

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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Dr. Rushbrooke's World-Wide Survey of Baptist Progress

Dr. Rushbrooke of London, England, gave a most enlightening and interesting address at College Street Baptist Church, on Friday, January 27th, in which he dealt with the Baptist position throughout the whole world. He said that two things stood out particularly as of momentous importance during the year 1927:

First, the formation of the Baptist Union of Australia, the grouping together in one Big Union of the Baptists of Australia who previously had been content with provincial Unions; and second, the granting of freedom to worship God according to the dictates of conscience to the Baptists of Transylvania. This latter position was secured, Dr. Rushbrooke explained, by the presentation to the Government of a vast number of signatures which had been secured from almost the whole world over, with a definite understanding that that appeal would be presented to the League of Nations, unless the Baptist brethren there were accorded the liberty of conscience which they sought.

But Dr. Rushbrooke, by some strange oversight, omitted to refer to another movement which may be of at least equal importance to, and possibly even greater importance than, the two great matters to which he referred. We speak of the formation of The Union of Regular Baptist Churches of Ontario and Quebec. It may be that Dr. Rushbrooke, having only recently arrived from England, had not been informed either of the rapid growth of this new Union, or of the great spiritual dynamic that lies behind it. Certainly those who have joined this new Union are finding that they have such spiritual exhilaration and such experience of joy in the Lord that they have unbounded expectations with regard to the growth of their movement in the coming days. The fact is their confidence rests in the absolute trustworthiness and complete and final authority of the Bible, and also in God's promise, "Them that honour me I will honour." They believe that if ever there

was a time when there was real need to contend earnestly for the faith once delivered to the saints, that time is now; for those who hold the great historic name of "Baptist" are in many cases departing from the very principles which have characterized that historic movement all down the ages, and it seems as though the movement which was started here in Toronto by the formation of the Union of Regular Baptist Churches of Ontario and Quebec, is in the nature of a second Reformation, and may yet prove to be as important for the Protestant faith as the Reformation of the sixteenth century was for the maintenance of the true faith not only in England, but throughout the world.

One can readily understand, however, why Dr. Rushbrooke should not refer to this new movement, as the policy which he advocates and in connection with which he is now visiting Canada, has very little sympathy with it. But that does not prove that the new movement is wrong any more than the opposition of the ecclesiastical authorities in Jerusalem proved that the "heresy" of the Christian faith was wrong when they tried to stamp it out. Gamaliel was a man of choice spirit even though he was not a follower of Jesus Christ, and there was much wisdom in his counsel, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . for if this counsel, or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5:34-42.) It has been the policy of ecclesiasticism all down the ages, whether in the Church of Rome, or in the Church of England, or in any great denomination, to try to standardize individuals according to some preconceived policy. The great Baptist movement has always protested against such a policy, and the independency of each local church has kept it free from some of the dangers involved in ecclesiasticism. But there seems to be great danger that the numerical strength of the Baptists may defeat the very

principles for which they have contended, and that "majority rule" may be used to try to standardize individuals inside the Denomination.

The Union of Regular Baptist Churches of Ontario and Quebec, and several other Unions of a like nature, are not being organized on a negative basis, but on a distinctively positive basis. On the Continent of Europe, Protestantism had a two-fold expression. It was first of all a protest on behalf of the truth of God as enshrined in the Bible; and it was the revival of learning, opening up the New Testament Scriptures to the people, which made them conscious of the great departure from the true faith which characterized the Roman Church. The reformers made their appeal to the Scriptures, and stood out on behalf of a church which had been organized in accordance with the principles revealed in the Word of God. That necessarily meant opposition to the errors of the Church of Rome; it could not be otherwise; and so to-day contention for the faith necessarily involves contention against error. If we keep these two aspects of an important principle always before us, we may confidently expect God's blessing to rest upon us.

The early Church found it necessary, in contending for the law of the spirit of life which is in Christ Jesus, and the doctrine of "grace which came by Jesus Christ", to explain that the Levitical law had been superseded, and that it was a danger to try to apply it when the new teaching had come. The Epistle to the Hebrews shows how absolutely necessary that was, and several times, as recorded in the Acts of the Apostles, it was necessary for the Apostle Paul to defend himself against those who would bring the

implications of the law over into the period of grace. Paul was not condemning the old, but showing that it was only preparatory, it was a tutor to bring us into the fulness of the light when "the Light of the world" came.

By some strange irony, an utterly unintelligible *non-sequitur* has seized the minds of the "liberals" of to-day. They think they are fighting the battle of religious liberty just as Paul was when he was attacking and exposing the Judaizers. They are confusing the rigidity of the law with the rigidity—the intransigence—of God's Word Written. It was said by one of the Moderns, "At the Reformation we got rid of an infallible church, now thank God we have got rid of an infallible Book, and the Holy Spirit is free to guide us into all truth." They verily think they are doing God service by seeking to undermine the traditional belief in the absolute trustworthiness and authority of the Bible!

But the difference between the dispensation of grace and that of the law was not one of repudiation, but of supersession; not by way of growth, but by a fuller revelation from God through the coming of the God-man. "The law came by Moses, but grace and truth came by Jesus Christ." If the 'modern mind' can inform us when 'another Jesus' came to introduce a new dispensation, and when another 'Holy Ghost' came to guide us into all the truth involved therein, we shall be glad to compare the 'new wine' with the 'old'; but in the meantime the flavour of the old, like all good wine, improves the longer it is kept, and "no man also having drunk old wine straightway desireth new: for he saith, The old is better."

C. F.

"New Light on Dr. Shields"

An article appearing in *The Christian Evangelist* of January 19th, 1928, under the above caption has been sent to the editorial department of *The Gospel Witness*. It consists almost entirely of a communication from Brother R. G. Quiggin, of the Hillcrest Church of Christ, Toronto, who occupies a Chair in McMaster University. The Editor of *The Christian Evangelist* adds the following note at the end of Mr. Quiggin's statement:

"We are glad to present the above communication to our readers because we believe it conduces to clear thinking on any question for one to see both sides."

We admire the broadmindedness of the Editor in thus presenting both sides of the case, but he might have added along with his statement a further explanation, that Mr. Quiggin may be somewhat biased, seeing he is so closely connected with McMaster University! It is hardly likely that a writer on the Staff of McMaster will have anything particularly good to say about Dr. Shields. It may even come to the reader's mind that he has an axe to grind in writing as he does! But let us examine the "new light" which he throws on Dr. Shields.

In the first place, he says that the writers of the letter about Dr. Shields, to which his is a reply, "are too far away from Toronto to know Dr. Shields and his reactionary followers as we, in his own

city, know him." It may also be said with truth that Mr. Quiggin may be too far away from Dr. Shields to know him as he really is! At any rate, the large congregations which gather in Jarvis Street Church week after week, and the hundreds who gather at the three weekly prayer meetings on Tuesday, Thursday, and Saturday, evenings, probably know Dr. Shields as well as Mr. Quiggin. They are a little "closer" to him than Mr. Quiggin! It may be that Mr. Quiggin's distance from Dr. Shields gives him no better opportunity to understanding Dr. Shields than writers who happen to live away from Toronto.

Next: Mr. Quiggin says, "Let me inform these brethren that Dr. Shields has publicly stated that the Baptists (his kind) have less in common with the Disciples of Christ than with any other religious body." If so, will Mr. Quiggin tell us why Dr. Shields made that statement? Is there any ground for thinking that Dr. Shields attacked the Disciples of Christ because they have that name? or because of any personal motives? Surely Dr. Shields has enough to do defending the truth of God without unnecessarily attacking those who are its friends! The fact that Dr. Shields has attacked the Disciples of Christ suggests that he had good cause for doing so, and the warmth

of Mr. Quiggin's attack on Dr. Shields further suggests that the shaft hit the mark!

Mr. Quiggin proceeds to state that "McMaster University is more conservative than most of our own colleges;"—(So much the worse for them!)—"Professor L. H. Marshall is a personal friend of mine; I knew him years ago in England. He is a devoted lover of the Lord Jesus Christ, and his orthodoxy is unquestioned by those who know him best." As to whether McMaster University is absolutely conservative, it is hardly conclusive that one on its Staff should settle the matter by his *ipse dixit*. Certainly many who have been its friends and supporters for many years differ from this member of the Staff in his judgment of the situation!

Mr. Quiggin claims Professor Marshall as a personal friend of his. It may be that birds of a feather flock together! One wonders where Mr. Quiggin stands with regard to the authority of the Bible? At any rate, a matter is not settled on the grounds of personal friendship. We understand that Dr. Shields has dealt with Professor Marshall's position, not on personal grounds, but on the basis of his written and spoken expressions respecting the authority of the Bible.

Mr. Quiggin says of Professor Marshall that "his orthodoxy is unquestioned by those who know him best." A man's orthodoxy should be brought to the test of Holy Scripture in the light of what he has said, rather than on the grounds of personal friendship. However much one may love a person, the intimacy of personal friendship ought not to blind one's eyes to the issues which must be settled on the basis of fact rather than on that of sentiment. Professor Marshall has already committed himself in such a way that large numbers of those who attended the Baptist Convention of Ontario and Quebec the past three years have lost confidence in his orthodoxy.

Mr. Quiggin, in attempting to justify his attack on Dr. Shields says, "The Baptist Convention of Ontario and Quebec has endorsed his (Professor Marshall's) statements by vast majorities for three years." When did majority votes make a thing true? Does not the history of the world show that it is a dangerous thing to trust "majorities"? Have not majorities almost always been against the upholders of the truth? One would almost think that Mr. Quiggin was prepared to test the truth of any policy by the number of its adherents! If so, it would be quite possible for him to make out a good case in favour of almost anything that men wanted to do. Surely that theory would rob the world of any standards of truth and righteousness.

Again: "Dr. Shields is a trouble-maker, the leader of intransigent fundamentalists." There comes to our mind a passage of Holy Scripture, First Kings, 18:17: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord." Is Dr. Shields a "trouble-maker"? If so, why? We believe that Cranmer was a "trouble-maker". We believe that Luther was a "trouble-maker". We believe that

John Wesley was a "trouble-maker", and also John Bunyan. But why were they trouble-makers? Simply because the truth of God, for which they contended, was rejected by the ecclesiastical authorities of their day; and because they were unwilling to be silenced, they were looked upon as disturbers of the peace, and suffered the consequences of being loyal to their convictions. And the greatest "trouble-maker" of all was our Lord Jesus Christ!

McMaster University is going to receive a Bunyan memorial window, so we understand, when the Baptist World Alliance meets in Toronto next June. But John Bunyan was such a disturber of the peace in his day, such a "trouble-maker", that he was put in prison! And he was kept there so as to prevent his causing further trouble. Probably Mr. Quiggin would like to see Dr. Shields restrained in the same way!

In referring to the trouble caused by Dr. Shields we read: "They were not able to get on with legitimate business. Dr. Shields and party defied the will of the majority." Will Mr. Quiggin tell us what the "legitimate business" was? Was Dr. Shields' record in connection with McMaster University and the Baptist Convention of Ontario and Quebec, for all the years before the controversy arose such as would lead one to think that he was a "trouble-maker" for the love of it? Has anyone served the interests of the Baptist denomination by real hard work and devoted service more than Dr. Shields? It may be that what Mr. Quiggin calls "legitimate business", others might denote by a different title! Is it "legitimate" for one who repudiates the infallibility of the Bible and the penal element in the Atonement, for which Baptists historically have stood, to be retained in a chair in the denominational university? The question is not a personal one in any sense whatever; it is not as to whether Professor Marshall is a lovable personality, and one whose friendship Mr. Quiggin delights in; nor is it as to whether Dr. Shields is somewhat outspoken in his denunciations, and, on that account, not a *persona grata* to certain people: the question is as to whether a certain principle is involved, and whether it is "legitimate" for that principle to be obscured in all these discussions.

It may be well to repeat what Prof. Marshall said, in reference to these things, at the Baptist Convention of Ontario and Quebec last October. A stenographic verbatim report attributes to him the following statements:

"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility—and I won't."

"The Bible is not authoritative, for instance, where scientific questions arise."

"The Bible is not a text-book of science—its authority is in the realm of religion and morals. And I hold it is dangerous.—You can send me back to England for this if you will—it is dangerous to the cause of religion among men to pit the alleged authority of the Bible on such matters against established scientific facts."

And, to quote Prof. Marshall, from a sermon preached in Queen's Road Church, Coventry, England:

"We hold, for instance, that the Christian disciple is free to adopt the Hebrew tradition *if it satisfies him* (italics ours), or the teaching on that subject of modern science. He is free to interpret the scriptures by any

method which commends itself to his judgment as true—he can follow the so-called orthodox method, or the method pursued by modern scholarship.”

These statements are quoted because we desire to keep the real issue before our readers. It is not in any way a personal matter, but one of vital, nay, fundamental, importance. We would venture to ask those who are following this controversy, “Is there not a cause?” Such statements would have been repudiated in every Baptist Church and Convention forty years ago; and it simply isn't true that all who lived before that time were fools! Perhaps the most suggestive thought in the above quotations is the one in italics, “*if it satisfies him.*” When did Baptists begin to make acceptance of God's Word depend on their own choice? Can Professor Marshall give any instance of our Lord, or any of His Apostles, or of any leader in the Christian Church for 1,800 years taking up that attitude? Along that road lies utter lawlessness, just the very thing that the Apostle said would come in the last days.

No one can deny that the vast majority of the theological training colleges in the world to-day have adopted views which are altogether contrary to those which McMaster University was built to maintain. There is a good deal of evidence from Professor Marshall's own statements that his sympathies lie with the Modernists' policy. Dr. Shields is contending earnestly for the faith once delivered to the saints, and it would be well to keep the issue quite clear. The logical outcome of accepting as “legitimate” the appointment and retention of a professor on the Staff of McMaster who is not foursquare on the authority

of the Word of God is that, sooner or later, McMaster will be numbered amongst those colleges and universities which have left behind the traditional position, and have got far removed from maintaining and proclaiming the full authority of the Word of God. The whole matter is of such vital importance that personalities should be entirely dropped, and those who stand firm for the Word of God should show their sympathies with others who are taking that stand, altogether apart from the personalities of individuals on either side.

Some years ago when Bishop Colenso first introduced his Modernistic views, the whole bench of Bishops of the Anglican Communion in England sent him a unanimous appeal in which they said, “If one single word of that sacred Book can be proved to be untrustworthy, the very ground of our faith is taken away.” Were they wrong? Has the whole Christian church been wrong for eighteen hundred and fifty years? Was our Lord Himself wrong? Was the Apostle Paul wrong? Or, is there just a possibility that the spirit of Modernism, which undermines the universal faith of the church all down the ages, is itself wrong? At any rate, there seems to be a good deal of reason to re-examine the matter very carefully, and for everyone to be fully convinced in his own mind. “Beware of the expert”, is a warning which needs to be repeated in these days, for, after all, if the Bible is the Word of God for mankind, it should be intelligible to the ordinary reader; and if its plain and obvious meaning must be explained away, *as it is by the Modernist theories*, then how can we say that it is God's word for mankind?

C. F.

OUR MASTER

My object is to unfold some of the beauties and far-reaching consequences of our Lord's relation to us as our Master. It is impossible for us to exhaust the countless varieties of our Lord's relations to us. He is ever the unexplored One, who is “not to be tracked by footprints,” and, like “the ways of God,” He is ever “past finding out.”

We know him to be our all-sufficient Saviour, our infinitely-precious Sacrifice of peace, and our perfect and changeless Righteousness before God. We know Him to be our “mighty internal life, and liberty, and sanctity,” our sleepless Keeper, and incomparable Friend. Indeed, we know that He is more to us than our loftiest dreams have ever pictured Him; and thoughts come back from her farthest flights blissfully baffled by the holy labyrinth of His countless kinships with us. But, as Dr. Handley Moule truly says, “If we would understand aright all the other titles which gather round His Name . . . , we need to lay beneath all the restful views of Christ, and to weave as a thread of strength into them all, the fact that He is the Master, the Master of a veritable slave.”

I do not forget that there are words of Holy Scripture which, viewed alone, seem to set aside this idea. Jesus says, “No longer do I call you servants; . . . but friends;” and the apostle says, “Thou art no more

a servant, but a son.” But, viewed along with other words of the same Master, and of the same apostle, we find that, while one kind of bondage is repudiated, another form of servitude is regarded as a very paradise on earth. Set free from “the curse of the law,” and from the mastery of self, we are introduced into the sacred bondage of the true Master, Jesus. “The liberty of the gospel is the silver side of the same shield whose side of gold is an unconditional vassalage to the liberating Lord.”

I. In opening up this theme, let us notice, first, The Reality and Significance of the Master's Title.

In the New Testament, there are no fewer than seven Greek terms applied to the Lord Jesus, and translated Master; and these terms have a far-reaching significance. He is Master in the sense of a Teacher, as my Teacher, and then as my Head Teacher, the Great One to whom the pupil is to look up for all instruction. He is Master in the sense of Leader or Guide, also as the Superintendent, or One who stands over us. He is Master in the sense of absolute Owner and Sovereign Disposer; and, finally, as the supreme and Divine Lord. Then, along with the seven terms which show us the Master,

and beside the word which speaks of us as "learners," there are three words which describe us as His servants. One term speaks of us as the Master's absolute property, the bond-slave and chattel of our owner; a second describes the servant as active and free; and a third refers to the servant as one appointed to his post by authority, as the position of the oarsman was regulated by a superior will.

Nor can there be any room to question our Saviour's right to this title. It is His by right of creation, by right of the Father's appointment, and by right of the Father's gift of us to Him. He is Master by the right of redemption, and by the right of His gracious and peaceful conquest of our entire manhood by His grace and beauty.

Now, what is thus so unquestionably His right, it is to our infinite advantage to recognize. We call Him Master and Lord, and we "say well" when we so confess Him. The unreserved and habitual recognition of Jesus as Master, carried into the inner habit of every-day thought and purpose, will lead to order, fixity, and rest in every other aspect of Jesus Christ to us. It is the full and practical recognition of this which our Lord urges upon those who would no longer "labour" and be "heavy laden;" for, to become His servants, under His yoke, is to find life to be no longer a toil, but a sweetly-restful thing. To be a bond-servant, in the ordinary sense amongst men, is terrible indeed; but to be Jesus Christ's bond-servant in actual experience is most blessed. "Self-surrender taken alone is a plunge into a cold void, but when it is surrender to the Son of God, who loved us, and gave Himself for us, it is the bright home-coming of the soul to the seat and sphere of life and power." And so, this aspect of our Lord as Master has become to some of His servants the best-beloved aspect of all, as Herbert quaintly sings,—

"How sweetly doth 'My Master' sound! 'My Master!'"

As ambergris leaves a rich scent
Unto the taster:

So do these words a sweet content,
An Oriental fragrancy, 'My Master!'"

Many have found, in the recognition of this Divine relationship, the secret of fullest liberty and power. They have found that to serve Christ is to reign; that it is more honour to serve Christ than to reign with emperors; yea, that it is more honour to serve Him than to have emperors to wait upon them.

II. Secondly, let us consider

The Sweep of the Master's Claim.

I cannot linger to tell you all that His claim involves. Three things only will I name. First, it implies the complete surrender of the will to Him. How strangely has this claim been misunderstood by men! The surrender of the Christian bond-slave is not the surrender of a Hindu or Buddhist, the result of which involves a state of eternal coma of absorption into an impersonal Infinite, or a practical annihilation of being in an unconscious Nirvana. It is not the submission of Islam to an iron fate from which no blessing can come. Nor is it the entire loss of will, the death of our own power of volition in order

that there may be left no will but God's. This may be the doctrine of St. Francis, and of the monastery; but it is not Christian truth. Our Saviour does not unman us when He becomes our Master, and this He would do if He demanded the death of our will. He claims our will that He may free it, and ennoble it. He asks us to put it over on His side in everything, and gladly choose to will His will. Jesus claims to be served by living, and not by dead men;—men with emancipated and powerful wills, wills no longer enslaved by the dominion of self, but living and free through the enthronement of Christ within.

The sweep of the Master's claim extends also to the understanding. He not only says, "Take My yoke," but also, "Learn of Me." His Mastership involves not only moral conformity to the will of Christ, but intellectual obedience to the mind of Christ. It extends as much to the sphere of thought as of morals; and submission in the one sphere is as imperative as obedience in the other. Dr. A. J. Gordon once said, "I own myself just as much bound to believe what Christ teaches as to do what He commands, to think His thoughts after Him as to tread in His footsteps." And should it not be so? Must there not be ethics of belief as well as ethics of conduct? However severe the truth which our Master teaches us may seem to be, we have no more right to hold it in an easy-going way, than we have to be loose in our practice of His precepts. If Christ is our universal Master, we have given over our intellect to Him as fully as our will, and have abandoned for ever the unrestrained license of thought and reason. We cannot be profligates or adulterers in our thinking any more than in our acting.

The sweep of our Master's claim is indeed unique, for it includes the supreme affection of the heart. The service which He asks of us is the service of love; love is to be its very marrow. He claims to be loved above father or mother, wife or child. The first place in our affections is to be always His, and He only is to occupy the heart's high throne. In every question of rival claims or convicting demands, the verdict must be promptly and warmly given in His favour. The deepest love of the heart is to yield its choicest wealth to Christ; else all our other gifts and works are valueless. Does it seem strange? The One beyond all others in worthiness, the perfection of all loveliness, the embodiment of the brightest beauties of earth and the highest glories of Heaven, asks of us, His redeemed and ransomed slaves, the warmest love of our hearts;—shall He not have it? It is always best to give our best to Him who is the best. He claims this love of us because He wants it. He loves us so deeply that He asks us for our love. The supreme craving of love is the hunger for an answering affection; and this is one reason why the Master seeks the first place in our hearts. And so, His claim to our supreme love becomes a new and wonderful revelation of what He thinks of us. It means that He prizes highly, and actually finds joy in, our affection, when we give it at its full; and neither His heart nor ours can have its fullest satisfaction until, as He loves us to the uttermost, so we give Him our best response, and in our hearts "crown Him Lord of all."

III. Thirdly, let us consider

The Extent of the Master's Responsibility.

If the Lord Jesus is our absolute Master, and we are his bond-servants, utterly at His disposal, what a solemn responsibility He assumes!

He undertakes the entire burden of the revelation of God to men. "No one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." We have not to climb up to Heaven, nor to descend into the abyss, in some laborious effort to find out God; but, like Mary at Bethany, to take our place as humble learners at the feet of Jesus.

He undertakes the responsibility of training us for His service. For His service we need purity, humility, meekness, strength, love, fellowship with Christ in His sufferings and death; and the Master undertakes so to train us that these qualifications may be ours, and that we may be "vessels meet for His own use." And so He leads us into some surprising joy and sudden sorrow; the long desert and the glad-some way; through loneliness and sweet companionships; through great varieties of circumstances without, and wondrous experiences within,—agonies of pain and raptures of delight. He is not afraid to lay His hand heavily upon us, and almost to crush our hearts with some great load; to wound us in our tenderest place; to take away what we loved the best of all, to bring us low in grief and tears; to keep us waiting long for relief; but we know that He does it all to fit us for offering nobler service to Him. All these experiences are needed; for "there are some lessons that would never be acquired were they not taught by tribulation. As darkness not only hides but reveals, so is it with trial. Were the sun never to set below the horizon, how much of God's workmanship in creation we should lose! It is the darkness that discloses the silver moon and all the starry host, as coming out one by one in the purple skies they make night beautiful with their brilliant fires."

The Master supplies all that is needful for the work to which He calls us. A Puritan writer says, "If He gives employment, He will give endowment, too; if an errand, then a message and a tongue; if a work, then a hand; if a burden, then a back; and therein He goes beyond all other masters, who can only task their servants, but cannot endow them with the needed strength." All that we need in order to fully do His will, we may humbly ask Him to supply.

The Master also charges Himself with the responsibility of our needs, and He pledges Himself to give us inward satisfaction, whatever the outward experiences may be. He Himself was sometimes a-hungry and a-thirst, and had "not where to lay His head"; and He may call us thus to have fellowship with Him for a while; but, even then, He can make His work to be our very meat and drink, as it was to Himself. Like Paul, we may see our supplies run low; but, like him also, we may say, "I have learned, in whatsoever state I am, therein to have a competency . . . I can do all things in Him that strengtheneth me." We may be sure that so wise a Master will not give us too much or too little of earthly goods. Like Elijah, we may be called sometimes to sit beside a drying brook until our Cherith fail; but then

it is His wont to find some Zarephath with meal and oil; but even if, for some great purpose, all earthly streams awhile should dry, He still shows us how undiminished are His supplies of grace and peace; "the river of God is full of water" still.

He undertakes to care for us while we are doing His behests, so that "we are immortal till our work is done." When He sends a servant forth, and says, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak," He always adds, "I am with thee to deliver thee." His eye is surely on us while our eye is on Him; and even if we forget Him, He remembers us still. Safety in the deepest sense ever accompanies duty. His tender mercies are over all His workers, as well as over all His works. It is when, like Jonah, we leave the path of God, that we get into danger. "Nothing shall in any wise hurt you," the Master says; for, as the old pagan philosopher said to a Caesar long ago, there is only one thing that can hurt a servant of God, and that is, "to induce him to sin." Our Master never fails us. We may have to say, as Paul did, "All men forsook me;" but we may always add, with Him, "notwithstanding the Lord stood with me." Like Henry Martyn, we may be called to die in a lonely valley in a foreign land, "no kinsman near to watch the last look, or receive the last message, no friend standing by the couch to whisper encouraging words, or wipe the death-sweat from the brow, and then to close the vacant eyes;" and yet, in that supreme solitude, like the lonely missionary himself, we shall find our Master to be "our Company, our Comforter, and our Friend."

IV. Now, fourthly, let us consider

The Influence of the Master's Relationship.

How the relationship dignifies us! He lifts us to the position which He occupied Himself. He took the bond-servant's form, and He permits us to share the dignity of His humiliation. It greatly ennobles us to stand continually in the Master's presence. There we find ourselves in the highest company, and we see that we have for fellow-servants the shining cohorts of ministering spirits gathered around His feet. When all this becomes a reality in our lives, how small the greatness of other service seems! How tawdry the pomp of earth's dazzling courts! How poor all else appears! In expressing a similar thought, Dr. McLaren thus speaks, "We may have looked upon some mountain scene where all the highest summits were wrapt in mist, and the lower hills looked mighty and majestic, until some puff of wind came, and rolled up the curtain that had shined and hidden the icy pinnacles and peaks that were higher up. And as that solemn white apocalypse rose and towered to the heavens, we forgot all about the green hills below, because our eyes beheld the mighty summits that live amongst the stars, and sparkle white through eternity." So our Master makes us feel that there is no service to be compared with His; and thus His work dignifies and makes our lives sublime.

The relationship also leads us to imitate His method. As we live with Him, we seek to be like Him, to catch our Master's tone and manner,—that tone of sympathetic love, that manner of self-oblivion. "He

never grudged trouble, never thought of Himself, never was impatient at interruption, never repelled opportunity, never sent away any empty and outstretched hand." His was a method of self-emptying, self-abasing, self-effacing love, of ceaseless prayer, and of quenchless yearning for the souls of men; and as we minister by His side, the same deep prayerfulness, the same deathless pity for sinful men, the same remoteness from affected superiority or display of condescension will mark us also.

The relationship calls out our greatest diligence and rouses our warmest zeal. When we realize whose we are, and whom we serve, there can be no half-hearted service, no unworthy work done; the best, and nothing less, will be offered to such a Lord. To toil beneath the Great Taskmaster's eye makes us put our entire manhood into every atom of our work, and serve Him with a flaming zeal. Like David Brainerd, we long to be "a flame of fire in the service of our Lord," a flame that burns so intensely that it burns itself away.

The Master's influence is great upon us, too, because of the way in which He treats us. He knows our deepest heart. His eyes are clearer than ten thousand suns to read our desires, and to take knowledge of our difficulties and wants. Besides, He never forgets the price which He paid for us, and He always treats us as those for whom He gave His precious blood. He nourishes His servants with His Word, and feeds us with the bread of God. He is most gentle and patient with us, and never puts more upon us than we may bear with the ease of conscious power. If we grow faint and weary, He treats us with a mother's tenderness, and gives us refreshment and repose. When he corrects us for our follies, and quickens us for our sloth, we cannot help blessing Him, and we kiss the hand that strikes. And so, under His wise treatment, our noblest manhood rises to its best.

All this produces in us an intense personal devotion to Him. To stand daily in the presence of such a Master, is to create and sustain within us a supreme passion for His gracious Person. We grow in devotion to Him till, like Tholuck, we say, "I have one passion, and it is He."

V. Lastly, for just a minute think of

The Wealth of the Master's Wages.

When we are at our best, we always feel that the Master's approval is the servant's best wage. Something of this we may know to-day, while the days to come will bring its full and unclouded beauty.

When the day's sowing or harvesting is over, the Master of the field will call us round Him, that there may be a solemn reckoning of our use of all the gifts of His manifold grace. We must give in our account to Him; and happy shall we be if we have kept our accounts with care, and have made them up ready for our Lord's return. The Master keeps His own account, and it is of the utmost importance that our account should tally with His. It will be a solemn thing indeed if we find any great discrepancies, and we be found defaulters because our books do not agree with His. Or, to use another Scriptural figure, all

our work must pass through the fire;—all our foolish attempts to be eloquent, all toning-down of truth for fear of offending, all giving undue emphasis to what was pleasing to ourselves or others, all fleshly energies when the heart was cold, all desires for praise from the lips of leading members, all that was merely mechanical or unscriptural—how the fierce fire of the Master's holiness will sweep through all our flimsy palaces of "wood, hay, and stubble," and burn the rubbish up! How deeply solemn it will be if we are called to see our works consumed! And yet, as we shall then be glorified, and shall have the mind of the Master about it all, even amid our awful loss of reward, how glad we shall be to have everything that did not please our beloved Lord consumed for ever out of sight! The Master will be blessedly severe; but oh! how tender He will be! To the lowliest gleaner He will say, "It hath been fully shown Me all that thou hast done;" and His recognition will be Heaven indeed. He is keeping His account of what we do; He sees "how much" is done, "what sort" of work ours is, and the longings of our heart to do much more; and when we stand before Him, He will give us our wages to the full. We shall forget all the weariness of our working day, but He will not forget a single loving deed or prayer; and we shall find that, however great our works have been, they will be the merest trifle compared with the greatness of the wages; that, however heavy the weight of our labours, it will bear no comparison to our "weight of glory." The Master says that when our day of toil is done, "He will gird Himself, and make us sit down to meat, and come forth and serve us." More than that, no servant of Christ could ever crave.

T. I. S.

"IN LIGHTER VEIN."

"Confession—To Whom?"

A dialogue between a priest and a boy.

A parent asked a priest a boy to bless,
Who forthwith charged him that he must confess.
"Well", said the boy, "suppose that I am willing,
What is your charge?" "To you, 'Tis but a shilling."
"Must all men pay, and all men make confession?"
"Yes, every man of Catholic profession."
"To whom do you confess, sir?" "Why, the Dean."
"And does he charge you?" "Yes, a whole thirteen."
"Do deans confess?" "Yes, boy, indeed they do;
Confess to bishops, and pay smartly, too."
"The bishops then confess? If so, to whom?"
"Why they confess, and pay the Pope of Rome."
"Well", quoth the boy, "all this is mighty odd!
And does the Pope confess?" "Oh yes, to God."
"And does God charge the Pope?" "No," quoth the
priest,
"God charges nothing." "Why, then, God is best;
God can forgive, and He is always willing,
To Him will I confess, and save my shilling."
I said I will confess my transgressions unto the Lord;
and thou forgavest the iniquity of my sin." Ps. 32:5.

The foregoing is a very old one, but like certain old things it wears well, and will bear repeating.

But how about the following?

"Jack put a stick of dynamite
Inside the stove to heat,
And when he went to bed that night,
His sleep was calm and sweet.
Some of him slept upon the hill,
And some down in the dale,
And some beside the little brook
That ripples through the vale!"

Now dynamite is rather a *modern* discovery. We fancy that some of the pastors who are secretly introducing another recent discovery, Modernism, into their pulpits are likely to enjoy a restful sleep like Jack did! It doesn't tell us, however, what happened when he woke up, or whether he enjoyed his sleep! One thing is certain: if there is any real vitality in a church, Jack's experience will prove to be prophetic when Modernism is introduced: and the more life there is, the bigger the bang will be! Jack didn't ask his mother whether he could put the dangerous substance in the stove: if he had done so, trouble might have been avoided. Perhaps, the Pastor will be warned in time, and will ask Christ the Head, whether Modernism is a useful asset in the spiritual life of His church!

"Half the City Council are Crooks", was the glaring headline. A retraction in full was demanded of the Editor under a penalty of arrest.

Next afternoon the headline read, "Half the City Council aren't Crooks". (with acknowledgements to *The Toronto Globe*). We fancy that this has a peculiar application to mixed Governing Boards of 'Orthodox' Theological Colleges—though we don't hold the Editor of *The Globe* responsible for that! At any rate it is worth thinking about, and the "come-back" of the Editor gains in effectiveness, the more you think about it!

C. F.

TELEGRAPHIC NEWS FROM THE EDITOR.

The following message was received by wire from Dr. Shields for the prayer meeting Tuesday evening:

East Las Vegas,
New Mexico,
January 21st, 1928.

"Mr. George Greenway:

I concluded crowded programme of six addresses at Denver, including minister's conference, last night just in time to get train. Dr. Gravett is a gracious host; and great interest in Des Moines University is being manifested by his people. I met many prospective students, and while complete financial returns are unknown as yet, am certain visit will greatly further the University's interest. Keep praying.

(Signed) T. T. SHIELDS."

A further wire received to-day informs us that an article for *The Witness* has been mailed by the Editor who is en route between Denver and Los Angeles. This article will appear in next week's issue.

TORONTO BAPTIST SEMINARY.

A request reached us to-day all the way from California for information in regard to our Seminary. It may be that others in different parts of the world would like to have a word about it also.

Well, the Toronto Baptist Seminary is one of the extremely pressing needs of the hour. When it is difficult to find a Seminary in this land, or in any other, which is free from the deadly poison of Modernism, it is of the greatest possible importance that the world should know that there is now one place at least where the Word of God is honoured, and where men are being trained to preach the gospel of the grace of God in the tones of a clear ringing faith; and where their spiritual life is in no danger of being dried up during their three years' course.

We have students in the Seminary of whom any teacher may well be proud. Some of them have come to us from afar. One comes from Belfast, Ireland; another is from Dr. Scroggie's church, Edinburgh, Scotland; another is from Vancouver; while another is from Nova Scotia; one is from Jamaica; and others from widely scattered parts of this great land.

The preaching ability of many of the students, as the Homiletical Class can testify, is of a high order. Their utterances are marked with intense earnestness and a fearless outspokenness, which are refreshing indeed in this day of hesitation and uncertainty. The writer is often led to thank God with a glad heart as he listens to the messages which the students deliver. It is a great joy, too, to see how these men—and ladies too—saturate their work with prayer, and how eager they are to go forth wherever there is an open door to tell out what they know of the great evangel.

The half-term examinations have yielded very satisfactory results. All the teachers are much encouraged with the fruits of their labours. Exceedingly good work is being done in Greek and Hebrew, as well as in all the other fields of study. The one regret we have to express is that the beloved President, Dr. Shields, has to be away so frequently from home, because of his great responsibilities as President of the Baptist Bible Union, and Chairman of the Trustee Board of Des Moines University, as well as the immense burden of work in Ontario and Quebec, to say nothing of the great Jarvis Street Church which simply hangs upon his incomparable pulpit messages. When Dr. Shields is at home on Fridays the closing hour of the Seminary work is the hour for his lecture on "Preachers and Preaching". Being such a mighty preacher himself, the students greatly miss his lecture when he cannot be with us.

We have now just passed the mid-term, and are going full-steam ahead for a fine ending of the term on May 18th. We are looking for a great increase in our numbers next Fall; and all those who are hoping to enter the Seminary then should keep in touch with us so they may be well ready when the fall term opens.

T. I. S.

The Jarvis Street Pulpit

THAT HAPPY HOPE

A Sermon by Rev. Charles Fisher.

Preached in Jarvis Street Baptist Church, Sunday Morning, January 29th, 1928.

(Stenographically Reported.)

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

Prayer before the Sermon.

We have been singing, O our God, that Jesus is coming again, and we want our hearts to be tuned to that note, we want our lives to be lived out in the blessed hope of His coming, and in a readiness to meet Him with joy, that we be not ashamed before Him when He comes. Do Thou grant now, as we meditate upon the truth of that happy hope, that our hearts may be warm within us as we see something of the glory of the Lord, and the peace and blessing of that great day when Jesus Christ, having seen of the travail of His soul and been satisfied, comes and takes His kingdom here. Do Thou bless us as we meditate upon that glorious truth, for Jesus Christ our Saviour's sake, Amen.

In Paul's Epistle to Titus, the second chapter, and the thirteenth verse, we read of "that blessed hope", or as one might better translate it, "that happy hope". May I read from the eleventh verse: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Let me point out that the use of the word "hope" in the New Testament is somewhat different from the use which is attached to it in our ordinary colloquial language. When we use the word "hope" in these days, we express the idea of desire, plus uncertainty. For instance: if it were your lot to live in England and somebody said, "Will it be fine to-morrow?" you might say, "I hope so." But if you knew England as I do, you would know that that was a very pious wish, and that you were by no means certain that the morrow would be fine! Or if you had a similar experience to that which was mine just over a fortnight ago—three weeks ago today to be accurate—when I was in a rolling storm in the Atlantic, and people were saying, "Will it be better to-morrow?" we all said, "We hope so"—but there was no guarantee that that would actually be the case. Some of the passengers never showed up on deck until Thursday or Friday, though they left the other side the previous Saturday.

But in the New Testament the word "hope" expresses both desire and assurance. There is no uncertainty, there is an absolute guarantee behind the idea expressed in the word "hope". It is not something that we long for and may not reach; it is something that God has promised, and has said shall be; and in God's good time

that hope will become a reality. These things "shall be"; for our God hath said so, and they shall surely come to pass.

But why is it a "happy" hope? There are several reasons that one could give in answer to that question, but this morning I can only take a brief survey of the subject, and point out a few things which give us ground for calling it what Scripture names it, "that happy hope".

I. This Same Jesus.

First, of all, it is this same Jesus who will come back again. You remember that when Jesus Christ had been crucified and buried, Peter and the other disciples were very sad at heart. Judas had gone and hanged himself when he saw what his policy of betrayal had led to; Peter had gone out and wept bitterly when he saw that he had denied his Lord, and left Him in the power of His enemies; the two disciples on the way to Emmaus were despairing because they had lost their Lord. And then the word came that Jesus Christ was alive. The disciples gathered together to the place where they could meet with one another as a rallying place, and Jesus Christ came. "Then were the disciples glad when they saw the Lord". Peter tells us what it meant to him: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." It made new men of the disciples, it gave them a courage, a confidence, a buoyancy of spirit, and a readiness to do and to dare, such as no other experience could have given them, when they saw this same Jesus alive after He had been buried in the tomb.

I believe there is a very close association between what it meant to those disciples to see their Lord alive after His death, and what it will mean to the whole church of God when it sees Him return in glory, Who has been hidden from our sight these nineteen hundred years. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." John tells us, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Not as He was, but as He is. Paul says, "Yea though we have known Christ after the flesh, yet now henceforth know we him no more." We do not look to see Jesus as He was. He was "a man of sorrows, and acquainted with grief"; He was "despised and rejected of men"; people hid their faces from Him; they spat upon Him, "Who, being in the form of God, thought it not robbery to be equal with God." He emptied Himself, and was found in fashion as a man,

and gave Himself up unto death, yea, the death upon the cross, for us, miserable sinners who lay in darkness and in the shadow of death, "Wherefore God also hath highly exalted him, and given him a name which is above every name." He is King of kings, and Lord of lords; and when He comes back, it will be in glory and majesty and great triumph. We shall see Him "as he is".

I would point out in passing, though not to dwell upon it, that the teaching which is characterized by the Reserved Sacrament in the Roman Church, and now by many who are introducing that false teaching into the Church of England, the Reserved Sacrament with its false idea of a localized presence of Jesus, is going back to the old elements and trying to retain Jesus as He was, not as He is. If we understand what His resurrection, His ascension, His session at the right hand of God, and His great high priesthood there, on our behalf, mean, such an idea of a localized presence, such an attempt to retain the body of flesh and blood would be foreign to our thought. What a pity that men should be so blind! Let us, my friends, realize that when He comes again, it will be in glory; we shall see Him as He is, the King of kings, and Lord of lords. But it will be "this same Jesus", it will be the One Who stooped to die for our sins. It will be a happy day for me at any rate:

"When by His grace I shall look on His face,
That will be glory, be glory for me!"

II. He Must be Vindicated Here as King.

But, further, while He is now the centre of heaven's worship, and rightly so, He must be vindicated here as King. "He came unto his own, and his own received him not." He rode into Jerusalem and was welcomed by the children who said, "Blessed is he that cometh in the name of our Father David." They welcomed Him as King; but within a week He was crucified! Though He was of the royal lineage of David, and His descent could be traced to His great forefather David, He was mocked and despised and crucified, He was "despised and rejected of men." Picture what He received compared with what He deserved. Nay, imagine what He is still receiving, and what you think is His proper place, and the worship that is due to His holy name. Though He was the Lord of glory, He was incarnated for man's redemption. He was with God from all eternity, and yet for us, for our salvation, He came and took our nature, in order to redeem us.

But He is despised and rejected of men still, nay, He is wounded in the house of His friends in our day. Even in so-called Christian assemblies, met together around His Holy name, those who preach—and should be preaching in His name—are telling their hearers that He made mistakes, that He was a child of His time—subject to the limitations of His time; and that we must not set too much store on what He said, if it goes against the evidence of modern scholarship. He is being wounded in the house of His friends, but He is coming back again:

"Our Lord is now rejected
And by the world disowned;
By the many still neglected,
And by the few enthroned;
But soon He'll come in power,
The hour is drawing nigh,
For the crowning day is coming
By and by"—

when "every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." For those of us who know Him, and have seen, by God's grace, something of His glory, who have entered into fellowship with Him, and proved the joy of His salvation, what a happy hope! And what a happy day when "this same Jesus" shall be acknowledged as King of kings, and Lord of lords!

III. A Guarantee of Success For This World.

But, thirdly, it will be a guarantee of success for this world. Modern knowledge is somewhat boastful of its achievements, and we readily admit that there has been rapid development in all kinds of scientific attainments, there has been wonderful progress in the arts and sciences, within the last hundred years. The application of mechanical force to industry has developed wealth to an extent that the world had never known before; and the development of wealth has supplied the necessary means for all kinds of scientific investigation and study. Knowledge has increased and multiplied in the last hundred years almost beyond our comprehension. But with all that development of knowledge, can anyone claim that we have been enabled to solve the great problems of life? Do you not remember that our first parents were confronted with that subtle suggestion that the obtaining of knowledge was the greatest thing for them? "Ye shall be as gods, knowing good and evil." But when they knew good and evil, it did not mean that they had power to choose the good and to resist the evil. The development of knowledge has in no way solved those great problems which are the basic things in human life; and many of those who have obtained distinction in the realms of science have themselves been victims of the powers of evil, and have not been able to overcome the temptations which are common to humanity.

With the development of knowledge, are men more contented, or happy, or moral, than they used to be? Is there less selfishness, less bitterness, less intriguing in business affairs, to-day than there was before knowledge assumed its present stage of development? Is it true that we are getting better and better every day in every way, better, and better, and better? At any rate, the newspapers don't say so! Governments do not seem to think so. Divorce court statistics hardly point in that direction! China and Russia and other parts of the earth have not yet quite got to the place or state that we would call them paradise on earth, have they? Nor in those countries where civilization has attained its highest stages have we got rid of the problems that confront mankind. I remember reading a year or two ago about the condition of lawlessness in the United States of America, where in an official report, if I remember rightly, it said that lawlessness was increasing so much amongst the people, and especially amongst the young people of the country, that unless a halt were called speedily there was nothing to prevent the whole nation rushing headlong to ruin. The war of nineteen fourteen to nineteen eighteen does not say that we have solved all the problems in the world; and if anybody is so blind as to think that that war settled all wars, I pity him, because everything goes to show that nations are arming themselves to the teeth for fear of what is coming in the days that lie ahead.

Some may say, "But this is a gospel of despair, that Jesus Christ will come back to put this world right. Cannot this world get on without divine intervention? Can-

not this world put itself right? That is denying everything that we hold dear to ourselves." If that theory is right, then there was no place at all for the first coming of our Lord. God sent His Son into the world in the fulness of time to put this world right because it could not put itself right; and God is going to send Him back a second time to put it right, because this world is unwilling to be put right by the Man Whom God has sent. This world, as manifested by many of those who call themselves Christians, instead of being put right by the standard which the Lord of Glory came into this world to bring, is beginning to put Him right, and to show Him the mistakes that He made! Yea, they are trampling underfoot the blood of Christ, that way which God revealed all down through the ages as the way of reconciliation to God, and of access into His presence. If you understand that subtle development which is spreading like a mist and covering people's eyes, it is in my opinion the last great effort of him who is the father of lies to blind the eyes of people lest they should see in God's Christ the One Who alone can put this world right. Therefore to those of us who have felt the power of His salvation, and know Him to be God's Christ, who have felt His power, and entered into the newness of life which He came to bring; and have access through His blood into the very presence of God—what His coming meant for us as individuals when He came at Bethlehem, His second coming in glory will mean for the whole world, for then the lion shall lie down with the lamb, "they shall not hurt nor destroy in all my holy mountain, saith the Lord"; "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Whether there will be a League of Nations or not in those days, the One Who is the Prince of Peace will establish righteousness and peace in the world, and men shall "beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more"; "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest."

Will not that be a happy day? The assurance that that is coming stirs our hearts, and warms our enthusiasm, and enables us to carry on in spite of all the difficulties, knowing that One sits upon the throne ordering all things in heaven and on earth, and that in His good time Jesus Christ shall sit upon the throne of His glory.

IV. It is a Moral Necessity.

And further, it is a moral necessity that Jesus Christ should come back and be vindicated here. If I understand the theory of Evolution aright—and I make no claim that I do, because so many of those who claim to understand it, explain it in different ways! Therefore if I accepted one authority I should be wrong in the eyes of another authority, and it is with some diffidence that I claim to speak at all on the subject of Evolution—but if I understand it aright, it makes God responsible for evil. If we are developing upwards according to some fixed plan, then everything that is happening in the world is part of that necessary process of development, and therefore evil is part of God's plan—and a necessary part—and therefore God is responsible for evil. But Scripture does not say that, Scripture reveals that God made this world perfect, and made man perfect; that sin came in

when the creation was perfect, it came in from outside; and when it came it brought chaos and death. Instead of this world being a cosmos, it became a chaos; and instead of God's will being done on earth all down the ages, there has been a clash between the forces of God and the forces of Satan, between truth and error, between good and evil; but if God is an infinite God of righteousness, then in this world, in this very spot where He has chosen that His glory should be revealed, sin must be eliminated, righteousness must be established, and His Son, who is "the truth" must be vindicated as the desire of all men. God's will must be done on earth as it is in heaven.

"The blessed hope" declares that that shall be, and I say it is a moral necessity that this unclean thing which has been introduced into God's world must be cleared out of the way, and everything and every man must be to the praise and honour and glory of God's holy name. In that day the glory will be to Him alone. In our day certain individuals are seizing power, Mussolini, or Kemal Pasha, or those who have seized the reigns of power in Soviet Russia. Those individuals are forcing their wills upon the people, and men are compelled to be subservient or they are put to death. I understand that in Italy to-day, in Asia Minor, and in Soviet Russia, not a single newspaper is allowed to be published that criticizes the policy of those whose names I have mentioned, and a man has to speak out the thoughts of his heart behind closed doors! He has to whisper them to his friend, and even so he does not know whether his friend will betray him, and he be handed over to death as one who has dared to oppose the policy of the despot. The time is coming, God's Word says, when men shall neither be able to buy nor sell unless they accept the mark of the beast. We see that policy taking shape in Italy, in Asia Minor, and in other parts of the world, but when the glory is to Him alone, the Lord Jesus Christ, men will be free to worship Him in spirit and in truth. Because He is the Lord of glory, He has no selfish interests to seek, and He will rule with righteousness and equity; and men will love their fellow men, and will delight in doing the will of God.

V. The Confusion of the Critics.

I cannot close without mentioning one other thing, namely, that the coming of our Lord is a "happy hope" because it will be a demonstration that the Bible is true from the beginning to the end. Do you know, every argument which the Modernist is bringing forward against the second coming of our Lord, and against the trustworthiness of the Bible, could have been brought forward in the same way as they are bringing them forward now, in the years immediately before our Lord's first coming? They could have taken the Old Testament Scriptures, the promises of Isaiah, and said, "Where is the sign of His coming?" They could have taken other passages from the Psalms and laughed them out of court as theories and ideals and imaginations of pious men who somehow or other had been misguided and thought that God had given them a definite revelation. Yes, all these things could have been brought forward, and a show of wisdom and knowledge have been made by those who were prepared to argue in that way.

The more gifted a man is, the more he can make out for a bad case! We have got to be exceedingly careful when a brilliant man gets hold of any idea whatsoever. You have heard the story, probably, of the man who was brought before a law court charged with stealing ducks.

He had a lawyer who pleaded well for him, and got him off. The lawyer met his client outside the court and said, "Now, my man, as a matter of interest, tell me whether you stole those ducks or not?" He said, "Well, sir, before you spoke I thought I did, but now I don't know whether I did or not!" It is quite easy for any able man to make a good case out of anything.

But a time came when the star appeared in the East, and a message came to the wise men that a Saviour had come. They went unto Bethlehem, and found it was even as it had been told them. When the Babe grew up He fulfilled in literal detail many of those prophecies which came beforetime telling that He was going to do these things. But all those prophecies have not yet been fulfilled, and the critics to-day say, "Oh, those things are misleading, they have never been fulfilled". But when He comes back again every mouth will be stopped, and God's Word will be vindicated as true from the very beginning.

Is that not a "happy hope"? ("Amen!" "Hallelujah!") Because He is coming, and because these things shall be, "let us hold fast the profession of our faith without wavering, (for he is faithful that promised)." One day He Whose right it is to reign, will come, and will be crowned King of kings and Lord of Lords.

But that is not a happy day for all:

"Watchman, what of the night,
Watchman, what of the night?
The morning cometh,
And also the night."

It will be for some the gladdest and brightest day of their whole experience; but when that day dawns, and the trump of God sounds, some will call on the mountains to fall upon them, and the rocks to cover them, to hide them from the presence of the coming Lord. He will come either as Friend or as Judge. It will be a day of rejoicing, or of utter despair and confusion of face. What will it be for you, my friends? He "that hath this hope in him purifieth himself, even as he is pure"; and he lives his life in the light of that great day, ready to meet Him with joy and not with sorrow, that he be not ashamed before Him at His coming.

Shall we sing, as our closing hymn, Hymn No. Nine, and while we sing this hymn, if there are any here in this great service this morning whose hearts are not right with God, to whom the coming of that day would mean terror and confusion of face, we would invite all such to find peace with God while there is yet time, by believing on Jesus Christ as Saviour, and accepting Him as Lord now. Any to whom the Lord has spoken, and who have not yet confessed Christ as Saviour, or who do now receive Him as Saviour for the first time, will you confess Him now?

The Truth About Westover Baptist Church

Forasmuch as *The Canadian Baptist* has taken in hand to write concerning the "Westover Church Trouble", it seemed good to me also, having had perfect understanding of the whole matter, to set forth the truth concerning it. Most gladly do I this, for it is evident that *The Canadian Baptist* has long since bid farewell to truth and taken a long journey into the far country of misrepresentation and slander. That prodigal paper may some day come to itself and return to its former love of truth, but until it does we turn with gratitude to *The Gospel Witness* where we know the truth is ever received and joyfully proclaimed.

It was upon a certain Sunday in June that the writer first occupied the pulpit at Westover. After this service, we are informed, a vote was taken to decide whether myself or another pastor—who was known to be a supporter of the Ontario and Quebec Convention—should be given a call. When the ballots were counted it was discovered that there were three votes more recorded for the other applicant than there were members present to vote for him! In other words, those who were opposed to our coming were dishonest in their efforts to oppose it. There were three ballots marked for us, and eleven against us. But when the two other churches of the field were unanimous in desiring us to become their Pastor, Westover agreed to make the call unanimous. This call we accepted, and early in July began our ministry.

Only a short time had passed when the President of the Women's Mission Circle (which, by the way, had been organized in the interval between the conclusion of the former pastor's ministry and the beginning of ours, by the help of Hamilton Convention supports) asked the Pastor after a morning service if he would

be agreeable to the Mission Circle's putting on an entertainment in the church to raise money for the support of a Bible woman in India. Having convictions against such unscriptural money-raising schemes for the Lord's work, and being out of sympathy with the Women's Mission Board of the Convention in their support of Modernism, we were unable to give our approval. From this time forward opposition rapidly increased.

About the middle of August a business meeting was called one Wednesday evening for the purpose of discussing the disposal of our missionary offerings. To this meeting none of the opposition came, though they knew the meeting had been called. Several business meetings were held from time to time after the regular morning service. This arrangement, though not generally approved by the writer, seemed to be the only time many of the members were sufficiently interested to attend. Besides, it was a common custom of the church.

On October twenty-third such a meeting was held, with an average number present. At this meeting it was decided to enter the Union of Regular Baptist Churches of Ontario and Quebec. Later, on November 27th, another business meeting was likewise held to discuss matters dealing with the church's decision to enter the said Union. The meeting decided to convene the following evening to continue the discussion. At this meeting of November 28th a resolution was passed calling upon all the members of the church to sign the Articles of Faith of the Union of Regular Baptist Churches of Ontario and Quebec; and further providing that members who failed to do so, should, by a certain date, be declared out of fellowship, with the church. This resolution, though reluctantly submitted, because it was feared some who were determined to continue their

support of Modernism would thereby be removed from our fellowship, was, however, deemed to be necessary if a spirit of harmony was to prevail in our body. A copy of this resolution, together with the Articles of Faith of the Union, and a letter by the Pastor urging the signing of the Confession of Faith, were sent to each member.

Upon receipt of this communication, members of the opposition called a special business meeting for December 7th to consider the same. At this meeting the opposition attempted to pass a resolution quite the opposite of the one previously passed. This, the Pastor who was in the Chair, ruled out of order, explaining that until the former resolution was rescinded, the one suggested could not be considered. Finally, after a rather stormy session in which the opposition repeatedly endeavored to introduce the resolution—which was as often explained to be out of order—at the suggestion of the oldest member of the church a prayer meeting was held. Several took part, during which members of the opposition were disorderly. Afterward, while the Scripture was being read, the opposition, at the suggestion of the Clerk, noisily withdrew to the vestry. The meeting was regularly adjourned, and after brief messages from Rev. J. G. Conner of Hamilton, and Dr. Gunton of Toronto, quietly dispersed.

But the opposition group, meeting in the vestry, passed a resolution declaring the pulpit vacant, and requesting Dr. J. A. Huntley of Hamilton to preach the following Sunday. Upon seeing a notice in a Hamilton paper announcing Dr. Huntley as the speaker for the Sunday service, we called him by telephone, explaining that the resolution requesting his presence was the action of a disorderly group, and not an expression of the voice of the church. To this Dr. Huntley replied that he would have to confer with some of the party requesting his presence. A few minutes after eleven o'clock on the following Sunday, when the service was in progress, Dr. Huntley entered the church and stepped into the pulpit beside the Pastor. Again we explained the situation, and said that we could not, under the circumstances, ask him to occupy the pulpit. Later, when Dr. Huntley was given an opportunity to explain his presence, he employed the time to explain that he was not in the controversy! Let the reader judge the sincerity of Dr. Huntley's word!

When the next Sunday arrived, it was evident that the opposition had been busy during the week, for on our entering the church, in addition to local opposition, were present: Mr. Peter Morrison, of Wentworth St. Church, Hamilton; and Mr. W. C. Senior, paid official of the Convention. They also had present—as a precautionary measure, to restrain any possible outbreak of their angry spirits—a county constable!

This meeting, though tragic because of the bitter spirit displayed by the opposition, was nevertheless, because of the absurdity of their attitude, not without its humorous side. Before the hour for opening, the former Clerk, Mr. Osborne Nicol, attempted to force some kind of notice into the Pastor's hands. This notice, we afterwards learned, was an interim injunction to restrain the Pastor from occupying the pulpit for that Sunday. When, however, the Clerk learned that such notice

could not be served legally on Sunday, he managed to quell his feelings to some extent.

About this time Deacons Wm. Head and George Dunn (deacons who do not deac) took seats on either side of the Pastor's chair, and Mr. Senior seated himself between them. A little before eleven we took a position just in front of the pews and called upon Rev. W. E. Atkinson to lead in prayer. Later, before Mr. Atkinson began to preach, Mr. Senior interrupted the meeting, but was told that he could not be heard then. Afterward, when Mr. Senior was given an opportunity to explain his presence, he, like Dr. Huntley had done the week previous, explained that he was not in the controversy! We are heartily sick of such sheer hypocrisy. Surely everyone knows that Mr. Senior is one of the most obedient of the Convention's hired servants.

When a motion to continue the injunction to restrain the Pastor was brought before Justice Logie at Osgoode Hall the following Thursday, the injunction was dissolved. We therefore preached the next few Sundays without much interference. But on the third of January a meeting was called, (supposedly by the Deacons' Board, though the Pastor was not notified of the said Deacons' meeting) to consider rescinding resolutions regularly passed by the church; and to declare the pulpit vacant. This meeting the Fundamentalists of the church did not attend, though the opposition again had procured the services of a constable! Those who had taken no interest in the church for years, but whose names were on the roll, were combed out by the opposition to be present to vote against the Pastor, and to rescind the resolution expressing the will of the regular resident members.

Before the next Sunday another writ of summons to appear at Osgoode Hall, Toronto, where application would be made for another injunction, was presented to the Pastor. This move for an injunction was granted, for the opposition, by scraping up non-residents and non-attendants, had procured a majority. The opposition who have since held services in the church had as their first speaker, Mr. Peter Morrison; last Sunday, Mr. W. C. Senior. This seems to us to be quite fitting, for these gentlemen, while of course not at all in the controversy, have given unceasing support to this group! We are not sure whether it will be Mr. Gideon Grant or Dr. Huntley next Sunday!

On Monday, January 30th, the Annual Business Meeting was held. The former Pastor, though still a member of the church, was met at the door by a certain deacon who, after informing him that he could not come in, gently slammed the door in his face. But we entered the lobby while the deacon's shoes had a strange tendency to rise some considerable distance above their accustomed position, and his fists flew madly about his head. Unable to impress his former Pastor by such demonstrations, he hastily grasped a nearby broom, which, while being gently lowered in the direction of the head of his former Pastor, was restrained by other hands than his. Several sisters came to the assistance of the gentle deacon, begging this awful man to please go away; while others urged the calling of a constable to have him immediately put in jail, because he saw fit to attend a business meeting of the church of which he was still a member!

The following resolution, signed by some fifteen Fundamentalist members, was presented to the meeting by their representatives:

"WHEREAS, on October twenty-third, 1927, at a regular business meeting of the Westover Baptist Church, it was decided to enter the Union of Regular Baptist Churches of Ontario and Quebec;

"AND WHEREAS, on November 28th, 1927, at a regular business meeting of the said church a resolution was passed, calling upon all its members to sign the Confession of Faith of the said Union of Regular Baptist Churches of Ontario and Quebec;

"AND WHEREAS, an opposition was organized and engineered, we believe, by those who are not members of the said church, for the purpose of defeating the expressed will of the resident, regular-attending members:

"AND WHEREAS, the said opposition, by bringing out non-resident and non-churchgoing people, whose names were, however, on the church roll, succeeded in outvoting the regular resident members who favoured fellowship in the Union of Regular Baptist Churches of Ontario and Quebec;

"THEREFORE BE IT RESOLVED, that we, the undersigned members of Westover Baptist Church, in protest against what we regard to be unfair and unchristian tactics, and in protest against the Modernism which they are continuing to support, do request our letters from the said church immediately; and further do inform the said church that we henceforth will not be responsible for any financial or other obligations which they have or may assume."

(Signed by fifteen members).

Are we down-hearted? By no means! But rather are we rejoicing because we have been counted worthy to suffer a measure of persecution for His sake and the gospel's. Though the opposition have made every effort to keep us out of other buildings, we are thankful for having a vacant house (belonging to one of our members) in which our services will be held until a more suitable building is procured. We covet an interest in the prayers of *Gospel Witness* readers.

R. D. CAMPBELL.

NEWS FROM THE CHURCHES

WATFORD.

A special mission has just closed at Watford, Mr. and Mrs. Gunton, Mr. Norman Pipe, and Mr. Wm. McArthur made up the party. In ten days congregations increased sevenfold. The services were all broadcast. Eight adults, including two business men, were saved and the standing of the church was greatly strengthened.

LONDON.

The members from the Adelaide Street Baptist Church, London, who withdrew in protest because the church refused to repudiate the stand of the various Boards in supporting McMaster University, are organizing a new work, and will be known as the Central Regular Baptist Church of London. The first Lord's day there were seventy-one present in the morning and a greater number in the evening. The meetings are being held in the Grotto Temple on Dundas Street. Already three souls have publicly confessed Christ as Saviour and Lord, and the outlook is very hopeful for a strong central cause in the city of London. We take heart and go forward in our new work, believing that the Spirit of God is going on before in calling His own out into a separated life in these days of apostasy.

ANNETTE STREET BAPTIST CHURCH

(Corner High Park Ave. and Annette St., Toronto)

has been experiencing blessing for many months under the able ministry of their beloved Pastor, Rev. W. J. H. Brown, but during the past three weeks the Lord has been especially gracious unto His people. The church has just concluded a three weeks' Revival Campaign led by Rev. Anthony Zeoli, a Bible-believing and Bible-loving Baptist, from Philadelphia, who came for just "such a time as this". It is estimated that

some ten thousand people heard Mr. Zeoli's testimony—a marvellous one. He preaches the Word with power and effectiveness, and emphasizes the great Fundamental truths, a neglect of which, he believes, has been the cause of much falling away and of the present day tendency to religious fanaticism. Many responded to the invitations to accept the Lord Jesus Christ as Saviour, and more than one hundred and thirty found their way to the enquiry room to be dealt with by personal workers.

Pastor Brown informs us that Mr. Zeoli returns to Toronto next fall, and on that occasion all will be able to hear him, as the Ravina Rink with a seating capacity of 6,000 will be engaged. It is the prayer of Pastor Brown and his people that revival will continue, and that they, as a united, praying, people, will allow nothing to hinder it in the life of the church or in that of the individual.

WILLOWDALE BAPTIST CHURCH.

It will be of interest to the many friends of Willowdale to know that work there is thriving vigorously. The Young People's Society is paying for all material required for the installation of a new baptistry, and a friend is doing the labour without remuneration. When the baptistry is finished several will at once publicly confess the Lord Jesus Christ in His own appointed way.

TRENTON REGULAR BAPTIST CHURCH.

The history of the Baptist work in Trenton makes interesting reading, and we wish the space allotted to us would allow the full story. Pastor H. E. Buchner, in charge of the work, has steadfastly faced difficulty and discouragements with a strong faith that God wanted a Baptist testimony in the thriving town of Trenton. In November, 1927, a Regular Baptist church was organized with sixteen charter members and the future is promising. The prayers of *Gospel Witness* readers are coveted for this work and its student Pastor. Evangelistic services, with the help of Dr. and Mrs. Gunton, are to be held from February 5th to 17th. Hold up their hands in prayer.

GRACE BAPTIST CHURCH

(Rev. G. W. Allen, Pastor, Toronto)

reports happy times. Six per cent. of the membership of this real New Testament Church is made up of Jewish believers, and the first Regular Baptist Testimony to the Jews is to be connected with this thriving cause. The Mission is located at 411 College Street, Toronto, and is to be officially opened on Thursday, February 2nd. Although Grace Baptist Church is working under the difficulty of having no building of its own, ninety have been added to the membership during 1927, fifty-three of these by baptism. All bills are paid, and a substantial bank balance toward their building fund is on hand. The confidence of the members of Grace Baptist Church is in the Lord.

ORANGEVILLE.

At the annual meeting of the Orangeville Baptist Church, held on January 17th, encouraging reports were given. The membership now stands at 101, showing a net increase for the year of 4. While the givings of the church proper last year amounted to \$1,539.79, this year they reached \$2,208.84 (including \$100.00 contributed by Annette St., Toronto); the net givings from all sources came up to some \$2,587.15.

The Sunday School increased its average attendance over the previous year from 48 to 68. For the same period the average attendance at the B.Y.P.U. rose from 16 to 31. The other auxiliary societies of the church reported a good condition of both membership and finance.

Plans are being laid for special evangelistic services during the year. We ask *Gospel Witness* readers to pray for us that in this town the Word of the Lord may have free course and be glorified. On Sunday, January 22nd, the church enjoyed the services of Mr. William Fraser, of Jarvis Street. At the evening service a young lady professed conversion, a backslider was restored, and a number of others made a more complete surrender of their lives to the Lord Jesus.

STANLEY AVE. BAPTIST CHURCH, HAMILTON,

has been enjoying special evangelistic meetings conducted by Pastor James McGinlay of Alton, Ont., and many have confessed Christ as Saviour and Lord. One family of eight have publicly taken their stand for Christ. A later report will appear giving in fuller detail the wonderful time experienced in this home-like church.

Coals for the Altar Fire

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

Sunday, February 5th.

Trials a sign of preciousness—

Malachi iii:1-11.

It is a sign of preciousness. You never try that which is unquestionably worthless. Do you cast a stone into the crucible? Do you winnow chaff? Do you prune a bramble? Do you plough a rock? Do you put a cinder to the friction of a lapidary's wheel? It would be only a waste of thought to show that the trial of a soul is a sign of something within that soul that is "precious in the sight of the Lord." Satan is never tried; sin is never tried. The Refiner never expends His skill and love in trying what "is evil, and only evil, and that continually." While He is subjecting His own to the high heat of adversity, it is only because He sees in them that which cost the sacrifice of Calvary, which transcends the worth of worlds, and which is destined to shine for ever. When, therefore, a resistless Hand draws my life through a medium that seems almost like death to me; when trouble wrings from my heart the sharp cry of consternation; when I am tempted to doubt my safety, and even to doubt my Saviour; when I ask the question, "If I am His, why am I thus?" I know that the reply of the soul to itself will be, "I am thus because I am His. Patience, patience! He tries me because He loves me, and is leading me 'through fire and through water,' only that I may be most surely led at last into 'a wealthy place'".

Charles Stanford, D.D.

Monday, February 6th.

Trials assure us the Lord is near—

Psalm xlv:1-11.

He is present all through the operation of the trial. As much as the act of refining silver implies the presence of the refiner, the affliction of a Christian implies the presence of Christ. The process could not be carried on without Him. When I enter the chamber of such a patient, besides the mortal companion, my faith sees "One like unto the Son of man". Shadowy conceptions of Him who is invisible condense around the recollected facts of our Saviour's human life, and I feel that sure as in the days of His flesh He was present with Peter, James, or John, He is now with my brother. I dwell upon the thought until the thought awes yet delights me, and I can speak to Christ almost as if I saw Him. He is almost visible, almost audible; and the doctrine of the Incarnation helps me, as it was intended to help me, to think, feel, and pray my way into the presence of God. God is in Christ, and Christ is in this room. There He is. There, by the side of His afflicted disciple, He sits as a refiner and purifier of silver. There He is, "a very present help in time of trouble." Very present; closer than close, nearer than near; making him who is sorely tried a wonder to himself and a wonder to me."

Charles Stanford, D.D.

Tuesday, February 7th.

Trials lead to fuller trust in God—

Matthew xiv:22-36.

We may thank God for any adversity or overthrow which changes our position from that of holding to that of being held. An old saint, who had very vivid experiences of temptation, says, "Satan came to me and said, 'What are you doing?' 'Holding on to Christ,' I replied. 'I will cut off your hands then, so that you cannot hold on,' he replied. 'If you cut off my hands so that I cannot hold on to Christ,' I replied, 'then He will reach out His hands and hold on to me, and you cannot cut off His hands.'" Oh, blessedly true are these words! God sometimes sends us sharp adversities to sunder our hands, and bitter defeats to paralyze our arms; but it is only that in our helplessness of self we may fall into His hands and learn trust instead of self-confidence, and exchange holding on, for resting in, the everlasting arms. The sense of being laid hold of by Christ's mighty grasp is what the strongest and the weakest of us alike need. The faith that holds to Christ may be numbed by doubt or temptation. But there is a prom-

ise that doubt cannot touch: "I, the Lord thy God, will hold thy right hand saying unto thee, Fear not, I will keep thee." Doubt may pluck Christ out of our hands, and we may for a while seem to lose Him; but doubt cannot pluck us out of His hands.

A. J. Gordon, D.D.

Wednesday, February 8th.

Trials intended for our highest good—

Hebrew xii:1-15.

God afflicts us for our profit, that we might be partakers of His holiness. The flowers smell sweetest after a shower; vines bear the better for bleeding; the walnut-tree is most fruitful when most beaten; saints spring and thrive most internally, when they are most externally afflicted. Afflictions are the mother of virtue. Manasseh's chain was more profitable to him than his crown. Luther could not understand some scriptures till he was in affliction. God's house of correction is His school of instruction. The waves did but lift Noah's ark nearer to heaven; and the higher the waters grew, the more the ark was lifted up to heaven. Afflictions lift up the soul to more rich, clear, and full enjoyments of God. "Behold, I will lead her into the wilderness, and speak comfortably unto her" (Hos. 11:14), or rather, as the Hebrew has it, "I will earnestly or vehemently speak to her heart." God makes afflictions to be but inlets to the soul's more sweet and full enjoyment of His blessed self. When was it that Stephen saw the heavens open, and Christ standing at the right hand of God, but when the stones were about his ears, and there was but a short step betwixt him and eternity? And when did God appear in glory to Jacob, but in the day of his troubles, when the stones were his pillows, and the ground his bed, and the hedges his curtains, and the heavens his canopy? Then he saw the angels of God ascending and descending in their glittering robes.

Brooks.

Thursday, February 9th.

Trials no bar to usefulness—

Hebrew v:1-14.

If thou canst not help the great cause of God in any other mode, at any rate there is open to thee that of fervent prayer. How much may be done for the Master's kingdom by the "king's remembrancers," who put Him in mind day by day of the agonies of His Son, and of His covenant and promise to give Him a widening dominion! I doubt not that many sick-beds in England are doing more for Christ than our pulpits. Oh! what showers of blessings come down in answer to the prayers and tears of poor godly invalids, whose weakness is their strength, and whose sickness is their opportunity. In all buildings there must be some unseen stones, and are not these very often the most important of all? In the very foundation of a church I should place those who are mighty in prayer. They are hidden as it were beneath the sods of obscurity where we cannot see them, but they are upbearing the entire structure. My dear afflicted brethren and sisters, when at any time you are cut off from the active ministries which have been your delight, solace yourselves with this, that your sacred patience under suffering, and your fervent prayers for the promotion of the Redeemer's kingdom, are a sacrifice of a sweet smell, holy, acceptable unto God.

C. H. Spurgeon.

Friday, February 10th.

Trials make us value our mercies—

Psalm cxvi:1-19.

Afflictions when sanctified make us grateful for mercies which aforesaid we treated with indifference. We sat for half an hour in a calf's shed the other day, quite grateful for the shelter from the driving rain, yet at no other time would we have entered such a hovel. Discontented persons need a course of the bread of adversity and the water of affliction, to cure them of the wretched habit of murmuring. Even things which we loathed before we shall learn to prize when in troublous circumstances. We are no lovers

of lizards, and yet at Pont St. Martin, in the Val D'Aosta, where the mosquitoes, flies, and insects of all sorts drove us nearly to distraction we prized the little green fellows, and felt quite an attachment to them as they darted out their tongues and devoured our worrying enemies. Sweet are the uses of adversity, and this among them—that it brings into proper estimation mercies aforesaid lightly esteemed.

C. H. Spurgeon.

Saturday, February 11th.

Trials the pathway to usefulness— Genesis xxxii:24-32.

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness. Most of the Epistles were written from a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited, and we may thank Bedford jail for the *Pilgrim's Progress*. All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow, and acquainted with grief. Take comfort, afflicted Christian! you have often prayed to be made of some service in the world before you die, and now the answer to that prayer has come. God tries you, because in some way He is about to use you; for your history will furnish no exception to the rule, that when God is about to make pre-eminent use of a man He puts him in the fire.

Rev. C. Stanford, D.D.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1.
Lesson 8. First Quarter. Feb. 19, 1928.

LIMITATIONS OF CHRISTIAN LIBERTY.

Lesson Text: I. Corinthians, chapter 8.

Golden Text: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (I. Cor. 8:13).

In every civilized country the individual's liberty of action is made subject to the well-being of the community. A man may burn his house down, if he likes, provided that in doing so he does not burn his neighbor's house down, or interfere with his rights in any way. If his house is insured then the rights of policy-holders in the insurance trust are involved. A man has a right in most countries to get drunk if he likes; but in no country has he the right to become a nuisance to other people by doing so. All this to bring out the principle that "none of us liveth to himself, and no man dieth to himself". If this is true in the common affairs of life, how much more does it apply in the life of the believer in relation to his fellow believers in the church!

I. CHRISTIAN LIBERTY AND PRIVATE KNOWLEDGE (vs. 1-8).

1. Nothing is calculated to make a man proud like superior knowledge. But pride is the very antithesis of Christian meekness (v. 1). "Knowledge puffeth up." What is wanted is more wisdom and understanding.

"Let knowledge grow from more to more
But more of reverence in us dwell;
That mind and soul according well
May make one music as before,
But vaster."

As the Duke of Wellington said, "Education without Christianity will only make clever devils." 2. But human knowledge is a very limited thing (v. 2). Francis Bacon, giant in intellect as he was, recognized that he was only like a child playing on the shore of the unlimited ocean of knowledge. The more any great scholar knows, the more he becomes conscious of his ignorance. The greatest scholars are proverbially the humblest of men. 3. The greatest knowledge is that of knowing God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3). But this is a moral and spiritual process rather than an intellectual one. (See 1

Cor. 1:17-25, 26-29; 1 Cor. 2:6, 8-13.) 4. True knowledge of God means a likeness to Him, and that means service for the well-being of others. (See Phil. 2:5-11). 5. Knowledge enables us to discern the reality of things. Spiritual qualities are not inherent in material things (vs. 4-6). 6. All have not got the same measure of discernment (v. 7). How did we get it? "What hast thou that thou didst not receive"; then why boast? Let any knowledge or discernment be used for the common good and not selfishly.

II. CHRISTIAN LIBERTY AND PRIVATE PRACTICE (vs. 9-11).

The well-being of the weak brother rather than my own convenience is the guiding principle. 1. My liberty must be surrendered if it means danger to another (vs. 8-9). Parents give up many legitimate things for the well-being of their children. 2. "By love serve one another." Gal. 5:13-14. "As sure as love of self is the first law of Nature, love of others is the first law of Grace." See Phil. 2:5-11, our Lord's example. 3. The example of David re the water from the well of Bethlehem, 2 Sam. 23:15-17. He could not partake of that which had meant risk of life to others. 4. It is often impossible to explain the motives of our actions to others. They judge the action, not knowing the motive. 5. It has been well said, the mark of scholarship is not "to speak so as to be understood", but "so to speak as not to be misunderstood". That might well be adapted for the Christian as follows: the mark of Christian maturity is not to act so as to be understood, but so to act as not to be misunderstood. This will bear careful thought. Not what I can justify for myself, but what my action will justify another in justifying for himself.

III. CHRISTIAN LIBERTY AND INDIVIDUAL RESPONSIBILITY (vs. 11-12).

1. The appeal is to the very highest source, Christ Himself (v. 11). If Christ has died to redeem a soul, that saved soul is worth helping. 2. Can we profess to love Christ if we think lightly of His "little ones"? 3. The example of the Good Shepherd Himself, Luke 15:4-6. But if we break down the fence, and let the lambs of the flock go astray by our selfishness, do we really love Him? See Matt. 18:6. 4. Such selfishness involving injury to the brethren is a sin against Christ, v. 12. Christ is identified with every single believer and we ought to act toward the weak brother as though we could see Christ in him. "Some have entertained angels unawares." 5. The believer is a new creation in Christ Jesus. Let us treat him as such, and let our actions be such as will enable him to grow into the measure of the stature of the fulness of Christ.

IV. CHRISTIAN LIBERTY AND PERSONAL SERVICE (v. 13).

1. The Apostle Paul was prepared to count all things but loss for the excellency of the knowledge of Christ Jesus. That was for his own personal growth. 2. He was willing to do the same for a brother in Christ. Love you neighbour as yourself. 3. This principle has a very wide application to borderland practices. Many people have difficulties in settling their attitude toward doubtful amusements. A ready solution is provided if this principle is followed. 4. The Apostle's "Wherefore" is overwhelming. Is it overwhelming to you? "Let every man be fully persuaded in his own mind." "Blessed is the man that condemneth not himself in the thing which he alloweth." 5. No sacrifice for the Lord's sake, or for His brethren's sake, will go unrewarded. See Matt. 19:20.

YOUNG PEOPLE'S RALLY IN JARVIS STREET CHURCH.

Monday evening, January 30th, the first Rally of the Fundamental Baptist Young People's Association of Toronto was held in Jarvis Street Church. There was a fine gathering of Toronto young people, with delegations from Hamilton, Brantford, Markham, and other outside points. Rev. Chas. Fisher gave a strong address on, "Why I am a Fundamentalist". During the evening the following officers were elected: President, Rev. Sydney Lawrance; Vice-President, Mr. A. R. Tyrell; Secretary, Miss E. Waddington; Treasurer, Mr. G. L. Colton; Representatives to the Provincial Council, Rev. Frank Mesley and Mr. A. R. Tyrell.