

The Gospel Witness

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

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T. T. SHIELDS, *Editor.*

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

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ATTENTION—CANADIAN BAPTISTS! AND THE WHOLE "GOSPEL WITNESS" FAMILY

Somewhere in Saskatchewan,
En Route to Moose Jaw,
February 17th, 1928.

Last night in Calgary I received a telegram from our office in Toronto asking me to write an appeal for help for our Toronto Baptist Seminary Fund. I know that that means our ever-watchful executive office, knowing that our church year ends a month hence, sees there is urgent need of funds if we are to close the year with a right balance in our Seminary Fund.

I have been so burdened to find funds for Des Moines University that "mine own vineyard have I not kept". I feel confident, however, that our friends not only in Canada but elsewhere, will not allow us to be defeated at home because we have endeavoured to help a needy institution elsewhere.

The Seminary Building cost us \$35,000.00. The Seminary uses it five-sevenths of each week. The cost of heating and janitor service, as well as building charges, are totalled, and five-sevenths charged to the Seminary Fund.

The day classes keep a Faculty of five busy. Not one member of the Faculty receives what can be called a salary, but each receives an honorarium which helps merely to pay travelling expenses. If we paid any one of our Faculty what he is worth, we should have to pay three or four times as much as we pay now. The two ladies who assist in the evening classes generously give their services without any remuneration at all.

We therefore estimate our Seminary requirements to be about \$1,000.00 a month.

We have eighty-seven students enrolled, forty in the regular day course, and forty-seven in evening classes. These students come from all over Canada, from British Columbia to Nova Scotia, one from Jamaica, one from Edinburgh, Scotland, and one from Belfast, Ireland. They are a splendid body, and some of them have already shown signs of a very useful future.

At present The Seminary is a part of the varied ministry of Jarvis Street Church. But that is so only

because such a work must begin somewhere. As soon as plans can be worked out we hope to see it made an integral part of the work of the Union of Regular Baptist Churches of Ontario and Québec, directed by the Union's elected representatives, and supported by its funds. Already we have received generous support from many churches, but it remains true that the financial responsibility for the Seminary rests upon Jarvis Street Baptist Church.

May I here enter a personal appeal for help. I am now on the six thousandth mile of my present journey in the interests of Des Moines University, and since last June I have travelled for that institution between thirty and thirty-five thousand miles. Neither from Des Moines nor *The Gospel Witness*, nor The Toronto Baptist Seminary, nor the Baptist Bible Union of North America, do I receive one cent of salary or honorarium. The twenty-four hours of each day is all the time I have. I make it go as far as possible, by allowing as little as possible for sleep, with absolutely not an hour for leisure or recreation. But this is wartime! Evangelical Christianity is being assailed by a thousand foes—most of them falsely bearing the Christian name. We must fight! The place for every believer is in some sacrificial trench bearing his part of the fighting.

I am not sure of the exact amount needed for our Seminary Fund, but I should estimate that we need about five thousand dollars. Will you not help, brethren? and sisters? We have had only small gifts. Cannot someone send us a thousand dollars; several, five hundred; and many, a hundred each? others, fifty, and twenty-five each?

This is scribbled hastily on the train. Will you not lift this burden from a somewhat tired worker's shoulders; not for his sake, but for the sake of the cause of truth we jointly serve, and for the honour of Him Whom we would crown as Saviour and Lord?

Make cheques payable to the Treasurer of Jarvis Street Baptist Church, Toronto 2, Canada.

T. T. SHIELDS.

IS THERE NOT A CAUSE?

In its issue of February 16th, 1928, *The Canadian Baptist* has a long article entitled, "What's wrong with our churches?" The writer (the Editor, we suppose) discusses the situation as outlined in the reports dealing with statistics in the Baptist churches of the United States, and also with those of the Convention of Ontario and Quebec. He says that the position shown by the statistics "is a source of sadness and a cause of keen heartsearching." Thank God for that! "They that are whole have no need of a physician, but they that are sick." If the Editor of *The Canadian Baptist* is at last really conscious that things are not as they should be, there is at any rate some hope of the trouble being overcome.

But the Editor's diagnosis of the situation suggests that, like many of the school of thought whose policy *The Canadian Baptist* supports, he is blind to the obvious cause, and is looking in all directions to find an explanation for that which is perfectly obvious, and which most people can see at a glance!

For instance; he says, "It may be that the type of seminary training needs recasting to meet the situation, but that is a problem for boards to consider and solve." We understand that they have been considering that whole matter in a good deal of detail at McMaster University, and have come to the conclusion that Fundamentalists students who stand four-square on the Word of God are not suitable candidates for the ministry, and that it is well to oust them from the college training. It seems that that policy, and that diagnosis of the sore trouble in the local Convention, are not calculated to improve or re-establish the spiritual health of the Convention in the future. We are reminded of "a poor woman who had suffered many things at the hands of many physicians, and had spent all that she had, and was nothing better but rather grew worse"!

Again, in the above-mentioned article, we find the following statement:

"The man of the world is repulsed by the unchristian language and ethics of church warfare; he imagines—wrongly of course—that he is better off outside the church than he would be inside it if these are to be the standards of ethics and sermon."

There is no need for us to analyze the passage leading up to the foregoing statement. It is characterized by all the uncharitable innuendos which all who have watched the struggle in the Ontario and Quebec Convention during the past few years have become so familiar with; and it shows that even yet the real position is not clear in the minds of some who have been taking an active part in this contest. But to examine the statement itself: "The man of the world is repulsed" far more by a dethroned Bible than by the efforts of sincere and earnest upholders of that Book to maintain its absolute authority. *THE GREAT CAUSE* of the lack of additions to the churches, and of the falling off in membership in many of the churches, is the fact that "the man of the world" is only too conscious that "the man in the pulpit" has lost his confidence in the absolute trustworthiness of the Bible, and that he is wielding a broken sword. When "the man of the world" knows that, is he not justified in thinking "that he is better off outside the church

than he would be inside it?" This writer, who claims to have at any rate a modicum of common sense, agrees with the decision of "the man of the world", and he would act in the same way under similar circumstances.

But again,

"There is no escape from the fact that the Baptist controversy is the most successful blockade Satan ever erected against the progress of Christ in our Convention and through our churches."

We are in almost complete agreement with that statement; all that we would like to do is to add the words, "The cause of" before, "the Baptist controversy". If Satan, with all the wisdom that Scripture shows him to possess, had called all his emissaries together to plan the overthrow of the work of the Son of God so as to thwart God's purposes, and bring about man's destruction instead of his salvation, what better plan could he have devised than to cast doubt upon the authority of God's Word, and thus ultimately upon the Deity of Jesus Christ, the Son of God? We are more than ever convinced that Satan's blockade, which is hindering in such large measure the inflow of reinforcements to help to maintain the fight and also the supply of provisions (the grace of the Holy Spirit for the believer's own spiritual life, and the necessary money to provide equipment for the church's work) *is the obvious and sufficient cause* of all the present troubles, and that they can never be overcome until that cause is removed. Our Lord Jesus Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Or again: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The writer of *The Canadian Baptist* article finishes with:

"The spirit for such work is not there. **IT IS TIME THIS NEEDLESS, SENSELESS, DESTRUCTIVE, MAN-KILLING BATTING CEASED: THEN THE BLESSING CAN COME.**"

We are profoundly thankful that he is conscious of it. If he would take a suggestion from another who is trying to study this same problem, perhaps he will make his way to some of the churches of the new Union of Regular Baptists of Ontario and Quebec, where he will find that his problem is being solved. Perhaps his somewhat prejudiced outlook has shut out until now the possibility of that solution. We are in absolute agreement with his final sentence, and are delighted to see that he has put it in capitals for the sake of emphasis. We are as tired of their methods of attack and of their bitterness of spirit in this controversy as they themselves are evidently beginning to be. We are delighted to think that they are contemplating giving up those methods; in fact they ought never to have begun them.

It is a curious coincidence that on the same page of *The Canadian Baptist* as the above article appears, there is a reference to Abraham Lincoln in connection with his birthday, the well-known story about Lincoln's standing and watching an auction sale of negroes in his younger days is told:

"What do you think of it, Abe?" questioned his companion.

"I don't like it, I don't like it. If I ever get a chance to hit that thing, I'll hit it—and hit it hard," he replied.

Would it be unfair to suggest that Dr. Shields feels very much like Abraham Lincoln did when he looks upon the efforts of the "autocrats of scholarship" to impose their theories upon ordinary members of Christian churches? These self-appointed "lords over God's heritage" are trying to impose a bondage, yea, a bitter bondage of slavish acceptance of their theories upon mankind, and if any one dares to differ from them his life can scarcely be considered his own!

We would call the attention of the Editor of *The Canadian Baptist* to another historical incident in connection with Abraham Lincoln, and it may be that he will be able to see after reading this article that the following quotation has a special significance at the present time:

"A house divided against itself cannot stand. I believe this Government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in course

of ultimate extinction; or its advocates will push it forward, till it shall become alike lawful in all the states, old as well as new—North as well as South."

Could there be any better parallel between the problems that confront the Baptist churches to-day (and all the Denominations for that matter), and those that confronted Abraham Lincoln and the United States seventy years ago when he made the above statement in his convention address, on the occasion of his nomination for the United States Senate?

We believe that Lincoln's policy was right, and that it was worth fighting to free the slaves; and we are determined, by God's grace, to fight this battle against human tyranny in the matter of man-made theories which dethrone God's Book, with all the strength that God will give us. We would even claim to apply Lincoln's phrase, "If I ever get a chance to hit that thing, I'll hit it—and hit it hard", to the present iniquitous system of Modernism. We believe that this is the Lord's battle, and we are confident that God will vindicate His cause, maintain the honour of His Word, and prove afresh the truth of His promise, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."

C. F.

THE CHRISTIAN HOME

The home is the supreme problem. It is the first and most important school of character. It is a common saying that "Manners make the Man"; and there is a second, that "Mind makes the Man"; but truer than either is a third, that "Home makes the Man". Good laws in the state are important, but the true greatness of a nation depends vastly more upon the character of the homes of the land. What they are is what the country will be. Neglect the home and the best laws possible will not make a noble nation. Take care of the home life of the people, and even bad laws can't prevent you having a strong and noble people.

My words on this occasion then are addressed especially to parents, and to those who have influence in our homes. And first I wish to speak on

I. The Parental Character.

1. Its importance.

The word in Eph. vi. 4 translated "fathers" is used again in Heb. xi. 23, and then it is translated "parents". Probably it ought to be so understood here, for parental duties rest upon the mothers as well as upon the fathers. And it is of extreme importance that parents should be persons of good character.

This is seen when we remember how much the children *inherit* from their parents. "If attributes are not inherited, aptitudes are—dispositions, tastes, tendencies towards good or evil." Perhaps it is not possible to say how much evil or good may be inherited by a child from his parents, but the fact is sure that much is, and so solemn is the subject that the importance of parental character is overwhelming.

Remember again, what is to be the *parents' aim*. The teaching of the word of God is clear, that the children are to be devoted to God, and trained for Him. And how

is this possible unless the parents themselves are servants of God? You cannot teach what you do, not know; and if the parents are strangers to God and to His Word, the divine aim in regard to the training of children is utterly impossible to them.

The importance of character in the parents is seen, too, when we think of the *unity* required in the household. On moral and religious questions the ideas and ideals must be one—division here is disastrous. Hence the necessity of both parents being Christians. "Unequal" marriages therefore are entirely contrary to the will of God. Both parents should be genuinely and confessedly consecrated to God.

The parental character is of great importance, too, when we think of the *authority* committed to the hands of the parents. Notice the word which God spake of Abraham: "I know that he will command his children and his household after him". Mark that word "command". "He will exercise his parental authority according to My will", is what God seems to say. There is a divine order to be observed in a home, and that order is to be enforced throughout the household. Rebellion to it has to be quelled and the God-directed order maintained. But this is only possible when the character of the parents is good. The authority is despised by the children when they are old enough to understand that the parents' character is unworthy. For these reasons and many others the character of the parents is of supreme importance.

Now notice, secondly,

2. Its Influence.

The character of the parents *must* tell upon the life of the children. Is there not deep significance in the statement: "Adam begat a son after his image, after

his own likeness." Whatsoever the teaching of the lips may be there is no doubt that the most powerful factor in the home is the character of the parents. Words will have no weight unless they are supported by a Christ-like life—indeed, infidels are frequently made in professedly Christian homes when the characters of the parents are inconsistent with their words. What teaches most is character. Let a child see in the parents a faith which trusts in the promises of God without whining when human props give way; let him see an unselfishness which lives and gives to the point of self-sacrifice, and always with cheerfulness; let him see a firm integrity that stands like a rock when temptations to dishonest wealth abound; let him see a noble courage that dares to follow the Lord Jesus where dangers are thick and threatening; let him see the parents gladly suffer any loss rather than do the wrong; let him see them willing to obey the Voice Divine at all costs, and those parents will see that character has the grandest influence over a child. One writer remarks: "What parents do and are in the *crisis* of life—that is what most teaches and impresses children."

Do you not think that the beautiful character of Hannah had much to do with the fine character of Samuel? And had not the faith of the grandmother Lois, and the faith of the mother Eunice much to do with the character of Timothy? George Herbert once said: "One good mother is worth a hundred schoolmasters." You may have instruction from a schoolmaster, but in a good mother you have instruction in action, teaching often without words, but in a spirit most powerful and captivating.

Did you ever read of any great and good man who had not a good mother? Think of men like Cromwell and George Washington, and Wellington, the Napiers, and the Wesleys, and scores of others. On the other hand think of poor Byron the gifted, and wayward and wicked, and then remember that his mother was a capricious, violent and passionate woman. Here is what Byron says about it himself:—

"And thus *untaught in youth my heart to tame,
My springs of life were poisoned.*"

Thus we see something of the tremendous importance of parental character.

Now in the second place consider.

II. The Parental Responsibility.

This is put both in the negative and positive forms.

I. Negative.

"Provoke not," says Eph. VI:4 or "*irritate not your children.*" So the first definite instructions to us who are christian parents is consideration of the children. There is to be no exercise of authority without sympathy with child life. There is to be a remembrance not only of our rights as parents, but of the sacred rights of the children to our unselfish affection. But how easy it is to act so as to irritate a child! It can be done by hastiness of temper, by threats which are never meant to be carried out, by promises which are never intended to be performed, by partiality in the exercise of discipline, by treating a trifling wrong with severity one day, and smiling at a greater wrong next day, and by hot and angry words.

Children are also irritated sometimes by an extreme fussiness and fastidiousness, which are wearing even to the spirit of older persons and perfectly unbearable to boys and girls. How that little girl must have felt this, who, when her teacher asked her full name answered, "Mamma always calls me *Mary Don't.*" There is one cure for all this, and that cure is *love*. A deeper richer love would soon remove these causes of irritation, and create a warmer sympathy with child life. It is this delicious element of love which makes home, *home*.

In the autobiography of a popular German writer, the following story is given:—When a few weeks old he lost his mother, and till he grew up he was roughly footballed through the world. When he was a young student he took a journey which brought him one wintry evening to a wayside inn where he stopped for the night. He says: "As I entered the parlour, darkened by the evening twilight, I was suddenly wrapped in an unexpected embrace, while amid showers of tears and kisses I heard these words, 'Oh my child, my dear child!' Though I knew this greeting was not for me, yet the motherly pressure seemed to me the herald of better days; the beautiful welcome to a new and better world, and a sweet trembling passed over me. As soon as lighted candles came in the illusion vanished. The modest hostess started from me in some consternation; then, looking at me with smiling embarrassment, she told me that my height exactly, corresponded to that of her son whom she expected home that night from a distant school. He did not arrive so the dainties prepared for him were bestowed on me, and the next morning she procured a place for me in the *Diligence*, and with a good supply of provisions and sweet motherly farewells she sent me on my way. This kindness was bestowed not on me but on an image of her son. And as I left the village my whole being was in a strange delicious confusion." It was the only night when this youth had ever known a home. It gave him a new and beautiful view of life, and the memory abode with him. That is the element which will prevent friction and irritation. So, irritate not your children. Then

2. Positive.

"Bring them up in the nurture and admonition of the Lord," or perhaps better, "Nurture them in the discipline and admonition of the Lord."

"*Nurture*," or educate. The children are not to be left to themselves. Educate them, but note, "in the discipline and admonition of the Lord," that is, the children are to be educated as the *Lord* requires, not as worldly wisdom would suggest, not after the fashion of the age, not according to human ideas but as the *Lord* requires. Also after the fashion of His treatment of us. How does our Heavenly Father train us? What are His educative measures? What is the spirit of His teaching? Educate them after the style of the Lord.

"*Discipline*" is the next word. "This word," we are told, "manifestly includes all family and relative duties." There are laws and ordinances in the Christian home and these have to be taught and enforced, there is conduct to be observed in regard to religious matters, and in regard to the State. And "this word is very inclusive—it embraces all that a child ought to be taught to make him understand and be able to discharge his duties in the family, Church, and State." I don't think I shall be regarded as a pessimist when I say that the age in which

we live needs to lay this word to heart. The discipline which leads to loving and hearty obedience on the part of the child is not a mark of this age. Indeed one of the very sad symptoms of our time is disobedience to parents.

"How much we need the Apostle's firm, tender, deep-toned precept, which is but the echo of his blessed Master's and which lays down a rule glorified, beautified by the 'subjection' of the Son of Mary in the home of Nazareth. When that example is out of date, and not till then, shall we have outgrown the Law of Moses, and of the Lamb, 'Honour thy father and thy mother.'" And that obedience should begin at the beginning of life. The first smile that passes over the face of the infant calls for the mother's thought and care. A child should be taught to obey from its earliest. A child that does not obey at three years will certainly not obey at fourteen unless a miracle takes place. And if a child habitually disobeys the earthly parents then it is most natural that he should meet the claims of God in a spirit of lawlessness when they are laid before him. If children are not disciplined in the divine manner in their earliest years what hope can we have when we pray for their conversion later? "Noting down the features of the last degenerate times," we have this one in the black catalogue—"disobedience to parents."

The third word in this part of our subject is "*admonition*." "This is the right disposing of the mind, training it to right habits of thought and noble resolve—this teaches self-restraint and moral control." It is training by word, word of encouragement when wise, or word of reproof when required. It belongs especially to the period in life when the "discipline" has done its work, and the period for corporal punishment is passed.

Now this precept involves very much. In order to make it a real thing in the life several things are necessary. There must be the constant recognition of God in the home; if He be excluded or neglected the precept is impossible. God's Holy Word must also find its true place as the all commanding law of the home. There must be daily prayer, indeed an atmosphere of devotion prevailing all the home life. The parents should do their uttermost to make the home radiant and joyous, indeed the most attractive and charming place the child knows. There should be noble ideals of character and conduct. And there should be a general and tender oversight of all the life of the child, of companionship, of books, of sports, of the things of God. In regard to the last the parents should bring their family with them to the house of God. How I love to see the parents and family taking their places together in the house of God! Would that we could see this more frequently!

These then are a few of the things included in the precept, "educate them (your children) in the discipline and admonition of the Lord."

Now let me add a word on

III. The Parental Joy.

One of the joys to Christian parents surely is

1. *God gives the Power.*

When God says "You ought," surely I may say, "By Thy Grace I can." The task is a great and solemn one, and is quite beyond our human strength. But all "God's commands are enablings" as we rejoice to remember. He loves to give the grace to enable us to do His

will. He offers it warmly, and we can claim it if we yield ourselves heartily to fulfil the conditions. It was this determination to do God's will, and to claim from God His all-sufficient grace that made Catherine Booth in the early days of motherhood utter the daring words, "O God, I will not have a Godless child." That bold declaration was also a solemn vow, and God would love to give His child the grace to carry it through. See the gracious result in the whole of the Booth family.

Another joy for the parent is

2. *God gives the Blessing.*

It is His gracious promise—a promise He loves to fulfil. "The promise is unto you and your children." From generation to generation is the divine plan. "My righteousness shall be for ever, and My salvation from generation to generation." A striking illustration of this is found in the Fiske family, who left Suffolk and went to America in the first half of the seventeenth century. To the glory of God let the testimony be given, that this family can trace a godly pedigree for ten generations without a break—ten generations covering between 300 and 400 years. Let such a testimony confirm our faith in the promise of God.

Then listen to the following statements of facts—"Jonathan Edwards was the son of a most godly sire. His father was a preacher, and before him his mother's father. Some pains have been taken to trace the history of the descendants of this singularly separated man. More than 400 of them have been thus traced, and they include, 14 college presidents, 100 college professors, 100 of them have been ministers of the Gospel, missionaries, and theological teachers, more than 100 lawyers, and judges. Out of the whole number 60 have adorned the medical profession, and as many more known as authors of high rank or editors of journals. In fact almost every conspicuous American industry since the latter part of the 17th century has had as its promoters one or more of the offspring of the Edwards' stock.

Beside this striking fact put this one and look at them both. This concerns one "criminal family known as Jukes. Twelve hundred descendants have been traced; 400 of these were physical self-wrecked; 310 professional paupers, 130 convicted criminals, 60 habitual thieves and pick-pockets and 7 murders, while out of the whole 1,200 only 20 ever learned a trade, and 10 of these learned it in prison." Such is the record of pauperism and profligacy, imbecility and insanity pertaining to that one family.

Here: let me ask, Is godliness profitable for the life that now is as well as for the life that is to come? Is it worth our while to seek to train the young for God? Oh! let us give ourselves with greater zeal than ever to the sublime task of presenting Christ to the children, both by life and by lips, for our work is sure of an abundant reward.

T. I. S.

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!

THE PASTOR WRITES FROM WINNIPEG

Winnipeg, Man.,

Feb. 19th, 1928.

Our last letter was written while en route from Los Angeles to Portland, and brought the story of our tour in the interests of Des Moines University up to the conclusion of our visit to Los Angeles. We have had no time from then until now to write another letter.

Perhaps before commenting on our various services it may give our readers some idea of how Baptist Bible Union brethren plan a preacher's visit, and of their standards of industry, if we first briefly give our itinerary. We reached Portland Friday morning, the 10th, and were met by our splendid Bible Union friend, Mr. Lee Marvin, who made arrangements for the services. Brother Parent, of *The Spokesman*, and a large number of brethren from the Hinson Memorial Church, as well as a good number of pastors, were at all the services, of which there were four in Portland—afternoon and evening on Friday and Saturday, the services being held in a large wooden tabernacle. The meetings were finely attended, and we had four opportunities of presenting the work of Fundamentalism in general and of Des Moines University in particular. We had a very pleasant hour or so with Dr. J. Marvin Dean, who attended the Saturday night meeting, and who carried us to the station in his car.

Leaving Saturday night late we arrived in Seattle in the morning, and were there under the direction of the Rev. P. A. Klein who, with some others, had arranged the services. Brethren motored in from Salem, Ore., and from a number of other outside points. We spoke in Dunlap Baptist Church in the morning, of which Mr. Klein is pastor, and afternoon and evening in the Swedish Tabernacle, a church building in the centre of the city in which the congregations were large at both services. We had a very happy time with our Swedish brethren and with a large company of English-speaking Baptists who came to the services. What the offerings were in full at these services we cannot now say, but we believe the University was laid upon the hearts of a great many people who will later give it practical support. In addition to this, both at Portland and Seattle we met a number of young people who told us their faces were turned toward Des Moines.

We had barely time to catch the train Sunday night at Seattle for Vancouver, and though the hour of our arrival was early there was a good company of brethren at the station to meet us. Among them were Rev. W. M. Robertson, pastor of the Mount Pleasant Baptist Church, Rev. D. G. MacDonald, the great veteran preacher and saint, and five or six others. They came with us to a place for breakfast, and after settling in the hotel we had the privilege of addressing the ministers of the Regular Baptist Ministerial Association. They are a magnificent company of men, and there seems to be a very happy fellowship among them. Rev. A. Baker, who was for fifteen years pastor of Mount Pleasant Church, came in two hundred miles from Kamloops; Pastor Rowell, from Victoria, and many other ministers from other points outside the city of Vancouver came for two days of fellowship.

Following the Ministerial meetings, there was a luncheon between twelve and one o'clock at the Hudson Bay Company's store, in the large private dining-room, where we were privileged to speak to the brethren again, some fifty to seventy-five we should say being assembled. The public services were in the Mount Pleasant Church, and each afternoon the church was practically filled and in the evening crowded. Between meetings we met a number of committees, talked with many pastors and others, renewed friendships of many years' standing, and had a good though somewhat exhausting time.

We were especially interested in a meeting we were privileged to address at British Columbia University. A group of students have formed themselves into a Fundamentalist Association in the University, and we were invited to speak as their guest on the question of Fundamentalism. We should think there were about two hundred students present, and the brother presiding said it was the largest meeting they had ever held.

We left Vancouver Wednesday morning, a good number of the brethren coming to the station to send us on our way. At night, at 10.10, a pastor's wife, Mrs. Don Campbell, got on the train at Salmon Arm to ride with us as far as Sicamous, to talk to us about Des Moines University and the possibility of her son's taking a course there. At Sicamous we met the son, a fine young fellow, who was detained by a late train, but we had time for a few minutes' conversation and hope to see him enrolled as a student at Des Moines some time in the future.

We arrived in Calgary Thursday afternoon at 2.05, and were met at the station by a number of brethren including our life-long friend, Rev. T. J. Bennett, whom we knew so intimately when he was pastor of Herkimer St. Baptist Church, Hamilton. In Calgary we were the guest of Brother Wm. Aberhart, who is the faithful pastor of Westbourne Baptist Church, Principal of the Calgary Prophetic Bible Institute, and at the same time Principal of the Calgary High School. The brethren connected with this work have erected a magnificent building; the auditorium, we should say, seats not less than twelve hundred people, and it was filled to capacity. It is situated on a prominent street of the city, and evidently a great work for good is being done.

After many interviews, and again meeting many old-time friends, we left at one-thirty Friday morning for Moose Jaw, arriving there at five-five in the afternoon. Rev. T. J. Hind, and Mr. Davy, one of his deacons and a Fundamentalist stalwart whom we had once known in Winnipeg, met us at the station. We had a delightful time of fellowship with about twenty-five brethren about the supper table when we were privileged to talk with them about Baptist affairs, after which we addressed an audience in the church which was well filled though not crowded. Brother Hind is doing a great work in Moose Jaw, and we understand the building is too small to accommodate the people who endeavor to get in to wait upon his ministry. He stands true to the old faith, as he has always done, and is being richly blessed of God.

The meeting over, we had many telegrams and other

(Continued on page 11)

The Jarvis Street Pulpit

"THE PERILS OF THE PROMISED LAND"

A Sermon by Rev. Charles Fisher.

Preached in Jarvis Street Church, Toronto, Sunday Evening, February 12th, 1928.

(Stenographically Reported)

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

"Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."—Joshua 1:5-7.

Prayer Before the Sermon.

Now therefore, O Lord our God, we are gathered together in this place to hear what Thou the Lord shalt say unto us. Thou Who art the God Who knowest the heart, wilt Thou not adjust Thy message to every needy soul here, and wilt Thou not prepare our hearts unto Thyself that Thy Word may come upon prepared ground; may it sink deep into our hearts and bring forth fruit unto life eternal. We pray that Thou wilt brood over this congregation in the power of Thy Holy Spirit. Help us to forget one another; but as Thy Word goes forth may we be very conscious that Thou art speaking to us, and may we give our answer to Thee alone; and may we give the answer which alone we would like to have given when that great day shall come when time shall end and eternity begin; when we shall have no further opportunity of choosing whether we will serve Thee or reject Thy love. Do Thou speak to us out of Thine own Word, for Thy name's sake, Amen.

Our subject to-night is, "The Perils of the Promised Land." But first of all let us consider, THE PROMISE OF THE LAND ITSELF. Away back in history God had said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." A little bit further back still Terah, the father of Abraham, had set out to go into the land of Palestine, the land of Canaan. He started out there with Abraham and other members of the family, but he arrived only in Haran and dwelt there. When Terah was dead the call came to Abraham, "Get thee out of thy country . . . unto a land that I will shew thee", but in the same message was contained the commandment, "And from thy kindred, and from thy father's house." Abraham did not obey the commandment in literal detail; he left his land, but he took his nephew Lot with him, and Lot was a source of trouble and awkwardness and limitation until the time came when he was separated from Abraham and took his own course.

Lot is the type of the worldly Christian. He wanted to go with Abraham, he left his country and journeyed to the land of promise; but he was always selfish and self-centred, and when the trouble which *he* caused, and not Abraham, came to such a head that separation was

necessary, Lot chose him the fertile plain and pitched his tent toward Sodom. Sodom was the wickedest place on the face of the earth, but the land was rich and fertile roundabout it; Lot thought it would be a good place for his cattle to pasture, so he went there regardless of the dangers. Soon he was in Sodom, and not much later he was an official in Sodom!

But what happened to him? Did he come out clean from the sin of that city, near which, and later in which, he dwelt? You know the story: he became as one that mocked unto his sons-in-law which married his daughters, and when he urged them to flee from the city they refused and his daughters remained behind with their husbands and perished in the overthrow. Lot and his wife and two unmarried daughters were dragged out of the city by the angels, lest they should be overthrown in the destruction of Sodom. Lot's wife looked back and became a pillar of salt. Lot went on with his two daughters, and such had the vileness of Sodom been that everything which women hold dear had been taken from them, and they were guilty of incest with their own father and their offspring was a curse to Abraham's descendants all down the ages. Abraham was told to get out from his own land, "from thy kindred, and from thy father's house", but he disobeyed in allowing Lot to go with him. We have there a type of the curse which comes upon God's people who associate with worldly-minded people, the curse that came upon them all down their history.

As soon as Lot was separated from Abraham the promise was renewed, and in fuller detail. God's blessing always comes on His people when they are either separated from sin, or from those who have fellowship with evil-doers. Then God showed to Abraham, as Abraham dwelt in fellowship with God, that his offspring would be sojourners in a foreign land four hundred years and be persecuted there. And God said, "And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." You remember the story about Joseph,—how he was sent as a forerunner down into Egypt, taken away as a captive, a slave; how he prepared the way, not only for the people of Egypt, but his own people, to be fed in the time of famine. And Abraham's de-

scendants went down into Egypt to save themselves alive in the time of famine. Then "there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we; come, let us deal wisely with them; lest they multiply, and it come to pass that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land." So the Lord's people were subjected to bondage according to the message that God had given to Abraham in earlier years. But Joseph knew the promise had been given to Abraham, and he left commandment concerning his bones against the time that they would go to the land which God had promised to Abraham years before.

You know the story of the Exodus. When the time drew nigh for the promise to be fulfilled, the bitterness of the bondage of the people in Egypt grew worse and worse; but when the fulness of the time had come, and God demonstrated His power against Pharaoh, all the children of Israel on that particular night when the destroying angel went forth to slay the firstborn of the children of Egypt,—all the Israelites were under the blood of the passover lamb, and the destroying angel entered not into their homes, but in the homes of all the people of Egypt the firstborn was dead next morning. Sheltered under the blood, in type of God's protection, the children of Israel set forth to go to the land of promise which had long been pictured before them, and which was now to become a reality.

But immediately they were confronted with a big problem: the Egyptians did not want to let them go; they repented that they had given them permission to depart; and Pharaoh sent his armed forces after them to bring them back. The children of Israel, slaves as they had been, in no sense organized for warfare, and unequipped with any armour to fight the Egyptians, were hemmed in between the Egyptians and the Red Sea. God told Moses to stretch forth his rod over the Red Sea, and the children of Israel "passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned." What a wonderful demonstration of God's mighty hand and stretched-out arm! What a wonderful foundation of confidence in God Who was prepared to deal with them in that way, and to give them complete freedom from their enemies who were overthrown in the depths of the sea!

The experiences of the wilderness journey are also well known to you. God fed them with manna in the wilderness day by day. There was no other food, and God sent them bread from heaven to eat; He also sent them water out of the rock: They "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ"—a picture of the complete provision that God gives His children as they journey to the promised land; bread and water in the wilderness to meet their needs; a pillar of cloud by day and a pillar of fire by night were for guidance, and protection against their enemies. God gave them the law on mount Sinai. When the people rebelled against Him and were punished by having fiery serpents sent among them, killing many of their number, Moses cried to God for help, and God told him to make a brazen serpent and put it on a pole, "that every one that is bitten, when he looketh upon it, shall live." "And

as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

I would remind you also of the report of the men which were sent to spy out the land of promise. The spies came back with wonderful reports of the land, but added, "We are not able to go up against the people; for they are stronger than we." But two of them, Joshua and Caleb, believed God's promise and said, "Let us go up at once, and possess it; for we are well able to overcome it."

All these things are of great interest and of tremendous importance for the lessons which they teach us, the typical teachings with regard to God's dealing with His people. We ought to accept them as warnings, as guidances, as a revelation of the provision which God makes for His people. But that is not our subject to-night. We come now to consider God's people on the threshold of the land of promise. They were encamped east of the Jordan, just ready to pass over into that land which had been promised hundreds of years before to Abraham and to his seed for ever. Their numbers had been somewhat thinned down because they rebelled against the Lord when the report of the spies was given; God had said that not a male among them that was over twenty years of age when they came out of Egypt, except those two who brought back a good report, Joshua the son of Nun, and Caleb the son of Jephunneh, should enter into the land.

They had a good deal of discouragement by the way, they had been disillusioned by their experiences; but there they were at the far side of the wilderness encamped over against Jordan, ready to go into the land of promise. Moses gives them a farewell message. Why a farewell message? Because Moses himself was not permitted to go into that land of promise: "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Moses and Aaron, the leader and chief priest, were not allowed to enter into that good land because they had failed to honour God before the people. It is no light thing, my friend, for anyone who is associated with Jehovah God to so bring His name into contempt before other people, that a poor estimate of Him is formed; and even Moses was not allowed to enter into that good land because he lost his temper!

But Moses wanted to warn and encourage and exhort his people whom God had brought out of captivity through his instrumentality. He told them that they would be either the head of the nations or the tail, and history shows that God's word has been fulfilled. He said they would have blessing beyond all possibility of expectation if they honoured God's word, but equally severe cursings if they failed to honour Him. Moses told them further that there would be prosperity upon their land, upon their families, upon their flocks and herds, if they obeyed God's voice; but if they failed to listen to His commandments there would be famine, and they would be overwhelmed by their enemies and carried away captive into foreign lands. They were told especially that they were not to mingle with the people, nor serve their gods, nor marry their daughters; but utterly to destroy them.

Then Moses went to his reward, and Joshua succeeded to the leadership of the people. You heard the charge to Joshua which was read in our Scripture lesson to-night. Complete victory was promised all along the line. "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." And that promise was to be fulfilled according to God's purpose. So we recall that Rahab the harlot said to the spies who had come into her house, "I know that the Lord hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the water of the Red Sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath." The fear of them and the dread of them had entered into the hearts of the people. God had sent his hornets before them, and had so overawed the inhabitants of the land that they had no power to resist. If the Israelites had obeyed God they would have had complete victory and an entrance into that promised land better than they could possibly have dreamed of. But they did not live up to their opportunities.

My message to-night centres around *the perils of the promised land*. Let me point out *peril number one*: THE DANGER OF BEING SATISFIED WITH MATERIAL BLESSING WITHOUT GETTING THROUGH TO THE LAND. You remember that Reuben and Gad and half the tribe of Manasseh decided because they had big flocks and the land on the east of Jordan was fertile with much grass, that it would be a good place for them to settle in, and so we read they came to Moses and said, "The country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan." They were to go into the land: they had come through the wilderness, they had been under the blood, but all the opportunities for successful farming just short of the land offered them such a wonderful prospect of material well-being that they begged to be allowed to settle there. And their request was granted! Just, my friend, as your request will be granted: "He gave them their request; but sent leanness into their soul." There are a great many people who go such a long way toward the promised land, and then for some reason or other decide that they will settle just outside—for a little while at any rate!

Do you remember who their descendants were? We read that when our Lord went into this same district, on this side Jordan, and healed that demon-possessed Gadarene, the people of the land came and begged Him to depart; and He went out of their midst! The world borders here, and the man who has been under the blood and has yet settled on the worldly side, the Egypt side, of Jordan, who is not prepared to go right over into the land, is always a source of trouble to the people who do. You remember the history of Israel. The people were like two separate nations, they went to fight each other, they spoke different dialects, they were

constantly raising difficulties one against the other; they lived too far apart, and the Jordan was a barrier between them.

One of the perils of the promised land is of people stopping short before they get there and thinking they are all right, thinking they can live happily with the people who go over. If there are people here to-night who have cut away from the world, from Egypt, who have gone through the difficulties and hardships typified by the wilderness experience; but have not gone right over into the promised land, will you be warned by the experiences of those two and a half tribes; and will you, for the sake of those who go over, decide that you will throw in your lot with them, and that you will be one people, that you will go the whole way and be one with God's people? That is peril number one.

But *another* peril is that of FIGHTING IN OUR OWN STRENGTH. The first thing that happened when the children of Israel got over Jordan was that Jericho, a walled city, confronted them, and had to be overcome before they could make any progress into the promised land. It is always the same: whenever a person decides to come over onto the Lord's side, Satan immediately confronts him with some great obstacle to overthrow him and discourage him, before he has any opportunity of finding out the joys of the land. Joshua, the leader, went out at night to spy out the city and prepare his plan of attack. As he was looking out over the city there appeared to him a Man with a sword drawn in His hand. Joshua the leader immediately challenged Him and said, "Art thou for us, or for our adversaries?" Joshua would have fought Him if He had been an enemy, but this One replied, "Nay; but as captain of the host of the Lord am I now come." Then Joshua threw down his sword, and got on his knees and was prepared to listen to what the Captain of the Lord's host had to say. Joshua the leader was going to plan his own attack, but when the Captain of the Lord's host came and showed him how to plan his attack, it promised victory all along the line.

You say, "There was not much fighting when they took Jericho—that was not much of a victory!" Well, what is the purpose of an attack? Is it not to overcome the enemy and reduce them? If that is the main object of an attack, then this plan of attack on Jericho was infinitely more successful than Joshua's would have been. You say again, "All that happened was that they walked around the city, the priests blowing rams' horns before the ark of the Lord! All they did was to compass the city once every day, and seven times on the seventh day—that is not fighting. That is perfectly ridiculous!" It seems so to the world. It seems that when people go out into the open air to preach, and care about the down-trodden and the out-and-out sinner, and do not plan their campaign for capturing the people who are proud of their possessions and of their positions—that does seem foolish. That is not the way the world fights. No, God's ways are not ours: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And His plan of campaign is infinitely more successful than the world's plan would be!

The *third* peril of the promised land is found in the

Coals for the Altar Fire

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

Sunday, February 26th.

Believing with the Heart.—

Romans x:1-13.

The heart is the temple of God. In the temple there was an outer court and an inner sanctuary. So also is it in the heart. The gate of the court is the understanding; what I do not understand cannot enter into the heart. Through the outer gate of the understanding, the word comes into the court. There it is kept by memory and reflection. Still it is not yet properly in the heart. From the court there is an entrance into the innermost sanctuary; the entrance of the door is faith. What I believe, that I receive into my heart. Here it then becomes held fast in love and in the surrender of the will. Where this takes place, there the heart becomes the sanctuary of God. God has asked your heart, your love, your whole self. If you have given yourself to Him, He has received you, and would have you and your heart entirely for Himself.

Andrew Murray, D.D.

Monday, February 27th.

Hiding the Word in the Heart.—

Psalms cxix:1-16.

When a godly man sues for a favour from God he should carefully use every means for obtaining it, and accordingly, as the Psalmist had asked to be preserved from wandering, he here shows us the holy precaution which he had taken to prevent his falling into sin. "Thy word have I hid in mine heart." His heart would be kept by the word because he kept the word in his heart. All that he had of the word written, and all that had been revealed to him by the voice of God,—all, without exception, he had stored away in his affections, as a treasure to be preserved in a casket, or as a choice seed to be buried in a fruitful soil: what soil more fruitful than a renewed heart, wholly seeking the Lord? The word was God's own, and therefore precious to God's servant. He did not wear a text on his heart as a charm, but he hid it in his heart as a rule. He laid it up in the place of love and life, and it filled the chamber with sweetness and light. We must in this imitate David, copying his heart-work as well as his outward character. First, we must mind that what we believe in is truly God's word; that being done, we must hide or treasure it each man for himself; and we must see that this is done, not as a mere feat of the memory, but as the joyful act of the affections.

"That I might not sin against thee." Here was the object aimed at. As one has well said,—Here is the best thing—"thy word"; hidden in the best place,—"in my heart"; for the best of purposes,—"that I might not sin against thee."

C. H. Spurgeon.

Tuesday, February 28th.

Praying with the Heart.—

Psalms cxix:145-160.

In all your spiritual duties God looks first and most to your heart: "My son, give me thine heart": Prov. xxiii:26. It is not a piece, it is not a corner of the heart, that will satisfy the Maker of the heart; the heart is a treasure, a bed of spices, a royal throne wherein he delights. God looks not at the elegance of your prayers, to see how neat they are; nor yet at the geometry of your prayers, to see how long they are; nor yet at the arithmetic of your prayers, to see how many they are; nor yet at the music of your prayers, nor yet at the sweetness of your voice, nor yet at the logic of your prayers; but at the sincerity of your prayers, how hearty they are. There is no prayer acknowledged, approved, accepted, recorded, or rewarded by God but that wherein the heart is sincerely and wholly. The true mother would not have the child divided. God loves a broken and a contrite heart, so he loathes a divided heart: Ps. li:17; James 1:8. God neither loves halting or halving; he will be served truly and totally. Verily, God rejected all those sacrifices wherein the heart is not. Prayer without the

heart is but as sounding brass or a tinkling cymbal. Prayer is only lovely and weighty, as the heart is in it, and not otherwise. It is not the lifting up of the voice, nor the wringing of the hands, nor beating of the breasts, nor an affected tone, nor studied motions, nor seraphical expressions, but the stirrings of the heart, that God looks at in prayer. God hears no more than the heart speaks. If the heart be dumb, God will certainly be deaf. No prayer takes with God but that which is the travail of the heart.

Thomas Brooks.

Wednesday, February 29th.

Serving with the Heart.—

Ephesians vi:1-10.

All relations of life, however bitter, are concentrated and sweetened by Divine love; the Christian serves Christ in every thing, and his entire service, whoever may be his immediate master, is done as unto Christ. "Not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart." Eye-service is a word formed by the apostle for the occasion, and is found only here and Col. iii:22; it naturally signifies the service done under the eye of the master, and includes the disposition to neglect it when the master is absent. From the heart, is, in the Greek, from the soul, and is quite a peculiar expression. The obedience here recommended is not the submission of hypocrisy and deceit, but the willing obedience of the heart and mind as unto the Lord—all is honest and open-hearted, every thing breathes the spirit of a heavenly presence, knowing that whatever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free; there is one common Master, one great Rewarder in the heavens, before whom they must all take the position of needy suppliants, and whose gifts of pardon and life are freely distributed to all believers, whether they be bond or free.

William Graham, D.D.

Thursday, March 1st.

Having the Burning Heart.—

Luke xxiv:25-36.

Do our hearts burn within us toward the Lord Jesus Christ? In southern China, some years ago, in a city on the borders of the province of Hunan, I talked with a young Chinese Christian man. He was a graduate of a college in the far north. He had come a thousand miles away from home to preach Christ among his own countrymen. He was one of the most intelligent Chinese Christians whom I had met. And I was asking him many questions regarding his nation, and especially regarding the life and spirit of the Chinese Christians. And when I was through he said, "Mr. Speer, you have asked me a great many questions, and some of them have been very difficult. You have asked about the Christians in China. Now, I would like to ask you one question. You know what the Christians in your country are like. Are they all men and women of burning hearts?" It was a quaint Chinese idiom of which he made use, but that was its literal translation. He desired to know if we were all of us of burning hearts. What would you have said to him? What would you have said to him about yourself?

R. E. Speer.

Friday, March 2nd.

Quieting the Heart.—

Psalms xiv:1-15.

Trust in Christ is the secret of a quiet heart. It is of no use to say to men, "Let not your hearts be troubled", unless you finish the verse and say, "Believe in God, believe also in Christ." For unless we trust we shall certainly be troubled. The state of man in this world is like that of some of those sunny islands in southern seas, around which

there often rave the wildest cyclones, and which carry in their bosoms, beneath all their riotous luxuriance of verdant beauty, hidden fires, which ever and anon shake the solid earth and spread destruction. Storms without and earthquakes within—that is the condition of humanity. And where is the "rest to come from"? All other defences are weak and poor. We have heard about "pills against earthquakes". That is what the comforts and tranquillizing which the world supplies may fairly be likened to. Unless we trust we are, and we shall be, and should be, "troubled". If we trust we may be quiet. Trust is always tranquility. To cast a burden off myself on others' shoulders is always a rest. But trust in Jesus Christ brings infinitude on my side. Submission to Him is repose.

Alexander Maclaren, D.D.

Saturday, March 3rd.

Rejoicing with the Heart.—

John xvi:12-22.

Is there any joy to us in the thought that the Lord Christ sees us? Oh! if our hearts are really His, if our lives are as truly built on Him as our profession of being Christians alleges that they are, then all that we need for the satisfaction of our nature, for the supply of our various necessities, or as an armour against temptation, and an amulet against sorrow, will be given to us, in the belief that His eye is fixed upon us. There is the foundation of the truest joy for men. There be many that say, "Who will show us any good? Lord, lift Thou up the light of Thy countenance upon us. Thou hast put gladness in my heart more than in the time when their corn and their wine abound." One look toward Christ will more than repay and abolish earth's sorrow. One look from Christ will fill our hearts with sunshine. All tears are dried on eyes that meet His. Loving hearts find their heaven in looking into one another's faces, and if Christ be our love, our deepest and purest joys will be found in His glance and our answering gaze.

Alexander Maclaren, D.D.

MORE GLEANINGS FROM OUR DIARY OF 1909.

Tuesday, August 18th.—Reached London, Ontario, this evening and found my way to the home of Mr. G——, who wished me to stay with him. Struck with the beauty of the city: the boulevards, trees, wide thoroughfares, etc. A walk into the city, then being quite tired was glad to rest.

Wednesday, August 19th.—A wet morning. Went to Richmond Street and secured tickets for the Thousand Island trip. In the afternoon went to Spring Bank in company with Mr. —— of the Old Country. Noticed that gardens, apple trees, etc., are all open—nothing enclosed. Met old Scot there—"Too much whiskey in the Old Country", said this friend. Returned to tea, where were two ladies of the Adelaide Street Church. Went early to the service. Adelaide Street Church has a fine building with deep galleries. Looked over school room, furnace, etc. A full crowd for the service; very hearty singing; and felt delightfully free in preaching. The message seems to have been greatly enjoyed. Saw Mr. and Mrs. —— from the Old Land, who seem very homesick, although they are trying to settle down in this new country. Chatted with Messrs. G. and W., the latter spoke of the lovely oneness of those who love "the Name". Again struck with the beauty of the city.

Thursday, August 20th.—Between 8 a.m. and 9 a.m. Mr. G. and Mr. W. "whirled me round" the city, showing me places of interest. Took 9 a.m. train for Brantford; met Rev. A.; called on Dr. B. Was driven to see the "first Christian church in Ontario"—the church of Mohawks built by George III. in 1785—interesting! seats about two hundred or two hundred and fifty people. Had dinner with Mrs. T. Shields' brother. Left by 1.24 a.m. train for Hamilton.

Went to Mrs. Shields', Sr. Miss Shields being my guide, I went to see several Croydon people. One of them had quite lost her love for England, being very content with Canada. Tea with Mrs. Shields, Sr. and the Misses Shields. Left by the 7.10 car for Grimsby Park, through the "Garden of Canada"; saw some apple trees, but chiefly peaches, grapes, strawberries and "rasps". A highly cultivated region with beautiful homes. Reached Grimsby Park at 9.00. Dr. Thomas gave me a warm welcome, and Mrs. Thomas very kind and hearty; we had a lovely chat before going to bed.

Friday, August 21st.—Took breakfast on the verandah; had a beautiful drive; dinner at 11 o'clock; left for Niagara Falls, having seen Dr. and Mrs. J——, late of London, Ont., and chatted of Baptists, etc. (Then comes my visit to the Falls with a word about my admiration of the "glorious Falls"). After tea, took car for Lewiston, and thence steamer to Toronto. A beautiful trip, especially the first part. On arrival made my way to hotel. Went out and found the post office, the Baptist Book Room, etc.; then went to bed—but the noise of trains and street cars was incessant.

Saturday, August 22nd.—After breakfast made my way to Baptist Book Room; stayed a while and chatted with Dr. McKay on things in general. Dr. McKay gave me his copy of Dr. Thomas' sermons. So far as he knows it is the only volume of sermons published by a Canadian Baptist preacher. In the afternoon I went to the Y.M.C.A. to meet some English friends—several called on me. Went to St. Michael's Hospital to see a young fellow from Croydon. Went with Mr. W—— to his home for tea, where I stayed a good while. His heart is very much in the home-land, although he is doing much better than he did in England.

Sunday, August 22nd.—Having breakfast in good time was able to walk quietly to Jarvis Street Church. Went over the school room. Was struck with the comfort everywhere, the carpet, chairs, etc., so different from Sunday schools generally in the Old Country.

The church is large and roomy with deep gallery round except at the platform end. Congregation small, very few in gallery. Dr. C. from P.S., U.S.A., preached sermon based on a paragraph from the German philosopher, Nietzsche, who spoke of Christianity as the greatest curse of history (!) because it leads to sympathy with the sick, and poor, etc. The preacher urged that no selfishness should be allowed in the Christian's life in the home, business, church, etc. It was a pleasure to meet Mr. Greenway, who told me that Mr. and Mrs. R., whom we both knew, sailed for Canada on August 17th. I was asked to sit with the minister at the Communion service, and to lead in thanksgiving. Mr. W., whom I saw yesterday, called for me and took me to his home for tea. Then we went to College Street Chapel. A pretty building and a good congregation, one of the best that I have seen in Canada. The preacher—a supply—had a poor voice, and no grip in his manner, a gospel message, but somehow no power with it. A good talk on deep things with Mr. W., and this closes my first experiences in Toronto. My general impression of many of the Canadian churches is that there is rather too much of the club-like spirit, and not enough of the reverent devotional spirit.

T. I. S.

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NEWS FROM THE CHURCHES

By W. E. Atkinson.

Shenstone Memorial Church, Brantford (Submitted by the Clerk)—Truly it can be said of this church that "old things are passed away; behold, all things are become new." Fellowship in the new Convention of Regular Baptist Churches of Ontario and Quebec is not the least of our many blessings. Hallelujah!

The testimony of Shenstone for the infallible Word rings throughout Brantford in no uncertain way. In *The Canadian Baptist* of recent date it was stated that the position of this church was well known, as it was the only church in the city of six Baptist churches that had proved disloyal to the Convention! We are thankful for the publicity thus given to our faith in God and our acceptance of His inspired Word without reservation.

We believe that the great need to-day in our churches is the expository preaching of the Word. The Pastor of Shenstone, Frederick A. McNulty, formerly of the Tabernacle Baptist Church, Seattle, Wash., is supplying this need to the upholding of the church to the glory of God. Since his coming to Brantford the attendance at the services has been more than doubled. Our dependence upon prayer is indicated by three prayer meetings weekly. The Bible School, which is still in process of reorganization, promises to exceed our highest expectations. The teachers' conference on Monday night has an average attendance of thirty-five. The Big Bible Class which meets Wednesday evenings, and is taught by the Pastor, has a membership of over one hundred. By the grace of God in one year this church has been changed from a community church to a city church. A free bus service, which almost encircles the city, brings the people from downtown. The work of this church is still future, and in spite of local opposition and other obstacles, God is blessing the ministry of His Word, and the testimony of pastor and people. From a cold, dead, Convention church, by God's grace, Shenstone has been changed into a church where God's Word is honoured, and where God honours His Word.

Annette Street Baptist Church, Toronto, held its Annual Business meeting on Thursday evening, February 9th, when the members of the church gathered around the supper table for a time of fellowship, and afterward listened to the encouraging church reports for the year 1927. During that year ninety-two were received into church membership, which now stands at 459. Receipts from all sources showed an increase of about \$2,000 over the year 1926. Total receipts amounted to \$12,616.76, of which \$3,458.16 was contributed to missions. The salary of the Pastor, Rev. W. J. H. Brown, was increased by \$200.00; and after all expenses had been taken care of \$971.99 remained in the treasury.

Belleville—A splendid group of Baptists have banded together as a testimony in Belleville, and Pastor H. E. Buchner of Trenton will conduct services there on Sunday afternoons. On February 12th this group organized as a Regular Baptist Church. The service was led by Dr. W. A. Gunton, who was assisting Mr. Buchner in the Trenton meetings.

Trenton Regular Baptist Church, Harold E. Buchner, Pastor.

Special evangelistic services were held in Trenton from February 5th to 17th, with the help of Dr. and Mrs. W. A.

Gunton. The results were very gratifying. Eighteen professed conversion, and seven have already been baptized. Pray for the continued blessing of the Lord on the ministry of Pastor Buchner in this place.

Guelph Regular Baptist Church—This church is experiencing showers of blessings these days. Founded a few months ago by a handful of God's Bible-believing people, the congregations on Sunday evenings have now grown too large for Brother Frid's home, and the people are praying for larger accommodation. Mr. McClure of the Toronto Baptist Seminary is the pastor.

Parliament St. Branch of Jarvis Street Church—The Superintendent of Parliament St. Branch reports a growing work. Great blessing is attending the children's service Sunday evenings, where about two hundred and fifty children, a large percentage of whom are Roman Catholics, hear the gosper weekly. In the adult service Sunday evening a mother of several boys was gloriously saved. Join us in prayer that she may be used in the salvation of these young lives.

Jarvis Street, Last Sunday and Next—Last Sunday, notwithstanding the inclemency of the weather, was a good day in Jarvis Street. The School had an attendance of 1,017, and there was a splendid congregation; three responded to the invitation. At the evening service three were baptised. Rev. Chas. Fisher, M.A., who has supplied most ably the pulpit and addressed the week-night meetings during the Pastor's absence, left after the evening service for Des Moines, Iowa, where he addressed the students last evening at a Washington banquet. Mr. Fisher, by his fidelity to the Word of God, his strong pulpit ministry, and his winsome personality, made a warm place for himself in the hearts of the Jarvis Street people, and will be a welcome visitor always. From Des Moines, Mr. Fisher goes to Winnipeg for a few weeks, and will be followed by a volume of prayer.

Next Sunday Pastor Jas. McGinlay will preach in Jarvis Street morning and evening, and will teach the Pastor's Bible Class at 9.45 a.m. Mr. McGinlay's preaching is always accompanied with great spiritual power, and we are anticipating a day of great blessing.

CHATHAM.—The situation at Chatham is parallel to that in several other places throughout the Baptist Convention of Ontario and Quebec. A company of Bible-believing Baptists who were in the minority and could tolerate no longer the compromising attitude of the local church toward Modernism, withdrew from the William Street Church and formed a new organization called, "The Chatham Regular Baptist Mission." They are worshipping in the Patricia Hall, and although at present without a pastor, the work is being carried on by the faithful band with help from the various preachers who supply the pulpit from week to week.

It was felt that the time had come for a forward move. Accordingly they invited Pastor James McGinlay to come and lead them in an evangelistic campaign, beginning Sunday, February 5th, and continuing to Sunday, February 26th. Owing to his many preaching engagements in other churches, and his consequent absence from his own church at Alton for three Sundays previous to February 5th, Mr. McGinlay found it necessary to return to Alton, and therefore Mr.

William Fraser, of Jarvis St. Church, was asked to take his place for that date. Mr. Fraser preached in the morning to a company of between thirty and forty, and in the evening to slightly more than double the morning congregation. The blessing of God was upon the meetings from the very beginning, and on the Monday night eight persons responded to the invitation, some accepting Christ as Saviour, the remainder for consecration.

On Tuesday night Mr. McGinlay arrived in time to preach, and received a warm welcome from an enthusiastic company who were eager to hear his messages. Mr. McGinlay preached on Gideon's three hundred, and illustrated from his own experience at Alton, how God, before leading them forward to victory, eliminated by various tests all who were faint-hearted and halfhearted, thereby reducing Gideon's army from thirty-two thousand to three hundred. It was a time of great blessing and inspiration, and the people were greatly encouraged to stand true to God and His Word. Mr. Fraser had to return to Toronto Wednesday, and on Friday morning he received a long distance telephone call from Mr. McGinlay, requesting him to return to Chatham.

Mr. Fraser joined Mr. McGinlay Friday night, and together they pressed the battle to the gate in no uncertain way. On Saturday night instead of having the meeting in the hall, they decided to go out into the open air. Those who had come to the meeting provided a nucleus for the open air meeting, and in less than fifteen minutes a large crowd had gathered. The meeting was conducted in a street just off the main thoroughfare, and proved an ideal place for an open air meeting. Mr. Fraser and Mr. McGinlay preached for over an hour, with hundreds listening to the messages, notwithstanding the coldness of the night.

Sunday morning Mr. McGinlay preached over the radio, and before he had finished his sermon, radio listeners were phoning in to say they were getting the message clearly, and were enjoying it very much. One Catholic friend phoned in to say, "We need more men like that." Sunday night the hall was well filled, and the presence and power of God was manifested in the salvation of souls.

The interest and attendance increased each night, with manifest power and blessing in every service. On Thursday night the congregation was even larger than that of the previous Sunday, and it was abundantly evident that the Patricia Hall would not accommodate all who would want to hear Mr. McGinlay on Sunday. The largest theatre in town was therefore secured, and the meeting well announced and advertised. A fire broke out about 6.30 Sunday evening a few doors from the theatre, attracting a large crowd to the scene of the fire. This no doubt brought some to the meeting, as the fire was extinguished a few minutes before 8 o'clock, the hour at which the service was announced to begin. Counting the chairs that were filled, it is a fair estimate to say there were at least six hundred people present. Mr. McGinlay preached a powerful sermon on, "Ye must be born again." The meeting closed at 10.20, with five splendid young men gloriously saved. Mr. McGinlay's preaching at Chatham has been with unusual power and conviction, and we doubt if Chatham has ever heard a saner and stronger presentation of the gospel than it has in this campaign.

The campaign will continue for another week, Mr. McGinlay preaching every night. Owing to Mr. McGinlay's engagement to preach in Jarvis St. Church, Toronto, Sunday, February 26th, Mr. Fraser will conclude the campaign and will preach at the services on that date.

Seventeen have professed conversion to date, and a great many are ready to unite with the church as soon as it is organized. This will be arranged at an early date, and it is hoped that Dr. Shields and Mr. McGinlay will both be able to be present to speak on that occasion. A number of Baptists have expressed the hope that the work now being carried on by the Chatham Regular Baptist Mission will be permanently established, and an edifice erected in which to worship. It is one of the most promising situations in Ontario for a real Fundamentalist Baptist Church, and a strong man who is prepared to stand uncompromisingly for the Word of God would have no difficulty in building a church of five hundred members in a very few years. Pray for Chatham.

AN ADVANCE ANNOUNCEMENT.

The Executive and Council of the Fundamentalist Baptist Young People's Association of Ontario and Quebec are pleased to announce that plans for the Annual Conference on May 24th in London, Ontario, are already well in hand with every indication of a time of happy fellowship and inspiration for all attending. At this time we are able to announce that Pastor Jas. McGinlay has agreed to speak in the afternoon, and Dr. T. T. Shields will give the address in the evening. The names of others who will take part will be announced later. Details of transportation, etc., are being arranged, and will be sent to the individual Fundamentalist Baptist Young People's Associations soon. All our young people are requested to pray for these meetings, and plan to be present.

A FIRST EXPERIENCE.

The writer journeyed to Hamilton on Tuesday, February 14th, for the afternoon and evening sessions of the Pastors' and People's Conference of the Hamilton and District Union of Regular Baptists of Ontario and Quebec, held in Hughson Street Regular Baptist Church. On arrival at the station we heard from the Rev. H. A. Bowers that they had had a good morning session, though the weather conditions (rain on the frozen roads) had prevented a number of out-of-town friends from coming to the meetings. Space forbids our speaking of the afternoon session in any way beyond saying that Mr. Doherty, of Hagersville, gave a most interesting talk on prophecy and the writer had the privilege of expounding 2 Thess., chapter two, to an interested company.

We had warm fellowship over supper, which was served in the school room at the rear of the church. Canadian suppers (or teas, as I still feel inclined to call them) are a real feature at such gatherings, and our experience compels us to admit that here, at any rate, the Old Country is outdone!

At the evening meeting the church was crowded, and quite a number of extra benches were brought in to accommodate the friends. It was a delight to hear the pastors from the outlying churches give reports about the way God's blessing was resting upon their efforts. Rev. A. J. Loveday, of Boston, who acted as Chairman, set the tone for the whole meeting by the high spiritual level of his remarks. I believe that several, who do not agree with us, were in the meeting; and if so, they must have gained a striking impression of the high spiritual ideal, and also of the meekness of spirit of those who have been compelled to take a prominent part in this doctrinal struggle. Extremely interesting statements were made by the Revs. H. S.

Bennett, of Otterville; R. K. Gonder, of Stratford; R. D. Campbell, of Freelon; and Deacon Reider, of Burtch. Their messages were interspersed by musical items fittingly rendered by the Brantford Male Quartet, and a duet by Mr. and Miss Meisner: also a blind lady (name not known to us) sang most helpful messages afternoon and evening.

From beginning to end the meeting was full of earnest spiritual devotion, and we were verily conscious of God's richest blessing.

After the writer had given his message on, "Why I am a Fundamentalist," Rev. C. J. Loney took charge of the meeting, and appealed for definite decisions for Christ. Two came forward to witness their faith in a public manner.

The caption at the head of this article has a real significance for the writer. If all the meetings and conferences of those who are linking up with the new Union of Regular Baptist Churches of Ontario and Quebec are carried on with the same devotion to Christ as Lord, and in the same manner and spirit as this one, our new movement has a great future before it. It is a long time since the writer was present at a meeting where everything seemed so much under the guidance of the Holy Spirit, and where God's blessing was so consciously felt.—C.F.

BAPTIST BIBLE UNION LESSON LEAF

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Lesson 12. First Quarter. March 18th, 1928.

Lesson Text: 1 Corinthians, Chapter 12.

Golden Text: "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. 12:7.

Chapter twelve concerns the Holy Spirit in relation to the body of Christ: (1) "Union with that body through baptism of the Spirit; and (2) Every believer is given a spiritual enablement and capacity for specific service." *Scofield*. The subject of spiritual gifts needs to be carefully and prayerfully considered: first, because of its importance; and secondly, because of the danger of counterfeit. Satan counterfeited the miracles of Moses (Exodus 7:22-24), and during our Lord's earthly lifetime His miracles were counterfeited (Matt. 12:27), and also before the Lord's return the Man of Sin will counterfeit all God's miracles (2 Thess. 2:9). The wheat and the tares are very much alike, and there is an equally close parallel between divine and satanic miracles. To-day Christian Science and Spiritist healings, which seem in a number of cases to be genuine, are evidently demoniac (see Matt. 24: 11-24). Note the urgency of the warning. Paul says, "I would not have you to be ignorant (v. 1). Let us take heed.

I. TESTING THE SPIRITS (v.-3).

1. Try the spirits (1 John 4:1) "because there are many false prophets gone out into the world." 2. The spirit of anti-christ was already in the world in John's day (1 John 4:3). 3. The test positively and negatively is whether Jesus Christ is come in the flesh (1 John 4:2-3). 4. So here (v. 9) a similar test negatively and positively. 5. Jesus (His personal name—not Christ) His official name is Lord, the New Testament word which is always used to translate the Old Testament Jehovah. It is a real test of the Deity of Christ. 6. Christian Science, Spiritism, and Russellism, all deny this, and fall before the test. 7. God's Word is a light and re-

veals the hidden things of darkness. The "Book will keep you from these things, or these things will keep you from the Book."

II. THE SOVEREIGNTY OF THE SPIRIT (vs. 4-11).

1. Difference between fruit (not fruits) of the Spirit (Gal. 5:22, 23), and spiritual gifts. The former is the necessary expression of the life of Christ in the believer, the out-working of the indwelling Spirit (see Eph. 5:7-16). Spiritual gifts are special, and vary with individuals. 2. Diversities of gifts (the Holy Spirit, v. 4); differences of administration (the Lord, v. 5); diversities of operations (God, v. 6). But it is the same God, the Triune God, that worketh all in all. 3. The purpose of the spiritual gift is for the individual's or church's profit, not for self-advantage or glory. This is a good test, for the Spirit glorifyeth Christ. 4. Notice the order of the gifts, evidently arranged in order of importance,—note also close parallel between lists given in verses 8-10 and 28-30. Tongues and interpretations are placed last; whereas these are put first by many who would claim to have spiritual gifts. While these gifts were real in apostolic times, and may be genuine in certain cases to-day, the orgies and God-dishonouring conduct at some "tongues" meetings make them self-condemned (read 1 Cor. 14:32, 33). 5. The Holy Spirit is sovereign and dispenses His gifts as He will. But note also verse 31, "Covet earnestly the best gifts."

III. THE UNITY OF THE BODY OF CHRIST (vs. 12-26).

The unity of the Body of Christ is emphasized by comparison with the natural body. 2. If members of the body, the Holy Spirit obliterates the old distinctions: there is neither Jew nor Gentile, bond nor free; all are one in Christ Jesus. 3. Unity expressed in diversity of function, not of nature. 4. Every limb has its part and function, they do not overlap. And so with regard to the members of the body of Christ. 5. Some have more prominent functions of service—by the Holy Spirit's appointing (see 2 Tim. 2:20, 21) but all are alike necessary (v. 21-24). 6. Proper functioning of the body, no schism is the ideal; and this would be the case if the limbs were healthy (spiritually) and under the control of the Head (obedience to Christ—v. 25). 7. The well-being of the whole body is bound up with the well-being of each member, and vice versa (v. 26).

IV. DIRECT APPLICATION TO THE CHURCH, THE MYSTICAL BODY (vs. 27-31).

1. What a thought: Christ is functioning through us (v. 27). 2. In this list the chief gifts are persons rather than powers (v. 28). 3. Human, or even satanic, efforts to overthrow the Spirit's ordering: there were false apostles (Rev. 2:2), and there have always been false prophets who have simulated the apostolic and prophetic gifts. 4. But something outreaches all the gifts—a person dwelling in the hearts whose name is LOVE (v. 33 and chapter 13).

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