

The Gospel Witness

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

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T. T. SHIELDS, *Editor.*

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

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With What Is the "Baptist World Alliance" Allied?

Toronto has been happy to welcome, during the past week, a great army of Baptists from all parts of the world. We have no official record, but the newspapers say that more than seven thousand delegates are in attendance at the Baptist World Alliance. To our certain knowledge a great number of these delegates are genuine Baptists, believing the whole Bible, and preaching a full and unadulterated gospel of supernaturalism. But so far as we are able to judge, the programme has been largely occupied by the modernistic elements in the Alliance. It is our opinion that the so-called Baptist World Alliance is but another of the instruments of the antichrist, and in a short time will prove to be the devil's instrument in attempting to stamp out all Baptist testimony in the world. Many who read these words will regard them as an exaggeration, but they are sober truth.

When the Missionary Societies of what is now the Northern Baptist Convention organized themselves into the Northern Baptist Convention, many people supposed they were taking a step which would promote the spiritual interests of the churches. Bible-believers now pretty generally recognize that by the organization of the Northern Baptist Convention, Modernism fashioned a machine designed to control all educational institutions and missionary organizations, and to steal from their rightful owners that which had been built up for the propagation of evangelical principles, and prostitute it all to the purposes of Modernism.

The Baptist World Alliance is another such machine fashioned on a still larger scale. It is amazing to us that so many of our Southern Baptists, who so

pride themselves on the scriptural character of their ecclesiology, should fail to see that these huge organizations are utterly alien to the principles of New Testament Christianity.

We have had the happy privilege of meeting hosts of friends from all over the Continent; many hundreds of them have been in attendance at Jarvis Street Church during their stay in Toronto. And any gathering of Christian people which affords opportunity for Christian fellowship is, of course, to be welcomed. But the passion for big things is, in our judgment, altogether at variance with the Spirit of Christ. We utter this prophecy—confidently expecting the ridicule of many, but we put it on record, feeling sure that in this, as in other instances, wisdom will be justified of her children—the Baptist World Alliance in its very genius, in its leadership, in the general trend of its prominent teachings, is not Baptist at all; and the time will come when many will recognize that it is an instrument of those principalities and powers with which believers should wrestle, but with which they should never co-operate.

All that we have forecast in these pages since we first called attention to the programme of the Alliance last January has been abundantly fulfilled. The Baptist World Alliance has been used to credential two of the most extreme Modernists in the world, Modernists who are so extreme that we have not the slightest hesitation in describing them as blatant infidels who are the enemies of the souls of men, of the churches of Christ, of the whole cause of Christianity, and of Christ Himself.

We give but two examples of this infidelity, which to us is sheer blasphemy. Dr. Shailer Mathews, in

his book, entitled, *The Church and the Changing Order*, p. 60, says:

"The church should welcome all arguments that prove men may believe in God and have communion with Him and be blessed in living with Him even if criticism should destroy the historical Jesus."

Dr. T. R. Glover, in his book entitled, *The Pilgrim*, page 239, says:

"It is the function and the duty of every man to think and decide for himself as to life, and among other things to determine whether he counts Jesus reliable as an observer, if not as a guide. It is worth while, then, to remark that Jesus has no responsibility for this trivial treatment of evil—none. It is surprising to note how often, in the language of his day, picture-language not literal but intelligible to everybody, he refers to the worm and the fire, to darkness and gnashing of teeth. 'How can you escape the damnation of hell?' he asked some people once, with a directness which, if we had the decency to be candid, we should call rather un-Christian in our sense, whoever used it. A man who deliberately put himself in the way of men who would undoubtedly crucify him—who did it with his eyes open—cannot be saddled with responsibility for our flimsy views of right and wrong. *The first step to win the respect of reasonable and sensible men and women for his religion must be to confess our disloyalty to him on this issue, and to attempt to draw his sharp distinction between right and wrong.*" (Emphasis ours.)

In the first instance Dr. Shailer Mathews tells us the church must welcome any argument that might have the effect of destroying the historical Christ. He can conceive the possibility of knowing God apart from Christ, and without Christ, and even of being better off without Christ than with Him! Can the rebellion of the human heart go further? Can the wickedness of the human imagination find a more blasphemous expression?

Dr. T. R. Glover, in the passage quoted, calls a saying of Jesus Christ Himself "un-Christian", and has the boldness to declare that we must make Christianity reasonable by confessing our disloyalty to Christ, at least at one point. This surely is substituting human reason for divine revelation with a vengeance.

Let us frankly declare that we abhor such teaching. With our whole soul we repudiate it as being from the very pit itself; and if we had to go to prison and to the stake for saying so, we would accuse Dr. Shailer Mathews and Dr. T. R. Glover to their faces of the utterest blasphemy.

But these, with Professor L. H. Marshall, of McMaster University, have been selected for special honours at the Baptist World Alliance. We print below a report from *The Mail and Empire*, of Toronto, on the British-American Fraternal meeting held in Yorkminster Baptist Church Tuesday afternoon, June 26th. Over this gathering the great Dr. George W. Truett presided. He expressed his pleasure at being called upon to do so, and, we are told, said he counted it an honour. But at this meeting Dr. George W. Truett apparently felt it an honour to introduce Dr. Shailer Mathews to the people. Dr. Truett passes in the South as an orthodox preacher. We have always supposed him to be such. For years we looked upon him as one of the really great preachers of the world. Dr. Truett has rightly been appraised as a prince of preachers, and as a great leader of men. Dr. Truett could not only have saved the

Southern Convention from the blight of Modernism, but might have been a Joshua to lead God's people out of the present wilderness of unbelief into the beauty and fruitfulness of the promised land of the faith once for all delivered unto the saints.

But Dr. Truett cannot escape the responsibility for having lent his great influence in support of the teaching of the most destructive critics of modern times. He has joined hand in hand in furthering the influence of some of the worst enemies of the Christian religion to be found anywhere in the world to-day. We want the brethren of the South to know that when he is away from home, Dr. Truett's influence is thrown exclusively on the side of Modernists and Modernism; and that he is never to be found fighting with, or even standing on the side of, those who are endeavouring to maintain the purity of evangelical faith.

We grieve to have to write this. We are sorry to have to put upon Dr. Truett such a heavy responsibility; but every time Dr. Truett has been brought to Toronto of recent years, he has come to lend the influence of his own great reputation, and his own matchless platform powers, to assist the enemies of evangelical faith.

We have written strongly on this subject because we feel strongly, and we only regret that we can find no stronger words in which to express our meaning. In spite of Dr. Glover's charge that "if we had the decency to be candid" we should regard our Lord's words as "un-Christian", we use them. To us He is the eternal incarnation of infinite wisdom, and we take the words from His lips and hurl them at these blind leaders of the blind who are destroying the souls of men, as they are destroying the churches of Christ, and in His name we cry, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Our readers may judge of the effect produced by the speeches of Dr. Shailer Mathews and Professor Marshall at the meeting over which Dr. George W. Truett presided. If it be despotism to determine that if it costs the last drop of our life's blood, we will not surrender one whit of that which is revealed, then we plead guilty of despotism. We are determined with a greater zeal than ever to spend ourselves in stripping the mask of hypocrisy from the faces of such apostates as Professor L. H. Marshall, and Dr. Shailer Mathews. The day for soft speech has ended. We must call things and persons by their true names. We must enrich our vocabulary with the strongest words to be found, in order that, if possible, we may awake the saints of God to the awful perils of the hour. "While men slept, the enemy sowed tares." — "Awake thou that sleepest, and arise from the dead; and Christ shall give thee light."

If the teaching of Dr. Shailer Mathews and Dr. T. R. Glover and Professor L. H. Marshall has any kinship with the Baptist position, then God give us in pity another name, for we loathe their teachings as we loathe leprosy, or cancer, or a reeking, pestiferous corpse. We pity the men, we mourn their utter spiritual darkness, their manifest lack of even a gleam of spiritual enlightenment; but their teachings we abhor with the intensest possible abhorrence.

But let *The Mail and Empire*, a secular journal, speak, and let Baptist papers who love the Word of God, throughout the world, republish it, that true believers may learn to touch not the unclean thing.

(From The Mail and Empire, Toronto.)

Baptists Endorse Plea For Scientific Truth

Congress Takes Stand Under Leadership of Prof. Marshall and Dean Mathews

DESPOTISM IN CHURCH

Speakers Say They Will Never Yield To Assault On Freedom of Conscience

"Under the leadership of Dean Shailer Mathews of Chicago and Professor L. H. Marshall of Toronto, the Baptist World Congress arrived yesterday at the choice between fearless acceptance of scientific truth and rigid continuance in the beliefs of the past. No hesitation was shown in making a decision. Resounding applause endorsed Professor Marshall in his characterization of any assault upon the freedom of the individual's conscience from within the Church itself as "intolerance," and in his declaration that to such attempted despotism Baptists would yield "for not one hour."

The unqualified utterances of Professors Mathews and Marshall constituted the reply of the Baptist world body to the campaign which has been waged on this continent by one of the wings of the Church, of which Rev. Dr. Shields of this city has been prominent as a leader. The occasion for the uncompromising retort to this movement was the afternoon meeting in Yorkminster Church, when Professors Mathews and Marshall and Rev. Dr. S. W. Hughes of London, England, were the principal speakers, and when McMaster University paid its tribute to some of the distinguished delegates attending the congress by the conferring of honorary degrees.

Undergoing Great Changes.

"Rev. Dr. Shailer Mathews opened in the vigorous and crisp vein which he sustained throughout. To think that by raising the issues of the past one could settle the issues of the present was, he averred, the most utter futility. The problems of to-day could never be solved by praising the heroes of the past. The fact was that the Baptist religion either had a future, or it had not. The denomination was going through one of those great changes by which progress was made, and no advance could be recorded by the mere expedient of having factions exchange bad names.

"It was utterly useless, Dr. Mathews commented, for the Baptist Church to preach internationalism and at the same time engage in competitive denomination. Similarly it was no use to preach peace while quarreling one with another. The world would recognize no hope for its salvation from ambitious saints who warred one with another. "You will never make to-morrow," he summed up in counsel, "by trying to resurrect yesterday."

Continuing, Dr. Mathews indicated the concessions which the Baptist viewpoint must be prepared to make to the march of the modern intellect. No longer, he declared, could the denominational movement be made to rest upon a form of baptism. While the denomination might regard itself as historically right in the ceremony which it used, yet it must recognize that it was itself broader than any ceremony.

"Democracy itself was another Baptist principal which must come under the critical eye. Throughout the world democracy was being questioned to-day and in some places was giving way to dictatorship. The denomination must examine the motive under which it employed its particular form of democracy. It must see that it was free from the acquisitive idea, that it was a democracy intent upon giving justice, not intent upon getting it. There must be in the denomination a democratization of the spirit of sharing, not of getting. "So long as it is more blessed to give than to receive, we are always prepared to see the other person get the larger blessing," Dr. Mathews commented.

"One of the chief difficulties which faced the Baptist

Church in Rev. Dr. Mathews' opinion, was that of securing authority through co-operation, in a community in which all were equal. Authority usually came through coercion, but to the Baptists this source was denied. In order that the denomination might practise co-operation, there was need for genuine religious enthusiasm, and this involved willingness to let other people differ from one's self in their views, and yet be prepared to work with them for the advancement of the heavenly kingdom. Freedom of thought, he emphasized, must be a 50-50 proposition; there must be as much of it for the Liberal as for the Conservative in the denomination.

Not Interested in Disputes.

"The world, Rev. Dr. Mathews concluded, was not interested in the theological disputes of the Baptist denomination. That in which the world was interested was the Gospel of Christ, and it was with this mighty mission that the church should identify itself. How could the denomination, he asked in conclusion, ask the world to apply the teachings of its affairs, when it could not itself apply them so as to retain concord in its own sphere?

"The Baptist church all over the world, he averred, was passing through a period similar to the renaissance of 400 or 500 years ago. There was a new learning confronting it; and the problem was the attitude to adopt towards it. Guidance should be found in the lesson of the Renaissance itself, which had left the countries which had met it antagonistically in an impoverished spiritual state, but which had greatly enriched those subsequently Protestant countries which had embraced it.

"The English branch of the Baptist church, Rev. Dr. Marshall believed, was more advanced than the American in dealing with the problems presented by the present trend of scientific thought. It had become more emancipated from the fear of scientific knowledge, had learned that sound learning lent cogency to true spiritual belief, and that all truth was God's truth. The American branch of the church, on the other hand, had more practical zeal in prosecuting its work. The energy of some of its pastors, Rev. Dr. Marshall believed, would put some English pastors to shame.

Guard Personal Freedom.

"The Baptist church required, Rev. Dr. Marshall impressed, to guard zealously the principle of personal freedom, which had accounted for the peculiar genius of the denomination. The freedom of the individual was being assailed, not from without, but from within the denomination. There were those who would coerce the members of the church into being "standardized" Baptists, requiring the denomination to turn out a certain standardized brand of Christian much as the Ford factory turned out a standardized form of motor car.

"And these people of eccentric ideas," he said, "regard themselves arrogantly as the sole exponents of orthodoxy and the sole interpreters of Holy Writ. A man may embrace the faith of the New Testament and repudiate infant baptism, and even then be told he is neither a Christian nor a Baptist. Such tyranny is intolerable."

"A burst of emphatic applause interrupted the speaker, and after it was over he concluded:

"We will give way to these people for not one hour. We will tell them where the Spirit of the Lord is; there also is their freedom."

The Gospel Baptist Mission, Wingham (Mr. G. Wilfred Smith, Pastor): Increased attendance and interest are reported from this field. Backsliders have been restored; others are awaiting baptism. Open air services have been held in Lucknow and Jamestown, and a continued interest in the prayers of *Witness* readers is asked.

THE EXTRA ALLIANCE MEETINGS IN JARVIS STREET.

Sunday last was a good day in Jarvis Street. Notwithstanding the many counter attractions in the city, Jarvis Street was filled at both services. There were 1,150 in the Sunday School, and a fine open air service was held at the close of the regular service in the evening. There were a good number of Alliance delegates present, and we have reason to hope that the day was one of blessing to not a few. The evening sermon appears in this issue.

Monday evening there was a good congregation in Jarvis Street, the ground floor being about full. We had some misgivings about attempting evening services while the Alliance meetings were in progress, but it was evident from Monday night that there was a deep interest in the subjects announced for discussion.

Dr. C. P. Stealey, Editor of *The Southern Baptist Trumpet*, was the first speaker. We have read many things which Dr. Stealey has written, but we had never before heard him when he had full freedom to give a platform address. Dr. Stealey is a veritable Benjamite who can sling a stone at a hair's breadth and not miss. Error is as sure to lick the dust before his unerring aim as did Goliath before David. It was a great deliverance, delivered with tremendous energy, and he sat down amid a storm of applause. Dr. Stealey is Jarvis Street's sort. We told the congregation about Dr. Stealey's new paper, and more than seventy subscriptions were received.

The Editor of *The Witness* followed with an address on the teachings of Professor L. H. Marshall. Our *Witness* readers by this time are fairly familiar with Professor Marshall's position, and we need not go over the same ground here.

On Tuesday evening the congregation was much larger. The first speaker was Rev. C. Fisher, M.A., who related some of his experiences in contending for the faith in the Anglican Church; and the response of the audience showed that the same types are to be found everywhere.

We followed Mr. Fisher with a discussion of the teaching of Professor Shailer Mathews, proving from his own books, as quoted in last week's *Witness*, that he is a confirmed evolutionist; he utterly rejects the authority of Scripture, repudiates the Atonement, attempts to explain the resurrection psychologically, and reaches the climax of his infidelity in these words:

"The church should welcome all arguments that prove men may believe in God and have communion with Him and be blessed in living with Him even if criticism should destroy the historical Jesus."

Wednesday night the congregation was very much larger still, and the delegates represented nearly all parts of the world, even including Soviet Russia. The Editor of *The Witness* was the only speaker, and the subject was Dr. T. R. Glover. But before discussing Dr. Glover we called attention to the statement of Dr. Clifton Grey, who, from the platform of the World Alliance, angrily denounced the Trustees of Des Moines University for requiring all professors to subscribe to a statement of faith. Such unreasonable Baptists Dr. Grey described as "bastard Baptists".

How full of charity these amiable Modernists are! How ready to recommend to all and sundry the reading of the thirteenth chapter of first Corinthians! The Baptist World Alliance was to be a love feast, a time of glorious fellowship; but apparently the inclusive policy now so generally in vogue, includes only those who endorse Modernism: all others are anathema.

We remember an occasion when we listened to the ravings of the members of the Senate of McMaster University. Some of them raved like mad men. They thumped the table, and clenched their fists, and all but gnashed their teeth as they hissed out their complaint, "It is Dr. Shields' spirit to which we object." While these Modernists deny the Scripture, they prove its truthfulness at almost every point. While denying the doctrine of total depravity, they invariably furnish the most perfect exemplifications of its truths. While objecting to much that Paul wrote, they prove the truth at least of his statement that there are some people of whom it may be said, "The poison of asps is under their lips: whose mouth is full of cursing and bitterness." The "methods" of Modernism are the methods of the serpent with its poison-fangs; and the "spirit" of it is always the spirit of antichrist.

Following our treatment of Dr. Clifton Grey, we dealt with another matter concerning Mr. F. L. Ratcliffe, who serves in some capacity on the Entertainment Committee, but to this it is probable we shall return again.

We next turned our attention to Dr. T. R. Glover. All that we have said of Shailer Mathews can be said of T. R. Glover. They are Siamese twins.

Other parts of the address have, in substance, been included in our other editorial on the Alliance. Let it be sufficient to say that we repudiate utterly the infidelity, not to say the blasphemy, of these men.

AMONG THE ALLIANCE DELEGATES AT EXHIBITION PARK.

The Baptist World Alliance meeting is being held at Exhibition Park, which is beautifully situated overlooking the blue waters of Lake Ontario. It has been most interesting to move about among the crowds of Baptists from all parts of the world which throng the place. We met, we should think, hundreds of old friends from all parts of the continent and beyond.

The renewal of happy Christian fellowship is always a delight. But the Alliance crowds afforded a fine opportunity for the study of psychology also. The poison of McMaster was very extensively spread abroad. It is impossible to defend oneself against the man who privily slanders his neighbour with his tongue. While we met many friends, we met many bitter foes. But here is the wonder of the situation: They boast they are in the majority. Our Ontario and Quebec enemies had their way in Parliament, and in the Convention, surely they ought to be happy! But they appear to be of all men most miserable. They bear the expression of Cain upon their faces. One would think all their wells had turned to vinegar and their springs to gall. They are so angry they can scarcely speak. They slink away like criminals from the observation of the police. They do not weep, but they cannot smile, and they almost gnash their teeth.

There is only one possible explanation, their guilty consciences spoil both their digestion and their complexion. They are surly and crabbed and look as sweet as vinegar. We are sorry for them! As for ourselves, we were never happier than at this moment. What a blessing it is to know the joyful sound! What peace of mind is found in trusting in the divine promises! "Great peace have they that love thy law: nothing shall offend them."

Our dear brother, Dr. George T. Webb, who is secretary of some sort of committee, seems to be out of sorts with himself. He told a certain newspaper reporter that a certain man—referring to the Editor of *The Gospel Witness*—had long been dead and was walking around to save funeral expenses. Poor brother Webb! Is he aggrieved because he has not been asked to conduct the funeral services? We fear we shall not be able to accommodate him for the present.

We met Bro. Webb to-day and made him shake hands with the corpse, and told him we thought we would let him know we were still walking around. We shall have to confess that we found a visit to the Exhibition Grounds extremely interesting, and not a little amusing. What babies men are!

But the best part of the fun was round about *The Gospel Witness* car. Our faithful and incomparable Mr. Wm. Fraser was in charge. He had a car well loaded with last week's *Witness*, with placards fastened to the inside of the windows of the car. Hundreds of delegates passed by, and in the course of the day nearly two thousand stopped at the car. Very many of them were friends. *Witness* subscribers were glad to see the familiar type. One pastor from Stockholm, Sweden, came up and said, "I am a subscriber, is this the latest edition? I should like to have it." Others came from different parts of the world,—indeed that car gave some indication in the World Alliance of the world-wide ministry of *The Gospel Witness*.

All this, of course, was very sweet, but the enemy came also. They swarmed about the place. Even Professor Marshall's dignity was not proof against the attraction of *The Gospel Witness* car. He had to come. And how funny he is! He strikes an attitude in Yorkminster, and declares that Baptists will never surrender their liberty. The "despotism" within the Denomination is intolerable! And yet, like all other Modernists, he is intolerance incarnate. Some of us have given the best part of a lifetime in endeavouring to plant and build up Baptist churches, and generally to propagate Baptist principles, and when he comes from afar with his anti-Baptist, and, indeed, at some points anti-Christian doctrines, we are not to be permitted a householder's liberty to defend his own hearth. We are to answer the burglar's knock at the door, throw him the keys of the house out of the bedroom window, and promise to stand aside while he enters and takes possession of all our treasures.

But there were others. A certain preacher from Pennsylvania came up to *The Gospel Witness* car. He asked a number of questions very politely, and seemed,

indeed, to be very sympathetic until another came up who knew him, and stood beside him. Immediately he changed front, and began to anathematize *The Gospel Witness* and its Editor, and at last exclaimed, "Shields is the d—nest fool in America." This surely was ministerial language of a most refined order! We wonder what seminary that dear brother attended? Brother Fraser politely asked him for his name, and this made him more angry still. As Brother Fraser attempted to look at his badge, he backed off and put his hand over it. A company followed him, but he hastily removed his badge from his coat and put it in his pocket. We do not wonder that he was ashamed to be known by name! Oh, how delightful, how amiable, how genteel, how considerate, how sweet, how polite, how cultured, how thoroughly Christian, these Modernists are! Notwithstanding his efforts to conceal his identity, it was discovered that he was a Reverend of some description, that his name was Bostick, and that he came from Pennsylvania. We have not the honour of the gentleman's acquaintance. The fact is, we have never heard of him before. So far as we know we have done him no kind of injury, and we have no idea why he should be incensed against us. But we remember a remark of Spurgeon's in one of his sermons long ago to this effect: We have observed that the pope has been busy cursing England lately. We cannot complain, for we have noticed that whenever His Holiness curses us, we enjoy a period of unusual prosperity. Perhaps it will encourage gentlemen of the Bostick type to know that we were never more sure of the righteousness of our cause, nor of the correctness of the course we are taking, than when we discover that they are going in the opposite direction.

But all sorts of people gathered about *The Witness* car. How we wish we could have had a report of all that went on. Brother Fraser took advantage of the opportunity to preach to the crowd at one time when about two hundred were gathered. Brother James McGinlay, in another place, was defending the Fundamentalist position. Mr. Meldrum, of Port Hope, with his usual sense of fair play, told the crowd that the amendment to the Constitution had been sought in order to give the Convention power to exercise discipline. Mr. McGinlay demanded that he tell the company why they desired to exercise discipline, and what the offence of the minority really was. This, Mr. Meldrum refused to do. But the crowd, not a few of them delegates from England, said, "That is a perfectly fair proposal. Let us hear it." And when Mr. Meldrum refused to give the information, Brother McGinlay supplied the lack. How such tactics defeat themselves!

To make a long story short, more than fifteen hundred *Gospel Witnesses* were taken in a little while from that *Gospel Witness* car, and, in the aggregate, of course, many more than that. Probably well on to half the delegates to the World Alliance got a copy of *The Gospel Witness*, and together with the information given to them at our evening services, they are likely to have a good deal of enlightenment.

"The Evangelical Christian" Criticises "Regular" Baptists

In *The Evangelical Christian and Missionary Witness* the Editor takes Regular Baptists to task for the practice of restricted Communion. The text from which he preaches is Bunyan, the immortal dreamer. He refers to the fact that a stained glass window is to be presented to McMaster University in behalf of the Baptist World Alliance, and he seems to see some inconsistency in such a window being placed in McMaster University. So do we; but not on account of McMaster's attitude toward the Communion; but because the leaders in McMaster are frankly open communionists, by which fact they are violating the charter continually.

There is a still greater incongruity connected with this presenting of the Bunyan window to McMaster, and that is, that, theologically, the McMaster University of today repudiates nearly everything which Bunyan taught. It is impossible for anyone who thinks at all to reconcile the teachings of Professor Marshall with those of Bunyan. They are at the very poles apart. And while we recognize the great importance of a right view of the relation of the Christian ordinances, we frankly acknowledge the attitude of an individual or an institution toward the Bible as the word of God is of vastly greater moment.

But Brother Bingham seems to be in ill-humour when writing this editorial on the "Regular" Baptists. He speaks of Baptists excluding from their Communion Table "any Christians who have not been baptized after their method!" Has Brother Bingham so far departed from his former Baptist position as to regard believer's immersion as only one "method" of baptism? We supposed Mr. Bingham was a Baptist. He is at least a member of a Baptist church. And Baptists have always believed that nothing but the immersion of the believer is baptism in the New Testament sense. The article before us would indicate that the Editor of *The Evangelical Christian* regards immersion as only one "method" of baptism.

Then Brother Bingham has a fling at the Baptists of the South. We confess that we do not agree with all Southern Baptists; but we believe the great majority of Southern Baptists are true to "the faith once for all delivered unto the saints."

But Brother Bingham quotes Bunyan as an Open Communionist and an advocate of open membership. Well, what of it? Great as Bunyan was, we find our authority in the Word of God, and not even in the *Pilgrim's Progress*. Moreover, the greatest men of whom we have ever read failed at some point. Regular Baptists may be all wrong in their view of the relation of the ordinances—although, of course, we ourselves believe they are right—but we insist that our position should be tried by the Word of God, rather than by any human authority.

The Evangelical Christian refers to Spurgeon and Alexander Maclaren, the first as practising open Communion, and the second as advocating open membership as well. What Mr. Bingham states about Spurgeon is emphatically not true. Spurgeon's position was not different from that of Regular Baptists. We do not know of any Regular Baptist who would remove unimmersed believers, who, of their own will, came to the

Table, from it. As we understand the Regular Baptist position it is this: that we conceive it to be our duty plainly to teach that both ordinances are enjoined upon believers, and that baptism was obviously first observed, and should therefore precede the Lord's Supper, but that equal emphasis should be laid upon both ordinances, and that believers should be taught to obey them both. We have never been able to find any scriptural warrant for emphasizing the Lord's Supper at the expense of baptism. Certainly baptism is very much more frequently spoken of in the New Testament than the Lord's Supper; and to insist that anyone should be encouraged to obey either ordinance to the neglect of the other seems to us to be both unscriptural and unreasonable. If unimmersed persons habitually attended the Lord's Table in the Tabernacle in Spurgeon's day, they were taught their duty, respecting baptism, and failing to yield obedience to the Lord's command in baptism, they were advised to find their fellowship elsewhere. As we see it, Spurgeon went as far in this matter as any Regular Baptists we know would go to-day.

We observe that Brother Bingham prefers to stay outside of the Baptist Bible Union. Since this is a free country we shall have to reconcile ourselves to his preference, though we are very sorry.

Some time ago *The Evangelical Christian* published an article in which the Editor condemned Fundamentalists rather generally, and his argument, as we remember, was something like this: that years ago he had contended for the faith himself (Brother Bingham was one of Dr. Elmore Harris' chief lieutenants, and was one of the principal factors in the Harris-Matthews controversy back in 1910), but viewing his activities as a defender of the faith in those days, perspective, he had come to see that he was not at that time so anxious to defend the faith as he was to prove that he was right and someone else was wrong. We have not Mr. Bingham's article before us, and we are quoting from memory, relying upon the impression it made upon us at the time. We passed it over then, thinking perhaps that any criticism passed upon a professed evangelical like Mr. Bingham would cause the daughters of Philistia to rejoice. But to return: Mr. Bingham seemed to suppose that because he engaged in controversy for the sole purpose of furthering his own interests; that everybody who now contended for the faith was actuated by the same motive! The article was a bitter attack upon all those who contend for the faith, but, we fear, was perfectly consistent with the spirit Mr. Bingham invariably displays.

Notwithstanding his many idiosyncrasies, we have believed that Mr. Bingham was a genuine evangelical; but when we find in his paper a defense of Dr. McInnes' "Peter, Fisherman, Philosopher," we wonder how far this compromising, interdenominationalist, Editor is prepared to go? *The Sunday School Times* recently contained a terribly damaging criticism of Dr. McInnes' book, and with the single exception of *The Defender* of Wichita, Kansas, we do not know of any Fundamentalist paper on the Continent that has not condemned the book until *The Evangelical Christian* came to Dr. McInnes' defense.

The Editor of *The Evangelical Christian* is the head of the Sudan Interior Mission. We believe that most

of the missionaries on the field under the direction of this Mission are Baptists, whether "Regular" or not. Many Baptists of Canada have felt called to missionary work in Africa. We rejoice in the work of the Sudan Interior Mission. We hope it will always continue to be true to the faith. But if *The Evangelical Christian* and the head of the Sudan Interior Mission endorse the teaching of Dr. McInnes of the Bible Institute of Los Angeles, they could not very well refuse to endorse a student who had imbibed Dr. McInnes' views, were he desirous to go as a missionary to Africa. Mr. Bingham is taking dangerous ground. The only way to avoid the contagion of Modernism is to fight it, to take up an attitude of positive antagonism toward it, on the principle: "Abhor that which is evil; cleave to that which is good"; "Be not overcome of evil, but overcome evil with good." A neutral position in respect to these spiritual opposites is always a dangerous one.

(Continued on page 15.)

DETROIT AND TORONTO.

By Dr. C. P. Stealey, Editor "The Southern Baptist Trumpet", Oklahoma.

It was our privilege to look in upon the Northern Baptist Convention meeting in Detroit last week. The attendance was good, the meeting harmonious, so far as an onlooker could observe. Militant Fundamentalists were conspicuous by their absence. The programme was keyed around the watchword, "World Redemption through Christ"—a splendid motto, for Christ has redeemed the world by His substitutional death on Calvary's cross. There were many speeches of a high order, and a great part of the programme was uplifting and helpful. Northern Baptists have discovered the art of putting on attractive programmes, giving special emphasis to the noon address which they regard as the keynote. Last year they had the world-famed pastor of the First Baptist Church, Dallas, Texas, Dr. George W. Truett, whose messages were spiritual, scriptural, and of a high order. This year they had for their keynote man, Dr. Phillips of Bloomsbury Baptist Church, London, a very winsome man. His first address was above criticism, and notably spiritual. His second address seemed to indicate a tendency toward emphasis of the love of God to the exclusion of the real meaning of the cross. The third address revealed the fact that while he praised our Lord and seemed to exalt the Book, he is in reality an enemy of the cross of Christ. He said, "Do I believe in substitutional atonement? Spurgeon believed in it, and he was one of the world's greatest preachers. Moody believed in it; and he was one of the world's greatest soul winners. But God uses the gold and not the dross." Had he gone no further we would have known beyond the shadow of a doubt that he rejected the real message of the cross; but he specifically declared that the death of Jesus was not substitutionary and penal. Now the strange thing about all this is that nearly all that great audience seemed to enjoy the message, not seeming to realize that the great gospel that we are to give to lost men was utterly repudiated.

We heard many prominent men complimenting the message, and speaking of the preacher in highest

praise. We are well aware of the fact that to criticize a message delivered under such conditions, where good will seemed to dominate, where harmony was the watchword, and everything was lovely, will be to bring upon ourselves condemnation. It simply reveals the necessity of trying the spirits. In brief, the whole trend of the programme was toward humanitarianism, social service; making the by-products of the gospel the main issue.

Toronto.

Coming on to Toronto to the World Alliance we note similar conditions to those prevailing at Detroit, though several speakers came out more openly and clearly against what is regarded by both Canadian and Southern Baptists as the orthodox position, not only giving expression to Modernistic views, but wholly out of line in their ecclesiology. There is, of course, the "open communion" view, with several expressions to the effect that baptism is not necessary to church membership. Several of the speakers, among them Doctors Glover, Mathews, Marshall, and others ran true to form. Should their views prevail Baptists might just as well go out of business, for they have no distinctive mission or specific message for the world.

Much more could be said, while granting that many splendid messages have been delivered at the Alliance, to show that the trend in our denominational life is toward Modernism.

Jarvis Street.

We have greatly enjoyed attending several services at Jarvis Street Baptist Church. We have counted it a privilege to know Dr. Shields for some years, but this was our first opportunity of seeing his own church. We have come in contact with many of the great churches of the world, but in our judgment this is the greatest beehive of activity and dynamo of spiritual power to be found anywhere on the North American Continent. Words fail us in describing or expressing the impressions made here. The influence of this church goes out not only through the city, but girdles the globe with its clear message. It was our privilege to speak at the church Monday night, and, much to our surprise, at the suggestion of the noble Pastor, something like seventy subscriptions to *The Southern Baptist Trumpet* were quickly turned in; the list will probably reach a hundred.

Dr. Shields asked us for a brief note, and already we have exceeded the limit, therefore must close, without further record of the impressions received here.

DES MOINES UNIVERSITY

We must keep our readers in remembrance of the need of the University, both for funds and students. We need \$25,000 by July 15th. Help us with small gifts as well as large gifts. The Editor of this paper has not had a holiday since 1919. Summer and winter every day we have had to keep going. Jarvis Street Church insists that the Pastor shall take a holiday this summer. We confess that the weekly issue of this paper, a church of over 2,000, the Seminary, the denominational controversy, a few other things, with a year of Des Moines University involving nearly 47,000 miles of travel, sometimes suggests the desirability of some slight relaxation. But we must get money for the University. Our President-elect, Dr. H. C. Wayman, must be supported. Let us all roll in the dollars to Des Moines before we go on vacation—and the students, too.

The Jarvis Street Pulpit

Salvation Through the Blood

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

Preached in Jarvis St. Church, Toronto, Sunday Evening, June 24th, 1928.

(Stenographically Reported.)

"And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."—Rev. 5:6.

Let me read the context preceding the verse I have read: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."

The book of Revelation is possibly one of the most difficult to understand of all the books of the Bible. I have the deepest sympathy with those who approach this book in a spirit of reverent wonder. Its amazing symbols and the tremendous occurrences which are here predicted must fill the devout soul with awe. I believe there is no portion of Scripture which, in order to its understanding, requires a deeper spiritual penetration, a fuller and richer biblical knowledge, or a more reverent caution, than this book of Revelation.

I confess I have often been amazed at the presumption of some who boldly and dogmatically assert what they believe to be the ultimate significance of this tremendous book. Some time ago a man came into our prayer meetings. He was a stranger, and rather a strong looking character. He selected a passage from the book of Revelation—I forget just now what it was—but he laid down the law to us; and told us that that was the one and only possible interpretation of that passage. When the prayer meeting was over I took him aside and said, "You are a stranger here, are you not?" He said, "Yes". I said, "I thought I would tell you that I fear you know too much to be comfortable with us." He replied, "You refer to what I said to-night?" "Yes, sir." "That is absolutely the only interpretation." "Well, I said, "had I time I could find a thousand others, each of whom have the only interpretation, and no two of them agree. There are some things we know in this place: we know we are poor sinners, we know we are saved by grace; but we have not a little corner big enough for a pair of feet to stand on in this church for a faddist, and you are one of them. I thought I might as well tell you now as later

that I am thoroughly convinced you would be more comfortable elsewhere than here." I have not seen him since!

The book of Revelation is a very profound book. I, at least, do not pretend to understand it. I have found great comfort in the fact that those who companied with our Lord Jesus, and enjoyed the privilege of His personal ministry, and listened to prophetic words which fell from His lips, did not, at the time, understand what he meant: "These things understood not his disciples at first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." Prophecy was understood in the light of its own fulfilment, and in the hour of trial the faith of believers was confirmed thereby.

I would avoid the presumption which I have deprecated, and yet thus far I give my opinion: I find it difficult to believe that the tremendous occurrences here foreshadowed could ever take place in such a way as to be known and recognized only by those who diligently search the musty tomes of long-forgotten history. I find it difficult to believe that the stupendous events here predicted could be so obscurely fulfilled that they should be known only to the diligent student. It seems to me that the whole trend of the Book's teaching is to the effect that when these great events take place it will be upon such a scale that everybody will know it, that the Word of God will be fulfilled, and His revealed truth vindicated. It seems to me improbable, to say the least, that the great matters here predicted should take place in a corner. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." That does not suggest an obscure fulfilment.

"I was in the Spirit on the Lord's day." It suggests to me that John was transported in the Spirit into the day of the Lord. Surely it means more than that he was in the Spirit on a Sunday morning; but rather, as Ezekiel was carried out in the Spirit of the Lord, and set down in the midst of a valley full of bones, so this seer was carried forward through the centuries into the day of the Lord; and he saw these tremendous events taking place before his eyes. And while we may not know the ultimate significance of these great prophecies just now, there are principles which may be understood and applied. I believe the Bible is a self-interpreting book, that there is not a type, a symbol, or a figure, employed in the Bible which does not find its best explanation in the Bible itself. A man may be excused for not having many books on his shelves, but I believe that the

man who has this Book is without excuse, that under the guidance of the Spirit of God he may come to know all that God would teach us for our day and generation through the Book itself.

I.

Let us look at THE SIGNIFICANCE OF THE SEALED BOOK. John tells us of One Who sat upon the throne, Who had in His right hand a book written within and on the back side, sealed with seven seals. Not a few have viewed that as a book of mystery, whose secrets are to be unlocked by special, divine, intervention. But I believe there is a passage in the Old Testament which explains the figure. You will find it in the thirty-second chapter of Jeremiah. The word of the Lord came to Jeremiah telling him that his cousin, his uncle's son, would come to him and say, "Buy thee my field that is in Anathoth: for the right of redemption is thine to buy it." And Jeremiah did as he was told, and he bought the field. He weighed out the money, he paid the price, and made it his own by right of purchase. Then two documents were prepared, duplicates, copies of each other, and the evidences, as they were called, were subscribed. The record of the purchase was written, and one of the books was sealed, and the other was open. But they were both alike. The one that was open could be read by anyone, the one that was sealed could be read only by the one who had the right to break the seals and to read what was written therein. When thus the two books were prepared, and the evidences subscribed, Jeremiah told Baruch to lay them up in an earthen vessel for many days. It was the title deed to the property, it was put into a kind of registry office, certifying that that piece of property had been bought and paid for, and was the inheritance, the right, of the one who had purchased it.

Something like that is intended in this figure in the context. It is a mortgage, it is a deed of trust, a title, certifying that something has been paid, and that the inheritance belongs to somebody. It is somebody's right to break the seal, and to open it and read it, and to enter into the possession of that which is his own by right of purchase. When John saw that book, he saw the title deed to this whole creation. Somebody bought it, somebody paid for it, somebody had the exclusive right of proprietorship in it.

Is it not true, dear friends, that this old earth is not yet redeemed? We read that Christ "is made unto you wisdom, righteousness, sanctification", and then the big, immeasurable, all comprehensive, word, "redemption". The whole creation has been bought. It shared in the curse which fell on account of man's sinfulness, and not yet has it been completely delivered from the bondage of corruption into the glorious liberty of the children of God. The whole creation still groaneth and travaileth in pain together until now. The thorns and thistles are still with us. The earth that drank up the blood of the Redeemer has not yet been made to blossom as the rose, nor is the wilderness and the solitary place everywhere glad.

I am no pessimist, but I do not believe that this world has realized God's ideal. Do you? Is it exactly ideal? I know it is full of beauty. I know that it is full of the goodness of the Lord. I can understand a little girl of

whom a friend told me. Some years ago in the summer time she was visiting her auntie. At bedtime her auntie listened to her say her prayers, and she stopped in the midst of them one evening, and looking up at her auntie, she said, "Auntie, I do not want to go to heaven." "Do you not?" "No, I do not want to go to heaven." "Why do you not want to go to heaven?" "Because this earth is such a lovely place. It is so full of flowers, so full of birds, and music, and all sorts of beautiful things, that I do not want to go to heaven. I should like to stay here, Auntie". That is true, but when she grows older—as she has done by this time—she will learn that all the flowers fade, that the birds cease their singing, that often the music is stilled, that winter follows after summer, that not only in the material world, but in the moral and spiritual worlds, things are very much out of joint. This earth is not as God made it. The whole creation groaneth and travaileth in pain together until now. Is it not so? Listen to the growling of the war dogs of Europe at this hour. I said the other day that Europe is almost like an aggregation of dog kennels: nations waiting to leap at each others throats. Do you mean to tell me this earth is what God intended it to be?

Or view it in miniature: look at that man staggering down the street in bondage to his sin, blear-eyed, leaving behind him a family wrecked and ruined and cursed by his sin. Do you tell me that God made that man? Not at all. When God said, "Let us make man in our image," He had an infinitely higher ideal than that; and when He made the garden, and carpeted it with flowers and furnished it with beauty and fruitfulness, and set man in it to dress and keep it, He had a higher aim than to make this world what it now is. Sin has entered: "By one man sin entered into the world, and death by sin". This old earth is in rather a bad way.

I heard a man the other day tell us that everything was all right, and the world was getting better and better all the time. He said that the human heart was moving toward God. He told about the movement of the glacier, and said if you put down your stakes, over a long period of time you can discover that even a glacier is fluent, and that it is slowly moving. So, he said, the great heart of humanity is flowing toward God. If it is, it is so slow that it does not make sufficient movement for any body in one generation to detect it! That is not pessimism, it is mere recognition and acknowledgment of fact.

The other day I was thinking of how efficient we are. Some time ago I was passing one of our large banks, and I saw an armoured car drive up. There was a splendid engine in the motor; a splendid looking equipment it was. It was a steel car, with no windows, just some ventilators in the top. When it came to the bank the door opened and two men got out with short muskets and stood there on guard, while between them there marched a man into the bank, and they guarded him until he was safely inside. That is efficiency, is it not? But God pity us that we should need it. You can make an armoured car, you can arm men, but what can you do to change the hearts of men, and make this sin-cursed earth a paradise? It is not redeemed, it is not what it ought to be. It is purchased, but he who is the god of this world is an usurper, he does not want this earth; and by God's good grace some day I believe that He Who owns it will possess it, and the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the

children of God. I do not believe God is going to be beaten, I do not believe he is going to be driven out of His house: I believe He made this earth, and all that is in it, for His own pleasure and glory; and He never will withdraw His hand until He is completely, overwhelmingly, eternally, victorious, until every knee shall bow to Him, and every tongue shall confess that He is Lord.

That, I believe is the significance of the sealed book.

II.

Then I want you to note THE CHALLENGE OF THE ANGEL. An angel with a loud voice proclaimed, "Who is worthy to open the book, and to loose the seals thereof?" He issued his challenge to heaven above, and to the abyss under the earth. With a loud voice that all the universe might hear he said, "Find me somebody who is worthy to open that book, to loose those seals, and to claim the forfeited inheritance and say, 'It is mine'."

Ah, who is worthy? Who is there able to redeem, not only this little life of mine, but everybody else's; not only the men who live in the world, but the world itself, and the earth beneath our feet—who has power to change the whole creation, and bring it back to the feet of God, into harmony with His holy will? Who is it that is able to open the book, and to loose the seven seals thereof? And John said, "There was nobody in heaven, and there was nobody in the earth, and nobody under the earth, to answer the challenge." Then he said, "I wept much"—and I do not wonder. I do not wonder!

That is the sealed book. What is the open book? It is this Bible, I verily believe. What are they going to do with the Bible? Destroy it? What if they could go into every library and expunge from every book every word copied from the Bible, every allusion to the Bible? What if they could go into all our art galleries and destroy the pictures and the statuary and everything that speaks of God? What if they could destroy the music that celebrates His praise? What if, by some super-human power, they could blot out the remembrance of God, so that there should be not a word that God had ever spoken left upon the earth? Then they would think they had won a complete victory, would they not? But that would not affect the issue, for it is written, "For ever O Lord, Thy word is settled in heaven." There is a copy on file up there. ("Hallelujah!") Every promise of God is recorded, every prophecy is written down, every prayer has been preserved. There is a complete record in the registry office in the sky, and it makes no difference what men do to the written Word down here, the sealed book is in the hands of Him Who sitteth on the throne, held in the Hand that made the words, and Who is over all things—God. Challenge Him if you dare! You cannot destroy His word. John was not concerned about the open book, but he wept because there was no one to break the seals of the book that was closed—"I wept much."

My brethren, we should have good cause for weeping if there were no one to open that book. I think I understand a little of what the Apostle Paul meant when he said, "If in this life only we have hope in Christ, we are of all men most miserable." This is but a probation, this is but a preparation, this is but a small segment of the eternal circle; and no matter what you have here, it is not for that Jesus died. Redemption means more than preservation for three score years and ten: it reaches on into the distant future, unto the ages of the ages; and it is written in the Book that God will have His way

through all time and through all eternity. No, if we protest against our Modernist friends, it is not because we are afraid of them. Poor gnats they are, mere midgets, blind men talking about the sun, deaf men trying to teach us music, poor, broken, dwarfed, stunted, deformed, representatives of what God had in mind when He said, "Let us make man." He did not mean a little bit of a midget like some of these men who criticize the Word of God.

But we have a good time in this place, we really do. Somebody told me a story of a woman who was always shouting, "Hallelujah". Someone—I do not know where they get the notion that Peter is the gate-keeper, but they have that idea and someone said to this woman: "Supposing, when you get to heaven, you should find that you have no ticket of admission? What if Peter were to say, 'We cannot let you in here', what would you say then?" "I would say, Hallelujah, I have had a good time getting so far anyhow." That is true, we have had a good time getting so far. But that would not do, my friends. We should be of all men most miserable if we could not go on. What shall we do about the sealed book? Look: the angel proclaimed with a loud voice—I wish we had voices like that angel's so we could tell everybody of the perils of the hour. He had such a voice that all heaven heard, and all the earth heard, and all that were under the earth heard. He sounded out the trumpet and proclaimed to the assembled universe his challenge, "Come on, open the book, loose the seals, now is your chance"—but there was nobody in heaven. Moses, where art thou? Thou didst give a perfect law, the commandment that was transmitted through thee was holy, just, and good. The law was a transcription of the Divine Nature, perfect as God is perfect—canst not thou open the book and loose the seven seals thereof? But Moses is silent. "By the deeds of the law shall no flesh living be justified." Moses can do nothing. He cannot claim the inheritance. Call the roll of all the illustrious prophets, the saints, and the martyrs, all who have gone into the glory, but there was no one in heaven who could open the book and loose the seven seals thereof. Even the angels and archangels, and all the multitude of the heavenly host were awed into silence by the solemn challenge.

Nor was there anyone on earth. Call the roll of all your philosophers, past or present. They dreamed their dreams; they formulated their theories for a regenerated, for a redeemed earth; but when the angel issued his challenge saying to the highest product of human wisdom, "Redeem the earth if you can, deal with sin if you can, remove the curse if you can, open the book, take possession, cleanse the earth of its vileness, if you can,"—the philosopher is silent. Science has no answer. Science is powerless to effect moral and spiritual conditions. Religion itself makes no response,—Mohammed, Confucius, Buddha, Mrs. Eddy, Charles Russell; education is dumb,—T. R. Glover, Shailer Mathews, Chicago University, and Crozer, and Newton, and Rochester, and Brown—and McMaster thrown in for good measure! Come on with all your skill, with all your learning, with all your wisdom, show what you can do to redeem this earth. But there is no answer.

That is a wonderful word that there is no one from under the earth: "Neither under the earth." No one from the abyss. And John said, "I wept much." It looks as if he were beaten; there was nobody to take possession.

III.

Where is the Heir? Where is He, the One Who paid for this inheritance? Is He dead? Is He in His grave? Does He not live to claim the purchase for which He paid so great a price—where is He? Then one of the elders said, "Weep not, for Someone has prevailed. The book is going to be opened; the seals are going to be broken; the inheritance will be claimed, and completely redeemed. Dry up your tears; cheer up; shout, Hallelujah, for all is well. And so it is! Bless God, THE LION OF THE TRIBE OF JUDAH HATH PREVAILED TO OPEN THE BOOK and to loose the seven seals thereof.

"The Lion!" Now, Mr. Pacifist, you gentle, jelly-like, gentleman, let me talk to you a little while. We are told we ought to be so good, and so sweet, and so tender, and never offend anybody at all! Do you know that the redemption of this world required the mightiest exercise of divine power the universe ever witnessed? Do you know that it cost God more to redeem the world than it did to create it?

"God in the gospel of His Son,
Hath all His mightiest works outdone."

It was a greater task to redeem the earth than it was to create it, and He Who came to do it, came as the Lion of the tribe of Judah. We need a little of that lion-like element in our characters if we are going to be Christlike. I told a certain denominational official not long ago, "I love you, you are a fine fellow, and you are perfectly orthodox. You believe that the Lord came once, that He is coming again, and you are even a premillennarian thrown in. But I should like to take you to Rochester." "What for?" he said. "I mean Rochester, Minnesota, to the Mayo Clinic, I replied." "Why do you want me to go there? I am perfectly well." "But I should like to see if they could open you up in the back and put in a back-bone where one ought to be."

The Lion of the tribe of Judah! Study your gospels again, and see how steadily and steadfastly and undeviatingly and irresistibly our Lord Jesus moved forward to His goal. Nobody ever turned Him aside, almightiness was in His every word as we heard in that song this evening,

"The winds and the waves obey His will"—

and when He sovereignly commanded, "Peace, be still", there was a great calm. There always is when He commands.

And you remember that as He drew near to the cross and spoke of going up to Jerusalem, they said to Him, "Depart hence, for Herod will kill thee". Do you remember His answer? I can see the fire flash from His majestic eye, I think I can detect the withering scorn in His voice as He said, "Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." As though He had said, Tell Herod My programme was arranged from all eternity, and I have not changed one whit of it. I have chosen the place, and the time, and the manner, of my death, even to the very instruments; and I shall go up to the cross where I shall redeem the world, and I challenge earth and hell to interfere with the execution of my purpose." And He

did it! He did exactly as He said He would, contending against principalities and powers and the rulers of the darkness of this world, the Lion of the tribe of Judah prevailed. And there is that quality in Deity. Let us never forget it.

And John said, "I looked"—and here is the wonder of it. He did not see the Lion at all—"And I looked and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain", the marks of His death upon Him, the only remembrance of sin in heaven; the only place where sin has left its mark in the glory is upon the person of our Lord Jesus Christ: He appears in His redeeming character as a Lamb that was slain. That is how it was done, my brethren, by the shedding of His precious blood. Our Brother Lee, leading us in prayer this morning, thanked God that Jesus Christ had paid the "sin-debt." (That is sound theology, Brother Lee. Is that what you believe down South?) He paid the debt, paid for the inheritance, redeemed it, bought it with His precious blood, bearing in Himself the punishment our sin deserved, He paid the penalty of the broken law. I will show you that is the thing that is being denied here now. We are told there is no penalty paid, no satisfaction rendered to God. But here it is: redemption through the blood celebrated in heaven itself, "a Lamb as it had been slain."

I am not so anxious to know what they think in certain educational circles. I want a theology that will be approved in heaven. I should like to preach in this pulpit in Jarvis Street Church, as long as I preach here, doctrines to which the angels can say, Amen. I want a theology that is in line with the purposes of God; that is in accord with the Bible. I should like to try to get people ready for heaven, so that when they get there they will say, "That is no new thing; I heard that before I got here." If it be so that people can get to heaven from some churches I know, they would not know the A.B.C. of what was going on. They would say, "That is the strangest thing I ever heard. I did not hear a thing about that down there." If we cry, "Behold the Lamb of God", we have heaven on our side:

"Happy if with my latest breath,
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold, behold, the Lamb'."

That, observe, is the central truth; and when John wept because there was no redemption, no one to open the book, he looked, and beheld a Lamb. An idea came to me as I was meditating upon this subject, and I pass it on to you. You remember our Lord "showed Himself alive after His passion by many infallible proofs." He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." He appeared unto them again and again, showing to them His hands and His side. "Then were the disciples glad when they saw the Lord." Then He took them out into mount Olivet, and spreading His hands in parting benediction, He went up into the glory. But He carried, so far as we know, that resurrection body, whatever it was, bearing the marks of the crucifixion, into the presence of God, a pledge of the ultimate redemption of the whole material world. A bit of it is redeemed already, for with

that body, the root of David, bone of our bone, and flesh of our flesh, He went into the glory; and some day, some glad and glorious day, He is coming again (Hallelujah! "Praise the Lord!") But this is what I wanted to call your attention to: the marks of His crucifixion, certifying to the payment of the price, are upon Him there.

There is a sense in which He is the open book, for this is the record that God has given to us of His Son; from Genesis to Revelation it is full of Jesus Christ; and when He appeared He fulfilled in Himself every word that is here predicted,—the open book and the sealed book, and in our text He appears before the throne to claim His inheritance. And bless God, He will yet take unto Himself His great power and reign.

I speak to you unconverted men and women; if they could find no way of opening that book in heaven apart from the Lamb, do not waste your time looking for anything down here. You do not need to put an advertisement in the newspapers to see if you can find some other way, because the angel proclaimed so that all heaven heard, and all earth heard, and all under the earth—and in all the universe there was no one but the Lamb. And there is still no one but the Lamb. You had better look to Him, for there is no other way of salvation except through Jesus Christ Who died for our sins according to the scriptures; and was buried, and rose again the third day according to the scriptures.

Who is on the throne? The Lamb that was slain. "All authority"—I heard a man say, quoting that text, "All authority is given unto me in heaven and in earth", that when Jesus said that He released a philosophy of idealism! Was not that wonderful! Was not that wonderful! That is what He did, and it was the authority of the Christ-ideal! Nothing supernatural about it at all! Ah no, HE IS IN THE MIDST OF THE THRONE. Do not worry about the future. I know there is a great apostasy on, but what of it? The Lamb is on the throne, all power is in His hand.

We are sometimes told that Christianity is on trial, and that if we do not do a certain thing within a certain time the bottom will fall out of everything. That was all settled before any of us came to town! The Lamb is in the midst of the throne, and He cannot fail. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

When He took the book out of the hand of Him that sat upon the throne, the four and twenty elders and the four beasts, fell down before the Lamb.—Observe *what they had in their hands*. They had harps in their hands and golden vials full of odours which are the prayers of saints. Read your Book, and you will find the harp was invariably a symbol of prophecy, and before the throne was a record of every prophecy ever uttered, and of every prayer ever breathed; and when the Lamb took the book from Him that sat upon the throne, all heaven said, "Hallelujah, prophecy is to be fulfilled, every prayer is to be answered, God is to have His way, and He will be crowned Lord of all." And so He is. Every word will be fulfilled, every prophecy, to the last word, to the last syllable, and every prayer will be answered. Mother is in the glory, my friend. Twenty years ago she prayed her last prayer for you, but it is not forgotten, it is in the golden vials. Mother's prayers, father's prayers, wife's prayers, hus-

band's prayers, children's prayers, pastor's prayers, teacher's prayers, martyrs' prayers, everybody's prayers are there. No prayer that was ever offered in the name of Jesus Christ fails of an answer; sometime, somehow, God will fulfil to His servants the promise upon which He has caused us to hope.

As He took the book they sang a new song. I do not wonder that Handel made that passage the text of one of his sublimest numbers, next perhaps to the Hallelujah Chorus itself. When He took the book the elders and the four living beasts and everyone with the harps and the golden vials full of the prayers of the saints, sang a new song saying, "Thou art worthy to take the book, and to open the seals thereof"—listen, how is He worshipped in heaven?—"for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation; and hast made us unto our God kings and priests. And we shall reign on the earth." I am going to have a good time on this earth some day. I am really. We shall reign on the earth. You say, "That is materialistic." No, it is not. This earth will be a wonderful place to live in when God has redeemed it from the curse. And He is going to do it. There will not be a corner in the universe that He will not redeem. Our God is such a sovereign there is no power that can cope with Him.

Then listen: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands"—it is very impressive when you read in the newspapers that we have seven thousand delegates to the Baptist World Alliance. What a great crowd! No, it is not. What if they were all against us? They are not, praise God. Most of them are for us, and for the Bible. But what if they were all against us? We hear a great deal about majorities and minorities, but we are going to have the majority on our side some time. Listen—"And the number of them was ten thousand times ten thousand, and thousands of thousands." Reckon that up, will you? Get your adding machine and tell me the number of that multitude.

And they sang a new song. I like congregational singing. I love to have the people come to sing,—

"Lord, how delightful 'tis to see
A whole assembly worship Thee.
At once they sing, at once they pray,
They hear of heaven, and learn the way."

I recommend you to go to church where they teach you to sing, for you need to learn. You cannot learn to sing without singing. Do not bother going to church where the choir does all the singing. Everybody ought to sing. "Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."—"The number of them was ten thousand times ten thousand, and thousands of thousands." And they sang a new song.

And what else? When the blood is being celebrated—I am not particular whether they agree with me or not down here, I am really not disturbed when we are told that it is all out of date in England. (What has

happened to our Old Land, Dr. Stockley?) To hear some of these men who come over here speak one would think there was no faith left in England. I do not believe it—but what if it were so? It would mean that all the saints have gone to glory already; for there is going to be a crowd up there, "Ten thousand times ten thousand, and thousands of thousands." They are, all going to sing about the Lamb, and the precious blood, and not only so, but this is their song: "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." That is a good choir. When the choir leads off like that, what happens? "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."—

"The whole creation joins in one
To bless the sacred name
Of Him who sits upon the throne,
And to adore the Lamb."

You are in good company, my brethren, if you go on preaching Christ crucified; and while heaven approves

of it, let us not be turned aside from the truth by human defection. Let us look to Him Who is our Saviour.

And my friends, unconverted men and women, how are you to be saved? It would be no use in your going to heaven without first trusting Christ. Even if you could get there, you would be out of place. Mr. Spurgeon said if a pick-pocket could get to heaven without being born again, he would pick the angels' pockets. He was a young man when he said that, and some old saint came to him and said, "Do you not know, Mr. Spurgeon, that the angels have no pockets?" "No, I did not know that. I am glad to be informed. I will change it: they would pluck a feather out of an angel's wing." They would certainly be out of harmony with heaven.

What did they sing about? If you have not heard about the blood, you had better attend some church where it is preached. Everybody sings about it up there; everybody worships the Lamb up there. The whole universe acclaims Jesus Christ the crucified, as Lord of all. Let us do it too.

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

Coals for the Altar Fire

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

Sunday, July 1st.

The World that hates the Lord.—

John xvii:1-19

In the New Testament, and even in the writings of John, the word is used in four different senses—and the context must decide in each case which meaning is intended. It is used of the total sum of what God has created—the *universe* (see John xvii:5) where our Lord in His great prayer speaks to the Father of "the glory which I had with Thee before the world was." See also John xvii:24. Then it is used of *the abode of man*, the earth locally as the place where man resides. Again see John xvii where in verse 11 the Saviour says, "I am no more in the world, but these are in the world." Then, thirdly, the word is used to mean *mankind* within this earthly order of things. Such a transference as this is common; both a material structure, and those who dwell in it are called "a house". So we read "God so loved the world," God sent not His Son into the world to condemn the world," etc., John iii:16-17. See also I John ii:2: "He is the propitiation for our sins, and not for ours only, but for the whole world." The fourth use of the word is that order of things which is alienated from God, humanity as *estranged from God*. This is the sense in which Paul and John so frequently used the word, and is the meaning our Lord gives to it frequently. This world is described as a unity, an "it". It is one mass, one solid phalanx. But our Lord breaks up the mass into individuals, and says, "If they," etc. This world is described as dead (see John vi:51); it is also described as under condemnation (see John xii:31). This, then, is the world-realm,—that aggregate of men who are estranged from God. This world hates our Lord and His own.

Monday, July 2nd.

The hatred of this world to the Lord.—

Mark xv:7-32

The Master says that the feeling of the world toward Himself and His disciples is that of hate. It was plain enough that the world hated our Lord, and it would be unmistakable the next day after these words (John xv) were spoken, when the cross, that "everlasting monument of the world's immemorial hate against God, "should be raised up. Jesus said "The world hated Me before it hated you". Now this hatred of God, and of man for God's sake, began very early; it began its explicit manifestation in Cain (see I John

iii:12). The wave that rose then, as Reith remarks, gathering through the ages, till it reached its height, and broke in fury on the Cross of Christ. Behold that awful scene! There is incarnate love, perfect goodness, the embodiment of the infinite beauty of holiness and love, and you see what the world thinks of it and does with it. The world takes the Embodiment of goodness, and beauty, and love, and nails Him to the cross, and thus gives Him its place of deepest shame. Behold the scene! See those who gather at the cross! There are many classes of the world, but they all unite in pouring upon the Church their contempt, and ridicule, and scorn. The hatred of the world to infinite goodness and beauty expresses itself with the utmost venom and bitterness here. It is an awful scene!

Tuesday, July 3rd.

The hatred of the world to the Lord's own.— *John xv:15-27.*

They who are identified with Christ, partake of the world's hatred still. The Christ life means in some measure Christ's fate. "Christ is the typical example of what the world thinks of and does to pure goodness". So far as we are Christ-like, so far shall we bring upon ourselves the hatred of the world. Persecution is the testimony which the world pays to the disciples' identity with Christ. The love of the world would be a sure evidence of our unfaithfulness to Christ; but its hate is the tribute the world pays to likeness to Him. Any Christian may conclude that he is regarded as a helpless and harmless foe if he suffers no persecution,—if in any company there is no frown, no scorn, no sneer. Persecution is the seal the world puts upon a man's attachment to Christ. The Lord says that the world's hostility arises also from the fact that He has chosen His disciples out of the world. The Church is His ekklesia—His called out community—and the drawing out is complete. The two are placed in direct opposition to each other. They are different in belief—what the true Christ believes to be all important, the world regards as of no account. They differ in feeling—what are our jewels the world regards as tinsel. They differ in thought—about all the deepest things, such as God and Christ and life, and sin, and the future. This hatred may sometimes be modified by the common bonds of blood, and business, and everyday engagements of men; modified too by the little dash of Christianity there is in the world, and the great dash

of worldliness there is in the Church; but notwithstanding these things, if we get a little below the surface of things we find the world's hatred of the real followers of Christ is deep and fundamental. Let this be understood then, that the relation of the world to Christ and to His own is one of deep and deathless hate, however it may sometimes be masked or veiled.

Wednesday, July 4th.

The call to separation from the world.—

II Corinthians vi:1-18.

II Corinthians vii:1.

The words of scripture concerning the followers of Christ are: "Chosen out of the world". "In the world, but not of the world". "Those whom Thou gavest Me out of the world". These phrases indicate that our relation to the world is one of separation. There is a separation of *nature*, inasmuch as every child of God is "born from above". Separation also of *spirit*, the Christ-spirit being the spirit of holiness, of love, of truth, of sacrifice. There is also a separation of principles, of aims, and of loves. The world's love is a selfish thing. It loves whatever ministers to its comfort, flatters its pride, accords with its opinions, disguises its real condition from itself; while God's love is unselfish, whether in Him or in His own. The separation touches the whole range of life; we tread separate paths, we have separate pleasures, and separate plans and purposes of life. There must be this separation, for this "world" is not of God's creation. "All that is in the world", says John (I Epistle ii:16) "is of the world", and from nothing higher. And this "all" expresses itself in three different forms. There is first the "lust of the flesh"; then the "lust of the eyes"; and thirdly "the pride of life". From all these forms of the world we must be separate. Let there be no attempt at compromise. Some have attempted to bring these two, the Church and the world, together. It is a huge mistake. The only result will be to secularize the Church, and rob her of her power. Her strength lies in her utter unworldliness. Then is she fit for her high task, and only then. Separation deep and clear, this is what we need. The line of demarkation should be clearer and broader than ever. Let us do all we can to make it so.

Thursday, July 5th.

The need for separation from the world.— Romans xviii:1-16.

If we level our conduct downward to the grade of the worldling's; if we drink wine with him at his clubs and his banquets if we sit by his side in the theatre, and whirl with him in the dance, and compete with him upon the racecourse; if we live in the same luxury, and dress with the same extravagance, and drift in the same tides of fashion; if we seek wealth with the same greed, and pursue pleasure with the same fondness, and love society with the same devotion,—and if, with all this, we are popular preachers and eminent Christians, and zealous Churchmen, we shall win multitudes to our faith. We shall have made men think well of themselves, by these cordial affiliations, which is the surest step to making them think well of us and of our Church. And so we have won them. But, alas! what have we done? We have gained them by being ourselves "conformed to this world" instead of by their being "transformed by the renewing of their minds". We have brought them into the Church by lowering its fellowship to them, instead of raising them to its fellowship. And in so doing we have inflicted a cruelty upon them instead of conferring a kindness. For, of all injuries done to an unbelieving and unregenerated man, I know of none greater than that of putting him into the Church of Christ.

A. J. Gordon, D.D.

Friday, July 6th.

No compromise with the world.—

John ii:12-29.

There must be no attempt to escape the world's hate. But here let me say be sure it is our Christlikeness and not our eccentric ways and our unwise wisdoms that men dislike. It is quite easy to apply to ourselves the comfort of persecuted ones, when our failings and silly ways are the cause of men's sneers. It must be thorough-going holiness and devotion to Christ, and if that is the cause of the world's hate let there be no toning down of our colours, but a clear bold maintaining of the Christ life, and the Christ truth. Of course if the Church is worldly it will easily escape persecution. "Why should the world care to hate, or trouble itself about a professing Church which is so much like itself?" If our Christianity is a colourless thing, if it says nothing about

the false teachings and the sins of our times; if it is silent about the awful curse of drink, gambling, or the theatre, or business immoralities, or the war-spirit, or the hideous vices which flourish beneath the veil of "society", of course you will not be persecuted by the world. We must keep the standard up to its full and divine height. We must "keep the flag right at the mast-head". We must emphasize the holiness and thorough-going consecration to Christ which the world hates. We must place the accent in our teaching on the things the world disbelieves and denies. For the only way the Church can win her victories over the world is by being entirely unlike the world. At the same time we must meet the world's hostility as Jesus ever did—by suffering love. An eminent writer says, "The patient sunshine pours upon the glaciers and melts the thick-ribbed ice at last into sweet water. The patient sunshine beats upon the mist-cloud and breaks up its edges and scatters it at the last". So our Master says, some of those who make up the world will yield in His long suffering love as it shines through us, and they will come out from the world and stand with Him.

Saturday, July 7th.

No place for the world in the church.—

Acts v:1-16.

God speaks from the burning throne of His holiness, saying to such in all time as should presume to enter His Church with unwashed feet and impure hearts, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". It is not only for the purity of the Church, but for the safety of the sinner, that he should be kept aloof from it, unless he has been fitted by the washing of regeneration and the renewing of the Holy Ghost to stand within its pale. Therefore let the holiness of Christians keep guard about this sacred enclosure; let the light of God's purity shine through them like a keen noontide brightness, to ward off unsanctified fellowships. The purity of the Lord which woos and wins the penitent and believing, as it shines out of a saintly soul, is also terrible in its rebuke of sinners and hypocrites. But there is no danger that it shall drive off those who ought to be brought nigh. What if it should be said again, as on this day, that "great fear came upon all the Church and as many as heard these things"? Need we be alarmed lest the progress of the gospel should be stayed, and men frightened from its acceptance? Surely not. For even the fear of the Lord can attract as well as repel. And if it should cause some to cry, in terror, "Oh, whither shall I go from Thy presence?" it will win others to say, in those grand, sweet words of Augustine: "I am afraid of God, therefore I will run to His arms".

A. J. Gordon, D.D.

BAPTIST BIBLE UNION LESSON LEAF

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PAUL'S EXPERIENCE IN PRAYER.

Lesson Text: II Corinthians, Chapter 12.

Golden Text: "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (II Cor. 12:9.)

I. PAUL'S VISIONS AND REVELATIONS OF THE LORD (vs. 1-6.)

1. Paul continues in this chapter the vindication of his apostleship. Such a course of self-commendation is distasteful to him but necessary under the circumstances that he might prove the truthfulness of his claim and assert the authority of his teaching in the face of false apostles. 2. In the course of his testimony he comes to visions and revelations (v. 1). Evidently he had had several of these experiences for he uses the plural number. 3. He then relates one particular experience which had been granted him (v. 2.) for though he mentions not his own name it is clear that he is referring to himself. He says, "I know a man" using the present tense, not the past as in the authorized version, referring thus to himself in a very humble manner. 4. The time of the revelation is given as fourteen years prior to his writing, which would seem to imply its occurrence about the time of his second visit to

Jerusalem, and the nature of the experience was that of being caught up to the third heaven, and hearing there in Paradise unspeakable words which it was not lawful for a man to utter (v. 4). So wonderful was this experience that he did not know whether he was in the body at the time or out of the body, whether his spirit was caught up alone, or whether his body was also caught up. The experience was meant for the apostle alone; he could not utter the words he heard. 5. God at times grants unique experiences to His own for the enrichment of their own lives which they cannot explain to others. Like the old Scotch wife, they testify, "It is better felt than telt". A person may hear and know more than he can speak. 6. Note also the testimony to the reality and location of Paradise. 7. Such an experience does not lead the apostle to glory in the flesh but rather in its infirmities (v. 5) and he forbears to boast of the experience lest an estimate is formed of him from the miraculous instead of from his deeds and words (v. 6).

II. PAUL'S THORN IN THE FLESH (vs. 7-10).

1. The tendency of human nature is to be lifted up with pride when any special privilege is granted or any special favour shown one; and lest the apostle should be overcome in this manner there was given to him a thorn or stake in the flesh, a messenger of Satan to buffet him in order to keep down his pride (v. 7). 2. By thorn or stake in the flesh is meant probably some painful bodily infirmity, the exact nature of which is now unknown. 3. This affliction was used by Satan to buffet him as slaves were buffeted, a picture of humiliation sufficient to keep down the pride of anyone. Satan is allowed great power but he can only go as far as God permits him (Job 1:12, 2:6). 4. Three times the apostle prayed for deliverance (v. 8), and God heard his prayer but did not grant his petition; instead he was given a wonderful promise, "My grace is sufficient for thee". The thorn was not to be removed but God was to help him in bearing it. This is sometimes the way in which God answers our prayers, the affliction is not removed, the trouble stays but God gives promise of His aid in carrying it. His grace is sufficient for us under all circumstances, and in all trials. 5. An explanation is also given in the words, "My strength is made perfect in weakness", or "my strength has its full development in weakness", or "exhibits itself most perfectly in weakness. When we are weak then we the most utterly rely upon our Lord; self has the least opportunity of interfering with the work of God within; all our strength comes from above, and God receives the glory for the flesh can then claim none. 6. No wonder then the apostle says he would rather glory in his infirmities that the favour of Christ might rest upon him (v. 9) and that he would actually take pleasure in his infirmities for Christ's sake for when he was weak then he was strong (v. 10). He was submissive to the will of God in all things. May this submission characterize us!

III. PAUL'S EXPLANATION FOR HIS SELF-COMMENDATION (vs. 11-13).

1. Paul refers in a rather disparaging manner to the foregoing testimony concerning himself (v. 11) and then explains they had forced him to write as he had done. They ought to have commended him for he came no whit behind their super-eminent apostles, those false teachers who were so self-important, though he was estimated as of no account among them (v. 11). 2. The marks of an apostle were to be seen in his deeds while among them (v. 12) and such evidence was surely convincing. If they rejected him and listened to false teachers they would be sinning against the light. 3. He refers to a possible complaint that he had treated them with less consideration than other churches,—if he had done so it was in relation to accepting gifts for his maintenance from them. These he had declined to receive for a special reason (II Cor. xi:12). He requests their forgiveness for this wrong (v. 13).

IV. PAUL'S INTENDED VISIT TO CORINTH (vs. 14-21).

1. Paul announces that he is coming to them for the third time and is going to follow his previous course of not being a burden to them; for he sought not their substance but themselves (v. 14). He would most gladly spend and be spent for their souls though he adds rather sadly "the more abundantly I love you the less I be loved" (v. 15). 2. The

faithful servant of God must be prepared for many a disappointing response to his loving, self-sacrificing service on the part of those who benefit thereby; but it is his business to continue the service, yea, his love for his Lord and for souls will keep him at it even in the midst of discouraging circumstances, and he will draw his encouragement from on high. 3. In all this the apostle was not defending himself before them, but before God was he speaking and that for their sakes that they might be edified (v. 19). The servant of God is responsible to his Master and to his Master he stands or falls, requiring not the approval of man for the continuance of his service. 4. He then proceeds to answer negatively a probable question in the minds of the Corinthians. He had not burdened them himself, but was this part of some cunning scheme? (v. 16). Had he defrauded them of their wealth through his messengers? (v. 17). The questions he asks them (v. 18) show that he did not do this. They had acted in the same spirit as he. 5. He then proceeds to state his fear that when he arrives among them things will not be such as he could wish and that they should find him other than they desired (v. 20). He fears he will find sin among them, that this will humble him, and he will have to take disciplining measures against the unrepentant. Sin always grieves the true child of God, and more especially when it is found within the church.

ALEX. THOMSON

THE BAPTIST BIBLE UNION ANNUAL MEETING.

In our last issue we carried a report of our Annual Meeting up to Friday, the 22nd. As *The Witness* was issued Friday night after the meeting closed, and we had four great services to take Sunday, we were absent from the meeting of Saturday at which officers for the year were elected and certain resolutions passed. We have not the information at hand at the moment of writing, therefore we will complete our report next week.

THE EVANGELICAL CHRISTIAN CRITIZES.

(Continued from page 7.)

Because so many of our Baptist young people are hearing God's call to missionary work in Africa, the Union of Regular Baptist Churches of Ontario and Quebec, after a good deal of prayerful enquiry, have felt led of the Lord to undertake mission work in Liberia, on the west coast of Africa. This work has not been undertaken to provide situations for anyone, but in obedience to the great commission to "go into all the world and preach the gospel to every creature." The spheres of service of the Sudan Interior Mission and Liberia must be considerably more than two thousand miles apart. There is plenty of room to do work in Nigeria without trespassing in any way upon the territory of the Sudan Interior Mission—indeed, working on the same continent, in somewhat similar climatic conditions (but of this we have no exact information) these two missions ought to be able to co-operate with each other in many ways notwithstanding the great distance which separates them.

Brother Bingham has gone out of his way to attack Regular Baptists who are beginning foreign mission work in Africa. We hope he will not attribute to Regular Baptists, in their new foreign missionary enterprises, the same motive which, inspired by his own history, he attributes to Fundamentalists, namely, a passion for advancement. Regular Baptists will prayerfully endeavour to follow Brother Bingham's example in all that is good, and to avoid the spirit both of the article under review, and the article on Fundamentalism which appeared a year or more ago.

A FEW REMARKS.

By Rev. Chas. Fisher, M.A.

All who have had any experience of public meetings and religious gatherings know the difference between a "set speech" and "a few remarks": it would not be unjust to say that usually when a person gets up to make a few remarks, his words are neither *few* nor *remarkable*! And yet there is frequently a bit of wheat among the chaff, if we are patient and listen carefully to discover it. The writer, in common with his readers, has suffered many things at the hands of many people who feel it to be their bounden duty to let everybody know what their minds contain, and who succeed in proving afresh the well-known adage "Nature abhors a vacuum"!

But be that as it may, it is sometimes easier to say things under the form of "a few remarks" than in any other way, and we are daring to try it even after what we have said, trusting that our introductory words will stay with us to the end of the page, so that we may not see too many yawns around us. Yawns are useful to people who are giving addresses—they are gauges of the way things are going; but it is to be feared that the man who is "making a few remarks" is often compelled to concentrate so closely that his eyes, though open, are blind to the obvious lack of interest as displayed by the frequent yawns of his bored hearers.

A Remarkable Thing.

All fundamentalists seem to be agreed that the policy of our educational systems is largely responsible for the present landslide from the scriptural standards and principles which were well-nigh universal a generation ago. They are ready to criticize and condemn the schools and colleges as the very seed-plots where the noxious weeds are being developed, and we have listened to many earnest and sincere brethren who are getting thoroughly alarmed at the rapid progress of anti-Christian doctrines, "making a few remarks" about the necessity of trying to stop this dreadful blight that is upon us. If *talking* would have overcome the trouble, there would have been no modernism left long ago! But year after year the accursed thing is getting worse: can we do anything to alter it? Yes, we can: but it means action rather than words! In warfare, like meets like. If the enemy invents a new kind of weapon, we have to reply to it by producing a similar one, but far better; and also by protecting ourselves from his attacks in the meantime. At the beginning of the Great War, England was almost transformed into an arsenal for providing guns, powder, shells, and all kinds of equipment.

Now *the remarkable thing* is that fundamentalists are so slow to recognize the necessity of similar action to-day! In the battle for the Book, we must have our arsenals and training schools, to provide the men and materials for the conflict with error. In the providence of God a great college equipment has been placed at the disposal of the Baptist Bible Union which is intended to be developed as a Fundamentalist university to meet the enemy on their own lines. Education can be met only by education, just as guns can be met only by guns. It is infinitely better to provide such a university, where students can be taught all the arts and sciences by Fundamentalist professors, than it is to bemoan the present state of affairs without doing anything to remedy it.

De Moines University has been established as such a place: the whole purpose of its Board of Trustees is to make it as efficient as any university on the continent, so as to offer to students as good educational advantages as any other university. I trust the Lord's stewards will not be slow in supporting it. Recently when a certain business corporation in Winnipeg issued some new shares so as to extend their capital, the issue was over-subscribed *five times*! And we believe that when Fundamentalists know of Des Moines they will be ready to try this matter out, nay, anxious to support the effort in such a way as to give Des Moines an opportunity of functioning successfully. Dr. Shields ought not to be burdened as he is with the constant grind of having to raise funds. His time, energy, and great gifts of leadership should not be devoted to this lesser work of collecting money, when all Fundamentalists are agreed upon the necessity of such a policy of education! If those who believe that this is the right thing, would just put Des Moines in the position of

being able to go forward without financial embarrassments, what a mighty power for God's glory it might become!

A Marked Man.

Only last week, at the Annual Meetings of the Baptist Bible Union, held in Toronto, Dr. Wayman of William Jewell University was elected President of Des Moines. He is therefore a marked man! A leading English bishop recently asked me if I was aware that there was not a single British university where there was not an evolutionist in the Chair of Biology. The obvious reply was that it was time there was at least one! At any rate, there is one in America, and Dr. Wayman is called to be president of a university which is to demonstrate that it is possible to combine higher education with absolute loyalty to the Holy Scriptures. Every effort will be made to discredit him, and to disparage the work of Des Moines. "We know that everywhere it is spoken against", may prove to be as true of Des Moines University as it was of Christianity in Apostolic days: and when Jesus Christ and His Deity, Atonement, Resurrection and Glorious Return, are being set aside need we wonder that this great effort to raise up a testimony for Him should also be discounted by His enemies? "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him". Let us lift it high! "Thou hast given a banner to them that fear Thee, that it should be displayed because of the truth". If we are not ashamed of Him, and of His Word, let us try to make Des Moines something of which neither He nor we need be ashamed. I said Dr. Wayman is a marked man. He is marked out for ostracism, personal attack, and probably worse! May he be marked out for unceasing remembrance in the prayers of all God's faithful servants from the moment they hear of his appointment. May he be remembered at the throne of grace in our private prayers, at our family altars, at our church prayer meetings, yea, also, in our public services. The task to which he has set his hand is one of the most important in America to-day: it is fraught with tremendous issues for the glory of God, or otherwise! We are not anticipating failure: but the attacks of Satan and his forces will be so strong and so determined, that it will only be by the grace of our God that he will bring his task to good success.

When Dr. Wayman was introduced to the Baptist Bible Union members as President-elect of Des Moines, we were struck by his modesty and humility: he said that it was a big undertaking: but it was not his, it was theirs as well as his, and he asked for their prayers that he might be given the necessary wisdom for the great responsibilities that he had been called to accept. We thought, as he spoke, of Solomon's prayer when he was called to the kingdom: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great people? And the speech pleased the Lord, that Solomon had asked this thing". Dr. Wayman is the chosen leader of a great venture of Faith, almost a forlorn hope. If the whole matter is of God it will prosper: but God uses men and women as His channels, and it may be that He will use YOU and me to *pray*, and *give*, and *work*, so that God's holy Name may be glorified! Yes, Dr. Wayman is a marked man: a highly favoured man. One chosen to stand in the forefront of the battle, in the first-line trench. But to change the metaphor; while he may be wounded in the house of some of his erstwhile friends, may those wounds prove to be but the very occasion for his closer dependence upon God, and of our more devoted prayer-support in the hour of his great testing. "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus". May Dr. Wayman go forward with the same devotion and determination as the great Apostle, and may God crown his work with like success! And may we respond to his appeal for prayer, that the Grace of God may supply his every need!

The Otterville Regular Baptist Church (Rev. H. S. Bennett, Pastor) has recently been experiencing a time of blessing in the renewed life of believers, and the salvation of sinners. Rev. Walter Hughes had fellowship with them in preaching the gospel, and the Pastor has already had the joy of baptizing eight believers, with more to follow in the near future.