

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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T. T. SHIELDS, Editor.

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

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HE THAT ENDURETH TO THE END

It is a distinguishing mark of the true believer that he endureth to the end. Moses endured "as seeing him that is invisible". A believer is enabled to endure only as he receives from God the grace of perseverance. For some years the Baptist Convention of Ontario and Quebec has been engaged in conflict. It has been a long struggle, and, on the Modernistic side, a very bitter one. It was only six years ago last week, the 21st of September, that Jarvis Street Church received her liberty, when, by the outstretched hand of God, she was miraculously delivered from a life of bondage. Since that time the war for the Book in the Denomination has waxed fiercer and fiercer.

It would have been quite easy for Jarvis Street Church, while remaining a Regular Baptist church, to have withdrawn from affiliation with any other Baptist organization. Had she done so, there is no doubt that many hundreds of sincere believers in Toronto, who will have nothing to do with the downgradeism of the Baptist denomination, would gladly have cast in their lot with an individual church holding firmly to the faith once for all delivered to the saints. But Jarvis Street Church believed it owed a duty to other churches, to Ontario and Quebec Baptists, and to Canadian Baptists generally. Therefore, it has remained in the Convention, and has used its influence to the utmost in an endeavour to cleanse the Denomination, and particularly the University, of its Modernism.

We find it difficult to believe that in the space of three short years the rank and file of the members of our Baptist churches should so depart from their emphatic commitment to Fundamentalist principles at the London Convention in 1924, as to be willing to support an institution whose teaching and influence are subversive of practically all evangelical principles. The vote, both at Hamilton and at First Avenue, Toronto, which virtually supported Modernism, was obtained only because the people did not understand. McMaster University, and the Boards which its political cunning has enslaved, have spent the last few years endeavouring to fill the hearts of the people with an implacable hatred toward one man.

They have chloroformed their consciences, abandoned principle, and given a long vacation to the truth; with German ruthlessness they have set forth on a campaign of destruction.

Their favourite weapon has been that of prejudice. Just as the priests of Rome instill into the minds of the children, and all Rome's devotees, hatred of Protestantism, thus filling the mind with prejudice, and locking the intelligence against the truth, so the modernistic group in control of McMaster have done. But this is no new thing; the finest description of recent Baptist Conventions is to be found in Acts, chapter nineteen, verse thirty-two: "Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together." The attitude of McMaster University toward all who will not submit to its yoke is well described in a record of the attitude of the enemies of the truth toward Paul when declaring his commission to the Gentiles: "And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging."

The result of all this is that our Baptist people are still generally in the dark. *The Canadian Baptist* has played McMaster's game. It will not allow a dissenting voice to be heard through its columns. It is a high compliment, perhaps, to many of our Baptist people that they find it difficult to believe that a denominational paper should so drug its conscience, and become so destitute of a sense of responsibility, as to give itself week after week for months together to unblushing, blatant, misrepresentation. How long it will take the truth to reach the people, we cannot tell; but we do know of not a few churches whose position has been completely reversed since the time of last Convention.

The great issue at the coming Convention will be the amending Bill. It will give the Convention power to make any rule it likes in definition of the aims and objects of the Convention; and, having set up its standard, it gives the Convention power also to exclude from membership and voting power the delegates of any church which the Convention cares to describe as being "out of harmony" with its aims,—it gives the Convention power, in fact, to exclude a church for anything at all. It puts a company of Baptist Fascists on the throne with power to rule according to their own sweet will.

McMaster University, its material assets, as well as what good will remains to it, are the property of the Regular Baptist Churches of Ontario and Quebec. The investments of the Home Mission Board and of the Foreign Mission Board in mission property and revenue-producing funds all belong to the Regular Baptist

Churches of Ontario and Quebec. The invested capital of the Superannuated Ministers' Fund, the Church Edifice Fund, the Publication Board, are all the property of the Regular Baptist Churches of Ontario and Quebec. This iniquitous Bill gives a group in the Convention who have unscrupulously forced themselves into positions of control enabling them to appoint scrutineers, manipulate the programme, and regulate the Convention, in such a way as to effect their own purposes,—it gives them power to exclude from the Convention any and all who may protest against their modernistic tendencies, and thus to exclude from the Convention the share-holders in all our denominational enterprises, robbing them of their votes and of their vested rights.

Once more we urge Baptists everywhere to see to it that every church sends its full quota of delegates to Toronto, and that such delegates shall be instructed to vote against the amending Bill.

THE BLESSED MAN

The first psalm is a sign-post pointing the way to the truly blessed life. We need not attempt a carefully phrased, exact, technical definition of the word "blessed": it is a word which defines itself. The truly blessed man is the man whose life is rightly centred, and perfectly poised, and advantageously related to things on earth and things in heaven, to men about him, and to God above him.

I.

The life of blessedness consists in the avoidance of certain natural propensities. There are three attitudes toward which we naturally lean, three places to which men naturally gravitate. But these are avoided by the man whom the Psalmist here portrays. He is distinguished, first of all, by his rejection of ungodly counsel. It is characteristic of ungodliness that it is supremely satisfied with itself. It imagines its feet are set in the path of profit; and fancies its understanding has access to every realm of knowledge. It is therefore ever ready to give advice, to assume the role of counsellor and guide. You have but to listen anywhere to the conversation of a company of men before whose eyes there is no fear of God, to verify that statement. Whatever be the subject of discussion, whether it be the ethics of individual conduct, of social relations, of the workshop, of the market place, of religious activities, or the forum of the nation, they assume to have explored every realm of human interest and occupation, and stand ready to advise the casting away of all such trammels as principle and conscience, in the pursuit of the prize of easy pleasure and profit. "The counsel of the ungodly" appears to be a grassy buttercup-and-daisy-bestrewn path through the meadows in which one might comfortably run with unsandalled feet. And toward that easy, unresisting life, we all naturally lean.

But the blessed man of our psalm will have none of the counsel of the ungodly. To him the ungodly man is an eccentric character, of ill-balanced life: he is a man without chart or compass, and is even blind

to the pole star; a blind guide whom no wise man should follow. And he takes the first step in the way of blessedness when he rejects the ungodly's counsel to be not righteous overmuch.

And in walking it is easy to come to a standstill; from walking in the words it is but a step to standing in the way of sinners: and who of us has not witnessed this translation of counsel into character, this growth of a mental attitude into an established habit of life? Who does not know what is meant by "the way of sinners"? In its grosser aspects it is the growing habit of untruthfulness, of dishonesty, of impurity, of drunkenness, of shameless debauchery. The way of sinners is like a waggon road much travelled, where the ruts are made deeper with every passing wheel, and where the difficulty of turning out is increased with every revolution. In its more refined aspects, "the way of sinners" shows itself in a deepening self-interest; a growing selfishness, an increasing disregard for others' rights, a lust for place and power, a passion for self-exaltation to which all the interests of life are sacrificed. And it is easy for every one of us to cease from walking to "stand in the way of sinners". But this blessed man refusing to sow in his heart the evil seed of ungodly counsel, escapes the inevitable harvest of a sinful life; by keeping his heart he escapes the thralldom of a habit.

And as it is a simple transposition from walking to standing, so it is but natural for him who stands by and by to sit down. The natural place of pause and accentuation in the self-complacent way of sinners is "the seat of the scornful", as it is inevitably the ultimate resort of him who "walketh in the counsel of the ungodly". And who of us has not a natural affinity for "the seat of the scornful"? In the material world weeds grow without cultivation, while the fruits of the earth are produced only by the sweat of a man's face. And in the moral realm vices are found to be indigenous, while virtues must be planted and carefully cultivated. Nothing is easier to grow than cynicism; and he requires no keenness of moral or spiritual perception, nor strength or skill of intellect, nor

grace of physical deportment, to drop into "the seat of the scornful". The seat of the scornful is an attempt to justify the way of sinners, and to vindicate the counsel of the ungodly. It is the logical resting place of every one who despises the counsel of wisdom. It is the proper seat of men who are but armchair soldiers in the battle of life, who are ever ready to follow the drift of things, and are proud of their devotion to the policy of following the line of least resistance. It belongs to the moral sluggard who will not plough by reason of the cold.

In the world of affairs it is easy for indolence to mock at industry, for careless labour to curl the lip at painstaking craftsmanship, for extravagance to ridicule economy, and for culpable bankruptcy to malign legitimate commercial success. And so in the appraisal of moral and spiritual values weak compromise may laugh at mighty principle, and crawling vice may sneer at conquering virtue. It is easier to ridicule the Bible than to read it, and to scoff at religion than to enlist on its side in its mighty conflict against sin. The seat of the scornful is at the bottom of the hill, and any moral cripple, or mental weakling, may tumble himself into it. But this blessed man of our psalm has his eye upon the stars, he is bent upon climbing the heights; and therefore he "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful".

II.

But there is a positive as well as a negative element in true blessedness. The divine purpose in human life can never be fully and richly realized by not doing things. Even innocence is not holiness. Evil is not overcome by a policy of watchful waiting. Evil must never be indifferently regarded, it is to be repelled only by an attitude of positive antagonism: we must "abhor that which is evil". But that attitude of abhorrence can be maintained only by an equally positive delight in the good—"Cleave to that which is good". We shall not be "overcome of evil" only as we "overcome evil with good". It is well-nigh impossible to keep an empty house in good repair. Remember, the last state of the house that was swept and garnished, but empty, was worse than the first. And to eschew the counsel of the ungodly, to have no place of standing in the way of sinners, and never to sit in the seat of the scornful is a condition devoutly to be desired; but a morality that is only negative, a goodness that consists in various abstinences, are as a bank with its doors unlocked, or a fortress with its gates unguarded.

We must take delight in something. The positive are the controlling principles of life. The ruling passion of life is always positive. And a man will be saved from any specific evil not merely by abhorring it, but by cleaving to its opposite. Hence this blessedness of life described belongs only to him who delights in the law of the Lord.

A man must have some objective standard for the confirmation of his own judgment. No man liveth unto himself. It is never good for man to be alone even in the matter of forming a judgment. Perhaps no man did ever sin alone from Adam until now. Men have ever sought the sanction of some objective standard. We all seek someone's counsel whether of precept or example. And the only way to avoid the

counsel of the ungodly is to delight in the counsel of God. There must be a higher court than our own reason and judgment to which all our appeals may be taken.

So, too, the soul must have standing somewhere. It cannot walk in the land of nowhere. And it will refuse to stand in the way of sinners only as it finds some better way in which to stand. And no man walks alone. The pioneers are few, and there are too many footprints on the sands of time for a man to walk a wholly unmarked way. But he will avoid the way of sinners only as he delights in the ways of God.

Moreover, settlement and establishment of character is inevitable to maturity. Counsel leads to action, and action to habit and habit to character. The older men grow the more inclined are they to sit down. And even the irreligious will weary of chasing butterflies. They will sit down to meditate by and by. And if they are not to be full of complainings, they must be filled with thanksgivings. The fruit's true flavour may be known only when it is fully ripe. Therefore some other place for the soul than the seat of the scornful must be found if that is to be avoided. And it will be found only by him who has learned to stand in awe, and sin not: to commune with his own heart, and be still, to offer the sacrifices of righteousness, and put his trust in the Lord. Only as we meditate in the law of the Lord shall we be saved from the counsel of the ungodly. Oh, men and women, keep your hearts with all diligence, for out of the heart are the issues of life.

But what is the law of the Lord? Beautiful as are the divine precepts—and "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes"—beautiful, as are the divine precepts, our salvation is not found in mere principles. "I came," said Jesus, "to fulfil the law and the prophets". His life and character, His glorious Person is the law's one perfect exemplification. So that it is our only wisdom to delight ourselves in Jesus Christ Himself. He is the Counsellor Who is to displace the counsel of the ungodly. "This is my beloved Son," said a voice from the excellent glory, "hear him". Yes, hear Him at the Cross! Let His life and death speak to you of the wages of sin and the gift of God. Make Him thy Counsellor, O man! Believe on the Lord Jesus Christ, and thou shalt be saved.

And we shall be saved from the way of sinners only as we find and follow Him who said, "I am the way, the truth, and the life". We must stand somewhere, and only as we stand fast in the liberty wherewith Christ makes free shall we avoid standing in the way of sinners.

And the Mercy Seat must be the substitute for the seat of the scornful. To set Christ before us as our Substitute and Example, to make Him our constant study, to meditate, not alone of His law in the abstract, but of His law as He interpreted it in His life, and in His death for us, in His resurrection—to set before us the revelation of God in Christ, and to meditate therein continually, is our only safety.

When to the negative is added the positive, when some things have been rejected and others delighted in, what follows?

III.

Look at the picture of a life that is being dispossessed of evil by being possessed of good and of God: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." But whereunto shall we liken a Christian in whose life Christ is enthroned?

"He shall be like a tree". How this corrects any mechanical view of life as though the Christian religion consisted in penances, and endless rounds of duty-doing! No, no, it does not mean wearing a straight jacket, or being put under some external and exacting law: "He shall be like a tree", which lives by the life within it, which stretches out its branches toward heaven and opens its leaves and blossoms to breathe the divine air, and which draws to itself nourishment from the soul in which it is rooted. "He shall be like a tree". We should like to nurse that figure awhile—to remind you how silently, and naturally, and easily a tree expresses its own life. So is the Christian in whom Christ dwells.

"Like a tree *planted*". It did not grow there. It is not native to its present environment, not indigenous to its present soil, it was planted there. The Lord Jesus said, "Every plant which my Heavenly Father hath not planted shall be rooted up." The Christian has been transplanted by the Divine Gardener—he is like a tree planted; rooted in Christ and stablished in Him, he grows up into Him. And here is a suggestion of stability—he is not like the rolling stone, nor like the Arab of the wilderness, nor like an explorer in quest of new and unknown lands, he is planted. Oh, yes, he may grow and develop, and bear fruit—there is no limit to his progress, but something is settled, something is known to be true; he is like a tree planted.

And consider his resources. He is not dependent upon atmospheric conditions wholly. The tree will flourish if sun and rain and dew minister to its growth, but here is a tree deliberately and of set design planted by the rivers of water, that it may flourish in dry weather, and be green and fruitful when others fade and die. Yonder is a mighty range of mountains, and somewhere in the heights, from the clefts of many a rock the springs gush forth, and in those high altitudes snow and rain help to swell the torrent, until there flows out into the plain and on to the sea the mighty river which no drought can dry up. And there beside the ever-running river is planted a tree, whose roots are watered from the hills, to whose life the dew that descends upon Hermon, and all the immaculate snows of Lebanon contribute.

That is the divine picture of the life which heaven sustains. Oh, we must have more than the counsel of the ungodly to refresh us, and more than the seat of the scornful to rest us—that mighty river which had its rise in Calvary where the Rock of Ages was smitten—flows on for ever, and beside it the true Christian is like a tree planted. All the resources of grace in Christ are ours to draw upon, that we may be green when other trees are barren even of leaves.

Like a tree fruitful in season producing courage when courage is needed, and patience when patience,

and kindness when kindness, and love when love. But never disappointing—always seasonably fruitful.

And beautiful always. Always showing life, always a shade to those who would rest from the heat, "whose leaf also shall not wither".

And always truly prosperous. No, not what the world calls prosperous always. But in relation to God and spiritual things, and all the realm of abiding reality, "whatsoever he doeth shall prosper."

Can any one desire more? Can human heart conceive of greater glories than God has prepared? Lose yourself in Christ where all things are yours.

"Lo! the incarnate God ascended,
Pleads the merit of His blood,
Venture on Him, venture wholly,
Let no other trust intrude;
None but Jesus
Can do helpless sinners good."

"THE GOSPEL WITNESS" OF THE FUTURE.

While feeling it was necessary to change the general form of *The Gospel Witness*, the press of many duties has prevented the Editor from securing material for the arrangement of the paper such as he hopes to do in the immediate future. Additional features will be added in later issues, one of which will be a weekly page for the children.

The page edited by Dean Stockley, of the Toronto Baptist Seminary, is designed to be a permanent feature of the paper. This will provide a week's Bible reading, and an illuminating paragraph for each day. Comparatively few of the younger ministers of to-day read the older books. It is astonishing to discover how many Baptist ministers there are who scarcely know who Spurgeon was; while a still larger number have to confess they have no familiarity either with his sermons or his work. The same would be true, largely, of the works of Dr. Alexander McLaren, Dr. Joseph Parker, Henry Ward Beecher, Dr. Thomas Guthrie, Robert Murray McCheyne, Samuel Rutherford, and the great company of Puritan preachers. When one has become familiar with such spiritual and intellectual treasure-houses as the works of these great ministers provide—in comparison, such works as, "Creative Christianity" and "What is Christianity", by Professor George Cross; and "The Modern Use of the Bible", by Dr. Harry Emerson Fosdick, are rightly appraised as the merest piffle. Week by week, Dean Stockley will bring before our readers in his page brief paragraphs from these great masters, as well as contributions from his own able pen, which will serve to whet the appetite of *The Gospel Witness* family for religious literature of a higher type than is issued by the press of to-day.

We hope also to give space to missionary news, to the movement of pastors, to reports of revivals, and to book reviews.

We started the new form of *The Witness* last week with sixteen pages, which, taking account of the larger page, is just twice the former size of *The Witness*; but we hope to see the day, ere long, when sixteen pages will become thirty-two. Please tell your friends about *The Witness*, pass on your copy, and see how they like it in its new form.

The Jarvis Street Pulpit

A Sermon Preached in Jarvis St. Baptist Church by the Pastor, Dr. T. T. Shields.

CRUCIFIED WITH CHRIST

"I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."
—Gal. 2:20.

I am sure I am right in saying that many have earnestly prayed that the services of to-day may work in us all a fuller realization of our union with, and our inheritance in Christ; and a deeper consciousness and richer appreciation of our fellowship with one another as members of this church.

We are assembled this morning as a company of believers who profess to have been "buried with Christ by baptism into death; that like as he was raised up from the dead by the glory of the Father even so we also should walk in newness of life." And so long as we are true, in the letter and the spirit, to the ordinances of the New Testament Church, professing our union with Christ in death and resurrection in the ordinance of baptism, and our entire dependence upon His atoning sacrifice, and His sustaining grace in the ordinance of the Supper, we are in no danger of forgetting the central truth of the Gospel, "that Christ died for our sins according to the Scriptures, and that He was buried, and that he rose again the third day, according to the Scriptures".

And since we are dependent upon Christ for everything, I could bring to your attention no more important consideration, than that of our relationship to Him. I shall speak to you of *the Cross as an experience, of Christ as a Dynamic, and of faith as a medium of power.*

To begin then, the teaching of the text is this, **THE CROSS MUST BE EXPERIENCED** by all who would enjoy the fulness of life in Christ Jesus. It is not enough that we should look to it as the bitten Israelites looked to the brazen serpent; it is not enough that we should admire the wisdom and the grace which it displays, but its principle must become an element in our spiritual experience; in a very deep and real sense, we must have fellowship with Christ's sufferings, and be made conformable unto His death, if we are to know Him and the power of His resurrection.

It must never be forgotten, however, that it is the Cross as viewed objectively, which is the ground of the Christian's hope; and that is involved in Paul's saying here. The works of the Law have now no value as a ground of justification before God, for, saith Paul, "I have been crucified with Christ." The penalty of the law incurred by my transgression has been fully met; in the Person of my Substitute the law has found satisfaction; and I am as a prisoner discharged, no longer under the law, but under grace.

That great truth must never be forgotten, or ignored, since it can never be superseded: we died with Christ, and by His death our sins are atoned for. Now—

"Free from the law, oh, happy condition;
Jesus hath bled, and there is remission!
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all."

That view of the Cross is full of comfort for poor sinners. Let us look once again to the Cross to-day. If we are numbered among the wanderers; if we may rightly be classed with "backsliding Israel"; or, if we are only among the doubtful children of God, who, sitting at their Father's table, sometimes question their right to be there—whatever our spiritual condition, let us behold the Cross, and say to our souls, "I am crucified with Christ".

"I hear the words of love,
I gaze upon the blood,
I see the mighty Sacrifice,
And I have peace with God.

"'Tis everlasting peace!
Sure as Jehovah's name;
'Tis stable as His stedfast throne,
For ever-more the same.

"The clouds may go and come,
And storms may sweep my sky—
This blood-sealed friendship changes not:
The Cross is ever nigh.

"My love is oftentimes low,
My joy still ebbs and flows;
But peace with Him remains the same,
No change Jehovah knows.

"I change, He changes not,
The Christ can never die;
His love, not mine, the resting place,
His truth, not mine, the tie."

But that view of the Cross is not the whole truth. The Cross must not only be objectively admired and believed in, it must be subjectively experienced. It is true that Christ was crucified in our behalf; and that in that sense, we were crucified with Him; but there is a sense in which we actually share His crucifixion, and die with Him upon the Cross. And it is to this aspect of truth I specially desire to call your attention this morning.

The Cross, as an instrument and medium of divine revelation and purpose is significant of the divine indignation, and wrath against all ungodliness; but as an instrument and medium of human and Satanic

malevolence, it is representative of a deep and implacable hostility to that divine holiness which found its only perfect expression in Christ, but which all believers must seek to perfect in the fear of God. And just in proportion as we approximate to Christ's standard of living, we shall feel the pressure and crucifying power of that spiritual antagonism to holiness which concreted itself in the Cross; and to that degree in which we devote ourselves to the pursuit, not of happiness, but of holiness, we shall voluntarily surrender the evil which the light of the ascending day discovers in us to that divine judgment upon sin of which the Cross was the instrument. The works of the flesh "which are manifest" will be delivered up to the judgment of the Cross even though it involved the torture of thorns, and nails; and we shall understand Paul's saying, "They that are Christ's have crucified the flesh with the affections and lusts."

But the question which I am sure will arise in many minds remains unanswered, How is the Cross experienced? Upon what conditions does it become anything more than an objective substitute for my pain, and an inspiring example for my imitation? How can the nails become to me my weapons of defense to wound to the death those worldly and fleshly lusts which war against the soul?

And the answer is this: It was Christ's insistence upon the spirituality of the law which called forth the hostility which uttered itself in the Cross; it was the violation of the law's spiritual requirements which made the divine judgment of the Cross necessary. It was an unspiritual religion, fashioned in its externals after a divine pattern, which brought Jesus to the Cross. And if you and I take Christ's spiritual law of life as a standard for the regulation of our inner life, our thinking, and desiring, and willing; if we take it with us into our homes and apply it to all our social relations, if we erect it as a standard of conduct in our places of business, if we bring it to bear upon our distinctively religious activities, if we make Christ's spiritual law of life the touchstone to which the whole of life is brought for spiritual appraisalment, we shall be crucified with Christ. Try it to-morrow in the office. Try it to-day in the home; try it this moment in the pew, let us judge ourselves by Christ's interpretation of the deep spirituality of God's law, and in every one of us the principle of evil, which spoke in the ancient Pharisee, and the principle of holiness which wrought in Christ will come again into conflict, and with this dual significance a Cross will be erected for us.

Again, it was Christ's devotion to life's law of service which brought Him to the Cross. Invariably, it was in lovingly and unselfishly serving others He crossed the Pharisees: He healed on the Sabbath day, He received sinners, He drove the usurers from the temple, in short, He interpreted God's law everywhere, even in its deepest spiritual import as having been "made for man" in human interest, and to serve man's highest welfare. And consonant with that interpretation, He appeared among men as One who served. But such an unselfish, altruistic rule of life, was so contrary to that which obtained in this selfish, sinful world, that again a cross was formed, and as the world's one true and absolutely unselfish Servant hung

upon it, the human authors of the Cross derisively exclaimed, "He saved others, himself he could not save".

Try the rule of unselfish service and you will find it issues in crucifixion of self. Of every man who really saves others it must be said, "Himself he could not save".

It was Christ's perfect obedience to the Father's will in this deep spiritual and serviceable sense which led Him to the place called Golgotha. The grave in the garden, hard by, was the burial place of Eden's sin, which consisted in exalting the human above the divine. And whoever, in his own life, and in the world, reverses the order thus wickedly instituted, and puts, instead, the divine above the human, will come in his own experience to that Cross, and to that grave. The garden of Gethsemane with its strong crying and tears, with its bloody sweat, and its ultimate anguished prayer of triumphant submission, "Not as I will, but as Thou wilt," witnessed for the first time in human history, the complete undoing of the blunder and crime of Eden's rebellion, in the restoration of the divine order, the recognition of divine sovereignty, the willing enthronement of God as King of kings and Lord of lords in a human life. But "while he yet spake" the authors of the Cross appeared to lead Him back from Gethsemane to Golgotha. And whenever, and in that degree, in which we achieve the triumph of Gethsemane's willing restoration of the divine will to the place of supreme authority in human life, we yield the rebellious elements of our nature to crucifixion and are crucified with Christ.

But let no one suppose that this is wholly a way of pain. Christ really carried the Cross from Bethlehem to Calvary. The principle of the Cross was ever in His life. But we must not assume that when

"Cold mountains and the midnight air, witnessed the fervour of His prayer"

He was unhappy. When He exchanged the company of angels for that of sinners, He scorned to call it sacrifice, for His delights were with the sons of men. In the spiritual obedience to God's law, in His life of service, in His putting of God first, He found His highest joy.

There is no greater delusion than that joy is to be found in rebellion, and that a man's life consisteth in the abundance of the things which he possesseth. Let a bereaved mother tell you whether millions will compensate bereaved affection. The spiritual in life is the real and the abiding. God Himself is the source of every good and perfect gift. To be with Him is to be at the secret source of every precious thing. Hence to be crucified with Christ, is but to have the dross burned away to the enhancement of the gold; to have the diamond polished upon the wheel; the tree pruned for greater fruitfulness and beauty. If the Cross be the condition of fellowship with Christ, the Cross is the gate of heaven. To no one else but to one who shares His crucifixion can Jesus say, "To-day shalt thou be with me in paradise."

II.

But let us go a step further. CHRIST IS THE DYNAMIC OF LIFE, according to this text's teaching. Even such

an one as Paul would not presume to claim to have followed in the way of the Cross alone. Crucified with Christ he was yet living, his explanation being, "Christ liveth in me". Thus Paul's life of ministering, his indifference to personal comfort, his insistence upon and exemplification of the necessity of the supremacy of the spiritual is explained by the fact that Christ is living His life over again in Paul, supplying him with the grace which enables him, like his Master, steadfastly to set his face to go to Jerusalem.

Let us remind ourselves again of the fact that there is a very real sense in which we may be possessed by the Spirit of Christ. The Christian life is more than a laborious following in Christ's footsteps. The analogies of the new birth, and of the body of Christ, imply a new life. The true Christian is more than a faithful imitation of Christ; he is an incarnation of Christ. The same energy which was victorious in the wilderness temptation, against all the subsequent assaults of evil, dwells in us. How dwarfed, and impoverished, and pitifully weak we are! Yet through the door of the Cross, we may have access into a life of which we may say, "Christ liveth in me". Oh, that God would open our eyes to see that participation in the experience of the Cross means partnership with the invincible Conqueror of evil. The high standards of life set up by this text are attainable only because it is still possible for a man to say, "Christ liveth in me".

"Not I, but Christ"—that means a transposition of personalities. What do you mean by "I"? Whatever it means of thinking, and feeling, and willing, we are to put Christ there. "I do not think, or I think"—stop! Put Christ in there: does that change the thought? "I do not feel like suffering this indignity; I do not feel like humbling myself to this task." Ah, but put Christ in there. Does not such transposition revolutionize your sentiments? "I am unwilling to forego this pleasure for the sake of others who are foolishly weak. I am disposed to be more liberal toward certain things which some people call questionable." Again I say, put Christ in there, and let Him will for you. Does it make any difference?

Do you not see that in all that constitutes personality Christ must take the first place, and life is to be lived in reference to Him,—"Not I, but Christ".

And I dare to say, that Christ will assume full responsibility for the life of which He is made the Master. The principle of substitution runs all through the Christian life—everywhere, as in the place of judgment; it is "Not I, but Christ". Called to a home where there was sickness, He assumed responsibility for the health of the family; summoned to the help of the leper, He made him clean; when the multitude sat at His feet in the wilderness He made Himself responsible for their being fed, and though it necessitated a miracle, He did not send them away hungry. When others sailed in the ship with Him, He answered the challenge of the storm, and accepted full responsibility for the disciples' safety. At Bethany, when a sealed sepulchre was impliedly committed to His charge, He accepted responsibility for the banishment of death; and when, in the garden, He said to His accusers in reference to His disciples, "If ye seek me, let these go their way," He justified and verified His

holy boast before the throne of God that of all who had been given Him He had lost none. And even on the cross He accepted the sacred trust of one who was crucified with Him, saying, "To-day shalt thou be with me in paradise." Jesus has never refused responsibility, and to-day whoever will dare to say, "Not I, but Christ" shall be answered with this triumphant certainty, "Christ liveth in me".

And have you noticed how often a house is transformed by a change of occupants? The windows were dull and misty, never reflecting the sun in daylight, and at night the house was dark but for a smoking lamp in some back window. The hangings of the windows were soiled and of ill design; the brass about the door was almost green; the steps were marked with miry feet, and roundabout a litter of broken things was strewn. No blossoms lightened the gloom of the windows, no fragrant flowers sweetened the air of the neighbourhood round about, and every green thing was trampled under careless feet. But one memorable day a new master or mistress took possession of the long-neglected home. And, suddenly, it seemed as though the sun itself was shining from the brightened windows and from the flashing plates upon the door. Confusion gave place to order everywhere; and lawns of velvet softness, and flowers fragrant and beautiful were seen springing where only barrenness had reigned. Ivy now covered with its kindly veil the marks of time upon the walls; from every arch about the place baskets of floral beauty hung; and in the pensive hours of the gloaming, there floated out upon the evening air, through open windows, such music as is the expression of a soul at peace. And when the sun was down, from every window light streamed forth and threw its challenge to the night.

So is it with the life of him who can say, "Christ liveth in me". That life will be transformed, the flowers of virtue will spring into bloom within the sphere of its influence, and from the windows of the soul the light of heaven's own glory will shine forth, where Jesus dwells within. There is no grander proof of the empty grave in the garden hard by the place called Calvary, than that of the life of the man or woman whose Christlike character attests the truth of their profession, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me".

III.

And of all this transforming grace, FAITH IS THE MEDIUM. This life which is lived in the flesh is lived by faith, "the faith which is in the Son of God, who loved me, and gave himself up for me."

The Cross is the inspiration of this faith, a faith once professed in the burial of baptism, a faith repeatedly confessed by taking of the bread and wine in the Supper; the central fact upon which this triumphant and transforming faith reposes, is this, "He loved me, and gave himself up for me". Belief in that, reliance upon that, is the foundation of everything essentially Christian. Paul says in effect: "When I learned that Christ loved me with a love which could find no adequate expression until it was written in blood, I surrendered to Him, I cried,

'Nay, but I yield, I yield,
I can hold out no more;
I sink, by dying love compelled
To own Thee conqueror.'

But Paul, will you follow Him through the fire of divine holiness? will you submit your life to the judgment of the flaming sword of the spiritual law? And he answers, "What can I do but trust Him and follow Him, who loved me, and gave Himself up for me?"

But what of His humble ministry? Wilt thou, an Hebrew of the Hebrews, a Pharisee, the scholar of Gamaliel, turn thy back upon all thy worldly prospects, fling away ambition, deny thyself, and stoop to such menial ministries as He requires? And he answers, "What can I do but trust Him, and believe that His way of service is the way of glory? He will not lead me in unprofitable paths who loved me and gave himself up for me."

But have you counted the cost of obedience, the price of self-denial which you must pay for the divine pre-eminence? Will you not say, "It cannot be a mistake to lean upon a love which tasted death, and descended into hell for me. Therefore, *therefore*, I can only trust Him, I commit my soul to Him, for time and for eternity, with absolute abandon, I give my all to Him who loved me and gave Himself up for me."

"Perfect love casteth out fear". And when the perfect love of Christ is seen in His great sacrifice, fear is swallowed up in faith, and our trusting hearts can only say:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depth its flow
May richer, fuller be.

O Light, that followest all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrow'd ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

O Joy, that seekest me through pain,
I cannot close my heart to Thee;
I trace the rainbow through the rain
And feel the promise is not vain
That morn shall tearless be.

O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

The Editor and the Sunday School Lessons

In the comments on the Sunday School lesson for the first Sunday in October we explained that the last quarter's lessons were not written by the Editor of this paper; the lessons in Acts were written by one hand, and in Romans by another. The Editor was so extremely busy with other matters that it was absolutely impossible for him to find time for this work, and the lessons were sent off and printed without his having opportunity to read them. So far as we know, with the exception of one passage, there was nothing in any of them out of keeping with the general position for which *The Gospel Witness* stands; but in the lesson for September 4th, printed in *The Gospel Witness* of August 11th, on Romans 4:21 to 4:8, these words occur:

"Nowhere in the scriptures do we find mention of a righteousness of Jesus Christ available for us. This righteousness is not the product of Christ's life, which some would teach, but is the righteousness of God, given to us when Jesus Christ offers Himself a propitiation to put away our sinfulness."

We are not surprised that several should have registered their dissent from this teaching. Had the Editor seen it before it was published, it would not have been permitted either in the lesson leaflets or in *The Gospel Witness*. We believe the Scripture is perfectly explicit on this point, that Christ was "made under the law, to redeem them that were under the law, that we might receive the adoption of sons". We are told that "as by

one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous". It is the Editor's conviction that Christ wrought out a righteousness for us. He was just as truly our Substitute in His life as in His death; by His sinless life He fulfilled the utmost requirement of the law for us, and offers to us a perfect righteousness. Christ was God manifest in the flesh, and therefore His life was of infinite value; and we believe that it was possible for Him thus to take our place in death, because first He had taken our place in life. He fulfilled both tables of the law, and challenged men to convince Him of sin. "Christ is the end of the law for righteousness to every one that believeth"; "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." The Jehovah of the Old Testament is the Jesus of the New, and there He is known by the name "Jehovah Tsidkenu", the Lord our righteousness.

The Editor regrets sincerely that the words quoted above should have found a place in *The Gospel Witness*, and declares it to be his own conviction that we are saved by the righteousness of Jesus Christ our Lord:

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Portraits from Memory's Picture Gallery

By the Editor.

JOHN CONSTANT

John Constant was a deacon of a small church in a certain Canadian city. He was one of seven or eight in that church who answered to that dignified title. His wife was a frail little woman, and when we knew them first her health was somewhat precarious, and this condition soon developed into a state of chronic invalidism. John's brother-in-law was also a deacon, but in material things had prospered somewhat beyond Brother Constant. Both were called John. By marriage they belonged to the same family, both were deacons; but in every other respect John Constant was, God be thanked, as unlike his brother-in-law as one could be. Both were righteous men, and neither gave his friends occasion to blush; but these two illustrated the scriptural differentiation between two qualities: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." Brother Constant was a righteous man plus—he was a "good" man. He was quiet and unostentatious in the life of the church. Modern psychologists might have described him as one who suffered from an "inferiority complex"! But he was always there—oh yes, he was always there! Neither the heat of summer, nor the cold of winter, nor the biting winds, nor the driving rain, nor the deep, deep snow, prevailed to prevent John Constant from doing his duty. At first he did not much impress us, but he was always there—oh yes, he was always there; and impressions that are oft repeated are likely to become very deep. It is difficult to forget a man who is always there.

And he was always the same. He believed the Christian religion was designed to make men cheerful, and his faith made him smile at everybody. He was what is commonly called "a working man"; he had to be at his place of labour early in the morning. He did not receive a "salary": he received "wages"; which meant that he was paid by the hour, and was never paid for an hour in which he did not work.

And he had a sick wife, and several little children, and he could not afford a nurse, nor could he afford to call in a woman to do the washing. So John Constant did it himself. He did not tell us—we found it out—that he would be at the wash-tub at four o'clock in the morning; and the house was put in order before John went to work. The house was always spick-and-span, the children were well cared for—but John never carried his domestic troubles into other people's lives. His wife was not quite so well to-day as some days, thank you, but she would be better by and by; better days were coming; trouble could not remain always; the spring was just as sure as winter; and summer, with its balmy air and azure skies and singing birds and blooming flowers, would be sure to come—why should anyone be melancholy? John was not. He could not be: he believed in God, he had seen His glory in the face of Jesus Christ; therefore John went on and on—and always smiling.

He was never absent from the prayer meeting. He prayed so much alone that he was possessed of a passionate desire to pray with others; therefore he was always there—oh yes, he was always there. He never wearied us with long petitions. When one is a stranger in a strange city it is not difficult to identify another stranger: he does not know his way about; but the one who lives in the place, knows all the short cuts, and is perfectly at home. John prayed as though it was his daily practice, he knew the shortest way to the Throne; and one could never hear him pray without feeling that he had arrived. He always had his Bible with him—he never talked long, but he opened it very much as a jeweller would open a casket of gems. He would take out a verse, and, like a jeweller holding a flashing diamond to the light, he would say a few words full of suggestion, and sit down; and one felt that John was really at home with diamonds. He knew how to bring the gold from Ophir, and what he said was usually gold. He seemed to live in the spirit of Solomon's servants, in whose estimation silver was nothing accounted of.

What a preacher John Constant might have made! What a deputy in any position of responsibility had he been so trained. Yes, a deputy; he was not blessed with a superabundance of initiative, he could never have been a captain of industry, nor the general of an army; but he and Duty had been married, and nothing could divorce them. Therefore he was always there; never was he absent, never did he fail.

After a few years we left the place, and we lost sight of John for a long time; but when we next met him we found that he was still where we had known him, he had been always there. Meanwhile the angel with the black wings had come to his home, and, after long years of suffering, the one who was dearer to him than life itself had gone to be with Christ, which was far better. Heartless, unsympathetic, people may have felt that John now had fewer cares: the children were older, and now that he would have no invalid to care for, he would be a freer man and a happier. Little did they know his quality if any thought thus of him; for he had been beside that bed of pain so long, he had lovingly taken on her duties for so many years that it had become his second nature; and though now the place was vacant, he was still there—he would be always there. Had she been a queen, possessed of good health and of unusual powers, had she been strong and able to share his burdens, able to keep step with him along the rugged road, he could not speak with greater tenderness, nor with a deeper sense of loss, than he did when he told us that she had gone home.

Now other years have passed. Some of the children have married; but the vacant chair has never been filled, and the place in the heart of loyal John is just as empty as it ever was. Still he lives with his memories; still he does the day's duty; still he fulfills his office in the

church; he loves the Word of God as he always did; still he sings, and plays, and reads, and waits for the happy day when the Lord Himself shall descend from heaven with a shout and the dead in Christ shall rise.

Other men we have known in earlier years whom we supposed believed the Book, and believed in the Lord of the Book—but oh, how they have changed! Now they do not pray, they have apparently but little confidence in the Bible, they feel no repugnance toward the attitude of those who deny the Word; but after all the years John Constant is just the same. John's pastor has changed, but not John. To him the Bible is still the Word of God; still the sun is shining; still he rejoices in the fact that he has seen the glory of God in the face of Jesus Christ. As we think of him in comparison with many others we have known who have occupied positions of honour and distinction, we give God thanks for the remembrance of one who seemed, may we reverently say, to have acquired by grace somewhat of that immutability expressed in the Scripture, "Jesus Christ the same yesterday, and to-day, and for ever." Yes, he has taken on a resemblance to his Master, and we are sure he will be like Him some day. We have read many books, we have studied many an able apologetic; but while the memory of John Constant remains, we can entertain no doubt that the gospel is true, and that Jesus Christ saves men, and makes them like unto Himself. God be thanked for such inspiring characters!

THE WILLOWDALE CHURCH REPLIES TO "THE CANADIAN BAPTIST".

The undersigned ask space in *The Gospel Witness* to reply to a misleading statement appearing on the editorial page of *The Canadian Baptist* of September 22nd respecting the Willowdale Church.

We are particularly concerned with the second paragraph which reads as follows:

"Some months ago a large representation from Willowdale Church met with a committee of the Home Mission Board to discuss the future policy regarding the property. This was done with the utmost cordiality. Moreover, a number of the Willowdale brethren took occasion to repudiate the attitude of the Jarvis Street paper in regard to the matter."

At the time the representation referred to met with the Home Mission Board, *The Gospel Witness* had said nothing at all about the Willowdale Church property. Certain members of that delegation are no longer members of the Willowdale Church; and we do not know of any person now in the membership of the Willowdale Church who is not in hearty accord with the attitude of *The Gospel Witness* in its report of the Willowdale Church building matter. The article published in *The Witness* of September 1st, under the name of Mr. Thomas Urquhart, was a plain statement of the facts of the case, and we believe the editorial comments on the matter were in every particular true to fact. We therefore desire to register a strong protest against the utterly misleading character of the article in *The Canadian Baptist* to which we have referred.

(Signed) J. H. PEER, Pastor,
GEORGE M. STEPHEN, Senior Deacon,
ALBERT H. CHIPCHASE,
FRANK CAFFIN.

GREAT BAPTIST BIBLE UNION PRE-CONVENTION CONFERENCE.

The Annual Meeting of the Ontario and Quebec Branch of the Baptist Bible Union of North America will be held in Jarvis Street Baptist Church, Tuesday and Wednesday, October 11th and 12th. The greater part of each session will be given to prayer and praise; and the programme arranged promises to be of great interest and inspiration.

Questions of vital importance to our Denomination will be discussed at these meetings, and *The Gospel Witness* would urge all members of the Ontario and Quebec Branch of the Union to be present, whether delegates to the Regular Baptist Convention of Ontario and Quebec or not. Members of the Union who are unable to be present, will render great assistance by urging Convention delegates from their churches to come to Toronto one day earlier to attend these sessions. Explain to delegates that it is not necessary to be members of the Baptist Bible Union to attend the meetings.

The Baptist hostesses of Toronto will be glad to extend their hospitality for the extra day to delegates wishing to attend the Bible Union meetings on Tuesday. Others will be expected to arrange for their own entertainment.

We solicit the prayers of our Bible-believing Baptists—indeed, of all *Witness* readers—for these sessions; as well as for the sessions of the regular Convention which will follow.

PROGRAMME.

Tuesday, October 11th.

- 2.00 p.m. Opening Address: Rev. H. A. Ackland, "The Need of Revival".
- 3.00 p.m. Prayer and Conference, followed by General Discussion.
- 7.15 p.m. Prayer and Praise.
- 8.00 p.m. Address: Dr. T. T. Shields, "Shall Ontario and Quebec Baptists Submit to the Amending Bill?"

Wednesday, October 12th.

- 9.30 a.m. Address: Rev. James McGinlay, "Revival Prerequisites".
- 10.15 a.m. Prayer and Conference, followed by General Discussion.
- 2.00 p.m. Address: Mr. Thomas Urquhart, "McMaster University and the Boards".
- 3.00 p.m. Prayer and Conference.

Coals for the Altar Fire

By Rev. T. I. Stockley, Dean of Toronto Baptist Seminary.

Sunday, October 2nd.

Union with Christ.—

John xv:1-17.

This is the deepest mystery of the Christian life. To be "in Him" is to be complete. "In Him" we are "blessed with all spiritual blessings." "In Him," we are "chosen." "In Him," God "freely bestows His grace upon us." "In Him," we "have redemption through His blood." "In Him" all things in heaven and earth are gathered. "In Him we have obtained an inheritance." In Him is the better life of all who live. In Him we have peace though the world be seething with change and storm. In Him we conquer though earth and our own evil be all in arms against us. If we live in Him, we live in purity and joy. If we die in Him, we die in tranquil trust. If our gravestones may truly carry the sweet old inscription carved on so many a namely slab in the catacombs, "In Christo," they will also bear the other "in pace" (In peace). If we sleep in Him, our glory is assured, for them also that sleep in Jesus, will God bring with Him.

Monday, October 3rd.

The Forgiveness of Christ.—

Psalms xxxii.

Unless Christ is to us forgiveness, He will not be either righteousness or wisdom. We can climb a ladder that reaches to heaven, but its foot must be in "the horrible pit and miry clay" of our sins. Little as we like to hear it, the first need for us all is forgiveness. Everything begins with that. "The inheritance of the saints," with all its wealth of glory, its immortal life and unfading joys, its changeless security, and its unending progress deeper and deeper into the light and likeness of God, is the goal, but the only entrance is through the strait gate of penitence. Christ will forgive on our cry for pardon, and that is the first link of a golden chain unwinding from His hand by which we may ascend to the perfect possession of our inheritance in God. "Whom He justified, them," and them only, He will glorify.

Tuesday, October 4th.

The Indwelling of Christ.—

Ephesians iii:13-21.

Let me say in the plainest, simplest, strongest way that I can, that that dwelling of Christ in the believing heart is to be regarded as being a plain literal fact.

To a man who does not believe in the divinity of Jesus Christ, of course that is nonsense, but to those of us who do see in Him the manifested incarnate God, there ought to be no difficulty in accepting this as the simple literal force of the words before us, that in every soul where faith, howsoever feeble, has been exercised, there Jesus Christ does verily abide.

It is not to be weakened down into any notion of participation in His likeness, sympathy with His character, submission to His influence, following His example, listening to His instruction, or the like. A dead Plato may so influence his followers, but that is not how a living Christ influences His disciples. What is meant is no mere influence derived but separable from Him, however blessed and gracious that influence might be, but it is the presence of His own self, exercising influences which are inseparable from His presence, and only to be realized when He dwells in us.

Wednesday, October 5th.

The Peace of Christ.—

John xiv:15-27.

The reading "peace of Christ," for "peace of God," is not only recommended by manuscript authority, but has the advantage of bringing the expression into connection with the great words of the Lord, "Peace I leave with you, My peace I give unto you." A strange legacy to leave, and a strange moment at which to speak of His peace! It was but an hour or so since He had been "troubled in spirit", as He thought of the betrayer—and in an hour more He would be beneath the olives of Gethsemane; and yet, even at such a time, He bestows on His friends some share in His own deep repose of spirit. Surely "the peace of Christ" must mean what "My peace" meant; not only the peace which He gives, but the peace which lay, like a great calm on the sea, on His own deep heart; and surely we cannot restrict so solemn an expression to the meaning of mutual concord among brethren. That, no doubt, is included in it, but there is much more than that. Whatever made the calm which leaves such unmistakable traces in the picture of Christ drawn in the gospels, may be ours.

Thursday, October 6th.

The Word of Christ.—

Colossians iii:12-17.

There are three points enforced in its three clauses, of which the first is the dwelling in the hearts of the Colossian Christians of the "word of Christ," by which is meant, as I conceive, not simply "the presence of Christ in the heart, as an inward monitor," but the indwelling of the definite body of truths contained in the gospel which had been preached to them. That gospel is the word of Christ, inasmuch as He is its subject. These early Christians received that body of truth by oral teaching. To us it comes in the history of Christ's life and death, and in the exposition of the significance and far-reaching depth and power of these, which are contained in the rest of the New Testament—a very definite body of teaching. How can it abide in the heart? or what is the dwelling of that word within us but the occupation of mind and heart and will with the truth concerning Jesus revealed to us in Scripture? This indwelling is in our own power, for it is matter of precept and not of promise—and if we want to have it we must do with religious truth just what we do with other truths that we want to keep in our minds—ponder them, use our faculties on them, be perpetually recurring to them, fix them in our memories, like nails fastened in a sure place, and, that we may remember them, "get them by heart," as the children say. Few things are more wanting to-day than this.

Friday, October 7th.

The Name of Christ.—

John xiv:1-14.

"Whatsoever ye do, in word or deed"—then, not merely worship, specially so called, but everything is to come under the influence of the same motive. That expresses emphatically the sanctity of common life, and extends the idea of worship to all deeds. "Whatsoever ye do in word"—then words are doings, and in many respects the most important of our doings. Some words, though they fade off the ear so quickly, outlast all contemporary deeds, and are more lasting than brass. Not only "the word of the Lord," but, in a very solemn sense, the word of man "endureth for ever."

Do all "in the name of the Lord Jesus." That means at least two things—in obedience to His authority, and in dependence on His help. These two are the twin talismans which change the whole character of our actions, and preserve us, in doing them, from every harm. That name hallows and ennobles all work. Nothing can be so small but this will make it great, nor so monotonous and tame but this will make it beautiful and fresh. The name now, as of old, casts out devils and stills storms." "For the name of the Lord Jesus" is the silken padding which makes our yokes easy. It brings the sudden strength which makes our burdens light. We may write it over all our actions. If there be any on which we dare not inscribe it, they are not for us.

Saturday, October 8th.

The Purpose of Christ.—

Colossians 1:19-29.

In the word "present" there is possibly a sacrificial allusion, as there is unquestionably in its use in Romans xii, "Present your bodies a living sacrifice"; or there may be another and even more eloquent metaphor implied, that of the bringing of the bride to the husband by the friend of the bridegroom. That lovely figure is found in two instances of the use of the word in Paul's epistle (2 Corinthians ii:2, "to present you as a chaste virgin to Christ," and Ephesians v:27, "that He might present it to Himself a glorious Church"), and possibly in others. It certainly gives an appropriate and beautiful emblem here if we think of the presentation of the bride in virginal beauty and purity to her Lord at that great day which is the bridal day of the perfected Church.

All from Alexander MacLaren, D.D.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II. T. T. SHIELDS, Editor. No. 4.

Lesson 2. Fourth Quarter. October 9th, 1927.

DELIVERANCE FROM CONDEMNATION

Lesson Text: Romans 8:1-17.

We were asked recently why so profound an epistle as that of Romans should have found a first place in the canon of Scripture after the historical portions, the gospels, and the Acts. Our reply was, "For the same reason that in any building the heaviest part of the building is put into the foundation. So we must build upon a solid foundation of sound doctrine if we are to grow up into Christ in all things." Teachers of Junior and Primary classes may not reasonably hope to explain a whole chapter, or even half a chapter to their scholars in such a way as to enable the scholars to retain it; but it is always possible to lay hold of some great fundamental principle and bring it within the understanding of the youngest child. We suggest to teachers of younger classes that they will probably accomplish more by this method than by trying to go over the entire lesson in detail.

I. THE SOVEREIGNTY OF THE SPIRIT OF LIFE IN CHRIST.

1. To be in Christ is to be free from condemnation (v. 1). Having died in Him on the cross, we were also raised with Him in resurrection. Even a world inflamed by sin did not attempt to crucify Christ the second time. Although He appeared among men after His resurrection for forty days, no attempt was ever made, even by His worst enemies, to bring Him again under condemnation. He was entirely free from the menace of the cross. So He bore our sins in His own body on the tree; He was made a curse for us, and as

such He was nailed to the accursed tree. And inasmuch as we were in Him, our condemnation passed as He bowed His head and gave up the ghost. 2. The resurrection life of Christ communicated to us by the Holy Spirit delivers us from the downward drag of the law of sin and death which is in our members. It is natural for one stepping into a shaft in a large building to fall. He does not need any machinery to help him fall; he may fall a dozen stories to his own destruction. It is not natural for a man to rise from the ground floor to the top of a high building by his own effort. But when we step into an elevator a power superior to the law of gravitation is set in operation, and instead of falling we rise. So naturally the law of sin and death which is in our members would drag us down. But when the Spirit of life in Christ Jesus enters, an elevator is put in which makes us superior to the lower law and lifts us up into likeness to Christ. 3. The weakness of the law was not in the law itself, but in the flesh it commanded. The ideal was true, but there was no power to realize it. I must not complain of the perfection of a picture before me because I have no skill to copy it; the failure is not in the picture but in me. So we are told there were some things the law could not do because it was weak through the flesh. The law set a high standard, but it supplied no power to enable men to realize it (v. 4). 4. In Christ our sins are not only condemned by the cross, but by the power of the Holy Spirit they are conquered.

II. THE RELATION OF THE HUMAN WILL TO THESE TWO NATURES, THE OLD NATURE AND THE NEW.

1. A man may be dominated by the law of death or of life. He may be subject to the downward drag of sin, or to the upward lift of the Spirit of God (chap. 5:21, and 8:6). 2. The carnal mind, that is the natural mind, is an enemy. Our old nature is under sentence of death. The old man is an anarchist, a lawless one, and his influence is subversive of law and order (v. 7). 3. To be in the flesh and under its domination is to be in a condition where we cannot please God (v. 8). 4. The truly regenerate man is under the domination of the Holy Spirit (v. 9). 5. The old nature is given up to death, and the new nature is devoted to righteousness (v. 10).

III. THE BLESSINGS OF LIFE IN THE SPIRIT.

1. Even our bodies are ultimately to share in the victory of Christ (v. 11). 2. We are debtors and under obligation to repudiate the decaying monarchy which has brought man to bankruptcy (chap. 5:21). There was a time in Germany when everyone bowed down before the Kaiser and his war lords. But when they had brought Germany to bankruptcy, and their policy had resulted in the death of millions, they were repudiated by the people, and a new form of government was established. It is so with sin. It reigns as did the Kaiser, but it reigns unto death. And the truly awakened soul rejects the sovereignty and power of sin, and chooses rather the Lordship of the Holy Ghost. 3. Life and liberty are secured to us by the new order of things (vs. 13, 14). 4. By God's grace we are not only brought out of prison and delivered from sin's penalty, but we are made "children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ".

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The Women's Missionary Society of Regular Baptists of Canada

A REVIEW OF TEN MONTHS.

By the President, Mrs. C. J. Holman.

The Editor of *The Gospel Witness* has kindly signified his willingness that we should use his columns this week, to say a word to *The Gospel Witness* friends, about the progress being made by "The Women's Missionary Society of Regular Baptists of Canada," since the organization of that society last November. As we thank him for this great privilege, we do not forget that without the aid of *The Gospel Witness*, it would have been impossible for us to have reached so quickly last winter, the women in our churches sympathetic with our cause. *The Gospel Witness* helped us away to a quick and effective beginning. For this we not only thank our Editor, but give praise to God, who thus prepared our way before us.

From start to finish, these ten months of the society's existence have been a paean of praise to God, and a testimony to His faithfulness in answering prayer. As we look back, we marvel at the progress made, in face of the fact that we have made no attempt to push our way into churches not standing wholly with us, but have relied upon the Lord Himself to bring to our ranks, voluntarily, such individuals and auxiliaries as He had chosen to stand for Him. It is all of grace; it is His work. We do not understand why He should have chosen us through whom to demonstrate His mighty power, but we believe that He Who has led us to make a beginning, has great purposes in view for this society. It is our concern that in the hour of our choice by Him, and increasingly, we should seek to remain so close to His hand, that He can pick us up and use us, whenever He has need of an instrument.

THE REGULAR BAPTIST CALL.

On organization, the Women's Board realized that the first need was a paper, not only to give publicity to the work, but to encourage and aid the women everywhere who are trying to stand true to God. Aside from *The Gospel Witness* we had no paper on this side of the Rockies dedicated to the principle that the Bible is the Word of God; that our chief business in life is the saving of souls, their training, edification, and comfort, and especially dedicated to the task of giving a testimony to a God that answers prayer. Paul Rader said in Toronto a few weeks ago, "Answered prayer is the acid test of Christianity." *The Regular Baptist Call* seeks to give its testimony to a God that answers prayer.

Our first testimony was that this first need, the need of a paper, was provided for beforehand by the Lord in answer to prayer, the funds for the first issue coming in at once after the organization of the society. It was possible therefore to bring out the first issue the first week in February. Again God answered prayer by starting us off with over five hundred subscribers gained within the first three weeks. For a few months, necessary funds were devoted to the paper from the Society's treasury, in order to make it a paper of sixteen pages instead of the eight first contemplated, but from May onward, the paper has sustained itself, there being at the present time 1,216 subscribers.

To any of *The Gospel Witness* readers, whose attention may not have been called to this paper, we would suggest that no better investment could be made than to take this paper, read it, let it lie upon the table for others to read, and pass on its messages. Especially where there are young people in the home is this important. Every issue contains something prayerfully selected or written, which may mean the changing of the course of a whole life, and its dedication to the service of God. The paper is dedicated to the high purpose of promoting a revival spirit, of awakening God's children to the possibilities and results of a true prayer life, to the necessity of personal evangelism. Do you know of any high aim like this to be accomplished, in your home perhaps, at so small an outlay as fifty cents a year? It is but one cent a week—and your child may be saved through reading its pages.

Pray for the paper. Pray for its circulation, that many may read its messages and heed them. Send sub-

scriptions to Mrs. I. S. Clubine, 195 Danforth Avenue, Toronto 6, Canada.

HOW WE HAVE DONE OUR WORK.

The Board has been determined from the beginning not to go into debt, but to set our faces toward God by prayer in faith, so we have met weekly to pray for spiritual progress, taking the command, "Seek ye first the kingdom of God, and His righteousness" and relying on His promise, "And all these things shall be added unto you." We determined to vote each month whatever funds the Lord gave us to those objects which He brought before us at that time, asking Him thus to guide us. We deemed it not well to leave in the treasury any sum above a small amount for postage, etc., lest our faith and prayer be hindered. It goes without saying that no salaries of any kind are being paid any of our officers (not till the growth of the work shall demand it). We decided that if the Lord should give us a missionary, that salary would be the first charge upon the treasury each month, and the remaining funds given as the Lord directed.

What are the results? We began with only eight Women's Auxiliaries in the eight protesting churches, with four Young Women's Auxiliaries and one Band in the same churches. Without appealing to any church to stand with us, we have to-day 23 churches, 25 Women's Auxiliaries, 9 Young Women's Auxiliaries and 7 Bands standing definitely with us, and individuals from 22 other churches as our supporters. These auxiliaries and individuals have already paid into the treasury in these ten months over five thousand dollars, no appeal for money having been made, but the voluntary system of regular giving according to the Scriptures being recommended to all members. Membership in the society and its auxiliaries is wholly apart from the giving of money. It is based on belief. The result is a testimony to a God who answers prayer.

THE REACH OF THE WORK.

God gave us at once our dear Miss Garbutt in the West, to work among foreigners in that vast country. A summer Daily Vacation Bible School for foreigners, was also conducted in Toronto, at the Maria Street Mission belonging to the Annette Street Church. This work we trust will develop into a real centre of foreign work. One of the first contributions made by the Board was to Jewish work, and we are looking to the Lord for further leading in this regard. We also recognize the necessity of training our young people for missionary service and have therefore made contribution for the support of the Toronto Baptist Seminary, nor has *The Gospel Witness* been forgotten. Evangelistic work in Ontario and Quebec has had a prominent place in our prayers and thoughts, over seven hundred dollars having been devoted to the support of students on summer fields. The needs of our newer churches that have made a brave stand for the truth, or which are engaging in advanced missionary work, or new causes formed as the result of being thrust out for Christ's sake from Baptist churches in the province, as Wheatley, Willowdale, Fairbank, Barrie, etc., have received a considerable portion of our funds, about fifteen hundred dollars being devoted to buildings, or lots, or equipment such as chairs, or putting in of Baptistry and plumbing, that the work of the Lord may go on. We have also had our part in giving the Gospel to the French Roman Catholics in our own country.

FOREIGN WORK.

While meeting the immediate needs of those "called out" with us to make a stand for the truth, we have not forgotten foreign mission interests. About three hundred dollars has gone to Africa to support the work of Mr. and Mrs. Near in the Belgian Congo, whose more than 200 boys in the school are being taught in the name of Christ in a region utterly untouched hitherto by the missionary. When we realize that ten dollars a year is sufficient to support a native boy or girl in this mission school, our prayers are enlarged, as we contemplate the possibilities of the expendi-

ture of even this small sum for the salvation of African children.

In China also, even in this troubled time, we have found an outlet for the Lord's money. As Mrs. Sweet, who has carried on an independent work in Hangchow for many years, writes us from Shanghai, "At this time when gifts would naturally be withdrawn from China, He has given a band of His own chosen women to stand behind us. Truly you have 'come to the Kingdom for such a time as this.'" To her work we have sent nearly \$300 also.

In addition, we have contributed to the Baptist work in Jamaica, and sent a sum of money to be expended in giving Bibles and Testaments to needy Russia crying to God for His Word. The Bolshevik Government (which aims to destroy religion and the very idea of God, in order that immorality may abound) *in answer to the prayers of our Baptist people there*, actually gave permission for the distribution of fifty thousand Bibles and fifty thousand Testaments! *This was nothing short of a miracle.* Praise ye the Lord! We have had our share in providing these Bibles and Testaments. We are told that so anxious are the people for the Word of God, that as soon as a Bible is received, it is torn in pieces, and a few leaves given to each eager soul. These few leaves apiece are studied and prayed over by these hungry enquirers.

While these objects on foreign fields are not necessarily our permanent work, we are asking God to reveal to us the way we shall take in foreign mission work, and hope, ere another year has passed, to send a proper proportion of our funds abroad. We have had the joy of hearing from our British Columbia Regular Baptist Women that they are ready to join with us in foreign mission work, as soon as God shall give us a field.

THE FIVE LOAVES AND TWO FISHES.

Some, looking at the amount of money raised during these ten months, or at the number of auxiliaries and churches standing with us, may say, as did the disciples of old about the five loaves and two fishes, "What are these among so many," but the Master Who said, "Bring them unto me", has sent this little out over the whole Dominion of Canada (to Jews, Roman Catholics, foreign speaking people, as well as to our English communities), to Jamaica, to Russia, to Africa and to China, and will multiply the souls saved through this contact, till they shall come in answer to prayer by the "five thousand" and the ten thousand.

Readers of *The Gospel Witness*, will you pray for the "Women's Missionary Society of Regular Baptists of Canada"?

Thank you, Editor, for this space.

THE REGULAR BAPTIST MISSIONARY AND EDUCATIONAL SOCIETY OF CANADA.

A meeting of the Board of the above Society, with the President, Mr. Thomas Urquhart, in the Chair, was held in the Toronto Baptist Seminary, Tuesday and Wednesday, September 20th and 21st. There was a large attendance, and a number of pastors who are not members of the Board were invited to sit with the Board and listen to the reports presented. The Secretary-Treasurer, Rev. W. E. Atkinson, reported total receipts since the organization of the Society a few months ago, of nearly \$8,000.00. Reports were presented by the Secretary of the activities of the missionaries of the Board, and every report was full of encouragement.

A communication was received from the Regular Baptist Convention of British Columbia, expressing their willingness to co-operate with the Board in Toronto in assuming responsibility for the evangelism of some unevangelized part of the foreign field. Committees were appointed to take this matter into consideration and to investigate possible openings in several parts of the world.

The two days were spent in happy and inspiring fellowship, and the Board adjourned with every member feeling that it had been brought into existence to meet a crisis in the Baptist denominational life of Canada.

What is Wrong With the Churches?

An Irish Clergyman's Impressions of English Services and Preaching.

(The following article appeared in "The Life of Faith," London, September 7th, 1927. Canadian Baptists, through our denominational paper, "The Canadian Baptist," in September, 1919, were recommended to adopt the English attitude toward the Bible, which the editorial declared was an attitude of acquiescence with the higher critical view. That advice was overwhelmingly rejected by resolution at Ottawa in October, 1919. More recently we have had imported from England a professor, Rev. L. H. Marshall, who seems never to weary of telling us how things are done in England. The editor of this paper is an Englishman who glories in his English birth, but so far as English Baptists are concerned, with but few exceptions, they can teach other Baptists nothing but how not to do.

Here we have an article by a minister from Ireland telling us of the condition of the churches in England. Of course, there are glorious exceptions, but we greatly fear that this is the rule. But our new professor would have us accept the English Baptist standards. A man, for instance, who believes in the historicity of the Book of Jonah would, in England, he has told us, be regarded as "an uneducated fool". Let our readers carefully peruse the following article, and judge whether it is wise to give currency in Canada to that which has fallen as a withering blight upon the religious life of England. The day will come when Canadian Baptists will discover that it would have been more profitable to have given Professor L. H. Marshall a million dollars to stay out of the country, than to pay him the meagre salary which his chair in McMaster University affords.—Editor, "The Gospel Witness.")

A London clergyman, preaching on a recent Sunday in Derry Cathedral, referred to the pitiable state of things that obtains at present in England in regard to church attendance. He stated that seldom will you find people between 18 and 50 years of age present at the Sunday services in any of the churches.

This is no doubt true of certain cities and towns, but matters are not quite so bad in the villages or rural districts, or in all the cities and towns. And yet it is a fact, a significant and saddening fact, that the picture painted by the London clergyman is very largely a picture of things as they really are.

Is the Pupil at Fault?

During the past three summers I have had a roving holiday in England, and saw a good deal of the religious life of that green and pleasant land. I have attended many churches and services, at least three every Sunday, and discussed the state of religion with large numbers of people, all of them, or at least most of them, over fifty years of age. I would not go so far as to say that the audiences of which I was a unit were all composed of people under eighteen and over fifty, but I do say that young people were a very small minority of the congregations. In this respect an English congregation is just the opposite of an Irish congregation. Here the young people form the majority attending our Sunday services. And in all of the churches I attended the spiritual tone seemed to me to be very low, and the whole service more suggestive of a penance than a pleasure. I freely expressed myself on these matters to the people with whom I talked, and strange to

say, I found that every man and woman of them shared my experience and my views. I felt inclined to put the blame on the pulpit, and so did they. The preaching that I heard was almost without exception Evangelical and Scriptural up to a point, but it was pale and pulseless, and as a consequence, powerless—spiritually powerless. Again and again I had to ask myself "Could souls be won for Christ in this atmosphere, and through such preaching of the Gospel of Christ?" And the answer I felt forced to give my own question was an emphatic "No." I did not like the attitude of the preacher, as a rule. It was too apologetic. All through his sermon he seemed to be saying to us, "Please excuse me for saying this." We speak of "no uncertain sound." The preaching I heard in these English churches was, for the most part, all uncertain sound.

And it was all preaching before the people, not to the people. John Wesley in his *Journal* speaks highly of the sermons he heard from the pulpits in the Scottish Kirk, but adds with regret that the note of appeal is absent. It struck me that these are the two fundamental and, I would add, fatal defects of the preaching one hears for the most part in the churches of England to-day—the lack of the notes of conviction and of appeal. Unless a preacher stands up and tells the audience not only in the words he utters, but in all that he is and does, "I speak that I do know," and at the same time by his attitude, his looks as well as his words, pleads with them; pleads with tears in his voice, to flee from the wrath to come and be reconciled to God; unless it is thus with the preacher, and every time he preaches, souls will not be saved through his preaching, and unsaved men and women will pass his church by on the other side.

Preach the Old Gospel!

Some time ago I read a statement made by Dr. J. D. Jones, of Bournemouth, to the effect that "the great deep notes of the New Testament were not heard in the churches of England, and that fact explained why these churches were half empty." I was glad to find that my view, based on a comparatively small experience, had the endorsement of one whose experience is large and who must, therefore, know whereof he affirmed. The half, and far more than half, empty churches of England are not going to be filled, and the men and women who fill them led to Christ, and the spiritual atmosphere of these churches raised, by entertainments and all that panders to the wild craving and cry of the age for pleasure, nor by sermons dealing with social or political matters, nor even by sermons that are Scriptural, and Evangelical delivered by preachers who are more frost than fire, and whose utterances lack that note of earnest, urgent appeal that ever characterizes the words of the preacher who sees sinful men and women through the eyes of Christ.

The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears to save,
To snatch them from the gaping grave.

As I listened to some of the English preachers, mostly in Nonconformist churches, I could not help repeating to myself these lines, and wondering how many of them could sincerely and truly apply them to himself. As descriptive of the preacher on Sunday or Monday they are the secret of full churches, a high spiritual tone, glowing and growing Christians, sinners converted from the error of their ways, and souls saved from death.

What I have seen and heard within and without the churches during the past three years forces me to conclude that the English people are steadily falling to the low spiritual level where John Wesley found them two centuries ago. My hope and fervent prayer are that a man like unto Wesley may be raised up by God; may feel his "heart strangely warmed," and go forth like that apostolic missionary to proclaim the word of life in demonstration of the Spirit and of power to wake up the sleeping, slumbering churches and preachers, and make one and all see and feel that God and Christ, sin and salvation, heaven and hell, are tremendous realities. We used to hear the prayer, "God save Ireland," and sometimes it was offered in thoughtless, irreverent fashion. There is still need for that prayer, and we pray it with all our hearts. But my experience on the other side of St. George's Channel convinced me that there is still greater need for the prayer, "God save England." And that prayer we also pray, and believe it will be answered. With the Rev. Dr. Morrison we feel that a great revival of true spiritual religion is coming. And it will come to England. May the remnant, the real Christian people of England, so live that they will be "a cleansed channel down which God will come into the lives" of the unsaved in that land.

W. B. SPOULE,

The Manse,
Lurgan.

TORONTO BAPTIST SEMINARY NOTES.

Registration in the Seminary will begin October 3rd. We cannot tell at this writing what our enrolment will be, but we are expecting a large increase over last semester. Dean Stockley returned from a two months' visit to England, accompanied by Mrs. Stockley, and is settled in the Dean's office attending to correspondence and making arrangements for the opening of the school.

On Thursday evening, October 6th, there will be a public meeting held in the auditorium of the church at which the Trustees of the Seminary, and the members of the Faculty, will publicly declare their acceptance of the Confession of Faith, and will publicly set their signatures thereto. Students also will be present; and an invitation is hereby given to all interested friends to attend.

Evening classes will be held Tuesday, Wednesday, Thursday, and Friday, of each week, from 7.45 to 9.45. The course provided for the evening classes includes such subjects as: English Language and Literature, Biblical Introduction, Bible Exegesis, Systematic Bible Theology, and Church History. No tuition fee will be charged for either day or evening classes, but a registration fee of \$3.00 for the day classes, and \$5.00 for the evening classes, will be charged.

Following are the members of the Faculty: **PRESIDENT:** T. T. Shields, D.D.; **DEAN:** Rev. T. I. Stockley; Rev. H. A. Ackland, B.Th.; Rev. W. Gordon Brown, B.A.; Rev. Alex Thomson, B.D.; Rev. W. S. Whitcombe, B.A.; Miss Elizabeth Fuller; and Miss Jessie Watson.

JARVIS ST. BIBLE SCHOOL.

Last Sunday there was an attendance of 1,080 in the Bible School, including nearly 400 in the Pastor's Class. Next Sunday will be general promotion Sunday for all Departments up to and including the Intermediate. Parents are asked to co-operate with the Superintendents by having every scholar present—and early.

THREE NONAGENARIANS.

We publish below three letters, each from a *Gospel Witness* reader over ninety years of age. "Father Murrow", to whom we referred a few weeks ago as probably our oldest subscriber, is really the youngest of the three. Mr. Groat is ninety-four, and Mr. Flynn nearly ninety-seven.

Following are the letters:

Atoka, Oklahoma,

September 19th, 1927.

Rev. T. T. Shields, D.D.,
Toronto,
Canada.

My Very Dear Son:

A few months ago our Father gave me \$300.00. I rejoiced, and concluded that I would keep it for extreme old age. Long ago I gave myself to God the Trinity as His property, consecrating myself to His service; His will, my will.

A few mornings ago I awaked early, and after delightful communion with the Trinity, I asked my Father for His will. He said that I should send you \$100.00 out of my \$300.00 for Des Moines University, and He gave His reason: that there are a large number of elect young people in your region that He wanted to use in purely Bible gospel work, and that He wanted them taught the whole of His written Word in its purity, the Bible, the whole Bible, and nothing but the Bible; the Christ of the Bible from Genesis to Revelation. He said Des Moines University will now do this. He said He could and would take better care of me than I could myself. I know all this to be true, then why should I hoard this money? I will not. Enclosed find United States Post Office Order for \$100.00. God will bless you in all you are doing.

Sincerely,

(Signed) Old Father Murrow.

Los Angeles, California,

August 27th, 1927.

Gentlemen:

Enclosed please find draft for one dollar and ten cents (\$1.10) as renewal of *Gospel Witness* subscription to D. J. Flynn from September 1st, 1927, to March 1st, 1928. Praying for God's richest blessing on all the activities of *The Witness*, its Seminary, members of Jarvis St. Church and Des Moines University. Such wonderful sermons to me, I am nearly 97.

(Sgd.) D. J. Flynn,
4130 Wall St.,
Los Angeles,
California.

To the Baptist Bible Union:

After preaching the Gospel of Christ for sixty-six years, I am by accident and age (94 years) so crippled that I cannot stand or walk alone—often confined to my bed for months at a time. I still have an interest in a Divine, Risen, Blessed Saviour, and the promulgation of the whole Bible as the Word of God, that I send out of my little income, mostly charity, a small offering for the University of Des Moines. Please accept with many prayers for the Divine blessing and the noble work you are undertaking for a successful future.

Enclosed please find cheque for twenty-five dollars for the University.

I was well acquainted with Dr. Nash, who started the school—often visited it and spoke to the students in its earliest years. I laboured as a pastor in Iowa for over 30 years. Most of my associates in the work have gone to their reward. I very soon shall follow, and hope to join them in the "Song of the Lamb."

(Signed) E. G. O. Groat,
Cottage Grove, Oregon.

What have some of the Lord's stewards to say of such sacrificial giving as is here recorded? Brother Groat has preached the gospel for sixty-six years, and, like most ministers at eveningtime, is practically without an income. Yet he is so impressed with the value of an essentially Christian university that he sends us a cheque for \$26.00 for Des Moines. If every Baptist Bible Unionist, to say nothing of fundamentalists who are not connected with that organization, were to give in the same proportion, Des Moines University would not have the slightest financial difficulty in carrying on its work.

And look, too, at "Father Murrow". He received from the Lord, as he believes, an unexpected gift of three hundred dollars; and would anyone blame him for determining to set that amount aside to provide for the needs of late evening-tide? And yet, as he muses, and talks with the Lord, he receives a word of divine direction—but let us quote his own beautiful words: "A few mornings ago I awaked early, and after delightful communion with the Trinity, I asked my Father for His will. He said that I should send you \$100.00 out of my \$300.00 for Des Moines University, and He gave His reason." Ah yes, if more of the Lord's stewards would hold "delightful communion with the Trinity", what words of direction they would receive!

Ought not "Father Murrow's" offering to be multiplied? Will not others who read of his splendid generosity, who have more of this world's goods than he has, and who, in addition, have health and strength and comparative youth on their side to enable them to meet the requirements of the day—will not some honour "Father Murrow's" giving by sending us generous contributions for Des Moines? How many people there are, let us say, in middle life, who have \$3,000.00—would they give "Father Murrow's" proportion? When Des Moines University was taken over by the Baptist Bible Union last June there was a pastor who was a widower, who had managed to save up \$1,000.00 which he had put aside for the education of his little grandson who was the idol of his heart; but after holding "delightful communion with the Trinity", he gave his thousand dollars for the work of Des Moines University.

We ask our readers to bear these veterans up before God in prayer, and to pray that He will graciously so multiply their gifts that we shall have enough for the Lord's work in Des Moines. And, incidentally, it may be that these three aged ministers are representative of a great company of others of the Lord's children in whom the strong men bow themselves. Will not *Witness* readers pray that this paper may be to them a blessing as its messages reach them week by week.

A WORD TO THE HOSTS AND HOSTESSES OF JARVIS ST.

The Billeting Committee of the Baptist Convention of Ontario and Quebec has asked that Jarvis Street Church entertain forty delegates during the sessions of the Convention, October 12th to 18th inclusive. We are sure Jarvis Street members will be glad to open their homes to this number of delegates. The Baptist Bible Union of Ontario and Quebec will hold their Annual Meeting and Pre-Convention Conference Tuesday and Wednesday, October 11th and 12th; we therefore ask all Jarvis Street people who will entertain visiting delegates to open their homes from Tuesday night, October 11th, through to the end of the regular Convention, October 18th, for bed and breakfast only. Will all Jarvis Street members who have a spare room at their command, kindly telephone the Church Office—Elgin 3531—at the earliest possible date, saying how many delegates can be entertained, and whether men or women are preferred.