly rejoice". But "wherein" do we rejoice? Of what is the writer speaking? What is the subject of our rejoicing? You remember how the Psalmist exclaims in one place, "O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide-sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein." A Leviathan would not be at home in a millpond; he needs the great and wide sea wherein to sport himself, wherein to play. Wherein can a soul, made in the image and likeness of God, rejoice? Where can he find room to rejoice? What is the antecedent to this relative clause, "wherein ye greatly rejoice"? Go back to the words in the opening verses of the chapter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice"—in what do we rejoice? In salvation? In the "incorruptible inheritance"? In the "power of God"? In the "lively hope"? Or in all these combined?

I will tell you wherein we rejoice. What is our inheritance,—the streets of gold? the walls of jasper? the gates of pearl? Are we to think of these glorious figures whereby our ultimate possession is represented? Do we not remember how they are all dwarfed and subordinated to Him Who is Himself the Light of the city? What is our inheritance that is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven"? Our inheritance is Jesus Christ Himself. And it is in Him we rejoice, in the fact of our inheritance, in the fulness of it, in the eternal security of it; because we are rich, and because we are rich for evermore, we have a fortune which we cannot lose, we have a deposit in a bank that cannot break, we are citizens of a country that knows no night, no pain, no sorrow, no death, and no tears—because, indeed, we are the bride of the Lord of Glory Himself, we rejoice in Him!

"Rejoice in the Lord alway: and again I say, Rejoice." It is rather difficult sometimes for Christians to rejoice in the things about them; but we can always rejoice in the Lord, we can rejoice as a prospector rejoices in his secret knowledge of hid treasure, as an astronomer in his contemplation of the myriad worlds of wonder, we can rejoice in Him as the soldier rejoices in his invincible captain, we can rejoice in Him as the epicurean rejoices in his well-spread table, as the bird rejoices in its summer climate—yes, as a leviathan plays in the mighty ocean. So, however we may groan, however our souls may de-

velop, to whatsoever extent we may be partakers of the Divine Nature, and however we may grow up into Christ—in all things we can still rejoice in the infinity of His grace, in the matchlessness of His love. We rejoice, indeed, as a bride rejoices in him who is to her the king of love. No language could exaggerate, no thought can possibly explore, the riches of the Christian's inheritance in Christ Jesus the Lord. In Him we greatly rejoice, "whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

But I must leave that great ocean of contemplation for you to sail to glory on, and turn back for a moment to some of the rivers of joy and of gladness that flow into it. It is impossible, I venture to believe, for a true Christian ever to be absolutely destitute of joy. There may be tears in his eyes, there may be sorrow of heart—indeed, he may be sorrow FULL and yet always rejoicing; for the reason that it is impossible for the believer ever to lose Christ. Some things we can lose, but we can never lose Him. There was an element of joy even in Peter's bitter tears; and it was in this, that the Lord looked upon him, and did not forget him. There was an element of joy and gladness in Mary's grief as she stood by the sepulchre. I believe those women cherished a subconscious expectation of the resurrection; they could not articulate their hope, they could not tell you in so many words that they believed He would come back again; but the truth is, wherever a true love is inspired in the soul, there is inspired with it a hope of its immortality. We speak of the resurrection of Christ as a miracle—and from our poor knowledge, and in view of our limited resources, it was a miracle; and yet, in another sense, it was the most natural thing in the world. How could it have been possible for God's Holy One to see corruption? Do you know why He was raised from the dead? Because the Scripture says "it was not possible that he should be holden of it". And these women who had companied with Him felt instinctively that it was not possible that they should lose for ever the Lover of their souls, they believed that He would come back again; and they were at last "begotten again unto a living hope by the resurrection of Jesus Christ from the dead", and in the living Saviour they rejoiced perennially.

I know there is the other side of it, there is a spirit of heaviness: "Now for a season, if need be, ye are in heaviness through manifold temptations." Temptations are always manifold—many fold, a temptation within a temptation, a trial within a trial. Ought we to use the word "temptation" or "trial" here? We ought to use both, for a trial is a temptation always, and a temptation is always a trial. Unemployment is always a trial, but it is a temptation too; affliction in the home is a trial—and it will not help affairs in the office, nor is there any chemistry of comfort by which difficulties in the office will lighten affliction at home; one is involved in the other. To be deprived of the privileges and grace of Sunday, only exposes us more completely to the perils of Monday. Every trial is manifold, every temptation is manifold; and sometimes we are "in heaviness" through these manifold temptations and trials.

There is a real heaviness of spirit. Oh, I have heard people say that you ought always to be shouting Hallelujah—and they shout Hallelujah until the manifold trials come, and then the song dies away even on their lips! Nothing is easier than to preach a kind of spiritual stoicism while all is well with you; but the truth is, we are all sometimes cast down, and our souls are disquieted within us. There may be someone here this morning who said just now, "Well, I know little about the rejoicing, though perhaps there may be some joy beneath the surface; but when you talk about temptations and trials, and the manifoldness of it all, I am with you, I understand that a little better." Oh yes, the children of Israel hung their harps upon the willows as they sat down beside the sobbing waters of Babylon; there was a time when they had no use for a harp. And there will be a time when you cannot do much harping either; but if you are wise, you will not throw your harp away, just hang it up, you will need it to-morrow. Even in the midst of their sorrow, the wonder of it was that they remembered Jerusalem above their chief joy; there was the haunting, happy, memory of yesterday, when they were able to sing, though they could not sing to-day when they were in heaviness.

But, blessed be God, *the heaviness does not last as long as the rejoicing.* "Though now for a season, if need be, ye are in heaviness"—it is only for a season, I know that when we are so close to it, it seems a long, long, time. Did

you ever go motoring when one of the passengers said, "Will you stop a moment? I want to run in here and see someone. I will be only a minute, only a minute." I took someone riding the other day, and he said, "I wonder would you mind stopping for just a minute? I will not keep you more than a minute." It was fifteen minutes by my watch—and the fifteen minutes seemed a long, long time. Of course, it was not so very long, but I was in heaviness meanwhile because I was in haste. But, after all, it was not long. Sometimes when we have been so close to our difficulties it has seemed as though they never would end. Did you ever wait in a railway station for a train?—how you read the advertisements, telling about other lands yonder, the steamships and the trains. You studied it all because you had nothing else to do. The train was only a few minutes late in coming, but it seemed as though it never would arrive.

And there is that element in life; face to face with great difficulties and trials, we are "in heaviness for a season", but it is only for a season. Naomi said, "Call me not Naomi"—which means, pleasant—"call me Mara, for the Almighty hath dealt very bitterly with me." Even Job said to his philosophic friends, "Miserable comforters are ye all"—but it was only for a season. And Jacob said, "We have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me—all life is awry, it is a tangle, it is upside down, the winds are contrary, there is no solution to my problem at all, I am in heaviness, and I shall go down to the grave to my sons sorrowing." It is not much use to preach to a man when he is in that mood, is it? But that is a mood many of us have had. The truth is, dear friends, the loneliness of Jacob, and the bitterness of Naomi, and the sorrow and perplexity that come to us when we are face to face with our trials, do not last very long. We drink of the spring, and we call it Marah, for the waters are very bitter; but it is only a moment until the sweetening Branch is put in; and, beside, to-morrow your camp will be at Elim where there will be found twelve wells of water, and three score and ten palm trees. To poor old Jacob the message will come by and by, and before Joseph puts his hands upon his eyes and closes them in his last sleep, the old man will lay his hands upon the heads of Joseph's sons, saying, "The Angel which redeemed me from all evil, bless the lads"—and all things will be seen to "work together for good to them that love God." And poor Naomi: from Moab's land she will come back to her own Bethlehem, back home again some day, and, childless as she is now, she will find in her Ruth an abundant compensation, and through her the faith that leads to Boaz, and to David's throne. That is the divine order and the proportion of life, "rejoicing greatly", but "for a season, if need be . . . in heaviness through manifold temptations"; for God's method of procedure, His order of government in the individual life, and in the world at large, even having regard to the consummation of all things is this, "The evening and the morning are the first day"—from evening to morning, from heaviness to rejoicing, from the land of shadows and of shade to the graveless country of which it is said, "There shall be no night there." "The path of the just is as the shining light, that shineth more and more unto the perfect day."

What if you are weary? It is not the weariness of the slave whose burdens are never laid down, but only the weariness of the drawer of water who goes to meet the world's Rest-Giver at the wellside at high noon. Do you say it is dark? But it is not the darkness of the falling night, but only a cloud over the face of the sun, for ye are not of the darkness but a child of light:

"God's skies are blue
And shine with Heaven's radiance
Each gloomy day;
And though His hand
Lets fall the cloudy curtains,
It will pass away."

III.

In the next place observe—the *Paramount and the Precious*, for the contrast and the comparison are not between the precious and the vile, but between the precious and the more precious; it is a refining of the good things of life, and the refining of that which is of infinitely more value than even the best things that you can find here. Faith and gold! Gold is the standard of ex-

cellence; and even your gold, even the best things of life have to be tried with fire.

That principle applies *physically*. Men do not come to physical strength and vigour, or become expert in any kind of physical accomplishment, without hard training; it is by means of trial that they come to perfection.

The same is true of *moral qualities*. Many a man appears to be a good man until he is tried. Some people held up their hands in horror when some men went to war and there collapsed. They said, "What a terrible fall!"—it was not a fall, it was a revelation. It was always there, but in the trial the stuff they were made of was revealed. It is by means of the fire men come to strength and perfection—I am speaking now, not of the spiritual side of things, but of mere morality in its outward aspect—it is by testing and trial men are made strong.

The same is true *intellectually*—there is no "royal road" to learning; you cannot go to bed ignorant, and wake up a sage. No matter how able your teacher, he can do nothing without your co-operation. It is by hard labour and continued discipline that man is strengthened, and becomes intellectually vigorous. Or, put the three together, and the man physically and morally and intellectually becomes a real man of symmetrical form only as shade and sunshine alternate, he must have his trials.

It would be strange, dear friends, if that did not apply to our *religious life and to our faith*; for, after all, that is the most precious of all our possessions: "The trial of your faith, being much more precious than that of gold that perisheth." Will you try to remember that? You say, "I would like to have some gold." Well, supposing you had, what could you buy with it? What doors will gold open for you? Almost any door upon earth. There are some men who are famous only because they have made a lot of money. Gold will admit you to the high places of the earth; it will surround you with every kind of material comfort; but "they that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give God a ransom for him. (For the redemption of their soul is precious, and it ceaseth for ever.)" It cost something to redeem a soul, it cost the precious blood of our Lord Jesus Christ. And faith is more precious than gold that perisheth, for gold will itself perish. I remember hearing my father say that in heaven at last gold will be in the place God intended it always to be, under the feet of His saints. It is a good thing to have gold enough to pave your roads with, and it will be beneath us when we get yonder. But faith, infinitely more precious than all the world's gold, will open a door into the presence of God for us. Oh, may I dare say it, that faith is the golden key which will open the door into the very heart of God; for "without faith it is impossible to please him", therefore, whatever else we have, if we would be always rejoicing, if our rejoicing is to stretch forward into eternity and never end, we must have faith, we can do without all other things, but we must have faith, and it must be the faith that is without alloy, therefore it is written, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Do you know what that means? Faith is likened to gold that is put into the fire, that all the dross may be burned away, that it may be pure, unadulterated, one hundred per cent. faith, no admixture of any kind of dross, no alloy at all.

What sort of faith have you? "Well, sir, I believe I have faith." But prove it. "Well, I have been praying for somebody that he might be saved, and I am going to bring him to church to-night. I think he will hear the gospel to-night, I am going to church, and I hope he will be saved." Are you sure there is much faith in that? What we call faith sometimes has in it an admixture of self-trust, that is one large element in it, you have faith because you think you can do something. There is not much faith in that. There is, too, an element of trust in ordinances. "Yes, sir, I have faith, I have made a religious profession, I have been baptized, and I go to the Communion Table, I really think I am a believer"—and there is some dependence upon ordinances. "Oh, yes, I have faith, I am very orthodox. I am an old-fashioned sort of Christian, I believe the whole Bible from cover

to cover." You should be careful how you say that, my friends, because you may not know what is between the covers yet. Nothing is easier than to say that. In principle we may accept it, but you really believe nothing until that something has entered into you, and become a part of you. Someone else says, "I tell you, I don't believe in living as some people live. I pay my debts, and say my prayers, and, after all, you ask my neighbours, and they will tell you that I live a consistent Christian life." There is a pretty large slice of self-righteousness there. "Well, once upon a time, you know, I had a hard time; but things have been clearing up for me lately, and I think I begin to see a little light, and now I believe." Here faith is in more favourable circumstances. What measure of naked faith in God Himself have you? It is well to be put into the fire until you cannot trust yourself, or anyone else, until you cannot trust any thing, until you are absolutely shut up to God, and God is invisible. Then,

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

and you have found a standing-place in God.

That is how David's faith was tried. Friend after friend deserted him, and the six hundred Gittites who were among his mighty men, when he came back to Ziklag and found the place burned with fire, all turned on him, and said, "A poor leader is David, Let us stone him with stones." He lost his wives, and his children, and all his property; then all his friends turned on him. But what does the Scripture say? "David encouraged himself in the Lord his God." That is true faith, when we are shut up to God; hence the fiery trials are permitted to burn away all these elements of dross.

Then our faith is to be found "unto praise". Nobody praises you for being a believer. They call you a fool! They say you are an "uneducated fool" for believing Jonah! You are not praised for your faith—you are censured for it, you are reprov'd, and reproach'd for it. Yes—but it is tried with fire that it may be found "unto praise . . . at the appearing of Jesus Christ." That is what we are living for. Never mind what men say about you now; your faith will by and by be found "unto praise". There are two sides of it: it will praise God, it will exalt Him; and it will react upon yourself, for then we shall exchange the spirit of heaviness for the garment of praise. We shall be robed in praise, He will inhabit "the praises of Israel."

"And honour"! It does not honour you much to believe nowadays, does it? I was studying Balaam the other day. Poor Balaam was a sort of middle-of-the-road-Baptist, he did not know where he belonged. He really said some good things, but he tried to look both ways at once. He refused to curse the people of God, and Balak said to him, "I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour." That is what they say nowadays. Ruskin once said to Spurgeon, "How ever do you content yourself, ministering to that mob down at Newington?" But the faith that led him so to do will be found "unto honour at the appearing of Jesus Christ"; it will be another story then. Keep your eye on the coming of the Lord, keep in memory always the tremendous truth that there will be a time of reckoning when God will balance the books.

I should like to begin to preach now—but I will not, I promise you—I will close in just a moment—but I should like to go on.

"Unto praise and honour and glory." "If we suffer, we shall also reign with him." We are indeed to be glorified together. Our faith will glorify Him, for there is nothing that will honour and glorify its object like faith. If you absolutely trust a man, you advertise his trustworthiness to all to whom your faith is confessed. Abraham was "strong in faith"—dead as he was in himself—"giving glory to God." Faith always gives glory to God; and when our faith thus has been tried, and we have been ranked perhaps with the offscouring of the earth, it will be found "unto praise and honour and glory at the appearing of Jesus Christ." What is that hymn we sing:

"When all my labours and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me."

Do you believe that? ("Amen"). Will you believe it, if some of you have not believed? And, with a new faith, let those of us who are His, lay hold upon Christ this morning ready to go even through the fire, that at last we may glorify Him.

Let us pray: O Lord, we thank Thee for Thine exceeding great and precious promises. They are the only promises upon which we can depend. We cannot depend upon our own, for we have made them and broken them; we cannot depend upon the promises of others, for however good their intention, often by disabilities they are prevented from fulfilling them. We thank Thee that from all these things which are transient we can turn to Him who abides:

"Change and decay in all around I see;
O Thou, who changest not, abide with me."

If so we trust Thee, give us grace to confess Thee, that in a measure even here our faith may be "founded unto praise and honour and glory" of Jesus Christ. Oh, if there is a soul here who came into this building without the assurance of salvation, help such an one to commit everything to the Lord Jesus, and to go from this place with an unwavering faith in the promise of God, thus having a faith which is more precious than gold. Save us, justify us, sanctify us all, and ultimately glorify us, for Jesus Christ's sake, Amen.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

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T. T. SHIELDS, Editor.

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Lesson 10.

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THE UPROAR AT EPHESUS.

LESSON TEXT: Acts, Chapter 19.

GOLDEN TEXT.—"The name of the Lord Jesus was magnified" (Acts 19:17).

1. PAUL RETURNS TO EPHESUS.

1. When Paul found disciples at Ephesus, he made it his business immediately to discover their spiritual condition. He did not discuss things which were foreign to their profession, but enquired as to their spiritual state. If religion be the deepest of all human experiences, and the matter of supreme importance to everyone of us, why should it be the last thing upon our tongues? 2. No greater question could be asked than that which Paul pressed upon these believers, "Did ye receive the Holy Ghost when ye believed?", as the revised version has it. Surely much of our spiritual poverty and impotence is due to a failure to recognize the ministry of the Holy Ghost. This should be the concern of every mature Christian, not only for himself but in respect to everyone who names the name of Christ. This was the promise at Pentecost, and is the promise still. 3. When they said that they had not so much as heard whether there were any Holy Ghost, Paul immediately enquired to what then they were baptized. This suggests two things: first, that Paul always took baptism for granted in a believer. Nowadays, not all who profess faith in Christ are baptized, but in apostolic days they were. In the second place, it shows that New Testament baptism is baptism in the name of the Holy Ghost as well as of the Father and of the Son; for the fact that they had not heard of the Holy Ghost showed Paul at once that they had not been baptized in His name. All that they had heard was the doctrine of John's baptism—they had, of course, heard of the Coming One through John, and believed in the Christ that should come; but apparently they had not yet heard the story of Christ's earthly ministry, of His death and resurrection. 4. But they were hospitably disposed toward the truth, and when Paul preached to them the Gospel, they were baptized in the name of Jesus Christ. In view of the context, how strange it is that any sect should arise baptizing in the name of Jesus Christ as distinct from baptism in the name of the Trinity! While the Great Commission commands baptism in the name of the Holy Ghost, in the whole New Testament record of baptism it is nowhere specifically stated that the Holy Ghost was named in the formula; yet Paul assumed that it was, and that if they had been baptized in the Christian way they would have heard of the Holy Ghost. Surely the meaning of this fifth verse is that they were baptized

in the name of the Lord Jesus as distinct from the name of John. 5. Here is a New Testament case of persons being baptized twice, for the reason that they had not as yet heard of, and believed in, a crucified and risen Saviour. Surely then, when baptism has been administered to one who, at the time, did not believe, but who is later really born again and made a new creature in Christ, we have apostolic warrant for his re-baptism. 6. Following their baptism they received the Holy Ghost, and spake with tongues and prophesied. At Pentecost, and at Cesarea at the conversion of the household of Cornelius, and here, speaking with tongues accompanied the reception of the Holy Ghost. But numerous other instances occur in the New Testament in which no reference to tongues is made. Surely we may conclude that the gift of tongues is not the one invariable evidence of the reception of the Holy Spirit. 7. Paul exercised an aggressive ministry—he went to the length of “disputing” and “contending” and “persuading” the things concerning the kingdom of God. Paul was a genuine salesman; he did not preach in a take-it-or-leave-it attitude; but with a burning desire that his hearers should receive and believe the truth. He was a propagandist. So ought every Christian to be. 8. When serious opposition, however, presented itself, Paul withdrew from the synagogue, and separated the disciples also; and disputed “daily in the school of one Tyrannus”. There came a time when separation became inevitable. For two years he continued, until all in Asia heard the word of the Lord Jesus.

II. HOW THE DEVIL DEFEATS HIMSELF.

1. Evil spirits do not obey evil men. (v. 13). They use the name of the Lord Jesus in an attempt to exorcise the evil spirits; but the evil spirit answered: “Jesus I know, and Paul I know; but who are ye?” It is folly to hope to do battle with the powers of evil while evil reigns within. 2. There were seven sons of the chief of the priests who did this, and the one man in whom the evil spirit dwelt was more than a match for the seven of them; so that he prevailed against them. 3. The result was that the name of the Lord was magnified, and many who used curious arts brought their books together and burned them, and the value of the things destroyed was estimated at fifty thousand pieces of silver. So that notwithstanding the devil’s opposition “so mightily grew the word of God and prevailed”.

III. THE UPROAR AT EPHESUS (vs. 21-41).

These verses will repay a very thorough study. 1. We have here an example of commercialized religion. The worship of Diana provided a livelihood for Demetrius, the silversmith, and the workmen of like occupation. The making of silver shrines was their trade, and by it they lived. When the gospel interferes with a man’s means of livelihood, he is likely to become a very bitter opponent—whether the preaching of the gospel infringes upon the physician, or those who profit by the liquor traffic, or commercialized vice, or official religious positions, or the sale of religious books, it is all one. 2. In this instance enthusiasm for religion was but a thinly-veiled desire for gain. Demetrius showed that by the preaching of the gospel “the great goddess Diana should be despised, and her magnificence should be destroyed. But that was really but incidental to the greater danger “that this our craft is in danger to be set at nought”. In our day we hear denominational secretaries, and denominational professors, and men of all sorts, who get their bread and butter from denominational funds prate loudly about “loyalty to the denomination”. It is but the revised version of the ancient cry, “Great is Diana of the Ephesians”. And the motive that lies behind it all is the motive of Demetrius, “This our craft is in danger”. 3. When men’s pockets are touched, they will stop at nothing: Demetrius upset the whole city, and charged Paul with being the disturber of the peace. Paul would gladly have spoken, but the disciples suffered him not. This whole story reads very much like the story of a Baptist convention. Take for example the 32nd verse: “Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.” No one was allowed to speak in defense of the faith, and when Alexander attempted it, they howled him down, for “all with one voice about the space of two hours cried out, Great is Diana of the Ephesians”. This is the method of those whose bread and butter is put in jeopardy by the preaching of the gospel. 4. The action of the town clerk affords an illustration of what one man of common

sense may accomplish. There may have been a touch of irony in his statement, that these things about which they were crying out could not be spoken against, but he told them there were legitimate processes by which their complaints could be made known. The fortieth verse is a further worthy commentary on Baptist Convention proceedings. "For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse."

INTERNATIONAL SUNDAY SCHOOL LESSON

June 5th, 1927.

Comments by the Editor.

PETER PREACHING TO GENTILES.

Acts, Chapters 10 and 11.

Golden Text: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."—Romans 10: 12.

I. HOW CORNELIUS WAS PREPARED FOR PETER'S MINISTRY—10: 1-8.

1. Cornelius feared God, gave alms, and prayed; yet he did not know God in Christ. 2. He was given a Divine revelation. In every case of true conversion, God sovereignly interposes. 3. Yet God willed to use a human instrument. 4. Here is revealed the same intimate knowledge of Peter as was shown in the commission of Ananias respecting Saul. God knows our address, and can always find us when He wants us.

II. HOW PETER WAS PREPARED TO RESPOND TO CORNELIUS' REQUEST.

1. He was prepared to receive this commission by prayer. 2. It is suggestive that Peter employed the time while dinner was preparing in prayer. Even the busiest man has odd moments between duties, waiting somewhere for dinner, waiting for a car or for a train, which might be turned to good account. 3. Notwithstanding the wide and varied experiences Peter had already had, he still needed much preparation—for this particular task. 4. We may not have direct visions such as Peter had, but by the operations of His providence, God often designs to remove from us those qualities that would impair our usefulness. 5. We shall not lack for an interpretation of the vision or the particular experience, if our hearts are responsive to God.

III. HOW PROVIDENTIAL CIRCUMSTANCES REVEAL THE PURPOSE OF HEAVENLY COMMUNICATIONS (vs. 23-33).

1. A proper understanding of the circumstances of life depend upon direct communication with God. 2. Only as such communications are received in faith will circumstances unfold to our understanding: "And on the morrow Peter went away with them." 3. Called hearers are just as necessary as called preachers: when God has commanded a man to listen, he is sure to be an attentive hearer (v. 24). 4. It is natural for men to feel a profound respect for a man sent of God, as Cornelius felt for Peter. 5. But however a man is honoured of God as a messenger, he must be careful to give all glory to God (v. 26). 6. Open confession is good for preachers and teachers. 7. A preacher accepts a call, and demands to know why he was sent for (v. 29). 8. Spiritual hunger is likely to find gratification in fasting and prayer (v. 30). 9. An ideal attitude (v. 33) for the assembling of a Bible class or congregation of worshippers—a teacher may well press the enquiry here, Are we here to hear all things that are commanded of God?

IV. PETER'S MESSAGE TO THE GENTILE WORLD.

1. It is well to bear in mind that this is a new departure: the gospel is given a wider field, and the church a broader scope, than men at first supposed. 2. The larger scope of the gospel gives Peter an enlarged conception of God; he discovers that God is no respecter of persons—a lesson very necessary for a Jew to learn (v. 34). But there are Gentiles, too, who need to learn this lesson, for there is a possibility of some of the Lord's people imagining that they are His special favourites. 3. A genuine fear of God will always issue in righteousness of life (v. 35). 4. Cornelius had evidently heard of Jesus of

Nazareth (vs. 36-38). 5. Personal witness to the truth of what men have heard is God's way of making truth effective (vs. 39-41). 6. The death and resurrection of Christ, with the promise of judgment, and salvation through faith, was Peter's message (vs. 39-43).

V. THE HOLY SPIRIT'S TESTIMONY TO THE WORD OF TRUTH.

1. The Holy Spirit was given to those "who heard the word". 2. The Holy Ghost surprised Peter's companions: they were "astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost". 3. Yet this divine anointing unmistakably indicated the direction of the divine purpose. 4. Notwithstanding the Spirit had been poured out upon such as heard and believed, Peter commanded them to be baptized with water (vs. 47, 48). There are some people who persuade themselves that if they have the Spirit of God, they do not need to be baptized with water; but here is one instance in which the baptism of water followed the pouring out of the Holy Spirit. 5. It is worthy of note that this instance of baptism of the Spirit parallels the experience of the disciples at Pentecost. We shall later see that this was referred to by Peter as a proof that God had granted the Gentiles repentance unto life. But these two instances—the case before us, and that of Pentecost in the second chapter of Acts—stand alone in apostolic experience.

VI. PETER'S APOLOGY FOR PREACHING TO THE GENTILES.

1. News of revival travels quickly (v. 1). 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). 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). 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 (v. 18). 6. A man can well afford to break all precedents in obedience to the Holy Spirit.

VII. 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. 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 suggestive.

VIII. 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. 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). 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.

JARVIS STREET ANNUAL MEETING.

The annual meeting was held Friday, April 29th. We have no room this week for anything but a brief summary. The Clerk's report showed increases by baptism, 173; experience, 35; letter, 67; total increase, 275. Decreases: By death, 13; by letter, 54; total, 67. Net increase, 208. Membership, March 31st, 1926, 2,011; membership as of March, 1927, 2,219.

Financially, every fund of the Church reported a credit balance, with total receipts from all sources, exclusive of bank balances as of April 1st, 1926, \$78,760.66, being the largest in the history of the church.