

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.

\$2.00 Per Year, Postpaid, to any Address. 5c. Per Single Copy.

T. T. SHIELDS, *Editor.*

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto

Vol. 6. No. 43.

TORONTO, MARCH 8th, 1928.

Whole No. 305.

"He Was Not Ashamed of My Chain"

It is thus the Apostle Paul immortalizes Onesiphorus. Paul was not unduly sensitive to public opinion. When Ananias was commissioned to go to him as Saul of Tarsus, the Lord said, "I will show him how great things he must suffer for my name's sake." And there is nothing in the inspired record to show that Paul ever complained of the odium he was required to bear for the name of Christ. He was brought before kings and governors for the sake of his Lord. In second Corinthians he recounts some of the things he has endured for Christ's sake: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes save one. Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often; in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

But notwithstanding he had become inured to every kind of hardship, even to the wearing of chains for Christ's sake, his spirit was ever tender toward the people of God, and his sensitive soul was never so wounded as when he was betrayed and forsaken by one who professed the name of Christ. In the chapter from which the words we have quoted are taken, he sounds this plaintive note: "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." He referred also in another place to Alexander the coppersmith who had done him much evil, and lamented over a former friend, saying, "Demas hath forsaken me, having loved this present world." But this man who cared less for his own comfort, or his own honour, than perhaps any mere man who ever lived, writes this glowing appreciation

of an obscure disciple who visited him when he was in prison, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."

No man who will be true to his trust as a Christian minister can wholly escape that which was symbolized by Paul's chain. Simeon prophesied concerning Christ, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." And the Sign that was "spoken against" was at last nailed to a cross of wood, notwithstanding the perfection of Deity was in Him. But ere He left His disciples He forewarned them: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

The Acts of the Apostles shows that prophecy to have been literally fulfilled again and again. Tertullus, the orator, accused Paul before Felix, saying, "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes"; and the Jews at Rome said to Paul, "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." And in our day every man, in every denomination, who dares to witness to the truth of the Bible as the Word of God becomes a target for the darts of the enemy. He is proclaimed "a mover of sedition", "a pestilent fellow". It seems to be

impossible for any man in our day boldly to avow his unqualified acceptance of the Bible as supernaturally inspired and finally authoritative, and, at the same time, retain his good name.

The offence of the Cross has not ceased, and there are multitudes of people who secretly profess their allegiance to the truth, who are ashamed of the chain which is inseparable from open avowal.

We have no desire unduly to exaggerate the importance of the testimony of Jarvis Street Church or *The Gospel Witness*, but to the praise of God we confess that our experience of recent years has wrought in us a deeper appreciation of the riches of God's Word. Texts which had but little meaning for us a few years ago are now full of comfort and inspiration.

When a church has stood with its Pastor in the forefront of the battle for many years; when the enemy, fearful of its influence and power, has endeavoured to neutralize it by every variety of slander and every degree of reproach, Pastor and people ultimately become indifferent to the enemy's opinion, and hold his censure or approval equally in contempt. And when a church and its Pastor have conferred upon them the high honour of being permitted to go with our Lord without the camp bearing His reproach, only to discover that without the camp the presence and blessing of the Lord and the brightness of the Shekinah glory exceed a thousand-fold their experience of these things within the tabernacles of Jacob, the place without the camp becomes a position preferred, and a situation of high and holy privilege.

We have ceased to care what anyone says about Jarvis Street Church. We have made common cause with our Lord against the enemies of His Book; we have put our hand to the plow, and we shall not look back. We have found the divine panoply adequate for every exigency of war; and the more we take the Sword of the Spirit, the more we find the Spirit wields it, and the more convinced we are that it is in truth the word of God.

This article is written to point out the folly of those who would avoid the shame of the chain. The fact is, the chain a man bears for the gospel's sake is the link

which connects him with the power that makes for victory. The power of the gospel is the power of a resurrection. And there can be no resurrection without death; and such a death as a man suffers for the gospel's sake is inseparably connected with the shame of the Cross. Search the Scriptures, the New Testament or the Old, and find one example of a man, any time, being used of God who was ashamed of the chain.

Jarvis Street has found the chain its greatest asset. Its enemies have been its greatest helpers, and the things which have happened unto us have fallen out for the furtherance of the gospel.

But some will say, "We are not ashamed of the chain, but it is a matter of simple prudence to avoid association with it for a time." Thus they substitute policy for faith, and their own cleverness for the power of God. When Paul came up to Jerusalem, certain of the brethren mapped out a politic course for Paul: "And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men that have a vow on them; them take, and purify thyself with them, that they may shave their heads: and all may know that those things, whereof they were informed of thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." A careful reading of the twenty-first chapter of Acts will show that their policy had the opposite effect to what they had planned, and "all the city was moved, and the people ran together . . . and they went about to kill him." If we are not ashamed of the gospel, let us boldly confess our faith. If we do right, God will look after the consequences; if we do wrong, we shall look after the consequences ourselves.

Can Revival Come By Prayer Alone

Irrespective of his theological affinities, whether a man be an Evangelical or a Modernist, can any man, professing an interest in religion merely, not to say in Christianity, be found bold enough to declare that the religious condition of the world is satisfactory? Whatever significance we may read into the word "revival" surely every one who is not made stone blind by his prejudices, must recognize the urgent need for a change of some sort in the life of the churches of to-day. Whoever will take a general view of the religious situation must acknowledge that the churches have lost their power, and are rapidly losing even their influence. They are indeed becoming less and less a factor in the life of the people. We are speaking, of course, we repeat, of the general situ-

ation. There are churches which are still crowded to the doors. There are churches which are recognized as forces to be reckoned with, but churches generally we fear have ceased to exercise any large spiritual influence in the communities in which they do their "work." If Modernism be the new religion, which is to bring about a better state of things, and make the churches once more a moral and spiritual dynamic in the life of the individual, the community, and the nation, then it must be acknowledged that Modernism has not yet attained its stride, or come to such maturity as to exercise any moral influence at all. Here and there a man of genius, secures a hearing, but for the most part the Modernistic preacher discourses to an ever diminishing congregation, and

leads his church to still lower levels of impotence. If a tree is to be judged by its fruits, and if the end of religion be the salvation of men from moral evil, and the upbuilding of moral character, and establishment of right relations between the human soul and God, issuing in deeper reverence for God and a truer appreciation of eternal verities, and if every religious tree like other trees must be judged by its fruit, Modernism is the most absolute failure of all time; it is a tree fit for nothing but to be hewn down and cast into the fire.

But what of that interpretation of Christianity long known by the term "Evangelical"? There are thousands of churches, and of ministers who have not openly adopted the tenets of Modernism. They do not openly mock at the Bible nor make light of miracles, nor despise the precious blood. But in too many instances even such churches as these seem to be losing their power over men. Is it true that the gospel of Jesus Christ has lost its power? Is it true that the multitudes are becoming increasingly irreligious, and are indifferent to religion of any and every sort? And if, it be true, has evangelical Christianity no power to awaken the indifferent, to summon the soul from the sleep of death, or even to open the eyes of the blind, or unstop deaf ears? The "Social Service" ministries of the day, good and useful as they may be, the church's descent from the heavens to the material plane as its principal level of service, the new emphasis upon temporal values almost to the exclusion of any recognition of eternal verities, the presentation of the gospel as a doctrine of idealism as a mere ethical system for the regulation of human conduct, and the reduction of the whole sweep of Christianity's function to a programme of mere humanitarianism, all go to show that even an avowed orthodoxy has generally ceased to reckon among the practical values of life, the Saviour from above, the birth from above, the power from above, and the hope of ultimate glory from above. And yet all these are abiding realities: "The word of the Lord endureth forever"; "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The ascended Saviour has received of the Father the promise of the Holy Ghost, and once and for all He has shed upon His church that heavenly Presence and Power, which ensures to Him all authority on earth as in heaven.

And that plenitude of power awaits the appropriation of faith to-day, as it has always done, and still as men pray the Holy Ghost comes upon them, and the supernatural experience of divine power is possible to the simplest of all believers. Surely then we do well to pray, "O Lord, revive thy work!" Revival must come from above, and invariably it expresses itself through praying souls who bow before the Mercy Seat. From one point of view we should answer the question of this article in the affirmative, for every blessing comes by prayer, only we desire to call attention to the fact that there are many ways of praying. Elijah is noted in the Scriptures as a man of prayer, who prayed and prayed again. It was his prayer that turned the heavens into brass, and dried the streams, and stilled the music of all the

water brooks, and made bare and barren the most fertile field, and emptied all granaries, and even deprived the earth of the evening dew. It was prayer that did all that, and that was a preparation for revival. Who knows but the very barrenness we mourn is but the promise of the revival we long for. In the experience of most men penury precedes penitence, and bankruptcy is the forerunner of blessing. Yes, it is still true the church is with schism rent asunder; controversy the world over is shaking the very foundations, and spiritual death and barrenness has become all but universal. But may not all this be God's answer to the prayers of the modern Elijahs, who perhaps are kept alive in some obscure place by God's ravens, or miraculously sustained by some modern widow of Sarepta? Can we endure the three and a half years of famine? Can we continue to lay hold upon God until His hour for a modern Carmel shall come? Elijah and Obadiah are much in the minority, and the prophets of Baal win the victory in every religious Convention. But some day God will answer again by fire, and the multitudes will proclaim Him to be God.

But what must precede the falling of the fire? Just prayer? Yes. But what is prayer? Prayer is the Holy Spirit breathing through a believing soul, breathing back to God the desires divinely inspired. And sometimes we may pray in other ways than on our knees. Elijah was still a man of prayer when he restored the altar of Israel that was fallen down. He was still a man of prayer when with biting sarcasm he mocked the prophets of Baal. He was still a man of prayer when he commanded that trenches should be dug and filled with water so as to ensure the reality and the unmistakableness of the miracle. His cry of fire was but the climax of a life of intercession. Sometimes he prayed on his knees; sometimes he prayed on his feet; sometimes he prayed as he prophesied, but always he prayed, and God answered by fire, and God was glorified. Only thus in this as in all other days can the Heavenly Fire fall, and only thus will there be heard the sound of abundance of rain.

OUR NERVOUS CONTEMPORARY.

We always supposed the newspapers in general, and religious papers also, when issued from the press were public property; and could be bought by anyone who had the money to pay. *The Gospel Witness* goes to press regularly Wednesday night, that is to say the type is set up Wednesday night, and it usually comes off the press early on Thursday and is mailed Thursday evening.

Our Church Street contemporary is usually a day ahead of us, and for a long time it has been our practice to obtain a copy of *The Canadian Baptist* from the Book Room some time Wednesday afternoon. *The Gospel Witness* is supplied to the Book Room in such numbers as are ordered, and we have never thought of discriminating against our known enemies. Sometimes certain papers have enquired of us respecting the material that was to appear in *The Gospel Witness*, and we have sent an order to the printers for an advance copy in proof form to be issued to the press. That is ordin-

ary newspaper courtesy. Even where newspapers at a given place are sharp competitors, reporters representing rival papers will sometimes co-operate with each other, and supply each other copy.

But recently a representative of *The Gospel Witness* called at the Baptist Book Room and asked for a copy of *The Canadian Baptist* as usual, only to be informed that a new order had gone into effect that *The Gospel Witness* was not to be supplied with a copy of *The Canadian Baptist* on Wednesday. Asked if this was a special restriction applying to *The Gospel Witness*, the answer was given in the affirmative. We are sorry for Brother Kipp; we are sorry he has become so nervous. We do not mind letting him into a little secret: if at any time we felt the least degree of timidity on account of *The Canadian Baptist*, *The Canadian Baptist* would never be permitted to know it! We should put on a brave face, and even whistle to keep our courage up! But Brother Kipp has become jumpy. The controversy is getting hold of his "spirit". We would remind him of a verse in Proverbs: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

We wish *The Canadian Baptist* well, and we are sorry to have occasioned Brother Kipp an attack of nerves!

THANKFUL FOR SMALL MERCIES.

In this week's *Canadian Baptist*, dated March 8th, 1928, there are several items of interest. We are told, for instance, by the Chairman of the Alumni Canvassing Committee that Class '27, "the most juvenile group of McMaster graduates held a meeting and enthusiastically agreed to raise \$5,000 for the new McMaster." They have not yet raised it. They have only agreed to raise it. And they have agreed to raise \$5,000! We assume this is the biggest thing the Campaign Committee has to report, for we have seldom known McMaster to report a little thing if she had a big thing to report. A promise of \$5,000 is a long way from the receipt of \$1,500,000! We suggest it would be interesting if the McMaster Campaign leaders would tell us how many men of prominence, from whom large gifts were expected, have already declined to give anything at all. If the head of the Committee has not received information on this point we respectfully suggest that he apply for particulars to the office of *The Gospel Witness*.

DR. HOLMAN GETS INTO "THE CANADIAN BAPTIST".

There is an article in this week's *Canadian Baptist* by Dr. C. J. Holman. It is extraordinary in this that anything by Dr. Holman should be printed in *The Canadian Baptist*. But let us hope the Editor is becoming a little more fair. There is also a criticism of Dr. Holman's article by the Rev. J. J. Baker, who informs his readers that "his attention has been called to an article in *The Gospel Witness* written by Dr. C. J. Holman. Thus *The Gospel Witness* attracts attention still—when the attention of certain people is "called" to it.

TO ALL OUR "GOSPEL WITNESS" SUBSCRIBERS AND CORRESPONDENTS.

The Gospel Witness regrets exceedingly to have to inform its many friends that it has discovered that its mail has been tampered with. Letters have reached us from subscribers saying that they had renewed their subscriptions but had received no acknowledgment, and that the paper had been discontinued. A careful examination was made, and it was discovered that letters reaching the office containing cheques and postal notes had been opened. This has been reported to the postal authorities, and the matter is now under investigation; we have no doubt that whoever is responsible for the thefts will be brought to book. In the meanwhile we inform our *Gospel Witness* family of this fact, and we ask as a favour that everyone who has sent money, in larger or smaller amounts whatever it may be, to *The Gospel Witness* office, and who has not received a direct acknowledgment of the money, will please write this office stating the amount of money sent, and as nearly as possible the date on which it was mailed.

In view of this experience we would earnestly request our many friends to send their subscriptions either by cheque or by money order; if by cheque, add 15 cents for exchange. We shall be greatly obliged if any who read this, and have sent money without receiving an acknowledgment, will write us immediately,—that means the moment you read this, sit down and write us, so that we may be able to check it up. Our readers will readily see that if letters containing money were tampered with when passing through the mails, they would never be delivered, for if a letter were delivered saying it contained money in it, that would itself announce the theft. There is therefore no way for us to find out to what extent this has been done unless our subscribers and friends come to our help with the requested information.

May we add a word of appreciation to those who have responded to our annual letter, reminding our *Witness* friends of the approaching end of our church year, March 31st. Last year our friends sent us nearly \$5,000 in response to our circular letter, and it would greatly relieve our mind and help to lighten our burdens if those who intend to send *The Gospel Witness* help would send it at the earliest possible date.

TO ALL JARVIS STREET MEMBERS.

The last year has been a very heavy one in matters of expense. We have had the redecorating of our great auditorium and lecture room to pay for. *The Gospel Witness* has been doubled in size, and the cost has been greatly increased. In addition to this we have had the heavy liability of our new Seminary to carry. God has marvellously blessed us in a thousand ways, and we have ten thousand reasons to give Him thanks. Notwithstanding, it must be borne in mind that Jarvis Street Church is beset with enemies, and if we were able to show receipts of \$150,000 with a deficit of 50c, the 50c deficit would be published to the ends of the earth and no one would ever hear a word of the great income. Jarvis Street Church, for the honour of the principles for which it stands, cannot afford to be behind. We therefore urge the entire membership of the church to make this month a month of genuine self-denial and of sacrificial giving, that we may give between now and the 31st of March as we have never given before.

TO THE ONTARIO AND QUEBEC REGULAR BAPTIST CHURCHES.

Will all such churches desirous of having a Student Summer Supply please communicate with the Secretary of the Union at the very earliest date.

Fundamentalist students are available from the TORONTO BAPTIST SEMINARY and other educational schools. It is imperative, however, that we know at once about available fields.

W. E. ATKINSON, Secretary,
337 Jarvis Street, Toronto.

A Few Pages of Ancient History

How the Great Controversy Started

The public memory is proverbially short. If people are to remember, not only that which is spoken but that which is written, it must be often repeated. The preacher or writer may well sing to himself, as he speaks or writes, the song of the countryman while dibbling beans,—

“One for the worm, and one for the crow,
And let us hope the other will grow.”

The Editor of this paper, while Professor I. G. Matthews was in McMaster University, hoped against hope that a better condition of things would be brought about in that institution. We therefore not only supported all the other denominational interests, but supported McMaster University as well. At the end of the college term of 1919, Professor Matthews resigned his position in McMaster and went to the United States. We then wrote a letter to the Senate and Board of McMaster suggesting that the greatest care be exercised in the appointment of his successor. Ultimately Professor H. S. Curr was appointed in his place, and we rejoiced greatly that the difficulty, as we supposed, was over. We returned from England about the end of September, and in *The Canadian Baptist* of October 2nd, 1919, the following editorial appeared. We reprint the editorial here for the information of our readers:

The Inspiration and Authority of Scripture.

“Some fifteen or twenty years ago the question of the inspiration and authority of the Scriptures agitated the evangelical churches of Great Britain a great deal more than it does to-day.

“This agitation has now largely ceased in the old land because the leading men in whom these churches have large confidence have brought themselves and their people into clearer light. Occasional echoes of the old acrimonious disputations are still heard there, but in the main they have ceased to interest of influence intelligent Christian people.

“It is a singular circumstance that on this continent a considerable number of Christian people, including a fair proportion of ministers, are still threshing away at many of those questions touching the Scriptures, which are regarded as settled questions in Great Britain. To some extent this is true among churches in Canada, and it is especially true in the United States where some crude theological views still prevail in many quarters in which some partially educated but very dogmatic preachers are still making loud proclamations of views and theories as to the Scriptures, which were laid aside years ago in England and Scotland.

“Any of our readers who are still perplexed as to the disputations that occasionally prevail in our midst, touching the inspiration and authority of the Scriptures will be greatly helped by the recital of the story of how light and relief came to Christian people in the old land. Incidentally, reliable light is also thrown in the way in which the methods of modern scholarship affect our views of the Scriptures, when these methods are used by trusted, reverent and scholarly Christian men who abound in England and Scotland.

“The story and explanation of how conservative Christian men in Great Britain have made the transition from many untenable theories and inherited beliefs about

the Bible to a position in which their religious beliefs can be maintained without creating a breach with other spheres of knowledge, was told some dozen years ago in one of a series of books published by the National Council of Evangelical Free Churches of Great Britain. The well-known Baptist minister, Rev. F. B. Meyer, was selected as general editor of the series, while so distinguished a scholar and stout defender of conservative theology, as Principal Forsyth, M.A., D.D., of Hackney College, London, wrote the introduction to the pronouncement which was entitled, “The inspiration and authority of Holy Scripture,” and one of London’s oldest, most venerated and accomplished pastors, Rev. J. Munro Gibson, M.A., L.L.D., was selected to write the text, and who, while naturally assuming authority for the exposition of views set forth, speaks with the unqualified approval of such men as Principal Forsyth and other trusted leaders of British non-conformity. That this pronouncement was sent forth throughout the old land by the National Council of Evangelical Free Churches of Great Britain, gives it a standing that challenges attention and respect.

“This week we have space only to quote a few of the striking sentences from the introduction by Principal Forsyth.

“There is no more difficult position, to-day,” writes Principal Forsyth, “than that of the minister who has to stand between the world of modern knowledge on the one hand and the world of traditional religion on the other, and mediate between them. It is not a case of adjusting his own faith to the new knowledge. He has done that and can go on doing it. It is a case of adjusting the new knowledge to the untaught faith of others, and doing it in the way of reverence and truth, love for men, and regard for the growth of living faith. Any vulgarian can destroy and offend. But the task of the veracious, alert, and paternal-minded man who has to rear faith amid a world of commotion, to establish the soul in a public war of elements and to secure the Eternal in a tempest, is very delicate and very severe. The difficulty does not readily come home to most people. The plain man, whose demand for a plain yes and no Christ was always baffling, has no idea what it costs to make a traditional creed a moral reality, and to turn as our Lord Jesus had to do, a conventional Messiah to a spiritual Christ.”

“Principal Forsyth holds that what the church now needs is not so much an army of scholars as a supply of capable middlemen or adjusters who know the new truth, the old faith and the believing people, and who can mediate the inevitable transition without fatal accident. With the vision of a seer gazing into the new religious day for the church, he says, “The premises are being rebuilt, but the business must be carried on; and the builders must be competent to manage both without loss in the process, and with great gain in the end. The education of our ministers must keep this increasingly in view.”

“How then is the growingly complex situation to be faced, according to Principal Forsyth?

“First of all, he intimates, we must have the right sort of ministers to handle the questions at issue. Mere pious talk will not do. “The worst heresy,” he says, “is incompetency, degenerating into quackery. It cannot be too clearly understood that no amount of well-doing, and no amount of zeal, and no amount of ethereal mysticism will save the situation. We need men of experimental historic faith, who are also exercised in the knowledge which is creating the present situation. Knowledge will not do it, but it cannot be done without knowledge.”

“Having thus described the kind of men needed for the work—religious men with solid attainments in

modern scholarship—Principal Forsyth then asks what is the best course for such leaders to pursue.

"Only two courses," he says, "are possible, (1) either to stand on every statement of an infallible book, or (2) to treat extreme rationalism with a higher reasonableness, meet the critics on their own ground, accept results tested by their own methods in sounder hands—and proceed amidst all in the experienced liberty with which Christ crucified has set our conscience free to be sure and bold in Him." This latter plan seems to accord with Paul's method and advice: 'Prove all things, and hold fast that which is good.' The task is a high one and must be met, if true religion is to survive. One of the depressing features, however, of the task, according to Principal Forsyth 'is the persistence and recurrence, in lower social strata of old fallacies that had long been disposed of in the region of the higher knowledge.' 'For we still have,' he says, 'mental strata where views and habits of mind still flourish which have long gone to limbo in quarters where wisdom is spoken among the full grown.'

"In commending Dr. Gibson's work to perplexed Christians, Principal Forsyth shows not only great insight, but great sympathy for those 'to whom it is a pain to feel their feet slipping from them, or their ground undermined; who have real though bewildered faith, and who desire above all things to believe, if they could see their way.'

"In deprecating the fact that so many of the rank and file of church members just pick up stray notions on the subject from casual sermons, or from the cheap press, Dr. Forsyth describes Dr. Gibson as a man 'who has the secret of reaching the public with his own settled faith,' while the book is described as 'an admirable example of arduous work.'

"In turning next to Dr. Gibson's personal foreword, the reader will be greatly interested in the auto-biographical sketch he gives of his own mental and religious progress in relation to the Scriptures.

"The personal story which Dr. Gibson tells of his own enfranchisement in dealing with the Scriptures is worthy of re-telling in a separate article, and we therefore hold it for fresh and separate recital in a future issue, as well as some condensation of the most extended review of the whole subject of the inspiration and authority of Holy Scripture, as viewed by the National Council of Evangelical Free Churches of Great Britain."

We took this editorial into the Jarvis Street pulpit the following Sunday, and read it, and announced our intention of raising the question involved on the floor of the Convention which was to meet in Ottawa three weeks later. At that time Jarvis Street had in its membership the greater part of the official life of the Convention of Ontario and Quebec: the Chairmen of the Board of Governors, Home Mission Board, Publication Board, were members of Jarvis Street; and practically every other Board of the Convention had its representatives in the Jarvis Street membership.

In *The Canadian Baptist* of October 16th, 1919, we published the following letter:

"INSPIRATION AND AUTHORITY OF SCRIPTURE."

A Protest.

"To the Editor of *The Canadian Baptist*:—

"Your leading article under the above heading in your issue of October 2nd, is bound to provoke much questioning in the minds of many of your readers. Appearing, as it does, with full editorial authority, it may be regarded by many as indicating the present position with respect to the vital question with which it deals, of the churches of the Baptist Convention of Ontario and Quebec, for which *The Canadian Baptist* may be presumed to speak. Had the article appeared as an expression of individual opinion, it might have been

allowed to pass, but as the editorial voice of *The Canadian Baptist*, it constitutes a challenge to at least one of your readers, and I am greatly mistaken if it be not a challenge to a great host.

"And at the outset I must express my regret that the spirit of the article under review forbids a careful selection of refined weapons when taking up arms against it. Britons were reluctant to meet gas with gas in opposing 'the methods of modern scholarship' as exemplified by the cultured Germans. I am equally reluctant to resort to such weapons as your editorial employs when it launches its attack upon the historically established Baptist position; but I trust I shall not be accounted unchivalrous if I take the field with my gas-mask properly adjusted.

"In such controversies neither side has monopolized the practice of setting up straw men. I shall, however, on this occasion, endeavour to avoid this alleged common error,—the more especially as a bag of chaff or thistle—down would more accurately represent my own estimate of the weight of 'scholarship' and religious effectiveness represented in the reasoning of the article in question.

"As I understand it, your article tells us that in Great Britain the ever-recurring question of the inspiration and authority of Scripture has been finally settled, and that while occasional echoes of the old acrimonious disputations are still heard there, in the main they have ceased to interest or influence intelligent Christian people.'

"I have seldom read anything more 'acrimonious' than the article under discussion. It is, indeed, an insult to every Canadian Baptist who is not ready to follow the apostles of compromise. In a recent issue you exhorted us to 'trust one another.' But how are men of conviction to trust such leadership as your editorial offers,—especially when it is so insultingly proposed? Frankly, I do not, and cannot.

"With 'the story and explanation of how conservative Christian men in Great Britain have made the transition from many untenable theories and inherited beliefs about the Bible, to a position in which their religious beliefs can be maintained without creating a breach with other spheres of knowledge,' and which was 'told some dozen years ago,' I am not for the moment concerned. Very likely 'the story' will be an interesting one, especially for those whose original 'beliefs about the Bible' were 'inherited'. At all events when it is told each must judge its value for himself. But in advance of the story you inform us that the 'disputations' whose peaceful ending your story is to record, 'have ceased to interest or influence intelligent Christian people in Great Britain,' because there they are 'regarded as settled questions.' The influence is inescapable: Either those of your readers by whom these questions are not 'regarded as settled' are not 'intelligent Christian people,' or else we are 'some fifteen or twenty years' behind Great Britain in our religious thinking, and therefore all such are to be editorially castigated as being either dullards or laggards.

"For the purpose of this protest I must quote one paragraph of your article in full:

"It is a singular circumstance that on this continent a considerable number of Christian people, including a fair proportion of ministers, are still threshing away at many of those questions touching the Scriptures, which are regarded as settled questions in Great Britain. To some extent this is true among churches in Canada, and it is especially true in the United States where some crude theological views still prevail in many quarters in which some partially educated but very dogmatic preachers are still making loud proclamations of views and theories as to the Scriptures, which were laid aside years ago in England and Scotland.'

"From this it would appear that in order to rank as 'intelligent Christian people' Canadian holders of 'crude theological views' must hasten to catch up with the Joneses, since these 'views and theories of the Scriptures were laid aside years ago in England and Scotland'. And is this the voice of 'scholarship' which thus admonishes us? Is this an illustration of the 'way the methods of modern scholarship effect our views of the Scriptures?' Must we change our views in order to keep abreast of 'the reverent and scholarly Christian men who abound in England and Scotland?' I shall be the last to under-

estimate such men. No one who knows me will charge me with being unappreciative of men and things in the country whose unselfish heroism has so recently saved the world; but some of us recognize a still higher allegiance than that which we cheerfully pay to the Throne of Britain.

"And we are familiar with the specious plea of this commonplace editorial. In a discussion on the changing fashions of womankind, I heard an English lady say in England, about four weeks ago, 'We, in England, are rather amused at the effort of Canadians to keep up with the latest fashions. Women's dresses in Canada are always several years behind the fashions in England.' I suggested that English ladies emigrate to Canada, as they would then be able to wear out their old clothes in a land where such clothes would make them leaders of fashion.

"And this is precisely the method by which the new 'scholarship' has made its greatest gains among 'some partially educated but very dogmatic preachers' who apparently care for nothing so much as to be reckoned sufficiently 'advanced' and in the fashion to be included among the intellectual 'smart set'. I make no apology for my irony. In my attitude toward the presumptuous arrogance of this faith-destroying thing that plumes itself in peacock feathers and struts around under the ridiculously assumed name of 'scholarship', I have progressed from enquiry to amazement, from discovery to disgust, and from indignation to contempt.

"I have had some opportunity of judging of the value of the fashionable religious views which, you say are so generally held in Great Britain, and which we are recommended to adopt. And what are the facts? Everywhere the churches are losing ground. All sorts of conferences are being held, and innumerable schemes devised to regain the influence the churches once exercised. It has been my privilege to pay five visits to Great Britain in six years. I have travelled the country from end to end, and have talked with many hundreds of people. I have met ministers of all denominations, and while for the most part engaged myself on Sundays, I have had some opportunity of observing the church life of the Old Land. And it is far from encouraging. Everywhere 'union' is being advocated. It is not, however, a union of exuberantly healthy churches that is proposed, but a union of the wasted remnants which the popular views you recommend have brought to the verge of ruin. The Secretary of the Baptist Union has even expressed his willingness to accept episcopal ordination in order to effect union!

"It may be that the course you champion is popular with certain ministers and theological professors, but it is absolutely certain it is not popular with the great unchurched masses who turn away with disappointment and disgust from the pulpits which no longer have a positive message. If a tree may still be known by its fruits, it is sober truth to say, that the fruits of the new view of the Scripture which your editorial recommends are the most damning evidence of its pernicious character that could possibly be adduced.

"In The British Weekly of July 10th, Sir William Robertson Nicoll had a leading article entitled, 'The Preaching of the Cross'. In this article he says:

"Preachers do not, as they used to do, beseech men with much entreaty to receive the gift. They may state the truth of salvation, but they do so without pressing it on their hearers. They assume the take-it-or-leave-it attitude. The consequence is that the church does not grow, but rather decreases and the confession of Christ is rarer and rarer among men."

"Replying to this article in the issue of August 28th, Professor G. A. Johnston Ross, of Union Theological Seminary, New York, among other things, says:

"The author of that article fails, I think, to do justice to one of the greatest difficulties which educated young preachers have in preaching the Cross; it is the difficulty of construing theologically the Person of our Lord.

"No effective atonement can be made for the sin of

the world except an atonement in which God is Source, Agent and Sufferer. But is Jesus really God?

"I wonder whether many of our laity appreciate the intellectual difficulty which some of our younger ministers have in giving to our Lord, however much they may revere Him, the status and value of God.

"We older men can easily, though wistfully, recall a time when we read our New Testament, preached our sermons, and prayed our prayers without a shadow of hesitancy about the Godhead of Jesus. Unitarianism for us was unthinkable, condemned by its chill sterility.

"But then came upon us wave after wave of 'New Testament criticism': the elevation of the Synoptic tradition to a place of historic value all its own; the analysis of the documents; the confidently trumpeted results as to the picture of Jesus which was 'true historic residuum'; the rejection of the Fourth Gospel not merely as unhistorical, but as a distortion of the real picture; the slighting of St. Paul."

* * * * *

"What we really need is a return from the humanistic and naturalistic ways of looking at our Lord (which have become too fashionable because of our sociological interests), and the concentration of scholars upon the steps by which Christian folk in the first century came to give Him the honors of Godhead. What happened in 'the tunnel' A.D. 30-50? How does the 'Jesus of History' emerge as Lord of Providence and Dispenser of Grace and Judgment in St. Paul's earliest letters?"

"And now, Mr. Editor, one thing more. What is to be the answer of the 'considerable number of Christian people, including a fair proportion of ministers,' and 'some partially educated and very dogmatic preachers' to the challenge of your editorial?"

"I do not know. But I know the answer of one. I am proud to be classed in this connection with 'unlearned and ignorant men.' One of the unmistakable badges of presumptuous ignorance in the realm of religion is the approval of the mechanical, ostentatious, oracular, religious, 'scholarship' of the much-exalted and smugly complacent 'modern' academician. From his imprimatur may I by God's good grace, for ever be delivered!

"I have written strongly, I know, but not impulsively. I write at this moment deliberately and in contemptuous anger. It is time some Canadian Baptists became angry! And I write to provoke the question: When will the 'considerable number of Christian people, including a fair proportion of ministers,' and 'some partially educated and very dogmatic preachers' who are 'still thrashing away at many of those questions touching the Scriptures which are regarded as settled in Great Britain,' demand a reckoning of those in the Denomination who boast of having laid those views aside, and who so noisily proclaim their own ascendancy in denominational counsels?"

"We are talking of a 'Forward Movement.' 'Forward' whither? and to what? Is it to be in the direction to which your editorial points? Does this editorial view fairly represent the views of the majority of the members of the churches of this Convention? Are they willing that the denominational organ should so represent them to the world? Some of us must by some means discover where the Denomination stands on these vital questions, and whether it is moving. I am personally of the conviction that, the farther we move 'forward' in the direction in which your article would lead us the farther we depart from 'the faith once for all delivered to the saints.' If the only principle for which Baptists now stand is the much-vaunted 'liberty' to doubt everything and be sure of nothing;—except that those who believe the Bible to be the inspired and authoritative Word of God are 'partially educated' and are not to be classed with 'intelligent Christian people,' it is a principle which few will sacrifice to 'forward'. And I am much mistaken if it be not found that the majority of our churches still believe that Baptists still have a peculiar mission; and that the distinctiveness of our message consists in positive principles and not in mere negations.

(Continued on page 15)

The Jarvis Street Pulpit

Garlick and Leeks vs. Honey and Grapes

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 4th, 1928.

(Stenographically Reported)

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."—1 Corinthians 10:6.

"These things were our examples." You will have observed what a very close analogy there is between the deliverance of the people of Israel out of Egypt into the larger and fuller life of God's plan and purpose for them, and the salvation of believers who now put their trust in the Lord Jesus Christ. There are three simple stages: the exodus from Egypt, the wilderness experience, and the entrance into the promised land; and we are told that this history was written to supply us with examples in order that we might learn not to do as some of them did; and, on the other hand, that we might be inspired to do that which others, by the grace of God, were enabled to do.

I.

Consider THE EXAMPLE AFFORDED BY THE EXODUS.

Very simply, then, it must already be in your minds, you remember *they were delivered from Egypt by passing under the blood*; there was not one Israelite in Egypt who had not been born into a life of bondage, they were slaves by birth; as we all are unable to help ourselves. Then the paschal lamb was slain, the blood was sprinkled, and they only were saved out of Egypt who *were* under the blood. So we are saved only through the blood of our Lord Jesus Christ. In this place we are old-fashioned enough to believe the great truth, that "without shedding of blood is no remission". I trust that everyone here who has named the name of Christ, who calls himself or herself a Christian, has that great truth clearly in mind, that you are saved not by works of righteousness which you have done, but solely on the ground that the blood was shed in your behalf, and that by faith that blood has been sprinkled, and you are saved from the wrath to come.

They were not only saved from the avenger's sword, but they were delivered from a life of servitude to a life of liberty; they were given a new master. The Egyptians, it was promised, "whom ye have seen to-day, ye shall see them again no more for ever." And from that Passover night Pharaoh ceased to exercise authority over them. Thus,—

"He breaks the power of cancell'd sin,
He sets the pris'ner free,
His blood can make the foulest clean,
His blood avail'd for me."

He not only cleanses us from sin, but He delivers us from the power and dominion of sin and leads us forth into a new life.

Then you have the analogy of baptism. They were "all baptized unto Moses in the cloud and in the sea." The cloud was above them, the sea was on either side of them, they were overwhelmed, they were immersed, they were buried, they went down into the sea, and they came up out of the sea. The waters of the sea closed upon their enemies, and they buried their old masters in the sea, and came out into a life of liberty. That is the meaning of our baptism, that we have buried the old life in the grave of Christ, and, between us and the Egypt of our birth, and the bondage of our earlier years, lies the grave of our Lord Jesus. Planted in the likeness of His death, we are now, also in the likeness of His resurrection.

That is a commonplace, but it embodies great principles we do well always to bear in mind.

II.

But more particularly I want to speak of *the wilderness experience of those who thus were delivered from Egypt*.

First, *the life that was thus miraculously given, was supernaturally MAINTAINED and sustained*. They got out into the wilderness where there was no food for them, and no drink; and after they left Egypt they were just as much dependent upon God as they were when they were in Egypt. A great many people seem to believe that while forgiveness of sin is all of grace, after once we are converted, following that, we are to maintain ourselves; and that it is by our own efforts we are to walk with God. The truth is, my friends, that salvation is of grace from beginning to end, and just as it is impossible for us to obtain pardon but by the mercy and grace of God, just as it is impossible for us, by our own efforts, to keep right with God, we are dependent upon the grace of God every step of the way; and if you are a Christian, then your life must be lived by supernatural power every minute of the day. That is why, when Jesus Christ went home to heaven, He sent the Holy Spirit to dwell with us.

But there are a good many people who, having begun in the Spirit, hope to become perfect in the flesh; being born of the Holy Ghost, in the wilderness they seem to expect that they will be able to make their own bread,

and dig their own wells, and make their own way to the promised land. They get into a great deal of trouble by failure to recognize that the Christian must live a supernatural life from beginning to end. We are absolutely dependent upon the grace of God, and the power of the Holy Ghost; and if God should withdraw His hand for one moment, if His Spirit should forsake us, then we shall get again into trouble.

Now what did they do? We read they "did all eat the same spiritual meat". Where did it come from? It came down from heaven. The manna came from heaven, it was God's special gift; they did not live in the wilderness by plowing and sowing, they lived by food that was sent down from heaven, they had heavenly rations, just enough for to-day; never enough for two days except on the sixth day. You remember they had to go out every morning and gather the manna, and nothing was left over at night; for if they gathered more than was enough for the day it bred worms, it became corrupt; the manna would not keep until the second day except on the sixth day, and on the sixth day they were permitted to gather two days' portions, and what they gathered on the sixth day was miraculously preserved, it kept pure on the seventh day. Do you not see that a supernatural element was present in their lives every day? And is there not some remembrance of that principle in the prayer our Lord taught us when He said, "Give us this day our daily bread"? Do you suppose He meant only the material bread? No, He meant spiritual bread too, for did He not say: "I am the bread of 'life'"? We are dependent upon God for our daily portion, and we can live our lives only as every day in the week we seek from God the heavenly Manna. There is no food on this earth that will satisfy you, my friends. There is nothing to be found in the stores of the world that will minister to the hunger of the soul; we must have the Food that comes down from heaven.

And what is that food? You remember what our Lord taught us in the sixth of John. He said, "I am the bread of life. Your fathers did eat manna in the wilderness and are dead. But when you eat of the bread that cometh down from heaven, the true manna, you shall live for ever." And so these spiritual lives of ours are nourished by Christ Himself. It is a mystery which no one can understand, but which every little child who believes in Jesus can experience. We do actually feed upon Jesus Christ as the Bread which came down from heaven; and the longer you live, and the more you go on with Christ, the more you discover that the Christian religion is Christ, that everything is in Christ, and that there is nothing apart from Christ. We are shut up to Him, we are to live on the Heavenly Bread.

If any of you are hungry this morning—some of you young people, for instance, if you have been expecting to satisfy your soul by reading other books than this, by going to other tables than the table of the Lord, and you say, "Somehow or other I am not enjoying my Christian life as once I did", the reason is that you have not been getting your daily portion of Manna. You must feed on Christ, you must abide in Him, you must live on Him: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We must feed on Him continually.

The same was true of their drink, they "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." You remember the Rock was smitten, and how the waters gushed out, and so our soul's refreshment comes from Christ. He is the,—

"Rock of Ages, cleft for me."

We shall nourish our souls therefore only as we depend upon Him for our spiritual food, and for our spiritual drink.

That is all very good and very encouraging, and I almost wish we could stop there; but *here is the tragedy of it*, "With many of them God was not well pleased." They were His children. They were not Egyptians, they were Israelites; they were not in Egypt, they had been delivered from Egypt; they had not fallen under the stroke of judgment, but had been saved through the blood. And yet notwithstanding that, they lived a life that was displeasing to God. There are many of the Lord's dear children of whom it may be said that God is not well pleased with them. They are His children, there is no doubt about their having been genuinely saved by His grace, and have come from Egypt to the wilderness—but they are in the wilderness still. They have actually eaten of the Manna, and they have been refreshed by the Living Water; and yet God is not well pleased with them. Do you know what they did? They murmured, they found fault with the heavenly manna. They said, "Our souls loathe this light bread, give us something else to eat than that. Oh that we had stayed in Egypt! Oh, that we might taste of the flesh pots of Egypt again, the leeks and the garlick" If ever in the world evidence were wanting of total depravity you have it there. How in the world anyone could long for leeks and garlick I don't know, but they did. Some people like onions. I understand that they are very good food, but I often wish that those who eat them would go and keep company with Robinson Crusoe. But here were a company of people who actually longed for leeks and garlick and preferred that to the manna that came down from heaven. Thus many of the Lord's children who have tasted of the heavenly manna, and who have drunk deeply of the water of life, sometimes actually murmur at spiritual things. They say, "Oh, I am tired of singing hymns, I am tired of the Bible, I am tired of prayer meetings, and going to church, I am weary of that kind of life. I should like to have a little fun. I should like to have a little pleasure", and so they long for the flesh pots of Egypt, they want to go back to the old life again, and they smack their lips, and say, "I remember when I really enjoyed myself in Egypt." They are the Lord's children, don't write bitter things against them, don't say they never were converted, because if every man and every woman who has said that thereby proves that he is not converted, then there is not one of us here who has not given proof of it at some time or another. You have heard of the preacher have you not, who got angry and wanted to give someone a thrashing, and he took off his clerical coat and folded it up and put it on one side, and said, "Stay there divinity for ten minutes." He wanted to let the old man have his fling. And a good many of the Lord's people would like to take off their Sunday clothes, to set aside their religious profession,

and just make an excursion back into Egypt. And it is said of such that "they turned back and tempted God, and limited the Holy One of Israel". Now my friends, when we find fault with God's provision, God is not pleased with us, when we complain that there is not enough in Jesus Christ to satisfy these souls of ours, we grieve the Spirit of God, we displease Him Who has done so much for us. You may know that when your wife has laboured to prepare you a good dinner, and when the meal is all spread and she has exerted herself to the utmost to minister to your wants, and you come in and she knows immediately that you don't like it, that somehow or other she has missed satisfying you, she does not say anything, but how disappointed she is, the whole day's labour has gone for nothing. She said, "I think he will like this to-night, I think he will be pleased with this to-night." And when she has failed to please you, even your wife is hurt, she is disappointed. I know what I am talking about, and so does every man here know. Shame on us that we should ever let it be known that our particular appetites have not been ministered to on any particular occasion. But, oh, that is nothing to the grief we give to Him who invested His all in order that we might be delivered from Egypt and brought into the fulness of life in Christ Jesus, and when He has given His angels to be our ministers, when He has given Jesus Christ to be the very food of our souls, yet we sometimes have been guilty of turning aside and allowing the old man for a moment perhaps to reassert himself and to say, "Well, we would like to have just an over-night, just a hurried excursion into Egypt and back again. We don't want to stay there, but we would like to have just one little meal from the flesh pots." Oh that God would wean us and separate us for ever from that old life that we may be abandoned to Jesus Christ our Lord.

"With many of them God, was not well pleased." And they became idolaters; they fell into every kind of evil. How terribly the Lord's dear children may offend! Oh how grievously even those who have been bought with blood may grieve the Spirit of God. There is a terrible lesson in this same epistle, we had it in our lesson a few weeks ago where a man, guilty of the grossest sin, having brought reproach upon the cause of Christ, the Apostle said, "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ—when you meet in solemn assembly, with the consciousness of the presence of the Holy Ghost, he said deliberately solemnly—"deliver such an one unto Satan for the destruction of the flesh"—ask God to take down the fence, and to allow him who has the power of death, even the devil, to terminate that man's life. Let him die, physically, that his spirit may be saved in the day of the Lord. What a terrible judgment! What a terrible chastisement! that a man should sin so grievously, so deeply against God that at last the Apostle, in the power of the Holy Ghost said, "Come together and exercise discipline over the wrong doer, and ask God to cut him off, let him die, don't let him live any longer to bring reproach upon the name of Christ, so that his spirit may be saved in the day of the Lord Jesus. And many a sudden death, perhaps is thus explained. Many a man really the Lord's has so departed from Him, and has taken such a course

as will bring dishonour upon the name of God, until at last God says, "The end of your journey is reached. I will take down the fence and let Satan at you." And let me tell you that Satan would kill us everyone out of hand to-day if he could. If you are a Christian the only reason that you live is that God's angel encamps round about you and delivers you.

You remember the story of Job, don't you? "Hast thou considered my servant Job?" "Oh, yes," the Devil said, "I have considered him, and I have been round and round that fence for a long time, and I never could get at him, never. Hast Thou not set a hedge about him, and about his house, and about all that he hath on every side. I cannot touch him." "No," the Lord said, "you cannot touch him unless I let you, but I will give you permission," and He lowered the fence a little bit, and then Satan came the second time, and he said, "It is all very well, you afflict him in his family, and his property, but you touch him and he will curse you to your face." "All right," said the Lord, "I will let you afflict him, but spare his life, don't you dare touch his life." What did Jesus Christ come for, but "to deliver them who through fear of death were all their lifetime subject to bondage" and to "destroy him that had the power of death, that is, the Devil." The Devil has the power of death, and you would not live, I should not live until evening, our lives would not be worth a moment's purchase if it were not true that "the angel of the Lord encampeth round about them that fear him, and delivereth them." And when the angel of the Lord is round about you, you can challenge earth and hell to do its utmost: God's angel will look after His people until their hour comes. (Hallelujah!) But oh, my brethren be careful, let us not displease the Lord, let us not displease the Lord, though we are saved for ever as to our spirits, if we are in danger of bringing reproach upon the name of Christ. He may cut us off. It is a solemn reflection, but it is in the Book.

Neither let us tempt Christ as some of them tempted Him, and were destroyed of serpents. What did they do that they were destroyed of serpents at that particular time? Were they guilty of any flagrant sin? I will tell you what they did, they just murmured, they just grumbled, that is all, and grumbling has destroyed a good many people. You remember our coloured friends, and the Grumble, Grumble, Grumble, Grumble Song. I wish I had them here now I would have them sing that song to you. And there are a good many people who don't steal, they don't swear, they don't get drunk, they don't commit any flagrant sin, but they just grumble, grumble, grumble grumble all the time. My friends it will destroy you, it will ruin you as a Christian. Listen: "They did eat their meat with gladness and singleness of heart, praising God, ("Amen") "and having favour with all the people." And no church will have favour with the people, and no Christian will ever have favour until he has learned to eat his meat not with grumbling, but with gladness and singleness of heart, praising God. Have you had a hard time? Thank God for it. There is some discipline in it. If things have gone against you, find out why, for sure I am of this that it is not God's fault. He is a merciful God. Look within for all your trouble, that is where it is. It never is with Him.

Let us learn not to tempt God by our murmuring, our fault-finding with our circumstances and sicknesses and all the rest of it. I know it requires grace to glory in tribulation, but "tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And don't you see that God sends tribulation not to make you bitter but to make you sweet, and that by tribulation the experience comes that brings us at last into such fellowship with God, that the love of God is shed abroad in our hearts. You will find the people of sweetened disposition who know how to forgive and to forgive abundantly are the people who have thus passed through tribulation into patience, and through patience into experience, and have received God's Holy Spirit into their lives, teaching them to love everyone. These were our examples that we should not do what others did.

So my friends, to sum that up, for I don't want to dwell on that alone, I must say a word on the other consideration, to sum it all up, a promise was left then that they should enter into His rest, and they fell short of it, they fell short of it. Mark you this, of all that came out of Egypt not one of them ever went back again, of all who were saved through the blood not one of them ever fell by the stroke of judgment, in other words, passing under the blood they were saved for ever, but of all who came under the blood, and of all who were baptized, and of all who ate the spiritual food, and of all who ate and drank the spiritual meat, only a few of them ever entered the promised land. With the majority God was not well pleased, and they went round in a circle in the wilderness all their lives, and as the New Testament tells us in unlovely fashion, their carcasses fell in the wilderness, they died. It is the church in the wilderness not the church in the Promised Land that dishonours God; it is the church living the wilderness experience composed of converted people, but who have never appropriated the promise of entering into His rest.

Thus instead of living a life of triumph and of victory over the enemy, they went round about in the wilderness. I have been a Pastor thirty years, I have known some people as Christians as long as that, and I have known that in thirty years they have not grown a fraction of an inch spiritually, they are still the same dwarfs and have not outgrown their spiritual babyhood. Stunted in their spiritual development! Oh, young people, boys and girls, who know Christ, I covet the largest and fullest life for you in Christ. It is a great thing to come out of Egypt, out from Pharaoh and his host, but oh it is a glorius thing to get into the Promised Land. With many of them God was not well pleased for they never got there. I wonder are there some here this morning who might well say:

"See how we grovel here below,
Fond of these earthly toys,
Our souls can neither fly nor go
To reach immortal joy."

But I would remind you of another principle that implicitly was in our lesson this morning, that none

of us live to ourselves, and those people who thus dishonoured God in the wilderness by lusting after the things of Egypt, *not only kept out of the Promised Land themselves, but they kept others out.* I believe there are many churches to-day that are just like that company of Israelites, made up of saved people, but with the majority God is not well pleased, they are wilderness Christians, I would not say they are not saved at all. That is where Modernism flourishes, in the wilderness, never in the Promised Land. We never should have had this collapse in our Convention if we had had churches of spiritual quality. The trouble is we have been made up of members who have never gone beyond the wilderness experience, and they are ready enough to find fault with the spiritual bread, even with the Word of God, for they murmur at the manna sent down from heaven. Oh, are there any members of this church, anyone at all determined to stay out in the wilderness. Are you going to keep us all back? Are you going to make it impossible for us to get victory. I beg of you, my friends, to get ready to cross the Jordan. Get ready to get into the Promised Land, to take the fortress in the mountains, and to dispossess the Canaanites, and the Hivites, and the Jebusites and the Hittites and the Gergashites and the Perizzites, and all the others upon whom God's judgment rests. In the name of the Lord let us get ready to drive them out.

III.

I could linger upon that but I must say this word before I finish. We are never left with only evil examples to shun, WE ALWAYS HAVE SOME GOOD EXAMPLES TO FOLLOW. And there were two men in the congregation, only two, Joshua and Caleb. There were two out of the twelve spies, just two, who came back and said, "We are well able to possess the land," in other words they set up a spiritual standard, and they called the whole denomination, if you like, to that spiritual standard, and the majority at the Convention voted them down, the majority voted to stay in the wilderness. They voted against the integrity of God's Word when God said, "It is yours. You shall have it." They voted against the promise of supernatural power. They said, "It is all right, it is a very high ideal, but it won't do for this day. These two men are fanatics, they are beside themselves, they are mad, we cannot take possession of the Promised Land". And do you know what the Lord said? The Lord said, "You shall not possess it." And I believe that of our Baptist Denomination—you may report it to the ends of the earth—the Lord said to Israel, "There are two men only who shall enter the Promised Land, and I will keep you in the wilderness until all this generation who have rebelled against me are dead. And I greatly fear that our Baptist Denomination is going to wander in the wilderness for another forty years until those who have rebelled against God, and trampled the blood of Christ under their feet are dead and buried. And then God will raise up somebody to show them what they have done. God save this church from anything like that. God save us from a situation where our only helper is the undertaker. But there were two men, and for forty years they kept their faith alive. God help such men and women in our churches, and I know there are some, I get letters

from them all the time. They say, "I am hopelessly in the minority. The Pastor is against me, the church is against me, but I love God's Book, I love His gospel, and I know that we are all wrong in the stand we have taken. "Oh, yes God has His Joshuas and Calebs, and God will give them grace to stand in the midst of the unbelieving congregation. It may take forty years, I don't know.

But how wonderful it was, how wonderful it was that when at last God's hour struck, and they went over the Jordan, not under Moses the law giver, for the law could not bring them into the Promised Land. Moses had to die, for it was not possible that by the works of the law anyone could inherit the Land of Promise, for God gave it to them by promise. The law was our schoolmaster to bring us to Christ. Joshua means Saviour. He is the Jesus of the Old Testament, and Moses led them up to Kadesh-barnea, but he could not lead them across the river into the Land of Promise. "There remaineth therefore a rest to the people of God." There is victory ahead ("Hallelujah") and our Lord Jesus Christ is our Joshua to lead us across the river. My brethren and sisters in spite of all that the critics have said, the promises of God are still true ("Amen, Hallelujah") and not one word of His has ever failed or ever can fail, and everything He has promised any one of us, we may have if we will just trust Him, step out on His promise, for as God said to Joshua, "Every place that the sole of your foot shall tread upon, that have I given you"—and dare to do the thing that God commands us.

And there was dear old Caleb, I have never wanted to live to be old, I have asked the Lord for a long time to let me finish up on Sunday night if it please Him, just to preach the gospel some Sunday night, and wake up in glory. It may be He will not let me have that. I don't know, but if I do live to be an old man I think I should like to live to be about eighty-five, and I should like to celebrate my eighty-fifth birthday like Caleb did. That was a glorious thing was it not, when he came to Joshua and he said, "You remember Joshua that day long ago when we were comparatively young men, just in the forties, and the Lord sent us over there into the land of Canaan, and we brought back with us the great cluster of grapes from Eschol, borne on our shoulders, and we told the people that that was the kind of land it was, and the Lord was able to deliver us. And then the multitude murmured against us, and would not go in, and we had to keep company with them back in the wilderness, and the great revival we wanted never came. But I have lived to be eighty-five, and I am going to have a birthday yet before I die, and I have been looking around for the biggest job that I ever did, and I have my eye on a mountain, that one with the highest peak that you can see, and I have heard that there are giants up there, and I want to celebrate my eighty-fifth birthday by taking that mountain, "Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. I want to do this one thing for God before I go home to glory." You friends who are seventy years of age must not call yourselves old. Dr. Conwell was here lecturing on one occasion,

and back in the vestry a man came and said, "Do you know me, Dr. Conwell?" And he said, "No I don't." Then he said, "I remember you when you first lectured in Toronto many years ago." "Oh," he said, "I remember that time. How old are you?" He said, "I am seventy-six." "Ah, you are only a kid." Dr. Conwell was seventy-eight or nine, I forget which, and still like Caleb doing the work of the Lord. So Joshua and Caleb claimed the inheritance which was their's according to the plan and promise of God. Oh I commend to you the example of these two men of vital faith. Let us not live in the wilderness, let us take God at His Word and go forth to victory and prove—What shall we prove? Oh I read last night that it was folly to class the miracles of Christ with the teaching of Christ, and to demand that we should give equal credence to the story of the miracles that we give to the teaching of Christ, that the miraculous element is not important after all. Well it is important to me. If miracles are no longer possible then I am a ruined man for I need a great many miracles every day, and there is no help for any one of us apart from the supernatural help of God. And it is for us to prove this truth first of all in our lives as individuals and then collectively as a church, to go into the Promised Land, to advertise to all Toronto, yes and all Ontario and Quebec, and to the American Continent, and to the entire world, that our God still lives, and that His Word is still true, and that He fulfils His promise to every one who will believe in Him. May He bless us everyone.

Let us pray.

We thank Thee Lord for such deliverances as we have experienced, through the shed blood. Once again we would open our hearts and give Thee thanks, for apart from Thee we are lost men. We thank Thee for the grace of the Lord Jesus, for His glorious resurrection in which we see ourselves raised again and sent forth into a new life. We thank Thee for the heavenly Manna and for the living Water, and we come to ask Thee to forgive us that we have displeased Thee, that we have not gone rapidly through the wilderness and across the Jordan. Forgive us for our aimless wanderings, forgive us for our longings toward Egypt. Blot out all this O Lord, and suffer us not to remain in the wilderness. Make Joshuas and Calebs of us all. Give us the faith not only to desire the clusters of Eschol, and the land that floweth with milk and honey, but give us also the faith that will determine to possess it, to take full advantage of it, and tread our enemies under our feet, and go on from victory to victory, glorifying the Lord. Bless us this morning. Bless the testimony of Thy Word. May it find lodgement in the heart and conscience, and bring every one of us into closer fellowship with Thyself, for Jesus sake, Amen.

DES MOINES UNIVERSITY

Urgently Needs

**YOUR CONSTANT PRAYERS
YOUR GENEROUS GIFTS
YOUR SONS AND DAUGHTERS**

Address the Secretary-Treasurer,

Miss Edith M. Rebman,
Des Moines University,
Des Moines, Iowa.

Coals for the Altar Fire

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

Sunday, March 11th.

Christians are called Believers.—

Acts v:12-29.

As believers in Jesus, we are all of us of the pedigree of faith. We are altogether saved by faith. The brightest day that ever dawned upon us was the day in which we first "looked unto Him, and were lightened." It was all dark till faith beheld the Sun of Righteousness. The dawn of faith was to us the morning of life; by faith only we began to live. We have since then walked by faith. Whenever we have been tempted to step aside from the path of faith, we have been like the foolish Galatians, and we have smarted for our folly. I trust we have not "suffered so many things in vain."—Galatians 3:4. We began in the Spirit, and if we have sought to be made perfect in the flesh, we have soon discovered ourselves to be sailing upon the wrong tack, and nearing sunken rocks. "The just shall live by faith," is a truth which has worked itself out in our experience, for often and often have we felt that, in any other course, death stares us in the face; and, therefore, "we through the Spirit wait for the hope of righteousness by faith."—Galatians 5:5. Our pedigree is of faith, and our claim to the privileges of the covenant is of faith, and our life in its beginning and continuance is all of faith.

C. H. Spurgeon.

Monday, March 12th.

Christians are called Children of God.—

1 John iii:1-10.

The "children of God?" A native man on the Malabar coast was assisting a Danish missionary translate a catechism into the vernacular. They came across a question in regard to what God's people were made through the infinite grace of God when they trust in Jesus, and the answer stated that they were made "the children of God." The native man had not discovered this before, it was a new revelation to him, and he was so filled with wonder that he said: "Oh, let me not translate it 'children of God,' let me translate it rather 'they are permitted to kiss His feet'." It seemed too wonderful for him to believe that a poor, sinful, defiled soul, through trusting Jesus, could become a child of God. This, observe, is a privilege for redeemed souls, those who have been sinful and defiled, wayward and rebellious, brought into this relationship of children. And we are not only made God's children, but He calls us so. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Is it a name we have assumed ourselves? Oh, what human heart could ever conceive of a name so dignified as this? None, it is a direct revelation from God. Who calls us so? Why, the Father himself calls us so; He says: "I will be a Father unto you, and ye shall be my sons and daughters." He bends down in tenderness over us and bids us call Him Father. He calls us children. Father, Son, and Spirit all call us, if we are united with Christ, the children of God, and all the providence of God regards us as such. Oh! do we regard ourselves as such? Billy Bray used to delight to call himself the King's son. We want something of that spirit to-day; a fuller realization of our exalted position. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

T. I. Stockley.

Tuesday, March 13th.

Christians are called Disciples.—

Luke xiv:25-35.

When the early pages of the Gospel are studied, there appear three steps in the history of all those who became in this true sense "Christians". In the first place, they heard the call of Christ; next, in obedience to the call, they followed Christ; and then, as being under His teaching, they are immediately named "Disciples" of Christ. See Matthew iv:18, 21; v:1. Thenceforth throughout this Gospel they are called disciples; varied only with the name "apostles" (that is, "sent ones"), on the occasion when they are first "sent forth" to preach the Gospel (Matthew x: 2, 5). The former

title, with which we are concerned now, expresses therefore the abiding relation of the followers of Christ to their Master. Whatever He may commission them to do, whatever character or calling He may impress upon them towards the world or the Church, it remains the permanent condition between Christians and Christ, that the latter is Teacher and the former are disciples. There is no vague sense attached to the word disciple. Judging by those to whom it first belonged, it meant a continual following, a constant listening, and consistent obeying on their part toward the Master. It was a lifelong business, and a life-absorbing occupation, to be a disciple of Christ; treading in His steps, growing in His likeness, doing His works, meeting with His treatment by the world, sharing His sufferings, and waiting for His glory.

Rev. Hubert Brooke, M.A.

Wednesday, March 14th.

Christians are called Saints.—

1 Corinthians i:1-10.

"The Holy Ones in Christ Jesus!" Such is the name, beloved fellow-believers, which we bear in Holy Scripture, in the language of the Holy Spirit. It is no mere statement of doctrine, that we are holy in Christ: it is no deep theological discussion to which we are invited; but out of the depths of God's loving heart, there comes a voice thus addressing His beloved children. It is the name by which the Father calls His children. That name tells us of God's provision for our being holy. It is the revelation of what God has given us, and what we already are; of what God waits to work in us, and what can be ours in personal practical possession. That name, gratefully accepted, joyfully confessed, trustfully pleaded, will be the pledge and the power of our attainment of the Holiness to which we have been called. And so we shall find that all God's teaching will be comprised in three great lessons. The first a revelation, "I am holy"; the second a command, "Be ye holy"; the third a gift, the link between the two, "Ye are holy in Christ".

Andrew Murray, D.D.

Thursday, March 15th.

Christians are called Pilgrims.—

1 Peter ii: 1-12.

"Thy statutes have been my songs in the house of my pilgrimage." Like others of God's servants, David knew that he was not at home in this world, but a pilgrim through it, seeking a better country. He did not, however, sigh over this fact, but he sang about it. He tells us nothing about his pilgrim sighs, but speaks of his pilgrim songs. Even the palace in which he dwelt was but "the house of his pilgrimage", the inn at which he rested, the station at which he halted for a little while. Men are wont to sing when they come to their inn, and so did this godly sojourner; he sang the songs of Zion, the statutes of the great King. The commands of God were as well known to him as the ballads of his country, and they were pleasant to his taste and musical to his ear. Happy is the heart which finds its joy in the commands of God, and makes obedience its recreation. When religion is set to music it goes well. When we sing in the ways of the Lord it shows that our hearts are in them. Ours are pilgrim psalms, songs of degrees; but they are such as we may sing throughout eternity; for the statutes of the Lord are the psalmody of heaven itself.

C. H. Spurgeon.

Friday, March 16th.

Christians are called Friends.—

John xv:1-14.

Jesus stoops to make men His friends, and there are none so low but that they may be His. This friendship lasts. A peculiarity of Christianity is the strong personal tie of real love and intimacy which will bind men, to the end of time, to this Man that died over nineteen hundred years ago. We look back into the wastes of antiquity: mighty names rise there that we reverence; there are great teachers from whom we have learned, and to whom, after a fashion, we are grateful.

But what a gulf there is between us and the best and noblest of them! But here is One who to-day is the Object of passionate attachment and a love deeper than life to millions of people, and will be till the end of time. There is nothing in the whole history of the world in the least like that strange bond which ties you and me to the Saviour, and the paradox of the Apostle remains a unique fact in the experience of humanity: "Jesus Christ, whom, having not seen, ye love." We stretch out our hands across the silent centuries, and there we touch the warm, throbbing heart of our Friend, who lives for ever, and for ever is near us. A perpetual bond unites men with Christ to-day; and for us, as really as in that long-past Parghali night, is it true, "Ye are My friends."

Alexander Maclaren, D.D.

Saturday, March 17th.

Christians are called Brethren.—

John xx:1-18.

"My brethren". Why does He call His disciples brethren? He had never so called them before, yet they never seemed to be so unworthy. He might have informed them of everything without conferring on them this distinction. In some way or other He might have connected the announcement of the Ascension with a hint of reproach, and have worded it so that it might have been understood to mean, "Go, tell swearing Peter, tell dull Philip, tell doubting Thomas, tell cautious Nathanael, tell timid Andrew, that I am risen from the dead." Had they heard of the resurrection thus, the news might have almost killed them; and they might have said, "He is risen to call us to account; He is risen to smite us with the sword of His mouth; risen to cast us from His presence." But, as if to prevent this, the despatch is addressed to them under the title of His "brethren". Grand instance this of the truth that He "is not ashamed to call us brethren." Some of us take fresh heart at the thought of it, and learn that it is not in the power of infirmity to unbrother us; we are Christ's brothers; and "brothers are brothers evermore."

Charles Stanford, D.D.

ANOTHER DIP INTO THE PAST.

The following article is taken from *The Canadian Baptist* of February 10th, 1921. The article is remarkable in several particulars—at least it appears so to-day. It was only seven years ago! What changes have come in seven short years! First, Jarvis Street is appreciatively mentioned in *The Canadian Baptist*. Secondly, it was written by Rev. Charles George Smith of Temple Church, Montreal. And thirdly, it records a revival in Jarvis Street Church, and suggests as a fitting motto for the Gerrard Street door of Jarvis Street Church, "Magnify the Lord with me, and let us exalt his name together." Read what Mr. Smith says:

AT JARVIS STREET CHURCH.

"We are not praying for a revival—a revival has come!" This was the quiet sincere testimony of one of the devoted members of Jarvis Street Church to us, at the close of a heart-throbbing, soul-sweeping service of intercession, praise and testimony we were privileged to attend on Wednesday evening, Feb. 2nd. The spacious Sunday School auditorium was comfortably filled when the service commenced, and late-comers sought accommodation on the front seats or in "the wings". Dr. Shields presided, and Deacon James Ryrie gave a brief resume of the Conference at Peterborough and Hamilton that was listened to with deep interest and many murmurs of approval and "amen". Mr. Ryrie stressed the following points as growing out of his experience at these gatherings: (1) The large preponderance of Church and Sabbath School officers and workers in attendance: (2) the transparent sincerity of the delegates: (3) the yearning for a spirit of mutual love, Christian forgiveness, and harmonious co-operation: (4) the eagerness

upon the part of each worker to know the Divine will and to do it: (5) and above all, and through all, a longing to see many of their friends, loved ones, neighbors and outsiders blessed and consecrated as a result of these special efforts. This address supplemented those delivered in the church on the previous Sabbath morning by Dr. Shields and Mr. Albert Matthews. Then followed a season of prayer for the sick, several of whom were remembered personally by request. Dr. Shields related the experience of Mr. Fraser and himself in personal soul winning, and also gave some tender, helpful words of counsel, cheer and exhortation in the matter of waiting upon the Lord. Then followed a season of testimony by many who had recently found Christ, or had re-dedicated their lives to His service, or were seeking a deeper experience of the Holy Spirit. These messages were very moving and full of quiet inspiration. It was impossible to sit through those throbbing moments and not realize the reality of the spiritual and its miraculous power and irresistible sway. The service concluded with the presentation of a number of candidates for baptism, several of whom had found Christ since the revival began. Dr. Shields announced that services for prayer were convened for the entire week, and that the whole membership would be presented individually before God. Many remarkable conversions were recorded, and also some miraculous answers to the prayers of God's people. The singing interspersed through the service was truly inspiring, and the old songs of Zion were the favorites. It is a long while since we sang "Approach My Soul the Mercy Seat," "Begone Unbelief, My Saviour is Near," and "Come, Holy Spirit, Heavenly Dove," in a prayer meeting. Have not our newer song books often failed to preserve the fervor along with the finesse and swing of their popular ditties? It must frankly be confessed that successful leadership of such a service as this is indeed a rare gift—and one that many of us covet earnestly, and yet have not achieved. Dr. Shields' ability to coax testimonies from trembling Christians, and sphinx-like natures is quite unique. He is also well-versed in Hymnology, and is a splendid leader of Gospel songs. It is an education, as well as an inspiration, to attend a Jarvis Street prayer meeting. The conclusion of this heart-throbbing service was only the signal (without any apparent design) for the commencement of informal little group conferences, prayer circles and enquiry meetings throughout the ample suites of church rooms, for which Jarvis Street is noted. Leaving the building perforce at a late hour, the voice of prayer and counsel was wafted to our ears, seeming like the sweet sound of Milton's angels fluttering down amid the blue. Paxton Hood tells us of his experience in Edinburgh as he walked about among the old stone houses, with their fantastic timbers and stone gables, strange relics of a forgotten order of things. Every house bore an inscription. One solid residence near the Cowgate, surmounted by a huge gable, bore this inscription, "O magnify the Lord with me, and let us exalt His name together." This would be a fitting motto for the Gerrard Street door of the Jarvis Street Church. Said not the good saint truly, "We are not praying for a revival—a revival has come?" And from this noble, historic, stately Baptist Cathedral may the revival spread to every church and chapel, mission and school, family and individual in the land: C.G.S.

But that revival grew and deepened until for some it became unendurable, and less than twelve weeks

later it was proposed to terminate the ministry of the Pastor of Jarvis Street. But the effort failed, and the revival continued with the ultimate result that in October last the Baptist Convention excluded Jarvis Street from its membership.

A FEW PAGES OF ANCIENT HISTORY.

(Continued from page 7)

And I would here venture with all respect to urge the considerable number of Christians, including a fair proportion of ministers, and 'some partially educated and very dogmatic preachers' who have not yet thrown their 'crude theological views' to the critical wolves to attend the coming Convention with the determination of making their views known; and their votes felt in the shaping of our denominational policies.

"I am prepared for the torrential Niagara of adjectives which will be loosed to describe my uncharity and unmitigated and hopeless ignorance. But I cannot understand how any one who loves the Bible as the Word of God because therein and thereby he has learned Christ, and because his infallible Lord has borne witness to its absolute reliability, could carefully read your editorial without being deeply grieved and indignantly angry. I am resolved to avail myself of the first opportunity of testing the attitude of the Denomination toward the position taken in your article. Meanwhile I send you this, my indignant protest. And I send it in the earnest hope that it may be possible to demonstrate at the coming Convention, what I feel certain is the fact, that the Denomination as a whole still stands true to its historical position in its present attitude to the question of the inspiration and authority of Scripture. Then we can all heartily co-operate in a real and great 'Forward Movement'.

THOMAS T. SHIELDS.

"P.S. Permit me to add, that at the Ottawa Convention I intend to move an amendment to the motion to adopt the report of the Publication Board to provide an opportunity for the Convention to say by vote whether or not 'The Canadian Baptist' in the article in question correctly represents the Denomination's view of the Scripture. T.T.S.

The foregoing will prove interesting to many who stood with us at the Ottawa Convention, but who have since gone over to the Modernists' camp. The editorial we have reproduced was bad enough, but it was mild compared with the speeches of Professor Marshall. But McMaster's campaign of hatred had not then been set in operation, and men had not surrendered reason and conscience to insensate hate. The day will come when many a Canadian Baptist will wake up to discover that when he voted for Professor Marshall when swayed by the sophistries of the late Dr. J. H. Farmer, they voted for a devastating scourge which will abide as a blight upon those churches who voted for it for generations to come. McMaster University proposes to ask the denomination for \$1,500,000, but Professor Marshall has already damaged the denomination to the extent of more than double that amount.

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!

TWO LITTLE GIRLS PLEAD FOR THEIR "DADDY".

The following letter needs no explanation. We ask our readers all over the world to join us in prayer for the conversion of Wilma and Marva's daddy. We are sure God will answer.

Toledo, Ohio, Feb. 19, 1928.

Mr. Shields,
Toronto, Ontario, Canada.

Dear Sir:

When you were at the Emmanuel Baptist Church here, I heard you preach. You told about an old lady in your church that knew how to pray, and how she had prayed for many different ones and they were saved.

Mother, sister and I are Christians.

I am fourteen (14) years old and my sister is twelve (12).

We never go to movie shows or indulge in anything that is worldly.

We belong to the _____ Baptist Church. The Pastor of our church says he sees no harm in going to shows and dances. I guess he is what you would call a Modernist.

Now, this is what I want to ask you. If you will please pray for my daddy? He is an unsaved man, and also have him prayed for at your prayer meetings, which I understand are held three times a week. Also ask that old lady that you said knows how to pray, if she will put my daddy's name on her prayer list. My daddy is a Captain of Police, so you see he has many temptations. We believe he is under conviction, but is fighting awfully hard against it.

Just to let you know how anxious we are about daddy's unsaved soul, sister and I have saved our money since we were about four years old. So we have money to go through high school. I have one hundred and thirty-seven dollars and seventy-five cents (\$137.75) in the bank, my sister has one hundred and thirty-nine dollars and thirty cents (\$139.30).

As soon as my daddy is saved we will send you every cent of this money to use in the Lord's work.

I don't think I need to tell you why we don't ask our Pastor to pray for him.

We have not missed Sunday School for three years, Mother included. After Sunday School we come home and listen to Mr. Savage of Pontiac, Michigan, over the radio. We close.

Yours in Jesus,

Wilma and Marva _____

P.S.—My Daddy's name is William _____

_____, Toledo, Ohio.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 1

Lesson 13 First Quarter. March 25th, 1928.

Lesson Text: I Corinthians, Chapter 13.

Golden Text: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—I Corinthians 13:8.

I. THE PRE-EMINENCE OF LOVE.

1. Love is more than eloquent speech. Though to the speaking ability of the human orator there could be added the persuasive power of an angel tongue, if the speech be lacking in the quality of love it is in fact not eloquence at all, but only as a sounding brass and a tinkling cymbal. And yet what importance we rightly attach to human

speech! The organ of speech is said to be the most difficult of all members to tame, and what wonders have been accomplished by the power of the tongue! Yet all such powers are as nothing compared with the power of love itself. 2. Love is more than knowledge, whether it be a knowledge of the mysteries of the present, or a knowledge of the history of the past, or prophetic insight into the future, any and every kind of knowledge is of less importance than love. Yet knowledge is power. We are not to underestimate its value; but only to view it relatively, and learn that we can better afford to be ignorant than to be unloving. 3. Love is more than faith. Yet faith is necessary to please God, and is indispensable in all human relationships. But though we have faith fullgrown, faith at its maximum that can remove mountains, faith is a lesser virtue than love. We must not set a lower value upon faith than that which it is accorded in the Word of God, but only remember that faith divorced from love is nothing. 4. Love is more than benevolence. We are admonished to remember the poor. Yet though we give all that we have to feed the poor, if our benevolence be wanting in true affection, it will be of no avail. We must not be wanting or lacking in liberality; but only have care that we be not loveless almoners. 5. Love is more than self-sacrifice. More one cannot give than to yield his body to be burned; but to sacrifice a loveless self is to confer no profit upon anyone.

II. THE CHARACTERISTICS OF LOVE.

1. It is patient, and next of kin or kind to those in need.
2. It does not desire that which is another's, in that it "envieth not".
3. It is innately polite. Love is the truest interpreter of the proprieties.
4. It is not self-important, and is not easily inflated.
5. On the contrary, it is selfless, "seeking not her own".
6. It is self-controlled. He is least easily provoked who thinks least of self.
7. It is unsuspecting; its thought of others reflects its own intuitions.
8. It has no pleasure in evil, and finds no satisfaction in another's inferiority.
9. It has a passion for the truth. This should be remembered by pacifists who recommend us so often to read this chapter.
10. Love, too, is strong to bear burdens, as mother love demonstrates.
11. It is credulous where the object of its affection is concerned, and can believe all things that are good.
12. Its desire for the best makes love an optimist in whom hope never dies, but who to the end all things endureth.

III. THE PERMANENCE OF LOVE.

1. It is constant in that it never fails.
2. Nothing is said of material vanities which pass away; but prophecies, tongues, and knowledge, are grouped together and classified with the transient.
2. All of life is partial and segmentary: we know only in part. Yet perfection lies ahead when the partial shall give place to the perfect. There are some things with the passing of time we outgrow: the childish understanding, the childish thought; these things have no place in the life of a man. But though we live for a day when we shall no longer see through a glass darkly but face to face, and know as we are known, in that future there will be three abiding verities, faith, hope, and charity; yet ultimately faith will be lost in sight, and hope in realization; but love will abide for ever as the most priceless treasure of the soul. Where shall we find this love exemplified? Whose portrait is drawn in this chapter? A love like this the world has never seen apart from Christ. And it can be ours only in the measure in which the love of God is shed abroad in our hearts by the Holy Ghost that is given unto us. Our Lord Jesus spoke with the tongue of men and of angels, but His speech was all in love. He prophesied and understood all mysteries and all knowledge, and had all faith; though He was rich, yet for our sakes he became poor, that we through His poverty might be made rich; and at last He gave Himself a ransom for all. The characteristics of true love here enumerated were all exemplified in Him. Somewhere we read a brief commentary on the words, "rejoiceth not in iniquity",—we believe it was by George Matherson, but quote only from memory, in which he said, speaking of Christ as exemplifying his principle, "that He found no satisfaction in His own superiority, but that He was weary of the top of the hill, and sad to find Himself so fair."

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2.

Lesson 14. First Quarter. April 1st, 1928.

SPIRITUAL GIFTS.

Lesson Text: I Corinthians, chapter 14.

Golden Text: "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." I Corinthians, 14:12.

I. THE GIFT OF TONGUES AND ITS VALUE.

1. Ability to speak in an unknown tongue was undoubtedly a fact of the apostolic era.
2. Yet throughout this chapter Paul argues the superiority of the gift of prophecy to that of the unknown tongue. He insists that the tongue was intended for private devotion, and thus a man speaks unto God and not to men. Whereas the gift of prophecy enabled a man to communicate God's word to men, and thus greater is he that prophesieth than he that speaketh with tongues. The value of the unknown tongue was little unless it were interpreted. He insists that even thus with the life, whether pipe or harp, must give a distinction in the sounds, or otherwise their sound would be useless. The uncertain sound of the trumpet would prepare no one for the battle. Thus the religion of Christ is a reasonable thing, and unless we speak words easily to be understood, how shall it be known what is spoken; we shall speak into the air. Therefore he exhorts the Corinthians to seek such spiritual gifts as will enable them to excel to the edifying of the church; and if any should speak in an unknown tongue, he bids them pray for ability to interpret what they say, for even in prayer the unknown tongue is unfruitful to the understanding. The Bible teaches that whether we sing or speak or pray, everything should be done unto edifying, so that even those who occupy the seats of the unlearned will understand what we say. Paul says he speaks with tongues more than any of them; hence he is not discounting the gift because he does not possess it. And he says that five words spoken so that other people can understand them are more useful than ten thousand words in an unknown tongue. He intimates in verse twenty that men must have understanding, and implies that the unknown tongue belongs to one's spiritual infancy.

II. THE PROPER USE OF THE GIFT.

1. Speaking in an unknown tongue without an interpreter (v. 23) will lead the unlearned or unbelievers to say, "The church is mad". This is not something to be proud of. They may say that for other reasons, but we must not give them cause for saying it.
2. Prophecy, on the other hand, is edifying in the sense that it is convincing to those who are able to understand; and people hearing thus the truth will confess that God is with His people.
3. In the assemblies of the saints there should be general participation in the service, and each should make his contribution according to his gift; but all things are to be done unto edifying.
4. The fact that direction is given for the proper use of this gift proves that it is subject to control. The Spirit of God does not make men into automatons, or superimpose something upon their intelligences, but works in co-operation with all the functions of the mind.
5. Verses 27 to 30 teach that in public assemblies persons should speak in an unknown tongue only when there is someone to interpret it; failing that, they should keep silence.
6. We are told that God is not the author of confusion or tumult, but peace, and that everything should be done decently and in order. This should be sufficient to prove that many of the disorderly proceedings, where people profess to speak in tongues, is not according to the mind of God.
7. Women are admonished to keep silence in the churches, by which we understand is meant they are not to teach nor usurp authority over the men; which does not mean that they are not to testify. "Your sons and your daughters shall prophesy." Philip the evangelist had certain daughters who were prophetesses. The whole purpose of the chapter is to insist upon the observance of order in the church.