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The Gospel Witness

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T. T. SHIELDS, *Editor.*

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

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"I Had Pity for Mine Holy Name"

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which you have profaned among the heathen, whither ye went." We are not primarily concerned with the chronology of this Scripture. As a word which claims for itself the authority of divine inspiration—"Thus saith the Lord". In this scripture God condescends to tell His creatures why He does certain things. It is a disclosure of the divine motive. It leads us to the very spring whence all streams of grace flow: "I had pity on mine holy name . . . I do not this for your sakes, O house of Israel, but for mine holy name's sake."

A people called by the name of the Lord have sinned, and they have reaped what they have sown: they have suffered the "reproach" which sin brings to "any people". Nor have they grown wise through tribulation, but in the land of the enemy whither they have been carried captives, they have failed to remember their high calling, and have so lived that they have profaned the holy name they bore among the heathen whither they went. And no one was left to seek the divine honour, no one now cared for the glory of God.

Alas, that is not altogether ancient history. The people of God are still often characterized by great forgetfulness. They who bear the name of Jehovah Jesus are often found among "the heathen," among those who know not God; and the name of God is "profaned". That does not mean that it is taken in vain, or vulgarly used in blasphemous oaths: it means that the holy name was polluted, it was made common, it was dragged down to the level of common things.

The people of God were no longer different from other people. There was therefore no reverence, either in themselves or those about them, for God and the things of God.

And we, too, have seen the name of God profaned—indeed, I fear we have profaned His holy name ourselves. Certainly His word, His day, His church, and above all His Son, have not been held in honour by many who are called Christian. If it be true of any of us, that in the ordinary relationships of life we have profaned the holy name, we have not set it apart, we have not evidenced our union with the Holy One, what follows?

I.

To answer that question let us begin with an exposition of the doctrine of the scripture we have quoted. Its solemn asseveration involves the correlative truths of divine independence and divine sovereignty. We need to be constantly reminded that God is in no sense dependent upon His creatures. We persist in changing the glory of the incorruptible God into an image made like unto corruptible man. We have never known any person or anything of whom or of which independence can truthfully be predicated,—

"Heaven forming each on other to depend,

A master, or a servant, or a friend;

Bids each on other for assistance call,

Till one man's weakness grows the strength of all."

Absolute independence is foreign to all human experience. Imagination has no material in the human consciousness of which to form such a conception. We can only bow in humble reverence before a revelation of Deity which we must accept but which we

cannot understand; and which we accept as divine because we cannot understand.

And this is the revelation: that the kingdom of God is, in the end, not at all dependent upon human favour; that the truth and the power of the Word of God are unaffected by human unbelief—"Forever, O Lord, Thy word is settled in heaven"—that the throne of God does not lean upon human suffrage; that the glory of God does not depend upon man's good behaviour. We must shun the modern view of God as an enlarged American President, or British or Canadian Premier, anxious about the next election. "If I were hungry, I would not tell thee, for the earth is mine and the fulness thereof." "To whom then will ye liken me or shall I be equal saith the Holy One."

Involved in this truth of divine independence is the further principle that God finds the reason for His every action in Himself. His course is not determined by objective considerations. He is a law unto Himself; He is Himself the source and inspiration of all unselfishness, yet the motive for His every action is in Himself! Yes, the end of creation and recreation is the divine glory! "I do not this for your sakes, O house of Israel, but for mine holy name's sake." Do we object to that? The answer to the objection is that that solemn declaration is prefaced with the words, "Thus saith the Lord God." None but the Infinite Himself could be justified in excluding from the sum of the motives which determine His actions all objective considerations; and no being who was not absolutely independent of objective considerations could be God. God finds the reason for what He does in Himself—"I will have mercy on whom I will have mercy."

And the supreme motive is regard for His own name: "A good name is rather to be chosen than great riches." And if we may without irreverence say so, God has chosen a good name, and He will not suffer its glory to be eclipsed. Whatever He does in the life of the individual, of the church, of the nations of the world, His every act in nature, in providence, and grace, is determined by considerations for the honour of His name.

That means, God will take care of His own glory. He will not give His glory to another. Whatever the individual believer or unbeliever may do, God will be glorified. Whatever be the degree of the church's faithfulness, God will accomplish that which He pleases. And whatever the kings of the earth and the rulers take counsel together to accomplish, God will look after His own glory. No: the great question is not what a particular nation's estimate of Christianity may be. The first commandment does not read, "Thou oughtest to have none other gods but Me", but, "Thou shalt have no other gods before me." And if we as individuals, the church at large, the nations of the earth, do not hallow His name, and if no one be found to care for His glory, He Himself will have pity on His holy name. If He can find—nay, rather let us say, and though He can find no reason in men for visiting them, He will find a reason in Himself, and will do for His holy name's sake what He cannot do for ours.

There are the correlative doctrines of divine independence and sovereignty. What applications have these truths to us?

II.

Let us apply this doctrine for purposes of instruction and admonition. This view of the motive of divine acts should work in us a true and deep repentance. What a revelation of human nature, even at the best, this presents! Even the gracious eye of God looks in vain to find aught of good in us. Yet He will make us clean for His holy name's sake: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen"—and that act of grace is designed to bring us to repentance—"Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations."

The operations of sovereign grace are designed to teach us wisdom, to lead to our willing cooperation with God. A true understanding of grace does not lead to presumption. This scripture discloses the mightiest force in the universe. In material things, in politics and war, we always want to be on the winning side, we link ourselves to the winning power. No one is neutral where gravitation is concerned. But here is a power greater than gravitation: the will of God working for His own glory. When all our energies are turned in the same direction, when we can say with respect to everything we do, "I do not this, O Lord, for my own sake, or for my own honour, but for Thy holy name's sake", we shall have allied ourselves to a winning cause. It should therefore teach us to sanctify the Lord our God in our hearts.

This doctrine lays the axe to the root of all pride and self-seeking. In proportion as we believe it we shall be humble and devout. What have we that we did not receive. Why then do we boast as though we had not received it? He who clearly apprehends and is apprehended by this great truth, will learn to say with ever-growing desire, "He must increase, but I must decrease. This my joy therefore is fulfilled."

III.

But now consider this doctrine as a source of comfort and inspiration. It is a sword which cuts the heart of the sinner's despair. How many a life is like this land of Israel, ruined and utterly wasted by the destroyers which sin has called forth! We cannot paint the picture in detail, but here are the broad outlines: hills, and rivers, and valleys, which have "devoured", in which armies have been swallowed up; "desolate wastes", "cities that are forsaken", "a prey and a derision",—in fine, many a heart is like a war-ravaged country, overrun and possessed by the strong

man armed, its rightful King in exile. It is difficult to preach a gospel to a heart like that—and we are or were all like that by nature, did we but know it. There is no hope in its ruined cathedrals and desolate cities. If the enemy could not be kept out, how can he be driven out? What shall we say to the sinner whom sin has wasted, all whose hopes have been reduced to ashes?

But here is the only gospel: "I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they went." Let a man say, "I cannot save myself, no human power can save me, I do not deserve to be saved, and I am not worth saving," divine grace answers: "I will give you a new heart, and I will put my spirit within you. But I do not this for your sake, but for mine holy name's sake." The most complimentary thing we can say of human nature is that it is fine material for grace to work miracles with. To illustrate: a man is dying of a complication of diseases. He is loathsome in sickness, and he hasn't a friend in the world for he has been the enemy of all. But a physician takes him in hand and says, "Do not worry. I know how unworthy you are. I am doing this for my name's sake. I delight in hard cases, and men shall know that I am a physician indeed." In such a case, while the patient might miss the tender word of love, he would at least be the more confident of being cared for that the great doctor had associated the honour of his name with his case.

Thus this doctrine is the death of despair, and the inspiration of faith. It makes it possible for the very worst of men to hope, and to believe to see the goodness of God in the land of the living. And it is of the very essence of saving faith that it never wearies of saying,

"I'm a poor sinner and nothing at all,
But Jesus Christ is my all in all."

It is easy to say that when we understand that what God does, He does for His holy name's sake.

Further: this doctrine, when understood, always proves an inspiration to prayer. Why? If it were otherwise, prayer would be useless. But seeing salvation is of God, let us ask Him for it. This is what He says in the context of our scripture, "I will yet for this be enquired of by the house of Israel to do it for them." Our great Mediator said, "If ye shall ask anything in my name I will do it." Whatever He does, He does for His name's sake.

And what encouragement to persevere is found here! More and more do we discover of our own unfitness. Less and less do we see in ourselves to encourage faith in ourselves. But His holy name endures, His honour, His glory, endure. Therefore He will do what He says. We confess that salvation is more of a miracle to-day to us than it ever was. We know more of the power of the enemy, more of the difficulties of the way, more of our own unfitness, than ever we knew before; and we have no hope of heaven apart from what He does for His own name's sake.

How shall we persevere? We shall not, but He will: "And I will sanctify my great name, which was profaned among the heathen, which ye have profaned

in the midst of them; and the heathen shall know that I am the Lord when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." That is our hope.

"For though here below mid sorrow and woe
My place is in heaven with Jesus I know;
And this I shall find that such is His mind,
He'll not be in glory and leave me behind."

But our fullest comfort and our greatest inspiration are found in the holy Name itself. Others have wrought for their names' sake. Most men work for their names' sake. Nebuchadnezzar did, Alexander did, Napoleon did, the Kaiser turned Europe into a slaughter-house for his name's sake. But this is a holy name, the only holy name. We may rejoice there is one fixed standard, that behind all the wonders of nature, and the mysteries of providence, and the glories of grace, there is one unvarying motive—the establishment of holiness, the glory of a holy name!

If holiness seem to our beclouded vision to be only terrible in its brightness, and fearful in its wonders, it is brought within our comprehension in a Name which little children love. And if we will think of that grace which healed all manner of disease among the people, which opened blind eyes to the beauty of the sun and flowers and all smiling faces; which opened deaf ears to the music of the wind and wave, to singing birds, and love's own whispered melodies; which fed the hungry, but never robbed the poor of bread; which wiped away the mourner's tears, but never gave men cause for weeping; which laid a heavy hand on Death and drove him from the haunts of men, but never prepared a path for his feet;—think of that grace which cleansed the springs of every Jericho it touched, while it polluted none; which bound up bleeding hearts, but wounded none save only for their deeper healing; which opened prison doors, but made no prisoners save such as chose to be Love's willing captives; which exhibited an example of perfect holiness, but never tempted anyone to evil; which convinced the world of sin and righteousness and judgment, but clothed itself in human flesh to be the bearer of the sin of the world, which gathered for itself the thorns and sowed the earth with flowers,—think, we repeat, of the grace that tasted death for every man, and opened the kingdom of heaven to all believers, and ascended on high and led captivity captive and received gifts for men, and gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:—Let us remember that His is the holy name Whose eternal glory is at once the motive and the end of every motion of the will of God, and we shall exclaim, Hallelujah! Sovereign, redeeming, love is on the throne!

"Jesus! my Shepherd, Brother, Friend,
My Prophet, Priest and King;
My Lord, my Life, my Way, my End,
Accept the praise I bring."

"Sheep in the Midst of Wolves"

When our Lord sent out His disciples He said, "Behold, I send you forth as sheep in the midst of wolves." That is an instructive metaphor, and it was employed by Incarnate Wisdom with due regard to all its implications. The Christian is a sheep, one of the most helpless of all living creatures. It has no means of self-defense: it cannot bite or tear, it cannot run away: it is an easy prey of the swift-footed, ravening wolves. The very principles of the gospel embodied in a human life render a man defenseless. In business or in politics he cannot employ the methods of his opponents. He is first of all a Christian. Hence we must cry, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

We have often been asked why Fundamentalists so often lose in Conventions in their battle with Modernists. The answer is, The sheep are always beaten by the wolf. Those who would be true to the principles of the gospel cannot stoop to the methods of the Modernist. Modernism is a wolf panting and thirsting for evangelical blood. We cannot play the politics of Modernism. We have come through many Conventions, and Beelzebub himself could not lie more effectively or more unblushingly than Modernists and their sponsors do.

We saw the tactics of the enemies of evangelical truth at the Southern Baptist Convention at Memphis. We witnessed the same thing at the meetings of the Northern Baptist Convention in Buffalo, Des Moines, Milwaukee, Seattle, Washington, and Chicago. Within a short time great political conventions will be held in the United States by the Republican and Democratic parties, but if either side would win at any cost they should learn politics from the political "leaders" of Baptist Conventions in the South and in the North. Tammany Hall itself could learn how to be still more unscrupulous by adopting the methods employed by Modernists and their defenders in these Conventions.

But hungry as the wolves of these Conventions are, they are tame dogs in comparison with the Canadian variety. The "methods" and "spirit" of McMaster University during recent years would dwarf the worst efforts of the lowest type of gangster and bandit anywhere in the world. We cannot conceive of anything outside of the pit itself more satanic than the campaign which McMaster University has waged. Nothing but the fence which the Lord has put around His people, as He did around Job, has preserved any of us; but for the presence of the Good Shepherd Himself and His attending angels the sheep would have been utterly devoured.

One can win at any game if he is willing to play foul: only the skilled athlete can win by observing the rules of the game. We once played cricket with one of the professors of McMaster University. He cheated at every turn. Had the game been played in England any umpire would have put him off the field in disgrace. Knowing nothing of our experience, a certain brother told us that he had played foot-ball with the same man, and declared that he did not know how to

play at all without playing foul. And that has been his record in this contest. If one were willing to stoop to his level, he could be beaten at his own game.

We quote a paragraph from one of the letters of Junius addressed to His Grace the Duke of Grafton, and dated July 8th, 1769, as illustrative of the methods of the gentleman to whom we have referred, and he is but typical of the whole Modernistic aggregation:

"If nature had given you an understanding qualified to keep pace with the wishes and principles of your heart, she would have made you, perhaps, the most formidable minister that ever was employed, under a limited monarch, to accomplish the ruin of a free people. When neither the feeling of shame, the reproaches of conscience, nor the dread of punishment, form any bar to the designs of a minister, the people would have too much reason to lament their condition, if they did not find some resource in the weakness of his understanding. We owe it to the bounty of Providence, that the completest depravity of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving. The measures, for instance, in which your Grace's activity has been chiefly exerted, as they were adopted without skill, should have been conducted with more than common dexterity. But truly, my Lord, the execution has been as gross as the design. By one decisive step, you have defeated all the arts of writing. You have fairly confounded the intrigues of opposition, and silenced the clamours of faction. A dark, ambiguous system, might require and furnish the materials of ingenious illustration; and, in doubtful measures, the virulent exaggeration of party must be employed, to rouse and engage the passions of the people. You have now brought the merits of your administration to an issue, on which every Englishman, of the narrowest capacity, may determine for himself. It is not an alarm to the passions, but a calm appeal to the judgment of the people, upon their own most essential interests. A more experienced minister would not have hazarded a direct invasion of the first principles of the constitution, before he had made some progress in subduing the spirit of the people. With such a cause as yours, my Lord, it is not sufficient that you have the court at your devotion, unless you can find means to corrupt or intimidate the jury. The collective body of the people form that jury, and from their decision there is but one appeal."

Fundamentalists need not be discouraged by finding they cannot successfully meet the giant of Gath with his armour of brass and his spear staff like a weaver's beam on his own ground. The principle of the sling and stone still abides; and we may answer the vain-glorious modernistic Goliaths of the day with David's words: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands."

What is McMaster's Million-and-a-Half For?

McMaster University's campaign for a million and a half dollars is now, we suppose, nearly completed. Supposing the money to be obtained and the new university at Hamilton built, what quality of work will be done by McMaster?

Some idea of the standards of McMaster may be gained from an announcement on page six of *The Canadian Baptist* of April the 19th entitled: "New Appointment at McMaster". By this announcement we are informed that the Rev. M. L. Orchard, M.A., B.D., has been appointed "to take charge of the newly organized department of Missions and Evangelism and Religious Work". We have met Mr. Orchard on one or two occasions, and we suppose he is a gentleman of many good qualities; but judging by his record, we believe it would be difficult to find one less suited for the position to which he has been appointed. Mr. Orchard was for a while a missionary in India. If he were expert and enthusiastic in the work of foreign missions, one would have supposed he would have remained in India. The Foreign Mission Board's practice of appointing men for India who stay but a short time is a very expensive one. It is a well known fact that a missionary does not become really useful until he has acquired a language; and that takes some years of study and practice. Every effort, therefore, ought to be made to select men who have given themselves to the work of foreign missions as their life's work. Instead of that many have gone out for a comparatively short time and then returned to the homeland, thus their language proficiency and the expense of the board in giving it to them is lost to the cause of foreign missions. One could hardly imagine that a man, who had turned back from foreign mission service, unless for very good and sufficient reasons, would be able to inspire others to assume a foreign missionary's career as a life's task. But the new professor, after a short while as assistant to the Rev. H. E. Stilwell, himself also a returned missionary, was appointed to the secretaryship of the Baptist Union of Western Canada. We desire to be absolutely fair to Mr. Orchard; but if any one could have made a more complete failure as leader of missionary endeavour in the western provinces than was made by Mr. Orchard, he would have to be somewhat of a genius. Things are low enough in the Convention of Ontario and Quebec under the blighting influence of Marshallism; but if there is any spot on earth where our Baptist work has been more completely run into the ditch than in Western Canada, we are unacquainted with it. If Mr. Orchard has been appointed to the staff of McMaster to teach his students how he did things in India; or how he attempted to direct others to do it in Western Canada, the prospect for Baptist missionary work as represented by graduates of McMaster University is very dreary.

But Mr. Orchard is to be the Head of the Department of Evangelism. We begin to wonder whether the Board of Governors have some magic power at their command, enabling them by the mere appointment of a man to a position on the staff of McMaster, instantaneously to qualify him for a service for which he had absolutely no

qualifications before. We never heard of Mr. Orchard as an evangelist or as one who greatly encouraged evangelism. We have known of him only as representative of a Board that supported Brandon College and its false teachings, making true evangelism an impossibility. But to what height and depth of folly the Governors of McMaster may yet be led, no mortal can possibly imagine. One never heard of a man's being appointed to teach Greek or Hebrew who was ignorant of the alphabet of these languages; it would be extraordinary to hear of a man's being appointed to teach biology who had never even seen a microscope; or to teach chemistry who had never been within a chemical laboratory; but in the Theological Department of McMaster University it seems to be the rule to appoint a man to tasks in which he had never before engaged, and for which no one even dreamed he possessed the slightest qualifications. But this Christian university has linked up with Missions and Evangelism, "Religious Work"—whatever that may be. It is an elastic term which may include almost anything.

In one particular, and in one particular only so far as we know his record, Professor Orchard is eminently qualified for a position on the staff of McMaster University. He is reputed in the Canadian West to be possessed to a very remarkable degree of the qualities so strikingly exemplified in the conduct of McMaster during recent years. If McMaster University wanted as Professor of Missions and Evangelism and Religious Work a man who conceived it to be his right and duty to be a religious boss of the churches, they would have looked a long distance before they could find one better qualified for the position than Mr. Orchard. *The Canadian Baptist* announcement, over the signature of the Chancellor of McMaster University, informs us Mr. Orchard resigned as General Secretary of the Baptist Union in January last. We were informed of Mr. Orchard's resignation when we were in the West in February, and we were also informed that Mr. Orchard's friends were trying to place him in a pastorate in the Convention of Ontario and Quebec. We could name at least one church where this attempt was made. For some reason or another, they were unable to secure a pastoral settlement for the retired secretary. He is therefore being retired to a professor's chair in McMaster University. This appointment is a fine illustration of the quality of work the new McMaster expects to do.

Chancellor Whidden ought to know the new professor fairly well, for they were associated in the work of the Baptist Union of Western Canada. But if McMaster continues the policy exemplified in this appointment, it will soon appear that it has some co-operative arrangement with the Ministers' Superannuation Board.

We suppose the announcement of Mr. Orchard's appointment was intended to assist in the financial campaign to raise a million and a half dollars. If so, the announcement pays a high compliment to the Christian intelligence of the prospective contributors!

"THE CANADIAN BAPTIST" IN BAD HUMOUR.

We publish below an article from *The Canadian Baptist* of May 3rd:

THE CRITIC-REJECTED.

"A certain Southern Baptist editor who seems to think he has to keep Canadian Baptists in order came a cropper at the recent meeting of the Southern Baptist Convention. Just how hard he fell is unknown, for in some way or other another editor was allowed to pull from the fire the chestnuts the first scribe had put there to roast.

"The southern critic of the Ontario and Quebec people has had a very bad time since it was announced that certain alleged "liberals" (oh, what a word) were to have a place on the Alliance programme. His ravings and splutterings have filled several pages of his journal on various occasions. The cruelty of his lashings suggested a wide acquaintance with some Ontario Baptists. There are fears that his knowledge is as faulty as his pen his vitriolic.

"But in the years he has learned wisdom of a kind. Why burn his own fingers when someone else could take the chances of disaster, and while, if successful, the glory could be swiftly annexed? So at the recent Southern Baptist Convention, after considerable trumpet blowing and parading of fundamentalism (?) an Oklahoma journalist, instead of a Kentucky one—moved the following:—

Resolved, That this Southern Baptist Convention does now officially protest the appearance of the outstanding theological liberals announced as speakers on the programme of the Baptist World Alliance and associated meetings in Toronto in June 1928."

"It went to the Committee on Resolutions, which reported as follows—one of the sanest decisions made in a long time:

Resolved, That the resolution protesting against the appearance on the programme of the Baptist World Alliance on the ground of doctrinal disagreement with the historic faith of this convention is reported unfavourably. The grounds of this recommendation are:

First—The Southern Baptist Convention holds without reservation to all the fundamental truths of the Christian faith, of Christ and of the New Testament, hence our orthodoxy cannot here be considered to be in question.

Second—The relationships existing between the Baptist World Alliance and the Southern Baptists Convention is a fraternal one, and the lodging of such formal protest as is offered in the resolution would involve this body in a criticism upon the programme committee of another and distinct body, which is not warranted by fraternal relations.

Third—The lodging of a formal criticism by us in any such case would imply on our part a responsibility for all the utterances of all the speakers upon such programme, which responsibility we distinctly disavow.

"And with almost a one hundred per cent. majority the report of the Resolution Committee was adopted. So the old Baptist principle of liberty prevailed again.

"The Oklahoma scribe got the blisters, but the Kentucky brother set the fire; now he brings the lillies for the victim. Truly FUN-damentalism is an odd thing."

The Editor to which *The Canadian Baptist* refers is Dr. Victor I. Masters, of *The Western Recorder*. The Editor who moved the resolution respecting the programme of the Baptist World Alliance was Dr. C. P. Stealey, formerly

Editor of *The Baptist Messenger*, now of *The Southern Baptist Trumpet*. The idea that Dr. Stealey was acting as a cat's paw for Dr. Masters is extremely amusing to anyone at all acquainted with these two men. Dr. Stealey is nobody's cat's paw; he is a strong man who has the courage of his own convictions. He is the man who presented the anti-evolution minority report to the Memphis Convention, and won the respect of all who love the Bible as the Word of God.

We should be greatly surprised if the Committee on Resolutions did not consult Dr. E. Y. Mullins respecting the resolution they submitted on the Stealey proposal,—the resolution disclosed something of the hand of Joab. And how amusing it is! One could not expect any other result because, if Dr. Stealey's resolution had passed, it would have been a vote of censure both upon Dr. Mullins and Dr. Truett, for it is idle for anyone to suggest that these men are wholly without responsibility for the programme of the Baptist World Alliance!

Those who know Dr. Masters always think of him as a very moderate man. It should be remembered that he is Editor of *The Western Recorder* which is published in Louisville, the seat of the Southern Baptist Theological Seminary. It is the official paper of Kentucky Baptists. The Editor of *The Canadian Baptist* knows very well that Dr. Masters' knowledge of the situation is not faulty, but no one familiar with *The Canadian Baptist* of recent years expects it to tell the truth on any controversial matter. In political papers you will find at least some semblance of honour, and if any person is attacked he is always given the right to reply. But *The Canadian Baptist* will publish nothing on any side but its own. The hundreds of letters of protest that have gone to it have found their way to the waste basket. We doubt if there is a paper published anywhere on earth to-day more destitute of truth and honour than *The Canadian Baptist*. Some day Baptists will discover how they have been deceived.

Of course poor Brother Kipp did not write the article we have quoted above; it was probably written by the same pen as wrote the editorials in *The Canadian Baptist* which the Convention so overwhelmingly repudiated in 1919. That anonymous writer still lives, and is still doing the devil's business seven days a week.

DR. GEORGE RAGLAND SPEAKS.

We print below a short article from *The Sling and Stone*, Dr. Geo. Ragland, Editor.

"A Rotten Illustration".

"It is admitted that Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary is a man of keen mind and a master of illustration. It was, therefore, a great surprise to hear his weak argument and "rotten" illustration at the Saturday morning session of the Southern Baptist Convention when the resolution of Dr. C. P. Stealey protesting against the appearance of modernists on the program of the Baptist World Alliance was being considered.

"Dr. Mullins was opposed to Editor Stealey's resolution. His argument against it was weak. He presented a study of the names on the program of the Alliance, and made the point that out of the one hundred and twenty names on the program one hundred and seventeen were orthodox and only three questionable. He sought to clinch this argument by a "rotten" illustration

which was in substance as follows: "If I had a barrel of apples and there were a hundred and seventeen good apples and only three specked ones I would not say that it was a barrel of rotten apples".

"We agree heartily with Dr. Mullins that the presence of three rotten apples in a barrel would not justify labelling the barrel "rotten apples." But if we had a barrel of apples, a hundred and seventeen of which were good apples and three rotten, we would lose no time in throwing out the three rotten apples.

"Dr. Mullins' illustration was used to clinch his argument against the Stealey resolution which sought to throw out the three rotten apples of the Baptist Alliance barrel. But to us it was a clinching argument in support of Dr. Stealey's resolution."

DR. E. Y. MULLINS' "ROTTEN APPLES".

Prof. L. H. Marshall, B.A., B.D.,
Professor of Homiletics and Pastoral Theology, McMaster University, Toronto.

Dr. Shailer Mathews,
Dean of the Divinity School of Chicago University.

Dr. T. R. Glover,
Cambridge University, England.

There are several apples in Dr. Mullins' barrel that are pretty badly bruised to say the least of it. We greatly fear that some of them are as rotten at the core as Dr. Mullins admits three of them to be outside! Our readers will remember that Dr. Mullins is responsible for the figure—and the President of the Baptist World Alliance can do no wrong!

Next week's issue: In our issue of next week we propose to give some samples of the utter rottenness of Dr. Mullins' three rotten apples. We shall give extended quotations from Dr. T. R. Glover, from Dr. Shailer Mathews, and from Prof. L. H. Marshall. Later, and before the Baptist World Alliance meetings, we shall give some samples from the other one hundred and seventeen apples of Dr. Mullins, that are supposed to be perfectly sound.

BAPTIST FUNDAMENTALISTS AND THE BAPTIST WORLD ALLIANCE.

The Union of Regular Baptist Churches of Ontario and Quebec will hold a testimony Convention at the same time as the so-called Baptist World Alliance. On Sunday, June 24th, afternoon and evening meetings will be held in Massey Hall. The week-evening meetings, it is expected, will be held in Jarvis Street Church, but of this we are not quite sure at this writing, as we may use Massey Hall. We are not yet in a position to announce the names of speakers on the programme, but it is expected the list will be a representative one. By request of the Committee, the Editor of this paper will speak in Massey Hall Sunday evening, June 24th. We are determined to let unsuspecting Baptists know the character of the teaching of the men with whom they are associated as "Baptists". If T. R. Glover and Shailer Mathews can accurately be called Baptists, then Robert Ingersoll, Tom Paine, and Voltaire, might appropriately have been elected as deacons of a Baptist church! We propose to show to what depths of infidelity, to

what lengths of blasphemy, these so-called Christian teachers can go!

THE SIGNIFICANCE OF FALL OF EDUCATION BOARD.

The following article is from "News and Truth", Murray, Ky., edited by Dr. Boyce Taylor.—Ed. "G. W."

The most notable victory in Baptist circles in the twentieth century took place in Chattanooga in the recent Southern Baptist Convention. It was the killing of the Education Board. God killed it. There are seven significant things in its demise:

1. It was a victory for God and the common people. They talked nearly a whole day and might have talked a whole week; but they didn't make a vote that we heard of. The more the high-brows talked, the more votes they lost. The common people did not do the speaking, but hit the bull's eye, when it came to voting. Numbers have said in our presence that the vote against it was ten to one. Baptists are God's peculiar people. This fight against modernized and standardized education has begun among Southern Baptists; but it isn't going to stop there. Murray High School and Murray Normal and all the other schools in this country, that are full of Modernism are going to get their's too, as soon as the common people get their eyes open. Read the first 3 chapters in 1 Cor. if you want to see the dead-certainty of God's vengeance on high-brow education. The Scriptures can not be broken. And the Scriptures have prophesied the down-fall of all high-brow education.

2. For years the education forces, both in the home land and on foreign fields, have put education above missions. And the hospitals are no better than the education forces. One of the wealthiest men in the South said the other day that he had a good deal of money to give to missions and to deficits to the right kind of education; but had no money for endowment and no money for hospitals. Praise ye the Lord! Christ and the gospel must be first, not education nor humanitarianism of any kind. Thank God the tide has turned. Even Bro. Truett and Bro. Dodd and Bro. Mullins did lots of scrambling to get in the band wagon, notwithstanding they have been the chief promoters of the educational program in the past. But they keep their ears to the ground and they heard the mighty tramp of the Baptists hosts all over the Southland. Bro. Hobbs and Bro. Weaver and Bro. J. M. Dawson and Bro. Scarborough and the balance of the crowd were so obsessed with their importance that they could not hear anything but their own big heads swelling. Poor fish! They, actually boasted they weren't scared. But they are beginning to learn a thing or two.

3. Overhead Centralization was smitten hip and thigh. Bro. Crouch and Bro. Burkhalter and all the balance had just as well begin to look for a place to land; for their's is a-coming too. And "previous-question" Barton might take a hint. Even blind men like Bro. Cody, who can't find any modernism in the South, might begin to see a little, if he will open his eyes.

4. Modernism in all officialdom is also doomed. The house-cleaning has just begun. When God begins, He makes an end. If the common people were back of this and it depends on them, their zeal would soon flag. "The zeal of the Lord of Hosts" is what is going

to put this over. When He begins, He makes an end. Modernism is doomed in high places and low. They can put Stealey out of a job and then defeat his motion of protest against the modernists of the Baptist World Alliance; but when the names of the modernists have rotted, his loyalty of spirit to God's inerrant Word will still be marching on.

5. This was a notable victory also for the authority of the Bible. The Bible is the final Word on everything. "The Scriptures can not be broken." The Bible is the final word on education of all kinds. The Bible is the final word on the Baptist program. The program of the W.M.U., B.Y.P.U. centralized authority, executive committee, overhead expense, insurance for self-seeking preachers, peanut-pastors and a good many other things are anti-biblical. Back to the Bible is God's stentorian call. That call is going to be heard and I don't mean maybe. There are no non-essentials in the Bible. Back to the Bible means back to the authority of the Bible in little things as well as in big things: in non-essentials as well as in essentials. Ever since the days of W. W. Landrum, Ky. Baptists as well as Southern Baptists generally have been unionistic and modernistic. The Editor of News and Truths scrapped with W. W. Landrum more than any other man on the Ky. State Board. Landrum's contention was: "In essentials unity; in non-essentials liberty; in all things charity". That is the spirit of unionism and modernism. The Seminary is wholly committed to that treasonable program. Our state machine in Ky. has been overwhelmingly committed to that program of disloyalty to the inerrant Word of God ever since O. E. Bryan went out of the Secretaryship. The Editor has been cussed all over Ky. for years for his fight against the unionists and modernists in our state organization. The Education forces were the leaders in the fight in Ky. in favor of liberalism. We have never for one moment doubted the result of that fight. Truth has always won out in every such fight in the centuries and is bound to win this fight. At Memphis when Stealey stood alone against Mullins and Scarborough and Cody and Dargan and Brown and McGlothlin, Stealey went down in defeat. But the six men who led the fight against him, have been humiliated and repudiated and are back numbers. And their downfall has just begun. When men try to compromise on the inerrancy and infallibility and finality of authority of God's blessed Bible, their names shall rot. The God, who can not lie, has said so. Wonder what Mullins now thinks of what he said to Leavell, when his wicked heart of disbelief told Leavell, that if he lined up against evolution, he might be mistaken. The dearest ducks in the South are that bunch of six and Groner and Brooks and Dawson and all that crowd of modernist apologists for evolution. And the fight has just begun. And the victory is sure and will be overwhelming. It is time for sure-enough Baptists to lift up heads for the King of glory shall come in. And Arminians like the mourner's bench crowd and lodge and kuklux legalists are all headed for a terrible humbling too. The most comfortable seat in this country to-day is on the doctrine of predestination, a la Lee Scarborough before the days of his apostasy from the faith.

6. Moses' unbelief a warning to Southern Baptist leaders. Read Num. 20:10-13, 27:14, Deut. 1:27, 3:23-27,

31:2, 32:51-52, 34:4-5. Moses' unbelief greatly dishonoured God and caused God to humble him and to refuse to answer his prayer to let him go over Jordan. God told him to shut his mouth and speak no more to him about leading God's people into Canaan. Why? Because he did not sanctify God before His people; but lost his temper, spoiled a type of Christ and provoked God to anger. Moses did not die from old age. His eyes was not dim nor his natural force abated. He died for his unbelief at a time of crisis in his leadership. Discredited leadership is the bane of Southern Baptists. They too are going.

7. The Joshua we need. Two things stand out in Joshua's life. First, he wholly followed the Lord. Second, he listened to God. God's command to him was: "This Book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous and then thou shalt have good success". Josh. 1:8. Baptists have to scrap every thing they can not find in the Book. God has begun He will make an end. We are headed to the greatest revival the world ever saw and the greatest forward move in missions in all Baptist history; but we must first get back to the Book. The Education Board has gone. Modernism, unionism, bossy leaders, high-brow leaders, wilful disobedience of women in speaking in the churches, centralized organizations, worldly, W.M.U.'s., worldly B.Y.P.U.'s., jazz singers, peanut-pastors and a host of other unscriptural, heretical teachings and practices will also have to go. God is working on them already. Since the Education Board has gone, it will be easier to get rid of them. Praise the Lord!

ANNUAL MEETING OF DES MOINES UNIVERSITY TRUSTEES.

The Annual Meeting of the Trustees of Des Moines University will be held at the University, June 12th. While we were unable to meet all our requirements before the closing of our books May 31st, it is not too late for friends to send in their contributions. It would be a great thing if when the Trustees meet we were able to show that our operating expenses had been altogether covered. Will our friends please remember that Des Moines always needs money, and at any time they have some question as to what to do with their tithe, we should appreciate their remembering the needs of Des Moines.

TORONTO BAPTIST SEMINARY.

We are happy to announce that we have received a few gifts for this institution within the last few days. The only means of communicating with our constituency is *The Gospel Witness*, and this paper has been so occupied appealing for the larger work of Des Moines University that our Seminary has had to stand aside and wait for its dinner. We have had to raise many thousands of dollars for Des Moines University. Since this time last year \$9,727.10 has gone through Jarvis Street Treasury alone. The Seminary is in need of help, and we shall appreciate it if our friends will remember our need. Like Des Moines University, the Seminary is always in need of money.

The Jarvis Street Pulpit

The Way to the Bubbling Spring

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

Preached in Jarvis Street Baptist Church, Toronto.

"Jesus answered and said unto her, whosoever drinketh of this water shall thirst again:
But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
Jesus saith unto her, Go, call thy husband, and come hither."—John 4: 13-16.

It is not unusual for youth to affect contempt for common things. Whatever instinctive desire for truth may seem to be in us, there is about us all a native affinity for the garish and unreal. A young man is by circumstances suddenly thrust out from home into the whirl of life in the outer world; and he is like a new-thrown peg-top before the gyroscopic laws have brought it to a true balance; he affects an unsteady attitude and a swaggering superiority to ordinary things, which, were it protracted, would speedily lead to collapse, and a roll in the gutter. Young ladies evince the same disposition by a contempt for the every-day things of domestic life. They become suddenly ignorant of such common things as dinners and dishes, but are versed in all the pretty deceits of what they think is polite society. But as life's day wears on, men and women come to themselves; not all, alas! to a realization of eternal values, but many who were early deceived do come to form truer estimates of the better things of this life. We observe in people of average normal judgment a growing distaste for everything that savours of ostentation, or affectation, or the optimism of mere bravado; and a correspondingly heightening enamourment of things that are simple, and true, and real. Hence their standards of value are altered, and their whole perspective is changed. In the days when they worshipped the remote and the unusual, they pictured great men as dwelling on some fanciful Mount Olympus, who, like the fabled Olympian deities, quenched their thirst with nectar such as common mortals could not taste. But by the later wisdom, born of time and experience, they come to see that true human greatness does not tabernacle on some transfigured Tabor, but chooses rather to dwell on the common levels of life where human need cries out for human ministry. And by the light of that truer wisdom, in the case of so great a man as Luther, it is seen rather to be to his advantage than otherwise, that notwithstanding his great responsibilities, he considers it no derogation from his dignity to frolic with the children about the nursery floor.

And it is this simple, natural portrayal of life which gives the Bible its charm. The painted and artificial is attractive only in its own light—light that is artificial. The Bible comes into our lives to open the shutters and throw up the blinds, to let the pure sunlight stream in. And then it puts aside the gossamer, the tinsel, and all the tawdry things of life, to offer us instead the real and abiding.

Let us look at this picture. Like the Jews you or I naturally would have chosen a Messiah attended by all the pomp and pageantry of an Indian Durbar, so

dear to the Oriental mind. You would glory in Jerusalem or Gerizim as "the place where men ought to worship", not knowing the judgment of the Eternal Father, that more important than place or form are the spirit and the truth.

I am not very old, and have not fared so very far on the way, but I have learned to love a Saviour Who was wearied with His journey, and sat thus on the well. You may sing to me of the morning sunshine, of the birds, and the flowers, and of the promise of the full long summer day, and tell me the world would rather laugh than cry: but I answer that I do not deny the brightness of life's morning-time, nor the beauty, nor the music of its happy life, nor the glory of the promise of the day, when I say that I am in love with a Saviour Who, though His soul was responsive to every good and beautiful thing, was weary about the sixth hour, and was glad to rest at the well-side at noon-day.

That was a very tender word of His which recognized the woman's weariness occasioned by her frequent comings to the well; and which pointed the way by which she might find the springs of life where rest abounds. Is there one of us who does not need just such a word this evening? May I hope to hold your interest as I try to lead you to the viewpoint of the text to learn something of the wearisome walks to the wells of life, the well where the weary find rest; and the way to the bubbling spring.

I.

We have here a very striking picture. This picture of a woman carrying her pitcher to a well outside the city to draw water is hardly likely to be mistaken for a photograph of life in this modern city. And yet though the picture is bright with Oriental colouring, though Jew and Samaritan had no dealings with each other, beneath the distinctive Eastern characteristics of the picture there is one feature, which is not ancient, a human nature common to us all. We may not take a long walk each day to bring water in a pitcher from the well, yet there is a sense in which we are all familiar with THE WEARISOME WALK TO THE WELL. A man said to me recently, "Life is just one continual grind"; and I doubt not there are some here who would subscribe to that sentiment.

I would have you observe that *Jesus did not make light of the water of the well, or of the labour of reaching it.* His very humanity forbade that. He did not tell the woman that she was wasting time in coming to the well. This is the same Jesus Who said of meat, and drink, and clothing, "Your heavenly Father

knoweth that ye have need of all these things". He knew she needed the water. He approved of her coming to the well by saying to her, "Give me to drink". Let none of us think that the Christian religion is an impracticable transcendentalism—that it has to do with the stars and the clouds, but knows nothing about the earth. The religion of Jesus has to do with going to the well for water; it has something to say about how we should go to our work every day.

It is to be noted, too, that our Lord *does not condemn the well as a poisoned spring*. He is not speaking of occupations that are sinful, of sources, of fountains, whence only evil can come. There are such paths, such wells in life. This is a much stronger word than if He had said, "Look not upon the wine when it is red". It is terribly true that whosoever drinketh of the water of sinful pleasure from whatever well or tap he may draw it, or from whatever cup he may drink it, "shall thirst again". So that I do not appeal from the folly of flagrantly sinful pursuits. Reason itself should teach us that a man might as well hope to quench his thirst by drinking of the lake which burneth with fire and brimstone, as hope to satisfy the longings of his complex nature by drinking of immoral springs. This evening I take much higher ground for my appeal than that of the unsatisfactoriness of sin.

Christ is here speaking of *the unsatisfactoriness of a legitimate and necessary employment*. But as He does not ignore the necessity for it, He does not underestimate the value of it. There is a value in material, temporal things. "What shall we eat, and what shall we drink, and wherewithall shall we be clothed?" are questions which we all must ask. And when they are answered we shall find some pleasure in the answer. Jesus surely taught us that the water of the well of Sychar was good to drink on a hot day in the midst of a weary journey. And it is likely we shall be temporarily satisfied with what we do to-morrow: the water will quench our thirst for an hour or two. The teaching is, that these things will not satisfy us always. At whatever earthly springs we drink, we "shall thirst again". No one is excluded from this sweeping statement, "Whosoever drinketh of this water shall thirst again". Who of us has not found it true? What if the path to all wells of earth were open to you? Have there not been times when you have been fully aware that there is a deeper thirst which no well accessible to you would quench?

I will not speak of the wells of questionable reputation, of the waters of certain pleasures and amusements which, to say the least, are not free from the suspicion of moral taint. But what of the wells that have been dug in some of the walled gardens of life? There is the well of honourable and remunerative toil. There is some reward in work well done. And there is some satisfaction to a man to feel that the labour of his hands is rewarded, that he is getting on in the world, that there is reasonable ground for believing that he will always have something to eat and something to drink and something to wear. But go home to-night, thou thrifty man, and survey the situation. Take your bank book, your insurance policies, and any other securities you may have. Yes, do it on a Sunday evening. Take stock of all that you have. Put them all together, and wrap them around, and

then write on the wrapper, "Whosoever drinketh of this water shall thirst again". Then listen and see if that word does not echo and re-echo through the deeps of the soul, through the "aching void, the world can never fill".

Then there is the well which is fed from intellectual springs. The path thereto is trodden by the feet of the masters of all realms of thought, by the devotees of science, the chemist, the physician, the biologist, the engineer; by the lovers of art, by scholars of all schools, by statesmen and jurists, by the feet of all who think—with here and there a newspaper man—but when you have considered the sum, the reservoir of all human knowledge, you will be conscious that the void within is greater than the reservoir without:—"Whosoever drinketh of this water shall thirst again".

Or, if you tread the flowered path to the well that springs in love's own garden, you shall find it true even of the water of that deep well. Of all earthly wells it is the deepest and the purest and likeliest to eternal fountains. Had I the tongue of an artist I would like to sketch a picture of home. What if I were to make it a composite picture—a home in a garden which has three wells. The builder of the mansion was supported in his labour by the water of the well of honourable and remunerative toil. The house and the garden were designed by one who drank inspiration from the well fed from intellectual springs; and the whole was cared for by one who was sustained by the well that springs in love's own paradise. Love so cared for the garden that noxious weeds such as anger and malice, and selfishness, unkindness and their numerous progeny were never allowed to grow.

Could you be content with a bower of beauty like that? You think you could. Could an eagle be happy in a golden cage? Could a hind of the forest be content in a mahogany stable? Could the hart that panteth after the water brooks be beguiled with music? Though love's Paradise be favoured, as the ancient Eden, by a river of four branches, one of which "compasseth the whole land of Havilah, where there is gold", even there we must heed the warning of the Prophet of the thirsty soul, "Whosoever drinketh of this water shall thirst again".

II.

BUT THERE IS A WELL WHERE THE THIRSTY SOUL IS SATISFIED AND THE WEARY REST. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water". It is ever so, by the good grace of God, that while we are wearily seeking a well, the well is seeking us; and "if we knew the gift of God", if we knew and recognized the Voice which claims a partnership in our toil and its rewards; instead of turning away from religion, as from a wayfarer asking alms, or as from one who would add to labour by saying, "Give me to drink", we should ourselves make request and receive "living water".

Jesus Christ makes the great claim that He can satisfy "whosoever" have been disappointed at other springs. The case is stated clearly and without reserve. It means that the gospel is either the most stupendous disappointment of human history, or else it is the reverse,—the gate of Paradise re-opened with

all the rivers flowing free. The appeal from the well-side is far wider than to the Samaritan woman. Jesus seemed to say to her, "I can satisfy you, and everybody whom you know. Go back to the city and say to the multitude of thirsty souls therein, whom home and wealth, and fame, and power, have disappointed, that you have found the well at last. Tell them that whosoever drinketh of the water that I shall give him shall never thirst."

Now that is the claim that Christ makes for Himself—the appeal He makes to you. I do not tell you how for the moment; I ask you only to admire the wide sweep of the gospel, the universality of its appeal, the adequacy of the wealth of its promise; that "Whosoever" drinks of its waters shall be satisfied. I wish I could so bring home to you the comprehensiveness of this "Whosoever drinketh" as to enable you to feel the intensity, the urgency, of its personal appeal.

Young men and women to whom life, for a brief space, has been so full of excitement and happiness, to whom the one cloud in the sky has been a fear that you may awake and find it all a dream—it is a dream! "Awake thou that sleepest, and arise from the dead; and Christ shall give thee light". But this is no dream. The promise of the text throws wide the gate into a life more ineffably beautiful than that which is painted by love's fairest imaginings. And there are others who are just tasting for the first time of the springs made brackish by human tears, and which once promised so much. How the bloom is brushed from the luscious fruit, and the leaves of the roses fall, and the briars beneath the beauty pierce, the charm of the distant music is lost in the hardness of its nearer tones, and the verdant lawns of the distant and enchanted view, are now seen to be tangled masses of rank grass and common weeds—in the pain and disappointment of our first great disillusionment, Jesus calls us to enter upon a life which grows richer and more beautiful and satisfying upon nearer acquaintance, which is "as the shining light, which shineth more and more unto the perfect day": "Whosoever drinketh of the water that I shall give him shall never thirst".

Or could I gain the ear of men and women who look back upon life's day in the gloom of the evening twilight, or who look upon life's garden in the chill of an autumn day when the withering leaves fall down and the song-birds have departed, I would remind any such of the disillusionment awaiting even those who have approximated the variety of the experience of the Preacher of Ecclesiastes, "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards, and I planted trees in them of all kind of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees: I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also

silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun". To such an one the gospel of the Lord Jesus appeals, "Whosoever drinketh of the water that I shall give him shall never thirst".

The reason for the superiority of the Christian religion to all other sources which promise rest and refreshment is this, that *its well of life is independent of earthly circumstances*. "The water that I shall give him shall be in him a well of water". The fullest manifestation of the superiority of the Christian religion is wonderfully portrayed in John's picture: "And the city had no need of the sun neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof". The light was in it, an independent, inextinguishable, light. Thus our Lord says, "The water that I shall give him shall be in him"—no need for him to carry a pitcher to a distant well to quench his thirst. That is the distinctiveness, the very uniqueness of the salvation of Jesus Christ—it makes him independent of everyone save Jesus Christ Himself, for his spiritual life. It does not promise him easy circumstances, it does not promise exemption from trial and temptation, it does not promise that his lot may not be cast in a barren land, nor that his path shall not lie through the wilderness, but it does promise that spiritual life, health, meat, and drink, rest, refreshment—all that he needs shall be in him—not in something without him, but in him. It promises, you young men, not paved streets, but shoes for your feet, not a level plain, but strength to climb the mountain; not immunity from foes, but weapons with which to conquer; not freedom from temptation, but grace to overcome; it does not promise us the friendship of the world, but a triumphant faith to cry: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".

And that is the salvation we all need. You need it, young man from across the sea; and you, my friend, from a distant city. I will tell you why you are here. You persuaded yourself that a change of circumstances would accomplish a change of life; you thought that by fleeing from the temptations of the Old Land, or your home city, your whole life would be changed and saved. But you have

been disappointed. You are living the same life here, taking the same downward course, with the same pain in the conscience, and the same unrest of soul. You could say. "Once I lived in Sychar and went daily with my pitcher to Jacob's well. I wearied of the frequent journeys, and left Sychar, and the pitcher and the well behind me. But I have had to get another pitcher and find another well, and I am weary as of yore". The explanation of your trouble is, that the cause of unrest was never in your circumstances at all, but in yourself, and while you left your circumstances behind, you must always take yourself along. Jesus Christ proposes to effect a change not in your surroundings but in yourself: "The water that I shall give him shall be in him a well of water"—so that you can carry that salvation, that source of refreshment and satisfaction with you to business and in pleasure wheresoever you go—it shall be "in you".

And that well of life is the Lord Jesus Christ Himself. When the woman went her way into the city it was to cry, "Come, see a man, which told me all things that ever I did: is not this the Christ?" Jesus filled her whole horizon. It was not of religion, but of Jesus she spake; not even of her own awakening, but of the proof of it in her recognition of Jesus.

"O Christ He is the Fountain
The deep sweet well of love;
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fulness,
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land."

Here is the path to the Well: "The mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory". You will find Him a well of water springing up into everlasting life. It is a well whereat little children, and young men and maidens, the sick, and the infirm, and the aged pilgrims all may drink, under all circumstances, at every period of life, in time and in eternity, until we find ourselves in that city through which there flows "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb".

III.

WHAT IS THE WAY TO THE BUBBLING SPRING? This woman wanted to find it, as we all do: "Sir, give me this water that I thirst not, neither come hither to draw". Sooner or later every human soul gives expression to its weariness: "I am tired of carrying the pitcher, and weary of my continual thirst, Oh for a place of rest, of quietness for the soul!"

And Jesus points the way to the well: "Go call thy husband, and come hither". You know the dismal story. She had no husband. She had had five husbands, but was now living with a man who was not her husband. And that was the secret of her soul's unrest, sin. She tried to evade the issue, she would

have discussed religion in general and talked about the respective claims of Jerusalem and Gerizim as "the place where men ought to worship". But Jesus Christ told her the well could not be reached by going to Jerusalem or Gerizim, "Woman"; He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth". You can never have the well of water within you while you consent to remain the servant of sin.

And that is ever the philosophy of the soul's unrest in you and in me, as truly as in the Samaritan woman. It is not our circumstances, low wages, or the high cost of living, it is not carrying the pitcher to the well with all which that typifies and represents in these modern days of industrial burdens and social inequalities. Nor is it the modern equivalent to the strife between Jew and Samaritan, between different schools of religious thought, it is not occasioned by the world-old controversy about the Jerusalems and Gerizims ancient and modern. You are not kept out of the kingdom of God or away from this bubbling spring of everlasting life by denominationalism, by other people's heresies or hypocrisies as you would fain persuade yourself you are. "Go, call thy husband, and come hither". Stand face to face with the sin of thy life and bring it into the presence of God for judgment. The way to the spring is the way of repentance and faith—not faith and repentance, but repentance and faith. Oh, that Jesus may remind you of all that ever you did! And that you may acknowledge the truth of it all, and repent of it all. Don't fear to call thy husband and come hither. Don't fear to tell him of thy sin. He calls thee to forgive thee. Seek His forgiveness, believe in His love; plunge in "the Fountain filled with blood," and then all will be plain, and thou shalt be in peace. And,—

"When all else is round you shifting,
Earth, sky, home's pictures, days of shade and
shine,
And kindly faces to thine own uplifting
The love that answers thine",

thou shalt know how to pray:

"I have but Thee, my Saviour, let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
No street of shining gold;

"Suffice it if, my good and ill unreckoned,
And both forgiven through Thine abounding
grace—

I find myself by hands familiar beckoned
Unto my fitting place;

"Some humble door among Thy many mansions,
Some sheltering shade where sin and striving
cease,
And flows forever through heaven's green ex-
pansions,
The river of Thy peace.

"There from the music round about me stealing,
I fain would learn that new and holy song,
And find at last, beneath Thy trees of healing,
The life for which I long".

Coals for the Altar Fire

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

Sunday, June 10th.

Blessed is he that readeth.— *Revelation i:1-20.*
In verse three the divine benediction, "Blessed" is pronounced on the reader, the hearers, and on those who keep those verbally inspired communications. The fact that the blessing is repeated at the close (22:7), and judgment threatened on all who tamper with the whole or part of this book of prophecy (verses 18, 19) impart an unusually solemn character to this hitherto much neglected portion of Scripture. None can read it, or hear it read without blessing, and none dare despise it with impunity. God is ever faithful to His word whether in the bestowal of promised blessing, or in the execution of threatened judgment. "He that readeth", probably refers to the public reading of the Scriptures in the Assemblies, and no doubt Paul's admonition to Timothy "give attendance to reading" (I Tim. 4:13) speaks of the same good old practice, and one which we fear is being sadly neglected. Every reader of the Revelation, whether in public or private, may rest assured of the Lord's blessing. The Synagogues—authorized by Jewish law wherever ten persons could be brought together to form a congregation—had as an integral part of their service the public reading of the Word of God, and exhortation (Luke 4:16-20; Acts 13:14, 27; 15:21). "They that hear" would signify the company present in these and other occasions when the prophecy was read. For the force of "keep those things," see John 14: 21-24.

Walter Scott.

Monday, June 11th.

Blessed . . . who die in the Lord.— *Revelation xiv:1-13.*
Here is a word of strong consolation. It is most appropriate at this point, for it has reference especially to a time when many will be faced with the dread alternative of death or worship of the beast. There is a wonderful difference, in the light of Scripture, between those who die "in the Lord" ("the dead in Christ", I Thess. 4:16) and those who die in their sins (John 8: 21). "The dead who die in the Lord" are blessed from henceforth. The word means literally from now, i.e. from the very moment of death. Its meaning is illustrated by the word of the Lord Jesus to the thief on the cross: "Verily I say unto thee, to-day, thou shalt be with Me in paradise" (Luke 23-43). Hengstenberg makes this edifying comment: "This word from henceforth is a precious jewel, an antidote against the cheerless doctrine that would make a long night go before the bright day; such for example, as theirs is, who dream of a sleep of the soul. If, as our Lord declared, 'he that heareth my word . . . hath everlasting life. . . and is passed from death into life', then the soul's life in Christ can suffer no interruption; and whenever any interruption is believed to exist, external life itself is indirectly denied." Special force is given to this passage by the word "Yea, saith the Spirit", which puts it among the things the Spirit is now saying to the churches. The words "that they may rest", points to a state of conscious enjoyment, as in Genesis 2: 1, 2. The words, "and their works do follow them", implies a reward awaiting them there for their good works here.

Philip Mauro.

Tuesday, June 12th.

Blessed is he that watcheth.— *Revelation xvi:1-15.*
"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25: 13); and "Blessed is he that watcheth and keepeth his garments" (Rev. 16: 15). It is the purpose of the ascended Bridegroom to have his Bride constantly, soberly, and busily waiting for His return, until the appointed time of His detention in the heavens shall have expired. Hence "He has harmonized with consummate skill every part of His revelation to produce this general result; now speaking as if a few seasons more were to herald the new earth, now as if His days were thousands of years; at one moment whispering into the ear of His disciple, at another retreating into the depth of

infinite ages. It is His purpose thus to live in our faith and hope, remote yet near, pledged to no moment, possible at any; worshipped, not with the consternation of a near, or the indifference of a distant, certainty, but with the anxious vigilance that awaits a contingency ever at hand. This, the deep devotion of watchfulness, humility, and awe, He who knows us best knows to be the fittest posture of our spirits; therefore does He preserve the salutary suspense that ensures it, and therefore will He determine His advent to no definite day in the calendar of eternity.

Archer Butler.

Wednesday, June 13th.

Blessed . . . called to the Marriage Supper of the Lamb.— *Revelation xix: 1-16.*

It has happened within our knowledge that a wealthy and cultivated gentleman became affianced to a maiden of the lowest and poorest condition. Because he had set his love upon her, he took her out of her poverty and ignorance, and sent her to a distant school to be educated and fitted for her appointed sphere. After years of preparation, he brought her to his home, where a splendid reception was given her, and she was publicly introduced into the society in which she was henceforth to move as his wife. Precisely thus has Christ dealt with His Church,—sending her into long wilderness discipline to be trained for her heavenly associations. But now that the time of her humiliation is ended, He brings her forth to receive her visible manifestation and royal dowry. Whereas she has been counted "the offscouring of all things" for His sake, she is now exalted before the eyes of men and angels with Him who has come "to be glorified in His saints, and to be admired in all them that believe". In a word, the Bride who has shared her Lord's rejection now shares His throne as the wife of the Lamb, the Queen-consort of the King of kings. Here is the crowning joy of the redeemed. He and His are no more twain, but one. They see His face His name is in their foreheads; they hear His voice: "Eat, O friends: drink, yea, drink abundantly, O beloved". "Blessed are they which are called unto the marriage supper of the Lamb".

A. J. Gordon, D.D.

Thursday, June 14th.

Blessed . . . who hath part in the First Resurrection.— *Revelation xx: 1-15.*

Every one who has part in the first resurrection is pronounced "blessed and holy". It is a matter of individual blessedness. The first term is descriptive of his happy condition; the second of his character. Happiness and holiness are inseparably associated, and must never be separated. "Over these the second death has no power". The expressions, "first resurrection" and "second death" are contrasted terms, because all who have no part in the one shall certainly share in the other. The second death has no claim over the "sons of the resurrection". The positive blessedness of the risen and glorified saints is next declared, not simply their immunity from the eternal consequences of sin—the second death—"but they shall be priests of God and of Christ". Both the holy (I Pet. 2:5) and royal character of priesthood (verse 9) shall then be in fullest exercise—unceasingly and unhinderedly. We shall have continual access into God's presence, as His priests, and in association with Christ exhibit in its blessed fulness the royal virtues of Him whom our souls delight to honour. "And shall reign with him a thousand years". The greatness of the statement, and the grandeur of the subject leaves the soul amazed. Once poor wretched sinners, then raised to such a height—only subordinate to Him who redeemed us by His blood, and exalted us by His grace to such glory!

Walter Scott.

Friday, June 15th.

Blessed . . . he that keepeth the sayings of this Book.— *Revelation xvi:22-27. Revelation xvii: 1-7.*

If you have kept God's word you may be wielding an influence far beyond what you imagine. Good men in the dark days of Popery found out the truth, but they only

lived, perhaps, in some quiet village, or shut up in a monastery, and the most they could do was to write down what they knew and so keep it. We have met with instances where they wrote out part of the word of God, and hid it away in a wall and afterwards, when the wall was pulled down, the priceless record was discovered and used. Truth does not die through being buried. Some taught the gospel very quietly in their own family circle, and so kept it. Some would get a few copies of the New Testament, and go about and sell them in their baskets; and so they kept the truth. Those men of old times whose influence upon their own age seemed so little, nevertheless prepared the way for those braver spirits who, by-and-by, shone forth like the stars of the morning. Hold fast God's word and never mind what comes of it for the moment; God's seed may not grow in a day, but it will grow. If you only influence one child, who can tell what that child may be? If you only help to strengthen one solitary Christian woman, who knows what may come to pass by her means? We see the telegraph wires, but we do not see what messages they may carry. The ropes hang down in our belfry, but the glorious chime is aloft. We cannot see the big bells, but it is ours to pull the ropes that are near our hand, and do what God bids us to do, and music will come of it somewhere. Above all, if we have but little strength of any kind, let us keep God's word. Now, why should God's word be kept in this way? What is there to praise about keeping God's word? I answer, because it is a holy thing and a blessed thing to treasure up God's word. C. H. Spurgeon.

Saturday, June 16th.

Blessed . . . they who wash their robes.—Revelation xxii:8-21.

"Blessed are they that do His commandments, that they may have right to the Tree of Life," carries us back to the old law, and has no more hopeful a sound in it than the thunders of Sinai. If it were, indeed, amongst Christ's last words to us, it would be a most sad instance of His "building against the things He had destroyed." It is relegating us to the dreary old round of trying to earn heaven by doing good deeds. The fact that that corrupt reading came so soon into the Church and has held its ground so long, is to me a very singular proof of the difficulty which men have always had in keeping themselves up to the level of the grand central Gospel truth: "Not by works of righteousness which we have done, but by His mercy, He saved us. The Revised Version which runs, "Blessed are they that wash their robes, that they may have right to the Tree of Life," has the clear ring of the New Testament music about it, and is in full accord with the whole type of doctrine that runs through this book; and is not unworthy to be almost the last word that the lips of the Incarnate Wisdom spoke to men from heaven. So then, taking that point of view, look at three things that come plainly out of these words:—First, that principle that if men are clean it is because they are cleansed; "Blessed are they that wash their robes." Secondly, it is the cleansed who have unrestrained access to the source of life. And lastly, It is the cleansed who pass into the society of the city. Alexander Maclaren, D.D.

AN INTERESTING LETTER.

To the Editor of *The Gospel Witness*:

I have just read in *The Gospel Witness* yours "re Dr. A. D. Brown," and I quite agree with you in your remarks. I went to hear him in Yorkminster Baptist Church where it was announced he had been made the President of the Baptist Union for Great Britain for 1928. I felt like calling out, "Your father would not have counted it an honour, as he would have considered it a betrayal of the interests of the Lord Jesus Christ." In contrast with the earnestness and boldness of such as Spurgeon and Brown of days gone by is the timid, weak, and almost half-hearted protests (if protests at all) of the modern preachers and evangelists of the modern type of Gipsy Smith. Mr. Standfast of the old school who did and dared for God and Truth has been succeeded by Mr. Face-both-ways, who is loudly evangelical when in similar company; but barks not and bites not when he companies with men who betray his Master—such as Dr. Glover, Dr. Bland, Professor Marshall, etc. I confess to being alarmed at the union of Evangelical and Modernist without seeing a word of protest from pulpit, pew, or press.

Complicity with error will take from the best of men the power to enter any successful protest against it (II Cor. 6:14-18; Rev. 18:4).

I count it a privilege to have known C. H. Spurgeon and Archibald Brown. I still have amongst my books a very old volume of sermons preached in the East End Tabernacle by Archibald Brown—would that his son would follow the injunction of Jeremiah 6:16: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Can two walk together—if not agreed?

Yours in the bond,

(Signed) _____

DES MOINES UNIVERSITY COMMENCEMENT.

The Commencement Exercises of Des Moines University were held Saturday to Monday, June 2-4. A reception for the senior class was held in Eleanor Childs Hall, Saturday evening, June 2nd. There was a large gathering, including many of Des Moines Alumni. Sunday morning, Dean T. I. Stockley of The Toronto Baptist Seminary preached the Baccalaureate sermon. There was a very fine congregation, and the service was one of great spiritual uplift to everyone. We expect to publish Dean Stockley's sermon in full in our next issue. In the afternoon at 4.15 a vesper service was held under the auspices of Des Moines University Christian Fellowship; and in the evening at 8.00 o'clock another service was held; at this service also Dean Stockley was the preacher.

It was a glorious sermon from the text, "Whom do men say that I the Son of Man am?" We do not know that we were ever lifted nearer to heaven than in that great address.

Convocation for the conferring of degrees was held Monday morning. The Commencement address was delivered by Dr. J. M. Gray, President of the Moody Bible Institute, on the subject, "The relation of Higher Learning to Evangelical Christianity". It was a great address delivered in Dr. Gray's characteristic style. We expect to print this address also in full in our next issue. The presence of Dr. Gray was an inspiration and a joy to the whole assembly. There was a great gathering, even the gallery being nearly filled. Diplomas and degrees were given to about sixty from the various colleges: Education, Pharmacy, Engineering, Arts and Sciences. The honorary degree of Doctor of Divinity was conferred upon Dean T. I. Stockley of the Toronto Baptist Seminary. The University family had been fed by Dean Stockley's messages on Sunday, and were inspired by the high quality of his great ministry. It was refreshing to observe with what enthusiasm the conferring of the degree upon Dr. Stockley was received.

A fuller account of the Commencement Exercises will be given in our issue of next week, together with the baccalaureate sermon and Dr. Gray's address. The rest of the paper will be largely occupied with a description of the theological position of Dr. Mullins' three rotten apples: Professor L. H. Marshall, Dr. Shailer Mathews, and Dr. T. Reveley Glover. In this way we shall make next week's issue a regular educational number. An extra large edition will be published to give the widest possible circulation to the information it will contain.

WORLD'S CHRISTIAN FUNDAMENTALS ASSOCIATION.

Tenth Annual Convention.

The Tenth Annual Convention of the World's Christian Fundamentals Association is now history, and the movement enters upon its second decade.

The simultaneous scheme of the Chicago Convention was, as we believe, of special providence. The original plan was to hold it in the Moody Church, but events transpired that made that seem impracticable, and the simultaneous scheme was adopted, an arrangement whereby ten points in the great city would be reached instead of one. These were: the North Shore Congregational Church, headquarters; Englewood Presbyterian; Cicero Congregational; Central Baptist, Gary, Indiana, Portage Park Tabernacle, Bethany Reformed; Salem Free; First United Presbyterian; College Church of Christ, Wheaton, Illinois; and Union Gospel

Tabernacle, Racine, Wisconsin; and the experience of the Convention proves the wisdom of this change. There was, perhaps, not a single day during the Convention when the Moody Church would have held the audiences that gathered at the ten points, and on Sundays at these ten points probably not less than 8,000 persons assembled at a single service hour, and something like 20,000 during the day.

Uniform Satisfaction.

It was a pleasure to have the pastors and officials of the ten churches voice themselves as they did at the close of the Convention. Uniformly, so far as we have heard, "satisfaction" was the word. A number of the pastors said, "It far exceeded our expectations," and Dr. O'Hair declared "it was the greatest thing that Chicago had enjoyed in years."

Many Speakers.

The simultaneous scheme required many speakers, and the following men appeared on the programme during the eight days: W. M. Robertson, P. W. Philpott, Harry Anderson, Wm. McCarrell, Harry Rimmer, W. B. Riley, J. C. O'Hair, Clinton L. Fowler, Clarence Bouma, C. F. Fields, Gust F. Johnson, Chas. Fisher, Norman B. Harrison, John H. Stearns, Henry Ostrom, H. G. Hamilton, J. Oliver Buswell, T. J. Conant, Jas. E. Congdon, John R. Mulder, Lee W. Ames, Paul Rood, Wm. R. Dodd, Simon Peter Long, W. E. Pietsch, H. H. Savage, Martin DeHaan, H. Bultema, Dr. Hildebrandt, W. W. Ayer, H. H. Drake, James Gray, Leander S. Keyser, Dr. Davidson, Walter Scott Elliott, Mrs. Carl Gray, Mrs. T. P. McDonough, and others.

The Next Year's Convention.

It was unanimously decided to go to Indianapolis next year. Practically every city in the country invited the Convention, but for the most part, these invitations came from commercial clubs and hotel associations—invitations that received practically no consideration. The Fundamentalists of Indianapolis organized, sent their committee to the Convention, and agreed to finance all the preparatory work and local expenses, and to provide, without rent, the great Cradle Tabernacle.

Another invitation received was from Buffalo, New York, where the Fundamentalists were equally ready to back next year's Convention.

Indianapolis, however, presents a special challenge. The influence of the University of Chicago is felt all over Indiana. Modernism is rather boastful in that state and on that very account it is a fine thing to take the Fundamentalist Convention to its capitol in 1929. The State of Indiana have organized, and its Fundamentalists will unquestionably rally, to a man, to the Eleventh Annual Convention.

The World Scheme.

The years 1928 and 1929 are destined to reveal the fact that the name chosen at Philadelphia ten years ago was not a mistake. Already the Fundamentalists of practically every continent are organized. In England The Bible League; in France the Evangelistic Association; in China the Fundamentalists; in India the Fundamentalists, etc. For two years past, the Fundamentalists of China have been pleading with the President of the World's Christian Fundamentals Association to make them a visit, but circumstances have not been favorable.

Mr. William Jennings Bryan, before his death, had planned a Palestine trip, and now there is a proposition that the President of the World's Christian Fundamentals Association, Dr. W. B. Riley, carry out the Bryan plan and go with a great party to Jerusalem next March, arriving there in time for the Convention in Jerusalem during Easter week. A number of people are already signifying their intention of joining this party, and the prospects for the carrying out of this Bryan plan are great. The Association at its Convention in Chicago thoroughly favoured the same. In case the plan is carried out, there will doubtless be meetings held in Alexandria, in Egypt, in Jerusalem, in Rome, Paris and London, and other intermediate points in connection with the trip; so that 1929 will be a Convention year and will bring into closer fellowship the Fundamentalists of many countries.

REV. C. J. LONEY BEGINS 14th YEAR AT STANLEY AVENUE, HAMILTON.

The Gospel Witness heartily congratulates the Stanley Avenue Baptist Church and its Pastor, Rev. Clifford J. Loney on the celebration of the Pastor's thirteenth anniversary last Sunday. Brother Loney is one of our very best. He has been tried and proved in many a conflict, and has always come out as victor. The Stanley Avenue Church is one of our strongest fortresses of Fundamentalism, and thousands of people outside of Stanley Avenue itself will join in wishing pastor and people still many more years of united service.

The following resolution, with many beautiful tokens in the form of handsome bouquets of flowers, were given as expressions of the church's great affection for the Pastor and his wife:

"Rev. Clifford J. Loney,
Pastor, Stanley Ave. Baptist Church,
Hamilton, Ont.

To Our Beloved Pastor:

We, the Deacons of Stanley Ave. Baptist Church, on the occasion of the commencement of your fourteenth year of ministry amongst us, wish to congratulate you upon the many years of faithful and loyal labors in the service of our Lord and Master Jesus Christ.

We also wish to assure you of our constant prayers and hearty co-operation in the work of the true Gospel and the winning of souls for the Master's Kingdom.

May God richly and abundantly bless you, both physically and spiritually in your new year of service just commencing, and may His Kingdom be extended.

Yours in Gospel Bonds,

R. S. Kerr, Clarence A. Challen, William Inrig,
Rowland E. Frid, James Pavey, William
Harding, Stanley H. Smith, Deacons."

CALVARY BAPTIST CHURCH, FORD CITY, ONT.

Pastor F. S. Kendall; Associate Pastor C. W. Dean.

Some idea of the activity of this testimony can be conceived from the following report and it must be remembered that the two pastors are business men giving generously and sacrificially of their time, means and service to this cause.

"It is now just a year since Calvary Baptist Mission was organized. It started with 13 members and there are now 23 on the roll. There have been a number led to Christ and last summer there were three baptisms. There are now a number asking for baptism which we expect will take place on the bank of the Detroit River when the weather becomes warmer.

After the Convention last October we organized ourselves into the Calvary Baptist Church; definitely accepting the Tentative Constitution and Articles of Faith of the Union of Regular Baptist Churches of Ontario and Quebec.

On Sundays, besides our Sunday School, morning and evening services, we have a meeting for Russians at 3 p.m. and another for Jugo-Slavians at 4 p.m. It is a joy to see the happy faces of these people, many of whom have never heard the Gospel in their own tongue since they left their own country. On Wednesday we have a class for girls and another for boys where they are taught Bible stories, history, and Baptist doctrine. This is at 7 p.m. At 8 p.m. the same evening we have a class for New Canadians of all nationalities where they are taught English. On Thursdays we have a cottage prayer meeting in the home of the Jugo-Slavian members, and on Fridays a prayer meeting in the homes of our English members. Of course we have English at the Jugo-Slavian prayer meeting and Jugo-Slavian friends at the English meeting.

During the warm weather for the last two years we have had open-air meetings, and we are looking forward to the coming season. There is a great opportunity here to reach a large number in the open-air work, and we are hoping to have combination English-Russian-Jugo-Slavian Gospel meetings this summer. We have had in the past evidence of the Lord's blessing on this outside work.

Our Sunday School attendance averages around sixty, the morning service around thirty, and the evening gospel service in English is attended by all nationalities, and the attendance runs from forty to seventy.

Mr. William McArthur of the Toronto Baptist Seminary will help in the work at Ford City during the summer

months, and greater blessing than has yet been witnessed is hoped for. Will those who read, pray for this New Testament church in Ford City?"

CENTRAL REGULAR BAPTIST CHURCH, LONDON.

We have so much to report we hardly know where to begin. *The Gospel Witness* is always so full of good things we hesitate to occupy space, but having in mind your promise to print only what you think of real interest to your readers we will try to tell you something of our work.

We are still carrying on without a pastor, and praying that the Lord will in His own time send us a man of His choosing, we want no other. In the meantime we are being supplied with the very best speakers for our Sunday services. We thank God for the ministry of these men and for the privilege of becoming better acquainted with outstanding men in our new Union.

Our Wednesday night prayer meetings grow more and more interesting and helpful. The presence and power of the Holy Spirit is always manifest. Scarcely a meeting without some new voice being heard testifying to God's goodness. Some who never thought it possible to say a word in public, are learning to speak or pray; they just can't keep quiet any longer. "Where the Spirit of the Lord is, there is liberty". Praise His name! The same conditions maintain in our young people's meetings. Many are learning to make use of talents they did not know they possessed. Wednesday evenings from 7 to 8 o'clock one of our deacons conducts a class in biblical instruction for the benefit of our young converts. More than a dozen young people are taking advantage of this.

We have another prayer meeting Saturday night, when a number gather to pray God's blessing on our Sunday services. We have had definite answers to prayer. We thank Him for "droppings" and continue to pray for "showers."

Wednesday evening, May 9th, we held our prayer service with the Wortley Road Church. At the close of the service Mr. Mitchell baptized six of our candidates. The ordinance, always impressive, was in this instance unusually so. One little girl only twelve years of age, and three young people in their 'teens. Their whole whole life before them—we trust full of service for their Lord—and an aged couple with a long life of Christian service behind them, the husband eighty-two years of age and the wife seventy-six. Surely God has given us this aged couple to be a benediction to us.

Our Lord has promised to honour those who honour Him, and He has fulfilled that promise to us again and again. We cannot praise Him enough.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. T. T. SHIELDS, Editor. No. 3.
Lesson 27. Third Quarter. July 1st, 1928.

MINISTERING TO THE SAINTS.

Lesson Text: II Corinthians, Chapter 9.

Golden Text: "And God is able to make all grace abound towards you; and ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8).

I. PAUL'S PURPOSE IN SENDING THE BRETHREN TO CORINTH (Vs. 1-5).

1. The churches in Achaia are commended for their liberality in ministering to the poor saints. The apostle had boasted of this in Macedonia and their zeal had stimulated others to follow their example. 2. It is well for all to remember the power of example. Teaching must not be by precept alone; the action must accompany the word. 3. The apostle intends visiting them, but before doing so he is sending certain brethren to prepare them for his coming that they might make ready their gifts before his arrival. He had boasted of their readiness in this matter; now he does not wish to be put to shame if some of the Macedonians should come with him and they should find them unprepared. 4. Members should be careful that the character of the church or the school does not suffer by any lack of attention on their part to the duties thereof. They should see to it that the work grows better by the continued diligent efforts put forth on its behalf. 5. The apostle wishes this gift to be a free-will offering, one given out of love and not extorted from them; and if they should wait until he

arrives before making it up, the latter impression might be given; therefore the additional necessity of arranging it before his arrival. All gifts for God's service should be real love gifts.

II. REAPING WHAT IS SOWN (Vs. 6-9).

1. We reap what we sow. This principle we find in every sphere of life, and it is equally true in the ministry of material things, "If we sow sparingly we shall reap sparingly; if we sow bountifully we shall reap bountifully". That which we receive is governed by what we give. This is a just law which acts both as an encouragement and as a warning. 2. There is the additional truth that all we possess belongs to God, has come from Him, and as His stewards we are to administer the same in His name and for His glory. If we act selfishly we lose blessing, but if unselfishly we receive abundant blessing. 3. It is a distinct duty to give of our means to the work of the Lord, but we are not to give as of necessity as if we were compelled to do it. Nor are we to give grudgingly, but thoughtfully and cheerfully, for God loves a cheerful giver. 4. He would be a foolish farmer who would withhold the seed from the ground in the spring lest he should lose it in the soil. He rather sows it cheerfully, looking forward to the bountiful harvest. Even so we should give cheerfully, knowing that that which is given unto God will produce fruit from Him. 5. Such giving should be as God has prospered us (I Corinthians 16:2). He expects no more from us than we can give, but He does expect that, and blessing is given accordingly. 6. We shall not want in thus giving to the Lord in this manner, for He is able to bestow every blessing on us in abundance so that richly enjoying all sufficiency at all times we shall have ample means for all good works (v. 8). It has been said that God will be no man's debtor and He has proved this many times over in the experience of His saints. 7. It should be emphasized that giving of the material things is a part of spiritual work, and is an index of the depth of spirituality, not simply in the amount given, but in the proportion according to our ability, and in the spirit in which it is offered. Our salvation ought to affect the pocket, as well as the heart and the head, and does so when the Lord has full control of the life.

III. THE BLESSED RESULTS OF LIBERALITY (Vs. 10-15).

1. The blessing of God rests upon the gift of the faithful saint, for as seed it is multiplied and caused to yield a plentiful harvest. 2. Our Lord can make a gift go a long way in supplying a need when it is given to Him, as in the case of the lad who gave his five loaves and two fishes and had them multiplied sufficiently to feed the five thousand. (John 6:9. Retained by the boy there was just sufficient for his own need: given to the Saviour there was more than enough for thousands. Therefore let us yield to Him our gifts no matter how small they may be that He may multiply them in His service. 3. Such liberality in aid of the poor saints awakened thanksgiving to God, and those who were aided gave thanks with grateful hearts for the service rendered, praising God for such practical proof of the subjection of the givers to the gospel of Jesus Christ, pouring out their hearts in prayer to God for them. 4. Two blessed results of liberality in our Lord's service are, the exaltation of His name due to the manifestation of this attitude, and the knowledge of blessing received by others through our instrumentality. 5. It is little enough we can do for Him even at our best, especially when we remember all He has done for us. He has given His unspeakable gift, even His Son Jesus Christ, for which we give thanks. And since He has given us of His best, and has not withheld anything from us in Him, we should offer Him all we have, first giving ourselves. And thus the blessedness of fellowship and fruit-bearing will be ours in time and in eternity.

Note: The exposition of this lesson, and also of lessons twenty-four and twenty-five, were written by the pen of Professor Alex Thomson, of Toronto Baptist Seminary. For these able contributions the Editor is deeply grateful.

LAST SUNDAY IN JARVIS ST.—In the absence of the Pastor at Des Moines University Commencement, the pulpit was occupied, in the morning by the Rev. J. G. Connor, of Emmanuel Baptist Church, Hamilton, and in the evening by the Rev. G. W. Allen, of Grace Baptist Church, Toronto. Each of the brethren brought a message of great helpfulness. We have heard fine reports of both services, and we hope Jarvis St. may enjoy the privilege of their ministry again.