

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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THE "REPUTED" WORD OF GOD

(For the information of our readers outside the province of Ontario we give the following explanatory note: The Government of Ontario authorizes the sale of spirits by permit issued under Government control. It has been recently charged that the bottle of whiskey supplied under this permit contains two or two and a half ounces less than the amount stated on the label.)

There has been a good deal of interest recently in the public press over the "reputed" quart. It was discovered that those responsible for selling spirits under Government license were selling less than the quantity that people thought they were buying; and the question of the business morality of such a proceeding was immediately raised. It was, of course, pointed out that a "reputed" quart is a technical phrase, and that it does not mean that it is identical with the standard "imperial" quart in common use. But ordinary people do not know much about technical terms, and there was an immediate outcry against the practice of selling as quarts ("reputed" quarts at that!) what were actually considerably less than quarts.

There is an instinct among mankind about the necessity of fair dealing. We put "hall marks" on certain goods as a guarantee of genuineness; and firms stamp their products with their "trade marks", to give assurance that the articles are actually what they purport to be. We have inspectors of weights and measures whose duty it is to examine these national standards of commerce, so as to guarantee to purchasers that they are being justly dealt with. Then after all this specialized effort to maintain recognized and universal standards we find (or, rather, the man who purchases his bottle of whiskey finds—and there is a difference!) that the "reputed" quart is not an actual quart. There is a danger of its becoming a "disreputed" quart (it is already a disreputable one!)

It has been very interesting—particularly to the writer who is a stranger, and does not yet know the press standards on this side—to note what a real outcry has been raised against this obvious injustice. Not that one suggests for a moment that there was any deliberate

attempt to defraud by selling less than the supposed quantity; but that it should be possible in these days to have *two standards* without the general public being fully informed about the difference between them. It is all to the credit of the press, and the general moral tone of the country, that there has been such a frank outspokenness about this matter.

But there is another "reputed" article which does not conform to the standard under cover of which it is passed off, and which differs far more from that standard than does the "reputed" quart from the "imperial" quart. I refer to the Modernist's Bible. One cannot say just what that Bible is, because there are so many "reputed" authorities on the subject, all of whom differ from each other and produce differing versions. Some eliminate all the *miracles*, because they are "contrary to experience", and cannot be accepted in this enlightened age. That means that the prophetic elements of the Old Testament are discounted or explained away, and *divine inspiration* is made to mean no more than human intelligence, or even guess work. The Lord of Glory evidently believed both in divine inspiration and the miraculous. So He is made out to be "a child of his time" who "accommodated himself" to the prevalent ideas of His day. He foretold future things, but as that cannot be done, He was mistaken! And the stories that have gathered round His life and ministry have to be submitted to the psychological processes of a rationalistic twentieth century, and standardized according to its common sense and reason!

This is all perfectly natural and intelligible! "The natural man perceiveth not the things of the Spirit of God, neither can he get to know them, for they are spiritually discerned." There is nothing surprising about people disbelieving the Bible; all down the ages many have always refused to believe God, and to serve Him. What is a strange thing is that so many who profess and call themselves Christians, are so blind to the ordinary common sense view of things. The man-in-the-street wants his reputed quart to be an imperial standard quart: the man-in-the-pew, for the most part, does not seem to care whether the "reputed" Bible is a

whole Bible or not!—"The children of this generation are wiser than the children of light".

What a strange thing it is that another standard should claim acceptance along side of the old one, especially when the old standard claims to have divine authority, and has been accepted on that claim for over eighteen hundred years! And further, that the purveyors of the new article, or the introducers of the new standard, should be looked upon as *friends*, when all who tried to do that before were treated as enemies, is a strange thing. "He that climbeth up some other way, is a thief and a robber. The thief cometh not but to destroy." Yet there are "wolves in sheep's clothing" devouring the flock, and introducing a "reputed" Bible which evacuates the Word of God of all its authority. In things which are of no great importance we can afford to be careless and tolerant; but in such a matter as the overthrow of the trustworthiness of the Bible we dare not keep quiet: "If the watchman see the sword come, and blow not the trumpet and the people be not warned; if the sword come, and take any person from among them . . . his blood will I require at the watchman's hand."

It is a simple fact that the attitude of many preachers and theological professors to-day toward the Scriptures is such as would not have been tolerated, even for a moment, in the church for the first eighteen centuries of its existence. When Bishop Colenso first uttered his rationalistic theories (which were mild compared with the open teaching of Modernists to-day) the whole Episcopate in England sent him a united memorandum in which they said. "All our hopes for eternity; the very foundation of our faith, our nearest and dearest consolations, are taken from us if one line of that sacred Book be declared unfaithful or untrustworthy." A leading theological tutor at Cambridge, England, is reported to have said quite recently to his students, "If I could have seen ten years ago where I would stand to-day I would have been shocked!" But he is now blatant and self-confident, and "cares for none of these things".

The Bible with which the theological student is being equipped for his work is only a "reputed" Bible. It falls short—in some cases to the complete evacuation of its central message—of the "standard" Bible, which our blessed Lord Himself used and accepted and taught others to accept. It will prove like a leaden sword when the conflict is joined, and will bend and buckle instead of being a true Damascus blade such as the "Sword of the Spirit" always is. How will the Modernist preacher "parry" and "thrust" to pierce through the armour of his opponent with a sword which he knows to be unreliable? He will drop its use, and will not try to be an expert swordsman in wielding it. He will join the fight, if he does join it at all, without any guarantee of a weapon that is irresistible and unbreakable.

But to get back to the main theme of this article: what right has a minister of the gospel to introduce a "reputed" Bible into the pulpit where the standard Bible has always been used WITHOUT TELLING THE PEOPLE THAT HE HAS MADE THE CHANGE? They are the ones who really count; the minister exists for them, and not they for the minister. And common honesty demands that the preacher should give them what they assume and believe that he is giving them. Our Christian congregations, for the most part, trust the minister in the pulpit at least as much as they, doing their shopping, trust the tradesman behind the counter. But when the latter supplies a "reputed" quart instead of a "standard" quart, there is an outcry. When will there be the same degree of common sense and the same demand for honest dealing in religious matters? And also no "reputable" business man would stoop to the practice of using a false measure; and if any business man is discovered doing that, he goes out of business for a time! If the church has a lower standard of morality than the world, and the preacher stoops to a policy which the "man in the street" would scorn, what will the outcome be? "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

C.F.

Dr. Holman Answers Dr. Farmer's Article

In *The Canadian Baptist* of February 2, there appears an article stated to have been written by the late Dr. Farmer, Dean of Theology in McMaster University, on "Regular Baptists", and in the issue of February 9, an editorial reference commending the article. The article calls for an answer in the interests of the body of Regular Baptists. It is due to Senator McMaster that I, as one of his executors, should make answer, and also it is due to the memory of Dr. Fyfe, of whom the author of "Baptists in Canada" said, "Dr. Fyfe's name will probably always remain the greatest name in Canadian Baptist history".

The expression "Regular Baptist" was clearly defined by the Baptist Convention of 1853, when that Convention declared,

"That churches which restrict their communion to baptized believers and administer the ordinances generally through ordained elders should be considered REGULAR."

That definition is not "flexible" in its meaning as Dr. Farmer's article in *The Canadian Baptist* now suggests: it meant precisely what it said; it did not say that churches were "Regular" which were composed of baptized believers; it was assumed that any church calling itself Baptist in this country would be composed only of baptized believers. But it did say explicitly that only churches "which restricted their communion to baptized believers should be considered REGULAR". That declaration is in accord with the position of the great army of Southern Baptists who have ever steadfastly maintained that "immersion" of a believer is a prerequisite to the Lord's Supper. That deliverance of the 1853 Convention defining the expression "REGULAR Baptists" up to this present time—some seventy-four years—has had its well understood and accepted meaning. It meant exactly what it said. The Dean's theorizing cannot be called "historic"—it is inaccurate. The meaning of the term "REGULAR Baptist" was settled definitely nine

years before the Dean was born, and in all the decades that have rolled by since, it has not been changed, but has found a permanent abiding place in the annals of the Denomination.

The word "Regular", with its clear definition given at the 1853 Convention, is in the very warp and woof of our Denomination. From that time forward it finds a place in the constitution of various societies; in the REGULAR Baptist Home Missionary Society, (later called Convention), both before and after its incorporation, in the constitution of the Baptist Union of Canada, in the REGULAR Baptist Foreign Missionary Society of Ontario and Quebec, in the Society for the relief of superannuated REGULAR Baptist Ministers, and widows and orphans of REGULAR Baptist ministers, as recited in the Act of 1899, and in various associations.

In the letters Patent incorporating the Standard Publishing Company, it is expressly declared that it was for the purpose of publishing a newspaper (*The Canadian Baptist*) "in the interests of the REGULAR Baptist denomination in Canada", and in those Letters Patent Senator McMaster (the founder of the denominational organ) had a provision inserted that no shares should be transferred to any person not a member in good standing of some REGULAR Baptist church.

We have come to strange days when *The Canadian Baptist*, which Senator McMaster established as the denominational paper (at an outlay on his part of \$40,000) to support the "Regular Baptist" position, gives in its issues of February 2 and 9, commendatory notices of this attempt to undermine the Regular Baptist position which the denominational paper was established to maintain.

The word "Regular" has a prominent place in the Act of Incorporation of the present Baptist Convention of Ontario and Quebec, which is a succession of the earlier *Regular* Baptist societies; it is therein provided that a delegate to the Convention *must* be a member of a "Regular Baptist Church", and even in the very form of church deed which for a long term of years has been supplied by the Baptist Book Room and in use by the churches, it is declared that the property conveyed is "upon trust that the same shall be held for the purposes of the members of a *Regular* Baptist Church".

Mr. McMaster well knew the importance of the declaration at the 1853 Convention; he was in touch with the troublous days (as the Dean was not) when the presence of open communion in certain quarters formed a block to denominational advance. He was in accord with Dr. Fyfe and his compatriots who rescued the Denomination from its deplorable state of weakness, and started the *Regular Baptist* denomination upon a firm footing and an era of great prosperity. Mr. McMaster uses the word "Regular" many times in his will; he knew well the meaning of the word "Regular", and he saw to it that in the Act incorporating McMaster University the "Regular" position was upheld, and he had it provided in the Act that "no person shall be eligible for election to the Board of Governors, or Senate of the University who is not then a member in good standing of some REGULAR Baptist Church", and also that no person shall be eligible for a position on the Faculty of Theology "who is not a member of a Regular Baptist Church".

Even in the deed of grant from the Crown to Mr. McMaster of the University land, it is declared that the conveyance is made to be used for the work of theological education of the "Regular" Baptist denomination. The trust deed from Mr. McMaster conveying the property on which the University buildings now stand recites that it is "for the education and training of students preparing for and intending to be engaged in pastoral, evangelical, missionary or other denominational work in connection with the *Regular* Baptist churches" exclusively composed of persons who have been baptized on a personal profession of their faith in Christ *holding and maintaining substantially the following doctrines*, that is to say:—

"The divine inspiration of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God sustaining the personal relations of Father, Son and Holy Ghost, the same in essence and equal in attributes; the total and universal depravity of mankind; the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, full justification of believers in Him and by His imputed righteousness the preservation unto eternal life of the saints; the necessity and efficacy of the influence of the Spirit in regeneration and sanctification; the resurrection of the righteous, and the everlasting misery of the wicked; immersion in the name of the Father, Son and Holy Ghost the only Gospel baptism, *that parties so baptized are alone entitled to communion at the Lord's Table, and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God.*"

Now comes forward this writing of the Dean which suggests that the Statement of Faith in the trust deed is "flexible"; he suggests that, "Holding and maintaining 'Substantially' does not make their absolute acceptance essential". He says the word "substantially" gives much latitude; he claims that under it open communion, the blight of the early days, is allowable. Unfortunately for the Dean the word "substantially" means "in substance", "essentially"; "essentially" means "the quality of being essential", and the meaning of "essential" is "indispensably necessary". The Dean reasons that churches are "*holding and maintaining substantially that parties so baptized are alone entitled to communion at the Lord's Table*" by actually *disregarding it*, and doing the diametrically opposite, viz., inviting and admitting persons to the Lord's Table without being immersed on profession of their faith. This is truly Modernistic reasoning. The Dean puts forward the Modernistic plea for "liberty", but the trust deed and common honesty call for compliance with the terms of the trust; any church may enjoy "liberty" to the full, and practise open communion, but such a church cannot be called a Regular Baptist Church.

An altogether wrong impression is given in this article by Dr. Farmer just now given to the press as to Dr. Fyfe's position on the communion question. In the early days before the Convention of 1853, there had been strife on the communion question. There were some persons before 1853 who were members of strict communion Baptist churches, so strongly against open communion that they refused communion to believers who had been immersed on profession of their faith because they held individual opinions favoring open communion. This was extreme, and Dr. Fyfe was strongly opposed to that position. Dr. Fyfe himself wrote saying that "in 1848 a

Regular Baptist minister who attended a chapel dedication with myself refused to commune with me because I told him I would commune with an open communion Baptist, provided he would abstain from practicing his views to the grief of his brethren. My associate at the chapel dedication actually sat in a corner without communing, while I broke bread with the church". Dr. Fyfe wrote that it was "against the kind of regularism indicated by the above facts" that he objected. To suggest that Dr. Fyfe was other than a Regular Baptist as defined by the 1853 Convention, or gave any interpretation to that deliverance other than it plainly declared on its face, is not correct. Professor J. E. Wells in his admirable biography says:—"Dr. Fyfe was from the first an ardent strict communionist". In the early days in a letter to his friend McPhail from Newton Seminary, he wrote urging him to stand firm at all hazards and arguing at length from the Scriptures in support of the views of the strict communionists, adding:

"If close communion (falsely so called) should become so unpopular that there would be but one strict church on the earth, I would say, God grant that I may stand in that Thermopylae of the moral world".

Then again in 1863 Dr. Fyfe in writing to *The Canadian Baptist* says in referring to Canadian Baptists, "In 1853, at a very large Convention, they had agreed to define what they meant by Regular Baptist—one of the most important acts ever performed by them in Canada, they declared, "That churches which restrict their communion to baptized believers, and administer the ordinances generally through ordained elders, should be considered Regular". He said in the same connection, that that position was one which "he had always held".

Then again in 1875, three years before his death, at the last service in Bond St. Baptist Church (now Jarvis St. Baptist Church), before that church removed to the then new Jarvis St. building, Dr. Fyfe delivered a memorable address entitled "A Forty Years' Survey", in which he said:—

"The Constitution of this Church has ever been sound and Scriptural. None but converted members were received into the ordinances and thus spiritual character always came first. Those only who were professedly regenerated by the Spirit of God and who exercised faith in the Lord Jesus Christ could be received for baptism; and none but those who had been baptized on a profession of their faith could be received to the Lord's Supper, and in passing, I deliberately affirm that it is this last mentioned position which alone gives us the logical right to organize a church separate from our pedo-Baptist friends. Let the Baptists give up 'close communion', and with this surrender, they yield up their logical right to have a Baptist Church at all. This church was 'close communion', from her foundation, and her strength and compactness this day are largely due to the consistent position which she has always held on this subject".

This language is clear and emphatic, and it is incomprehensible how in the light of the above that anyone could suggest, as Dr. Farmer does, that Dr. Fyfe regarded restricted communion as of "secondary importance".

The late lamented Dean in preparing this statement which is now published to the world, must have overlooked the fact that over a decade of years before, over his own name, he set forth the meaning of the word REGULAR, the same exactly as was stated in the definition of the 1853 Convention, viz.: that a church

could only be called *Regular* which restricted its communion to baptized believers. Dean Farmer then wrote referring to the criticism of strict communion:

"If believers do not declare their unity by submission to one baptism they cannot and ought not seek to do so at the Lord's Supper. Why should any Christian think harshly of us when the action which grieves him is done by us solely out of loyalty to the Will of Him whom they, as well as we, call Lord".

He then went on to say:—

"The ordinances enshrine, proclaim and safeguard evangelical truth—it makes it incumbent on us to guard both the ordinances as publishers of the truth—open communion confuses matters and makes it more difficult for pedo-Baptists to see the truth. For since most of them regard baptism as a prerequisite to communion, open communion means to them the recognition of infant baptism—The advantages of the restricted practice are shown in experience—the position indicated by the word REGULAR in the Constitution of our Convention, I believe to be scriptural—We will do well to keep in that path".

Further comment is unnecessary at the present time. The words of Dr. Farmer then written admit the plain meaning of the word REGULAR in "The Constitution of Our Convention". That word "Regular" was in the Constitution by virtue of the action of the 1853 Convention. It is saddening to think that the late Dean penned a statement just now inserted in *The Canadian Baptist* giving encouragement to open communion which was a veritable "cankerworm" before it was eliminated by the Convention of 1853, and which has been a weakness and blight on the Denomination in any land where it has been generally practiced.

This statement of Dr. Farmer would probably never have been penned but for the exigency of defending the present policy of the University in the appointment of a modernistic professor in the Department of Theology, who was previously a pastor of an open communion church, and who has declared his lack of sympathy with restricted communion, which appointment is in defiance of the intentions of Senator McMaster, and of the provisions in the trust deed and charter.

One of the great leaders among Southern Baptists said "The moment a Baptist Church accepts mixed communion, it strikes its colors". Is not this the direction towards which Dr. Farmer's Article (published in *The Canadian Baptist* of Feb. 2,) heads the Denomination!

Charles J. Holman.

TORONTO BAPTIST SEMINARY

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Rev. T. I. Stockley,

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THE EDITOR ABROAD

Somewhere in Arizona,
February 1st, 1928.

We reached El Paso this morning about eight o'clock. During the war we went back and forth to England several times. About the end of June, 1917, we crossed from New York on a ship which carried the first hospital unit to the war. The United States had been but a few months in the conflict. We met many splendid men in the American company, most of them doctors, but there was one man not in uniform going over in some form of service who seemed to think not much had been done in the war up to that time. Another man at our table was a travelled Englishman. His home was in the Channel Islands, his business was in the Argentine, and he had just been to Toronto to buy a quarter of a million dollars' worth of tea. (Just arriving at Douglas, Arizona. We are more interested in the ten minutes' opportunity to walk than in Douglas). We found out one thing about Douglas—it must be a good place to avoid in the summer time. This is February 1st, and it is not merely warm, but genuinely hot.

But to return to our tale. The tea merchant was a tease, and he drew our American friend on to a discussion of the conduct of the war in general, and the care of the soldiers in particular. Our American friend was critical of things in Paris and in London (he had never been to either village!), but his one standard for everything was El Paso—he seemed to think the French and British people should convert Paris and London into a second and third El Paso respectively. Since then we have been much interested in El Paso. But we had only about two hours there, and when the necessary details of breakfast and ticket had been attended to, we had no time critically to examine our friend's standard of civic excellence. We assumed that he was right, and left El Paso with profound respect, wishing we might have seen more of it and of Mexico across the river.

The simple incident serves to remind one what lasting impressions may be made by trifling remarks. How ought we all as we touch men day by day to extol Him Who is the Standard of all excellencies. Might we not thus be used to awaken an interest in Him?

The weather has been very warm. We are writing with the car window open, and both electric fans are going. The platform of the observation car is crowded—men sitting out without overcoats, and finding it uncomfortably warm.

We have been travelling through the Arizona desert since morning—although we do not know how much of the Arizona desert was in Texas! Our friends in both states will please forgive us if we rob either of the glory which is theirs. For the first four hours how utterly barren and desolate it was! Boundless stretches of bare earth—even the mountains, great heaps of unrelieved gray earth, as though a race of giants had piled them up with their shovels. The plains were dotted with tufts of sage brush, with here and there a cactus—now the ground is covered with yellow grass and cacti are rather more numerous. Perhaps these desert wastes were meant to make us thankful for the parts of earth "with verdure clad". We were led also to think of the life of the

blessed man of whom it is said, "His leaf also shall not wither". We may be thankful, too, when divine providence casts our lot in the desert in February instead of July or August. Yes, there is always something to be thankful for—"in everything. . . . with thanksgiving."

All the forenoon we were entertained by four women in seats behind us who seemed to think all creation must be interested in their chatter, and therefore talked in high-pitched, loud voices so that all the car could hear. Verily the tongue is "an unruly member"! It is not often polite to speculate as to women's ages, but these were well past fifty beyond doubt. The car was informed respecting the idiosyncrasies of the husband of each, what each of them liked for breakfast, and how he behaved himself generally. Then they launched into a discussion of the science of making Christmas cake. It was sufficiently explicit to enable anyone not a simpleton to go into the cake-making business forthwith. From cake they proceeded to Christian Science. It soon appeared that three out of four were "in Science"—not cake science, but the religious variety. They told why they had left their respective churches, and gone "into Science". Two had been Episcopalians and one a Methodist. Their chief complaint against their churches was that their ministers had not paid them sufficient attention. One of them had been "terribly down" because so much neglected by her pastor, and, behold, in the midst of our doldrums the pastor called. But it did her no good, because she knew the minister called because someone had asked him to do so. For this good and sufficient reason each went "into Science". Then each related the "wonderful feeling" she had inside; for each phase of the experience first one and then the other was spokesman while the others agreed, "I had that same feeling too". "A good Scientist", we were told, "never presses his views upon others"! Yet we, with many others, were their victims at that very moment.

We need not detain our readers with further details of the conversation of these cake-making "Scientists", except to say that they congratulated each other that "Science" brought one into association with "the best people". "Science" never attracted common people such as were attracted by the Holy Rollers! Only the most select people went "into Science"!

As we listened to the magpie-chatter of these select devotees of "Science", we thought of the Scripture, "For of this sort are they which creep into houses, and lead captive silly women."

The porter says we are coming into Bisbee. We must finish later.

Tucson, Arizona,

February 3rd, 1928.

We must take up our story as we met Rev. Rolland Butler, Pastor of Bisbee. Bisbee, we learned, was ten miles from the station back in the mountains. We drove over a splendid road through several settlements, and soon learned that Bisbee was a copper mining town more than forty years old. We drove about the mines, and around the hills to see row upon row of houses one above another built into the hillside. The town itself reminds one of a Welsh mining town—the streets narrow, and

steep, and winding; only Bisbee's industry being copper instead of coal, it is cleaner. Thus we found what appeared to be great mountains of earth and rock were treasuries of wealth. Some people are like that—there is more in them than appears on the surface, and therefore it is unwise to judge on short acquaintance.

We could write an interesting article on this mining town hidden away far up among the mountains—perhaps about five thousand feet above the sea. The climate is delightful, but perhaps would become monotonous. But for a Northerner it was a novelty to be able to walk about without overcoat or hat in February.

We stayed in the parsonage with Mr. and Mrs. Butler and their two lovely children. The Pastor and his wife were both students at Des Moines University for some years. At five-thirty we had tea with about twenty-five high school boys and girls. This was a thoughtful arrangement of Mr. Butler's by which we were able to present Des Moines University to prospective students. They were much interested, and we hope to welcome some of them to Des Moines.

In the evening we addressed a fine congregation in the interests of Des Moines, and received substantial pledges to be paid on or before April first. We do not know the total, but it will be between three and four hundred dollars at least.

The church at Bisbee has a membership of over six hundred. Brother Butler is a magnificent man, evidently master of his situation, and is being greatly used of God. Conversions and baptisms are of weekly occurrence. One man we met had been converted three weeks before. He had been a notorious character, and how marvellously he was changed! He insisted he was the happiest man in America.

Most of the men in the choir at Bisbee were Englishmen—workers in the mines. Rich as is that hill country, the richest treasures we found were the Pastor and his wife. Both are able, and, one felt, fit to fill any position. They are the sort of people Paul had in mind when, again and again, he thanked God on every remembrance of them.

Brother Butler proposed to motor to Tucson about one hundred miles away. To this we readily agreed, and the journey was to be all the more pleasant because Mrs. Butler was to accompany us. The first part of the drive was through the mountains—we climbed to a point over six thousand feet. The splendid roads, we were told, had been made by convict labour, but they are well built. Roadmaking must be easy hereabout, as there is no frost to heave the roads, and not much rain. Brother Butler is a good driver, as one must be to get through the mountains safely. Then we had to come down! That is life's invariable rule, and coming down is more dangerous than going up. We have never driven a hundred miles through the desert before. We journeyed for hours with scarcely a sign of human habitation; the earth mostly bare, with sagebrush and cacti to relieve the deadly grayness—the mountains of the same colour, while here and there a snowcapped mountain peak was visible. Notwithstanding, there was some ranching. A few cattle were visible—but what they find to eat we cannot understand. We passed some mining settlements, too, but the whole country is rich in mineral wealth—copper, silver, and we understand in some places, gold. Whoever digs it out will earn what he gets. After all,

life is rather evenly balanced. In some parts of the world men gather their wealth from the surface, in others they must dig; but it is a richly furnished earth, and God has filled His cellars with good things for those who will dig for the hid treasure.

The soil of the desert is said to be as rich as any; it is the want of rain which makes it barren. Such is life. We must have "rain from heaven and fruitful seasons" if our hearts are to be filled "with food and gladness". And when heaven's blessings come, the desert rejoices and blossoms as the rose. We were told that in its season—a very brief one—the desert is indescribably beautiful.

One of the peculiarities of our journey was the frequently recurring "dip" in the road. The "dip" is a depression of perhaps only two or three feet in some cases; in others, five or six feet. The "dip" is not unlike a "pitchhole" on a Canadian road in winter when the snow is deep. But at the rainy season the "dip" is dangerous. We noticed one "dip" marked, "Dangerous at two feet". In this mountainous district cloudbursts are common in their season. When it rains it is a deluge. The water rushes down from the mountains and across the low part of the plain, crossing the road at the "dip". It comes with such force that when it is over two feet in the "dip" it is strong enough to carry a car off the road. Here is a lesson—beware of the "dips" along the road of life.

And now we are in Tucson, a desert city of about forty thousand. Rev. R. S. Beal is the Pastor of the First Baptist Church, and he is just completing his tenth year. In that time every other Baptist church in the state has changed pastors. He has done a great work. The membership of the church is about twelve hundred. He has erected a magnificent new building at a cost of one hundred and twenty-seven thousand dollars. Last year he was President of the State Convention. Brother Beal is what some people would call a genuine he-man. He is completely master of his situation always, and is one of the strongest men we have met. He is an out-and-out Fundamentalist, who is not ashamed to be known as such. He has challenged the Modernists, and is cordially hated by the enemies of truth. It is the same old story everywhere. Here is a man who is a gentleman in speech and bearing, away in this desert city he takes his stand for the truth of God, and the religious people gnash their teeth at him. So they did at Stephen, and at Paul, and at our Lord Himself. When the orthodox are on terms of fellowship with Modernists, they must not flatter themselves that their immunity from hatred is due to their superior "spirit" and "methods" and general amiability. It is to be explained rather by the fact that their orthodoxy is one of profession and diplomatic plitudinarianism, an orthodoxy of "the old man" whose decrepitude offers no resistance to the enemy. But if it be so that all who contend for the faith are evil men of vicious disposition, then, as Dr. Victor Masters said, God help us, if only the servants of Satan can be depended upon to do what obviously is the duty of the ministers of Christ!

And once more it is the old story: though Brother Beal receives no compliments from the world, the flesh, or the devil, nor from the press, nor from the Modernist churches, his congregation is twice the size of the next largest in the city, and the same is true of his Sunday School.

We had two good services with Brother Beal and his people. We believe good was accomplished, and that Des Moines University will profit therefrom.

Tucson is rather a city of sadness. Its climate is wonderful—at least in February. The city is planted on the desert; its soil is bare of any green thing except where it is planted and carefully watered. There are date palms, and olives, and other trees, and some trees, when cared for, grow like Jonah's gourd. But naturally the soil is bare for want of moisture.

The climate is supposed to be good for consumptives: hence the city is one great sanatorium. There are many hospitals, but we were told practically every house was caring for someone who is sick. All that a man hath will he give for his life, and people are here seeking health from all parts of the Continent and of the world.

We were able to make one call. A lady met us at the church and said, "My husband was converted under your preaching at Boston." We went to see him, and found him in bed. On Good Friday, 1923, he attended a noonday service in Tremont Temple, Boston, when we were holding noonday meetings there during Passion Week. No opportunity was given for open confession. We met but few people personally, and had no knowledge of anyone's having been converted; but now, nearly five years later out in the desert, we find a man who, sitting in his pew and hearing the Word, was saved. We were glad to meet our son in the faith; and now that he is in bed fighting for his life, with his brave wife beside him, we were glad and thankful to know that the Lord is with him. Speaking of the day of his conversion he said, "It accomplished a tremendous revolution in my life."

Our Tucson tale is told, and we must close our epistle and send it by air mail for the next *Witness*—when we have said this, that after the Friday evening meeting we bade farewell to Mr. and Mrs. Beal after a delightful time of fellowship in their home, and waited for a through train passing through Tucson at three-fifty in the morning—but alas, there was no berth to be had, and we were too tired to sit up, so we went back to the hotel to finish this letter, and to bed, and be off at four Saturday afternoon to arrive in Los Angeles Sunday morning, when our readers will hear from us again.

T. T. SHIELDS.

Editorial Note: This letter, sent by air mail, should have reached us for last week's issue, but for once the airplane failed us. The following letter arrived during the night as we were "making up" *The Witness*.

Los Angeles and En Route to Portland, Oregon.

Thursday, February 9, 1928.

(This letter is written for *The Highlander*, our Des Moines University weekly, paper as well as for *The Gospel Witness*.)

We have no copy of former letters as they were written—or scrawled—on the train by hand; but we believe our last letter gave an account of our tour as far as Tucson, Arizona.

We left Tucson Saturday afternoon and arrived in Los Angeles Sunday morning, 7:35. Dr. W. A.

Matthews, President of the Los Angeles Baptist Theological Seminary, was at the station, and we drove to the Rosslyn Hotel. It was rather an unusual experience for the representative of one educational institution to have all his arrangements made by the head of another, especially when he comes into their territory to ask for money. But Dr. Matthews and his associates recognize that the work of the Lord is one everywhere. It can be done only by the power of God, and therefore as we serve the interests of His work anywhere we serve His interests everywhere. We shall have more to say of the unselfish and brotherly co-operation of Dr. Matthews and others later; but we learned from him at once that every moment of our Los Angeles stay was to be crowded with duty and privilege.

It may be well here to remark that in writing this letter we are trying to keep our *Witness* and *Highlander* readers in mind. *The Witness* readers are scattered through twenty-four different countries, and how far from home *The Highlander* goes we do not know. But with twenty-four countries in mind, we shall write some things which, to those who know this route, may seem mere trifles but which will be very informing to others. Thus to people in some parts of Canada and in England it will be interesting to know that the February Sunday morning of our arrival in Los Angeles was as bright and warm as a beautiful June day. No wonder people come to California—for the winter! We are reluctant to admit that there is any better place in the world than dear old Ontario; but we shall have to acknowledge that Ontario cannot hold her own with California—in February. Yet we have been in California in August and then—well, Ontario is rather more amiable. Of course, it should be said that when we visited California in August the weather was said to be "unusual". Be that as it may, California was on her best behaviour in February, and we shall assume that there was nothing "unusual" about her charming manner.

But to return to the principal interest of our story: Sunday morning we spoke at Dr. F. W. Farr's Church, the Calvary Baptist Church, in whose building the Los Angeles Baptist Theological Seminary does its work. Our only objection to the Sunday morning service was the absurdity of our speaking when Dr. Farr was present. We have heard Dr. Farr preach twice, and the memory of those sermons will abide with us while life lasts. How shall we describe them?—Years ago, with Mrs. Shields, we spent a day walking on Dartmoor, in Devon. How many miles we walked we cannot say. We remember that though the spirit was entranced, the flesh was wearied by the long tramp. But late in the afternoon, wending our way along a beautiful country lane, we came upon a little spot of incomparable beauty and attractiveness. Through the hedgerow we espied a garden that was a bit of fairyland. And when we found the gate, we learned it was a tea garden. To say that the lawn was like green velvet would be to exaggerate the skill of any human weaver. Roundabout were beds of flowers, and the air was laden with their sweet and varied fragrance; the high hedge on the road side of the garden was full of honeysuckle; in the corner of the garden on the lawn, amid the flowers, and under

the shade of a tree of dense foliage, the tea table was spread. We had the garden to ourselves—what a bit of paradise it was, for everywhere the birds were singing as the birds sing only in England! And now, brother American or Canadian, don't be offended, for in this, old England cannot be surpassed. English birds really sing. And then came the tea! English strawberries, specially picked for us out of that lovely garden, the choicest of bread, good tea and—hold your breath!—Devonshire butter and Devonshire cream! We can taste those strawberries and cream at this minute—we can smell the flowers, we can hear the birds, and revel in the restful and refreshing luxury of that sylvan experience. This memory treasures up for us the precious things of life. And our recollection of Dr. Farr's preaching is of a spiritual feast akin in its uniqueness and satisfaction to our memory of that exquisite experience amid the beauty and the fragrance and the music of a Devonshire garden.

But oh, it is difficult to write of urban experiences as our train winds its way among the mountains! What a magnificent world! Glorious mountains about us, the loftier ones, as is befitting those who hold their heads nearest heaven, snow-capped; giant trees, raging mountain torrents, deep gorges, here and there a straight bit through the valley beside waters which are finding rest and quiet after their turbulent course down the mountain side—and ah, there in the distance, and which yet seems quite near, a mountain that is like a glorious cathedral with a hundred spires—a rock that seems to touch the sky! "Lead me to the Rock that is higher than I!" Our readers must excuse our diversion for we are writing on a train among the everlasting hills.

There was a fine congregation in Calvary Church. Dr. Farr, of course, conducted the service, and Dr. Matthews led the morning prayer. We saw a number of familiar faces, notably those of Deacon and Mrs. J. G. Hyde, of Jarvis Street, and Mrs. Hyde's sister. We spoke on Des Moines University, after which pledge cards were distributed and a gratifying response in cash and pledges was the result.

In the afternoon, by the gracious courtesy of Dr. Edmunds, the pastor, we were permitted to speak in the great Presbyterian church at Glendale, a suburb of Los Angeles. There was a fine congregation, among them many old friends including a brother from College Street Church, Toronto; unless we are mistaken, a deacon, who, with his daughter and her husband, had come a long way to the service. There was a most generous response to the appeal for funds for the University. Dr. Edmunds spoke briefly, and heartily welcomed us, stating that the battle for the Book was one of common interest to all believers in Christ irrespective of denomination.

Sunday evening we spoke in Dr. B. F. Fellman's church, Fremont Baptist Church, Pasadena. The pastor presided and Dr. Matthews assisted. It is evident that Rev. Fellman is the captain on the bridge. What a leader of song he is! We have seen many men wave their hands as "song leaders" when we have observed that no one in choir or congregation was paying any attention to the "leader". But Rev. Fellman leads: all eyes are upon him, and he fuses

his congregation and makes them sing as one. He led the choir too, and it was real singing.

In this congregation we recognized more people than in the other two. Among them our former deacon, S. F. Hall. Brother Hall was one of the few deacons out of eighteen who stood like a rock by the Pastor in the days of the great Jarvis Street rebellion in 1921. May the Lord reward him for his loyalty! Unless our eyes deceived us, we saw a deacon of one of the Hamilton churches also, and many others, some former Jarvis Street members.

Dr. Fellman made the appeal for funds which resulted in an offering in cash and pledges of over five hundred and fifty dollars. This, we feel, was magnificent. It was a good service, and the people who gave did so without urging but because they delighted to do so.

The financial results for the day, we believe, will be not far short of a thousand dollars, and as those who did not sign a pledge card told us personally they would send a cheque, we believe the thousand dollars will be exceeded.

Monday morning we were privileged to address the Los Angeles Baptist Ministers' Conference. Dr. Palmer, a charming, and evidently able man, presided. There was an attendance of from seventy-five to one hundred. The brethren heard the story of Des Moines University with evident interest and sympathy, and we believe from among them we shall find some helpers.

Dr. White, Secretary of Home Missions of the Northern Baptist Convention, followed with a brief address. He referred to the whole army of pioneer missionaries by whom practically all Baptist colleges and churches were founded. Our connection with Home Missions in Ontario and Quebec gave us a deep interest in Dr. White's address. But it will not do to live in the past. Baptist history is full of inspiration to noble and self-sacrificing service. But what are Baptists doing now? Are they honouring God and His Word as once they did? Oh, that a great revival would come and sweep or burn away all cause of divisions! We must not sheath the sword; the Sword of the Spirit was not designed to be an ornament, but a weapon of defense and offense. But let us not forget "all prayer". We have thought much recently of such men as Mr. Rockefeller, Junior. We are sure he has been terribly mistaken. His espousal of Fosdickism has done incalculable harm. But as a man, all who know him say he is a princely soul. What if God the Holy Ghost should touch him and bring him back to simple faith in the Bible? While we contend against those who turn aside from the faith, let us ceaselessly pray for them that they may be restored.

From the Ministers' Conference we went to a luncheon, which Dr. Matthews and Dr. Fellman had arranged, to afford an opportunity to present Des Moines University. There were at least two hundred present, and here we met a host of friends. Among those who were either present at the luncheon or for the address following, were: Dr. F. W. Farr; W. A. Matthews; B. F. Fellman; T. C. Haeton, the father of the Bible Institute of Los Angeles; Rev. H. O. Meyer; Dr. Blackstone, author of "Jesus is Coming";

Dr. Stewart McLennan, pastor of First Presbyterian Church, Hollywood; Dr. John McNeill, pastor of the Church of the Open Door, once of Cooke's Presbyterian Church, Toronto; Dr. Hurlburt, Superintendent of the Institute; and a host of others. We had a happy time speaking. At Dr. Matthews' suggestion, who presided, the company sang one verse of "My Country 'Tis of Thee", and one verse of "God Save the King".

Our great difficulty to-day is not with Modernists, but with many professed Evangelicals who will not join in any movement designed for the conservation of the faith. They will not identify themselves with the Fundamentalists nor with Bible Unionists,—in fact, they "refuse to be labelled". In other words, they refuse to wear a uniform; and thereby they profess to be able to serve the cause of truth without showing a "spirit" or adopting "methods" which will be offensive to the enemy. How foolish! We told the brethren at the luncheon that it is not the uniform we wear but the effectiveness of the gun we use which will determine the enemy's attitude toward us.

Dr. Matthews made the appeal for funds, with the result that the sum of over six hundred dollars was realized in cash and pledges. But over and above the immediate financial returns, we were able to make friends for the University. A great company of people are coming to recognize that since Modernism is a college movement, the power to combat it, or rather the instruments which the only adequate Power will employ to defeat it, are likely to come through such colleges as get back to the Bible.

In addition to presenting the Des Moines University case, the luncheon afforded opportunity for the renewal of many happy fellowships of former years.

Following the luncheon, we were taken in hand by Rev. H. O. Meyer, who, until a few months ago, was Pastor of Calvary Baptist Church, Des Moines. Brother Meyer was a member of the former Board of Trustees of Des Moines University. It was he who suggested to his fellow-trustees that before closing the University they might wisely sound the Baptist Bible Union about taking over D.M.U. Brother Meyer was among those who personally subscribed generously to the initial transfer fund last June. Partly for reasons of health, and partly for personal business reasons, he found it necessary to return to California. He is now much improved in health, and is going to give much of his time for the next few months to D.M.U.

Here we should like to pay tribute to the California brethren for their hearty support of D.M.U. Dr. Farr and his church responded with a generous offering to our telegram last June, and now a second time he and his people gave generously to the University. Dr. Matthews has worked most energetically, and has been assisted by brethren Fellman and Meyer. Campaigning for D.M.U. would be easy if everywhere one could have such advance agents.

Monday and Tuesday afternoons were spent in seeing people personally. We found friends of the institution, among them a most gracious lady of the old school, who perpetuates the spirit of the old Des Moines College, and who was one of its first graduates, graduating June 9, 1875—just fifty-two years to the

day before the institution passed to the Baptist Bible Union. This lady, Miss L. Ella Miller, kindly introduced us to her sister and her husband, two of the Lord's saints, who love the Lord and His Word, to whom He had entrusted some of His money. Without their consent we do not feel free to mention their name. But we had an hour of delightful fellowship with them, during which they said they would gladly give a thousand dollars to the University. We had a happy time of prayer together, and they assured us that ever since they had heard of the new order of things in Des Moines they had daily remembered the University at their family altar. Ah, that is the kind of endowment a Christian University needs—the unceasing intercession of God's people. Give us this, and we shall not want for money, nor for students, nor for the right sort of faculty,—and with this a ministry of world-wide extent.

It was our privilege to meet a number of others of the Lord's stewards who promised help for the University; but there were so many the brethren thought we ought to see whom we could not reach in the limited time at our command, that the brethren feel we ought to make another flying visit to Los Angeles, perhaps in April.

One thing we have learned, there are many of the Lord's stewards who hold their possessions as a sacred trust for Him, and if only we can find a number of men fired with a zeal for essentially Christian education to inform the people of the principles which now govern the operation of Des Moines University, we shall not want for funds. And as these friends so nobly responded to our appeals, we resolved more firmly than ever, so far as we personally are concerned, and we are positive the Trustees are a unit in this, to regard every dollar given to Des Moines as a sacred trust to be used to magnify Christ; and to exercise the utmost care that no one shall ever again teach in Des Moines University who does not magnify the Bible as God's Word. On this point, in an institution called Christian and supported by people who give their money in the confidence that it will be used only to honour God and His Word, compromise is absolutely criminal.

So far as our financial campaign is concerned, we left Los Angeles grateful and full of hope. Of course the amount given and pledged is but a drop in the bucket to what we need.

While we are aiming at \$50,000 for our immediate requirements, we really need \$100,000—\$50,000 to finance with while we get our regular revenue sources organized. How small is this amount comparatively! We beg our readers to pray for this larger amount.

But before we leave Los Angeles we have two or three items to record. One, our meeting in the First Presbyterian Church, Hollywood. All the world knows about Hollywood, and some of the things reported from the world's "movie" centre are not edifying. But one of the best things in Hollywood is the First Presbyterian Church. And again, that church is what it is because God has found a man to lead it. Dr. Stewart McLennan is the Pastor—and unless we are mistaken, a Canadian from Nova Scotia. He has built one of the most magnificent churches we have ever seen. We do not know how he got hold of it,

but Dr. McLennan, like Dr. Edwards of Glendale, has long been a subscriber to *The Gospel Witness*. His great church cost about \$400,000. He has a membership, we are told, of about two thousand, a full church, and a great radio audience,—and he is content to preach nothing but Jesus Christ and Him crucified.

At the last Baptist Convention of Ontario and Quebec the committee on State of Religion complained of the competition of the motor car and other things. But here is a man who builds one of the greatest of churches in Hollywood!

There was a fine congregation on Tuesday evening, and we had a happy time speaking on, "Can Science Supplant Christianity?" We do not know the exact financial returns, but we do know that Dr. McLennan pledged \$100.00 for his church at the Monday luncheon.

Yes, we have our denominational distinctions, and they are not unimportant, but there is a tie that binds all truly Christian hearts together. And in the battle for the Book, every true believer is coming to recognize that every one who believes in and stands for the Bible as God's Word, is his friend and ally. Dr. McLennan is still a young man, we should judge in his thirties. May his bow long abide in strength, and the arms of his hands be made strong by the mighty God of Jacob.

Tuesday morning we had a happy time addressing the students of the Los Angeles Baptist Theological Seminary. A good number of visitors were there, and we felt much at home. Our own infant Seminary gave us a special interest, for they were born about the same time. The Faculty includes: Dr. W. A. Matthews, President; Dr. F. W. Farr; Dr. Dye, of San Bernardino; Dr. B. F. Fellman; Dr. Roberts, who teaches Greek and Hebrew and was graduated from McMaster when Dr. J. H. Castle was Principal; Dr. Boyd; and perhaps some other assistants. There is a fine company of students in attendance, both in quantity and quality. Dr. Matthews and Dr. Farr are both greatly encouraged in their work. We have no doubt the movement is of God. They have had wonderful answers to prayer. Their whole work is founded on a faith basis, and the spiritual quality which is the invariable concomitant of such a work is here abundantly evident.

It is a tribute to the large-heartedness of these brethren that when their own institution must be in need of much help, they could throw themselves with such enthusiasm into our efforts for Des Moines. It may be that among our readers there are some who would like to have fellowship with the new seminary in Los Angeles. If so, and we hope there will be many, send your donations to Dr. W. A. Matthews, Calvary Baptist Church, Los Angeles. May God abundantly bless Drs. Matthews and Farr and their associates.

All of this has been written on the train. We shall send it by air mail from Portland to Des Moines (it will have to go twelve hours or more by train to get the air), with the request that it be typed and a copy sent by air to *The Gospel Witness*, Toronto. We wonder whether our train scrawl can be deciphered? Perhaps it can be, because it was written on the Southern Pacific.

A few hours ago, when we were winding about

among the mountains, it was difficult; but now we are slipping along smoothly. We wonder whether there is another railway in the world that takes its patrons through such a variety of scenery? On this journey we have travelled on the Southern Pacific all the way from El Paso. At first it was through the desert and among the mountains; then through summer temperatures, and amidst summer beauty. Today has been a delightful journey; the scenery is magnificent; and this is only one of three routes one may take for hundreds of miles north from Los Angeles.

The officials of the road have been courtesy itself. Passengers feel almost as though they had been adopted into the Southern Pacific family. One can learn a great deal about administration methods from a great railway. Sometimes we think we have a fair-sized job, but here is a mighty organization that runs as smoothly as its trains. As we have seen the marvellous engineering feats displayed in the mountains, the smooth running of the whole organization, the punctuality of every operation, we have been filled with admiration of the executive of a great modern railway like the Southern Pacific.

It may interest our readers who are unfamiliar with American distances, particularly our friends in England, to know that in the two weeks since leaving Toronto we have spent seven nights on the train, we have travelled four thousand, one hundred and five miles, delivered seventeen addresses, had numerous personal interviews, including perhaps two-score prospective students for Des Moines University, and one day of administrative work at the University itself; while this is the third article written on the train for *The Gospel Witness*.

We shall have two days in Portland, Oregon, three services in Seattle, Washington; thence to Vancouver, B.C., for February 13th and 14th; Calgary, February 16th; Moose Jaw, Sask., 17th; Winnipeg, 18th to 20th; Austin, Minnesota, 21st; Anoka, Minnesota, 22nd; and, by the kind invitation of our great friend, Dr. W. B. Riley, First Baptist Church, Minneapolis, 23rd, and Des Moines, 24th.

T. T. SHIELDS.

STEWARDS, ATTENTION!

Churches, Sunday Schools and Individuals

are requested to forward all contributions for the Union of Regular Baptist Churches of Ontario and Quebec to: Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont.

Funds are urgently needed to place Pastors on New Fields. Opportunities await us in many important Centres and the Open Door must be entered.

HELP US DO IT AT ONCE!

DES MOINES UNIVERSITY

Urgently Needs

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YOUR GENEROUS GIFTS
YOUR SONS AND DAUGHTERS**

Address the Secretary-Treasurer,

Miss Edith M. Rebman,

Des Moines University,

Des Moines, Iowa.

The Jarvis Street Pulpit

"THIS IS A FAITHFUL SAYING"

A Sermon by Rev. Charles Fisher.

Delivered in Jarvis Street Church, Toronto, Sunday Morning, February 12th, 1928.

(Stenographically Reported)

"It is a faithful saying: For if we be dead with him we shall also live with him:
"If we suffer, we shall also reign with him: if we deny him, he also will deny us:
"If we believe not, yet he abideth faithful: he cannot deny himself."—2 Tim. 2:11-13.

This is another, the third of those four faithful sayings which appear only in the pastoral epistles, and which seem to have had a real vogue in the early church, so that they were accepted everywhere more or less in the nature of axioms. It seems as though they were a prophetic utterance of the Holy Spirit through one of the prophets of the New Testament Church, and that in all probability they formed something in the nature of a hymn. You will notice the rhythm and balance even in our translation: "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him: if we deny him, he also will deny us. If we believe not, yet he abideth faithful: he cannot deny himself." The thing was perfectly obvious; it was recognized as something which did not need arguing; and whenever anyone came into the Christian church he took it for granted that this was so.

Over in the Old Country in conducting marriages the clergyman asks the bridegroom—I think the same custom prevails on this side, though not in quite so definite and necessary a form as in the Old Country, because in the Church of England a form of service is provided which must be literally observed—a plain, obvious question. Once the clergyman asked a bridegroom at a particular point in the service, "Wilt thou have this woman to be thy wedded wife?" And the man looked at him and said, "What do you think I have come for?" To the man's mind it was fairly obvious what he had come for; it was axiomatic! And in the early Christian church the obligations of the Christian life were taken for granted, and these things were accepted by all as the normal expression of the Christian life. "If we be dead with him we shall also live with him"; or, as the tense in the Greek could better be translated, "If we have died with him we shall also live with him."

The tense shows that it was a particular act which took place at a particular time. The person died with Christ at one particular time. It is not a process, but a definite, individual, act. Now if we have died with Him we shall also live with Him; if we have been made like unto Him in His death, we shall be made like unto Him also in His resurrection: "Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The individual who has gone down into the water and been buried with Christ, a particular act at a particular time, realizes that at any rate he has made a profession of being made like unto Jesus in His death, and it gives him a firm foundation for believing that he will be made like Him in His resurrection.

The Apostle Paul in writing to the Thessalonians says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord"—a divine revelation from the Lord Himself—"that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." If we have died with Him, we shall also live with Him. The dead in Christ shall rise first; the rest of the dead live not until the thousand years are over-past. This faithful saying is a resurrection hymn. It is a note of buoyant assurance that God has brought life and immortality to life; that the grave is not the end of all. If we have died with Him, we shall also live with Him, and there are no more joyous hymns in the Christian hymn book than those we sing on Easter in the power of an endless life.

Then also in reference to the resurrection of the dead; "It is sown in corruption; it is raised in incorruption . . . it is sown a natural body; it is raised a spiritual body." Yes, God's Word speaks definitely about these things. There is a note of victory, of triumph, of absolute assurance. There is no "perhaps," there is nothing of the vain gropings of the spiritist, there is none of that hesitation such as characterizes Sir Oliver Lodge, and the other scientific men, who have been trying to probe beyond that veil which God Himself has drawn over the spirit world. God has spoken; God has raised His Son from the dead; and He says "Because I live, ye shall live also". If we have died with Him we shall also live with Him. And because Jesus Christ has been raised from the dead, He, as our Forerunner, and the First-fruits of our resurrection, guarantees that resurrection life to all who are found in Him.

But there is also involved in this a moral and spiritual application of walking in newness of life. The primary meaning is that at that last great day when the Lord Himself shall come, and the trump of God shall sound, the dead shall be raised incorruptible. But there is also a spiritual and practical and present application of its meaning. If we have died with Him we shall also live with him; we have been buried with Christ through baptism into His death that "like as Christ was raised

from the dead by the glory of the Father, even so we also should walk in newness of life". That is a spiritual resurrection into a new sphere of living, where we live not after the flesh but after the Spirit.

Listen to what the Apostle Paul says in his epistle to the Colossians; "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." They had been raised with Him into a new experience of life which was hid with Christ in God. Or again, the Apostle says in the third chapter, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." And then to link up the thought, Paul says, "If that is the case, put the reality of your heavenly citizenship, the absolute assurance that you are going to live with God, into practice now. You are children of God, by faith in Christ Jesus." Beloved, now are we the children of God, and if our heavenly citizenship has begun, let us live in the light of it here and now.

Paul goes on to say, "Mortify therefore your members which are upon the earth." Those things which have to do with the old life are passed and gone, because the old life is dead if we have died with Christ, "Buried with Christ through baptism into his death," Or again, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him. . . . And let the peace of God" act as umpire in your heart "to which also ye are called in one body: and be ye thankful." When the peace of God acts as an umpire in your heart, you are living the life which is under the direct control of God. The umpire, or the referee, settles all disputes; and when the peace of God, that comes from God, which consists of fellowship with God, and which is only possible as your will blends with the will of God, you know what peace means. Peace is harmony:—

"Our wills are ours we know not how,
Our wills are ours to make them thine."

The Prince of Peace came to establish peace, and the only way to peace is through God's will being done on earth as it is done in heaven. And let the peace of God, your entry into the mind of God, your abiding in the will of God, your fellowship with God in everything that concerns His kingdom—let that act as umpire in your heart, and that will settle all the doubtful problems; that will prepare the way for fellowship with God; and that will lead you on to an experience of that life which is life indeed.

And so we read "He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God." The man who is not living in fellowship with God will receive the due reward for his evil deeds from God Himself; and the life which is hid with Christ in God, that new life of the Spirit which comes when we rise with Him into newness of life, ought to guarantee, and normally means, that we walk with God a life which is well pleasing in His sight. The Apostle says, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me: and the life which I now

live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"; "And they that are Christ's," the Apostle says, "have crucified the flesh with the affections and lusts"; "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." These are all according to the mind of God; these are expressive of what Jesus Christ was when He was on this earth: these are true examples of what the Spirit Himself produces when He has right of way in the individual life; and after the Apostle has given these in contrast to the works of the flesh, he draws this conclusion, "And they that are Christ's have crucified the flesh with the affections and lusts."

Again, the Apostle points out in the beginning of the 8th chapter of the epistle to the Romans, "There is therefore now no condemnation to them which are in Christ Jesus . . . for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The old life is to be reckoned dead. When under the old dispensation anyone who had been found guilty of sin brought his offering to the priest, to be sacrificed as his substitute to make atonement, as he handed over that victim to the priest, he put his hand on the head of the victim, identifying himself with it. And he said, or his action was understood to say, "As this victim dies for my sin, I die to my sin." So when Jesus Christ died for your sin on the cross of Calvary, if you are united with Him in His death, you reckon that you died with Him then; and that sin, which was crucified and dealt with there, is to be reckoned dead, and that the old life is a thing of the past. "In that He died, He died unto sin once: and in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body"; the Apostle goes on.

"Oh," you say, "but I am in my natural body, and I have got all the limitations and all the passions that I had before." Yes, and you are in the mortal body though you claim that you are risen with Christ. You claim that you are a son of God, you claim that you have a heavenly citizenship—but you have to pay rates and taxes here. "Oh," you say, "I can understand it as regard the heavenly thing." Perhaps you like it that way, my friends!

"Oh, happy day that fixed my choice,
On Thee my Saviour, and my God."

But the day that your choice was fixed on Him, the old life was renounced, and it is to be reckoned as a thing of the past, and you are to walk with Him in that heavenly citizenship. When a person, a dealer in real estate, as you call them on this side of the water,—I suppose the same law obtains here as in the Old Country,—when a person sells property, in the very act of sale and conveyance of title deeds, a right of way is necessarily guaranteed to that property. Suppose a man sold a square mile of land, and reserved to himself just an acre in the centre; if a dispute arose with regard to the right of way to that piece of land in the centre of the square mile, if the dispute came into the court, the judge would say "That property in the centre belongs to this man, does it?" "Yes." "Well, he cannot have any property without a right of way there;

therefore you must allow him a right of way over your property to get to it." We cannot hold property without having a right of way to it. And, my friends, when you died with Christ, the old life perished, and Jesus Christ came into possession of your life. "Ye are not your own, for ye are bought with a price." But if you reserve in the very secret recesses of your heart any cherished thing which has not been surrendered or given up, yes, in the chambers of your imagery, even in your mind itself, anything which is not absolutely surrendered to the Lord, Satan will come and say, "I have a right of way there," and he will claim his rights! It is because people do not die properly with Christ that they do not enter into the joy of the new life with Christ. They try to keep back something or other, to which Satan claims his right of way; and thus he keeps a power and an obligation over them which absolutely ruins any opportunity of progress in the new life.

I have been trying to explain what being made one with Christ in death means, as a preparation for being made one with Him in resurrection. But always the greatest factor that moves the human heart is that of love. The Apostle says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then all of us have died." That is the translation, "If one died for all, then all of us have died in him, and that we who live should henceforth not live unto ourselves, but unto Him who died for us and rose again." The Apostle Paul says in the sixth chapter of the epistle to the Romans, (that chapter which we are so fond of quoting in connection with our baptismal services), "How shall we that are dead to sin, live any longer therein?" Or again, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is only as that is carried out in actual implication in your life and mine that the life of victory becomes possible. The old life was identified with Christ when He died. Belief in Christ means belief in His death, and also belief in His resurrection. If sin sent Jesus Christ to the cross, and if you get life because He died, dare you, will you, claim that that which sent the Saviour to the Cross, and through which you got eternal life, can have any place whatsoever in your life? "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Let me illustrate in a simple way: The life of faith can only be lived when we are prepared to take God at His word. We have to step out before we find that underneath and roundabout are the everlasting arms. And it is because people are not prepared to step out, that they never prove the sustaining grace of God; they walk by sight not by faith; they try the policy of "safety first," and hang on to something, instead of really trusting.

You may have heard the story of that runaway slave, who came to a river. And, oh, he was dreadfully upset because the river was frozen over. If it had been running water he would have plunged in and swum across; but now it was frozen over, and he did not know what to do; so he got down on his hands and knees and started crawling across, spreading out his weight as best he could. After he had got about half way across he heard a noise, and saw a team of horses drive onto the ice and start across! It is faith in God's Word that proves its power, and it is faith to take God at His Word and let the old life go that makes the possibility of the inflow of the

newness of life; and only as we have been made like unto Him in His death, shall we become like unto Him in walking with Him in newness of life. That by way of exposition of the first portion of this axiom.

If we have died with Him we shall live with Him, and if you have not died with Him, don't expect to live with Him. If you are holding back any of those things which have to do with the old life, do not blame Him for lack of joy and power and blessing in the new life. "Ye cannot serve God and mammon." You cannot live in the flesh and in the Spirit at the same time with any satisfaction whatsoever.

But secondly, we have the thought, "If we suffer with Him we shall also reign with Him." Now this too is an axiom, it is obvious: But what does it mean? The Apostle Paul says, "The Spirit himself beareth witness with our spirit that we are the children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ." ("Amen!") This refers to Christians, does it not? Oh, yes, the Spirit Himself bearing witness with our own spirit, that we are the children of God, heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may also reign with Him. "Oh, are you going back to law?" Not in the least, my friends; if you have been made like Christ, then your life will be lived in Christ, and if you are identified with Christ you will share His sufferings. Listen to what the Apostle says, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." There are many people who are quite prepared to look forward with joy to the time when they will share the joy of eternal life when the Lord comes back. It is a grand thing to look forward to that; we ought to rejoice over it: But the Apostles says, "Unto you it is given in the behalf of Christ, not only to believe on him, *but also to suffer* for his sake." Or again we read "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Does it mean that Christ did not pay the whole atonement of sin when He died on the cross? Not in the least, but Jesus Christ said, "If they have persecuted me, they will also persecute you; if they have rejected me, they will reject you"; "Behold, I send you forth as sheep in the midst of wolves," The Apostle says, "All that will live godly in Christ Jesus shall suffer persecution." If we are prepared to suffer with Him, we shall also reign with Him, and if we are not prepared to suffer with Him, it may mean that we have never been made one with Him; at any rate there will be no rejoicing with Him. If we are prepared to shun the responsibility of witness and loyalty and suffering for His name's sake, we had better examine ourselves whether we have ever been in the faith, or whether all our profession hitherto has not been an empty thing: "Whosoever shall be ashamed of me and my words, of him also shall the Son of man be ashamed."

You do not receive salvation by confessing Christ, but you have not got it if you do not confess Him. The life which is hid with Christ in God will express itself in union with Christ, either for service, or for witness, or for whatever it may be. When Moses was born they hid him for three months; but Moses was a healthy child, and they found it difficult to hide him any longer. And if you have got the life which is hid with Christ in God it will manifest itself. This world to-day is as

much in opposition to the will of God as it has ever been, as it was when the Son of God came; and as this world opposed Him and persecuted Him and crucified Him, those who are identified with Christ will suffer similarly at the hands of this world. But if we suffer with Him we shall reign with Him.

The next portion says, "If we deny him, he also will deny us." "Oh," you say, "you are going back to the doctrine of works." If I am, my friends, I am only bringing you what is in God's Word, it is not mine; it is not a doctrine of works.

"I will not work, my soul to save
For that my Lord has done,
But I will work, like any slave,
For love of His dear Son."

Shall not my heart go out to Him Who loved me and washed me from my sins in His own blood, and hath made me an heir of God and a joint heir with Himself? And shall I not be prepared in all circumstances to stand loyal to Him?

"Whoso hath felt the Spirit of the highest,
Cannot confound, or doubt Him, or deny;
Yea with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

In the days when the apostle Paul lived, there was a way of testing faith by a definite witness for the Lord or a denial of Him. When persecution arose in the early Christian Church, the Christians were brought before the authorities, and an image of the emperor or some other idol, was brought, and they were compelled to offer sacrifice to the idols, failing which they were thrown to the lions, or done to death. Under pressure of such a test some people were prepared to deny their Lord. You say, "Well if they denied Him, they had never known Him." It is not for you to judge, my friends, whether that is true or not.—But God's Word says, "If we deny Him he will deny us." Someone says, What about the Apostle Peter? Did he not deny, with oaths and curses, that he ever knew his Lord?" Yes he did, and he went out and wept bitterly! If you have denied your Lord, if you are doing anything in your business, or if you have associations with friends, which necessarily mean denying your Lord, then if you want His blessing you had better do what Peter did.

Certain critics of God's Word, and of the Lord's people, occasionally bring forward that instance of David and his great sin. Can such a man be called "a man after God's own heart? Can a man who has sinned like David be used by God in His service?" Yes, if you repent like David did. I am not speaking to those who have not denied their Lord this morning. I believe everyone in this church has done that, and He says, "If we deny Him he will deny us." What it does imply is this; that if we continue denying Him, it means that we have no fellowship with Him; and it will mean that on that great day when people come and say "Lord, did we not preach in Thy name, and in Thy Name do many mighty works?" we shall be amongst those to whom He will say, "Depart from me, I never knew you." If you are doing continually something which is denying your Lord, let the

Holy Spirit deal with you, and show you whether you ever have been a child of the Lord. And if you are a child of the Lord, then for the Lord's sake, give it up, and come to Him like Peter did. As soon as he saw what his action meant, Peter went out and wept bitterly; and then the Lord restored Him to a place of fellowship and service.

There is one other thought which I just mention as I close. "If we are unfaithful, He abideth faithful: he cannot deny himself." What that passage means is this: He has said that if we deny the Lord, the Lord will also deny us; and therefore if we are unfaithful the Lord will deny us, because we are not His people; we are not obeying Him; we are not living in fellowship with Him; and therefore it cuts the ground from under the feet of the man who says it is all right with God because he has believed on Jesus Christ as Saviour, and it does not matter what his life is! If we are unfaithful He abideth faithful, and He has said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." He has also said, "If we deny Him, He will deny us," and therefore whatever we do, it does not alter God. God is the same yesterday, to-day, and for ever. God's laws in the spiritual realm are as rigid and unbreakable as in the physical realm. No one ever yet broke a law of nature; if he tried to do so, he suffered; and if he continued to try to do so, then the law broke him: It is equally true in the spiritual realm. The man who lives a life which is contrary to the revealed will of God will suffer; and if he continues, he will be separated from God, and the only way in which you and I can demonstrate that we have been born again by the Spirit of God, is by a life lived in the Spirit, doing the will of God from our hearts. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." If it is not being worked in you to do the Lord's will whole-heartedly from your heart, then, my friends, examine yourselves whether you have ever got to know Him. Who died and rose again, and who one day is coming back for them that belong to Him, when we shall be forever with the Lord.

"Oh Christ in Thee my soul hath found."

This hymn is an expression of reality for those who have taken Christ at His word. If there are any here this morning who, while the word has been going forth, have been convicted by the Spirit of God, that their hearts are not right with Him; and for whom this verse and this hymn are not an expression of their own experiences of heart, will you while we sing this hymn, make your way down to the front here in expression of your desire to seek God with all your heart? He says, "Ye shall seek me, and shall surely find me, when ye shall search for me with all your heart." He is a wonderful Saviour. His Word is true from the beginning; but also He says, "If we deny Him, He will deny us." Let us then in obedience to His command, take Him at His word, and confess Him before men, for He says, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

Coals for the Altar Fire

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

Sunday, February 19th.

He is precious.—

1 Peter xi:1-10.

He is assuredly precious, actually so, from the place which He holds and ever must hold in believers' hearts. Go and stand at St. Bartholomew's Hospital at Smithfield, and you will see in the wall the tablet which is erected to the memory of heroic men whose ashes there testified years ago that they loved Christ better than property, better than children, better than life itself, and accounted it their joy to die that they might hold unsullied their testimony to the divinity, to the sovereignty, to the truthfulness, to the salvation of Jesus Christ. Ah, there were brave days in those black periods, brave days when great hearts told out by dying how dear Christ was to them. When a certain martyr was led out to die, they made his wife kneel down by the way, with a long line of his own dear children, eleven of them like a descending set of steps, and they were compelled, by his enemies, to pray their father and husband, by the love he bore to them not to die. He looked on them with tears, and said, "I love you as a man, and as God knoweth I would do anything to live, and succour you, and enjoy your sweet society, my dear ones, but I cannot give up Christ," and he turned away to die. It is so still, my brethren, for if we are not called to die for Christ, yet I hope we could if we were called to do so; for at this moment nothing thrills us like Christ's name, nothing makes us so happy as to see his cause prosper. C. H. Spurgeon.

Monday, February 20th.

The Blood is precious.—

1 Peter i:13-25.

What a balm for the sin-distressed conscience is the precious blood of Christ! There grows not in the universe another tree whose balsam can heal the wounded conscience but this Tree of Life—a crucified Saviour. O beware, beloved reader, of a false healing! "They have healed the hurt of my people slightly," says God; that is, imperfectly, falsely. There is no balsam for a wounded conscience but that which exudes from the wounds of Christ. "With His stripes we are healed." Bring your wound to Christ's wounds, and it is in a moment healed. "Heal me, O Lord, and I shall be healed." David testifies, "I cried unto Thee, and Thou hast healed me." And is not this the especial office and gracious mission of Jesus? Listen to His precious words: "He hath sent me to heal the broken-hearted." Oh the luxury of a broken heart for sin, thus soothed, bound up, and healed by "the precious blood of Christ!" Who would not cry, "Lord, subdue, break, dissolve my heart for sin; let its grief be never so deep, pungent, and bitter, may it but be brought into contact with the virtue, the peace, and preciousness of Thy most precious blood?" Again, we beseech you, beware of a spurious healing! Remember, no tear can heal a wounded conscience—no confession can heal it—no sacrament can heal it—no minister can heal it—nothing in this wide universe can heal it but the precious atoning blood of Christ. That can heal it in one moment.

Octavius Winslow, D.D.

Tuesday, February 21st.

God's Thoughts are precious.—

Psalms xxxix:1-24.

God's providential thoughts of His people are precious. God is thinking of our wants, of our circumstances, of our emergencies, every moment. His providential thoughts of us are anticipative they prevent us with their goodness. That same God who fed Elijah beneath the sycamore tree,—who prepared a dinner for the disciples, weary with their night of fruitless toil, as they landed upon the shore,—who feeds the ravens when they cry, and makes those ravens feed His children,—who, when the meal and the oil are well-nigh exhausted, sends succour,—and is our God of providence, all whose thoughts are acquainted with, anticipate, and supply our daily need and emergency. Blessed is it to trace of Father's thoughts of us in our providential mercies: to feel that this good has come, this mercy has been bestowed, this table spread, this want supplied, this pressure met, this evil averted, by God's careful providential thought of us. Oh, how precious are these thoughts to him who lives upon a Father's bounty, who can trace a Father's hand, feel a

Father's heart, and hear a Father's voice responsive to the petition, "Give us this day our daily bread."

Octavius Winslow, D.D.

Wednesday, February 22nd.

The promises are precious.—

2 Peter i:1-14.

Yes the promises have been very precious to us in their influence upon our minds; and I am sure I can say they are precious, because of their dearness to our souls at this very day. There are passages of Scripture which are carved on our hearts. You all possess some little secret treasures of some kind or other at home, treasures which bring before your minds heart-moving memories. A poor old Christian woman was accustomed to make marginal notes in her Bible, and she placed against one text a "T" and a "P". The minister asked her what that meant, and she said, "It meant Tried and Proved, for I tried that promise on such-and-such an occasion, and found it true." "But, my dear sister", said he, "I see up and down these pages, whenever there is a choice verse a great 'P' put against it; what does it mean?" "That means precious, sir, for I have found it precious, and have therefore set my seal to it."

C. H. Spurgeon.

Thursday, February 23rd.

Faith is precious.—

Matt. xv:21-23

Faith is precious, let me say, because it is rare. Notional faith is common, but the faith of God's elect is the work of the Holy Spirit, and it not vouchsafed to all. They are favoured men, indeed, who exercise real faith, but, alas! "Straight is the gate, and narrow is the way, and few there be that find it." Wherever it is possessed, it is most enriching. True faith is like Midas, of whom it was fabled that his touch turned everything to gold; but faith has a safer joy than he, for his privilege became a punishment, for when he touched his meat it turned to gold, and he could not eat; and when he put the cup to his lips, the fable says the wine itself turned into gold, and so he must needs die; but faith has the power to enrich us, and add no sorrow therewith; faith touches trials and they become mercies; faith touches affliction and she glories in them; faith touches losses and they turn to gains; there is nought that faith deals with but what is transmuted into good. Who would not wish to have this precious faith? Best of all, wherever faith is, it saves the soul. There never was a soul that believed in Christ Jesus, that rested on the merit of His precious blood, that was, or could be, cast into hell. Sooner might the eternal pillars of divine truth begin to quiver, and the throne of the infinite Sovereignty be shaken from its place, than that believers in Jesus be cast away.

C. H. Spurgeon.

Friday, February 24th.

God's Children are precious.—

Lam. iii:55-56; iv:1-2.

"The precious sons of Zion." Each son of Zion is equally precious to Him as the whole. It cost Him as much love, as much power, as much grace, as much glory to save one sinner, as to save His whole elect Church. Who, then, can decide how dear you are to the Father? Your person, your love, your obedience, your service, your offerings, regarded as His especial treasure, and as accepted in the Beloved? Angels are not so near or so dear to God as you. Their music is not so melodious as your poor, faltering praises. Their persons are not so glorious to Him as yours, clothed with the righteousness of His Son. Their tributes of adoration and glory are not so fragrant to Him as your sacrifices offered in faith and love, all-perfumed with the atoning merits of Jesus. He has pardoned your sins—has justified your persons—has provided, in Christ, for your necessities—is schooling and training you, by the hallowed discipline of the covenant, for the many-mansioned home He has provided, and Christ is preparing for you; and you shall dwell in His presence, and swim in His love, and bask in His glory through endless ages. Child of God! Son of Zion! is not this enough?

Octavius Winslow, D.D.

Saturday, February 25th.

The Death of God's Saints is precious.—

Psalms lxxii:6-19.

Psalms cxvi:15.

In the light of the New Testament we get some idea of the value placed upon God's own. They are redeemed by

the precious blood of Christ, they are renewed by the Holy Spirit, they are placed in the family of God, and consecrated to Him and to His service. Great value is therefore placed upon their lives. Not one of them will be cut short lightly. It is not a cheap thing to God for Him to permit death to call them. It is a costly matter to God to let them die. They are so needed in the world—the Church on earth is in sore need of them, and the poor sinful world needs them badly, too. Our Lord says in John xvii, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." What a price our Lord is paying now that so many of His own are being called away by death! The Lord must have some sublime purpose in this. We rejoice to think that God will not suffer death to come to His people save as He permits, that they are "immortal till their work is done," and that He will never suffer His saints to cease from off the earth until Jesus comes.

When the hour of death actually comes to His saints what abounding grace our God gives to them! Never does He fail to support them in that hour. How deep is the inward peace He gives them! How real is His love to them! What assurance of His presence He affords! What visions of glory He often gives! The dying of His own is very precious to God.

DR. SHIELDS' VISIT TO LOS ANGELES.

By Dr. Wm. A. Matthews.

Many preachers of national reputation visit Los Angeles, but none of them command a larger hearing or a more hearty response to their message than Dr. T. T. Shields. He spent only three days with us; and while they were strenuous days and nights for him they were days of great blessing for the cause of Fundamentalists in general and days of profit for Des Moines University in particular, for the burden of his message was the making of Des Moines University the Baptist Headquarters in America for Fundamentalist leadership. To this end he addressed six great congregations in different parts of the city: two of them in Fundamental Presbyterian churches—Dr. MacLennan's in Hollywood, and Dr. Edmunds' in Glendale. The most inspiring meeting he addressed was a noonday Luncheon, given by the Faith Fellowship Group of Baptist Ministers, in the Fisherman's Club Room in the Church of the Open Door. More than two hundred sat down at this Banquet and heard the great appeal which Dr. Shields made for Des Moines. The immediate effect of his appeal was an offering of more than \$700.00. The ultimate effect will mean much more than that. The total offering made during his visit amounted to several thousands of dollars.

Dr. Shields' visit has also discovered several groups of Fundamentalists upon whose hearts Dr. Shields has laid a burden, to win the battle now going on at Des Moines for Fundamental truths. A movement is now active to consolidate these groups for the avowed support for Des Moines. In the days to come, Dr. Shields can count on their spiritual and financial assistance; they will back him up with men and money, for he has inspired them with love and loyalty to stand shoulder to shoulder with the officers of Des Moines University, to re-establish that Institution upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone. If Dr. Shields will come back to Los Angeles again before the first of May, this noble group of Fundamentalists will count it both an honor and a privilege to do even greater things for Des Moines under his splendid leadership.

BAPTIST BIBLE UNION LESSON LEAF

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Lesson 11. First Quarter. March 11, 1928.

CHRISTIAN ORDER AND THE LORD'S SUPPER.

Lesson Text: I Corinthians, chapter 11.

Golden Text.—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (I Cor. 11:26.)

I. DUE ORDER IN MINISTERING IN THE CONGREGATION (vs. 1-16.)

1. The apostle's appeal for others to imitate him, as he imitates Christ (v. 1). 2. The apostle's praise (v. 2) for their readiness to observe the ordinances. 3. Women's place in administration: a serious problem to-day. 4. Difference between women as prophets (Deborah, and see Acts 2:17, 21:9), and pastors and teachers (I Tim. 2:11, 12). 5. Nature itself—that is, the divine order without any artificial arrangements of civilization—provided the hair as a covering for woman (vs. 14, 15). The argument is, that we ought to be guided by this natural, that is divine, arrangement. 6. There is much sound wisdom underlying this order (v. 10). 7. There is no reference in this passage to other nations, and no need. Scripture is consistent. See Gen. 3:16; I Cor. 11:3, 14:34; Eph. 5:22; Col. 3:18; I Tim. 2:11, 12; Titus 2:5; I Peter 3:1, 5, 6. 8. That is the only standard Paul recognizes (v. 16), and it was accepted in all the churches. 9. It is suggestive that in this day, when "obey" is being omitted from the marriage service, the church should claim to be free from obedience to the revealed will of Christ the heavenly Bridegroom.

II. DISCORDS AT THE LORD'S TABLE (vs. 17-22.)

1. Now he praises not, but blames (see v. 2). 2. First of all (v. 18) what is the second or contrasted point? Surely the spiritual gifts of chapter 12. He is dealing with "heresies" here; and craving for spiritual gifts may easily develop heresies! We see that particularly to-day, and ought to beware! 3. Heresies were exposed, and their followers revealed; but there is no reference to their being won over! How frequently that is true of heresy, especially of Higher Criticism (see Titus 3:10). 4. Heresy: a preference, a chosen way, a deliberate choice as distinct from that of others. 5. There must be, because of the "divisions": who are the "heretics" to-day, and the causers of the divisions? We keep "the ordinances"! 6. The lack of due order and fellowship in partaking of the common meal, due to selfishness (v. 21). Rich provide for themselves, and eat first and are drunken; the poor are hungry, and have to wait. 7. It is not the Lord's Supper if they act thus.

III. ORDER AND MEANING OF THE LORD'S TABLE (vs. 23-33.)

1. The Lord's Supper was divinely ordered, and Paul received it by divine revelation (Gal. 1:12). 2. He handed it on, but did not originate it (v. 23). 3. He blessed God, rather than the elements (v. 24). 4. If parallel custom of the Passover feast were better known, the symbolism of the breaking of the bread and the poured out wine would be better understood, and many ritualistic errors avoided. 5. Making light of the symbols of His death and passion is putting Christ to an open shame (v. 27). 6. The need for a careful examination of our own hearts—do those elements mean to us all they symbolize? 7. Cause of spiritual weakness, spiritual invalidism, and spiritual torpor—or even perhaps Christians being cut off in death! 8. Self-judgment avoids Divine judgment and chastisement, "My son, despise not thou the chastening of the Lord." (vs. 31, 32). But let us examine ourselves to find out the cause. 9. A world of meaning lies behind the apostle's appeal to "my brethren" (v. 33).

IV. "LET EVERYTHING BE DONE DECENTLY AND IN ORDER" (v. 34.)

The God of creation, of revelation, and the God and Father of our Lord and Saviour Jesus Christ, is so infinitely high and holy that "anything less than our best" is utterly unworthy. When we think of His glory, let us try to worship Him fittingly, so that others will think well of our God because of what we are.