

The Gospel Witness

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

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

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

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

Vol. 6. No. 47.

TORONTO, APRIL 5th, 1928

Whole No. 309.

Can Fundamentalists Get Money From God As Modernists Do From Rockefeller?

A leader of great prominence, a Fundamentalist-plus, recently expressed the fear that we should find it impossible to maintain Des Moines University as a Baptist institution; but, he added, if we should be able to carry on, and establish the University on a good financial foundation, it would be *the most stupendous miracle of modern times*. To this we agree. This we believed when the Baptist Bible Union assumed responsibility for the University. We had no money, nor could we boast of wealthy connections. Our trust was in God only. Those who believe the Bible, however, believe in miracles. During the serious days while we were considering the proposal, one member of the Executive Committee, a layman, told us that as he wakened in the morning early to talk with God about the matter, he said, "O Lord, we are not equal to this task; it is entirely beyond our power." But morning by morning there came to him a promise from the Lord, as though the Lord were saying, "Is anything too hard for the Lord?"

Bible Unionists believe the Bible. We profess to believe that the God of the Bible still lives, and therefore that nothing is impossible. We write therefore to ask every member of the Baptist Bible Union, and every Fundamentalist, too, to seek a time when he or she can be alone with God, that together we may sincerely ask and find an answer to the question, Do we really believe that God can work miracles to-day? We are sure the answer will be in the affirmative, The God of the Bible still lives and works.

Let us consider some of the advantages which will accrue to the cause of Christ in general, and to our own spiritual lives in particular, if we are made God's instruments in the working of this "stupendous miracle".

I.

First of all, what a testimony it will be to the supernaturalism of Christianity! The evolutionary hypothesis has coloured the thinking of the world. Scientists insist that the universe is a complicated piece of machinery governed by inexorable law. The mechanistic idea of the universe, and of human life, leaves no place for a

personal God who answers the prayers of His people. The revelation of God in Christ is to the opposite effect. The universe is not the less orderly because our God can clothe the grass of the field, and feed the fowls of the air, and hear the cry of His human children. Nothing could more effectively bear witness to the truth of the gospel than such a miracle as we are here considering. Men of the world would say, How do you explain it? They are poor; they have no men of wealth among them; they are comparatively few in number—and yet they have been able to accomplish what organized wealth found to be impossible.

We believe that the maintenance of Des Moines University as a Baptist, Fundamentalist, institution, in every class-room of which the Bible is honoured as the Word of God, and Jesus Christ, as the Saviour of sinners, and the Lord of all men, would be the mightiest witness to the truth of the gospel of modern times. George Muller believed that the feeding of thousands of orphans in his great orphanage in Bristol was only incidental to the purpose of his main ministry: the end of his ministry was to prove that God answers prayer, and therefore, "that He is, and that He is a rewarder of them that diligently seek him". Hundreds of thousands—perhaps millions—of Christians had their faith strengthened by the marvellous witness to the faithfulness of God afforded by the ministry of George Muller, of Bristol. May it not be that God has selected Des Moines University to prove to the people of this Continent, and of the world, that He answers the prayer of those who are willing to take Him at His word?

II.

A university thus manifestly dependent upon the direct support of God Himself would be sure to have in it a Faculty made up of believing professors. We do not believe God would support any other sort of Faculty. Indeed, the maintenance of the spiritual life of the University, both of Faculty and students, would be a *sine qua non* of success. In no other way could we be assured that the Lord would see us through.

Anyone at all conversant with educational affairs will have some idea of the difficulty of maintaining a high standard of spiritual life in an educational institution: the daily grind of the class-room, the very monotony of the work, unless God upholds the professors, must have a tendency to dry up the spirit. But when the maintenance of the institution depends upon answers from the Mercy-Seat, the institution itself must live in the heavenly place in order to live at all. Is this not possible for a group of Christian professors? Our readers may be assured that the Trustees will never rest until this ideal is realized. We are profoundly thankful for the men and women God has given us, for the measure of success we have had in finding professors who share these high ideals; but we do not pretend to have arrived at perfection. There must be changes in all human institutions, and we are confident that God will provide us with other men who will assist in the execution of this great task.

We especially need a President; we are greatly handicapped by not having a resident head of the Institution. But the finding of the man of God's choice, and his appointment, will be part of the "stupendous miracle" we are confident God is going to work in the life of Des Moines University.

III.

Thirdly: who can measure the influence of students trained in such an atmosphere, and taught in every classroom to believe God? On the negative side, the noxious weed of Modernism could not possibly flourish in such an atmosphere. Students coming from high school, or other institutions where they had been inoculated with the virus of modern unbelief, would soon be freed of the poison in an institution where the Spirit of God was the very atmosphere of the place, and the Word of God was authoritative and regnant. They would learn to trust God for everything; they would themselves be part and parcel of the miracle; they would go out from the University believing that God can and does answer by fire.

What, then, would be the effect upon our churches? Too often theological students of our day seem to expect other people to build churches for them, and when the house has been erected and paid for, when the congregation has been gathered, they will condescend to become pastors and leaders of the people. It was not thus churches were founded in apostolic or in succeeding days: men went forth with nothing but the gospel to preach; they exercised their ministry in the spirit and attitude of the Apostle Peter who said, "Silver and gold have I none; but such as I have give I thee." They went into cities, towns, and villages, which were not only destitute of churches, but in which there was not a single believer. There they preached the gospel, and men were converted and gathered into the churches; and the work of the Lord was established.

The churches of Christ need men of that spirit and temper to-day, who will dare everything in the name of the Lord, who will not wait to be sent forth by a mission board, who will not ask to have their salaries guaranteed before they move; but who will dare to lay their own foundations and scorn to build upon foundations which other men have laid.

What effect will such an institution have therefore upon both Home and Foreign Missions? It will send out men who believe that God is with them, and they

will be willing, either at home or abroad, to trust God to work miracles; and in their hours of trial and difficulty they will have the outstanding example of their Alma Mater before them—itsself a testimony to God's readiness to work miracles in these modern days.

But what effect will such an institution have upon business and professional life through the lives of those who will go out as teachers, as engineers, as pharmacists, as doctors, as lawyers, or as business men? We have heard much of the advantages of "Christian" Education, but too often even our denominational institutions have trained men chiefly to take care of themselves, to succeed in life, and, in their success, to forget God. But students going from the atmosphere and teaching of an institution that is nurtured by prayer, and sustained by supplies from Heaven, will be a mighty power for good in the churches to which they belong. They will be found in the prayer meeting; they will insist upon a spiritual ministry in the church; they will have the spirit of adventure and holy enterprise in daring to attempt the impossible in the name of their wonder-working God.

Especially will this be true of men and women trained in such an atmosphere for the profession of teaching. Some of our Fundamentalist friends are exerting themselves to secure the passage of anti-evolution legislation in many states of the Union. We see no objection to their attempting to do so, on the ground that Evolution is a religious philosophy, and that it is no part of the state's business to teach religion; and since men are not permitted to teach the Bible and the religion of Christ in the schools, they ought not to be permitted, while supported by the state, to teach that which is destructive of faith in the Bible and in the Lord Jesus Christ.

But what if they should succeed in securing the passage of anti-evolution legislation in every state in the Union, and thus should make it illegal to teach Evolution in any tax-supported school? There is still another problem to be faced,—where should we then find our anti-evolution teachers? While all our colleges and universities teach Evolution, the graduates of these institutions are likely to be Evolutionists. How important then it is that there shall be somewhere a Christian university that will turn out teachers who do not believe in Evolution. Then it will not matter whether we have anti-evolution legislation or not. What a blessing it would be to Christian parents to know that their children were being taught by a teacher who does not believe that which may rightly be called "a damnable heresy".

Therefore, we plead for Des Moines on that ground.

IV.

Once again: the reaction which the support of such an institution would have upon the lives of those who support it, and upon the churches pledged to maintain it, would be most salutary. Nothing inspires a believer to go on and do exploits in the name of the Lord like manifest answers to prayer. Therefore for our own sakes, we may take Des Moines University as the material with which God will work miracles to our hearts. Hence we appeal to every Bible Unionist, and to every Fundamentalist, to resolve that we will give God no rest until this miracle be accomplished. We need—we must have from somewhere—by April 15th, \$15,000.00. We know of no treasury from which that sum can be obtained but the Lord's. And we therefore appeal to every

Baptist, and to everyone who knows the way to the Mercy Seat, earnestly to pray that God will send us this money, though it involve the working of miracles. *Are there not many who will read these words who will gather their friends together in special groups for importunate prayer? Would it not be a better way to get money than to go out and attempt to collect it from unwilling people? God can give the ability, and, at the same time, He can make His people willing to do what they are able to do.*

Brethern, God is waiting to answer by fire, He is waiting to rout the prophets of Baal, He is waiting to so work in the lives of men that multitudes shall know that He is the Lord. Shall we not allow Him to do it through us by fully yielding ourselves to Him, by entreating Him to show His mighty power? God sent money to George Muller in answer to prayer, and to Spurgeon, and to Moody,—yes, blessed be His name, He has already sent us money for Des Moines University in answer to prayer. And He will send all we need if only we commit our cause to Him. Shall we not be jealous for the honour of His name? Shall we not covet for Him the glory which will be His as a result of such a miracle? "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." Shall we not ask Him to work another sign, and show His glory once again?

It follows, of course, that if we pray, we must give. *God will not hear us when we ask Him to move other*

people to give, if we have not given all we can give ourselves. It is when our hands are empty He fills them; when we are at the end of our own resources He steps in. Let us therefore, as we read these words, resolve, first of all, that we will make our utmost contribution to this great cause; and, having done so, that we will unceasingly pray that God will do for us what we cannot do for ourselves.

V.

In closing this article, we are happy to be able to make an announcement that Pastor James McGinlay, the young man so mightily used of God in the Alton revival and elsewhere, will begin a two weeks' evangelistic mission in the chapel of Des Moines University Sunday, April 15th. Brother McGinlay has been used of God everywhere he has gone, and we ask all our readers to make daily intercession in his behalf, and in the interests of his mission in Des Moines University. Pray that every professor may be led to a deeper, richer, experience of the power of the Holy Spirit, and that every Christian student may be led to full and complete consecration of himself or herself to the Lord and His service; and above all, let us pray that every unconverted student in the University may be saved, and that blessing may overflow to all the churches of the city, and the state, and the continent. *Let us thus pray, and then expect news of further miracles in Des Moines University.*

Dr. Victor I. Masters on the Baptist World Alliance

In *The Western Recorder* of March 29th, page 12, Dr. Masters has an editorial entitled, "Baptist World Alliance Again". This editorial is so good that we reproduce it in this paper on page —. Dr. Masters is undoubtedly one of the greatest of all Baptist editors. He is absolutely true to the essentials of evangelical faith. Our one criticism of Dr. Masters is that he has more faith in religious diplomacy than we have, but perhaps he belongs to an older school of ecclesiastical doctors than we! It may be that he is right, and we are wrong. In time past appendicitis was treated by the poultice method. Sometimes the patient recovered—and sometimes he went to the undertakers. If Modernism were nothing more than a modern example of Hezekiah's boil, a plaster of figs might effect a cure. Our own observation is, however, that Modernism is comparable rather to the offending member of the body concerning which our Lord enjoined us, "Cut it off, and cast it from thee".

Brother Masters deals at some points somewhat gently with the Baptist World Alliance programme. We agree with him, however, that if in any sense it is to be a World Alliance, the alliance should include every variety of real Baptists. Notwithstanding, our question is, "Are men like Dr. Shailer Mathews, Professor L. H. Marshall, and Dr. T. R. Glover, entitled to be called "Baptists" at all? When men deny the inspiration and authority of the Bible as the Word of God, when they mock at the precious blood of Christ as affording satisfaction for our sins, when they repudiate the cardinal principles of Baptist ecclesiology, why should these men be recognized as having any right in a Baptist fellowship?"

Brother Masters says, "We would not make it a point that no liberals should appear on the programme." That,

of course, requires some definition. How far is theological liberalism to be allowed to go before we excommunicate it from Baptist fellowships? It may be that Dr. Masters, like an especially considerate physician, refuses to tack the red quarantine sign on the house until the rash is altogether out, so that anyone is able to recognize it as a scarlet fever rash. Our own method would be to tack up the red card at the first symptom. That, of course, may put the patient to some inconvenience; but it may prevent other people from contracting the disease.

Certainly *The Western Recorder* and *The Gospel Witness* occupy precisely the same position theologically and ecclesiology. If we differ at all, it is as to the best method of treating the disease. But if by "liberal" we are to understand one who has repudiated the fundamentals of evangelical faith, we can see no reason whatever why liberals should be included in the Baptist programme. Surely no one could object to the sweet reasonableness of Dr. Masters in this matter.

"Notorious Liberals."

By "notorious liberals", Dr. Masters evidently means such men as Dr. Shailer Mathews, Professor Marshall, and Dr. Glover. Any man who cannot recognize liberalism in these men must be theologically blind indeed. For ourselves, we should call both Dr. Shailer Mathews and Dr. Glover, not only notorious liberals, but notorious infidels. Tom Paine himself never exceeded either of them in his blatant denials of the truth. Nor do we believe that Professor Marshall is one whit better. Any one of discernment can see that in his utterances we have the germ of the same unbelief which characterizes Mathews and Glover. Canadian Baptists will dis-

cover ere very long that the half of Professor Marshall's Modernism has not yet been told.

Dr. Masters says,

"There is a pretty broad suspicion among Southern Baptists that Dr. Rushbrooke himself is a Liberal."

When they know Dr. Rushbrooke better, their suspicion will deepen into conviction. The proof of it is to be found in the fact to which we alluded last week, that Dr. Rushbrooke was recently a very acceptable preacher in Dr. Harry Emerson Fosdick's pulpit. Dr. Fosdick is not only not a Baptist: his teaching is decidedly anti-Christian; and recently he has come to the defence of legalized immorality which masquerades under the euphonious name of "companionate marriage", of which it is reported Dr. Fosdick recently said, "It is natural and inevitable".

Dr. L. R. Scarborough on Prof. L. H. Marshall,

Dr. Masters refers to an editorial in *The Word and Way*, which criticizes Professor Marshall's ecclesiology, and expresses regret "that Southern Baptist papers have not told our people about Professor Marshall". How could they? Dr. L. R. Scarborough was present at the First Avenue Convention in 1926. The debate on the educational question began in the forenoon, about eleven o'clock, and continued until past two o'clock the next morning. Dr. Scarborough heard it all. He heard Professor Marshall deny that there was any penal element in the death of Christ,—he heard him, in fact, deny the very heart of the gospel. Dr. Scarborough heard Professor Marshall also deny the truth of man's natural total depravity. At the conclusion of that long debate, Rev. W. E. Atkinson, introducing himself to Dr. Scarborough, told him that he was a member of the Baptist Bible Union; and then said he wished to ask Dr. Scarborough two questions: first, whether Southern Baptists would be in accord with Professor Marshall's teaching respecting man's natural state? Dr. Scarborough replied in an emphatic negative, and said, "Down South we go all the way." Again Mr. Atkinson asked Dr. Scarborough if Professor Marshall's view of the Atonement would be acceptable to Southern Baptists, and again he replied in an emphatic negative, and said the quotation which Dr. Shields read from Spurgeon on the Atonement represented Southern Baptists' view. And yet Dr. Scarborough wrote an article in *The Baptist Standard* of Texas, insisting that Canadian Baptists were all orthodox, and gave as the title of his article, if we are not mistaken, "Dr. Shields' Unwarranted Attack". Whether that was the exact title or no (we have not the article before us), that certainly represented its general tenor.

Dr. Scarborough at Louisville.

Furthermore, on his way back to the South from the Ontario and Quebec Convention, Dr. Scarborough stopped over at Louisville, and there addressed the students on the subject of the Canadian Convention, and again launched into a defense of McMaster University and its supporters; and declared that Dr. Shields' criticism was unwarranted. This had the effect of bringing an emphatic protest from some of the Canadian students present, who knew the facts. But while men like Dr. Scarborough deliberately mislead Southern Baptists, and deliberately misrepresent facts, how are Southern Baptists to know the truth?

"The Word and Way" on Professor Marshall.

But coming to *The Word and Way's* quotation from Professor Marshall, to which Dr. Masters refers: we would remind our Southern Baptist friends that that which Dr. Maiden so accurately, as we think, and so strongly condemns, is Professor Marshall's defence of his position,—his real position is worse than his defense. The paragraph referred to is part of a pamphlet written to defend himself against our exposure of his unbaptistic position, as represented by his writings in England. We quoted from an article written by Professor Marshall in *The Baptist Times and Freeman*, on the subject, "Baptists and Church Membership". In that article Professor Marshall said:

"To regard baptism as essential to salvation or even to membership in the Christian Church is to ascribe to the baptismal rite a crucial importance for which there is no warrant in the New Testament, or in any truly spiritual interpretation of the Gospel, or in common sense."

Professor Marshall tried to explain this passage, by saying he was referring to membership, not in the local church, but in the "church universal"—whatever that may be. And yet he differentiated between baptism as essential to salvation, and baptism as essential to membership in a Christian church! Anyone with ordinary intelligence must see that a clear distinction is drawn between the two. If he referred to the church universal—as he is pleased to call it—why did he set that over against the condition of salvation? for surely all who are members of the mystical body of Christ, the company of His elect, are saved. A comparison of that quotation (which will be found in Dr. Masters' editorial printed elsewhere) with the quotation we have given above, will show—we hesitate to say it, but it must be said—that Professor Marshall is not even honest or straightforward in his statements. He wrote an article for a Baptist paper in England, where many of the churches practise open membership, and nearly all of them, open Communion, before ever he expected to be called to a university into whose Trust Deed there was written the principle that baptism is a prerequisite both to church membership and to the observance of the Lord's Supper. When faced with what had been written for English readers, in his new relationship, he endeavoured to justify it, with the above-mentioned result.

We venture to say that not one man in a hundred, reading what Professor Marshall wrote in England, would think of it as anything else but a plea for open membership; and we do not believe that one man in a hundred, who is unprejudiced, can read his defense without reaching the conclusion that it is not even honest.

Dr. Masters' Penetration.

We confess, however, as we read Dr. Masters' article, we are amazed at his penetration. Certainly he is a man of extraordinary discernment. If for once in its life *The Gospel Witness* may descend to a colloquialism, we may remark, "half-baked professor" is right! So is the further phrase, "the bantam rooster strut and assurance of this little man"! Professor Marshall is not little physically, but in every other particular Dr. Masters has properly appraised him.

Professor Marshall on the Atonement.

Dr. Masters refers to Professor Marshall's view of the Atonement. Here are his own words:

"Luther's theory is possibly the boldest, and I think if I may say it without offence, the crudest statement of the substitutionary atonement, that sin could not be forgiven until it had been punished, and Christ endured the punishment of sin in man's stead."

The accuracy of this quotation Professor Marshall does not deny, but in his speech at the First Avenue Convention said, "I did venture to criticize Luther's theory of penal substitution." Professor Marshall also said in reply to a question by the Editor of this paper at the First Avenue Convention, "I do not care for the idea of the word 'punished'. 'Suffered' for the guilty; 'suffered' in our stead, but not 'punished'."

Professor Marshall's Ethics.

But Professor Marshall's ethics appear also in his attempt to credential his views by use of the great name of Spurgeon. A single passage from one of Spurgeon's sermons, taken out of its connection, Professor Marshall read,— and has insisted ever since that he stands with Spurgeon on the Atonement! While on the very next page of the same sermon from which he quoted, Mr. Spurgeon clearly declares the truth which Professor Marshall repudiates. We are forced to the conclusion that Professor Marshall's ethics are as bad as his theology or his ecclesiology. He simply is not sincere, and deliberately misrepresents facts. Mr. James McGinlay was right when he said in Ottawa, that since the devil told the first one no greater falsehood had ever been told than when Professor Marshall said, "I stand with Spurgeon on the Atonement."

Dr. Masters on the English-Speaking Intra-Alliance Programme.

We come back a moment to Dr. Masters' second paragraph, in which he says that Dr. Shailer Mathews and Professor Marshall "are on a programme of the English speaking elements in the Alliance, which have an independent organization from non-English-speaking Alliance elements, and which for convenience meets each time with the Alliance." Very well, this programme is put on under the auspices of the English-speaking elements in the Alliance. Since when did the Southern Baptists join the non-English part of the Alliance? We always supposed our Southern friends spoke English. Again we are filled with admiration for the abundance of Brother Masters' charity which "believeth all things"! It is our own opinion that it is nothing in the world but an invention of some very clever people. It sounds to us not unlike the President of the Alliance himself, in order to avoid responsibility for putting such men as Shailer Mathews and L. H. Marshall on his programme.

But let us take it at its face value—what then? They are on the programme arranged by that part of the Alliance to which Southern Baptists belong,—if they belong at all—namely, the English-speaking part of the Alliance; and we cannot believe that a Convention representing five-sixths of the Baptists of the world should have been wholly ignored in arranging the programme. Who among Southern Baptists was responsible for this betrayal, we are not prepared to say; but certainly the objectionable part of the programme was arranged by that part of the Alliance to which Southern Baptists are related.

Dr. Masters on Dr. George Truett.

Perhaps Dr. Masters is right in his assumption that the great Dr. George W. Truett has been unwittingly

drawn into this matter, and yet in view of the fact that Dr. Shailer Mathews preached from Dr. Truett's own pulpit, by his own invitation, we do not very well see how he could consistently refuse to share the platform with him at the World Alliance! And furthermore when Dr. Truett allowed himself to be used by the rankest Modernists in America at the last Northern Baptist Convention, we do not see how he could very well refuse to share the platform with these men in Toronto!

But Brother Masters gives us a fine description of the Modernist:

"The modernistic enemy is generally thought to be an innocent little lamb. But it is really a noisesome, devouring wolf, whose fangs drip with blood, and whose breath is inexpressibly fetid. When it can, this enemy delights to manoeuvre faithful men of God of high place and prestige into false position, where they will be made to seem to give recognition to the betrayer. According to the standards of straight-thinking men, such manoeuvring is utterly contemptible, but in the eyes of this vicious wolf which rends the sheep, it is greatly to be commended as evidence of his superior astuteness."

We say, Amen, to Dr. Masters' remark:

"From our hearts we deplore the position into which President Truett has been manoeuvred. We love and honour Dr. Truett, but the men who put on the programme over which he is expected to utter amicable words of introduction concerning Marshall and Mathews, and at least one other of like ilk, are not the friends of Dr. Truett."

Dr. T. R. Glover's Views.

We are glad to be assured by Dr. Masters that faithful men have made determined efforts to keep notorious Modernists off the Alliance programme. It may be useful to those who do not know Dr. Glover's position to quote a few of his statements. Here is a quotation from Dr. Glover which appeared in *The London Daily News*:

"If I were invited to give the devil a hint, which it is quite plain he does not need, I would say to him, 'You are on the right lines at last; enlist Christian people to destroy belief in Christ; Ingersoll and Bradlaugh were no use; Bryan and the Bible League are the thing. See that they have plenty of funds to din it into every youngster's ears that Christ is identified with Jonah's whale, with bad scholarship and irrelevant Hebrew story.' No, I don't need to tend him that suggestion; 'we are not ignorant of his devices'."

This will be interesting to Baptists from the "solid South" who did not regard Wm. Jennings Bryan as altogether a fool.

Here is another quotation from Dr. Glover:

"Can we to-day say with Paul: 'But now is Christ risen from the dead, and become the first fruits of them that slept' (I. Cor. 15:20), or have we to trim our speech to come a little nearer Athens? We have to consider the resurrection of Christ side by side with what we are coming to know of the facts of psychology, and we have to be as sure of our psychology as of the Christian story. We have to consider the tricks the mind plays upon itself and the part of the physical nature in suggesting them and joining in the play. We have to ask whether the disciples were not just at that stage of culture when the mind fails to realize it is playing such tricks; and whether we must say that Christ did not rise from the dead, but that certain psychopathic temperaments thought he did and suggested it to others. We cannot shirk such questions; and, in the present stage of knowledge, we shall not get, if we are in a hurry, any very encouraging answer."

We give this further quotation:

"The statement, attributed by the Fourth Gospel to John the Baptist, that 'the Lamb of God taketh away the sin of the world' has historically been justified. There is plenty of sin in the world to-day; but we have only to read history to realize the disappearance of a great deal of sin, public and private. There were forms of sin, which, as men lived themselves into the meaning of the death of Jesus, they would have no more. A society, more and more penetrated by the intelligence of Jesus, could not endure to have slavery continue; the atrocious usage of women went; the killing of babies went; and many other like things have gone, and the rest will go."

In "*Jesus and the Old Testament*", Dr. Glover speaks of verbal inspiration as "a monstrous belief"; In "*The Teaching of Jesus on God*", Dr. Glover says:

"The attribution of jealousy to God is eminently pre-Christian, and pagan if anything is pagan."

Again in "*The Defence of the Faith*", he says, "Christianity, according to some people, is believing about Jonah and the whale, and the axe that floated, and so on; an endorsement of every misconception that the Hebrews ever formed." In "*The Holy Ghost in Christian Experience*", he writes:

"As the story is told in the Gospels, the loss of the swine was due to the act of Jesus, and so the Gadarenes believed. Probably most modern students of the Gospels, knowing how stories are told and not wedded to literalism, will be more apt, in spite of the text to construe the occurrence to the pigs as a coincidence, and not to press the responsibility of Jesus for the destruction of property . . . a thing out of keeping with His character."

In "*The Study of the Bible*", Dr. Glover says of Leviticus and Chronicles,

"Few would attempt to-day to prove anything serious as to faith and conduct by a text quoted therefrom."

In "*The Unfolding Purpose*", giving a description of the first man, he says:

"This naked, hairless creature, small of tooth and frail of claw, with a novel fancy for standing on the heels of his hind legs—virtually an ape except for these heels and his defective claws, and his notion clipping flints."

Professor Marshall and Dr. Glover.

Since Professor Marshall enjoys Dr. Glover's confidence, they probably share each other's views. No wonder therefore that Professor Marshall denies the doctrine of total depravity, when Dr. Glover says,—

"The story of mankind shows no sudden and general lapse, but a general, if slow, progress." (From, "*The Present Outlook for Adam and Eve.*")

And again:

"Let Moses write about the fall, the disciples of Jesus have something better to write."

Again, in "*The Defence of the Faith*",—

"When I find Pericles as an acute pre-Christian observer of society . . . confirming what Christ says, I am surer of the truth of it."

And again:

"Religion must depend upon something more verifiable than records attributed to Moses, or even (I will add) detached sayings attributed to Jesus."

In "*Progress and Reaction*" he says,—

"Darwin challenged the whole of it (Christendom) and taught mankind a new language and new ways of

thought, and made it necessary to rethink all Christian theology."

We would call attention to the fact that whatever may be said of Professor Marshall and Dr. Shailer Mathews, it is not contended, we think, that Dr. Glover is not on the Alliance programme. And why should he not be on it? He was President of the Baptist Union of Great Britain in 1924 or 1925, perhaps 1925.

Dr. McGlothlin and Dr. Glover.

Dr. Glover, according to Dr. Rushbrooke, is to speak with Dr. McGlothlin of the Southern Baptist Convention. What do Southern Baptists think of the association of one of their representatives with a man who holds such views as we have quoted above? Would they be content to see one of their representatives on the platform with Robert Ingersoll, or Tom Paine, or even Clarence Darrow? Yet the programme at which Dr. Glover is to speak is to be shared by a Southern Baptist who was a member of the Committee on Statement of Faith, whose report was adopted by the Southern Convention in Memphis. We think it will seem grossly inconsistent to not a few people for a man who shared the responsibility of submitting that statement of faith to Southern Baptists, to speak from the same platform with a man who denies everything that statement of faith contains.

President Mullins on The "Inclusive" Policy.

It will be interesting to our readers to know that so far as President Mullins is concerned, he evidently believes in a more liberal interpretation of the "inclusive" policy than do some of our friends both in the Northern Convention and in Canada. In these two districts "inclusive" means the inclusion of Modernists, and the exclusion of everybody else; but it is not so with Dr. Mullins. In an interview published in *The Toronto Daily Star*, March 28th, among other things, President Mullins said:

"Baptists of both factions in Toronto will attend the convention. The Baptist World Alliance does not deal with local questions of any kind whatever, or problems concerning any party of the Baptist group. That is important."

"Furthermore, it is not legislative. All it can do is to advise. Dr. Mullins remarked that there was really no divergence on fundamental doctrinal matters. He had no doubt that many of the 'Regular Baptists' would be appointed regularly as delegates to the Alliance."

It appears that Dr. Mullins expects even the "Regular Baptists" to be represented at the World Alliance meetings. By this, of course, is meant the new Union of Regular Baptist Churches of Ontario and Quebec, of which the Editor of *The Gospel Witness* has the honour to be President. Who knows but the Editor of *The Gospel Witness* may yet receive an invitation to share the programme with Dr. Truett, Dr. Shailer Mathews, and Professor L. H. Marshall! Wouldn't that be "a dainty dish to set before the king"? We beg pardon for that allusion,—we are unwilling to be classed with "four and twenty blackbirds", and must therefore make some alteration. How would this do?—

Sing a song o' sixpence, a pocket full of rye,
Modernists and Gospellers baked in a pie;
When the pie was opened, they both began to sing,
Wasn't that a dainty dish to set before the king?

But no! Neither will that do; for Dr. Masters says Professor Marshall is "half-baked." We suppose he means that he is, like Ephraim, "a cake not turned."

Baptist World Alliance Again

(The following article is reprinted from the editorial columns of "The Western Recorder" of March 29th, and is by Dr. Victor I. Masters, the Editor.)

Last week we indicated that Dr. Shailer Mathews, the well-known Modernist of the Divinity School of the University of Chicago, and Dr. Marshall, the English Modernist, who has for two or three years been such a spectacular element among Canadian Baptists from the vantage ground of a professorship in McMaster University, have not been placed on the programme of the Alliance proper in its meetings in June at Toronto.

These two gentlemen are on a programme of the English-speaking elements in the Alliance, which have an independent organization from non-English-speaking Alliance elements, and which for convenience meets each time with the Alliance. This group has, so we are authoritatively informed, a different presiding officer and a separate programme committee.

In trying to measure "where we are at" in regard to Modernistic elements in connection with the Alliance programme and allied meeting at Toronto, there is not any purpose on our part to declare that only Baptists who may be regarded as fundamentalists, however squeamish some of them may be about themselves being so-called, should be on the programme. If we are to have a World Alliance at all among Baptists, there must necessarily be a degree of comprehensiveness in the fashioning of the programme. If we are to have it at all, by our consent to have it we at least accept it as a working principle that the different Baptist bodies included in it have the right to have on the programme persons regarded by those bodies as their representative brethren.

I

The question is not here raised as to whether this carries with it the probability of Southern Baptists having to compromise their witness to revealed Scripture truth by participation in the Alliance. What we do say is that, since we are in the Alliance, to the extent of using the Southern Convention officials to validate delegates to it and now to the extent of having as President of the Baptist World Alliance one of the most distinguished Baptists of our Southern body, Southern Baptists would in good faith and with courteous good will accept on the programme men from other bodies who fairly represent the attitude of those bodies. That is to say, we would not make it a point that no Liberals should appear on the programme.

But we should make it a point that notorious Liberals should not be gathered in a group and offensively thrust under our noses on that Alliance programme, while at the same time it is advertised broadly that Southern Baptists are giving the occasion their countenance and presence. When Dr. J. H. Rushbrooke, of England, set forth in the *British Weekly* in January, as if he was greatly delighted at the wonderful offering he was announcing, a group of names of alleged World Alliance speakers, among which Glover, Marshall, and Mathews are played up as particular lights, it was regarded as an arrogant slap in the face by multitudes of Baptist Bible-believers in the Southern Baptist Convention. There is a pretty broad suspicion among Southern Baptists that Dr. Rushbrooke himself is a Liberal. And the story he played up in the *British Weekly*, but which he withheld from the Southern Baptist press, would lend complexion to this belief.

To Southern Baptists who know the facts the most obnoxious person who could be put upon the programme is Professor Marshall. We deeply regret that Southern Baptist papers have not told our people about Professor Marshall. *The Word and Way*, which is usually well informed, in dealing with Mr. Marshall recently in regard to his miserable ecclesiology, confesses that "we do not know and therefore do not undertake to say anything about his theological orthodoxy, which is now being challenged." Yet this man Marshall has split Canadian Baptists wide open within the last two years. What strange inhibition has come upon Southern Baptists that we cannot seem to find out the truth about a man who betrays Jesus Christ and splits the fellowship of a fraternal Baptist body, though we can find out and become aroused when the same person rails contemptuously upon

orthodox ecclesiology! *The Word and Way* quotes Marshall as follows on his ecclesiology:

Baptists rightly hold that to pass through the waters of believer's baptism after conversion is to put one's self completely into line with the teaching of the New Testament and with apostolic practice, but they do not unchurch those members of the other Christian communions who have not been baptized. That means that Baptists do not regard baptism as essential to membership of the Christian church—the church universal—even though they insist on immersion as a condition of admittance into the Baptist section of the Christian church.

II.

This half-baked Baptist professor, who has given much evidence to those who have watched him that he esteems his own wisdom beyond measure, makes this categorical affirmation about what Baptists hold on baptism, notwithstanding the fact that nine-tenths of Southern Baptists utterly repudiate and abominate the position he expresses. The Southern Baptists, and Negro Baptists who hold to the same tenets on baptism and ecclesiology as Southern Baptists, are five-sixths of all the Baptists in the world. Think of the bantam rooster strut and assurance of this little man as he coolly betrays the faith of Southern Baptists, by implication declaring in effect that what they believe does not matter. If his utterance does not mean that, it means that he is grossly ignorant about the denomination which he presumptuously assumes to interpret and classify.

Professor Marshall, of McMaster, has boldly espoused Modernism, including a "theory" of the atonement which does away with the vicarious and substitutionary work of our Lord and Saviour Jesus Christ. This defection by Mr. Marshall is far deeper and more destructive even than that on baptism and New Testament church order. Yet his rejection of Bible baptism will find access to Southern Baptist hearts where the other does not seem to be able to enter in! It would have been a gross insult to every self-respecting Southern Baptist, for this intellectually proud and half-baked professor to have been lifted up in Toronto and honoured by the World Alliance before the very people whose fellowship he has arrogantly despised and done his utmost to wreck—and has succeeded!

III.

We deeply regret that our own beloved Dr. George W. Truett, the honoured President of the Southern Baptist Convention, has been announced to preside over the so-called "English-speaking" meeting in which this unspeakable Marshall and the no less Modernistic Professor Mathews are to speak. We do not hesitate to express entire confidence that this thing was put over on Dr. Truett without his knowledge of participation. It was done by designing men who felt that Dr. Truett could not afford openly to rebuke their performance. The modernistic enemy is generally thought to be an innocent little lamb. But it is really a noisome, devouring wolf, whose fangs drip with blood, and whose breath is inexpressibly fetid. When it can, this enemy delights to manoeuvre faithful men of God of high place and prestige into false positions, where they will be made to seem to give recognition to the betrayer. According to the standards of straight-thinking men, such manoeuvring is utterly contemptible, but in the eyes of the vicious wolf which rends the sheep, it is greatly to be commended as evidence of his superior astuteness.

From our hearts we deplore the position into which President Truett has been manoeuvred. We love and honour Dr. Truett, but the men who put on the programme over which he is expected to utter amicable words of introduction concerning Marshall and Mathews, and at least one other of like ilk, are not the friends of Dr. Truett. They care not how they may embarrass him among the great fellowship of

(Continued on page 16.)

The Jarvis Street Pulpit

THE WONDER OF DIVINE FORGETFULNESS

A Communion Meditation.

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 1st, 1928.

(Stenographically Reported.)

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: This do in remembrance of me."—Luke 22:19.

"And their sins and iniquities will I remember no more."—Hebrews 10:17.

We have chosen two portions of Scripture for our text this evening, the one an exhortation to remembrance, the other a promise that God will forget: "This do in remembrance of me"; "Their sins and iniquities will I remember no more." Calvary was a Waterloo in the heavenly places: its issue predicts the ultimate triumph of good over evil. All forces of good and evil met at Golgotha. The armies of heaven and of hell were arrayed against each other, while another David answered the challenge of another Goliath. The Cross is the last word of divine love, and of Satanic hate; it is the meeting place of all the moral opposites of the universe: good and evil, love and hate, light and darkness, life and death—all meet at the place of a skull in the form of a cross. Here we have the most unfathomable of all mysteries, the most stupendous of all miracles, the most luminous of all paradoxes. Here is a memory eternal, and an oblivion everlasting; a light supernal streaming from the hills of glory, and a darkness whose infinite depths are a grave of everlasting forgetfulness.

And the Lord Jesus bids us remember Him as having died. When some loved one leaves us by some way of pain, we would fain forget their suffering, and remember them as they were in exuberant health. Never have we been exhorted by any of our loved ones to remember them as they have appeared to us in their hours of weakness and of failing strength and health. Personally, I think of some this evening, and I endeavour to blot out from my memory the last few months of life, and to think of them as I knew them in their splendid manhood, full of life and of energy. But the Lord Jesus bade us remember Him as dying.

Unquestionably He meant us to understand that His death was the supremely important thing; and we are to hold that fact in continual remembrance, for that great event is enshrined in both ordinances: in the ordinance of baptism you observed this evening—a symbol of the death, burial, and resurrection of Christ; and in the ordinance to which we shall come at a later hour, when we shall take the bread and drink the wine in remembrance of Him.

But just because it is not always happy to remember, He bids us remember Him in that which makes forgetfulness of all that is not high and holy possible. But for the Cross, it would not have been possible for Him to forget our sins. Oh, wondrous paradox, that in this luminous ordinance He bids us remember that He has promised to forget!

I.

This ordinance enjoins us to remember A LOVE THAT IS MIGHTY, NOT TO FORGIVE ONLY, BUT TO FORGET. And

there is not one of us who is not in need of a lover with an unretentive memory,—

"Who, looking backward from his manhood's prime,
Sees not the spectre of his misspent time,
And through the shade of funeral cypress planted thick
behind,

Hears no reproachful murmur on the wind
From his loved dead?"

"Who bears no trace of passion's evil force?"

Who shuns thy sting, O terrible Remorse?"

Who does not cast, on the thronged pages of his memory's
book

At times a sad, and half-reluctant look
Regretful of the past?"

Oh, how many things there are in the lives of every man and woman here this evening which we would fain forget! There has been so much in life that was unworthy, so much that was positively sinful,—not alone in outward seeming, but in essential character, in hidden motive, and in secret thought. But what if this unworthiness were whispered by our friends, and published by our enemies, and printed in the newspapers, and given permanence in a book? What if it were written in the record of the skies? Would you anticipate heaven with any degree of satisfaction or joy, if you believed that somewhere there was treasured up a book in which your life's story was completely written, and which some day might be found and read and published? How these memories must haunt the soul so long as God remembers! Oh, that they might be expelled and expunged from the memory of Heaven!

But here we are charged to remember a love which drowns in its ocean-fulness all unloveliness: "And their sins and iniquities will I remember no more." As a floating prison, freighted with slaves; or a pirate ship, reeking with blood of murder; or, shall I say, a vain-glorious Titanic speeding in careless defiance of all the powers of the deep,—as these in a moment may be swallowed up, and buried in unfathomable depths, leaves no trace behind, so that fleet of evil thoughts and deeds which puts forth from the fortified dockyard of the human heart and challenges the judgments of Heaven, by the mercy of God is overwhelmed and buried in the ocean of redeeming love, leaving upon its unrippled surface no trace of its ever having been. Well do we sing,—

"O Love, thou bottomless abyss!

My sins are swallowed up in Thee:

Covered in my righteousness,

My soul from condemnation free;

While Jesus' blood, through earth and skies,

'Mercy, free boundless mercy,' cries."

But what wonder is this? While God engages to forget our sin which was the occasion of the death of Christ,

He charges up to keep His death in remembrance by the symbolism of the ordinance which we shall observe this evening. While we are to remember the Body that was broken, and the Blood that was shed, by sin, the sin, by God Himself, shall be remembered no more for ever! This is the wondrous promise of the symbols of the Supper in their covenant significance, as though our Lord were saying to us, "Remember My wounded hands and feet, and I will forget whence came the iron to wound them, and whose were the hands which used the hammers that nailed them to the tree. Remember the crimson wealth of love which flowed from My heart, and I will forget that the sluice-gates were turned with a spear. Remember the ruby-set crown that I wore, and I will forget it was platted of thorns. Remember the veil of My flesh that was rent, and I will forget that to you the way to the Holiest ever was barred. Remember to revel in the bread and the wine of the feast, and I will forget the rebelliousness of the far country, and the shame of thy wandering there. Only remember Me, and thy sins and iniquities will I remember no more for ever."

II.

Again, this ordinance of the Supper, representing in its symbols the blood of the everlasting covenant whose promises are epitomized in our companion text, enjoins us to remember A GRACE WHOSE GLORY IS ITS SOVEREIGNTY. Sovereignty means supremacy. This ordinance perpetuates the memory of a victory, not of a defeat. At the Cross, Love conquered and earned its title to its new name, Grace—for Grace is Love triumphant.

The glory of divine grace is its invincibility. It always wears the crown, and never lays the sceptre by. Divine love is never blind. Our sins are not forgotten by being ignored: the sins which are not remembered are removed. Love may dream dreams, but Grace translates them into actual redemption. Apart from Joseph, the seven years of plenty were devoured by the seven years of famine, and the kine were still lean and ill-favoured; but those who came to Joseph found the famine-years forgotten in

the fulness of the years of plenty. And that is Grace! Grace is Love's giant son with longer reach and mightier grasp than Love itself. Grace is sovereignly invincible. It takes Goliath's sword and uses it for the giant's own destruction; it makes a pilgrim's stony pillow the bottom round of a golden ladder to the skies. This, indeed, is its special function: *its ministry is one of transmutation.* "He made him to be sin for us who knew no sin, that we might be made the righteousness of God in him"; "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

We are to remember Him as a Conqueror in the symbols which represent His supreme achievement,—making us the righteousness of God in Him, while He is made sin for us. That is the triumph of grace, that is the significance of this remembrance: we remember the provision of that righteousness which made possible the forgetting and the blotting out of our sin.

Thus do we celebrate the mighty miracle of transmutation wrought by sovereign grace. The Cross, which was the sign and symbol of the curse, is made the fount of every blessing; the body, mutilated by Hell's fingers, even thereby glorified into a transcendent loveliness; the bruising and the blood, the witness of a deadly hate, now eloquent of a love that forgiveth all iniquity; and the crucifixion, originally expressive of an implacable hostility to holiness, now symbolic of peace with Heaven and communion with God. And as we take the bread and wine again this evening we shall celebrate the conquest of sin by righteousness; the vanquishment of darkness by the light; and life's triumphant swallowing up of death in victory. "This do in remembrance of me"; "And their sins and iniquities will I remember no more."

Let us pray: We thank Thee, O Lord, for Thy matchless mercy, for salvation through the Blood. Prepare us, by Thy grace, now to come to the Table of the Lord, to observe this ordinance in remembrance of Him Who died that we might live. We ask it in the name of Jesus Christ our Lord, Amen.

HOW THE HOLY GHOST IS RECEIVED

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

Third Lecture in a Series on "The Ministry of the Spirit."

Delivered in Jarvis Street Church, Toronto, Thursday Evening, March 29th, 1928.

(Stenographically reported.)

I am to speak this evening on, "How the Holy Spirit is Received", and I desire to read a few verses from God's Word: "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that

raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Then a verse of two from the chapter Mr. Stockley

read Sunday evening, Galatians three, verses two to five:

"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

And again,

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

"That we might receive the promise of the Spirit through faith." In one sense, it would be more logical for me to speak to you this evening of the work of the Holy Spirit in conversion, how the Holy Ghost begins with sinful men; and yet we are approaching this subject from the standpoint of Pentecost. Last week we saw that the promise of the Father had been received by our Lord Jesus, and was shed forth in the coming of the Holy Spirit at Pentecost. We observed that the Apostle Peter identified that experience, with its extension in the case of the divine visitation of the Gentiles in the house of Cornelius, as the fulfilment of the Lord's promise. "Then remembered I", said he, "the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." We observed, further, that nowhere in the Scripture are we exhorted to seek the baptism of the Holy Spirit, or even to expect the baptism of the Holy Spirit, but rather that the promise respecting the baptism of the Holy Ghost was fulfilled to the church once and for all, and that "in one Spirit are we all baptized into one body." We shall come back to that later, when we consider the work of the Holy Spirit in conversion.

The question we are to consider this evening, briefly, is, How the Holy Spirit is to be received, how to experience His fulness in our lives as believers.

First of all, surely it is a merely commonplace to observe that everyone who has been genuinely converted, who has been made a new creature in Christ Jesus, without any exception whatever, has, in some measure, the Holy Spirit: "If any man have not the Spirit of Christ, he is none of his." In the very nature of the case it must be so, for we are quickened by the Holy Spirit from death, that is, spiritual death; being dead in trespasses and sins, we are quickened together with Christ. The miracle of the resurrection and the miracle of the virgin birth are, in a sense, repeated in every conversion; we are begotten again by the Holy Ghost through the word of the gospel, and we are made new creatures in Christ; and the life we receive is the very life of God—"Because I live, ye shall live also."

Such spiritual life as we have is itself the life of the Spirit of God. There is no spiritual life apart from God. We cannot receive a package of eternal life, as the brethren of Joseph received corn in their sacks, and take it with us, separating ourselves from the Giver. It is not thus God bestows the gift of eternal life. What life we have, we have in Christ; and we have no life

apart from Christ. He dwells in our hearts by faith. "For we are members of his body, of his flesh, and of his bones." He "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." There is precisely the same kind of life in every member of my body that there is in my head. In like manner the very life of God dwells in every true believer, and that life is the life of the Spirit of God. The Spirit of God dwells in us if we are really Christ's, and we have no life apart from the Spirit of God.

But of course there is a great difference between having the Spirit, and living in the fulness and power of the Holy Ghost—a vast difference. I suppose it would be true to say that all that we have physically and mentally, we had as we came into this world as new-born babes; the germ of everything we have was in us. We have grown, we have developed; but potentially we were as complete at our birth as we are now. Nothing has been added to us, we have not taken on any extra limbs; we have just grown up, that is all. It is my conviction that the believer, potentially, has at his new birth, when he is quickened by the Divine Spirit, when he is made a new creature in Christ Jesus—he has potentially within him all that he ever will have. His life may be enlarged, he may go on to an experience of the fulness of life in Christ Jesus; but we are made partakers of the divine nature. We become members of the body of Christ, and we have the very life of God in us.

Sometimes we are called to the bedside of someone who is ill. There is no doubt the person is living, but he is not very much alive. He may be paralyzed, he may be suffering from tuberculosis, one lung may have collapsed, vitality may be low, the person is in ill-health—but he is alive. It is possible for a Christian to be in ill-health spiritually, to have but little spiritual vitality; to be alive but not living the life that is "more abundant". Our Lord did not come that we might drag through a weary existence, He did not come that we might be defeated at every turn, that we might have to confess failure everywhere, it was not for that our Lord Jesus came: "For this purpose the Son of God was manifested, that he might destroy the works of the devil", and when He set His heart upon you and upon me, He chose us that we might be conformed to the image of Christ. That is His design in us, and it is not His will that we should live at this poor dying rate, grovelling here below, fond of our earthly toys, complaining,—"our souls can neither fly nor go, to reach immortal joys."—Our Lord Jesus announced His programme when he said, "I am come that they might have life"—not in meagre supply, not in limited power, but—"I am come that they might have life, and that they might have it more abundantly." He designed that we should be throbbing with spiritual health, that we should ride upon our high places, that we should dwell in the heavenly places, and that we should have continuous victory.

I believe with all my heart that it is the privilege of the believer to live victoriously, made mighty by the power of the indwelling Spirit. I can conceive of no other reason for Christ's coming. He did not come merely to give us a ticket to heaven, to give us a kind of religion that is nothing more than an insurance policy, that has little value until we die,—that was not what He came for: He came to destroy the works of the devil in us, and to dwell in such measure that we should live

supernaturally, by supernatural power, and tread even principalities and powers under our feet, being more than conquerors through Him who loved us. I believe that is His plan, and the Holy Spirit is here that we may, by His gracious power, live the life that God has designed.

But how is the Spirit received? Well, in one sense, the Spirit is received when we believe. The reception of the Spirit is simultaneous with the reception of Jesus Christ. How is it possible for any one of us to receive Christ, and not receive the Holy Ghost? I gave you a definition from Dr. Joseph Cook, given many years ago, as a fair statement of the orthodox, trinitarian, position. "First: Father, Son, and Holy Ghost is one God. Secondly, Neither is God without the other. Thirdly, each has qualities incommunicable to the other, and, Fourthly, each with the other is God." And when you tell me that it is possible for a man to receive Christ as His Saviour, and to be destitute of the Holy Ghost, you divide the Godhead. If that were true, then the heart of the believer is the only place in the universe where God the Son can dwell apart from God the Holy Ghost. In the very nature of the case, when we receive Christ into our hearts we do receive the Spirit of God, and those who have not the Spirit of God are none of His.

But there is a recognition of the Spirit's grace and power. There is a sense in which He may be received as He came to the disciples in New Testament times, again and again. There are some of our friends who talk about the coming of the Holy Ghost as a "second blessing". I have no objection to anyone's receiving a second blessing—have a forty-second blessing if you can, and multiply that by a hundred, and keep on getting all the blessings you can, by all means. It is a matter concerning which I speak with diffidence, but I have a very distinct recollection of a time in my early Christian experience when the great truth of the Spirit's presence and power came to me as a revelation. I have not a shadow of a doubt that in the day that I was born again I received not only the Son, but the Spirit; but I remember very distinctly when it came to me almost as a revelation, that my Saviour was not an absent Saviour, but a present One, and that while He was absent from me as to His physical form yet He was with me in the presence and power of the Holy Ghost; He was dwelling in the house with me, in my heart, and I could make use of Him any minute I cared to do so. I was called on the telephone to-day ever so many times. I was busy at one time with something else, and I had to finish a particular thing before I answered it. Then I was asked, "Are you going to speak to that person?" I said, "I had forgotten there was anyone on the 'phone"—I was occupied with other things. It is quite possible for us to forget sometimes that the Spirit of God is in our hearts; it is possible for us to ignore His presence, and to live as though He were not there. But if we are really Christians, He is there. We may grieve Him by ignoring Him, or by taking our lives into our own hands; but if ever we have received the gift of eternal life from God, it is eternal life, and that eternal life is in His Son; and we cannot receive it apart from His Son, and we cannot receive the Son apart from the Holy Ghost, for the Holy Ghost dwells in our hearts.

But, my brothers and sisters, most of us have long lived below our privileges. You know there is a very close analogy between the natural and the spiritual.

Drummond recognized that long ago in his "Natural Law in the Spiritual World", and long before that Bishop Butler told us in his Analogy that since the God Who made this Bible made the world about us, Nature abounds in illustrations of spiritual truths. A hundred years or so ago men travelled no faster than did Abraham, they travelled in oxcart, by horse, by ass, or by ship, while roundabout them there were resources of power which they did not know how to use at all—but they were there. Back when the Mayflower crossed the Atlantic Ocean, Niagara Falls was roaring away just as it is to-day; but nobody knew how to use it, no one knew anything about electricity in those days. The best they could do was to work their way through the forests, and build their little villages by the side of some watercourse, in order that that water power might turn the wheel and grind the grist that they brought to the mill. But men have learned to link themselves up to powers that are superhuman because they recognize that there are things that man can not do for himself, he must have some power not his own, even in the physical world, to do it for him.

And now little by little—and here science is the hand-maiden of religion: there is no quarrel whatever between true science and religion—but little by little the boundaries are being pushed back in the material world, and we are coming to discover how richly this world was furnished for our habitation before ever we arrived. Why, my friends, the coal was in the cellar all ready for us to dig it out and light our fires. The bowels of the earth are full of the riches which God had treasured there for our possession and utilization. The very air that we supposed was simply intended to fill our lungs, was really intended to be the medium through which we could send our messages around the world. There was a time when we thought the air was made for birds to fly in—we had no idea that we would ever be able to do it ourselves. But I myself have been up above the clouds. I felt very much like a bird too! I had dreamed of flying many times, but it was not half so interesting as really to fly.

Now, my friends, side by side with that, in the spiritual realm, when God brought you into fellowship with His Son, what did He do for you? He provided you with "all things that pertain unto life and godliness"; He wrapped them up in the "exceeding great and precious promises", these parcels of wealth; He blessed us with all spiritual blessings in heavenly places in Christ. He had to. Had to? I will tell you why: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." He planned that we should be like Himself. The gospel programme is only the execution of the original purpose of God when He said, "Let us make man in our image". That is what He is doing; that is why Christ came, to re-make us in the image of God; and when He devised "means, that his banished be not expelled from him," He so completely provided for us, as to leave us without any excuse whatever for falling short of the realization of His purpose.

Now the Holy Spirit is here, we have not to tarry for Him any more than we have to tarry for the coming of Christ. Simeon tarried for the coming of Christ. It had been revealed to him that he should not die until he had seen the Lord's Christ, and after he saw Him he said, "Lord, now lettest thou thy servant depart in peace,

according to thy word; for mine eyes have seen thy salvation." So had the disciples to tarry for the coming of the Holy Ghost; but He came at last, and He has been with us ever since. It is now for us to open every avenue of our beings, so that we may be flooded with the Spirit of God. We are commanded to be "filled with the Spirit". The difficulty in this whole matter is that a great many people do not distinguish between the "baptism" of the Holy Ghost and the "filling" of the Holy Ghost. It was necessary that the church should tarry for the one: it is not necessary that we should tarry for the other. The Holy Spirit is here, and He will go all the way with any man or any woman who will magnify the ministry of the Holy Ghost.

It is not possible for anyone to exaggerate the grace or the glory of the infinite Spirit of God. He does "exceeding abundantly above all that we ask or think, according to the power that worketh in us." And we are to receive the promise of the Spirit through faith, not by the works of the law. Do not say, "I have got to make myself worthy to receive the Holy Ghost"—you will never receive Him that way. You will receive the Holy Ghost as you received Christ, by the response of faith to an act of God's sovereign grace,—

"Nothing in my hand I bring;
Simply to Thy cross I cling!"

You received Christ in your moral and spiritual bankruptcy. He came to you just as you were. In like manner the Holy Spirit comes. He is here; it is for us to recognize Him, and to give Him the keys of the house, to make Him Master of everything.

What is faith—an intellectual assent to a truth? Not evangelical faith. No! Faith issues in obedience. Always there is an obedience of faith, and I do not believe the promise of the Holy Ghost if I shut my heart against Him.

I have not time to go into the subject as fully as I should like, and I think perhaps, because of the necessity of having a meeting afterwards, I had better leave a fuller discussion of it until next Thursday evening. Only remember, the Holy Ghost is here. You have heard the story, have you not, of Mr. Spurgeon going to the house of Dr. Angus, the principal of a college, to talk with him about taking a college course? A girl opened the door to let Mr. Spurgeon in, showed him into the parlour—and did not tell her master that the visitor was there. Dr. Angus, not knowing there was someone waiting for him, walked past the door and left the young man there. He got tired at last of waiting, and followed out of the door too. Perhaps there was a providence in that. Mr. Spurgeon believed there was. But I am afraid sometimes we forget that there is somebody in the house; we forget that the Holy Spirit is present, and that He comes,—I will try to tell you next Thursday night how we may enter consciously into an experience of His power, and what He does, how He enlightens the understanding, how He quickens the memory, how He fills the heart, how He strengthens the will, how He goes through all the rooms of the house and cleans them all out, and hangs them with pictures, and furnishes them with heavenly things, until by and by when the Spirit of God is given right of way, we do not care whether there is any heaven or not because Heaven has come down our souls to greet, and glory crowns the mercy seat.

Do not run away and say that the Pastor of Jarvis

Street does not believe in the ministry of the Holy Spirit. If I did not, I would resign my ministry not only of this church, but of every other church to-night, for it is utterly useless to attempt to understand or to preach this Book, or to do anything at all in the name of the Lord, but by the power and grace of God the Holy Ghost. May He help us truly to yield ourselves to Him, that we may be His instruments, instruments of His power and channels of His grace.

DES MOINES UNIVERSITY

SUMMER SESSION—1928.

June 8 to August 17.

Teachers and High School Graduates, Attention!

The Summer Session of Des Moines University is an integral part of the scholastic year. The regular university teachers, assisted by special instructors, constitute the faculty. The student may earn two-thirds as many credits as during a regular semester. Twelve weeks' credit may be earned in ten weeks, as classes meet six days a week instead of five days a week. College credit may be earned in ten semester hours, and normal training students may carry three standard subjects and two review studies.

Departments: Work is offered in the College of Arts and Sciences; the College of Education, including normal training courses; the College of Engineering; School of Fine Arts; Chemistry; and a limited number of Sub-Collegiate subjects. The teachers' certificate courses are fully accredited. The college credit courses in Education include those applying on first, second, and third grade state certificates, together with courses preparing for, first grade county and special primary certificates.

Moreover, the Summer Session gives you an opportunity to shorten your college career to three years and three summers. This idea appeals to many ambitious young men and women. Without sacrificing all your vacations—for there is an ample recess between the summer and fall sessions—you can save a whole year.

Expenses have been reduced to the minimum. Tuition for the full session of ten weeks (twelve weeks' work) is \$65.00; board and room \$72.50 to \$77.50 for entire session.

Fall Semester Registration opens September 15th—classes begin September 18th.

Address the Secretary-Treasurer, Miss Edith M. Rebman, Des Moines University, Des Moines, Iowa, for literature of Department in which interested.

OFFICIAL CANADIAN BAPTIST APPROVAL OF PEOPLE'S NATIONAL UNIVERSITY OF GEORGIA.

(Editorial—Continued from page 6.)

The Canadian Baptist of April 5th gives nearly half a page to an article entitled, "Dr. Langton Honoured". Dr. Langton has just completed nine years in the pastorate of the First Baptist Church, Brantford, during which time he has received 380 members, 202 being by baptism. The article contains a letter or an address presented to the pastor, and read at the morning service last Sunday. Following this the paper gives a list of names of those who have written, congratulating Dr. Langton on his ninth anniversary.

The Gospel Witness wishes Dr. Langton well, and

will rejoice in any spiritual blessing that may attend his ministry. The amusing thing, however, to us is that *The Canadian Baptist* thus attempts to neutralize our exposure of the character of "Dr." Langton's degree. We notice the First Baptist Church, Brantford, still uses this spurious degree. *The Canadian Baptist* also uses the term "Doctor"; and so do nearly all the writers in their congratulatory letters. The only possible conclusion therefore is that all these gentlemen approve of the People's National University, of Atlanta, Georgia. Since they include ex-Chancellor McCrimmon and Chancellor Whidden, we may safely class McMaster University as approving the People's National University, of Georgia. If these gentlemen had any regard at all for educational standards, or for educational institutional morality, they would have been the first to repudiate such worthless degrees as that which adorns the name of Rev. W. H. Langton, of Brantford.

In order that our readers may know the names of those who have thus endorsed the People's National University, of Atlanta, Georgia, we publish the list herewith: Rev. H. E. Stillwell, Mr. R. D. Warren, Chancellor Howard P. Whidden, Mr. Fred Ratcliff, Dr. John MacNeill, Rev. B. W. Merrill, Prof. A. L. McCrimmon, Rev. G. P. Gilmour, Rev. J. R. Webb, Mr. Holland Pettitt, Dr. Geo. T. Webb, Rev. L. F. Kipp, and Rev. M. C. MacLeod.

But perhaps there is another possible interpretation for these endorsements. We have before remarked that certificates of character and standing are very useful to those who need them. And it is a tribute to *The Gospel Witness* that whenever this paper calls attention to somebody's betrayal of the faith, the Marshallites always rush to his defense. Some day we are going to write an article, when we have time, to give all our readers an opportunity of knowing our estimate of the Devil. We really think he is a pretty bad lot, and has caused a great deal of trouble in the world. But it will be in perfect harmony with the policy of the Marshallites to hold a meeting and pass a resolution to the effect that Beelzebub is a much misunderstood, and terribly maligned person, and that *The Gospel Witness* in particular has been guilty of the grossest misrepresentation in charging him with being the cause of most of the world's trouble.

If only the Marshallites knew what amusement they afford us, men like ex-Chancellor McCrimmon, and Chancellor Whidden, and Dr. John MacNeill, would cease playing the part of tail to Marshall's kite. But from this forward the Chancellor of McMaster University, and his predecessor, Dr. McCrimmon, will hardly be able to argue the superiority of McMaster University when they have gone out of their way to recognize the academic honours conferred by the People's National University, of Atlanta, Georgia.

MARTYRS OF JESUS.

Bolsheviks Banish Five Innocent Gospel Preachers from Leningrad (Petrograd) to the City of Kema in the Far North, Near the White Sea.

Russia is a land of strange contradictions. In revolting from Czarism, with its oppressions, it has become subject to a system which is seemingly still more repressive. Throwing off the power which kept its jails full, it now finds itself

in need of more buildings in which to house its prisoners. It proclaims liberty for the masses, but still restricts it to its own favored classes. Apparently the only change has been in the particular classes which are to enjoy some measure of so-called liberty.

Yet no generalizations are possible in so vast a population. If we say the Bolsheviks restrict religious liberty, we are bound at the same time to declare that many millions of Russians have openly avowed their faith in Christ within recent years. If it be said there is religious liberty in Russia, we must also make it plain that the teaching of religion to young people under sixteen years of age is punishable—perhaps by imprisonment or death. If it should be said that preachers go unhindered upon their missions, it is necessary that that statement be qualified by the records of imprisonment and banishment in recent years. If it be observed that the Bolsheviks have not at any rate entered upon a wholesale massacre of evangelical Christians, it must be remembered that Bolshevism is anti-Christian and that its young people are being taught to hate God, to hate Christ and all that pertains to the name and work of the Redeemer.

But generalizations seem impossible. No matter what the system, the human element—the personnel—of the system must be taken into account. No statement as to whether there is or is not religious liberty in Russia can cover the conditions in so large a country: the FACTS must speak for themselves.

Following is the translation of a letter from Leningrad, under date of February 17, 1928, addressed to Pastor William Fetler.

Leningrad, U.S.S.R. (Soviet Russia),
17th February, 1928.

To Pastor William Fetler.
Beloved Brother,—

Greetings to you and all best wishes!

I wanted to write you as to how it is going with our friends. Shiloff (Pastor of the Dom Evangelia Church) has four little children and his wife. Petroff (Second Pastor of the same church) has two children from his first marriage and three from the second. Alexeyeff has two children, and he himself is ill with his foot. Mamulin has three children. John also is not very well. (The three latter are evangelists).

The end with which we had waited for so long, has come. (These preachers had been arrested and imprisoned by the Bolsheviks some months ago, without any charge being laid against them.) Now they have been sent into exile for two years with hard labour, to the city of Kema in the far north, near the White Sea.

From presents of love, we were able to have them provided with warm clothing, such as woollen boots, fur cloaks, warm caps, etc. In the early dawn of February 8th, they were led from the prison to the train. Very many friends and people gathered on that day, but they could not show themselves to be such. All they could do was to pass quietly along a pathway, withholding their tears which wanted to break out and filled their eyes. The brethren seeing us were much comforted.

Seeing them peacefully going amongst the soldiers brought to our minds the words of the Prophet, "Led as a sheep to the slaughter and as a lamb before her shearers is dumb." The soldiers standing in rows did not let us near them, but we passed them from a distance and spoke to them with our eyes. At the railway we had an opportunity to present some food.

Soon the train started in the usual way. Yes, there went forth our good brethren, with whom we had knelt so often in prayer, fighting against sin, and with whom our hearts have grown together in brotherly love, whose only aim in life was to fight against unrighteousness and sin, so that with pure hearts they could serve the Lord. Now they were sentenced as criminals, sentenced in an arbitrary way, without trial and without justice and without any possibility of defending themselves or appeal to a higher court.

The "hard labour" is not easy, for a definite portion of work is to be done every day. If somebody is ill and cannot accomplish his task, he is punished, as for instance, not being allowed to sleep in a warm room at night, but compelled to pass the whole night outside in the northern cold.

Food is received by the maxim: "Too much to die, too
(Continued on page 16.)

Coals for the Altar Fire

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

Sunday, April 8th.

Resurrection brings the dawn.— Matthew xxviii:1-10.

"As it began to dawn." Yes, that is just what it did. That is the very poetry of the occasion; the word written with apparent accident is the very expression of heaven. It began to dawn,—a new tender light shot up in the eastern sky, the orient trembled with a new presence, and glowed as with an infinite surprise. Christianity is always *dawning*: the Sabbath dawns over all the world; the Sabbath day is more than half over away down in the eastern lands—in the far-away western places, men are just beginning to rise now, and when we have concluded our service they will begin to sing:

"This is the day the Lord hath made".

In the highest sense that can challenge the imagination and satisfy all the religious vision that is in us, Christianity is a continual *dawning*. When Christ comes the light comes; when Christ shines upon the life the darkness flees away; when the mind gets its first true conception of Christ, it is as if a shaft of light were shot from a great firmament of gloom, and as if all heaven shone. It began in the beginning. God created the heavens that dawn every day. Believe me, we live in *beginnings*.

Joseph Parker, D.D.

Monday, April 9th.

Resurrection brings joy.— I Corinthians xv:12-28.

"If we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Brethren, you believe that our Lord was crucified, pierced to the heart, dead and buried. A stone was rolled to the mouth of the grave, and that stone was sealed and guarded lest the body should be stolen; but yet he rose from the dead. It gladdens my heart to hear a great multitude sing—

"Death cannot keep his prey—

Jesus, my Saviour!

He tore the bars away—

Jesus, my Lord!

"Up from the grave he arose,

With a mighty triumph o'er his foes;

He arose a Victor from the dark domain,

And he lives for ever with his saints to reign.

He arose! He arose!

Hallelujah! Christ arose!"

Realize that resurrection more and more, for there lies your hope. Hear this! Our Lord "was delivered for our offences." God gave him up to justice, as if he had said, "Take him away: I have laid on him the transgressions of my people—take him to the place of chastisement. Condemn him, scourge him, crucify him; for he is made a curse for my people. Behold him lifted up to die in agony extreme! He dies: they take down that precious body, wrap it in white linen, and place it in the sepulchre. He is delivered unto the grave for our offences. There went all my sin, and the sins of all believers: he made an end of sin in his death. The wrath of God was spent upon him for those sins which were made to meet in the person of the Well-Beloved, and now those sins are gone for ever. How do we know? We know that it is so because our Surety is set free. To meet our debt he was put in prison. When he paid the debt, he would be liberated, but not till then. When he was raised again it was because our justification was accomplished. A public declaration was given that the debt was discharged.

C. H. Spurgeon.

Tuesday, April 10th.

Resurrection dispels fear.— Mark xvi:1-8.

Now the angel speaks, and I would hear every word he says. "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen as he said:

come, see the place where the Lord lay, and go quickly and tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there shall ye see him; lo, I have told you." You could not have put more matter into so short a compass. The angels speak concisely, they have specific messages to deliver, and with miserliness of language they crush into every syllable all the meaning which it will hold. The speech was *sympathetic*—"Fear not ye." The speech was *heart-reading*—"For I know that ye seek Jesus." The speech was *explanatory*—"He is not here he is risen, as he said." The speech was *comforting*—"Come, see the place where the Lord lay." The speech was *inspiring*—"Go ye." The angel was the first to preach Jesus and the Resurrection; all other preachers follow the "young man" who announced the Resurrection and sent the women to proclaim it.

What was the effect of the preaching? The women departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. Haste, joy, energy, this is the missionary way, this is the true ministerial way, this is the great lecture upon the method of preaching.

Joseph Parker, D.D.

Wednesday, April 11th.

Resurrection is a pledge.— Luke xxvi:32-48.

His resurrection is also a pledge that the body will surely live again and rise to a superior condition; for the body of our blessed Master was no phantom after death any more than before. "Handle me, and see." Oh wondrous proof! He said, "Handle me, and see"; and then to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side." What deception is possible here? The risen Jesus was no mere spirit. He promptly cried, "A spirit hath not flesh and bones, as ye see me have." "Bring me," said he, "something to eat"; and as if to show how real his body was, though he did not need to eat, yet he did eat, and a piece of a broiled fish and of an honeycomb were proofs of the reality of the act. Now, the body of our Lord in its risen state did not exhibit the whole of his glorification; for otherwise we should have seen John falling at his feet as dead, and we should have seen all his disciples overcome with the glory of the vision; but, still, in a great measure, we may call the forty days' sojourn—"The life of Jesus in his glory upon earth." He was no longer despised and rejected of men; but a glory surrounded him. It is evident that the raised body passed from place to place in a single moment, that it appeared and vanished at will, and was superior to the laws of matter. The risen body was incapable of pain, of hunger, thirst, and weariness during the time in which it remained here below,—fit representative of the bulk of which it was the firstfruits. Of our body also it shall be said ere long, "It was sown in weakness, it is raised in power: it was sown in dishonour, it is raised in glory."

C. H. Spurgeon.

Thursday, April 12th.

Resurrection brings thrills.— John xi:1-18.

"Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee!" "She turned herself, and said, Rabboni!" This was a cry of joy. While the rain of her sorrow was falling, she heard a sudden word, with a tone in it, and an old familiar accent, to which, in answer, her soul flamed up from its black stupor, and there sprang to her lip the quick "Rabboni!" It was only one word that Christ had uttered, but all heaven was in it. After a night of weeping, it is at first only a spark that you see tremble in the East, but out of that spark bursts all the day. Her soul was flooded with a tumult of gladness. Doubtless, she felt as though she must die of delight. A blow of joy may stun, like a blow of sorrow. After the mental midnight, this dazzle! After the hurricane, this sunny rapture! The dazzle and the rapture seemed to be too much for her! It was a word of reverence. It was a word of appropriation. "My great Master!" cried she. Rightly understood, and fully

reached, it is the climax of all human desires and delights to be able thus to accost Christ. She has reached that climax now, though, perhaps, she was then only beginning to enter into the joy of it."

Charles Stanford, D.D.

Friday, April 13th.

Resurrection gives us a living gospel.—Philippians iii:7-16.

Consider the bearings of this fact of the Resurrection upon the gospel; for Paul says, "Jesus Christ was raised from the dead according to my gospel." I always like to see what way any kind of statement bears on the gospel. I may not have many more opportunities of preaching, and I make up my mind to this one thing, that I will waste no time upon secondary themes, but when I do preach it shall be the gospel, or something very closely bearing upon it. I will endeavour each time to strike under the fifth rib, and never beat the air. Those who have a taste for the superfluities may take their fill of them, it is for me to keep to the great necessary truths by which men's souls are saved. My work is to preach Christ crucified and the gospel, which gives men salvation through faith. Some preachers remind me of the emperor who had a wonderful skill in carving men's heads upon cherry stones. What a multitude of preachers we have who can make wonderfully fine discourses out of a mere passing thought, of no consequence to anyone. But we want the gospel. We have to live and die, and we must have the gospel. Certain of us may be cold in our graves before many weeks are over, and we cannot afford to toy and trifle: we want to see the bearings of all teachings upon our eternal destinies, and upon the gospel which sheds its light over our future. The resurrection of Christ is vital, because it tells us that the gospel is the gospel of a living Saviour. We have not to send poor penitents to the crucifix, the dead image of a dead man. Behold the Lord that liveth and was dead and is alive for evermore, and hath the keys of hell and of death! Behold in him a living and accessible Saviour.

C. H. Spurgeon.

Saturday, April 14th.

Resurrection is crowned with ascension.— Acts i:1-12.

The last meeting of Christ with His apostles took place, as we definitely learn from Acts i:4, when He was "assembled together with them" at Jerusalem. It was then His final instructions were given. Even here the scene changes insensibly to Olivet, where the Ascension is located. Jesus might have simply vanished from the sight of His disciples, as on previous occasions, but it was His will to leave them in a way which would visibly mark the final close of His temporal association with them. He was "taken up", and "a cloud received Him out of their sight." As they stood, still gazing at the spot where He had disappeared, angels, described as "two men in white apparel" (if ever angels were in place, it surely was at the Resurrection and Ascension), admonished them that, as they had seen Him depart, so in like manner He would come again. The visible Ascension has its counterpart in the visible Return. It is the same picture of the Ascension, essentially, which is given in the close of St. Luke's Gospel: "He parted from them, and was carried up into heaven."

James Orr, D.D.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2.
Lesson 17. Second Quarter. April 22nd, 1928.

CHRISTIAN PRINCIPLES OF ACTION.

Lesson Text: II Corinthians, Chapter 1.

Golden Text: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (II Cor. 1:20).

The salutation is similar to that in the first epistle. Paul again magnifies his divine appointment, declaring he is an apostle by the will of God. He associates Timothy with himself in his greetings instead of Sosthenes as in the first epistle. It is addressed to the church of God at Corinth, emphasizing the principle that each local assembly of believers is a separate entity.

I. AN ASCRIPTION OF PRAISE AND AN ENUNCIATION OF PRINCIPLE.

1. God is the Father of all mercies and comfort, for the Lord. Jesus is the Greatest of all mercies, and the Greatest of all comforts. 2. We are comforted, or strengthened, or helped, in all our tribulations. Our human friends, very often, may keep us company in the sunshine, and forsake us in hours of difficulty; but God is a "present help in every time of trouble". 3. There is a divine purpose, however, in permitting us to come into tribulation. It is part of the divine training: in the school of tribulation we learn how to obtain comfort for ourselves, and therefore how to minister comfort to others. Thus we are taught to "glory in tribulations also", in the knowledge "that tribulation worketh patience; and patience, experience; and experience, hope," etc. (Romans 5:3-5.) 4. Only as we share the sufferings of Christ can we enter into the abundant consolations of the gospel. Christ died "the just for the unjust, that he might bring us to God", and thus rendered satisfaction to the divine law which we could not render, enduring the penalty which our sins deserved. But while He is primarily our Substitute and Sin-Bearer, He is also our great Example. "Christ also suffered for us, leaving us an example that we should follow in his steps." It is in this sense we are to "fill up that which is behind of the afflictions of Christ in our flesh for his body's sake, which is the church." Thus the sufferings of Christ abound or overflow to us; but in the same measure, the consolations of grace also abound. 5. This was illustrated in the apostle's experience, who endured gladly that he might be the better fitted to minister to others (vs. 6, 7). Thus every teacher and preacher—and, indeed, every witness for Christ—should exemplify the truth he preaches.

II. AN INSTRUCTIVE EXPERIENCE.

1. Paul had been burdened almost to the point of death (v. 8), and he informs them of his experience. There may be here some justification for those who carry burdens, in such extreme cases as this, to let other people know what it costs; but we need to exercise care in this respect: it is better that we should say too little than that we should say too much. 2. Even in the experience of Paul the death of self-confidence resulted in the re-birth of faith. It is when we are brought utterly to the end of ourselves that we are able to trust God (v. 9). 3. We may rejoice in a growing faith only as we are blessed with a deepening experience. David was strong to meet Goliath because he had triumphed over the lion and the bear. So our tribulations are designed to have the effect of strengthening our faith (v. 10). 4. Thanksgiving and praise to God, as a result of concerted prayer, was the issue of Paul's trying experience. Thus we may help each other by prayer, and the more intercessors there are, the more widely spread will be the thanksgiving to God (v. 11). 5. A pure conscience is ever a wellspring of joy to the believer (v. 12). 6. The mutuality of believers rejoicing is suggested in verse 14. None of us liveth to himself. Christianity is a social religion; it is intended to affect all the relationships of life,—

"We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear."

But this is just as true of our joys as it is of our sorrows.

III. A MERCIFULLY POSTPONED RETURN.

It is evident from the remainder of the chapter (vs. 15 to 24) that the Corinthian Christians had been informed of the Apostle's intention to pay them another visit. 1. His purpose had been to bring them a second benefit, or a second grace. Upon this passage the idea of a second blessing, or second work of grace, by some people, has erroneously been based. Our study of the first epistle should teach us that the Corinthians were much in need of a second benefit—and of a forty-second benefit, too, if possible. To the Romans Paul said, "I am sure when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." It is possible for a minister of the gospel so to abide in Christ, and to be so filled with His Spirit; as to be sure that wherever he goes, he will be divinely empowered to confer some blessing upon those to whom he ministers. It was Paul's habit to revisit persons to whom he had minister-

ed that he might confirm their faith. The simple meaning of this passage is that he desired to visit Corinth again, that he might render the believers there some further help in their Christian life. That ought to be the object of every visit made by a believer to anyone, to be God's messenger to convey a first, or second, or fiftieth benefit. This can be possible to us, however, only as, like Paul, we learn to abide in Christ. 2. From verses 16 to 18 it appears the Corinthians were somewhat disappointed that Paul did not carry out his intention and pay them the expected visit. The language implies that they attributed to him some measure of indecision, as though they had said, "We do not know whether to believe his yea or his nay." Paul's answer is to the effect that he did not lightly make his plan, but that in the nature of the case, his purposes were made according to the flesh; using the best human judgment he had, they could only be tentative, for the reason that there never has been but one Man Who was able to say, "I do cures to-day and to-morrow, and the third day I shall be perfected." We are taught in the epistle of James to say, "If the Lord will, we will do thus and so." And her Paul says in effect, "My proposal to go to you was well formed, and at the time I intended to carry it out; but it was not in decision that led me to delay my coming: my visit was postponed for another and sufficient reason. 3. Paul insisted (vs. 18-20) that however uncertain his personal conduct may have been in respect to his intended visit to Corinth, there was no uncertainty about his gospel. In the fourteenth chapter of the first epistle, dealing with the question of tongues, he insisted on the necessity of the trumpet giving no uncertain sound. So here he declares that his gospel was positive enough; there was nothing negative about it. He associates Silvanus (or Silas) and Timotheus with him in this, and declares that they preached a positive message. 4. His reason for this is given in verse 20: all promises of God are in Christ, and that they are of a positive character,—in him are the Yea, and the Amen. Which we take to mean, the grace of God is positively promised to us in Christ, and when we say Amen to God's promises, the blessing is received. 5. In confirmation of this doctrine he says we are established by God in Christ, that we have been sealed, and given the earnest of the Spirit in our hearts; and they who have been sealed cannot be unsealed. The earnest of the Spirit is God's pledge that He Who has begun a good work, will carry it on until the day of Christ. 6. Paul now reveals the reason why, on maturer thought, he delayed his intended visit, and he calls God to witness that his reason was that he remained away in order to spare them. Otherwise he must have come to them with a rod. Is not this the reason for the long deferred return of our Lord Himself, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 7. Paul says he would not have come to exercise dominion, or lord it over their faith, but that whenever he should come, his purpose would be to help them to a more joyous experience of Christ.

BAPTIST WORLD ALLIANCE.

(Continued from page 7.)

God's people who know and love and honour him if they may use his guilelessness and prestige to enable them to secure their partisan and unrighteous ends. Their attitude is contemptible—worthy of a slum politician.

It is often difficult for a Baptist editor to know what to do. It is not easy at once to be loyal to the Lord Jesus and to all the commitments to which we seem to be bound in our treasured fellowship relations. We have borne our witness in the above to what seems to be little above discreditable political trickery on the part of Liberals in connection with the Baptist World Alliance. We are glad to say we are in possession of facts which would enable us to bear equally explicit testimony to show that there has been in the highest quarters, faithful and determined effort to keep off of the Alliance programme notorious Modernists known to be offensive to the consciences of conservative Baptists. We are restrained by promise from publishing some of the facts bearing upon this, but they will doubtless become known and are duly attested.

IV

We are anxious to boost the great Alliance. Therefore our heart sank in our boots when we saw the conspicuous public play up of Liberals, including the notorious Marshall, by Dr. Rushbrooke, the "Eastern Hemisphere" Secretary of the Alliance. But, as we said last week, Dr. Rushbrooke was using these Modernistic names for more than the Alliance Programme, fairly used, will justify. He was doing an injustice to the belief of conservative Baptists through turning loose on the English public as leading Alliance speakers, Modernists who are, strictly speaking, not Alliance speakers at all. Would Dr. Rushbrooke have done it if they had been well-known Conservatives? There are those who doubt it. We certainly do.

Reports indicate that a large number of our Southern Baptist people expect to go to the Alliance. Many have waited until they could see the true inwardness of this Modernistic swagger which, frog-like, swelled up before the public through the Rushbrooke publication. We rejoice that we can positively say that that report was substantially incorrect. The writer expects to attend the Alliance, and to report it for the *Western Recorder*. He also believes that a number of Kentucky Baptists will go to the Alliance, and we are glad that this is so.

We may later try to set forth just what is the relation of the Southern Convention to the Alliance. This may be of possible value in connection with the forthcoming meeting or future meetings.

Our own distinguished Kentuckian and Southern Baptist, President E. Y. Mullins, will preside at the Toronto meeting, and we now repeat what we said in connection with Professor Marshall last fall, namely, our full confidence that Dr. Mullins while he will graciously and with perfect courtesy recognize the limitations, amenities and fraternal requirements of his high and difficult office, will as President of the Alliance, see to it that the programme is used only for those ends which all along have been in the hearts of all Baptists of the world who have desired in this quadrennial assemblage to bear their witness to and cultivate their fellowship in the holy mysteries of revealed faith.

MARTYRS OF JESUS.

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little to live." If they who have remained behind cannot send them support every month, then the hope of meeting them again on this earth is very slight.

As regards the spiritual state of the church, thank God, this happening has done much good, because there is greater sincerity and boldness. All see that the words of Jesus are fulfilled and that the day of His Coming is rapidly approaching.

Now I have in brief described what we have experienced. Remember us in your prayers.

With loving greetings,
(Signed)

Please note that the incident recorded in the foregoing letter occurred in the year of our Lord, 1928, on February 8th.

One of the men mentioned in the letter was arrested after a conference in Moscow in 1923 and was sent into exile in Siberia for a year, when he returned to Petrograd. Next, he and another one mentioned in the letter were arrested in January, 1927 and were in prison for a number of months. Apparently they had been released after this imprisonment, and were again arrested some months prior to this sentence of banishment. Dom Evangelia, Leningrad, is the great church which was built by Pastor William Fetler, and from which he was banished by edict of the Czar in 1914.

This message is being sent out as an appeal to Pastors and all Christians everywhere, that prayer may be "made without ceasing of the church unto God," for these brethren. God gave the apostles favor in the eyes of their jailers, and is able to make these banished ones to be pitied of all that carry them captives. Will pastors kindly read the letter to their congregations and lead the people in prayer for special deliverance?

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