

# The Gospel Witness

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

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

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## "I Will Settle You After Your Old Estates"

"And I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord." We are not concerned with the chronology, but with the theology of these words. History repeats itself, and whatever was true of earlier generations is not entirely foreign to ours. Whatever "the old estates" and the "beginnings" of the text may represent historically, they have their modern counterparts in the experience of all of us. And whatever may be involved historically in the promise of grace in the words we have quoted, and in its future widest and ultimate significance, we are on safe ground, and in accord with sound exegetical principles, when we say that the divine Source of the promise is unexhausted, and that He is no less graciously disposed toward New Testament believers than toward His ancient people Israel.

With these principles accepted, the door into this treasury of promise stands wide open: no experience of divine grace need be written in the past tense, for we may again be "settled in the old estates"; no former experience of divine mercy could have exceeded the positive degree, for "better" things are promised than in the "beginnings"; and no earlier experience of divine fellowship surpassed the present possibilities: "And ye shall know that I am the Lord."

I.

No experience of divine grace need be written in the past tense, for the promise is given, "I will settle you after your old estates." We need to be reminded that our determined discontent disposes most of us to invest some of the "old estates" of life with a glory that is wholly imaginary. Some people are so determined to be miserable that if the sky is cloudless, they will complain that the wind blows less favourably than yesterday; if this year's harvest exceeds all others in quantity, they insist that the quality is hardly up to last year. When we are in this mood, "the old estates" of life take on the charm of some lost paradise. When the land of Israel was

trodden by enemy feet, and the cities and vineyards were laid waste, doubtless the people did look back with longing to "the good old times." But even to them the times were not good until they were old; mercies were of little value until they were gone.

Thus the children gather at the father's funeral and say how good he was—although they were always complaining of his discipline while he was with them. We have known people who spoke of a former pastor as "dear Pastor So-and-So," and we have known that they never lifted a finger to help him while he was with them, and all but broke his heart by their pre-occupation with their own selfish concerns. So, too, people in a church look back to "the old estates" of earlier years, and speak of the saints they knew and loved, but until those same saints had departed this life they had to endure the lash of the complaining tongue like all the rest.

Yes, and even those who linger lovingly upon the memory of childhood's days, forget that they were not all days of innocence and untroubled peace. There were acts and words of deception; there were deeds of gross selfishness; there were performances which would have stained even manhood's record. No, "the old estates" were not all flower gardens, or carefully cultivated orchards or vineyards. Thorns and thistles and many a noxious weed flourished in "the old estates" which are so dear to our fancy to-day.

The fact is, whatever good was found in "the old estates" came from God. If any real glory rested on the former years it was because God gives "grace and glory." It is God who makes childhood beautiful—we stained it as soon as we were old enough to assert ourselves. And if our earlier years had aught of special sweetness in them, it was the goodness of God which sweetened the springs of life.

Especially is this true of Christian experience. If in time past we found the house of God, the service of God, the people of God, a joy and a perpetual delight, it was not because of any special superiority

in our associates: the relationships of life were made delightful because they were sanctified by grace. Or if we look back as individuals and recall some old estate in which, as in Eden, God walked and talked with us, it was the divine presence and abounding goodness which made life's estate to us as the garden of Eden. We may be sure of this: if special goodness glorified our yesterdays, it was God's and not ours. Therefore nothing which is of God should be written in the past tense. He is "the same yesterday, and to-day, and for ever."

He will settle us in the old estate of unstained childhood. We may be born again. Whatever of good we knew in childhood—purity, trustfulness, charity, simplicity—we may find all these restored in Christ.

He will settle us in the old estate of our initial relationship to Christ. The way of the backslider is a way of disappointment and tears; but He can heal the breach. This Bridegroom will forgive His bride her wanderings and settle her in her old estate.

He will settle us in the old estate of congenial fellowships. It is a grief to lose old companions, but it is not a superior love but a superior selfishness which leads us to nurse our griefs. The parents rejoice in their children; they live their lives over again in them. And so of our Christian relationships. We know an old gentleman who in prayer meeting expresses his thankfulness that he has been led to take an interest in the young. Not all the saints are dead; not all the grace of God was spent on your generation. If the joy of the old estate was the pure joy of spiritual fellowship, we may be settled therein again. There are others in whom we may find delight. In the providence of God every Moses has a Joshua within reach if he will only recognize him; every Elijah can perpetuate his ministry in Elisha; every Paul may pass on his store of spiritual wealth to some "son Timothy" in the faith. This is true of the church and of her ministry.

And then there is a sense in which we shall yet literally be "settled in the old estates." We have not buried the joys and friendships of life. The Incarnate God revealed the fact that Moses and Elias were not dead. Our God is not the God of the dead but of the living. Our friends, like our Lord and theirs, are gone before. The old estates will be restored at the jubilee. Let us turn this promise over in our minds, "I will settle you after your old estates," until with unwavering faith we can sing,—

"So long Thy power has blest me, sure it still  
Will lead me on!  
O'er moor and fen, O'er crag and torrent till  
The night is gone,  
And with the morn those angel faces smile,  
Which I have loved long since and lost a while."

## II.

No former experience of divine mercy could have exceeded the positive degree, "And will do better unto you than at your beginnings."

God always has better things in store. His treasury is never exhausted. He can give us "better" days, introduce us to "better" people, send us "better" books; He can raise us "better" preachers; He can build "better" churches; He can send us "better" experiences, "better" fruits, "better" examples of piety

and courage and faith. He can make us better men and women than we have ever been. He can give us "better" success, "better" judgment, "better" temper, "better" opportunities, "better" equipment—everything "better." We are the heirs of a better covenant established upon "better promises." He can make our churches "better" than they have ever been. That is no reflection upon any who have gone before, "I will settle you after the old estates, and will do better unto you than at your beginnings."

He can make this a better world. Some people are inclined to say, "Things can never be the same again." We hope not! But whatever is good can be restored, only it is God's way to replace it with that which is "better." In one sense we were not surprised by the Great War. We never believed in the dream of peace. We were never able to see that foundations of an enduring peace were being laid. Surely modern society—using that term in a worldwide sense—had in it all the combustible elements necessary for a world conflagration. Even in religious circles the rankest hypocrisy prevailed.

It was better that the ramshackle structure of modern civilization which some believed to be the highest product of a process of evolution should be tested, for in His own way and time God will build us a "better." We know nothing of the details of the process, nor of how extended in time it may be: we only know that God will do better for us than at our beginnings, for Christ will, according to His promise, come again.

That means it is positively wrong for us to persist in looking regretfully to the past. The better things are promised us—the old estates, and more. If we do not expect this day to be a better day than we have ever known, and to-morrow better than to-day, it is because some measure of unbelief clouds our vision.

What a promise this is to old age! We would write very tenderly but faithfully. A hoary head is a crown of glory if it be found in the way of righteousness. Those who have passed the meridian of life should be full of hope and good cheer, and one has not any right to be croaking about the glory of the old estates. We were never nearer to all that has been of worth in the old estates than now, and ought ever to be encouraging others to expect and to labour for the better things of the better promises: "For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creation itself also shall be delivered into the glorious liberty of the children of God."

## III.

Finally: we have a peculiarity of all the affinities of grace, the last clause of the Scripture we have quoted as a basis for this article is both the antecedent and consequent of its argument. No earlier fellowship with the Divine surpassed the possibilities of the present, "And they shall know that I am the Lord."

The Lord is revealed in the power of His restoring grace. Only He can bring back our captivity, restore the years the locust hath eaten, and make us young again by a new birth.

The Infinite is revealed in the multiplied and multiplying grace which leads to the better experiences of the Christian life. The old estates and the better things come to us only through knowing the Lord: "Those that be planted in the house of the Lord shall flourish in the courts of our God."

The sovereignty of grace, and the grace of divine sovereignty, are displayed in the triumph of the eternal over the temporal. This is exemplified in an aged saint. How the skilled workman destroys in order that he may restore, the gardener with his pruning knife, the surgeon with his lancet; so God sends Israel into captivity and lays waste the land because He can restore. God allows the fires which men have kindled to burn, only because He can restore and make all men know that He is the Lord.

**SIXTH ANNUAL MEETING OF THE BAPTIST BIBLE UNION OF NORTH AMERICA.**

This meeting will be held in Jarvis Street Baptist Church, Toronto, June 20th to 23rd, inclusive. We are hoping for a large attendance, especially as many who will attend the meeting of the Northern Baptist Convention in Detroit, June 16th to 21st, inclusive, and the meeting of the Baptist World Alliance, June 23rd to 30th, will find it possible to come to the Baptist Bible Union meetings between the two. In view of the expectation that many thousands of visitors will be in the city for the Baptist World Alliance meetings, it will be wise for all Bible Unionists to reserve accommodation. Jarvis Street Church Office will have a list of rooming houses and hotels where accommodation may be had, and we recommend our friends to come from the station to Jarvis Street Church Office. Take a Sherbourne Car outside the station, and get off at the corner of Sherbourne and Gerrard Streets, and walk one block west.

Following is the programme:

**WEDNESDAY**

- 7.30 Song Service.
- 8.00 Dr. M. F. Ham, Oklahoma City, Oklahoma.  
"The Beginning of the Conflict Between Fundamentalists and Modernists."

**THURSDAY**

- 9.00 Prayer: Rev. H. G. Hamilton, Austin, Minn.
- 9.30 Rev. H. C. Fulton, Buffalo, N.Y.  
Keynote Address: "Shall Baptist Fundamentalists Strike Their Flag?"
- 10.10 Discussion.
- 11.00 Rev. William Headley, Grand Rapids, Mich.  
"The Future of Baptist Fundamentalism."
- 11.20 Discussion.
- 2.00 Prayer and Praise.  
Rev. R. T. Ketcham, Elyria, Ohio.
- 2.30 Rev. Earle G. Griffith, Toledo, Ohio.  
"What about Baptist Fundamentalist Foreign Missions?"
- 2.50 Discussion.
- 3.50 Dr. J. W. Hoyt, Chicago, Ill.  
"Ways and Means of Furthering Baptist Fundamentalist Interests."
- 4.10 Discussion.
- 4.55 Appointment of Committees.
- 7.30 Song Service.
- 8.00 Dr. M. F. Ham, Oklahoma City, Oklahoma.  
"The Present Offensive of Antichrist."

**FRIDAY**

**Des Moines University Day.**

- 9.00 Prayer, Rev. Robert Kinney, Eldora, Iowa.
- 9.30 Report of the Board of Trustees.  
Discussion.
- 2.00 Prayer and Praise.  
Dr. M. F. Ham, Oklahoma City, Oklahoma.
- 2.30 Mr. Max Schimpf, New York, N.Y.  
"The 1928-1929 Budget."  
Discussion.
- 7.30 Song Service.
- 8.00 Dr. T. T. Shields, Toronto, Ontario.  
"The Future of Des Moines University."

**SATURDAY**

- 2.00 Reports of the Executive Committee, Secretary-Treasurer, and State Officers.  
Election of Officers and Standing Committees for the Year.  
General Business.

**TORONTO BAPTIST SEMINARY STUDENTS.**

The many friends of the Toronto Baptist Seminary will be interested in the work the students are to do during the summer months. The executive of the Union of Regular Baptist Churches have approved the appointment of thirteen Seminary students to fields of service. In the following list are three students from McMaster and two from the Toronto Bible College who are serving in fields assisted by the Union. Mr. Phillips and Mr. Guthrie have been called to their respective fields independently of the Union. We give below a list of the students, the school from which they come, and their summer field of labour, together with the names of six students who have taken secular positions for the summer.

STUDENT	SCHOOL	FIELD
Mellish, Gordon	McM.	Miner's Bay, Ont.
Milligan, Alfred J.	McM.	Westboro, Ottawa, Ont.
Buchner, Harold E.	McM.	Trenton-Belleville, Ont.
Griffin, Victor	T.B.C.	Iron Bridge, Ont.
Chambers, W. H.	T.B.C.	Lindsay, Ont.
Phillips, H.	T.B.C.	Calgary, Alta.
Guthrie, Robert	T.B.C.	Courtland, Ont.
Smith, G. W.	T.B.S.	Wingham, Ont.
Byers, John	T.B.S.	Orillia, Ont.
Hisey, Roy	T.B.S.	Papineauville, St. Am-dee.
		North Nation Mills, Que.
Knight, John W.	T.B.S.	Maple Grove, Ont.
Johnson, O. T.	T.B.S.	Travelling in interest of Jamaican work.
McGrath, Chas. S.	T.B.S.	Rouyon, Ont.
McArthur, Wm.	T.B.S.	Ford City, Ont.
Franklin, Gladstone	T.B.S.	Port Dover, Ont.
Slade, Harold C.	T.B.S.	Westport, Ont.
Jeffery, Sam R.	T.B.S.	Evangelism by car
Pipe, Norman W.	T.B.S.	Evangelism by car, Ont.
McClure, Thomas	T.B.S.	Guelph, Ont.
Dempster, J. F.	T.B.S.	Mimico, Ont.

The following Seminary students have taken secular positions for the summer: Maurice Rose, Frank Smith, S. Wellington, C. Wellington, A. Wood and D. Clark.

We are sure many of our readers will give these students a place in their prayers. Preserve this *Witness* so that you may have it before you and name these young men before the Throne of Grace.

### NEXT YEAR IN THE SEMINARY.

Dean Stockley reports that he is gratified with the number of applications he is receiving from prospective students who hope to come to the Seminary in the Fall. We invite young men who are thinking of training for the Baptist ministry to write The Toronto Baptist Seminary for our prospectus. We have a splendid faculty and the Seminary is doing very thorough work. There is no charge for tuition, only a small registration fee of Eight dollars. Write Dean Stockley, care of The Toronto Baptist Seminary, 337 Jarvis Street, at once.

In this connection let us remind our friends that our preoccupation with Des Moines University has prevented our saying very much about our own Seminary. We were able to close the year, however, with only about a thousand dollars deficit. We shall be grateful to any of the Lord's stewards, particularly in Canada, who feel led to assist us in this important ministry. The Jarvis Street treasury has sent more money to Des Moines University than it has spent on the Seminary, but we are confident we shall come out alright in the end.

#### Student Aid Fund.

While in Los Angeles we met with some friends who very generously gave us a cheque for fifteen hundred dollars for Des Moines University, who said they had read in *The Witness* an appeal for aid for students and had thought somewhat of sending a contribution, but as nothing more had been said about it, they had failed to do so. We were very grateful for the suggestion involved in that remark. The suggestion is that it is necessary to repeat a thing many times over. If an appeal is made only once and is not repeated, persons who find it at that moment inconvenient to respond, may either forget it altogether or otherwise conclude that the need has been met.

We have a Student Aid Fund: not very much money has come in for that fund as yet, partly because we have said so little about it, but we mention it again now and we shall be grateful for any help which the Lord's stewards may send us.

#### REV. A. DOUGLAS BROWN, D.D., IN TORONTO.

Spurgeon himself alone excepted, there was no greater Baptist preacher in the British Isles contemporary with Spurgeon than Rev. Archibald G. Brown. Archibald Brown—for he was great enough to need no prefix—was in his day not only one of the greatest preachers in Britain, but one of the greatest in all the world; and throughout his ministry he remained true to the gospel of redeeming grace. On this side of the water many rejoiced greatly to hear of the abundant spiritual blessing attending the ministry of his distinguished son, now *Doctor A. Douglas Brown*. When departure from the faith, especially among English Baptists, had become so general, it was refreshing to hear that there was one great preacher still proclaiming the old gospel of redemption through the blood of Christ. Some years ago we made an effort to secure Dr. Brown's services for an evangelistic mission in Jarvis Street Church, and were greatly disappointed that we were unable to do so.

We remember reading with great interest and profit some of Dr. Brown's addresses delivered at Keswick. Perhaps it will do our readers good if we quote from *The Keswick Week* of 1922. In an address on, "The Preparation Necessary for Revival", Dr. Brown says:

"Lord, send us Revival, and let it begin in me. Sweep away all these wonderful religious things that stand in the way of the great reality of refreshing from the presence of the Lord. Those very things that hinder should be things that we tremble as Christians to harbour. O King of Calvary, sweep them away, for they stand in the way of Thy blood-bought Church being, to the Son of God in this great day of the nation's distress, an opportunity, the very thing that He would call her to be in the day of battle. "There is a sound of abundance of rain."

"But there is also the sound of a great apostacy. I am no heresy-hunter, nor orthodox-hunter. The first thing that happens when we really get revived is that we bury that kind of thing in the grave at the foot of the Cross. But, as ambassadors of Jesus Christ, as members of a blood-purchased Church, the time has come when it is, thank God, impossible to compromise.

In the same address, pages 169, 170, Dr. Brown relates a story of F. S. Arnot from which we quote:

"The missionary looked down into the face of the little chap, and there was the little black boy holding Arnot's hand; and then the little fellow looking up, said, 'O sir, tell me the name of the river where you washed your hands!' O, Jesus Christ, we want to get away from everyone and everything to Thee.

Thou, O Christ, art all I want.

"Teach us that. Take us back to that river this morning; make us new creations in Jesus Christ. Take us back from this Convention with the new and obvious glory that the Lord has put upon us. As we go along the King's highway, whether as missionary or minister or otherwise, may men be brought to a state of questioning by our absolute reality. May they be forced to come up to you and say, 'Sir, I don't know what denomination you belong to'—no, they never will; when Jesus comes denominations will all be drowned—but tell me what was it that made your character beautiful? Tell me what it was that turned selfishness into unselfishness? Then will be our opportunity, and Mr. Revival, with tears of gratitude rolling down his cheeks and the throb of the love of God in his heart, will stretch out a helping hand and say, 'Brother, come; I cannot explain it, but come with me. The river is not far to seek."

There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
All sinners plunged beneath that flood  
Lose all their guilty stains.

That Blood won't finish until it has done all. There is power in the Blood, and the church of God must come back to the power in the Blood. Then she will have arrived back at potency in declaring the message of the finished word of Jesus Christ.

In an address entitled, "With Peter and Paul in Jerusalem" he says of Paul:

"He went to Jerusalem to go sight-seeing with Peter—

There is a fountain filled with blood,  
Drawn from Immanuel's veins;  
And sinners plunged beneath that flood—

It goes right over us because there is no part of us that does not need saving—

And sinners plunged beneath that flood—  
Lose all their guilty stains.

Oh, make me understand it! Help me to take it! Help me to know what it meant to Thee, Thou Lamb of God, to bear away my sin."

We have before us also a copy of *The Christian Herald* published in London, which contains a sermon by Dr. A. Douglas Brown entitled, "The True Basis For All Preaching". The sermon was "preached at the Opening Ceremony of Merton Park Baptist Church, S.W., on March 1st", and the text was 1 Corinthians, 15:58: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." From this sermon we quote as follows:

"As Mr. Moody put it, first of all, by a grace ineffable and unspeakable, He stood in my place, and bore the penalty due to my sin, and then God raised Him again for my justification, and in His resurrection He replaces me before God in the position I forfeited through sin. He took my place, and then by the might of His resurrection power He replaced me by making a place for me at the right hand of God through His transcendent work of grace. And thus He becomes the Christ who is made unto us wisdom and righteousness and sanctification and redemption. That is the message. We can never add to the finished work of Jesus Christ. That which the message of Paul contains is the great essence of the saving might of God, that meets all sects and all schools of thought and all the deepest needs of the human soul."

Surely nothing could be finer than the above quotations, and the rest of the addresses are in perfect harmony with these quotations. This is the very truth for which *The Gospel Witness* has been contending; to this great central fact, that Christ bore the penalty of our sins, we have borne constant witness. But that is the very truth which Professor L. H. Marshall so emphatically repudiates; that is the very truth which is never heard from the lips of the Pastor of Yorkminster Baptist Church (until recently, Bloor Street Baptist Church) the church in which Dr. A. Douglas Brown has been preaching. That truth has been held in the background in Dr. Brown's Toronto ministry. His associations since coming to Toronto has been with those who are the enemies of that truth. It is strange that Dr. Brown should be so emphatic on these points in England, and so silent on these matters in Canada—and that in the very place where this truth requires special emphasis, especially in view of this passage which occurs in the sermon in *The Christian Herald* from which we have quoted above:

"No preacher will ever be able to outstrip Paul's vision of the redeeming Christ. First of all, in every message proclaimed there must be present that great essential—Jesus Christ, the Lamb of God that beareth away the sin of the world. 'Christ died for our sins according to the scriptures'."

We agree with Dr. Brown that no preacher can afford to preach at any time, on any subject, without somehow and somewhere, if only in one sentence, making unmistakably clear that salvation is ours through the expiatory work of Christ alone. What a mighty power Dr. Brown might have been in Toronto! What blessing he might have brought to tens of thousands! What a revival might have come to Canadian Baptists had he with trumpet tone proclaimed the same message contained in *The Christian Herald* sermon! But he was in the wrong company to make any such testimony possible. He has been keeping step with a Convention which has endorsed the very opposite of what Dr. Brown taught at Kes-

wick, and in the sermon we have quoted; and Dr. Brown is the guest of a Convention which has endorsed a professor who repudiates the doctrine of redemption through the blood of Christ.

When on a recent occasion Dr. Brown concluded his message in Walmer Road Church it was announced that Walmer Road would welcome to its pulpit the following Sunday, Professor L. H. Marshall. It is a standing wonder to us that men who preach such soundly evangelical and even evangelistic sermons as those we have quoted of Dr. Brown's, can find fellowship with those who reject and repudiate the doctrine of the infallibility of the scriptures, and the penal substitutionary work of Christ.

### HOW MONEY IS GIVEN FOR THE LORD'S WORK.

In this issue the Sunday School lesson has to do with the grace of Christian giving. Many examples of Macedonian enthusiasm come to the attention of *The Gospel Witness* in the many letters which come to our office. Here is one illustration:

Braeside, Ont.,  
May 22nd, 1928.

"Rev. T. T. Shields,  
Toronto, Canada.

I am a boy of twelve years of age. I was converted over a year ago in the town of Arnprior. Since then I have a great interest in the Lord's work. I am sending you \$3.00 which I want you to use wherever you need it most. This is an offering from our home Sunday School, consisting of my little sister, my brother, and myself; and our mother teaches us. We cannot get to any Sunday School in the winter, so from November till May we study the lessons at home.

We wish we had a great deal more to send.

I am sincerely yours,  
(Signed) Clark \_\_\_\_\_."

Another example of Macedonian giving came to us this week when we received a telephone call requesting us personally to call upon a member of the church who is a widow. She lives alone, and is a great sufferer, being in constant pain from inflammatory rheumatism or something of the sort; but she never complains. She has learned the secret of the scripture, "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." Notwithstanding her great suffering this dear saint maintains herself by knitting light woolen articles. For years she has sent us periodically, we should judge about twice a month, oftener sometimes, a letter enclosing a two-dollar bill, always marked, "The Lord's money for the Lord's work". But on this occasion she asked us to call because she had some money for Des Moines University. She handed us \$6.00, \$5.00 she said was a thankoffering from herself for the Lord's goodness in having given her a little more work than usual; the other \$1.00 she had received through selling some of Mr. Fisher's sermons.

What a blessing must accompany such giving as this! This dear saint esteems it the highest privilege of her life to be permitted to have some part in the Lord's work. She is a shut-in, is never able to get to church; but in this way she takes on her the ministry to the saints. How such gifts shame the most

of us! If the same spirit which this little boy and his sister and brother and mother manifest, and this dear saint, were to possess God's people generally, no need in connection with the Lord's work would be un-supplied. This little Sunday School in the home exemplifies the Macedonian spirit also in this, that they required no one to make any appeal to them. Evidently their mother, who is also their teacher, had, in the course of her ministry, taught the privilege of giving; and so mother and children together were "ready of themselves."

But we have a still further illustration: While we were in California the following letter, enclosing \$10.00 (a \$5.00 bill and a \$5.00 gold piece) came to the office:

May 12th, 1928.

"My dear Pastor:

"I cannot bear to have you away working so hard, and not put in my little mite to help. I know it is only a little drop in the bucket. The gold coin was sent me on our golden wedding day, February 28th, 1928.  
Yours in the Master's service,

(Signed) \_\_\_\_\_"

P.S.—For Des Moines University."

The writer of the above letter is an aged saint who has long known the Lord, but was baptized in Jarvis Street only about four months ago. When the grace of God makes men and women willing, how hilariously they give!

But let us here repeat a story we have told before, and add to it its sequel, which hitherto has not been published: About six years ago a certain young lady was converted in Jarvis Street, and when applying for baptism and church membership, she said that the Lord had shown her that she ought to make up the arrears of the tithe, that the Lord was her God even before she recognized Him, and that she was under obligation to pay a tithe of all she received from the beginning. She said she had therefore reckoned up the amount of money she had earned since she began to work for herself, and she felt that she owed a tenth of it all to the Lord, and was determined to pay it up as soon as possible. The night she came to be examined for baptism she presented a cheque for \$150.00, saying that she wanted to put something on the altar in fulfilment of her pledge to make up the arrears of the tithe before she was baptised. From time to time since then this dear soul, in addition to contributing regularly to the funds of the church, has brought in money paying up the arrears of her tithe. She seldom brought less than \$100.00 at a time, and on one occasion brought three crisp \$100.00 bills. She is not a rich woman, but works for her living.

After she had paid some hundreds of dollars she came to us and said something like this: Pastor, I find I have made a mistake. I have an invalid relative whom I have been supporting, and I thought it was right for me to take the money for her support out of the tithe, but a further study of the Word of God has shown me that the tithe was used for the maintenance of public worship; and the Scripture says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house." I have concluded therefore that

the money I have used for the support of my invalid relative ought not to have been taken out of the tithe, and I find that I have still another \$500.00 to make up.

So the time passed, and periodically she came, bringing the arrears of her tithe. Some months ago she came and said something like this: "Here is \$100.00, and that, so far as I am able to estimate, makes up the amount I owe to the Lord on the arrears of my tithe. This hundred will make \$1,200.00 in all that I have given. When I gave it I did not bargain with the Lord: I gave it because I thought it was my duty to do so; and I knew of no one who was likely to send any money to me, and yet just as I had set apart this last \$100.00 completing the payment of my arrears, I received a cheque for \$1,500.00. Thus the Lord more than made up to me all that I had given to Him in obedience to His requirement that I should honour the Lord with my substance."

The above is not a story out of a book, but a story from the actual life of a member of Jarvis Street Baptist Church who, we are happy to say, is living and is well, and has still, according to the natural order of things, perhaps half of her life before her.

But we may relate still another story: When a year ago we made our first appeal in Chicago for funds to make possible the acquisition of Des Moines University, among the delegates to the Baptist Bible Union Annual Meeting was a worthy pastor of Chicago, a splendid man who loves the Lord with all his heart. His wife left him for the glory land, we think, some years ago, and his greatest treasure in life is his little grandson for whom he has prayed much, and whom he hopes to see some day a minister of the gospel. This dear brother had put aside \$1,000.00 in small amounts, which was to go toward giving this grandson a college education when he should become old enough; but when this pastor heard of the Des Moines University opportunity, he was so deeply moved that he said he would give that thousand for Des Moines and trust the Lord to supply funds for his grandson's education when he should become of college age.

It is no wonder the blessing of the Lord has rested so abundantly upon Des Moines University when the money used to maintain it during this last year has been given at such a cost. If our space permitted we could tell many, many, stories of a similar kind, but we think we may close this recital with these words from the Sunday School lesson expounded elsewhere in this issue: "Moreover, brethren, we do you to wit of the grace of God bestowed on the writers of these letters; that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

# The Jarvis Street Pulpit

## The Secret of True Greatness

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, May 27th, 1928.

(Stenographically Reported.)

"And whosoever will be chief among you, let him be your servant:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:27, 28.

Let us bow again a moment in prayer: We thank Thee, O Lord, for thy holy Word, for these inspired scriptures which are able to make us wise unto salvation. We thank Thee for the gift of the Holy Spirit Whom Thou hast promised will guide us into all the truth. And now this morning we cast ourselves upon Thy mercy once again. We pray that the divine Spirit may be our Teacher. We recognize and acknowledge before Thee that the truths of Thy Word are difficult often to receive, and still more difficult to practise. We remember that the carnal mind is enmity against God, and that as the Spirit lusteth against the flesh, so the flesh lusteth against the Spirit. We pray that this morning the Spirit may be the victor, that He may help us to receive the truth as it is in Christ Jesus, and that we may receive it in the love of it, in order that we may be blessed by its power, that we may yield ourselves to its sanctifying influence. We remember that Thou didst say, "Now ye are clean through the word which I have spoken unto you." We pray that we may all hear Thy word this morning, and that we may leave this place a little more like unto our Lord Jesus Christ. We beseech Thee, make this an hour of abundant blessing to everyone of us, for Thy name's sake, Amen.

The verses I have read to you suggest that human nature in the days when our Lord walked this earth was very much like the human nature with which we are familiar. The mother of Zebedee's children came to the Lord requesting that her two sons might be given positions of prominence, that they might sit the one on His right hand and the other on His left in His kingdom. And from then until now it has been common for men to seek the pre-eminence among their fellows, to desire positions of prominence and honour; and sometimes great havoc has been wrought even among Christian people by that ambition. So I desire you to examine this scripture with me this morning, that we may all learn something of the mind of the Master in respect to this matter.

### I.

First of all, IT IS PERFECTLY LEGITIMATE TO DESIRE TO BE GREAT. When God made man, He endowed him with special qualities which differentiated him from all the rest of His creation. He intended, not that we should be serfs but sovereigns, that we should be kings, having dominion over the works of His hand; He made us indeed to have dominion, and He wants us to be great—not the greatest, for that argues another's inferiority, but He would have us all be great in His estimation. I venture to suggest to the young people who are present this morning that there is an obligation resting upon you to make the very most of life, to develop and cultivate whatever powers God may have given you to the utmost, to be content never with second-rate matters, but to desire always that which is highest and best. When

the prodigal came home, his father said, "Bring forth the best robe and put it on him." When God undertook our redemption when sin had entered, He did not commission angels to save us, but He gave His Best, even His only begotten Son. He withheld no good thing, but placed at the command of faith all the resources of Deity.

We are to add to our faith, virtue; and to virtue, knowledge, to find in our faith all the potentialities which there reside, and to develop them to the utmost. We are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ". We are to "grow up into him in all things, which is the head, even Christ". Therefore it is a worthy ambition which every believer, every blood-washed soul, may legitimately cherish, that we may be as strong as possible, as good as possible, that we may achieve the very best as God shall help us. There is no virtue in being satisfied with the commonplace. We ought to scale the heights, and determine to possess ourselves of the wealth of grace which is treasured up for us in Christ Jesus our Lord. God has clothed this world with beauty, He has made it a home of beauty and of pleasure, and I believe He desires that we too should make the very best of ourselves. I met with one not long ago who seemed to think it somewhat of a virtue to be slovenly in his attire, he seemed to think it was a sin for people to make themselves look as well as possible. I think we ought to do it—and ninety-nine out of a hundred of us need to do it very badly for the sake of those with whom we live and with whom we associate.

There is nothing in the Word of God to forbid any one of us from desiring the best. You teachers who are teaching in the Sunday School, you ought to seek to excel in your teaching, to covet earnestly the best gifts. Nothing is accomplished without labour, and if it be that you find your teaching difficult and comparatively unfruitful, then determine as God helps you that you will be a better teacher, that you will be more diligent in your study of the Word, and that you will develop your mind as well as your spirit to the highest degree. The gospel of Jesus Christ deserves the very best that we can give it, and because we have no best to give, He has provided us with all things that pertain to life and godliness, and He desires that we should appropriate them until we are, by His grace, enabled to reach at last the perfection He desires.

But there is a great difference between desiring to be great, and desiring to be the greatest. God help us all to be great, and save us from desiring to be the greatest, for that always argues that we desire others to be below

us, and that we desire to exercise authority over them. The sons of Zebedee and their mother made this mistake: they supposed that greatness consisted in position, that it was a relative matter, that it had to do with circumstances; and therefore they asked that they might have a place the one on His right hand and the other on His left in His kingdom. And there are many people still who imagine that if they obtain a position of prominence they will become great. True greatness has nothing to do with position at all. A man may occupy a very exalted position, and be a very little man; and he may occupy a very humble and obscure position, and be one of the world's greatest. Greatness is something far deeper than that, because you see mere love of position means this that men desire to stand well in human estimation. If I can have the chief place, the people who know very little about me will imagine I am the chief because I have the chief position: and if I seek the chief place in order that others may think I am important, I am subjecting my life to the influence of human judgment and human opinion, I am measuring life by the wrong standards altogether, for our Lord said, "Men will praise thee when thou doest well unto thyself", and the man who acquires position in life and appears well before others, and does much for himself and little for anybody else, is likely to be praised.

Oh, the pity of it, that any of us at any time should desire positions of prominence among our fellows! Particularly is this to be deplored when it becomes characteristic of a professing Christian. Some of the most popular men are some of the smallest. As a matter of fact, few of the great characters of history were great in the eyes of their contemporaries. It was not until they had passed, not until the contribution they had made to human progress was estimated in the light and perspective of history, were men able rightly to appraise their value. If you are going to live a life which can be weighed in the balance now, if you are going to develop a character which can be accurately appraised by your contemporaries, you will live a very, very, little life. The most successful Man of all who ever lived, the Man Who accomplished most for the world was the Man Whom they crucified, and Whom the world buried out of its sight. And yet of all who ever lived, He was incomparably the greatest, but by His contemporaries He was adjudged to be unfit to live.

No; greatness does not consist in position, in human estimation, nor in the mere exercise of authority. What fools a little brief authority can make of men! If you want to see the greatest autocrat in the world, meet a United States immigration officer! Then next to him, sometimes, a Canadian. He is the whole Government, battleships and all! He has authority, and because he has a little bit of authority he thinks he is a big man. No, my friends, a man may be a policeman, and a worthy man, but his uniform will not make him a great man. It will give him authority, because there is the law behind him; but his position and his exercise of authority do not necessarily make him great.

## II.

What is greatness? It is not circumstantial at all: it is inherent. It is not something that you can put on the man: it is something that is in the man, and until you

have these qualities inherent you cannot be great. When these men asked for position, Christ said, "Are you able—are you able to do certain things? Have you got it in you to be something? to do something? You are thinking of the externals, of mere circumstances, but what are you able to do apart from position, apart from favourable circumstances?" When Theodore Roosevelt was President of the United States he was a great man,—and when he ceased to be President of the United States he was just as great. Roosevelt did not need the Presidency of the United States, to make him a great man, and if he had not been great in himself, the Presidency would never have made him great. Lloyd George, when Premier of Great Britain, was a great man. He became the victim of a political conspiracy, and ceased to hold office; but he is still a great man. He does not need office or position to make him great.

My dear friends, if we are going to be what God wants us to be, by His grace, we have got to be that thing in ourselves apart from any position, and if you have not got it in you, no position in the world will ever make you great. I remember meeting a whining sort of preacher some time ago, I met him on the train. He spoke of certain men who occupied positions of importance, and preached in large churches, and said, "Do you not think that a great many of them get there through influence, through the influence of friends?" The poor fellow wanted someone to take him and put him in a position, and he was positive that anybody who occupied a position of prominence was there because of the influence of some friend. I replied, "I do not know, my friend, it may be that some men come to prominence through the influence of friends. Influence may put you in a position, but I warn you it will not keep you there; for people will soon discover whether you fit the position, and if you do not the position will never make you great." It is what we are in ourselves, by divine grace—mark, I say by divine grace, for we are nothing apart from that grace. But greatness does not consist in any of the circumstances of life: it is an inherent quality.

Are you able? What was this ability to which our Lord referred? What are the elements of greatness after all? The greatest of all men asked the question—Who was infinitely more than man, He was God—He said, "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" You want position, but I ask you this great question, Can you go with me all the way? Can you drink my cup and share my baptism?" And they said, "We are able." "Very well", said He, "you shall drink the cup, and you shall have the baptism." What was the cup? There was a cup which He drank alone—

"Death and the curse were in our cup:  
O Christ, 'twas full for Thee!  
But Thou hast drained the last dark drop,  
'Tis empty now for me:  
That bitter cup, love drank it up;  
Now blessing's draught for me."

"In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out the same, but the dregs thereof, all the wicked of the earth

shall wring them out, and drink them." That cup we need not drink; that cup He drank instead of us; "He tasted death for every man". But there is a cup of fellowship which we may drink with Him, there is a sense in which we may share His cup.

What were the ingredients of it? Shame was one. He Who was the express image of the Father's person, Who shared the glory with the Father before the worlds were made, became a spectacle of shame before men. Can you share the shame of the Lord Jesus? There are some people who are afraid to have anybody say an unkind word about them. They want to be great, but they will not take a single step that might injure their reputation in the estimation of their fellows. Can you share the shame of the Lord Jesus? Remember, for the joy that was set before Him, He endured the cross and despised the same: He put His foot on it as beneath His contempt, and is set down at the right hand of the Majesty on high. And when you can endure that, to share the shame of the Lord Jesus, you have taken the first step in the direction of the path that leads to the throne.

Shame, humiliation, rejection, contempt, hatred,—I have not time to analyze all the ingredients which were in His cup, but can you share His humiliation? Do you know what it is to have a bad name for Christ's sake? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Can you stand it? Can you drink of His cup? Someone says, "I do not like to make enemies. I should like to stand for the faith, but I do not like to lose old friends, I do not like to part company with all my associates. I cannot bear to have people speak evil of me"—and they think they are very superior, they stand on their tiptoes, and think they are making themselves great! You are only showing how little you are! Are you willing to have your name cast out as evil? Are you willing to serve so obscurely that nobody will know you are serving at all? Are you willing to do good by stealth? to drink of His cup? "And ye shall be hated of all men for my name's sake." "Oh", you say, "we ought to be amiable, and we ought to be loving, and we ought to be lovable"—yes, and there is a great deal of difference between being loving and lovable. If God should give you grace to love as Jesus Christ loved, you would hate men's sin as Jesus Christ hated it, and you would be just as faithful in rebuking it as He was; and because of your faithfulness you would be hated as He was. Be great, and ignore these things that destroy human life and cause man's souls to perish? Greatness does not lie in that direction. But you have to take the cup and be willing to be hated of all men for His name's sake. Are you able?

And His baptism. It defies description. It did mean, however, this: it meant that He was absolutely dead to the world. He went into the grave. He suffered crucifixion at its hands, and went into the outer darkness for you and for me. He was overwhelmed of sorrow. He was buried in grief. Can you drink His cup and share His baptism? Are you willing for His sake to be nothing at all—are you? I want to apply that to myself. I give this personal testimony: I have had to apply it in a hundred different ways, and should have ceased from my ministry long ago but

for these great principles. I apply it to every member of this church, to every teacher in the Sunday School, to every officer in the School, to every officer in the church, to the deacons, to the choir, to everybody—have you come to the place where you can put Jesus Christ first and leave everything and everybody if necessary and say, "I do not care what anybody says"? Are you able to drink of His cup and to be baptized with His baptism? If you are, then you have something put in you by God's grace, and position does not make greatness no matter what position you occupy.

"But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared"—mark this well, will you? In the kingdom of God there are places prepared, and it is not an arbitrary preparation. Sometimes here we put men into positions they are not qualified to fill; sometimes we all get into relationships for which we are not fitted, and we make a failure of them. But mark you this: in the kingdom of God that is yet to be revealed no man will ever have a place for which he is not divinely fitted, and the man who has the place at His right, and the other who has it at His left, will have it not by arbitrary choice, but because there is in him that which fits him for that position. And unless you are fitted for it, and are being fitted for it, and are growing up into Christ in all things, all the angels in heaven cannot give you the place. It will be given to those for whom it is prepared, and who by divine grace are prepared to occupy it.

The great question comes to us, Are we making positions here or there? Here there may be a great disharmony between the position and the occupant. The position may be great, and the man may be small. But yonder there will be perfect agreement between the position and the occupant, and the man who occupies the first place will occupy it because he is first in character and in Christian development. And you and I, dear friends, ought to be getting ready for that day. It is a poor thing to be living for this day. People cry hosanna to-day, and crucify to-morrow. It really is not worth while trying to please the world.

I remember a man—he is not here now—who used to sit down in this side section, who used to be very complimentary to me. When he came to church in the morning he looked around to see what "important" people were here—we used to have "important" people here, and they used to bring "important" people with them! If the sermon suited him—and sometimes it did—he would drag these important people up to meet the Pastor, and would almost stand on tiptoes in his efforts to be complimentary. I used to be important myself once! One Sunday morning I preached a sermon on the omniscience of Jesus. I said I was not much concerned what the professors said of Him: I put the authority of Jesus Christ above them all. When I got home the telephone rang, and on answering it I heard a voice saying, "Is that you, Pastor?" It was not the friendly voice I had heard a week or two previously! "Yes, is it Mr. So-and-so speaking?" "Yes; I have said a great many complimentary things to you about your preaching, and I think it is only fair that I should tell you that I did not like your sermon this morning at all." I listened to his scolding and then said, "I never allowed myself to be unduly elated

by your compliments, and I promise that I shall not allow myself to be the least depressed by your censure." It is not worth while, for the man who praises you to-day, if you are faithful, will curse you tomorrow; and we had better learn the lesson we had in the School this morning, "Wherefore we labour—we make it our ambition—that, whether present or absent, we may be accepted of him." And if you please Him, you will please everybody on earth who is worth pleasing, and the rest do not matter.

What position are we seeking? "Ah", you say, "those two men were not loyal at all, it was not fair that they should ask that"—but when the ten heard it, they had indignation among themselves! Why? Why? Because the two had asked for the very thing that every one of the ten wanted! I heard of two travellers being at a little country hotel one day when there were but two pieces of cake on the table, one large, the other small. One man was very polite and passed the plate to the other, who took the large piece. The first one looked at the small piece and said to the man, "You greedy thing!" "Well", said the other man, "If I had passed it to you, what would you have done?" "I would have taken the small piece." "Well, you have it. What is your objection?" The other ten disciples were just as bad as the two, and they were indignant only because the two had asked for it. The Lord said, "If you want the best place, see how faithfully you can serve. Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." That is what we are here for, even "as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Let me tell you, the boys and girls particularly, of a man—I may have told this story before, but it will bear repeating if I have. There was a great man in England whose name was Sir Bartle Frere. He was a great philanthropist. For a while he was Governor of Cape Colony before the South African war, but at the time of which I speak he was in England. He had been away from home for some time, and during his absence his coachman had left, and his wife had engaged a new coachman. She received word that Sir Bartle Frere was coming home, so she called the coachman to her and said, "John, I want you to go to the station and meet your master." He was about to leave her presence to execute the order when he remembered that he had never seen his master, and would consequently not know him at the station. "Your ladyship, how shall I know Sir Bartle Frere? Can you describe him to me so that I shall know him when I see him." She thought a moment and then said, "I think I can. Look for a great big man helping somebody." "Shall I know him by that?" "Yes, you will know him. I do not know what he will be doing, but you will know him." You who have been in England well know how English trains come in and all the side opens at once. A great many big men got out of the carriages, and the coachman was bewildered. Presently he saw an old lady who evidently had been very sympathetic with the baggagemen, and was carrying all her luggage. Some ladies do that, you know! She had a little box, a big box, a band box, and a bundle, and she was trying to get out of the door, and

did not know what to do. Just as she was in that situation a tall man approached her and said, "Allow me to help you." He relieved her of the bundles, taking them up in his own arms, enquired where she wished to go, and led her out to where the cabs were standing. He put her in the cab, packed all the bundles in as though he were a footman, gave directions to the cabman, shut the door, and the cabman drove off. As he turned there was a man in uniform at his side who saluted and said, "Pardon me, sir, but are you Sir Bartle Frere?" "Yes, my man. Who are you?" On being informed that he was the coachman he said, "Oh yes. Glad to see you John. My wife told me she had engaged a new man. But how did you know me?" "Her ladyship told me I was to look for a great big man helping somebody."

Can you stand the test? That is greatness, true greatness. He that is chief among you let him be your servant. They who serve best in the name of the Lord are in His estimation the greatest.

Let us pray: O Lord, we thank Thee that Thou hast called us into fellowship with Thyself. We bless Thee that Thou hast given us something to do in the world. We thank Thee for the joys of service. We pray that we may drink more deeply of this spring, and that we may be ready, all of us, to drink of Thy cup, and to be baptized with Thy baptism. Bless our meditation this morning, we beseech Thee, for Thy name's sake, Amen.

#### LETTERS FROM "GOSPEL WITNESS" READERS.

Back in February we sent a letter to our *Gospel Witness* subscribers telling them that the end of our fiscal year was approaching, and we should value their financial co-operation in the publication of the paper as we had received it in the past. Most religious papers feel measurably thankful if they receive the subscription price of the paper, but we fear not many of our papers are privileged as we are to receive contributions for their support over and above the price of the subscription.

We received hundreds of letters from all parts of the world enclosing contributions for *The Gospel Witness* fund. The letters printed below have been in type for a couple of months or more, but we have not had space to publish them. They give some little indication of the place *The Gospel Witness* fills in the life of many people. Perhaps the reading of them will inspire our readers to breathe a prayer for the further success of *The Witness*. If each subscriber would really make up his or her mind to do so, we feel sure there is not one who could not send us a new subscription.

While we were in the West we saw some result of the circulation of *The Witness*. One brother to whom someone else first sent *The Witness* became a fast friend of the paper and sent us from time to time sums of money, sometimes \$50.00 and sometimes \$100.00. In addition to this he sent us new subscriptions, probably paying the subscription price himself. When we published an appeal for Bibles for the Russian Missionary Society some weeks ago, this brother sent to that Society, after reading the appeal in *The Gospel Witness*, a cheque for \$1,000.00. While in California we met him, and he told us that he some time ago subscribed to *The Gospel Witness* for all the elders of a certain Presbyterian church, and that the reading of *The Witness* had awakened them to the perils of the hour, and had converted that church into an out-and-out Fundamentalist church—had, indeed, changed the whole life of the church. We give God thanks for the opportunity of exercising this ministry.

But in addition to this, this brother sent us a cheque for Des Moines University for \$1,000.00, and said that as the Lord prospered him there would be more to follow—all this was the result of some earnest soul's calling this brother's attention in the first place to *The Gospel Witness*. And if every

reader of *The Witness* would do likewise, and either get someone else to subscribe for the paper, or themselves subscribe for the paper for someone else, it would double our circulation, and perhaps change the lives of many churches, and perhaps bring many to Christ, and turn thousands of dollars into the Lord's treasury.

We ask our readers to look over the list of letters and read the letter from Ireland—the testimony of one pastor respecting one article in *The Gospel Witness* which is changing the whole prayer life of a church in that beautiful isle across the sea. We shall be grateful for the continued co-operation of all our *Witness* family, and we shall be grateful, too, for any news of blessing received through the perusal of *The Gospel Witness* pages.

"Dr. T. T. Shields,  
Toronto, Canada.

Dear Friend:

I am enclosing ten dollars to apply toward the deficit in the publication expense of *The Gospel Witness*. I am glad to do this, for I like the paper much better without advertising matter. The paper is splendid just as it is, and am glad to co-operate in helping to keep it so.

Please let me know whenever there is anything needed to help in the good work.

Faithfully yours,  
(Signed) \_\_\_\_\_"

New Providence, Iowa,

Lewisburg, Kentucky.

"Dear Dr. Shields:

I thank you for your nice letter. I have often felt like visiting you, that I might express my appreciation of you and the work you are doing. I thank God for men that are able and willing to stand against every foe and contend for the Faith once delivered to the saints.

I am in my sixty-ninth year; have been pastoring for more than forty years in my weak way. I am now pastor of one poor church, so I am not in shape to help you much, but am enclosing money order for five dollars. Wish it was five thousand, but it isn't.

May the God of Truth be with you.

Fraternally,  
(Signed) \_\_\_\_\_"

Malvern, Pennsylvania.

"Dear Dr. Shields:

I am sending cheque for five dollars to help on increased cost of publishing *The Gospel Witness*. I am a housekeeper, not earning money, having only a small income, which has to be stretched over the various needs of my own church, mission, Sunday school and a few outside missions.

I enjoy your sermons in *The Witness* and pray daily for you and for the great work you are doing. It would give me pleasure to send a much larger amount if I had it.

Wishing you every blessing and great prosperity in the work of our Lord.

Sincerely,  
(Signed) \_\_\_\_\_"

Hillsburg.

"To *The Gospel Witness*—

Dear Dr. Shields:

We are enclosing a small contribution towards *The Gospel Witness*. We assure you it is a great pleasure for us to be able to give something to the help of the Lord, to the help of the Lord against the mighty; and our prayers go with it, that *The Gospel Witness* may be a great blessing to others, as it is to us.

Yours in the Master's work.  
(Signed) \_\_\_\_\_"

"Dr. Shields:

Editor, *The Gospel Witness*.

Dear Brother:

With reference to your letter of February 15th, I am enclosing cheque for \$5.00. Wish it were much larger. I shall keep your cause in mind and mail more later.

Your cause is of most importance, and praise His dear name, you are making a dent in the enemy of our

Lord. Just keep up the good work, and don't be afraid of embarrassing any one for a contribution to and for the work of advancing the Kingdom of our Lord.

Yours truly,  
(Signed) \_\_\_\_\_"

The following letter from a church in Ireland was especially cheering:

\_\_\_\_\_ Co. Down, Ireland.

"Dear Dr. Shields:

I enclose Postal Order for 8/6 to cover the cost of *The Gospel Witness* for 1928. I could not bear to be without your paper now.

May I specially mention the article on "Church Prayer Meetings" in *The Witness* for January 19th. It has not only profoundly impressed me, but also the members of my prayer meeting. I have read it twice to them, and I honestly believe it will revolutionize our church prayer life. We also have now five prayer meetings a week.

Wishing you every blessing in your work. I think you have several old Irish Baptist Pastors in your new Convention.

Yours heartily,  
(Signed) \_\_\_\_\_"

Paw Paw, Michigan,  
April 10, 1928.

"*The Gospel Witness*,  
Toronto, Canada.

Gentlemen:

I am enclosing check for \$2.15, for which please send me the *Gospel Witness*, for one year.

When my subscription expired last December, I thought that I could get along without the *Witness*, because I was taking so many magazines. However, I find that I have lost a very dear friend in losing the *Witness*, and I must have it again. I will never discontinue my subscription to the *Gospel Witness* again.

With kindest wishes, I am,

Yours in HIS Matchless NAME,  
(Signed) \_\_\_\_\_"

England, May 7th, 1928.

"My Dear Brother:

Although I have never met you, I have for many months followed your devotion to our blessed Lord and your brave, persistent, and loyal campaign for the Bible and for its great fundamental doctrines, with an admiration too deep and too ardent for words. May the Lord sustain you in your arduous labours and abundantly and ever-increasingly bless you, and ere long give you a complete victory over your Modernist opponents!

Your *Gospel Witness* is a weekly inspiration. I would not be without it under any circumstances.

Please use the enclosed cheque for one guinea in any way you choose, and permit me to subscribe myself as  
Your true friend, and

Heartily Yours,  
(Signed) \_\_\_\_\_"

The Rev. Dr. T. T. Shields.

\_\_\_\_\_, Ohio.

"Dear Sir:

Enclosed please find \$1.00 for your noble work. I would rather send a hundred dollars than a hundred cents. I am almost eighty-eight years old, and am living on a Civil War widow's soldier's pension. I cannot go to church. I cannot tell you how much I enjoy the *Gospel Witness*, especially sermons. I prayed for your success and safe return.

Please excuse all mistakes, I am sick."  
(Signed) \_\_\_\_\_"

\_\_\_\_\_, B. C.,  
March 26th, 1928.

"Dr. T. T. Shields,

Editor, *The Gospel Witness*.

Dear Friend and Brother in the Lord:

God bless you, your church, your Seminary, your University, abundantly. "He is faithful who promised." Your *Gospel Witness* is a wonderful sound witness for God and His Word—and is a blessing in every home where it enters. I am sure God will bless and bring souls to His kingdom, through reading its wonderful messages. I am poor, and have not the money to give, but as Dr.

Maguire used to say, we are millionaires in God's Grace, and I shall never cease to pray for you and the Lord's work on your behalf. You are one of God's chosen vessels unto Him—like Paul—I pray God will abundantly shower His blessings upon you and His work—in winning many, many precious souls to His kingdom.

Herein find \$2.00, my renewal for the *Gospel Witness*—\$1.00 for the two books—"The Prodigal" and "Jesus in Genesis," "Gospel in Genesis." I gave both of mine away and now I want two more. They are a blessing to all who read. God bless those messages wherever they go. They are a living witness for Jesus—our Blessed Lord and Saviour.

Yours in His Service,  
(Signed) \_\_\_\_\_

These letters are selected almost at random from hundreds of others; but it is cheering to know that *The Gospel Witness* brings strength and inspiration to brethren separated from us by thousands of miles of land or of ocean.

"J. E. D. P."

A Parable

By H. W. Sykes.

[A valued correspondent and subscriber in England has sent us the following article. We print it with pleasure and with our heartiest commendation. We have often said that much of what proudly calls itself "Biblical Scholarship" is really only a kind of learned lunacy.—Ed. "G. W."]

A firm received a document setting forth the terms of an extensive and important Government contract. Instead of setting to work to study it so as to understand its requirements with a view to carrying them out, the board of directors discussed it and found certain peculiarities about it which were due, one of them suggested, to its having been drawn up by more than one clerk. He proceeded to prove his contention by dividing the document up into small sections, one set of which, he claimed, were the work of the one clerk, whom he called Jones, and the other that of one, Ellis, and he went through the document, marking the passages J or E as the case might, in his opinion, be—in one place actually dividing a word and pointing out that Jones wrote part of it and Ellis the rest.

Another director then pointed out some parts in J passages which bore characteristics of Ellis' "touch" and E passages containing J characteristics; and they had to suppose that, in these cases, one clerk got up from the typewriter and the other took his place and carried on for a few words, after which the previous one resumed. On further examination, a third director discovered that a section of the document was devoted to a recapitulation and digest of the terms of the contract. In this part, which they labelled D, they thought they could distinguish features which were peculiar to it. This, they supposed, must have been due to the Digest having been drawn up by yet another clerk who had a style of his own, different from the others. But, when they tried to extract the D passages from the rest, they found them rather closely interwoven and that some features which they had thought to be distinctively those of D occurred in both J and E passages. This, they thought, must have been due to the previous work of Jones and Ellis having been combined by a supposititious man, whom they called "the Digestist", who tried—not very successfully—to reconcile them where they were at variance.

It was next discovered that another section of the document was devoted to a stipulation that a certain percentage of the men employed on the contract must be ex-service men and stating the terms on which they were to be employed. Its discoverer called that part of the document the "Personnel Code" and pointed out that it contained a word "ex-service" which occurred nowhere else in the document, proving, to his mind, that it was written by a different clerk from all the rest and to whom that word was peculiar. Features which were supposed to be characteristic of the Personnel Code were soon discovered in all the other parts and were labelled P. It was supposed, from this, that the document must have got into the hands of some ex-service men who "adapted" it in their own interests—or in those of

"the central association", as these directors preferred euphemistically to put it.

On closer and more minute examination, further peculiarities, belong to none of these sections, were found in all of them. These characteristics they attributed to a fifth clerk, who was supposed to have revised the whole, and they marked them R.

Not to weary the reader with the interminable vagaries of this board of directors we will leave further details of their futile and irresponsible game. So keenly were they vieing with one another in the fascinating pursuit of peculiarities of literary style and so engrossed were they in it that they completely forgot to execute their contract, which was left to languish and when the department which had placed it expected to get delivery they found nothing but leaves of the directors' notebooks.

These directors are now in a lunatic asylum—built, they have discovered of "discordant" materials, which they have concluded is due to more than one builder having been engaged in building it. There was one who habitually used stone in his building operations. Another invariably used wood. A third had a tendency to the use of concrete and so on, and they are engaged in labelling the various parts according to the different builders who did them, as revealed by the characteristic styles. They find it a most intensely interesting study which will occupy all their attention for many years to come.

But is this a burlesque? Unfortunately it is not. It looks very much like a fantastic and extravagant caricature, but it is nothing of the kind. We only wish it were. It is as exact a portrayal as has been possible of an actual growth which is flourishing among us like a green bay tree at the present moment. It has merely been transplanted, to which fact alone is due its exotic and strange appearance. Those who are acquainted with the methods of the self-styled Higher Critics will be familiar with the mystic initials which form the caption of this article and will know how those letters have been changed about and altered and rearranged until it is difficult to know what is the "correct" order for them. We believe they have temporarily come to rest in the above order, but we cannot guarantee that it will remain so until this article is in print.

The so-called modernist fraternity have treated a document of infinitely greater moment than any merely human contract just as our supposititious directors treated their contract. Instead of setting themselves to study the Bible and get to know its meaning with a view to carrying out its requirements, they have behaved in a way that can be adequately described only in King Saul's concluding words in I Samuel 26:21: "Behold, I have played the fool, and have erred exceedingly". They cut it up into little bits, labelling some J, others E, some JE, other D and others P or R, with all their subdivisions of R1, R2 and so on until they got muddled and had to start all over again. They have divided and subdivided until the whole thing has broken down under its own complexity—like the Ptolemaic system of astronomy, the complexity of which led the Spanish king, to whom it was being expounded, to exclaim, "If I had been the Almighty I really think I could have made thigs a little simpler."

Could such things be done in any other walk of life? This story is an attempt to visualize what it would be like in commerce. No man who acted, or proposed to act, like that would be trusted by his friends to run an iterant roast chestnut business without being looked after. Yet the theologians who act in the same way are trusted as leaders of religious thought. They are people in responsible positions, the equivalent of the directors of companies. Unfortunately we cannot prevent them from playing at their fatuous game; but we can warn people emphatically against taking or holding any stock in their ramshackle companies and can take very good care not to do so ourselves.

#### A GREAT YOUNG PEOPLE'S ASSOCIATION.

The endorsement by the Baptist Convention of Ontario and Quebec of the anti-evangelical, modernistic, teaching of Professor L. H. Marshall has effectively split the Convention in two. A new Union of Regular Baptist Churches of Ontario and Quebec was formed, which Union will include in a very short time at least a hundred churches. A new Women's Missionary organization was formed, and a new

paper, *The Regular Baptist Call*, was established; and both are growing by leaps and bounds.

It was inevitable, therefore, that a new young people's organization should be effected. This was done more than a year ago, and the second Convention of the Fundamental Baptist Young People's Association was held May 24th in London, Ont. The meeting was convened in the large Masonic Temple. About thirteen hundred delegates registered. The Masonic Temple was crowded, some standing even in the afternoon. At least three hundred persons went from Toronto, and it is probable many more. There were large contingents also from Hamilton and Brantford; many large buses, beside private cars, carried the delegates from both places.

There was a fine spirit at all the sessions. It was a great sight to see the crowd outside the Temple at night, with trains of buses lined up, and long lines of private cars.

The young people's organization of the old Convention held their rally in the Talbot Street Church at the same time. We doubt whether there were ever so many persons registered at a young people's rally before the division as were registered at the new young people's convention last Thursday. We do not know what the registration at the other rally was, but we do know our own registration was four hundred in excess of the utmost seating capacity of the building in which the other rally was held. If the other company enjoyed such a happy time of fellowship and spiritual refreshment as at the F.B.Y.P.A., the division has wrought only good to the young people.

#### "MODERNISM AND MISSIONARIES".

Of all the baneful effects which the present plague of modernism seems to have, perhaps the saddest is found in the way in which it affects efforts which ought to be made by Christians, to win from the darkness of heathenism, many who will in that day stand with us, "washed in the blood of the Lamb". The teaching which takes away belief in the authority of the Bible, and which denies the efficacy of the death of Christ to remove the guilt of sin, leaves with those who accept its negations no message to present to a lost world.

Any influence which is being brought to bear upon those who have volunteered for such service abroad, must therefore be of primary importance. It is because of this fact, that the present article is written. A school for missionaries is one which must of necessity exert a world-wide influence. If therefore such a school be blasted with the false tenets of modernism, its withering influence will be felt, not only among those who attend these courses, but also in that larger sphere of the many thousands who will be influenced through them.

Such an institution is "the Canadian School of Missions," 207 College Street, Toronto. Its letter head gives the following list of officers, "Rev. Canon S. Gould, M.D., D.C.L., Chairman of Council; Rev. Principal A. Gandier, D.D., LL.D., Chairman of Executive Committee; E. Augustus Bog, Esq., Treasurer; Rev. Harry C. Priest, B.A., Secretary; Rev. J. Lovell Murray, D.D., Director". Of the school its director, Dr. J. Lovell Murray, says, "that the Canadian School of Missions is a union institution" and is responsible "solely to the Mission Boards which created and are maintaining the School". He also says in a personal communication to the writer, "that the Baptist Women's Foreign Missionary Society of Ontario West is one of the co-operating units in the Canadian School of Missions". We may therefore assume that the Baptist Women's Foreign Missionary Society of Ontario West is one of the units responsible for its teaching. This is a plain statement of the Director of the School.

Some months ago we received a personal letter from one whom we esteem highly as a faithful servant of Jesus Christ. He is now a missionary under The Sudan Interior Mission, being stationed at Jos, Nigeria, West Africa.

This brother, Rev. Harold K. Dancy, we have known for several years, and from our acquaintance with the man, not to mention what he himself says of the nature of his communication to us, we are sure that it was nothing short of a constraining sense of duty, which made him write as he has done, in exposing the unbelieving teachings of the above-mentioned institution.

Mr. Dancy was a regularly enrolled student in the

Canadian School of Missions, and attended every lecture of his course, with the possible exception of two or three. Therefore he knows whereof he speaks. His purpose in writing is, to do his part in an endeavour to awake sleeping church members to the danger which to-day gravely threatens the very foundation upon which the whole structure of Christian work has been built. Upon receiving the letter from this missionary, we did not quote "rush into print". Rather we addressed a letter to the Corresponding Secretary of the Women's Foreign Missionary Society of Ontario West, Mrs. Frank Inrig, 34 Alvin Avenue, Toronto 5, Ontario. We quote the main portion of the letter:

"As you will readily see by reading the communication attached hereto, Modernism of a very distinct and evil nature is being taught prospective missionaries through this school. Perhaps the Women's Foreign Missionary Society has been ignorant of this fact, and hence this letter to you, that you may know just what is going on."

"Unless something is done by your Society to have such teachings abolished therefrom, or to sever your connection with a school propagating such un-Scriptural and anti-Christian teachings, it will be necessary to publish the facts as given herewith."

With this letter we sent a full report of the teachings of the School to which we referred. Shortly after we received the following reply:

"Mr. W. Gordon Brown, Box 517, Orangeville, Ont.

My Dear Mr. Brown:—

"Your communication of October 28th was received by registered mail on October 31st, and was read to the Board at its Annual Meeting on November 1st.

"The Board requested me to say to you that the funds of the Society are not used to support the Canadian School of Missions, but interested women contribute to pay the annual fee necessary that our Missionaries may benefit by the opportunities which the school affords for their fuller equipment along many lines.

Yours sincerely,

(Signed) E. M. INRIG,

Secretary".

The reader will notice that the Secretary of the Board admits official association with the Canadian School of Missions. Therefore she and her board must also bear full responsibility for the infidel teachings listed below. She also feels that "our missionaries may benefit by the opportunities which the school affords for their fuller development along many lines". Evidently the Women's Baptist Foreign Missionary Society of Ontario West finds the school of missions a distinct advantage to the work!

We do not make this exposure without full knowledge of Rev. Dr. Murray, the Director of the School. We quote from the letter we first wrote him about the matter, though we found it necessary to write again, some three weeks later, before we could get a reply from him:

"Dear Dr. Murray:—

"I am in receipt of a communication from a missionary in Africa, who was a duly enrolled student in the School of which you are Director, containing some rather startling revelations of the most blatant Modernism in the teaching of the staff of your school.

"Inasmuch as you are concerned personally in the same, I am sending you a copy of the manuscript I have prepared to send to a body which supports your work. I shall be glad to hear from you on the matter.

"I may say that if this said body, continues to support the work of your School, the said teaching being continued, the facts of the case will be made publicly known.

"May I beg your indulgence as far as to ask one or two questions? (1) Why does the Canadian School of Missions tolerate such unevangelical teachings under its auspices? (2) Does it propose, and do you personally propose, that such should be continued? (3) How can such unsettling teaching help the cause of missions?"

"Sincerely,

"Yours in the service of Christ,

(Signed) W. GORDON BROWN".

It will be readily seen, then, that we are not saying publicly that which has not been personally communicated first to the parties concerned. They make no effort to remove

the evil conditions in the school. And therefore it becomes our duty, a duty laid upon us by a messenger of the cross, labouring in dark Africa, to let the world know just what denials of the faith are being instilled in the minds of prospective missionaries, both Baptists and otherwise, in this institution, which claims to be a place in which the better to prepare to take the Gospel story to the heathen world.

Let us now turn to give the false doctrines, which are being propagated under countenance of the Women's Baptist Foreign Missionary Society of Ontario West, in the Canadian School of Missions.

The first Professor mentioned by our missionary is Professor Brown of Victoria College. In lecturing on "The Origin of Religion", he uttered the following anti-Christian teachings, as we quote them from notes made by the aforesaid missionary.

His conception of religion is simply the evolutionary one, "man struggling to find out God". He says that "slowly man reached the Animistic stage (that in which he is supposed to have first believed in spirits of some sort or other) and thence on up the scale". Again, "because man's intelligence developed, he came to the idea of one God".

What could be more contrary to the Christian doctrine of the Fall! The first chapter of Romans, particularly in verse nineteen and following, states that man once had a full knowledge of God, from which, through sin he fell farther and farther away, till we find him, as we do to-day, in the dark superstition of heathenism.

Yet Professor Brown, "lecturing on 'The Origin of Religion', relieved himself of the following enlightening information in regular lectures, copied verbatim by myself (the aforesaid missionary): (1) Prophets added to the Conception of God. (2) Problems of Primitive Man, under Heading of Animism: Primitive man knew nothing of law. The seasons were strange and new. Primitive man believed life was in blood.

"Primitive man couldn't believe in Immortality; it was too big an idea. He probably believed in a continued life, getting his ideas from dreams and seeing of ghosts."

"What kind of belief in hereafter did he have? Mere existence in gloomily underworld. Not much activity, rather decay. This was Hebrew conception of Sheol."

"Moral conceptions and their influence on the life to come gradually entered until morality transformed the doctrine of immortality. Then the idea of not merely existing but living well in the hereafter gradually grew. Consequently there came a development of the idea of judgment and retribution."

Here is another "gem of purest ray serene": "In Primitive man there was possibly no reverence, as by then he had not conceived of God as greater than himself".

No one who has the least faith in the story of man's experience in the Garden of Eden, will for one moment believe that the parents of the human race "had not conceived of God as greater" than themselves!

The missionary says again:

"During the term I requested an interview with Professor Brown, which was granted.

"I asked: 'At what date did this primitive man live? Before or after Abraham?'"

"Professor Brown ignored the question but seized on the name Abraham, 'O yes, there is Abraham. Abraham lived in a land where polytheism prevailed. But Abraham was intelligent and thought there must be only one God, so he left Ur of the Chaldees to grope after one God'. (!)"

Professor Brown feels that, "We must bring forth a conception of God worthy of the twentieth century." Evidently we have long since discarded the revelation of God given us in the first century!

Remember that this Professor is teaching prospective missionaries. Here is what he tells them.

"Without knowledge of other religions we would hold as Milton did. Milton thought all religions other than Christianity were of the devil. Our knowledge will not permit us to believe other religions of the devil".

We have somewhere read this statement: "The things which the Gentile sacrifice, they sacrifice to devils, and not to God" (Corinthians 11:20). Instead of taking Christ to them—the Christ who came down from Heaven, to bring the revelation of God down to us, this Professor seems to want his students to spend their lives in helping the savage to struggle up from his utter degradation toward God.

But listen to this one! If it be not polished atheism, and with very little veneer at that, these words have no meaning: "Isn't God our highest ideals? Or our highest ideals constitute God." If God be "our highest ideals", then we may be good, and even religious, if we have high ideals, though we be altogether without "the God and Father of our Lord Jesus Christ"!

But the Victoria Professor is not the only one of this class. From the "few raw dishes for the children", given by Rev. Dr. Cosgrave, now Provost of Trinity College, lecturing on the Gospel of Mark, during the winter of 1925, our friend gives the following:

"John the evangelist was so irritated by the circulation of Matthew, Mark and Luke, which contained errors, that he wrote his Gospel to correct them". We sometimes sing in one of our hymns concerning the Word of God:

"How well its blessed truths agree!"

But according to Dr. Cosgrave they do not agree at all.

Our next quotation would have sounded ill in the ears of Ontario and Quebec Baptists a few short years ago, but apparently it may not shock them quite so much at this late date. It is Chancellor Bowles, of Victoria University, who is giving six lectures on "The Heart of the Christian Message". Our missionary friend says: "The only nugget I discovered, brother, upset my vision and interfered with my finding more. This is the one: 'We do not need to believe in the Infallibility of the Bible any more.'" Then what objective standard are we to have?

The Director of the School himself, in a lecture ridiculed Brother Davis' sign on Yonge Street Mission, "The wicked shall be turned into hell, and all the nations that forget God". Evidently the man who would act as director for those who would prepare themselves for work among the heathen, does not think it necessary any longer, to snatch them as brands from the burning!

Our readers will be interested to know what effect these blatant blasphemies were having upon the students. Let Mr. Dancy tell of it himself:

"Now as to the classes. Sometimes there were as many as 30 students in class. At any time I found only one girl, rather young woman, a missionary I believe from South America, who was sound. Every missionary and missionary candidate with this person and myself as the only exceptions, were modern. After class one day I appealed against a statement of the lecture with a verse of Scripture. Such a hideous, scoffing, sneering laugh, I have never heard as proceeded from these missionaries 'groping after God'. A missionary from China with whom I conversed with an object of bearing testimony to the truth, said he was glad the Modernists were growing in numbers, and later, when I quoted II Timothy 3:16 ('All scripture is given by inspiration of God . . .') to back up Scripture, he said Paul had no business to write it."

These then are "some of the opportunities which the school afford" for "fuller development along many lines" for Canadian Baptist and other missionaries! It is "fuller development" indeed—a spreading of the leaven of the Sadducees through the whole lump of Protestantism. Yet the Canadian School of Missions will hold conferences throughout the country to disseminate missionary information and encourage contribution to missionary cause! They expect the consecrated washer-woman, almost to work her finger ends off to collect a little sum which she may dedicate to the Lord, in the hope that thereby souls may be won from darkness of heathenism, into the glorious light of the knowledge of God, as is in the face of Jesus Christ. But why sacrifice for missions if the missionaries do not preach the Gospel? To give five cents to the furtherance of such teachings as are given those who prepare to go to foreign fields, in this School of Missions, is only to bring one's self into fellowship with bold efforts to deny the faith of the Gospel. It is to have fellowship with the unfruitful works of darkness, which we ought the rather to rebuke. On this ground therefore do we solemnly charge the Women's Baptist Foreign Missionary Society of Ontario West by being linked with this School of Missions, and that with full knowledge of the wrong teachings which are being therein given, with working directly for the subversion of the Christian Faith, which they as a Society were formed to advance.

# Goals for the Altar Fire

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

Sunday, June 3rd.

*The Spirit of Life.—*

*Romans 8:1-13*

The sense of duty is often what friction is to the wheel: it puts an extra strain upon him who draws the load instead of helping to relieve the strain. On the contrary, how "the living Spirit within the wheels" gives ease and lightness of motion! I knew not how to describe what seems to me to be wrapped up in the condensed and significant phrase, "The law of the Spirit of life." The divine nature imparted to us by the Holy Spirit having unhindered sway within us, and determining our action as the heart determines the pulse-beats; life being itself a law rather than obeying a law; conduct determined by an inward decalogue rather than by the tables of stone set up without! "Where the Spirit of the Lord is, there is liberty," says the Scripture: not liberty for us to do as we please; but liberty for God to do as He pleases in us. Such spontaneity in service issuing from the sovereignty of the divine life within us is an unspeakable attainment for the servant of Christ. It is not to be striven for; it will certainly come if we habitually live in the Spirit.

A. J. Gordon, D.D.

Monday, June 4th.

*The Spirit of Light.—*

*I Corinthians ii:1-16*

The reading of all the chapters in the Bible will not reveal God to thee until they bear witness with thy spirit. Creation must precede revelation. Before God can speak to thee He must raise thee up to His own level. The divine alone can understand the divine. There are words lying in the memory which are not yet revealed to thee—holy words, sacred words, words learned at a mother's knee, but whose beauty is by thee as yet unfelt, unseen. When the Spirit comes the old words will come to thee as something new. Thou shalt marvel at what thou hast passed by unnoticed on the way. Thou shalt wonder at the richness of the Lord's Prayer, at the power of the Sermon on the Mount, at the tenderness of the story of a prodigal son. Thou shalt be surprised at the melody of old psalms, thrilled by the novelty of familiar incidents, stirred by the freshness of well-known passages. To him who is a new creature old things are all made new; the mine was empty to the eye of sense, but the Spirit reveals gold. Thou divine Spirit illuminate to me the words of the Lord. Show me the wealth of glory that lies beneath the old familiar stories. George Matheson, D.D.

Tuesday, June 5th.

*The Spirit of Love.—*

*Galatians v:22-26*  
*Galatians vi:1-6*

The love which the Holy Ghost teaches is not confined to any class or condition, but, like the love of God Himself, is able to reach and embrace not only the stranger and the alien, but also the unworthy, the unlovely, the unloving, and even the most malignant enemy and the most ungenial object. It is nothing less than the very heart of God Himself infused into our heart. It is the love of God Himself imparted to us through the Holy Ghost. We cannot wring it out of our selfish hearts, or work it up by any effort of our will; it must come down to us from the very heart of God, and be shed abroad by the Holy Ghost Himself. This delightful fact makes the exercise of love a possibility for even the coldest and hardest heart. And as it is a gift, it involves no merit on the part of the receiver, for it is not our love, but the grace of our Lord Jesus Christ, to whom must ever be all the glory.

A. B. Simpson, D.D.

Wednesday, June 6th.

*The Spirit of Holiness.—*

*Galatians iii:1-14.*

We must take the lesson to heart; we can have as much of the Spirit as we are willing to have of His Holiness. Be full of the Spirit, must mean to us, Be fully holy. The converse is equally true. We can only have so much holiness as we have of the Spirit. Some souls do very earnestly

seek to be holy, but it is very much in their own strength. They will read books and listen to addresses most earnestly; they will use every effort to lay hold of every thought, and act on every advice. And yet they must confess that they are still very much strangers to the true, deep rest and joy and power of abiding in Christ, and being holy in Him. They sought for holiness more than for the Spirit. They must learn how even all the holiness which is so near and clear in Christ, is beyond our reach, except as the Holy Spirit imparts it. They must learn to pray for Him and His mighty strengthening (Eph. iii:16), to believe for Him (John iv:14, vii:37), in faith to yield to Him as "indwelling" (1 Cor. iii:14, vi:19). They must learn to cease from self-effort in thinking and believing, in willing and in running, to hope in God, and wait patiently for Him. He will by His Holy Spirit make us holy. Be holy means, Be filled with the Spirit.

Andrew Murray, D.D.

Thursday, June 7th.

*The Spirit of Power.—*

*Acts i:1-14.*

Men are very careful to economize power, and to gather it there where it can do its work most effectually. God does not give this power for our own enjoyment,—as little to save us from trouble and effort. He gives it for one purpose, to glorify His Son. Those who in their weakness are faithful to this one object, who in obedience and testimony prove to God that they are ready at any cost to glorify God,—they will receive the power from on high. God seeks for men and women whom He can thus clothe with power. The Church is looking round for them on every side, wondering at the feebleness of so much of its ministry and worship. The world waits for it, to be convinced that God is indeed in the midst of His people. The perishing millions are crying for deliverance, and the Power of God is waiting to work it. Let us not be content with the prayer for God to visit and to bless them, or with the effort to do the best we can for them. Let us give up ourselves, each individual believer, wholly and undividedly, to live as witnesses for Jesus. Let us live in the faith that the Spirit of power is within us, and that the Father will, as we wait on Him, fill us with the power of the Spirit.

Andrew Murray, D.D.

Friday, June 8th.

*The Spirit of Help.—*

*Romans viii:14-27.*

"Likewise the Spirit also helpeth our infirmities". The word here translated "helpeth" has a sweet and suggestive history in the New Testament. Tired Martha, cumbered about much serving, would call Mary to her assistance as the latter is sitting for instruction and communion at Jesus' feet. "Carest Thou not that I am left to serve alone? Bid my sister come and help me." This is the word of the promise now before us. We know not whether the Saviour commanded Mary to go to the aid of her sister; but we do know that from the worship at His glorified feet in heaven Jesus sent to our help, not a brother or sister, but His other Self, the blessed Paraclete, that He might abide with us forever. Here is the resource of tired workers; here is the succor of such as faint on the field. "Lord, carest Thou not that I serve alone?" Has not the weary workman often said it in his heart? Not for one moment are we left alone. "I will not leave you comfortless, I will come to you." And when He has come He helps our infirmities—the faint heart, the stammering tongue, the hands that hang down, and the feeble knees.

A. J. Gordon, D.D.

Saturday, June 9th.

*The Spirit of Comfort.—*

*John xiv:15-26.*

If we would know the full comfort of the Holy Spirit we must co-operate with Him, and rejoice by simple faith, often when our circumstances are all forbidding, and even our very feelings give no response of sympathy or conscious

joy. It is a great thing to learn to count it all joy. Counting is not the language of poetry or sentiment, but of cold, unerring calculation. It adds up the column thus: sorrow, temptation, difficulty, opposition, depression, desertion, danger, discouragement on every side, but at the bottom of the column God's presence, God's will, God's joy, God's promise, God's recompense. "Our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory." How much does the column amount to? Lo! the sum of all the addition is "ALL JOY," for "the sufferings of this present time are not worthy to be compared with the glory to be revealed." That is the way to count your joy.

A. B. Simpson, D.D.

### BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 2.  
No. 26. Second Quarter. June 24th, 1928.

#### LOVE'S TOKEN.

Lesson Text: II Corinthians, Chapter 8.

Golden Text: "Therefore, as ye should in every thing, in faith and utterance, and knowledge and in all diligence, and in your love to us, see that ye abound in this grace also."—II Cor. 8:7.

#### I. GIVING AS A CHRISTIAN GRACE.

1. The liberality of the churches of Macedonia is here mentioned as an evidence of divine grace. Giving is a natural expression of gratitude. We often speak of patience and perseverance, goodness, meekness, and other graces as Christian virtues; but generosity or liberality is equally a Christian grace. To be selfish, self-centred, and ungenerous is to dishonour the Name we bear as Christians. 2. The Macedonians' liberality is here by Paul proclaimed to the glory of divine grace. There are many people who assume that giving ought always to be done secretly. It is true that our Lord said, "When thou doest alms, let not thy left hand know what thy right hand doeth", but that was designed to protect the recipients of our alms-giving. To honour the Lord with our substance and the firstfruits of all our increase is not the giving of alms. The paying of a tithe of all we possess is an obligation resting upon all Christians, and when the grace of God so reigns in human lives they become liberal as were the Macedonians. While one must not proclaim his own liberality, the liberality of others may well be mentioned to the glory of the grace of God. 3. These people, though in much affliction and in deep poverty, gave liberally because they were inspired by "the abundance of their joy". The joyful Christian is invariably of a liberal spirit. One cannot be selfish and joyful at the same time; but when people really enjoy their religion they find a delight in giving. It is a mistake to suppose that only the rich are required to give. These people gave out of their deep poverty. So also our Lord observed that the widow cast in all the living that she had. 4. The Macedonians did not ask how little they might do, but beyond their ability they were willing of themselves. It is when the Spirit of God moves the hearts and wills of His people to give that they give generously and abundantly. 5. Nor did the Macedonians need to be appealed to: on the contrary, they entreated the apostles to receive their gifts in order that they might have a share in ministering to the saints. It ought not to be necessary to appeal to God's people for money; we should covet every opportunity to give (v. 4). The secret of their generosity lay in this: they first gave their own selves to the Lord. When Christian people really give themselves to the Lord, they give all they have at the same time. Hence consecration is the root of true Christian liberality.

#### II. HOW THIS GRACE MAY BE DEVELOPED AND CULTIVATED.

1. There is evidently an obligation to teach the duty of Christian liberality, as Paul desires Titus to do (v. 6). Titus had begun, and Paul desired him to finish this grace. It suggests that much teaching is required. All, therefore, who

teach the Word should endeavour to finish in those whom they teach "the same grace also". 2. The grace of giving is classed with other graces to be cultivated, such as: faith, utterance, knowledge, diligence, and life. These are as flowers which grow together, and each should be cultivated proportionately. 3. But all these graces should abound in a growing Christian character. Christ declared that He came that we might have life more abundant, and He said that His Father was glorified as His disciples brought forth "much fruit". We should endeavour therefore to excel in all these directions, and to seek to do not as little but as much as possible. 4. They are exhorted to prove their love by following the example of others (v. 8). We have never far to look to find inspiration in "the forwardness of others". We can always find someone a little in advance of us on the road; and we do well to endeavour to emulate their example. 5. But the supreme Example of liberality is to be found in our Lord Jesus Christ (v. 9). Thus as is his invariable wont, the Apostle Paul brings us to the Cross, that we may find our inspiration there. The measure of His giving was Himself. He kept nothing back, but impoverished Himself for our enrichment. In this spirit we ought all to give. 6. They are exhorted to fulfil their promises; not merely to be willing and express their readiness a year in advance, but they are exhorted now to perform that which they had promised (vs. 10, 11). 7. Our service will be measured by our willingness to do (v. 12). We are not expected to give more than we have, but if we do our utmost, however little it may be, our service will be accepted.

#### III. THE MUTUAL MINISTRY OF SUCH LIBERALITY.

1. God has so ordered it that the saints are made mutually dependent upon each other. Each is to supply the want of the other, that so there may be equality (vs. 13-15). 2. The readiness of Titus to teach this particular lesson is interpreted as care for the Corinthians (vs. 16, 17). Most people shrink from teaching the duty of Christian giving; but Titus, perhaps because he had got such joy out of it himself, not only accepted Paul's exhortation to go to the Corinthians to finish in them this grace also, but was ready to go without any exhortation. Paul's explanation of his readiness for which he gives God thanks, was that God had "put the same earnest care into the heart of Titus for you". Hence, if we really care for those whom we are sent to teach, we shall not hesitate to mark the path that leads to this fountain of joy. 3. Paul associated another brother, whom he does not name, with Titus to travel with them, carrying the Corinthians' gift. Money could not be sent in those days by bank draft or express order, but had to be carried from place to place, and Paul exercises every care that that which the saints had given should be delivered to those for whom it was intended. Thus he insists that he endeavoured to administer it to the glory of the Lord, and the declaration of their ready mind. 4. All who handle public money need to learn this lesson. Paul committed the gifts of God's people to the hands of two, in order that no man should blame them for their administration, for he recognized the necessity of providing honest things not only in the sight of the Lord, but in the sight of men. Whoever handles public money should exercise the greatest care to avoid all possibility of suspicion. Hence the nameless brother who had been thoroughly proved is joined with Titus to be the messengers of the churches. The Corinthians are therefore exhorted to show the proof of their love, and of Paul's boasting in their behalf.

#### A WORD TO OUR FUNDAMENTALIST CHURCHES.

The Editor of *The Gospel Witness* lives rather a crowded life, and it is not possible for him to assume the responsibility of obtaining news from our Fundamentalist churches. The space of *The Gospel Witness* is limited, and we are not interested in anything but that which denotes real spiritual progress. But we shall be glad to publish church news that is sent us. We will not promise to publish it in the exact words in which it is written; we may sometimes condense it; and, in some instances, comment upon it. We promise to observe the principles laid down by a certain newspaper reporter of experience who once said to us, "I do not promise to report all a speaker says, but I do promise never to report what he has not said." Please send in your news.