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

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The Jarvis Street Pulpit

ARE YOU SURE OF SALVATION?

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 13th, 1927.
(Stenographically Reported.)

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

"Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

"Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me."—Acts 8:20-24.



YOU have already had this passage before you in the morning study.

You will recall that in the great Samaritan revival there was one very notable convert, he was probably spoken of by the believers in Samaria as the outstanding miracle of grace of that whole revival. He was a man of prominence in the city. The pen of inspiration tells us he was a sorcerer, and by his sorceries he had bewitched the people—but if we would get the people's standpoint and look at him through their eyes, we must remember that they had been so bewitched that they did not know he was a sorcerer; for all men gave heed to him, and said, "This man is the great power of God". And when others believed, Simon believed also, and was baptized as others were baptized. He became a member of the church he joined the great company of believers; and the brethren of Samaria rejoiced greatly in Simon's conversion. It would not be surprising if news of this extraordinary man's conversion had already reached Jerusalem. Sometimes we are given to talking over much about the conversion of people who occupy positions of prominence in life; that is supposed to be an evidence of exceptional grace.

Peter and John came down to Samaria in order that, through their ministry, the people might receive the Holy Ghost. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." And that single remark to this enlightened man of God came as a revelation of the heart of this professing

Christian—he answered him in the words I have read for the text, “Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” This faithful word of rebuke seems to have gone home, it seems to have penetrated this false professor’s armour; for he said, “Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.”

I can think of no greater tragedy in the world than for a man to come into the membership of a Christian church, and be numbered among the Lord’s people, having professed faith in Him, and having been baptized; and yet have an unregenerate heart, and be an unregenerated man,—still “in the gall of bitterness, and in the bond of iniquity.” And yet I fear that some churches have many such members, I fear many Baptist churches have in them members who have professed faith, and have been baptized, but who have had no heart-experience of the regenerating grace of our God. To me, it would seem a terrible thing if any one should find membership in this church as a Christian, professing to be a real believer, and yet be unsaved. We cannot speak for other churches, we cannot be held responsible for others; but, as Pastor, I do feel a very heavy responsibility with respect to this church; and I would so minister the Word as God shall help me, that it shall be impossible for anyone on the Great Day of Assize to say, “You did not warn me, you did not make sure work of salvation, you allowed me to come into the church, and to feel secure.”

I shall preach this morning to every church member—and particularly to the preacher in the pulpit, I must preach to myself; I must preach to all the deacons, and to all you Sunday School teachers, to every member of this church, and to every professing Christian here, every member of this or any other church, because here you have written in the Word itself a terrible example of a man who got into the membership of the church, and was still unsaved.

First of all, we have A DESCRIPTION OF THE STATE OF AN UNSAVED SOUL. Look at the *exclusiveness of it*, “Thou hast neither part nor lot in this matter.” There was a state of high privilege, of great spiritual blessing, there was a condition of power and usefulness, from which this man was excluded. Peter said to him, “You are entirely on the outside, you have neither part nor lot in this matter; you have professed, but in reality you are not a member of the family, you do not belong, you are not an heir of God, nor a joint heir with Christ.” There are some things from which we might be very glad to be excluded. Sometimes I visit the hospital, and I never see such a place of suffering without a prayer of gratitude and thanksgiving for health. I am very glad to be on the outside, very thankful that I have “neither part nor lot” in it. But my heart goes out to those who must needs languish there on beds of pain. I have seen a big black car rolling down the street with the door at the back locked, and a couple of policemen in front—and I have never coveted a ride in that, I have always been glad to be on the outside of that chariot! I have always been thankful that I have “no part nor lot” in a journey of that sort! One passes the grim walls of some place of punishment, where men are confined within because of their crimes; and we may well bow our heads and praise God that we have been prevented somehow from having part or lot in such an institution. And there are some happy occasions, too, from which we are excluded, where exclusion is tolerable! I have been at a great many weddings in which I have had a part but no lot—and I cannot say that I have ever felt jealous about the matter either. I have been perfectly reconciled, and I have felt that such exclusion was quite tolerable! There are happy circles in which we might count it a privilege to be included, there are conditions of life where one might almost be forgiven for desiring admission. It would be well, I suppose, to be learned, and to be wealthy, and to be influential; but if it be that ours is a humble lot, and we are to find rank among the common average people, well, we may be thankful for the lesser privileges of life, and endure our exclusion.

But oh, it is not of a condition like that the Apostle Peter is speaking. “This matter”! What is “this matter” from which he is excluded? Peter and

John and Philip have been telling the matchless story of the life and death of the Son of God, they have been telling the great company why He came, and why He died, and why He was buried, why He rose again, and ascended into the glory; and they have been telling particularly just now of the descent of the Spirit, of the fulness of love, and of the power of Christ Jesus to save. But to Simon, Peter says, "You are on the outside, you have no interest in the death of Christ; His grave was not your grave; your sins are not buried in His grave; He is not your Representative in heaven; and the Holy Spirit has not come to fill with joy and gladness and power the heart of such an one as you—you are entirely outside, and we have nothing to do with you, you do not belong to this circle at all." That is a terrible sentence, to be excluded from any interest in Christ, from any hope of profit from His death, from any experience of the power of His Spirit!

I wonder, dear friends, if every one of us is sure that he or she is on the inside? You can afford to be poor in this world's goods; you may live, even if you have but few friends; you cannot suffer greatly, though you be excluded from the society of people of rank and position in this life—but to be shut out of the ark of God, to have no part at all in Jesus Christ, to have no lot in the land of promise, to have no "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you", and to be without guarantee that you will be kept by the power of God through faith unto salvation,—to be excluded from that is to be utterly, hopelessly, absolutely, bankrupt, nothing else matters if we are without part or lot in Jesus Christ.

And oh, what a day that will be, when He shall come! I said I have been content to be without part or lot in many weddings, but there is one from which I pray I may not be excluded: some day it will be said, "The marriage of the Lamb is come and his wife hath made herself ready"; some day the cry will be heard, "Behold, the bridegroom cometh"—and those who are ready will go in with Him to the wedding. To miss that, to be shut out from that marriage occasion, to arrive at the door too late, because we have foolishly had lamps and no oil, an empty profession without spiritual vitality, without the power of the Holy Ghost, without any heart-relation to God—to be shut out among the crowd outside, without part or lot, that would be the most terrible tragedy of all. May God help us that that may not be true of anyone here this morning!

There is an explanation of this condition of Simon's. "Thy heart is not right in the sight of God." There was nothing the matter with Simon's life outwardly, he was not a flagrant sinner, he was not guilty of any gross misconduct, he was an eminently respectable member of society; and when he was numbered with the people of God, a wave of satisfaction must have spread among the people. No one could point the finger of scorn at Simon and say, "You are an inconsistent professor." I suppose he attended upon all the means of grace, I fancy at that time there were many prayer meetings, I have no doubt the people met together, and "spoke often one to another"—the whole city was on fire for God, and Simon was never absent from the assemblies of the saints. Of all his fellow-believers, there was not one that suspected that there was anything wrong with Simon. But the truth was, whatever his outward life and character were, his heart was not right in the sight of God. And I tell you, my brethren, in dealing with the Lord Jesus, we deal with One Who sees our hearts. We may deceive ourselves, we may deceive each other; but we can never deceive Him. And if your heart is not right—not in the sight of men, not in the sight of the apostles, not in the sight of yourself—but if your heart "is not right in the sight of God", then you are not saved. That is the point. "Man looketh on the outward appearance, but God looketh on the heart." He knows what our hearts are; He knows whether we have believed with our hearts.

I heard Dr. Gillon in New York last week, and I thought I never heard greater preaching in my life (by the way, he sent his love to everybody). He preached a sermon on orthodoxy of heart, and he said this, "A man may be orthodox in head, and have an intellectual knowledge of the truth, and pass as a perfectly orthodox saint—and his heart be all wrong. On the other hand, his heart may be right; and if his heart is right, though his head may occasionally go wrong, if his heart is right, even his head will come right by and

by; for it is with the heart 'man believeth unto righteousness.'" Then he said this significant thing: "A man may lose his orthodoxy of head, if his knowledge of the truth is merely an intellectual knowledge: he may depart from that, change his opinion, turn his back upon what once he professed, and be untrue to the gospel; but if you have heart-orthodoxy it will last you for ever." And that is true. It is with the heart "man believeth unto righteousness."

The question for everyone of us to ask is this, Is my heart right in the sight of God? Have I repented of my sins? Have I believed with all my heart the great atoning Sacrifice? Have I committed myself without reserve to Him Who died for me? If I have, then my heart is right, I am a poor sinner, and I may be guilty of many mistakes, many errors, may stumble often, may be the subject of much criticism; but if my heart is right with God, everything else will come right in due time. But if your heart is wrong, everything is wrong; and as you and I must so answer at the day of judgment, let me say to every member of this church most emphatically, that church membership does not save anyone. The fact that you have professed faith in Christ, and have been baptized in these waters here, and have sat in these seats at the Communion Table, does not guarantee that you are a Christian. The great question is, Is your heart right in the sight of God? If it is not, observe Peter's words, "Thou art in the gall of bitterness, and in the bond of iniquity". It is a bitter thing to be outside of Christ. There are passing pleasures, I know, but by and by you get to the bottom of the cup.

"Years steal fire from the mind,
And vigour from the limb;
And life's enchanted cup,
But sparkles near the brim."

When you get to the bottom of it the dregs are terribly bitter. What an awful thing it must be to be in "the gall of bitterness"! It is a bitter thing to sin against God; it is a bitter thing to be without His pardoning grace; and there are laid up nothing but bitter disappointments for the man or woman who is without Christ. Naomi went away from Bethlehem to Moab's land, and when she left, her husband and her two sons were with her. They were emigrants, seeking life in a new country, and they went to Moab's land. There she buried her husband, and then, one after the other, she buried her sons; and Naomi, whose name means "pleasant", came back to Bethlehem in the time of barley harvest, for she had heard that God "had visited His people in giving them bread". She came back home again, and the people who had known her, met her, and there was some resemblance to her former self when she had left them in all the freshness of her youth and beauty, and with the buoyant hope that is characteristic of one who thus looks on life, and they said, "Is this Naomi?" And she shook her head and said, "No, no, Call me not Naomi, call me Mara:—which means bitterness—for the Almighty hath dealt very bitterly with me." Naomi had dug so many graves, she had buried all her hopes, and life had lost its charm to her; she had come home in the gall of bitterness, and full of disappointment. That is life apart from Christ, everywhere, no matter where you go.

"And in the bond of iniquity". There is no freedom but in Christ, no liberty for anyone until Christ makes us free; there are chains upon us. Boys and girls here this morning know very well that they have made promises to mother a dozen times, perhaps a hundred times, that they would not do certain things—and they broke that promise before a week was over. And when mother said to you, "Did you not promise me that you would not be untruthful again?" the poor lad has said, "Mother, I did not want to, but I just could not help it." Oh, who of us has not found a power over which we have no control, apart from divine grace? Whoever is out of Christ is bound, he is in bondage until now.

How was this state observed? How may we know? How did Peter find out? Philip did not find it out! It was revealed by a remark which Simon made, when he offered him money and said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." "What," said Peter,

"have you not learned that these blessings of the Christian life cannot be bought? Have you not learned that? Have you not yet learned the great principle of grace, that every element in salvation is the gift of God?" If you have not learned that, you are not a Christian. That is the fundamental thing. Why do you think you are a Christian—because you have stopped going to this, and to that, and ceased doing the other thing? because you thought you could earn your way, buy your way, with God? by reforming your character? by abandoning certain practices? Did you think that by that means you could make yourself acceptable to God? Well, if that be so, you have failed to apprehend the fundamental principle of salvation, that we are utterly bankrupt, that money does not count with God, that good works do not count with Him.

I went to Belgium shortly after the armistice, and went into a store in Brussels to buy something—I had a twenty-franc note, French money, and only wanted some little thing, a cup of coffee or tea—I do not know what—I wanted a lunch of some sort anyhow, and they took us out into a back kitchen where they had some things stewing on the stove. It was not very inviting, but I took it, because there was nothing else. Then I offered them a twenty-franc note in payment. They pulled out a drawer and began to count out a lot of German money, paper money, that had been printed in Brussels during the time of occupation, and they wanted to take my twenty-franc note, that I offered in payment for half a franc's worth, change it, and pay me back in German money. I said, "I do not want that stuff." And they said, "It is all right." I replied, "No, it is not. I saw someone trying to change that in London last week, and you could not get a shilling for a carload of it; even though each note had a promise written on it, it was nothing but a scrap of paper. If you cannot give me French money, give me back my twenty-franc note." They had none, so I borrowed some from the friend who was with me, and paid him back afterward—but I kept my twenty-franc note; I did not want the debased currency of a bankrupt empire.

My dear friends, you come to buy salvation from the Lord, and you say, "I will do so and so"—but your good works are of no more value to God than was that German money to me, they are of less value, they are utterly useless. It is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." If you are trusting even in an infinitesimal degree to any good works you have done, or ever can do, as a ground of your acceptance with God, then your heart is not right. Get back to this great principle, that the gift of God, whether it be the gift of His Son as the Saviour, or the gift of the Holy Spirit as the Sanctifier and Preserver, whatever it be, it is God's free, unmerited, sovereign, gift to a bankrupt soul; and the only way by which you may be sure of having it is to go to Him and say:

"Nothing in my hand I bring;
Simply to Thy cross I cling!"

Without money, and without price!

Peter here names the greatest of all heresies. Think of it a minute. What is being preached everywhere to-day? What do we hear preached even by men who do not openly deny the authority of this Book? What is it? Salvation by works—works—works! Salvation by human effort. What is that? It is the sin of Simon, supposing that the gift of God can be purchased either with money, which is the product of good works, or by the good works themselves. We are wrong utterly, if we get even but a step away from God's free grace:

"When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die"—

I saw I could not buy, I could not fulfil the standards of the law—

"No refuge, no safety, in self could I see;
'Jehovah Tsidkenu' my Saviour must be."

I must find my righteousness in Him; I must find my sanctification in Him; I must find redemption in Him—I must find everything in Him.

Very well then, what did Peter say? "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." A man who is trusting to his own merits is in danger of perishing. He will be saved by the free grace of God in Christ Jesus the Lord, or he will not be saved at all. Then what did Peter say? What is the way out? "Repent therefore of this thy wickedness." "Well, but," the man says, "I never did anything wrong. I don't steal, I don't lie, I don't break the ten commandments, I am perfectly respectable, I am a good son, or husband, or father, or employer, or employee, a good citizen. I do my duty. What do you charge me with?" Listen, "Repent . . . of this thy wickedness." What is his wickedness? *His wickedness consists in putting such an estimate on God as to allow himself to suppose that he has money to buy something from God.* "Why, is it a wicked thing to suppose that I could save myself?" Yes, that is the crime of all crimes. "Do you mean to say, sir, that there is wickedness in my good resolutions, in my attempt at reformation of character? Is that a wickedness? I thought it was a virtue." When you make that the ground of your hope, you show that you have never seen God in Christ. If you knew who God is, if you knew anything of His infinite holiness, if you had a proper conception of the absolute righteousness of God, you would know that you have not a shadow of a shade of a ghost of a chance out of that evil heart of doing one solitary thing that can commend you to Him; and it is a wickedness to suppose you can; it is an insult to God to offer Him your righteousness for your salvation. "Repent therefore of this thy wickedness".

And then listen—O, will you listen—"and pray God". "Repent", and then "pray"—not asking someone else to pray for you merely, but pray for yourself. What do you pray for? "If perhaps"—listen—"if perhaps the thought of thine heart may be forgiven thee"—not the offence of the lips, and not an outward transgression, but ask God to forgive the thought of your heart. Well, that is getting pretty close, is it not, if that is where we have to do business with God in the realm of our thinking? When we come to see that sin consists in wrong thoughts, then we have some true apprehension of what it means to deal with God.

And then I am glad this word is written: Simon said, "Pray ye to the Lord for me. I do repent"—I think he did—"I do repent. I am sorry. I thought I was right, but I am all wrong." When a man asks you to pray for him, and he is sincere, he is likely to begin to pray for himself. "That none of these things which ye have spoken come unto me." So, dear friends, if we are wrong, we may get right. Shall we do it this morning? Do you say what Simon said? I think he said in effect, "I will, but you pray for me." That is one case in a revival service where one asked that others should pray for him. Did you ever think of that? "Pray ye to the Lord for me."

What shall we do this morning? If, as I have spoken these simple words to-day, there has come to you a new assurance of your hope in Christ, then how glad you ought to be! If we can say, "Though I am not what I ought to be, and I am not what I might be, thank God I am not what I once was; and by the grace of God I am what I am." I would not unsettle anyone's faith, I would only exhort you that you "give diligence to make your calling and election sure". It will never do anyone any harm to re-examine the foundations. I remember camping one summer on Lake Huron. It was a very stormy summer, and camping was new to me, I had never lived in a tent before, and during storms I think I got up every ten or fifteen minutes during the night to examine the tent pins, for it seemed to me that I was living under a parachute, but that the thing was likely to go up instead of coming down; I got out again and again and went round to see that everything was holding fast. I do not mean that we must live in such a sense of insecurity. If we are founded on the rock, and our hope is in Christ, then we can be at peace; the rains may descend, and the winds blow, and beat on your house, but it will fall not, for it is founded on a Rock. I am only anxious that we should, every one of us, make sure that our hope is founded on the Rock, and not on the sand. If it is, then praise God with a new Hallelujah this morning; and if it is not, if anyone has any doubt about it, just come like Simon this morning, as we sing our

hymn, and say, "Pray ye to the Lord for me. I am not quite sure, and I want to be sure this morning that my heart is right in the sight of God." So as we sing our hymn I shall give that invitation to everyone in the house, to every man, woman, boy or girl, who came into this house this morning, whether you were a professed believer or not, if you would make sure work of this, and are not sure, to come as we sing.

Editorial

THE CHICAGO "BAPTIST" ON DES MOINES UNIVERSITY.

The following article, "The Sneer of John A. Earl", is reproduced from *The Temple News*, Grand Rapids, Dr. O. W. Van Osdel, Editor.

We read Dr. Earl's article when it appeared, and felt very much like trying to write such an article as Dr. Van Osdel has written; but the work has been done by an abler pen than ours. We remember meeting Dr. Earl some years ago, and we have the happiest memories of his courtesy and brotherliness. As an ex-President of Des Moines University it would have been wiser had Dr. Earl refrained from comment on the Baptist Bible Union's attempt to lift out of the ditch an institution whose operation by other hands had not been conspicuously successful. We are grateful to Dr. Earl for his recognition of the difficulties of our task at Des Moines; for he speaks on this matter with the authority of experience, having resigned the Presidency of Des Moines, presumably, because he discovered that its successful conduct was beyond his powers.

And here, as President of the Board of Trustees of Des Moines University, we venture to announce a principle of policy with which we feel sure the members of the Board will agree. We have no desire to bring up the past, nor to press too closely the enquiry as to the root-cause of the failure of Des Moines University: we prefer to let the dead bury their dead, while we go and preach the kingdom of God. But we respectfully, yet with all firmness, suggest to the Editor of *The Baptist* that the Baptist Bible Union is now legally absolutely in control of the University, with access to all its records. We are therefore in a position to examine into the cause of Des Moines' failure. The present Board of Trustees is a group of determined men who have solemnly set their hands to a colossal task, and will not lightly allow the great work to be hindered. If obstacles be needlessly thrown across our path by vindictive spirits, we may be compelled to have recourse to dynamite; in which case the resulting explosion might bring some things to light which might more advantageously, at least to some people, be left to the disclosures of the judgment day. We want it distinctly understood, however, that the Trustee Board of Des Moines University mean business, and will not be trifled with.

Meanwhile, we wonder if Editor Earl selected his figure with proper discernment and discrimination? He refers to the Baptist Bible Union, in its relation to Des Moines University, as playing the part of "the good Samaritan". Did the Editor desire thus to remind his readers of the condition of the object of the Samaritan's ministry? Here it is: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." A dozen volumes could not more accurately describe the depredations of Modernism. Even modernistic editors, by some subconscious inspiration, sometimes tell the truth! We, however, in our charity, should have endeavoured to select a metaphor involving a less serious reflection upon the past. But we bow to Editor Earl's superior knowledge in this matter—doubtless he knew whereof he spoke!

With this introduction we leave our readers to the careful perusal of the following article from the able pen of Dr. O. W. Van Osdel:

THE SNEER OF JOHN A. EARL.

The morning that the members of the Executive Committee of the Bible Union landed in Des Moines, John A. Earl, the editor of *The (Chicago) Baptist*, emerged from the same train evidently having accompanied the delegation for observation. Under date of June 11th, 1927, *The Baptist* contains an editorial entitled, "Is the Good Samaritan Good For It?" He then proceeds to belittle the entire situation connected with the Des Moines University and the Baptist Bible Union.

Editor Earl was formerly the President of Des Moines University. Just why he did not make a success of it, he does not attempt to explain, but usually fair-minded men rejoice in the subsequent success of the work to which they at one time put their hands. Editor Earl does not seem to be moved by any such emotion. The editor knows that the Baptist Bible Union is composed of old-fashioned Baptists without a single fad, who are simply standing for the old faith, the infallibility of the Word of God, the deity and the glory of Christ, and the extension of the work of the Lord worldwide. He knows that there are as many educated and scholarly people among them as are found among Unitarians and Modernists, and yet he consents to speak of them as "a faction," as attempting to found a "parochial" school, as undertaking an "experiment," as possessing a "particular theological squint," as a "crusading" group, etc., etc.

What purpose has the editor in view in putting this matter before his readers after this fashion? Is he entirely willing to be dishonest, to misrepresent a situation in order that he may create prejudice? The Bible Union has understood from the first that they had a savage and unscrupulous enemy to deal with. Men who have stolen from the Baptists that which was founded and established by devout people of God, and have prostituted it to the purposes of Unitarianism and Infidelity will be entirely unscrupulous in dealing with the future of Des Moines University.

It has been understood that if it was possible to divert a dollar from the Des Moines treasury it would be done. If there was any argument, true or otherwise, that could be used to keep a student away from the institution, it would be used. If there was any influence that could be brought to bear upon the established powers to disparage the grade of the work done in the University, it would be brought into play.

But the editor of *The Baptist* claims to be a Christian, and to believe at least in the Golden Rule, if not in the rest of the Bible, and one would suppose that he would rejoice that an institution with a history of fifty years had found friends. He tells us that with the prospect of the institution being taken over by Drake University, "hope revived in some hearts." Why would such a calamity befalling a Baptist institution create hope? What is there in Drake University more than in the State institutions, or in other schools, that would encourage Baptists? The editor hints that the technical part of the school will be dispensed with. Where does he get his authority? The new trustees have had but one meeting, and were in session merely long enough to pay some of the debts. Why does the editor of *The Baptist* undertake to disparage the situation by assuming to tell what the courses and schools will present for the future? He also indicates that there isn't any room for a school of this kind, and if it is perpetuated under Bible Union control it will be a kind of "attenuated Bible School" unworthy of respect on the part of the intelligent.

We are sorry that any man is so constituted that he can get the consent of his own mind to do this sort of work, and in advance of any opportunity for any announcement to be made upon the part of the new Board of Trustees, create prejudice and various impressions and injurious effects in the minds of the readers of *The Baptist*. It is very difficult to read this sort of an editorial with any kind of complacency, not because it is likely to change the mind of a single devout follower of the Lord Jesus Christ, but that there can be a human being with such a nature as to consent to adopt this sort of tactics in this warfare. A man may be a Modernist or a Unitarian, if he chooses to adopt these views, but he has no right to be dishonest and injure other people. One would suppose that there would be enough of honour on the part of the apostate members of the Northern Baptist

Convention, who are dishonest enough to call themselves Baptists when they haven't a drop of Baptist blood in their veins, to carry on warfare that would at least create a favourable impression of their own honour. We have heard it said of old that "there is honour among thieves", but this attack made upon the Bible Union in this editorial doesn't seem to impress the reader as being intended to benefit any good cause or advance any high interest. The one motive apparent on the face of it is to create prejudice and work injury.

The members of the Bible Union believe in schools of the very highest grade. They believe in an educated ministry and in missionaries of the very highest attainment. They believe that there is no conflict whatever between science and the Word of God. Experience teaches them that there are many men in the field who have a little smattering of science, and almost no knowledge of the Bible, who are posing as experts, and their only purpose is to advance the interests of unbelief. There isn't a man on the new Board of Trustees of Des Moines University that would consent for a moment to lowering the grade already attained by the most reputable and advanced teachers and scholars; but because men believe in scholarship and the highest learning, it does not follow that they must become cheap infidels. The chatter of Robert G. Ingersoll and Tom Paine and men of that calibre is not scholarship. Because a man is unable to accept the teachings of the Word of God and prefers the ways of the world and of unbelief does not indicate that he has a trained mind or is a scholar.

Every member of the Board of Trustees of Des Moines University in the future must be a devout follower of the Lord Jesus Christ, and an uncompromising believer in the authority of the Word of God. Every teacher must believe in the necessity of the new birth and the life of prayer. Every teacher must be a soul-winner, and every class room must be a place of prayer. There is nothing antagonistic between faith and scholarship, between science and prayer, and because certain men have apostatized from the Bible truth, it doesn't follow that they are the men who made the world.

The present writer has seen considerable of Baptist life and history. Baptists have been great people, and on foreign fields, while they held to the Divine plan, had more converts than all other Denominations put together. When they departed from this plan they began to fail. While they were true to the Word of God in this country they outgrew every other Denomination.

The present enormous debt of the Northern Baptist Convention is but the necessary fruitage of Modernism. God never intended that men should succeed in a conspicuous way for any great length of time apart from Him. This is according to the Word of God and human history. It's a very common thing for sceptical people to proclaim their scholarship and their inability to have faith in the Word of God owing to their great learning and extraordinary mental capacity; but when the situation is fully investigated it is quickly found that pretense and bunkum and hypocrisy are still prevalent on the earth.

Real Baptists have always believed something and have known why they believed it. Every Baptist church when organized has adopted Articles of Faith, and from time immemorial Baptist churches have been received into Associations by the presentation of their Articles of Faith. The idea that you can have Baptist Associations and Conventions that do not believe in anything in particular, and thus exhibit their marvelous attainment in knowledge and scholarly possessions, is a new thing under the sun, and a humbug. When the present apostacy among those who call themselves Baptists set in, it was not hard to discover that all who were lining up with Modernists were doing so because they had no personal intimate knowledge or possession of the new life in Christ. The statement of our gracious Lord that "a man must be born again" was true at the time of its origin, and it's just as true to-day. The men who are doubtful about the authority of the Word of God will be perpetually against the Bible Union and its work; but every man who has partaken of the new life in Christ, if intelligent as to the belief and aims of the Bible Union, will be its friend.

GOD MANIFESTS IN THE FLESH.

By President J. O. Buswell, of Wheaton College, Ill.

(Written for *The Gospel Witness*.)

For two specific reasons I believe that Jesus Christ was born of a virgin. In the first place, it is the clear declaration of the Scriptures that this was the means of His coming into the world in human form. Matthew tells us (Matthew 1: 18-20), "Now the birth of Jesus Christ was on this wise. When His mother, Mary, had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. And Joseph, her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her is of the Holy Spirit."

Luke tells us (Luke 1:30, 31, 34 and 35), "And the angel said unto her, Fear not, Mary, for thou hast found favour with God; and behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. . . And Mary said unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee. Wherefore, also, that which is to be born shall be called holy, the Son of God."

In my limited experience I have never found an instance in which the Bible is not true! The fact that the virgin birth of Christ is clearly and explicitly taught in the Scriptures is a sufficient reason for our acceptance of this doctrine. We ought to realize that those who lightly set aside the doctrine of the virgin birth as unnecessary for evangelical faith, are, with this doctrine, setting aside also the authority and veracity of the Bible.

The enemies of the Faith have sought with great ingenuousness to prove that the accounts of the birth of Christ as given in Matthew and in Luke are inconsistent. Devout scholars, however, such as James Orr and James G. Machen and many others, have clearly answered these arguments. Critical discussion of this kind is not the purpose of the present article. The clear, concise and beautifully chaste accounts of the way in which "the Word became flesh and dwelt among us", may speak for themselves.

Some have been troubled over the alleged discrepancies between the genealogies of Matthew and of Luke. It is strange that any should be perplexed. James Orr has clearly pointed out the evidence for believing that Luke's account of the infancy of Jesus is derived from Mary, His mother. The genealogy in Luke, then, would be the genealogy of Mary's father. Matthew's account seems, as Professor Orr indicates, to be derived from Joseph. Those things which would most concern him are recorded in this gospel; and the genealogy of Matthew is doubtless Joseph's genealogy. Jesus, born in his household, and brought up (see Luke 3:23) as his son, according to the custom, would be his heir according to Jewish law, in spite of the fact that Jesus was not begotten by him.

It would be out of place here to take up more of the alleged difficulties with the Scriptural accounts of the birth of Jesus Christ. The fact that the Bible clearly states His virgin birth as a fact is a good and sufficient reason for our faith.

My second specific reason for believing in this doctrine is that the virgin birth seems to me the only appropriate way whereby the pre-existent Son of God should take upon Himself our human nature, "become flesh and dwell among us". In the process of ordinary generation a new personality comes into being. Jesus did not begin to be when He was born in Bethlehem of Judea; He is from all eternity the Son of God.

Some very wise and very devout men have stated that though Christ was born of a virgin, they can see no ontological reason for His coming in this way rather than in some other way. There are orthodox scholars who have said that the incarnation might as well have been through ordinary birth as through supernatural birth. I do not find the doctrine an arbitrary one, how-

ever. It seems to me distinctly necessary that this should have been the means of the incarnation.

The virgin birth is an explanation of the fact of the deity of Jesus Christ. It evidently was not used by the early Christians as an argument to *prove* His deity, and should not so be used by us. The resurrection of Christ from the dead is an open, publicly-attested, conspicuous miracle confirming the claim of deity. It was evidently the first argument of the early Christians in presenting the gospel message. The virgin birth, however, is not an argument for unbelievers but a *blessed explanation for believers*. It seems to me that this doctrine should never be the subject of public debate in the presence of ungodly men. It is a necessary subject of instruction and a cause of praise and adoration to God among Christians.

The virgin birth of Jesus Christ was a miracle of the Holy Spirit of God, whereby the pre-existent Second Person of the Trinity became flesh and dwelt among us.

The birth of Jesus was in the strictest sense a virgin birth, not, as some have disgustingly implied, a birth resulting from the cohabitation of a deity with a human being. In the New Testament, He is called the Son of God because of His eternal relationship with the Father in the Trinity—three Persons, one God, the same in substance, equal in power and glory from all eternity. The sonship does not depend upon the means of his historical incarnation. He is not called the Son of God because of His virgin birth.

There is one passage of Scripture which might seem to contradict the above statement. The A.R.V. of Luke 1:35 reads, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." The punctuation of the Westcott and Hort text, however, to which the margin of the A.R.V. agrees, seems to me much preferable. It reads "that which shall be born shall be called holy, the Son of God." The position of "holy" in the sentence seems to indicate that it belongs in the predicate, as the marginal translation has it, rather than in the subject. The word "holy" is in the neuter gender, the word "Son" is masculine, the translation, "shall be called the holy Son of God," is therefore out of the question. The words "Son of God" amounts to an almost independent assertion concerning "that which shall be born." We may well paraphrase,—"The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee, therefore also that which shall be born shall be called holy. It is the Son of God." The common translation of the text is of course possible, but I feel that the margin, with W.H. is preferable. At least all must admit that the term "Son of God" in Scripture has commonly to do with an eternal relationship in Deity, not with the means of the incarnation.

The uniformly clear and explicit declaration of the Scripture is that the Holy Spirit was the personal cause of the miracle of the virgin birth (See Luke 1:35, and Matt. 1:18-20). It is a conspicuous fact that never in the New Testament, and never in any Christian literature since the New Testament, has the Holy Spirit been referred to as the father of Jesus.

From the above facts it will appear that the accounts of the birth of Jesus given in the Gospels of Matthew and Luke, are positively unique in the literature of the world. There are those in our day, even acting under the cloak of Evangelical Christianity, who compare these birth narratives with the accounts in pagan mythology of the birth of great heroes from the cohabitation of gods with women. Jesus Christ was not a half God and half man, and has in no period of church history been so conceived. He was God incarnate. He was born of a virgin, not of a physical union. It is difficult to imagine the type of mind which can seek to make parallels and analogies where none exist between these foul heathen stories, and the records of the birth of Jesus.

I once explained this uniqueness of the gospel birth narratives to a professor in a great Divinity School. He did not attempt to deny that the New Testament records a virgin birth, nor to point out any other account of a virgin birth in any other known literature. This he could not do. He simply replied that according to scientific principles *nothing can be unique*. There-

fore the birth narratives of Matthew and Luke *must* be explained as of the same class with miraculous birth narratives of pagan mythology. *Nothing can be unique!* I suppose that if this professor found a diamond in a garbage can he would explain it as a decaying vegetable!

We admit that this is an orderly universe, and nothing is unique *if properly classified*. Compare the birth narrative of Jesus with the birth narratives of pagan heroes, and it is positively unique, but classify it in the category of Christian Theism, as an act of sovereign Deity, and it is not unique. Indeed, it is just what we might expect our God to do.

In a city in which I once held a pastorate there is a very large industrial establishment, a branch of one of the world's greatest commercial organizations. There is a certain young man, if I understand the matter correctly, who owns the entire organization and all of its branches throughout the world.

This young man went to the city to which I refer, called at the office of this establishment, found the foreman, and applied for a job. He put on overalls and went out into the factory and went to work sorting castings. He lived in the same boarding-house with other men, ate the same food, wore the same clothes, and drew the same pay at the end of the week. He actually was an employee in his own factory.

He wanted right relationship to prevail between himself and his men. He took a position, literally as one of them, not so much that he might understand them, as that they might *know* that he understood them.

He referred to the foreman as his superior, for such he literally was. When asked questions with regard to the plans and policies of the organization, he frequently said, "I do not know", for that was true,—though of course he could have known and governed the plans and policies completely. With clear and conscious purpose he completely and consistently took upon himself the circumstances and limitations of his men.

It would seem that the Son of God, in an infinitely perfect way, has done for us something like that which this young man did for his employees. He clothed himself with human flesh by the logical and necessary means of virgin birth. He grew and developed normally as a boy. He was tempted in all points as we are tempted, yet without sin. He was just as much tired at the end of the day as we are, and just as much disappointed when men failed to comprehend his message. He said, "My Father is greater than I", but he also said, "All men should honour the Son even as they honour the Father." He was "surprised" at unbelief. He knew not the day and hour of His coming, but at His will the wind and waves were still and the dead arose to life again. He was at every moment literally and completely God, and literally and completely man,—God manifest in the flesh. What a wonderful Saviour! How absolutely necessary to our belief in and understanding of this God-man, is the doctrine of His virgin birth.

A SIGNIFICANT LETTER ABOUT DES MOINES UNIVERSITY.

We publish below a letter which appeared in *The Baptist Record*, of Iowa, in the issue of June 25th, from Attorney B. J. Powers. Mr. Powers was Secretary of the Trustee Board of Des Moines University up to the day in which it was taken over by the Baptist Bible Union. Our readers will understand that this letter appears in the official Baptist paper of the Iowa State Convention, and is published without any suggestion from us—in fact, we knew nothing of it until the paper was mailed to us. The letter speaks for itself:

BAPTIST CREDIT SAVED.

In a letter from Attorney B. J. Powers, of Des Moines, he says:

"I am enclosing herewith an excerpt from a letter which I received to-day from a very prominent bond house in Indiana, that has engaged for a number of years in floating bond issues for denominational institutions.

"May I further add, as a bit of information, that some twenty years ago a Greek Orthodox Church in Chicago defaulted on a bond issue that had been placed on the church building. The bond company went to the Bishop and told him the situation, and he gave them no satisfaction and told them they could look to their security for the payment of their obligation. I have been

advised that from that day to this that not a single Greek Orthodox church in the United States has been able to float a bond issue.

"There was no one thing connected with the affairs of the Des Moines University that has given me greater concern than that of the effect in the future of Baptist securities, in event there was a default in connection with the bond issue of the University. One bond representative told me that while there was no legal obligation the part of the Baptist State Convention or of the Northern Baptist Convention to see that there was no default of either the principal or interest in connection with the bonds, yet there was a moral obligation, and that if the Baptist organizations failed or refused to live up to their moral obligation, that it was exceedingly doubtful whether any Baptist securities would be handled by any bond concern in the United States.

"I am not a member of the Bible Union nor am I a fundamentalist, but I want to express to you my candid opinion that the act of the Bible Union in taking over the University and preventing a default in the bond issue, has saved the Baptist denomination from one of the blackest eyes it could possibly have received. I think the enclosed excerpt of a letter bears out the statement that I have just made.

"I, for one, feel a very deep sense of gratitude to the Bible Union for the saving of the Baptists' reputation in connection with denominational finances."

Very truly yours,

B. J. POWERS.

Excerpt From Letter of June 13, 1927.

"Your letter of the 10th brings glad tidings. It certainly is a great relief I simply could not conceive of the Board of Trustees, of the City of Des Moines or of the Baptists of Iowa, or of the Great Baptist Church abandoning an institution of learning like Des Moines University.

"The default of this issue would have done church finance more harm than five hundred good issues would have done good. It would have almost completely ruined the credit and standing in financial circles of the Baptist church."

As President of the Baptist Bible Union, and also as President of the new Board of Trustees of Des Moines University, the Editor of this paper appreciates to the full Mr. Powers' candor in this matter. There is no doubt that the credit of the Baptist denomination generally was at stake in the Des Moines University matter. In a somewhat different sense, the acceptance by the Baptist Bible Union of responsibility for the operation of Des Moines University will involve the credit of that organization. The Baptist Bible Union cannot afford to fail in the task to which it has set its hand.

In another sense, the credit of Fundamentalism in general is at stake. Fundamentalists have everywhere complained of the Modernism of Baptist educational institutions; and the relation of those institutions to the missionary organizations of the Denomination, beyond question, is responsible for the fact that the decline in the churches' giving to missions has kept pace with the decline in giving to education. But now Fundamentalists have in Des Moines a University whose relation to the fundamentals of the faith is clearly defined, and whose course is openly declared.

The Baptist of Chicago is not always particularly cordial, and certainly not complimentary, when it refers to the Baptist Bible Union. But in the issue of June 25th we find the following note:

Des Moines University is now definitely launched as an institution of the Baptist Bible Union. It gives full and repeated assurance that every trustee and teacher will be required at all times and without equivocation to be loyal to the articles of faith of the union. Personal warrant for this assurance may be taken from the fact that T. T. Shields, who is understood to be chiefly responsible for the undertaking, is head of the board of trustees.

We appreciate the compliment contained in the above paragraph. We beg to assure our readers that we shall try to deserve it; while insisting at the same time that all the officers of the Bible Union and the rank and file of its

membership, are men of the same uncompromising temper. Whatever else may be said of the Baptist Bible Union, even its enemies admit that it is never wanting in frankness, and seldom deficient in resolution. With the above testimonial to the credit of the Baptist Bible Union, we feel that we may reasonably appeal to Fundamentalists everywhere to support Des Moines University.

Will the friends of Christian Education bear in mind that, for the year 1927-28, the Baptist Bible Union will have to raise for Des Moines University a total of not less than \$170,000.00,—\$105,000.00 to meet current liabilities, and \$65,000.00 to supply the annual deficit in operating expenses. Of that total amount, \$46,000.00 has been subscribed or paid, leaving a balance of \$124,000.00.

Students for Des Moines University.

The Board of Trustees is very anxious to secure, not only a large enrolment of students, but students of the right sort. If we could have two or three hundred students out-and-out for the Lord, who would come to Des Moines University determined to consecrate all their powers unreservedly to the service of God, it would greatly assist the Board of Trustees and the Faculty in carrying out their determined policy to make Des Moines University, not merely a nominally Christian school but a school that will be set on fire for God.

We appeal to Fundamentalists everywhere, parents, pastors, the young people themselves, and persons of every rank and condition, to assist us in the realization of this ideal.

The University Prospectus for the coming year will be ready about July 15th, and will be sent postpaid to all who will send their names to the Registrar, Des Moines University, Des Moines, Iowa.

TORONTO BAPTIST SEMINARY.

The session of 1927-28 will open October 3rd. A complete prospectus will be mailed to all desiring information of the ministerial course, or evening classes. The following constitute the Faculty: T. T. Shields, President; T. J. Stockley, Dean; Alexander Thomson, B.D.; H. A. Ackland, B.Th.; W. Gordon Brown, B.A.; W. S. Whitcombe, B.A.; Miss Jessie Watson, Miss Elizabeth Fuller. Several special lecturers will also give instruction during the term.

Seminary Finances.

A number of friends have been generous in their support of this new institution, but we would remind our Canadian friends that for the maintenance of this work, we have no capital, but are dependent wholly upon what money is volunteered. We have been making appeals for Des Moines University which have met with a very generous response; but on a much more modest scale, we appeal for support for the Seminary. Our needs are not large, perhaps five or six thousand dollars a year, but we hope our friends will relieve us of all anxiety respecting that matter. With a large church and Bible School, *The Gospel Witness*, The Baptist Bible Union, Des Moines University, and the Toronto Baptist Seminary, we have not many leisure hours; but life is becoming richer and happier every day.

We invite our friends to have a share in carrying the burdens. We believe the Seminary will exercise a much-needed ministry in Ontario and Quebec. We are expecting the return of the students who were with us last term, and we are receiving applications for admission from many quarters, so that we expect to be faced, in the fall, with a large undertaking.

THE EDUCATIONAL NUMBER OF "THE GOSPEL WITNESS"

There is still a supply of the Educational Number of *The Gospel Witness*, which gives full information of the Baptist Bible Union's assuming control of Des Moines University. We are very anxious that our Baptist people be informed of this matter, and should be glad if fundamentalist pastors would

send for quantities of these for distribution among their members. We would urge that, where possible, remittance to cover cost of printing accompany order (\$2.00 per hundred and postage), but we shall gladly send copies for distribution on receipt of postage only. Send orders to The Baptist Bible Union Office, 340 Monon Building, 440 South Dearborn St., Chicago, Ill., or direct to The Gospel Witness Office, 130 Gerrard St. East, Toronto, Canada.

LAST SUNDAY.

Last Sunday was a good day in Jarvis Street. Several responded to the invitation at the close of the morning service. In the evening the regular Monthly Communion and Reception Service was held, following which a large crowd gathered for the open air service. Dr. Shields left Sunday evening for Des Moines to attend a Faculty Committee meeting of Des Moines University, and will return, it is expected, in time for the Saturday evening prayer service; he will preach morning and evening next Sunday, and from the open air pulpit, weather permitting, at 9.00 p.m.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II.

T. T. SHIELDS, Editor.

No. 6.

Lesson 5.

Third Quarter.

July 31, 1927.

PAUL SENT TO ROME.

LESSON TEXT: Acts, Chapter 27.

GOLDEN TEXT: "For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul." (Acts 27:23, 24).

This chapter is really a remarkable document, and is regarded as of great value in its reference to the seamanship of ancient times; but we believe that we shall gain the greatest profit by following the experiences of Paul in the chapter.

I. WE SEE PAUL NUMBERED AMONGST THE PRISONERS.

How long Paul had to tarry at Caesarea after the appearance before Agrippa before he sailed for Rome, we are not told, but we must not think that the waiting time at Caesarea was wasted. The long months of his imprisonment at Caesarea were of great value to him. There had been twenty years of intense activity, of great strain, and then came the two years of quiet. He needed time to think. So far as we know, Paul wrote no letters to the churches from Caesarea, but his soul was being enriched so that he should be prepared to write the rich letters which have come down to us. We should all do better work if we had some quiet with God. The life that is always in a rush grows shallow and unfit for the finest service. Be sure to have your seasons of quiet with God.

Now after the two years of waiting, Paul sails for Rome, and it is written, "Paul and certain other prisoners". He is one of a number, but he stands at the head of them. You cannot hide Paul. The majesty of his soul sends him to the top everywhere.

II. PAUL IS ALLOWED TO SEE HIS FRIENDS.

Julius who has charge of Paul is a commander of a hundred soldiers. These centurions of the New Testament are very interesting men. We like to read about them. Here we read that Julius was very courteous in his treatment of Paul. Paul was not without his friends on the ship, for the beloved physician, and Aristarchus, were with him. Reaching Sidon, where the ship stopped, Paul was permitted to land—probably with a soldier guard—and see the Christians who were there. How glad they must have been to see him! And what a message of grace and truth he would give them! One writer says his clothes had got into a bad state, so these people "rigged him out again, clothed him."

But it is instructive to note that this centurion is led to treat Paul so kindly. Paul's nobility of character inspired confidence in men. He carried his own recommendation with him. Some men need a pile of testimonials, and then they are not trusted. Other men have the look of honesty in their eye, they are their own testimonial. Let one's character speak.

III. PAUL'S ADMONITION.

After leaving Sidon, contrary winds and heavy seas made the progress very slow as well as dangerous, and so Paul gives his word of earnest counsel. But what does a landsman know about seafaring? Paul says to the leaders on board. "The course you intend to take is not wise. It will result in danger and loss." How does Paul know? Because he is in touch with the Divine. The man who walks with God, lives with God, has a clearer vision of even common things than others.

But Paul's advice is not taken now. The ship's commander and the ship's owner think they know better what to do than Paul does, so out they venture. Soon they will be glad enough to listen to Paul. In their time of dire stress and peril they will hear the preacher. Why will people launch out in life without consulting God? Why is it necessary for God to bring them into dire distress before they will seek Him?

IV. PAUL'S MORAL ASCENDENCY.

Acting upon their own wisdom the ship's captain and owner bring themselves and all on board into terrible danger and distress. A terrible storm came, and verses 14 to 20 indicate terrible experiences; then when things had reached their worst, Paul speaks again. The terror, the seasickness, the constant presence of danger and labour, the difficulty of cooking, the lack of ability to eat, the want of even any desire for food made them all weak and faint. This was Paul's hour to speak again. He reminds them that it was through trusting their own wisdom the present trouble had come. That is how trouble comes continually. And then Paul utters a great and inspiring word, "Be of good cheer". He says the ship will be lost but the crew and passengers will be saved. Paul gives the authority for this great word. An Angel of God had brought the message from Heaven. When our comfort is based on the Word of God it has a solid foundation indeed. Paul is chief captain now. His opportunity is come. The men listen now. They feel that the preacher has an inspired message. We should ever seize the opportunity that trouble presents, and use it with the inspired Word of God.

Paul rested his own heart upon that word, "I believe God". How brief but how sublime! The man who says this from his heart can face anything, and do anything that God wills. "I believe God!" A magnificent creed. Many believe anything and anybody rather than believe God. Paul's moral ascendancy comes out in another wonderful sentence. The Angel says, "God hath given thee all them that sail with thee." The whole company on board are saved for Paul's sake. This prisoner is more to God than all the other passengers and crew put together, and for his sake they are spared. This is so often. Many troubles were spared to Israel "for my servant David's sake." Many a home to-day is saved from ruin for the praying father's sake. Many a boastful, godless, young man to-day is holding a good position because of his dear old mother's prayers. It is for her sake he is saved from ruin—if it had not been for her he would have been hurled into the depths long ago.

Again Paul speaks the directing word in verse 31, and yet again in verses 33 to 35. Here he lifts the commonest things unto a lofty level. He gives thanks to God for the food they were about to eat, poor fare though it was. This is the need of the hour. Everything in life done in the felt presence of God. Christ everywhere and in every thing. Then the commonest things in life may become worship, and all the house be fragrant with the blessing of heaven. "And so it came to pass that they escaped all safe to land."

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