

The Gospel Witness

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

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T. T. SHIELDS, Editor.

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

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Whole No. 308

Dr. John MacNeill on the McMaster Trusts

On March 18th Dr. MacNeill delivered an address in Walmer Road Church, which is published in *The Canadian Baptist* of March 29th under the title, "Building The New McMaster". We read reports of this address in the press, but we have waited for the authorized report contained in *The Canadian Baptist*. We have not space to re-print the address in full, nor do we think that much of it would be of special interest to our readers. The heart of the address, and that which most concerns us, is as follows:

Two Important Facts.

Two facts stand out very strongly in regard to that new venture into the field of University work and both facts bear closely upon the present situation. Both facts also are grounded in two very important documents, the one the Will of the late Senator McMaster, the other the Charter that gave the University its powers.

The first fact is this, that both in the Will and in the Charter there is defined for us a certain ideal of education to which we stand committed and which it is our solemn duty to maintain. "A thoroughly Christian school of learning," was the great ideal always before the mind of Dr. Fyfe and his colleagues. Many letters, articles and addresses by Dr. Fyfe reveal his strong conviction that training men in theological work for the ministry did not exhaust our educational duty. Young people should receive their education for other callings also under Christian influence. Baptist parents, he believed, were under obligation to provide for the literary and secular culture of their sons and daughters under directly Christian guidance. The same ideal seized the mind of Senator McMaster. He believed in its desirability and necessity. He believed in it to the extent of nearly a million dollars. The endowment was given "for a Christian school of learning." He says in his Will, "I solemnly charge the Board of Governors and the Senate of the said University to maintain the said institution with true and faithful regard to the work of affording the best possible facilities for a thoroughly Christian course of education." Not only a university, but a university under Christian influence; not only a school of learning, but a school of learning "with the lordship of Christ as the controlling principle." This was the heritage of educational ideals we received from our fathers. To that ideal the hearts of our people have warmed. They have never wavered in their loyalty to it nor in their belief in its educational soundness. Into that great heritage came the succeeding chancellors: Rand, Wallace, McKay, McCrimmon, Whidden, each one coming with whole-hearted consecration to that ideal,

each one holding without a single reservation to the soundness of that policy. To that ideal Dr. Farmer, our only Dean of Theology, gave his undivided allegiance as he gave the undivided sacrifice of his life for more than forty years to our educational enterprise. That is the ideal. To the realization of that ideal we stand committed, for that purpose we received our mandate, for that purpose our Charter was granted, for that purpose we received in trust nearly a million dollars of endowment and any departure from that ideal would, in our estimation, be a betrayal of the trust we have received from the past.

The second fact is that by the terms of the Will and the Charter we are in honor bound to employ the funds in the realization of this particular purpose. By the resolution in which the Convention accepted the trust it is declared that "this Convention affirms the judgment that McMaster University should be organized and developed as a *permanently independent school of learning* with the Lordship of Christ as the controlling principle. That in itself is very binding. But the Will of the founder appears to be more binding still. It was his intention that the monies so devoted should be employed for university work. I am quoting from his Will: "I especially will and direct that if . . . any of the trusts hereby created or intended . . . shall be or become wholly or partially void or be defeated, or shall lapse, or fail, or for any other reason, or in any other way become, or be ineffective, or incapable of being carried out according to my intention, my said trustees shall stand and be possessed of the property, monies or securities . . ." and so on in which he makes provision for any possible failure to carry out his intention. I stress that to show how we stand committed to this project of a university. Some times and by some of our people the opinion is expressed that we should abandon our arts work altogether, leave that to the Provincial Universities and turn the whole weight of our endowment toward the maintenance of a first-class Theological Seminary, confining ourselves to theological training alone. Our answer is simply this: We are not free by the terms of the will to do so. The moment we abandon university work, we would appear to violate at least the intention of the founder in the gift of the endowment.

You see the situation. In order to retain the present endowment, we must carry on a university, and in order to carry on a university we need to add another million to our endowment as well as another half million in addition to our present assets to furnish the building and material equipment we require. (*Emphasis as above is ours.*—Ed. G. W.)

Dr. MacNeill acknowledges that McMaster University was established for the express purpose "of affording

the best possible facilities for a thoroughly Christian course of education". He calls attention to the trusts, not only in the Charter of McMaster University, or the Trust Deed, but more especially to Senator McMaster's Will. Dr. MacNeill refers to the trusts contained in the will for the purpose of showing that the Denomination is under obligation to maintain a full university, and this in order that he may argue against the possibility of federation with Toronto University. We are not disposed to question Dr. MacNeill's interpretation so far as it goes, but we would remind Dr. MacNeill and the Governors of McMaster that the trusts contained both in the Will and the Charter require the Governors to maintain, not only a university, but a university of a particular type. Such an institution was to be maintained "with true and faithful regard to the work of affording the best possible facilities for a thoroughly Christian course of education".

We have again and again charged the Governors of McMaster University with a betrayal of this trust. We repeat the charge. The Governors have appointed to the Staff of McMaster University, and have retained on its Faculty for years, men whose whole teaching was decidedly anti-Christian. That was true of Prof. I. G. Matthews; that is true of Dr. Wilson Smith's evolutionary teaching; and it is most emphatically true of Prof. L. H. Marshall. He denies the full inspiration and authority of the Bible; he repudiates the expiatory principle in the atoning death of Christ; he rejects the part of the plain doctrinal statement contained in the Trust Deed which refers to man's fallen state. While

in England he declared in an article in *The Baptist Times* that baptism should not be made a term of church membership. The only pastorates he had in England were pastorates of open membership and open Communion churches; whereas the Trust Deed requires that every theological professor shall be a member in good standing of a Regular Baptist Church.

Beyond all question, the provisions both of Senator McMaster's Will and of the Trust Deed of McMaster University have been repeatedly violated in the most flagrant fashion; and the Governors have been, and are still, guilty of the grossest betrayal of their trust, and ought to be removed from office.

Dr. MacNeill is one of the Governors, and has been as guilty of this betrayal as any. It is sheerest hypocrisy to invoke the provisions of Senator McMaster's will as an argument against federation, when Dr. MacNeill ought to know that by the admission of Professor Marshall to the Faculty of McMaster, the University's testimony to evangelical truth has been all but completely abandoned. Out of his own mouth Dr. MacNeill stands before the world condemned as one of the betrayers of Senator McMaster's solemn trust.

We would remind Dr. MacNeill that the clause he quotes from the will provides for certain action in the event of any failure on the part of the Trustees, which are the present Governors, to execute the donor's purposes. Thus in loyalty to our consecrated dead, as well as in loyalty to the truth for which they stood, and some of us still stand, it may be necessary at the proper time, to appeal to the courts in this matter.

More About That Th.D. Degree

In last week's *Witness* we discussed at some length Dr. W. H. Langton's defense of his People's National University Degree. We are extremely sorry that Dr. Langton attempted to defend the indefensible, and still more sorry that anyone connected with McMaster University should have so stultified himself as to assist in his defence. But our analysis last week of Dr. Langton's reply, while we think it was complete, was somewhat hurried. There was one paragraph to which we did not give the attention it deserved. This paragraph was as follows:

The course that was offered, leading to the degree of Doctor of Theology, was no sinecure. It meant close application and strenuous work. It consisted in courses in Christian Ethics, Ecclesiastical History, New Testament Biblical Theology, Systematic Theology, History of Religion, Moral Philosophy, Social Science, Old Testament Biblical Theology and Sociology. These subjects were handled through text books of well recognized worth, and I wish to say that in the prosecution of this work I devoted my best energy for four hours a day, between four and eight o'clock each morning, for four or five days every week, through two years of very close application—an aggregate of somewhere between 1,200 and 1,500 hours of conscientious study.

It will be observed Brother Langton told us he rose four or five mornings a week at four o'clock and studied until eight, for the space of two years. This certainly was most commendable. We are half inclined to take back all we have said, and suggest that

Dr. Langton should be given a Chair in McMaster University as Professor of the Science of Early Rising and Hard Work! We would recommend all the students of McMaster University, The Toronto Baptist Seminary, and the Toronto Bible College, to give special attention to Dr. Langton's declaration, and when they find themselves a little bit sleepy at six o'clock in the morning, and somewhat inclined to roll over and give themselves another forty winks, let them remember Dr. W. H. Langton of Brantford. Indeed, we think it would be profitable for every such student to get a good sized portrait of Dr. Langton and hang it up at the bottom of the bed, so that the moment they open their eyes in the morning they may see the photograph of this heroic student, who was so determined to win such honours as the People's National University had to confer, that he rose every morning at four o'clock. And if any of the students should find it somewhat difficult to follow his example, we would suggest that if they cannot hitch their wagon to a star, they should at least harness their sleepy selves to some such worthy ambition as animated Dr. Langton, namely, the Th.D. degree from the People's National University, of Atlanta, Georgia! If the prospect of such an honour will not serve instead of an alarm clock, and waken a man up at four o'clock every morning, what in the world would?

But Dr. Langton tells us the course "was no sine-cure". Let us see what the printed announcement of the requirements of the course has to say about it:

PEOPLES NATIONAL UNIVERSITY.

Post Office Box 1829

Atlanta, Georgia

Graduate Department

"This special course is only for professional men and those who already have practically the equivalent of the desired degree.

"COURSE OF STUDY LEADING TO THE Th.D. DEGREE (in absentia). Requirements for entrance and graduation: (a) The _____ degrees or equivalent. (b) The completion, (under direction of our instructors), of the studies selected from the lists on page 2. (c) The writing of a thesis of 15,000 words. Tuition rates: See application blank, page 3 of this folder.

Method of University Extension Instruction.

(a) A Syllabus, prepared by the Instructor, accompanies each study, which outlines the reading required, assigns written exercises, and aids generally in preparing for final examination. (b) When convenient the student will arrange for his examinations monthly or quarterly at the University; otherwise, a supervisor acceptable to the student will be selected to sit with the student during the examination and certify to the University that no assistance was received on said examination. (c) An average of 75% is required for graduation; with a minimum passing grade of 70% on each subject.

1. No time limit is set—you may complete the course as soon as you like. (Usually the student can complete a book a month).

2. Include in your selection subjects marked X in lists checked, in case you have not already had these same texts.

3. Books may be secured from your library or publishers, or we will supply them at prices named, plus postage.

4. It is advisable to take only one or two texts at a time.

(RETURN THIS OUTLINE WITH ENROLLMENT.)

Then follow six lists of text books: No. 1, Theology and Religion; No. 2, Religion and Moral Philosophy; No. 3, Anthropology and Sociology; No. 4, Philosophy; No. 5, History; No. 6, Miscellaneous. The candidate is required to select three texts from the first list, three from the second, two from the third, three from the fourth, one from the fifth, and two from the sixth. It will be observed that under the "Requirements for Entrance and Graduation (a)" no degrees are specified. In the calendar of the university the requirements of the university for this degree are said to be "Bachelor's Degree, or its equivalent". But apparently in the circular sent to our informant the little matter of a Bachelor's degree is waived, and the blank is not filled in!

We notice also that Dr. Langton said he spent from 1,200 to 1,500 hours in this course. The above circular says: "No time limit is set—you may complete the course as soon as you like. (Usually the student can complete a book a month)." Fourteen texts were required. If the student could complete a book a month, it would require fourteen months. But Brother Langton required from 1,200 to 1,500 hours to read his fourteen books, and to write his thesis. We are glad to be assured that Brother Langton did honest work for his degree. Our contention only is that it was not necessary: he could have got his degree without it! If Dr. Langton went the second mile, and did more than was required of him, all honour to him. But all this leaves us with a great question: If it requires from 1,200 to 1,500 hours to read fourteen books, how many books a year does the average Baptist minister read?

It may be of interest to our readers to know that when a certain brother enquired as to the terms upon which a Th.D. degree could be earned, he received a communication absolutely identical with that received by our distinguished friend George of *The Toronto Star Weekly*. Following is the letter:

PEOPLES NATIONAL UNIVERSITY.

10-27-27.

"Dear _____:

Your communication of recent date received relative to the Th.D. degree extra-murally with this institution, and I am pleased to advise as follows.

Owing to your high standing in academic and professional circles, we regard you as eligible to admission to our graduate department and to proceed to the earned Th.D. degree on the terms mentioned as per special outline enclosed.

We are making you the minimum requirements, both as to fees and as to work. Agreeable to your request, we are sending you under separate cover Bulletin and other literature which will give you an idea as to the plan and scope of our Extension Department.

Trusting to receive your enrollment at an early date, and with best wishes, I beg that you believe me,

Yours sincerely and fraternally,

(Signed) J. D. Bradley
President."

It will be observed that for the Th.D. degree, as for George's B.A. degree, President Bradley says, "We are making you the minimum requirements, both as to fees and as to work." If the minimum requirements made Dr. Langton get up four or five mornings a week at four o'clock for two years, at what hour would he have had to rise if President Bradley had decided on the maximum!

What About the Superannuated Ministers' Fund

When the Forward Movement was launched at the Ottawa Convention in 1919 the objective was set at \$300,000, to be apportioned as follows: \$110,000 to Foreign Missions; \$60,000 to Home Missions; \$60,000 for Christian Education; \$40,000 for Grande Ligne; \$10,000 for Western Missions; \$10,000 for Sunday School Board; \$10,000 for Superannuated Ministers. At a later date it was agreed that in the event of the financial returns exceeding the objective,

all subscriptions to the Forward Movement over the \$300,000 mark; up to \$400,000, should be devoted to the Superannuated Ministerial Fund; and that the amount raised beyond the \$400,000, if any, should be divided in the same proportions as the first \$300,000. The subscriptions to the Forward Movement exceeded \$600,000—our recollection is, it was about \$617,000. Of course, there was some shrinkage, but that did not affect the first \$100,000 above the \$300,000 which was

to go to the Superannuated Ministers' Fund. The Forward Movement therefore must have put into that Fund \$110,000.

When Mr. Urquhart and the Editor of this paper appeared before the Private Bills Committee at Ottawa, protesting that the proposed amendment to the Constitution might exclude the pastor of any church dissenting from the general programme, from the benefits of the Superannuated Ministers' Fund, both Dr. MacNeill and Chancellor Whidden ridiculed the idea, and insisted that the Bill would impose no disability upon any Baptist minister. We raised this question again in an article in *The Toronto Globe* on the 9th of April last, to which Dr. MacNeill replied, and in the sixth paragraph of his article he said:

"Dr. Shields further says: 'It inevitably follows that if a minister with his church is excluded from the Convention, he ceases to have any claim upon that fund (i.e. of the Ministerial Superannuation Board) although he and his church may have borne their full share in establishing it.' This is not so. By referring to the Act, it will appear that there is no provision, express or implied, affecting any person or class of persons who benefit from the funds of the Superannuated Board. The constitution of the Board may be consulted and it will be found that the sending or not sending of delegates to the Convention affects in no way the benefits mentioned. Any rights which any minister, or Board, or the Convention now have, are not affected."

Let us now see how far the defense of Modernism has the effect of reducing the word of a Baptist minister to a mere scrap of paper. We have received the following statement from Rev. Sydney Lawrance, Pastor of the Christie Street Baptist Church, Toronto, who, we understand, is one of eleven ministers who have taken advantage of the Superannuated Ministers' Board's "Retiring Annuity Plan".

THE MINISTERIAL RETIRING ANNUITIES.

By Rev. Sydney Lawrance, B.A.

"This is a plan operated under the direction of the Ministerial Superannuation Board of the Convention. The minister subscribing for a Retiring Annuity enters into a contract with the Canadian Government Annuities Department at Ottawa. The Ministerial Superannuation Board guarantees to pay one-third of the cost of the annuity, the annuitant providing the remaining two-thirds. The annuitant forwards his portion of the premium to the Ministerial Superannuation Board, who add their contribution of one-third and forward the whole to Ottawa to be deposited to the account of the annuitant.

"About January, 1926, I made application to the Ministerial Superannuation Board for their co-operation under the above described Retiring Annuities plan, and their co-operation was readily given. Since that time, I and the churches under my leadership have protested against the Modernism in McMaster University, and the church which I now serve passed a resolution withholding contributions from the Boards of the Convention until such time as our confidence in these Boards was restored. However, despite this resolution Christie Street Church, with the full consent of the Pastor, has continued to support the Ministerial Superannuation Board to this day and this Board, upon receipts marked 'official', have accepted the contributions of this church 'with thanks'. But on February 14th of this year my cheque, covering my portion of the premium, was returned by the Ministerial Superannuation Board, with a covering letter stating that I could no longer receive the benefits of that Board as my church was not co-operating with the Convention."

The above statement will be made still more clear by the following letter received by Mr. Lawrance from the Secretary of the Superannuated Ministers' Board:

Toronto, Ont., February 14, 1928.

"Rev. S. Lawrance,
68 Shanley Street.

Dear Mr. Lawrance:

The Executive Committee of the Ministerial Superannuation Board met on Tuesday last, and as the time for the payment of the quarterly premium on your annuity contract was near, I was instructed to write you. The Committee feel that since you and the Christie St. Church are not now co-operating with the Convention, they cannot consistently use the special funds contributed by individuals in the Convention for the payment of the Board's proportion of your annuity contract premiums.

The Annuity Contract, however, is one which is made with the Dominion Government, and it can still be kept in force by you or your church continuing to pay the premiums. In that case the premiums should be sent direct to the Superintendent of Government Annuities, Ottawa.

Very sincerely,

(Sgd.) C. E. MacLEOD, Secy.

P.S.—Your cheque just received, and am enclosing the same.—C. E. M."

Following this, it would appear some enquiry was made of Mr. MacLeod by Mr. Bish, Treasurer of the Christie Street Church, dated February 25th, to which Mr. MacLeod replied again as follows:

Toronto, Ont., March 2, 1928.

"Mr. W. E. Bish,
Treasurer, Christie St. Baptist Church,
305 Manor Road, E.,
Toronto.

Dear Mr. Bish:

I have your favour of February 25th, regarding the contribution of Christie Street Church to the Ministerial Superannuation Board. I note that you state in your letter that 'Christie Street Baptist Church has not ceased to co-operate' with the Superannuation Board. In reference to this, I may say that I have just read again the resolution which was passed by Christie Street Church which states

'that the Church will not any longer contribute to any fund administered by any Board elected by the said Baptist Convention of Ontario and Quebec.'

The meaning of this seems clear. If this is not the correct reading of your resolution, will you kindly send a certified copy.

Very sincerely,

(Sgd.) C. E. MacLEOD,
Secretary."

We desire now to examine this matter a little more closely. We have examined with some care the Constitution of the Ministerial Superannuation Board as proposed for adoption to the London Convention, October, 1924, and with this before us we would call attention to this fact: that Article V., section 1, provides that:

"The funds of the Board shall be divided into three parts, to be known respectively as the Permanent Fund, the Retiring Annuity Fund and the Distribution Fund."

Sub-sections three to five are especially germane to the matter under consideration:

"3. The Retiring Annuity Fund shall consist of the premiums paid in by Ministers and Congregations under the Retiring Annuity Plan described in Article VII. of this Constitution, and of contributions thereto made by the Board and by other persons for the same purpose. This fund shall only be used for the payment of annuity premiums to the Dominion of Canada in accordance with the said Plan.

"4. The Distribution Fund shall consist of the income from investment of the Permanent Fund, annual premiums of members of the original Annuity Plan provided in Article VI. of the original Constitution, collections

from the churches and individual contributions made thereto.

"5. The expenses of the Board shall be paid out of the Distribution Fund, and thereafter payment of the annuities under the original Annuity Plan as provided in Article VI. of the original Constitution as they become due, shall constitute a first charge on the annual receipts of the Distribution Fund. Payment of the agreed proportion of premiums of members of the Retiring Annuity Plan as they become due shall constitute a second charge on the annual receipts of the Distribution Fund. The remainder of the Distribution Fund, from year to year, shall be available for apportionment by the Board in its discretion as gratuities to such Ministers (including regular annuitants and members of the Retiring Annuity Plan), widows and orphans of deceased Ministers as the Board may decide are in need of and deserving such help."

Thus it will be seen that on the one hand, the Superannuated Ministers' Fund accepted contributions from the Christie Street Church for that fund, copies of receipts for which we have before us dated July 19th, 1927, and January 4th, 1928—receipts being numbered respectively, 2872 and 1075, and bear the signature of R. D. Warren, General Treasurer, in each case. The Pastor of this church paid his fee, being two-thirds of the premium, under the Retiring Annuity Fund Plan, after the Board's acceptance of the Christie Street Church's contribution, only to have his cheque returned, and to be informed that because his church had passed a resolution in opposition to the Convention's action in endorsing Professor Marshall, he was debarred from participation in the benefits of the Superannuated Ministers' Fund. This is perfectly clear, because the one-third of his premium, which was to be paid out of the Distribution Fund of the Board, is provided by "collections from the Churches and individual contributions made thereto".

Thus once again the word of Dr. MacNeill and Chancellor Whidden, and those associated with them, in respect to the effect of the amended Constitution upon those entitled to benefit under the Superannuated Ministers' Fund, is proved to be worthless.

We observe that in the Board's report to the Convention of 1925 there is a paragraph which says that the Committee appointed to assist the Board recommended a canvass of the churches to raise \$2,000 a year to launch the new scheme. But however and from whomsoever the money was obtained, it became part of the funds of the Superannuated Ministers' Board which the Board is under obligation to administer without partiality.

It is instructive to note that the 1925 Year Book reports the Retiring Annuity Fund as totalling \$1,845.00, of which \$304.65 is the "Secretary's Salary and Expenses". The same Fund is reported in the 1926 Year Book (p. 205) as totalling \$3,483.69, including a Bank balance of \$1,552.48, and included in disbursement for "Secretary's Salary and Expenses" is the amount \$1,192.39. The total receipts and disbursements of the two funds reported were \$25,974.37. Of this amount, \$1,192.39 was paid out for Secretary's Salary and Expenses, and \$142.35 for other expenses—or a total of \$1,334.74. The total amount disbursed to "beneficiaries" was \$11,630.00, and "Ministers' Annuities paid" (i.e. one-third of the Government rate; the other two-thirds being paid either by the minister or his church), \$715.00—or a total disbursed for ministers' benefit of \$12,345.00. Thus, to receive and

disburse \$12,345.00 to beneficiaries, including \$715.00 remitted to Ottawa for annuities' premiums, it cost \$1,334.74, or 10.8 per cent. When it is remembered that only \$7,693.13 came from churches and individuals, and the rest from securities held by the Board, and that the beneficiaries were few and the annuitants only eleven, it will be seen that the ten per cent. cost of handling is exceedingly high, and that the chief beneficiary of the Superannuated Ministers' Fund is the Rev. C. E. MacLeod, who is not yet superannuated.

For many years it was the joy of the late Mr. G. R. Roberts to serve the cause of Ministerial Superannuation without remuneration.

The Convention Auditor.

In this connection it is worthy of remark that the auditor for all the principal Convention funds is Mr. Holland Pettit. The only exceptions are the Women's Foreign Missions Society (West) and the Women's Societies, both Home and Foreign (East).

Mr. Pettit has taken a very prominent part in the controversy which has been shaking the denomination for some years past and which yet is obviously only in its initial stages, and of all who participated in it, no one has emitted more of "the poison of asps" than he. Notwithstanding, he has continued to accept the responsibility of auditor of Convention funds.

The accounts of the following Boards bear the signature of "Holland Pettit, Chartered Accountant": The Board of Religious Education; Church Edifice Board; Superannuated Ministers' Board; Social Service Committee; Western Mission Board; McMaster University Board; Foreign Mission Board; Home Mission Board. The Women's Home Mission Society's account bears the signature of "Oscar Hudson & Co.", and the account of the Publication Board also bears the signature of, "Oscar Hudson & Co.", and of W. Holland Pettit, Chairman of the Board.

But who are "Oscar Hudson & Co."? There may be other partners, but if so, the city directory for 1928 does not show it, but reads as follows: "Hudson, Oscar, & Co. (Holland Pettit) Chartered Accountants". Thus Mr. W. Holland Pettit is Chairman of the Publication Board, and, at the same time, auditor of its accounts. With the exception of the Women's Home Mission Board, which is signed by "Oscar Hudson & Co.", all the other accounts are signed, "Holland Pettit, Chartered Accountant". But the Publication Board's account, bearing the signature of Mr. W. Holland Pettit, Chairman, is signed, "Oscar Hudson & Co." In view of Mr. Holland Pettit's active participation in Convention affairs, and especially in view of his Chairmanship of the Publication Board, we are surprised that Mr. Pettit's professional sense of the fitness of things does not lead him to demand that the accounts of the Convention Boards should be audited by an independent accountant.

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,

Resignations and Removals

Many of the defenders of Marshallism have taken what seemed to them to be at once the most popular and profitable course. It begins to look, however, as though Marshallism had rather an unsettling effect even upon its defenders and advocates.

Among those who took a prominent part in the First Avenue Convention, in October, 1926, was Rev. J. M. Warner, then Pastor of the Wychwood Baptist Church. Under his leadership, however, Wychwood had reached almost the limit of its financial endurance, and not very long after the First Avenue Convention Mr. Warner resigned. He lectured for a little while in McMaster University, but has since removed to somewhere in the United States.

At the Convention of 1926 in First Avenue, and again in 1927 in Temple Church, Dr. Bowley Green delivered such venomous speeches in defence of Marshallism, that even many of his friends and supporters were shocked. Following the First Avenue Convention we wrote, "We are very sorry for Dr. Green. We suppose he will soon move on to other pastures, as he has been accustomed to do." Dr. Green retired from the pastorate of the Immanuel Church less than three months after his last Convention speech, or at the end of December. The reason for his resignation has never been made public.

Another one-time Fundamentalist who became an ardent supporter of Professor Marshall is Rev. Edgar Allen. Brother Allen soon reached the end of his tether in Dufferin Street, and found asylum in the pastorate of the church at Aylmer.

The latest Toronto resignation to be announced is that of Rev. H. B. Coumans. Mr. Coumans was foremost among those who defended the muzzling resolution of the Home Mission Board which implicitly forbade the home missionaries to discuss the controversy, while men like Mr. Coumans, and Rev. Hugh McDiarmid, and Rev. C. H. Schutt, discussed it to their hearts' content. Mr. Coumans on one occasion, when discussing the Home Mission resolution referred to, declared that if he had had his way the resolution would have been far more drastic.

When, as Vice-Chairman of the Home Mission Board, we visited the churches in New Ontario in 1916, we met Brother Coumans and saw something of his work in that country. He had spent most of his ministerial life as a Home Mission pastor in New Ontario, and had done magnificent work. We were impressed with the place he held, apparently, in the estimation of the people of that country; and later when the Superintendency of Home Missions was vacant, it was our pleasure to suggest that it might be establishing a good precedent to take our Home Mission Superintendent from among the pastors of our Home Mission churches. Ultimately Mr. Coumans was called to the Superintendency. His tenure of office was very short, and when he resigned he gave it as one of his reasons that he could not continue in office without coming into conflict with McMaster University.

But at the 1922 Convention, on motion of Mr. Thomas Urquhart, Mr. Coumans was elected President of the Convention. In his Convention address delivered in Montreal he made certain remarks to which we called attention in *The Gospel Witness* of October 25th, 1923, as follows:

THE ADDRESS OF THE CONVENTION PRESIDENT.

"President Coumans' address at Montreal was full of good things. We call attention to one paragraph:

"The times are tremulous with great and far-reaching possibilities. Said a distinguished preacher recently: 'There seems to be a cleavage coming between the churches. This cleavage is between, what for lack of better names we call the Modernists and Fundamentalists. And, his long Welsh face grew tighter and harder, 'If that cleavage ever comes, I am a Fundamentalist.' And so am I. And, so, with my knowledge of the churches, I would say are ninety-nine per cent. of the members of the churches of this Convention. But why a cleavage? Why some new denomination growing out of the divisions of the old? Baptists bear an honoured name. Why change it? God has given us great leaders. Why forsake them? God has made of us an host. Ten million strong we stand to-day, ten million men and women who believe in Jesus Christ, who have been baptized in likeness of his death, and burial, and resurrection, who are loyal to His word. Why a cleavage? Let us rather purge out the old leaven. New modernism is but an old leaven spelt large. Let us rid our churches of it. But, if any do follow after those who in the words of the aforementioned and distinguished preacher, 'attempt to eliminate the supernatural from religion,' placing reason on the throne, and revelation at the foot of reason, then there are Baptists in this Convention and their numbers are increasing, who are determined not to recognize or support any church, mission, or other institution, preaching or teaching, or in any way advocating the modernist heresy."

We say Amen to this deliverance. There need be no cleavage. The number of persons in our Convention who have adopted the modernist point of view, is very small. But small evils sometimes bring great disasters: "Behold, how great a matter a little fire kindleth!"

There is one point in Brother Coumans' address with which we do not fully agree, when he says:

"Oh, my brethren, opportunity is everywhere. The fields are whitening. 'Go ye into all the world'. The Master bids us go. Forget the critics. Forget the 'assured results of scholarly investigation'. Forget the modernist. Forget the fundamentalist. Remember the Cross. Remember Pentecost. Remember, 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life'."

The fields are white. The Master bids us go. But dare we "forget the critics"? Dare we "forget the 'assured results' of scholarly investigation"? May we safely "forget the modernist"? Can we honourably "forget the fundamentalist"? Did our Lord Himself ignore those who were teaching for doctrines the commandments of men? Did He not teach people to distinguish between the chaff and the wheat? How were the foundations of the Apostolic church laid? Did not the apostles themselves deal with error whenever it presented itself? With controversy for the sake of controversy, we have no sympathy. But the whole history of the Christian Church warns us to be on our guard, and to exercise ourselves to distinguish between the precious and the vile. To cite only one instance: Should we ever have had the Reformation if Luther had been content to ignore the blind guides who were leading multitudes into the ditch? Brother Coumans is right when he says: "I do not say 'Back to the Bible'. The

churches of this Convention have not forsaken the Bible"; and in urging us "to a more positive confession of its supreme authority in all matters, social and religious." But we are concerned at the inroads Christian Science, and Russellism, and Unitarianism under the guise of scholarship, are making upon our people. How many people have been lost to our churches by the subtle appeal of these heresies because they have not been forewarned and taught to distinguish truth from error! Let us by all means speak the truth in love, and exercise ourselves chiefly so to preach the gospel that sinners will be converted, and saints will be edified; but we are persuaded that part of our mission consists in setting people on their guard against the anti-Christian cults of the day. And we are sure that God will honour those who, in the right spirit, with a zeal for the truth, for the salvation of souls, and for the honour and glory of God, "contend earnestly for the faith which was once for all delivered unto the saints."

We are profoundly grateful for President Coumans' message. It is just what might have been expected from what we know of his gracious spirit, and his splendid record of devotion to Christ and zeal for the souls of men. We have called attention to this one note in the address only because we feel that in that paragraph Brother Coumans recommends a policy which is not safe. If the Baptists of this Convention have been preserved from the flood of Modernist preachers, it is only because many faithful souls have been exercising themselves in season and out of season to keep the springs of our Denominational life true. We affirm that there is a little group in the Baptist Denomination who seem destitute of Christian principle, who, could they persuade us to "forget the modernist", would soon accomplish their sinister purpose to pollute, with their modernist poison, the springs whence our supply of ministers must come. The will is there; but how to perform they find not, because they know that there are some who stand ready to expose their design. Let us take our trowels and with renewed zeal address ourselves to the task of building the walls of Zion; at the same time we shall be well advised to keep the sword by our side for cases of emergency; and in what place, therefore, we hear the sound of the trumpet, to resort thither, in the confidence that "our God shall fight for us". So let us labour in the work, while half of us hold the spears from the rising of the morning till the stars appear.

How far has Mr. Coumans fulfilled his pledge, when, quoting a certain Welsh preacher, he said, "If that cleavage ever comes, I am a Fundamentalist. And so am I. And, so, with my knowledge of the churches, I would say are ninety-nine per cent. of the members of the churches of this Convention"? If Professor L. H. Marshall, with his denial of the authority of Scripture, and of the expiatory work of Christ, is not a Modernist, there is no such thing as Modernism under the sun. And yet, with full knowledge of Professor Marshall's position, Mr. Coumans invited him to occupy his pulpit. This had the effect of splitting his church, and not a few of the most active members of the church withdrew to other churches. And now at last Mr. Coumans has felt compelled to resign himself.

Thus in the Marshallite camp resignations are fluttering down like autumn leaves. We wonder whose will be the next?

ABOUT DES MOINES UNIVERSITY.

Thousands who read these words are friends of Des Moines University. Many of them have contributed to its funds and intend to do so again. The outlook was never more encouraging than now—but the road leads uphill financially still. But this is the hilly part

of the road. When we have got through this first year we are confident we shall find a road not quite so steep nor quite so rough. As the end of every month draws near, we are concerned for the payment of the monthly bills. We need another \$14,000 the first of April.

Since returning from the Pacific coast the first of March, the Editor of *The Witness* has been concentrating on Jarvis St. affairs and its many interests in an endeavour to close our church year with a right balance. But now comes a call to take the road again for Des Moines on another 7,000 mile jaunt. But what is Jarvis St. and *The Gospel Witness*, and the Toronto Baptist Seminary, and our little part in the work of the new Union of Regular Baptist Churches to do in the meantime?

And who is to do our share of publicity in connection with McMaster University's Campaign for \$1,500,000?

It seems practically impossible to get away—but won't someone else give a bigger lift to Des Moines? You are "going to" give? Do it now—as much as you can—to the tune of thousands if possible—but something, however small, at once.

World's Christian Fundamentals Association

We have great pleasure in publishing the following programme of the next meeting of the World's Christian Fundamentals Association, of which our great friend Dr. W. B. Riley is President.

THE DECENNIAL CONVENTION

of the

WORLD'S CHRISTIAN FUNDAMENTALS ASSOCIATION

at

CHICAGO, ILLINOIS,

May 13-20, 1928.

Church Headquarters.—The North Shore Congregational Church, Wilson Avenue and Sheridan Road; Rev. J. C. O'Hair, Pastor. **Hotel Headquarters.**—The Algonquin, 4605 Sheridan Road. **Chairman, Programme Committee.**—Rev. W. B. Riley, 20 South 11th Street, Minneapolis, Minn. **Chairman, Entertainment Committee.**—Rev. Walter S. Elliott, 1011 Wilson Avenue, Chicago, Ill.

Speakers.—Dr. W. B. Riley, Dr. Leander S. Keyser, Rev. Gustav Johnson, Rev. I. R. Dean, Rev. Paul Rood, Rev. W. M. Robertson, Prof. Harry Rimmer, Dr. Simon Peter Long, President Clifton L. Fowler, President J. O. Buswell, and others.

Those who desire information concerning the Programme should write to Dr. W. B. Riley at Minneapolis. Those desiring information as to entertainment write to Rev. Walter S. Elliott.

Simultaneous Meetings.—The following centres will be used: North Shore Congregational Church (Headquarters); Englewood Presbyterian Church; Salem Free Church; Rose-land Reformed Church (Bethany); Portage Park (Large Tent); Cicero Congregational Church; Racine Union Gospel Tabernacle; Wheaton Church of Christ; Gary Baptist Church.

REGULAR BAPTISTS, ATTENTION!

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

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

HELP US DO IT AT ONCE!

The Jarvis Street Pulpit

WHAT IS THE BAPTISM OF THE HOLY GHOST?

A Week-Evening Lecture—By Dr. T. T. Shields.

(Stenographically reported.)

Delivered in Jarvis Street Church, Toronto, Thursday Evening, March 22nd, 1928.

I am to speak this evening of the "Baptism of the Holy Spirit". I am sure that we shall all readily recognize and acknowledge that it is a subject of very great importance. One of the important matters in coming to understand the Word of God is that we should come to the Scripture to allow the Scripture to teach us,—not to come to the Book in order to establish our own preconceived ideas. It is perhaps most difficult to rid our minds of prejudices of one sort and another. We are not always conscious that we are prejudiced in this or that direction. But you will remember our Lord laid down this principle, "If any man will do his will, he shall know of the doctrine, whether it be of God."

It is not always easy to advise people, even when they come seeking your advice. I remember a young man who, some time before the marriage ceremony, asked me to marry him. I was very sorry he asked me to do it, for it was my judgment that it was a very foolish move on his part; and while it is very difficult to advise people on any subject, it is perhaps most difficult of all to advise people on that subject! But I felt sure that this young man was not ready to settle in life, there was a good deal of uncertainty as to what he was to do; and I felt that such a step would cripple his usefulness for the future. I told him frankly that I was sorry and said, "I wish you would come to see me, so that we may talk this thing through." He said, "All right, I should be glad to do so; when shall I come?" "You had better come to-morrow morning about ten o'clock." It was in the wintertime, and as he came into my study the next morning, he removed his overcoat and threw it down on a chair. I talked to him about several matters, but said nothing about the matter in hand. At last he said, "I thought you wanted to see me about the matter to which we referred last night?" "I did want to see you last night", I replied, "but I do not care to discuss it with you this morning." He said, "Why, what have I done?" I said, "What is that in your overcoat pocket?" He coloured up a little as I said, "That is the marriage license, is it not?" "Yes." "Well, what do you want to come to seek my counsel for?"

There are a great many people who go to the Word of God in that spirit: they have made up their minds as to what the Scriptures teach on a given subject, and instead of searching the Scripture they read into the Scripture that which they have been taught. Take, for example—not to speak of the baptism of the Spirit at all for the moment—take the subject of believer's baptism. How anyone can read the New Testament and come to any other conclusion than that faith is a prerequisite to baptism, and that baptism consists of the immersion of the believer in the name of the Father, Son, and Holy Ghost, it is very difficult for

some of us to understand. Yet there are tens of thousands of people who read the Bible—read it diligently—and fail utterly to see that truth. The reason for that is that baptism means to them something that is not in the Book at all, and when they come to the Bible they read into every reference to baptism their preconceived notions, instead of letting the Bible speak for itself.

That is our problem, and it applies to everything; I am discussing a fundamental principle.

Some years ago in a church of which I was pastor, the wife of one of my deacons was not a member of the church. She was an earnest Christian woman, but she was not a member; she belonged to some other denomination, I believe the Methodist. I spoke to this good brother one time about his wife's joining. He said, "We never discuss it. It was an arrangement we made before our marriage that that subject should never be discussed." One day I dropped in to see this good lady, and she told me of blessing received. "But", she said, "I cannot say that I am really enjoying my Christian life. There is something wrong. I do not know what it is, and should be glad if you could help me." I told her that the first thing necessary in every case was to make sure that our wills were in accord with God's and that we should surrender ourselves to Him, put ourselves in an attitude of submission, so that we are ready to do whatever He commands. She said, "I think I have done that. What next?" "When you have done that—if you are sure you have—open your Bible and enquire of the Lord as to His will, for example, respecting baptism"—I thought I would test her on that. "Oh, do not talk to me about that." "I am not going to", I replied. She said, "I have had tracts and sermons galore, and that is a closed question with me." I replied, "I thought it was. I am not going to waste time on you—and let me tell you furthermore that the Lord will never waste time on you either. And I greatly fear that just at that point you are losing a great deal of blessing. All I have to say is this: you go before the Lord and seek His grace to be willing to do whatever the Scriptures teach, and say, 'Whatever I find in the Word of God, I will accept and obey.'"

Inside of two weeks this lady sent for me. I called, and she said, "I expected you to come to see me", to which I replied, "I had no intention of doing so." "Why not?" "I expected you to send for me. What is the trouble now?" "I want to be baptized next Sunday evening." "Why", I said, "how did that happen?" "Well, I am ashamed of myself. As soon as I really surrendered my will to God, and was brought by His grace to the position where I was willing to do what He wanted me to do, I could not see anything

else; and I am perfectly amazed that a Christian of my years of experience should have read her Bible so often, and has failed to see the thing that is so plainly taught."

That is the principle. So to-night I desire to ask you to come to the Word of God itself, and let us hear exactly what the Bible has to say on this subject of the baptism of the Holy Ghost.

It is worthy of note that all the evangelists record the promise of God by the lips of John, to the effect that our Lord, when He should come, would baptize with the Holy Ghost, and some of them added, "and with fire". That, in itself, I think, is somewhat significant, that Matthew, Mark, Luke, and John, all of them declare that Jesus Christ will baptize with the Holy Ghost. Obviously therefore it is a matter of great importance. John the Baptist refers to it as an evidence of Christ's superiority. He contrasts his own ministry with the greater ministry of the Lord: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

Whatever is meant by, or whatever be involved in, the baptism of the Holy Ghost, I desire you particularly to note that *it is specifically declared to come from the hand of Jesus Christ Himself*; He is to do it. It is spoken of as the "promise of the Father". He is to receive the promise of the Father, but Christ is the Baptizer with or in the Holy Ghost. John also tells us that he identified Christ when at His baptism he saw the Holy Spirit descend in the form of a dove upon Him. He had been told that the One upon Whom thus the Holy Ghost should descend was He who should baptize with the Holy Ghost; and he bore record that the blessing was to come through our Lord Jesus Christ.

You are familiar with the passage in John's gospel, where *the fulness of the Spirit is associated with the exaltation, with the glorification of Christ*: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)." You will recall that we observed last Thursday evening that in one sense the Holy Spirit has always been with His people; but obviously reference is made to a fresh and fuller manifestation of the Spirit, and although He has been with His people, yet in the sense to which our Lord here refers, the Holy Ghost was not yet given "because that Jesus was not yet glorified". It is evident, then, that this coming of the Spirit, this baptism of the Spirit, is associated with the exaltation of Christ: when He ascends the Spirit of God is to descend.

Let us look at *some more direct statements* in the concluding chapters of Luke's gospel, in the twenty-fourth chapter, verses forty-four to forty-nine: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that

they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things"—now observe—"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The baptism of the Spirit is here identified with the promise of the Father, and the promise of the Father is to be fulfilled as the Holy Ghost shall come; and the disciples are to tarry in the city of Jerusalem "until ye be endued with power from on high". A little common sense is of great assistance in the understanding of the Scriptures, as in most other matters. That text very plainly says, "I will send the promise of My Father." He was in the presence of the disciples; He did not then bestow His Gift; He speaks of a time yet future when He will send the promise of the Father upon His people, and He says, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high; wait for the promise of the Father; do not move, do not attempt to do anything, until the Holy Ghost shall come upon you."

Let us look at the familiar words we have read. You see, I am trying, first of all, to give you the simple Word of God which promises that the Holy Ghost shall come, that Christ shall baptize with the Holy Ghost. John also mentions it in His gospel, in the seventh chapter, that the Holy Spirit, at some future time when Jesus shall be glorified, is to be given to His people as He has never yet up to that time been given; and the blessing which our Lord describes is to be possessed and exercised when the Holy Ghost shall come. "But", said he, "not yet. Something has yet to be accomplished before that promise is fulfilled."

Now our Lord, after His passion, in resurrection power comes to His disciples. He is just about to leave them, but before He leaves He says, "I will send the promise of My Father upon you, and you go yonder to Jerusalem and wait until the blessing comes." Obviously, *there is a point of time in view*.

The same promise is given in the Acts of the Apostles: "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. (I have been telling you of it before), and do not depart from Jerusalem until ye receive that promise. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Mark that last phrase, "*not many days hence*". The time was appointed; as we shall see, just as the time of the crucifixion of Christ was foreshadowed from all eternity, so the exact moment of the coming of the Holy Ghost was foreordained. And Jesus knew, for He said, "I am going yonder, I will receive the promise, and I will send Him unto you. Wait for Him, for ye shall be baptized with the Holy Ghost not many days hence."

I think *it is a perfectly sound principle to endeavour to understand what the apostles, to whom these words were directly and personally spoken, understood them to mean*. Is not that sound? They heard Jesus Christ say, "Wait! Not many days—you will not have to

wait long, and you shall be baptized with the Holy Ghost.

In the second chapter of Acts it is written, "When the day of Pentecost"—we shall speak a little later of the significance of Pentecost. If people knew the significance of Pentecost they would not talk about "Pentecostalism", as I shall show you—"When the day of Pentecost"—whatever that may be; we shall look at that in a moment—"was fully come"—not until then, when God's set time was come for which they had been told to tarry—"they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance"—in this instance, not with unknown tongues, but with "other" tongues, as the Spirit gave them utterance. That is not our subject this evening. We shall come to that later, and give a very careful and thorough and critical study of the teachings of Scripture with respect to tongues. It is a subject not to be lightly treated, not to be ruled out of court as though there were nothing in it at all. I have no sympathy with people who speak lightly about things that are taught in the Word of God—but that is not our subject to-night. The point is, that when the day of Pentecost was fully come . . . there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."

What was the understanding of the apostles? The multitudes came together to ask what it meant, but what did these men who had kept company with Jesus Christ understand that demonstration to mean on the day of Pentecost? I need not read Peter's entire discourse, but let it suffice to read a few verses: "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel"—the coming of the Holy Ghost on this occasion is not only the fulfilment of the direct promise of our Lord given during His personal ministry, but it is also the fulfilment of Holy Scripture—"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

Incidentally, and rather a bit aside from our subject, let me call your attention to this: the Apostle Peter identifies the last days, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days"; and the time of the apostles was the begin-

ning of the last days. Otherwise, how could the prophecy relating to the last days be then fulfilled if the last days were not yet come? On the other hand, we do not read of "the wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come". These were not the accompaniments of Pentecost, so far as we know. There was nothing to indicate that the people outside that upper room had seen anything in the heavens above, or in the world about them, to cause special alarm; but they were interested in what they saw of this supernatural power as exhibited in the lives of these disciples. Peter says this ministry of the Spirit shall extend from that day until the day of the Lord shall come. Joel's prophecy is not exhausted yet; part of it has found its fulfilment, but some will only be fulfilled when "that great and notable day of the Lord come". There are other wonders yet in store, and that prophecy has not been exhausted of its meaning. However, Peter identifies this experience of the Holy Ghost as a fulfilment of Joel's prophecy.

Then he goes on to speak of the life of the Lord Jesus, and of His death; and shows that He fulfilled in His Person the Scriptures relating to the Messiah.

Let us bring some of the scriptures in Acts into juxtaposition. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Then in the second chapter Peter says, "This Jesus hath God raised up, whereof we all are witnesses." But they did not attempt to witness for Jesus Christ until the Holy Ghost had come upon them. Now we come to the thirty-third verse, and this is the important point, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." So Peter unmistakably here on the day of Pentecost identifies that manifestation of the Spirit with the fulfilment of the promise. He says, "He is exalted, He has received the promise of the Father, and hath shed forth this which ye now see and hear." So he identifies Pentecost with the fulfilment of our Lord's personal promise, "Behold, I send the promise of my Father upon you."

I think that is plain enough for any little child to understand, is it not, that that is the scriptural order?

I want you to turn, if you have your Bibles—I hope you have—to the tenth chapter of Acts, and here we have an extension of Pentecost, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word"—that is, in the household of Cornelius—"And they of the circumcision which believed were astonished, as many as came with Peter"—what astonished them? I should like you to note this: these believers who came with Peter to the household of Cornelius were astonished "that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." Obviously they understood what was said, Again it was not "unknown" tongues, but "other" tongues, as the Spirit gave them utterance, in this case; and those who heard them, understood them to magnify the Lord. "Then answered Peter, Can any man forbid

water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." "Oh", somebody says, "there you have it; you have Pentecost in the second chapter of Acts, and Pentecost repeated in the tenth chapter of Acts—the same experience." Well, let us see. You will find in the tenth chapter, "they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost". They were very much like the rest of us, they were just as full of prejudice as they could be.

You remember what a time the Lord had had, even with Peter, when He was preparing Peter to carry the gospel to the Gentiles. Peter, though he had received the fulness of the Spirit, was far from being a perfect man even now, and his whole mind was so full of Jewish prejudices that he could not conceive that the Gentiles could possibly be included in God's plan of salvation. You remember Peter's vision of the sheet let down from heaven in which were all manner of fourfooted beasts of the earth, and creeping things, and fowls of the air; and a Voice from heaven saying, "Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. . . . While Peter thought on the vision, the Spirit said unto him, Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." So he went down, and he had this call from Cornelius, and he followed them—that is all. He simply obeyed, and went to the house of Cornelius in Cesarea; and as he preached the gospel to them, wonders of wonders, "the Holy Ghost fell on all them which heard the word". And I fancy that Peter was just about as much surprised as were his companions, "because that on the Gentiles also was poured out the gift of the Holy Ghost".

But when Peter got back to Jerusalem, although they heard that the Holy Ghost had been given to the Gentiles, they said to him, "Thou wentest in to men uncircumcised, and didst eat with them. How dare you do that?" The people at home, these Jewish disciples who had themselves received the Holy Ghost, were full of prejudice too. Let me tell you this, Do not dare come along and say to me, "I have received the Holy Spirit, therefore listen to what I say." A great many people who have received the Holy Spirit have wrong ideas, as Peter had. The Holy Spirit's testimony will be true to the Word of God, and never contrary to the Word of God, so we must not ask others to accept our teaching on the ground that we believe we have the Holy Ghost. We must justify our positions by the Word of God, as attested by the Holy Spirit.

Then Peter said, "Wait a minute, brethren, wait a minute"—I think he said something like that—"do not get excited. Let me tell you my story. I was just as prejudiced as you are, I was just as much a Jew as you are. The Lord had a rather difficult task with me." I think he told them of how he went and preached to the Gentiles the Word of God. Listen to

the fifteenth verse of the eleventh chapter, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning"—now mark this—"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost."

So Peter explicitly identifies Pentecost, and the experience of the household of Cornelius at Cesarea, with the fulfilment of our Lord's specific promise that they should be baptized with the Holy Ghost. Now then, we have a standard by which to judge; we know now that the baptism of the Holy Ghost came at Pentecost; whether it came after that or not, it came at Pentecost. We know also that it came to the household of Cornelius; in the eleventh chapter of Acts Peter says so: "When I saw it I was filled with amazement just as you were, and then I remembered the Lord's saying that same thing, John indeed baptized with water; but he shall be baptized with the Holy Ghost." The Holy Ghost thus came to the church.

There is one other reference in the New Testament, one subsequent reference to baptism in connection with the Spirit, and that is in the thirteenth verse of the twelfth chapter of First Corinthians, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (I should like to ask, Mr. Stockley, What is your interpretation of that preposition? Mr. Stockley: "In one spirit".) Exactly. Nowhere in the Scriptures are we told that the Holy Spirit baptizes: it is Christ Who baptized in the Holy Ghost. We are all baptized in one Spirit. We are all baptized into one body, "whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

First of all, going back a step or two, what was the reason for the repetition of the experience of Pentecost in the household of Cornelius? Is it not perfectly obvious that it was God's way of saying to His church, "You are not the only people; other sheep the Good Shepherd has than you. Go and preach the gospel to the Gentiles." Peter obeyed, and while he did it, the Holy Ghost came; and he says—mark this. Let me go back again a minute so that we may understand the reason for that. I read to you the fifteenth verse of the eleventh chapter of Acts. Let us go back, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God.—I was against it, but when I saw what God was doing, and that when the Gentiles believed they received the promise of the Holy Ghost just as we did, how dare I set myself and my prejudices against the plan and purpose of God? What was I?" When they heard these things they yielded their prejudices and glorified God saying, "Then hath God also to the Gentiles granted repentance unto life." Surely the Holy Ghost was thus given in the household of Cornelius when the gospel was first preached to the Gentiles to show that it was God's plan to include both Jew and Gentile in His covenant, and to make them all one in Christ.

Then you come back again to the verse I quoted in the twelfth of First Corinthians, "For in one Spirit are we all baptized into one body"—it does not make any difference whether at Jerusalem or Cesarea, whether bond or free, Jew or Gentile—"and have been all made to drink into one Spirit." It is significant, to say the least, that from that time forward, in all the apostolic ministry, there is nowhere one solitary word to suggest that people ought to seek the baptism of the Holy Ghost. To talk about "seeking the baptism" is to betray a lamentable ignorance of the Word of God. The Holy Ghost came on the day of Pentecost, and again when the gospel was preached to the Gentiles, and both Jew and Gentile were baptized in one Spirit, into one body, and were made all one in Christ; and once and for all the Holy Ghost was given to the church, and He has been abiding with her ever since.

We shall see later in our study that we are to receive the Holy Ghost in His fulness, that we are to be guided by the Holy Ghost, illuminated by the Holy Ghost; even as sinners are to be convicted by the Holy Ghost, and regenerated by the Holy Ghost. His is a manifold ministry, both to the sinner and the believer; and we can do nothing without the Holy Ghost. We must not make light of this great doctrine. We must learn to depend absolutely on the Holy Ghost, for when Jesus said, "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the age", He did not mean that we should see Him as His disciples saw Him, but what He did mean was that He would fulfil the promise He had made them when He said, "I will not leave you comfortless: I will come to you." He meant the Holy Ghost would come to us, and would abide with us for ever.

Just this word on Pentecost before I send you away. Pentecost means, as you know, fifty or fiftieth. "When the day of Pentecost was fully come." You will remember that all things that were written in the Law of Moses, in the Psalms, and in the Prophets, concerning the Lord Jesus Christ, had to be fulfilled. We know that His death occurred at a particular time, and that His great sacrifice was the fulfilment of all that was prefigured in the passover in Egypt. Christ Himself had that in mind, and when He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected", He determined not only how He would die, and where he would die, but when He would die—to the minute. He was never behind time. He fulfilled the promise of the Lamb of God, a Lamb without spot and without blemish, "who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The Lamb of God was slain; as Paul says, Christ our passover was sacrificed for us."

Was there more than one passover? "Oh yes," you say, "the passover feast was observed year by year." Yes: and in that fact there was a remembrance of sin year by year. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can

never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down." There was no seat in the temple for anybody; and the priests stood daily, for their work was never done,—"offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down." "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Once He died, and when Christ our Passover was sacrificed for us, the destroying angel passed over once and for ever; and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There was one Passover fulfilled in our Lord's death.

If there were but one Passover, why should there be many Pentecosts? What did the feast of Pentecost mean? Let me read the Scripture. If you have your Bibles, turn to Leviticus, chapter twenty-three, from verse fifteen: "And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering and their drink offerings, even an offering made by fire, of sweet savour unto the Lord." This feast of Pentecost was the offering of firstfruits fifty days after the feast of the passover. Our Lord was sacrificed as our Passover, "He shewed himself alive after his passion by many infallible proofs"; and when the day of Pentecost was "fully come", that which was promised and prefigured in the Old Testament found again its fulfilment: "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." The Holy Spirit came, and the firstfruits of the gospel harvest were an offering made by fire unto the Lord. They were baptized with the Holy Ghost and with fire.

And what followed? The multitudes enquired of the disciples, "Men and brethren, what shall we do?" Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." It was a feast of the firstfruits, it was the promise and pledge of the unnumbered multitudes, the multitude that no man can number, who shall some day sing before the throne the song of Moses and the Lamb.

Why was it extended to the Gentiles? It was still an offering of the firstfruits, and Cornelius and his household were the firstfruits of the Gentiles unto God. There was one Passover, and one Pentecost; and the Spirit of God is with us—and He is here to abide.

I want you to follow, if you will, these Thursday night hours of study of this subject. Let me give you some of the subjects. I have not exactly phrased

them, I will do that later; but I am going to speak on, The Ministry of the Holy Spirit in Conversion. The Holy Ghost is here now—He is here this evening. This is as much a day of Pentecost as any day. We do not need to tarry, but are to receive Him; and the moment we receive Him we may have the fulness of power and blessing here and now, and as long and until the Lord Himself shall come. But I want to speak of, The Ministry of the Spirit in Conversion. And then later on, How the Spirit is Received, and the Evidences of the Spirit's Reception. Is it the gift of tongues?

Let me pause to point out this one thing to you. All over the world during the ages past from Pentecost until now, God has been pleased to use His people for the propagation of the gospel. Within the life of some here present, men like D. L. Moody—I am speaking now of men who are prominent. There have been thousands of others not so prominent, but just as faithful, whom God has used—men like D. L. Moody; C. H. Spurgeon, who, according to Dr. Pierson, reached, with voice and pen, during his lifetime, no less than three hundred millions of souls. Uncounted thousands, tens of thousands, hundreds of thousands, have been led to Christ through the ministry of that man. Think of Moffat of Africa, Carey of India, Judson of Burma; think of the martyrs who gave their bodies up to be burned, who sacrificed everything, yielded themselves up to God, and died for their testimony. And what of it? This modern heresy—for such it is, my dear friends; and it is a thing that lays hold of the very best of people;—worldly minded people are not troubled with Pentecostalism: it is the people who want the best that God has to give, it is the people who are concerned with what the Book teaches, and who are being starved out, in many cases, so that they go anywhere to get a meal, that are being misguided by this teaching. But according to Pentecostalism all these mighty men of God, and the church of Christ through all the ages, have been without the Holy Ghost, because they have not had the gift of tongues!

You will find in *The Gospel Witness* of to-day's date an account written by Mr. Fisher of his contact with Pentecostalism in Winnipeg, and of one man who said that no man was converted, or had ever received the Holy Ghost, who has not received the gift of tongues. Mr. Fisher said to him, "What about Spurgeon?" And the man said, "Spurgeon was never converted, and I can prove it." That kind of thing answers itself, and it is well for us not to allow ourselves to be swung off to one side, and to reject this precious truth of the Spirit's ministry just because it is abused. Remember when you come in contact with people who have been caught in that tide, deal with them very tenderly, for many of them are really sincere, and want the best that God has. They are terribly deluded, for I have seen the most terrible reactions from that teaching imaginable. The substitution of emotionalism stirs people up, and dishonours God by saying that that is the manifestation of the Spirit of God; and then when it is spent, and there is a reaction from it, faith is destroyed and the last state is worse than the first.

Pray that God will make these Thursday evening studies of great interest and profit. They are being reported, and will appear in *The Gospel Witness* week by week. Last week's address appears in this week's issue which you will find at the door.

Church News

London.—The Central Regular Baptist Church, London, Ontario, was organized January 30th with sixty-six members. Services are being held in the lodge room, with an attendance of one hundred and fifty to two hundred at evening services. The average attendance at the mid-week prayer meeting is about forty-five. Abundant blessing from the Lord has been experienced, and the gracious presence of the Holy Spirit is manifest in all the services, reviving saints, and saving sinners. Eleven have definitely accepted Christ, and one has been gloriously restored to membership. The Charter Membership Roll remains open to March 31st. Sixteen names have already been added, and many more are expected before the roll closes.

Rev. T. J. Mitchell, of Wortley Road Church, has given every assistance to this new cause, and is arranging to baptize a number of candidates Wednesday evening next, March 28th. The Lord has provided all the necessary material equipment. A special offering provided for a Communion service, and Sunday morning, March 4th, was a time of thanksgiving and rejoicing as this newly organized church gathered about the table of the Lord for the first time. No date has been set for a formal recognition service, but it is expected this will take place in the near future.

Burtch.—Since the first of January a group of believers, who, with their pastor, Rev. T. L. White, were voted out of Burtch Baptist Church, have been holding meetings in the homes of the people. The gospel has been preached at the Sunday afternoon services, which have been well attended, and have been characterized by exceptional spiritual power. The Thursday evening prayer meetings also have proved a means of great blessing and strength to the people. In answer to the prayers of the people the Lord opened the way for these brethren to obtain an abandoned cheese factory at a very favourable price. By the labour of the people themselves the building was soon converted into a comfortable hall, and on Sunday, February 11th, the first service was held in the new church home amid great rejoicing. Numbers of Baptists were present from Shenstone Memorial and Immanuel Baptist Churches, Brantford; from Boston, Scotland, Hartford, and Simcoe. These joined in what was really a service of thanksgiving. The Shenstone Memorial choir provided the music. Rev. Loveday, of Boston, delivered an encouraging and heart-searching message, while the Pastor, Rev. T. L. White, and Rev. F. A. McNulty, participated in the service.

A new Regular Baptist Church will be organized in Burtch in the near future, and the group of believers are expecting to accomplish great things for the Lord. This band of faithful witnesses for Christ are particularly thankful for the heroic and gracious spirit of their Pastor, Rev. T. L. White. He has stood nobly by in the great crisis, and Pastor and people are full of hope for the future. This little group are looking forward to entertaining the Pastors' and People's Conference in their building next June.

Fenelon Falls Regular Baptist Church.—In spite of strenuous opposition, Pastor Carew is having a joyous time. Supported by a large majority of his church people who are solidly with him in his protest against the modernistic sympathies of the Baptist Convention of Ontario and Quebec, he is having "good success". On Sunday, March 18th, three were baptized by Mr. Carew and the week of meetings conducted in his church by Rev. W. J. H. Brown, of Annette Street Baptist Church, Toronto, were a blessing to the Fenelon Falls people. Friends from eight and twelve miles away managed to attend some of the meetings, and although some of the roads were well-nigh impassable, the attendance was remarkably good.

Coals for the Altar Fire

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

Sunday, April 1st.

The Record of the Cross.— *Matthew xxvii:26-36.*

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray: and the Lord hath laid upon Him," made to meet upon Him, "the iniquity of us all." I venture to say that these words represent the whole drift and tenor of the Old Testament. When you come to your New Testament, to the Gospels, the Acts and the Epistles, and last, but by no means least in significance, to the Apocalypse, they are all replete with the doctrine of the Atoning Death. I do not know how you feel, but the more I read that wonderful Apocalypse with which our Bible closes, and see portrayed there the life of the Church of God, and discover how the Atonement is the centre and soul of that revelation, the more I feel that the crucified Christ is indeed the centre point of all true theology. If we are wrong about that we are wrong about everything theological. "God for a guilty world hath died." "God recommendeth His love unto us." He does, and by a thousand things, but supremely by this—"that while we were yet sinners Christ died for us."

Dinsdale T. Young, D.D.

Monday, April 2nd.

The Significance of the Cross.— *Romans iii:19-31.*

In the type of the brazen serpent, as well as in the divine ordinances respecting One that was hanged on a tree, the clearest light is thrown on the horrible cross which the Son of God is carrying to Calvary. Those beams evidently form the stake upon which, according to the promise, the storm of divine judgment should be discharged. It is the scaffold, where, according to Romans 3:25, God resolved to declare His righteousness for the remission of sins that are past, through the forbearance of God; the Moriah, where, for the benefit of a sinful world, the curse pronounced in paradise is endured in the sacred humanity of the great Surety. The altar of burnt-offering, on which the Lamb of God submitted to the sum-total of that punishment which ought in justice to have fallen upon me and the dying bed, where Death, over which Satan has power, and to which I was subject by a sentence of the supreme tribunal—is permitted to seize upon and slay another in order that he might forever lose his claim upon me. Such is the mysterious cross which you see borne towards Calvary. It is the sepulchre of a world; for the innumerable host of those that are saved, died, in the eye of God, with Christ upon it. It is the conductor which carries off the destroying flash from our race by his attracting it upon himself; the tree of life, the leaves of which are for the healing of the nations.

F. W. Krummacher, D.D.

Tuesday, April 3rd.

The Blood of the Cross.— *Hebrews ix:11-15, 22-28.*

One evening, two soldiers were placed as sentries at the opposite ends of a sallyport, or long passage, leading from the Rock of Gibraltar to the Spanish territory. One of them, from the reading of the Sacred Scriptures, was rejoicing in God his Saviour; while the other, from the same cause, was in a state of deep mental anxiety, being under strong conviction of sin, and earnestly seeking deliverance from the load of guilt that was pressing upon his conscience. On the evening alluded to, one of the officers, who had been out dining, was returning to the garrison at a late hour, and coming up to the sentry on the outside of the sallyport, and who was the soldier recently converted, he asked, as usual, for the watchword. The man, absorbed in meditation on the glorious things that had recently been unfolded to him, and filled with devout gratitude and love, on being roused from his midnight reverie, replied to the officer's challenge with the words, "The precious blood of Christ." He soon, however,

recovered his self-possession, and gave the correct watchword. But his comrade, who was anxiously seeking the Lord, and who was stationed as sentry at the other or inner end of the sallyport, a passage specially adapted for the conveyance of sound, heard the words, "The precious blood of Christ," mysteriously borne upon the breeze at the solemn hour of midnight. The words came home to his heart as a voice from heaven: the load of guilt was removed; and the precious blood of Christ spoke peace to the soul of the sin-burdened soldier.

Elon Foster, D.D.

Wednesday, April 4th.

The Darkness over the Cross.— *Mark xv:24-39.*

Do you see the sympathy of nature with her Lord—the sympathy of the sun in the heavens with the Sun of Righteousness? It was not possible for him by whom all things were made to be in darkness, and for nature to remain in the light. The first sympathetic fact I see is this: all lights are dim when Christ shines not. All is dark when He does not shine. In the church, if Jesus be not there, what is there? The sun itself could not yield us light if Jesus were withdrawn. The seven golden lamps are ready to go out unless he walks among them, and trims them with the holy oil. Brethren you soon grow heavy, and your spirits faint, and your hands are weary, if the Christ be not with you. If Jesus Christ be not fully preached, if He be not with us by His Spirit, then everything is in darkness. Obscure the cross, and you have obscured all spiritual teaching. You cannot say, "We will be perspicuous in every other point, and clear upon every other doctrine, but we will shun the Atonement, since so many cavil at it. No, sirs, if that candle be put under a bushel the whole house is dark. All theology sympathizes with the cross, and is coloured and tintured by it. Your pious service, your books, your public worship, will all be in sympathy with the cross one way or another. If the cross is in the dark, so will all your work be.

"What think ye of Christ? is the test
To try both your work and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him."

Conjure up your doubts; fabricate your philosophies; and compose your theories: there will be no light in them if the cross be left out.

C. H. Spurgeon.

Thursday, April 5th.

The Simplicity of Faith in the Cross.— *Numbers xxi:5-9.*

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him"—the glory of the Cross is enhanced by the simplicity of the plan of salvation—"whosoever believeth in Him should not perish." Suppose Moses had said, "Whosoever understands how looking at this uplifted piece of brass counteracts poison in the blood, shall be saved from the bite of the serpent?" All of them had died if such had been the condition. Or suppose he had said, "I will put the serpent on the highest hill or mountain peak; and all who are strong enough to climb and lay their hands upon it, shall be healed?" The weak in the camp, or those already bitten by the serpent, could not have stood the test. But there was a glory in the simplicity of the method by which they were healed. Only God could do that. Man invents little plans and ways of doing things, but God works with majestic simplicity. He says, "Moses, lift the serpent of brass in the camp, and tell the people to look; I will do the rest for them. They need not explain it. Let them look, and the moment they look I will heal them." "But," some one says, "I look, but I don't see anything." Mr. Spurgeon replied, "You don't have to see. Just look, and God will save you as you look.

A. C. Dixon, D.D.

Good Friday, April 6th.

The Day of the Cross.—

John xix:16-30.

"Where they crucified Him, and two others with him, on either side one, and Jesus in the midst." Who were they who did this deed? Not some savage people belonging to an uncivilized land, who had never heard of Jesus. Not some prowling banditti, who had got the upper hand in Jerusalem, and rioted in murder. It was the Jews, acting through the Roman soldiers. God's ancient people; the witnesses of His marvellous works; in the land where Jesus was best known; and in the capital of its solemnities. What did they do? "They crucified Him." This was the death of slaves and malefactors. It was, in Cicero's words, "the most cruel and most terrible punishment." The victim was nailed by his hands and his feet to the cross, while it still lay on the ground. These nails, by their position, added to the victim's torture. It was a lingering death, for the victim sometimes survived till the third day. Whom did they crucify? The Lord of Glory, the Prince of Life, the Son of David, their own Messiah. Mark the indignity of His position at Golgotha. He is crucified with two robbers, as if He were the fit colleague of malefactors. He is crucified between them, as if to add to his disgrace. He is the Prince of malefactors. He was indeed "numbered with the transgressors" (Isaiah 53:12). His central place in that death-scene—"Jesus in the midst"—is, after all, in keeping with His central place in heaven and in earth, and in the hopes of dying men. He is central in heaven; for, "the Lamb is in the midst of the throne." He is central on earth, as the Lord, who at the heart of the universe, upholds all things by the Word of His power; as the Centre of the invisible Church, for He is its only Head; as the Centre of the visible Church, for all Christendom crystallizes around the Person of Christ; as the infrangible Centre of man's dying hopes.

T. Croskery, D.D.

Saturday, April 7th.

Hallelujah for the Cross.—

Revelation v:1-14.

In Heaven everybody worships Christ. "They fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." Every one of them holds that harp of seven strings. Heaven is a place where they give Christ His due. If you are not willing to worship Christ and give Him His due, you have no Heaven here. If you are not willing to do that, you would not enjoy Heaven when you get there. If you should find yourself in Heaven with a mental reservation about the Deity of Christ, and about the precious blood cleansing from sin, and you should hear the choir burst out, "Worthy is the Lamb that was slain," and you should get a glimpse of Jesus Christ as the omnipotent, omniscient and sacrificial Lamb of God, what would you do? You could not sing without turning hypocrite, and the moment you did that they would cast you out! You could not stay there half a minute after you became a hypocrite. You have to be real when you get to Heaven; and if you have no praise in your heart for the Christ who died, you would be a discord in Heaven's harmony.

A. C. Dixon, D.D.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2.
Lesson 16. Second Quarter. April 15th. 1928.

RESURRECTION METHOD, Transformation and Victory.
Lesson Text: I Corinthians, 15:29-58.

GOLDEN TEXT.—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (I Cor. 15:54).

I. THE RESURRECTION IS A NECESSARY COMPLEMENT TO CHRISTIAN SELF-SACRIFICE.

1. The 29th verse is assuredly obscure and difficult of explanation. There have been many surmises: it is thought by

some that reference is made to a practice of vicarious baptism, that one was baptized instead of someone who had died in faith but without baptism. But we have no reliable historical evidence that such practice obtained. Paul does not here discuss the merits of the practice of baptism for the dead. Whatever it may have been, he is arguing the truth of the resurrection, and refers to the fact that belief in the resurrection was involved in baptism. He therefore enlists those who practise such baptism as is referred to, as being believers in the resurrection and calls them as witnesses to support his argument. 2. He instances his own life of self-sacrifice as proof of his own belief in the resurrection, (vs. 30-32). This of course is less a proof of the fact of the resurrection than it is of the sincerity of the witness to the fact. 3. Verses 33 and 34 seem to be an exhortation to avoid such communications as would becloud our understanding of spiritual things.

II. ILLUSTRATION OF THE RESURRECTION FROM THE NATURAL REALM, (vs. 35-42).

1. Death is the necessary antecedent of resurrection, hence there must be a decay of the body, just as the body of the seed sown disintegrates as the life within germinates. 2. The resurrection body is of the same kind as that which is sown. It is not precisely the same as to the particles which compose it, but it is the same in kind, i.e., to sow oats will bear oats; and wheat, wheat; and corn, corn. So our resurrection bodies will be material bodies. One may reasonably assume they will be the same in form. They will not be the same in respect to the particles which compose them, nor is it necessary that they should. Who of us wants to have exactly the same body? We want a better one, (vs. 37-38). 3. As there is variety in nature, so will there be in the resurrection, (vs. 40-42). It ought to encourage us to know that we shall not all be exactly alike. We shall differ as do the stars in glory. 4. There will be, however, a certain gain in the resurrection. That which is sown in corruption will be raised in incorruption. Dishonour will give place to glory, weakness to power, and the natural to the spiritual. Thus, as we have before suggested, though our resurrection bodies will not be identical in matter with our present bodies, they will be in general form and in nature infinitely superior. So there are better days ahead.

III. THE DISTINCTIVENESS OF THE CHRISTIAN RESURRECTION (vs. 45-49).

1. Mention is made of the two Adams, the one a living soul, the other a quickening Spirit. The first had life for himself alone; to the second God gave power to give eternal life to others. 2. It should be borne in mind that the resurrection of Christ was entirely unique for His body was not allowed to see corruption, and was the same body that was crucified, bearing the marks of the nails and the spear. But in this our Lord's body, who was Himself a quickening Spirit, was, and is a pledge that our bodies, which must be sown in corruption, shall be raised in incorruption, and then shall be incorruptible as His. 3. Our bodies, in fact, will be like unto His glorious body.

IV. THE GLORY OF THE RESURRECTION.

1. There is some significance in the phrase "flesh and blood" as contained in vs. 50. We are told that "flesh and blood cannot inherit the kingdom of God". In this connection read John 3:5, 6, and John 1:12, 13. We are not to understand by this that we shall not have corporeal natures in the life to come. It is not without significance that our Lord said, "A spirit hath not flesh and bones, as ye see me have", (Luke 24:39). There are some who, and we think not without reason, conceive of the resurrection body as a body of flesh and bones, but not of flesh and blood. Here the life of the flesh is in the blood, and we cannot live without blood. But in the resurrection we shall have spiritual bodies, which may well mean that they will be animated by the Spirit, so that we may have material bodies without blood. And it is a fact, of course, that the blood is the most corruptible part of the body, and when bodies are to be preserved the blood is withdrawn. It is but an interesting speculation, and is by no means important: we may well be content to await the time in the assurance that our resurrected bodies will be the best that an infinitely gracious God can give us. Still it may be legitimate to think of a day "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that

is written, Death is swallowed up in victory. 2. We shall all sleep, if the Lord does not come before, but if He comes we shall not all sleep, but we shall all be changed. 3. But whether we sleep or wake the change will be effected in a moment, in the twinkling of an eye. And if from the dust at the last trump God can raise up the multitude of the redeemed, each having a body fashioned like unto the glorious body of Christ, in a moment, in the twinkling of an eye, if that be the order of the new creation, what light it throws upon the story of Eden; for if then God will remake us as to our bodies, out of the dust in a moment, in the twinkling of an eye, is it too much to suppose that the Scripture is to be understood literally when it tells us that God made man out of the dust of the earth? 4. The work of sin is to be utterly undone, and we shall be made perfect at last in spirit, soul, and body. 5. Surely this is a mighty argument for our being steadfast and unmoveable!

BAPTIST BIBLE UNION LESSON LEAF

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Lesson 17. Second Quarter. April 22, 1928.

Lesson Text: I Corinthians, Chapter 16.

Golden Text: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—I Cor. 16:2.

CONCERNING THE COLLECTION AND THE GREETINGS.

I. THE DUTY OF HONOURING THE LORD WITH OUR SUBSTANCE (Vs. 1-4).

1. The importance of this duty may be judged by the connection. The fifteenth chapter is probably the sublimest passage in all the epistles of Paul. Here he leads us to the climax of redemption when death is swallowed up in victory through the resurrection of the redeemed; and almost in the same breath he writes concerning the collection for the saints. There are people who think that any mention of money in a spiritual service is out of place. Money belongs to the commoner business affairs of the church, they think, and should not be mentioned in connection with its higher spiritual ministry. Such divorcement of the material from the spiritual has no sanction in the Scriptures, as this lesson plainly indicates. To the believer there is nothing secular, but "Holiness to the Lord" should be written upon everything. 2. We have now no apostles, but we have apostolic authority in the Scriptures. Hence the same order given to Corinth and to all the churches of Galatia applies to us (v. 1). 3. Our giving should be as the Lord has prospered us. Here we have the Old Testament principle of the tenth enshrined, though no portion is named. In the Old Testament dispensation, men were required to render to the Lord, not according to that which they had not, but according to that which He had given them. Hence a tenth of all belonged to Him. So in the New Testament we are to give as the Lord has prospered us. The question then arises as to whether we should give less than a tenth, or more. It is difficult to understand by what principle it can be argued that the standards of the New Testament should, in any particular, be lower than the standards of the Old (v. 2). 4. A certain system is here enjoined: on the first day of each week they are to lay by in store a portion to be given to the service of God, and this specifically to avoid the necessity of gatherings when the apostle should come. The Apostle Paul obviously found collections as irksome and as difficult to manage as does the modern preacher, and he therefore gave direction so all that might be attended to before he arrived. What a blessing it would be if all the churches might adopt some system so as to obviate even the passing of the plate! (v. 2). 5. It is significant, however, that the churches were themselves to select their messenger, and their liberality was to be sent to Jerusalem by such as they by their letters should approve. It was surely an indication of the Apostle's recognition of the church's right to control its own affairs.

II. SUNDRY REMARKS RESPECTING PAUL'S PROSPECTIVE VISIT TO CORINTH.

1. The Apostle's programme was very human, for there was nothing about it that was fixed (vs. 5-8). He too had

to take a step at a time, and it was obvious that he was not certain how long he would abide: he might remain all winter, but of that he was not sure. But whether or no, his plans were all conditioned upon this, "If the Lord permit". 2. Opportunities and adversaries usually go together, and are complementary to each other (v. 9). There never was a great door and effectual opened to any teacher or preacher that the devil did not seek to bar his passage. 3. There is a fine word respecting the reception which Paul bespeaks for Timothy. They were to receive him without fear; presumably they were to make him understand they had confidence in him, and affection for him. An atmosphere of criticism and suspicion makes work difficult for anyone. It is well also that experience, as represented by Paul, should credential comparative inexperience, as represented by Timothy (vs. 10, 11). 4. Here reference is made to Apollos. Evidently Paul and Apollos were not agreed in their judgment as to their journeys. Paul wanted him to come, but the will of Apollos was not to go at that time, but to go later. Yet Paul and Apollos were always one in the faith. There is room for differences of opinion in all the details of travel and of work.

III. EXHORTATIONS AND SALUTATIONS.

1. A volume in a verse (v. 13): to be always watchful, to stand fast in the faith, behave like men, and be strong. 2. An exhortation to minister lovingly (v. 14). 3. An exhortation to recognize the fellowship of a gospel minister (vs. 15, 16). 4. Paul acknowledges his indebtedness to certain inconspicuous disciples (vs. 17, 18). Really great men are always happy to share their honour, whatever it be, with others whom they recognize as contributing to the collective task. The spirit of Diotrophes, who lovest to have the pre-eminence and who would exclude all others from recognition, is never the spirit of a great man. 5. If we would follow apostolic example we should be on speaking terms, on terms of greetings and salutation, with all who love our Lord in sincerity and in truth.

THE DEATH OF DR. W. T. GRAHAM.

Rev. W. T. Graham, D.D., until quite recently Pastor for eighteen years of the First Avenue Baptist Church, Toronto, long occupied a position of prominence and influence in the Baptist denomination: but failing health necessitated his relinquishing the pastorate of First Avenue Baptist Church some time ago. Dr. Graham was President of the Convention of last year, and presided at the opening session of the Convention in Temple Church—that is, for the first part of the session. He soon relinquished the Chair, however, to Dr. Langton.

For the past few months Dr. Graham has been residing in Beamsville, and two Sundays ago, while in the pulpit of the Beamsville Church, suffered a stroke, from the effects of which he died a few days later.

Dr. Graham, so far as we have known him, was an able preacher, and always true to the gospel in his personal ministry; but always cast his vote with those whose views were opposite to his own. We regret Dr. Graham's passing. Although he allied himself with McMaster University and Professor Marshall, so far as we know, he was entirely free from that bitterness of spirit which characterizes so many Marshallites. We are only sorry that Dr. Graham's powers were not enlisted in the defense of the gospel.

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