

# The Gospel Witness

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

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

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## “If It Be Possible—Live Peaceably”

There are perhaps few subjects more interesting, and perhaps few subjects which the average man or woman feels more thoroughly competent to discuss, than that of the qualifications of a minister. In the scriptural list of negative ministerial qualities, and negative actions, we find a minister is required to be “not a brawler”, and that “the servant of the Lord must not strive”. We take that to mean that the true minister must not love fighting for the sake of fighting, he must not be of a contentious spirit. On that score the Editor of this paper believes he can qualify. For the first twenty-five years of our ministry we absolutely refused to have anything to do with contention. Being so pacifically disposed ourselves, we therefore have much sympathy with people who desire to live peaceably with all men.

It is not difficult to understand people's growing weary of a long-drawn-out war. In the Great World War, all the participants on both sides of the conflict grew weary of the struggle long before it was ended. When the discussions for peace were begun between Germany and the nations at war with her, we were supplying the pulpit of Spurgeon's Tabernacle in London, and we ventured to express from that pulpit the opinion that it would be a profound mistake, which history would prove, if peace were seriously considered on the part of Britain and her Allies before the allied armies were camped in Berlin. In the light of subsequent events, although it seemed bold to express an opinion at that time, we believe our judgment was right.

Among the times and seasons the Wise Man enumerates are “a time of war, and a time of peace”. When will the time come to make peace in the war that is now rending every denomination? We confess to being weary of it all. There are so many painful accompaniments of war. Things that have been long in building, and which are in themselves of great value, and which, intrinsically, are not evil, because they now form ramparts for the enemy, must needs be destroyed. Time and wealth and energy that ought to be used

in constructive work, are of necessity diverted to destructive purposes. Nations, and racial groups within nations, become antagonistic to each other. Associations and friendships of a lifetime are ruptured; even families are divided; and everything is commandeered for the work of destruction. Who can contemplate such a prospect without a sinking of heart, and a desire to maintain peace?

Nor are the accompaniments of religious conflicts less painful. For ourselves, we mourn the snapping of ties, the breaking of fellowships, and we would give all we have and are to put an end to the war.

All this has led us to consider if, after all, we are justified in continuing the fight. We have therefore analyzed the situation, and asked ourselves what we should have to surrender in order to be at peace. We are admonished, “If it be possible, as much as lieth in you, live peaceably with all men.” We therefore ask if it is possible to surrender that which is demanded of us in order to have peace? Let us see what are the enemy's terms.

Perhaps we can get at it by beginning with the book of Jonah. Of course we could not think of surrendering the whole Bible; nor does it appear to us that we could consent to yield any part of it. But our friends the enemy will say to us, “We do not ask you to surrender the book of Jonah: we ask you only to put a rational interpretation upon it, which will only enhance the value of the book itself, and of the Bible as a whole.”

If the book of Jonah be interpreted as literal history, it is a record of a miracle, and of a miracle in the physical realm. It makes God to be the Lord of the sea, and of whatsoever passeth through the paths of the deep. It shows Him to be infinitely more than a tribal god: it reveals Him as the King of kings, Who threatens judgment upon the greatest power in the world; and yet it shows Him to be a God Who uses individual men for His purposes, and Who cares for them one by one. Our friends insist that if we would avoid being classified as “uneducated fools”, we must

surrender the historical view, and interpret the book of Jonah as an allegory.

Suppose we accept that—do we lose anything? On the part of some it might be contended that such lessons as might be deduced from a mere allegory, would be lacking the force of lessons derived from an historically accurate record of human experience. To that, someone may answer, What about Bunyan's Pilgrim? Is the truth set forth in pictorial form less weighty because Bunyan's figures were creations of the imagination? Were they not the imaginative dress in which Bunyan clothed the truth? What objection can there be to an allegorical Jonah, and a figurative whale, and a metaphorical gourd? It seems to us, at first blush, that the difference in the weight of testimony between the allegorical and the historical interpretations of the book of Jonah would be just about the difference between the value to a jury, as evidence of the testimony of an alleged "expert" submitted in connection with a "hypothetical case", and the testimony of an actual eye witness of the occurrences of which the jury are asked to form a judgment. In fairness, however, we must make this concession, while the "expert" does not figure so largely in British as in American courts, we may perhaps allow that in some cases such an one is able to make a real contribution to the elucidation of the problem before the court.

And, for the sake of argument, let us admit that if the book of Jonah could be separated from all other parts of the Scriptures, and if it had no specific relation to the New Testament, the allegorical view of this portion of Scripture might not involve so serious a problem.

We press our enquiry further. Our Lord Jesus declared, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." And again He said, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." What are we to make of these incidents?

A little common sense is of great assistance in the interpretation of Scripture, and it seems to us that anyone reading the Scriptures we have quoted, without having been biased by any contrary teaching, but coming to these Scriptures with an open mind, having never read them before, the ordinary person would surely conclude that Jesus Christ referred to the Ninevites as historical persons who had a real existence; because He said they would rise up in the judgment with "this generation". The men of His generation, to whom He was then speaking, were real persons, and our Lord was warning them of a real judgment. If the Ninevites were allegorical characters, then we have but an allegorical judgment, and surely such an appeal could have little effect upon the real persons to whom our Lord's words were addressed.

What else can these scriptures mean than that these real Ninevites repented at the preaching of a real Jonas, with whom our Lord compared Himself, saying, "A greater than Jonas is here"? Are we to suppose

that our Lord referred to fictitious characters in His reference to both the Ninevites and the Prophet Jonas? (It should be remembered that Jonas is mentioned as an historical person in II. Kings, chapter twenty-five.) If so, what possible meaning can there be in the suggestion that these allegorical Ninevites will rise up in a real judgment, and will condemn the real persons of that generation because they repented at the preaching of an allegorical Jonas, while they had rejected the testimony of a greater, and very real Jonas? Moreover, if Jonas was not a character of history, why did our Lord link him with a similar allusion to the Queen of Sheba—an indisputably historical character?

In respect to the second scripture, if we have not here a reference to an actual, literal, historical, immurement of a person in the belly of the great fish, if the allusion be but to an allegory, in what sense was this allegorical event a "sign" comparable to the literal, physical, resurrection of Jesus Christ from the dead? If the one be allegorical, if the entombment and resurrection of Jonas was not a literal fact, what relation has it to the historical fact of the resurrection? Or are both events to be classed as alike allegorical?

These are important considerations, but there is involved in this something that is more important still. What shall we say of our Lord's use of the book of Jonah? If it was a mere allegory to Him, why did He not say so? If it was not literal history, why did He imply that it was? If it be contended that He accepted the view of the book generally held by His contemporaries, that it was an inspired record of an actual, historical, event, and He Himself knew that it was otherwise, is it possible to justify the want of candour that would inevitably be involved in his use of the book of Jonah as a bit of history? That, it would seem to us, would impugn His ethical integrity. If, on the other hand, His contemporaries, regarding the book of Jonah as an historical record, were wrong in their view, and He shared their erroneous estimate of the book, that would inevitably suggest a limitation of knowledge, and it would reduce Him to the level of the men of His time. Thus, it seems to us, our attitude toward the book of Jonah as between the historical and allegorical views, must determine very largely our attitude toward the person of Christ. A Christ Who was the incarnation of Deity, in the nature of the case, must be infallible, and an infallible Christ can make no mistake; and from that point of view, His judgment of the book of Jonah would for ever settle the case.

On the other hand, the acceptance of the allegorical view, it seems to us, must give us a diminutive Christ, a Christ of limited knowledge, Who knew no more than the men of His time.

But let us suppose we accept this reduction of the stature of Jesus of Nazareth, which, it seems to us, is inevitably involved in the acceptance of the allegorical view of Jonah. How would that view of Christ affect our general view of His Person, His life, His teaching, and His redemptive work? It would, of course, strip Him of His authority in respect to the Old Testament scriptures. If He was wrong in His teaching as to the book of Jonah, He may be wrong in His use of the Messianic Psalms, of the prophets, and of the books of Moses. In fact, He is no authority

on Scripture at all. The surrender of Christ's infallibility, therefore, leaves the whole problem of the Old Testament unsolved. It leaves us without any standard of judgment; it throws the Old Testament to the critical wolves that they may devour it at their pleasure.

What then is left to us? Beyond question, the roots of the New Testament are in the Old. The New Testament everywhere claims to be the fulfilment of the Old. But when the authority of Christ is gone, and the integrity and authority of the Old Testament are therefore necessarily surrendered, the authority of the New Testament goes with it. It is then a very easy matter to excise from the first and third gospels the birth stories of our Lord. And He is brought down immediately to the level of a man. All His teachings are now open to question, and subject to human judgment. Though He declared the Old Testament prophecies were fulfilled in Himself, He may have been mistaken. Though He believed and taught that He existed before Abraham, His view may be but a bit of ancient theosophy. Though He said that He came to give His life a ransom for many, He may have utterly misunderstood the purpose of His own existence.

And if the birth stories be deleted, it is a simple matter to do away with the records of the resurrection in the four gospels, or to subject them to such interpretations as may be consistent with the new psychology.

When we have thus disposed of the gospels, the Acts of the Apostles can have no authority, for that book is in such strict agreement with the gospels that they must stand or fall together. With the authority of the gospels and the Acts of the Apostles invalidated, the whole historical foundation of Christianity is gone, and the critics can make short work of the epistles by this simple process of denying and repudiating them.

Thus the surrender of the historicity of the book of Jonah involves the surrender of the authority of Christ, the surrender of the integrity and authority of the Old Testament, the surrender of the entire New Testament,—in short, the surrender of Christianity itself.

For the purpose of this article we have chosen the

book of Jonah. We might have selected any other point of critical attack, and we should have arrived at precisely the same place. Surrender at any point involves the giving up of an infallible, redeeming, divine, Saviour, Whom, with the Father and the Holy Ghost, we worship as our Lord and our God.

What shall we do? The battle is long? Yes. The fight is fierce? Extremely so, and is waxing fiercer every day. The armies are weary? Yes; men and women are but flesh and blood, and they cannot be other than weary. But discouraged? No! A thousand times, no! Ready to surrender? Never! Though all hell should oppose—as it does oppose—though what the world calls scholarship be arrayed against us, though we should have to part with friends and kindred, with position, and reputation, and everything that a normal man holds dear, even life itself, we would rather be cast out as a reprobate, and die under the unanimous condemnation of men, hated and abhorred of all the world, than we would surrender one whit of that which God has revealed.

"If it be possible, as much as lieth in you, live peaceably with all men". It seems to us that it cannot possibly lie in anyone who has seen Christ, who has been born of His Spirit, who has put His gospel to the proof, and who has had experience of God's redeeming grace, to live peaceably with men who deny the absolute infallibility and sovereign Saviourhood of Jesus Christ, Who is both the Son of God, and God the Son.

Therefore LET THE WAR GO ON! Let us solemnly rededicate ourselves to the task of proclaiming the truth of the gospel, and exposing, by any and every legitimate means, the errors of those systems which deny the faith. Meanwhile, let our hearts be comforted by the assurance that "we can do nothing against the truth, but for the truth;" that the ultimate triumph of our Lord Jesus, and the universal vindication of the truth of the gospel, was foreordained before the worlds were made. Let the standard of the Cross be unfurled to the breeze from the top of the mast, and let every soldier of the Cross resolve that he will shed his last drop of blood, if necessary, rather than consent to the lowering of that flag.

## What Is "Reasonable Liberty"?

We were out of town last week when *The Canadian Baptist* came out, and were therefore unable to give attention to an editorial entitled, "Reasonable Liberty", of which we now quote two paragraphs:

"Difference of opinion about the question as to whether the inspired record is infallible in matters to which many believers think that inspiration does not belong at all does not warrant our dismissal of the question under debate by calling one another modernists or names that are equally misleading. It would be better for us to try to understand one another than to imperil our Christian testimony by unwarranted controversy."

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"We are glad to believe that the extremes of those who call themselves fundamentalists and assume that

they alone have a right to the name, do not appeal to the rank and file of our Baptist people. The churches of the Convention of Ontario and Quebec by this time are well aware of the fact that there is not one fundamental truth of our faith which is being denied by the leaders and teachers in our Convention."

What are we to make of the foregoing? "Difference of opinion about the question as to whether the inspired record is infallible in matters to which many believers think that inspiration does not belong." This of course means that the Scriptures are only partially inspired. It is a denial of the plenary inspiration of the Bible, and it implies that the Bible may be inspired in respect to its spiritual message, and yet not accurate where it touches upon matters of history or natural phenomena.

If Canadian Baptists are not altogether asleep, they will recognize that a very long step has been taken from the former Baptist position, when such a word can appear in *The Canadian Baptist*, and be unchallenged. It was against this very assumption we made our protest in 1919 when, by an almost unanimous vote, the Convention carried our resolution. But now we are assured there is room for differences of opinion respecting the infallibility of the Inspired Record!

Is not that what all the controversy has been about? *The Canadian Baptist* is coming out into the open. What do we mean by *The Canadian Baptist*? Not the Editor! We mean merely the Convention organ in whose columns the modernistic Soviet is gradually becoming bolder.

But apparently there are no lengths of untruthfulness to which *The Canadian Baptist* is unwilling to go, when it says that "there is not one fundamental truth of our faith which is being denied by the leaders and teachers in our Convention"! And yet in the very article itself it justifies the denial of the infallibility of Scripture. If that be not a "fundamental truth of our faith", we do not know what doctrine is: *The Canadian Baptist* knows as well as it knows its own address, 223 Church Street, that Professor Marshall denies the expiatory value of the death of Christ; that, in fact, he denies that there is any necessity for expiation. He denies the doctrine of human depravity, and endeavours to explain away the miraculous wherever it can be explained away. And the Convention has thrice endorsed Professor Marshall's heresies.

*The Canadian Baptist* ought to know that some students of McMaster are already parroting Professor Marshall's teachings, and arguing the fallibility of the Bible, and pleading for "reasonable liberty" to call other things once "most surely believed among us" in question.

*The Canadian Baptist* also knows that these denials of the faith have been defended by the Convention of Ontario and Quebec, and the very article under review is a further defense of these denials.

Of course it is useless for any one to send a letter to *The Canadian Baptist*. They must have grown poor buying extra wastebaskets to take care of the letters of protest they have received during the last few years. The Editor has lately been a little more careful in his attacks upon *The Gospel Witness* and its Editor. His speech, or that of whoever writes for him, is more veiled. Whenever *The Baptist* shows signs of a little better behaviour we have reason to know it is because the subscribers' rods have been applied pretty vigorously to his back. *The Canadian Baptist* found that its vitriolic utterances did not pay. They cost too many subscriptions. For some time now it has been endeavouring to sugar-coat the poison, but the poison is there just the same.

We have been informed that the Editor of *The Canadian Baptist* himself is rather tired of his job, and would, if possible, like to get back into what we presume is called "secular" journalism. How it could be more secular than *The Canadian Baptist*, we are unable to understand. However, we wish the Editor well. We are sorry we cannot offer him a position on the staff of *The Gospel Witness*, but we do not blame him a bit for wanting to get away from 223 Church Street. Good bye, Mr. Editor, until next week.

### EXTRA SPECIAL!

Our dearly beloved Church Street contemporary has become a purist. It detects a certain sameness in someone else's language, and it complains, "It is almost always the case with this type that their education is superficial. There is a sameness of expression occurring again and again. Some phrases are used so often that we feel the phrase itself must be tired." Did you ever hear of such a thing—and that from the versatile *Canadian Baptist*! Who ever heard of anyone in the office of *The Canadian Baptist* being an authority on the English language!

The short article from which we have quoted is in *The Canadian Baptist* of July 26th, and, appears under the title, "The Adequate Credential". This three-paragraph article begins after this fashion: "Some people do take themselves so seriously"! We would respectfully recommend our contemporary to take a dictionary and study the use of the little word "so", and learn how to employ it with some fair degree of accuracy before it presumes to sit in judgment upon someone else's language.

Of course *The Gospel Witness* is intended, for is it not a battle between "ignorance" and "education"? And our education is referred to as being "superficial". We wonder how *The Canadian Baptist* found it out? Could anyone's education be more "superficial" than that of the Editor of *The Canadian Baptist*?

All who know the facts, know that *The Canadian Baptist* is in a very bad way. It has been losing subscribers by the hundred. If there is any doubt about it, let the manager enquire of its subscription secretary, or whatever they call him, and he will tell him. Therefore *The Canadian Baptist's* exchequer must be in some need of replenishment. We are always ready to give a helping hand to those who are in need, and the idea occurs to us that, seeing *The Canadian Baptist* has, in some magic way, suddenly acquired a new and hitherto unheard and unthought of authority as a teacher of good English, it might offer to give lessons to the uneducated among its friends. The Editor of *The Gospel Witness* humbly claims to have been a somewhat painstaking student for a number of years, and hopes to continue to be a student to the end of the chapter, and would be glad to be instructed by the great authority at Church Street on the English language "as she is spoke" in the columns of *The Canadian Baptist*! Will the eminent stylist who sits in the Editor's chair at Church Street please advise us how much we must pay per lesson, and how many lessons would probably be necessary for one of our superficial capacity to acquire his grand style?

### TORONTO BAPTIST SEMINARY.

This institution is also looking forward to a year of great expansion, which will be a year of largely increased expense. Last year was our first year, so that we had only one class. This year we shall have two classes, and we shall have to increase our Faculty somewhat. What we write in this article is intended chiefly for our Canadian readers. We have so constantly pleaded the cause of Des Moines University that our readers perhaps have forgotten that we have a theological seminary connected with Jarvis Street Church with a faculty of seven to maintain. Last year we had a total of eighty-seven students. We shall write more fully of the Seminary at a later date, but this is simply to remind our readers that our expenses are heavy, and that we should appreciate the help of God's people everywhere.

# The Jarvis Street Pulpit

## Christ's Other Sheep and How He Brings Them Home

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, July 22nd, 1928.

(Stenographically reported.)

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16.

### PRAYER BEFORE THE SERMON.

We thank Thee, O Lord, for the old, old, story of Jesus and His love. We come this evening asking for the old paths, and seeking Heaven's light that we may walk therein. We thank Thee for the way that has been trodden by so many feet; for the door through which so many souls have passed to find eternal salvation within; for the precious blood by which our sins are washed away; for the word of Thy grace, this Bible, inspired of God, which is to us the very word of God—for all these things we lovingly thank Thee. And we pray that Thou wilt give us eyes this evening to see the old things. Save us from an undue familiarity with these great truths of the Bible. Help us ever to remember that Thou dost dwell therein. May we come to this place of divine revelation this evening with unshod feet. Once again we ask Thee to make the bush burn with fire, and make our souls to hear the Voice from heaven.

It may be that someone this evening, who has heard the gospel all his life, has become familiar with its great principles, and accustomed to its great invitation, and yet has failed to make any response. May he hear this evening with the ear of the heart, and receive the truth in the love of it, and be saved. Grant, we beseech Thee, that some who have often gone to the well, like the Samaritan woman, may this evening, like her, find at the well-side One Whom they have never met before. If any are out of Christ, we pray that this Stranger may introduce Himself to them this evening, and may they thus be ushered into a new experience. Deal with every member of this congregation this evening. We do not know all their names, nor whence they come. We have no knowledge of their heart experiences beyond this, that Thy word teaches us that we have all sinned, that we all need a Saviour, and that Thou art ready to receive and forgive every one who comes unto Thee. May many come this evening, may this be a night of salvation to many who have been long held in bondage. Deliver them, we pray Thee, into the glorious liberty of the children of God, for Thy name's sake, Amen.

Of the four gospels perhaps there is not one with which people are more familiar, or to which they are more attracted, than the gospel of John. The chapter we have read is familiar ground to all of us. The little children are familiar with the parable of the shepherd and the sheep. The figure employed is a very common one. Passages of the Old Testament abound in which this figure of the shepherd and the sheep is used, and in the New Testament in not a few places our Lord Jesus is represented as the Shepherd, as well as the Bishop, of our souls. So that I have no new thing to say to you this evening, and my prayer is that God may make the old things new, that we may see in this treasury of truth that which will tend to the enrichment of our spirits this evening. "Other sheep",

saith the Lord, "I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

### I.

Our Lord here speaks about SOME OF HIS PERSONAL PROPERTY, of sheep which are His own in a special and peculiar sense. Some of them already bear His mark upon them, some of them are recognized as belonging to Him; but there are still "other sheep" which have not yet been brought into the fold, which are equally His. They are just as certainly His property, and some day He will enter into possession of that which is His own. So then our Lord claims a proprietary right in the souls He has redeemed. They are His sheep, they belong to Him because they are the purchase of His precious blood.

I would have you remember that the transaction of Calvary was no mere experiment, it was not a wild adventure: it was something that had been planned from the foundation of the world; the plans of the Eternal there reached their fruition and execution. The soldiers who crucified our Lord gambled over His seamless robe. It was woven from the top throughout, and they said, "Let us not rend it, but cast lots for it, whose it shall be." So they cast lots upon His vesture, and the seamless robe fell to the lot of one who had had a share in His crucifixion. But let me assure you that when Jesus went to the cross, He was no gambler, He took no risks, He ventured upon no experiment: He knew what He was going to do, for He had come to earth to do it. He came of set purpose to go to the cross. His coming to the cross was no accident. There was no wrong step in all His earthly career. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Some have speculated on what might have occurred if the Jewish people had received Christ, as to whether He might have avoided the cross, as to whether some other way might have been found to accomplish His work. These are all idle speculations, for the simple reason that the prophetic mold into which His life ran had already been written, even to the incident to which I have referred that they would cast lots upon His vesture. Jesus came into the world to do far more than to set us an example; He came into the

world to be more than a teacher: He came into the world specifically to die. John introduced Him at the beginning of His public ministry as "the Lamb of God, which taketh away the sin of the world". He was the Lamb slain from the foundation of the world. The death of Christ was no accident, I repeat: it was the fulfilment of God's eternal purpose. He steadfastly set His face to go to the cross; to go to the place of purchase, and He counted down the precious drops in payment of that which was more precious than rubies. He gave His life for the sheep as He designed to do. He came to this earth to purchase for Himself His flock, and they are His by right of purchase, every sheep for whom Christ died.

I cannot think of my Lord Jesus merely attempting anything, resorting to an experiment. He is God, and He knows the end from the beginning. "Then said he, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." If you turn back the pages of the Old Testament you will see Him stepping down through the centuries and the millenniums, always moving steadily toward the place of sacrifice; and at last in the place appointed, by the way appointed, at the time appointed, and in spite of the conspiracy of earth and hell, He died, "the just for the unjust that he might bring us to God".

He has His sheep that are His because He purchased them. I say to you who are Christians here this evening, "Ye are not your own: ye are bought with a price." And in those of you who have not yet recognized Him as Saviour, nor acknowledged Him as Lord, He has a proprietary right, because He has redeemed you to Himself by His precious blood; and some day He must take possession of His own.

*Some of His sheep have already been safely folded.* I am glad the gospel is the old gospel. There are some people who are wonderfully attracted by new things. Riding with an American on the train last night coming from Chicago, we were speaking of the different points of view of the old world and the new. I said to him, if you cross the sea and go to almost any city in Europe, and ask to be shown the sights of the city, they will take you to the oldest things: the old churches, the old castles, the historic landmarks, points of interest around which gather the memories of battles fought and victories won. But in this country, on this side of the sea, they always take you to the new things, the big buildings that cost so many million dollars to build, some new thing that has just been effected. But it is a good thing to learn to appreciate the old paths, the old gospel that has been tried these many centuries. Multitudes of Christ's sheep have recognized in Him the Shepherd of their souls, and they have been safely folded from all harm.

Sometimes I have had people come to me to discuss the matter of baptism, and they have said, "It seems to me to be scriptural, but were I to submit to that ordinance, I should be casting a serious reflection upon the church of my fathers. My father was a Presbyterian, and I do not want to be disloyal to the traditions of the past." I have a good deal of sympathy with that attitude just so long as it is in keeping with God's word. But I wonder if those who are looking for a new gospel consider the implication of that

position?—that the uncounted millions who died in the faith of Christ had a false faith, believed in a Shepherd that was no shepherd, and died in the hope that they were safe in the shelter of a fold that was no fold. Oh no, some of us have seen many who have passed; and, praise the Lord, many of us know to-night, do we not, that we are His sheep? ("Praise the Lord!") Is there any doubt about it? ("No!") Do we not know that He Who died for us, at last delivered us from the chains that bound, and brought us to Himself? Is not that why we are Christians to-night? There are many of you who rejoice to acknowledge Him as your Shepherd, and who know beyond all peradventure that you are held safely by Him in the fold. Millions have passed into the heavenly fold through the valley of the shadow of death. They have passed, and have feared no evil, for His rod and His staff comforted them; they have passed into the great beyond to dwell in the house of the Lord for ever. And day by day other sheep are being saved: "The Lord added to the church daily such as were being saved."

While this is an ancient doctrine, it is entirely up-to-date, because it is the gospel that still saves poor sinners. I know of no other. I have myself seen drunkards saved. They had made a hundred resolutions—which had all been broken. They had been surrounded by friends who made every possible effort to reform them, but the reform did not last, until the Good Shepherd Himself took possession of His sheep and made him a new creature in Christ Jesus. We have seen the gospel work in the salvation of men addicted to every kind of sin. I know that when the hounds of hell are let loose upon them, they have a severe time—and you who are Christians hear their barking often enough, do you not? "Behold, I send you forth as sheep in the midst of wolves." But however they may pursue us, the most they can hope for is a mouthful of wool, for the Good Shepherd looks after His sheep.

Our Lord says there are other sheep that are His. I do not know who they are. If I knew every unconverted man and woman here to-night, I could not tell how many of you would yield to Christ. I do not know who His sheep are, but I know that when they know themselves to be sinners, it is an evidence that the Spirit of God has been working with them. But the principle I bring to your attention this evening is that Christ has other sheep. You who are Christians, you are saved, are you? "Yes." You rejoice in your salvation? "Yes." What are you doing for the "other sheep"? What interest are you taking in the "other sheep"? In the other sheep in your own home? in the other sheep on your own street? in the other sheep in your own office? in your place of business? Wherever they may be, what are we doing, as Christians, for Christ's "other sheep"? Let us remember that they are sheep for whom He died just as truly as He died for us. His blood was just as certainly shed for the forgiveness of their sins as for the forgiveness of ours, and He has an interest in His "other sheep".

I say to you who are not Christians, however you may be neglected by the church of Christ, by the ministers of Christ, by the people of God generally,

this Good Shepherd never forgets His "other sheep". He has His eye upon you, He has His purposes concerning you, of which I shall speak more in a moment; but though you have never bowed the knee to Him, though you have never said with Thomas, "My Lord and my God", if it be so, that for you His precious blood was shed, then you are His sheep, and He has something to do for you yet. That is the truth I bring, that when Jesus Christ died at the place called Calvary, He paid the price of the redemption of human souls.

## II.

OUR LORD ANNOUNCES HIS INTENTION OF BRINGING THESE SHEEP TO HIMSELF: "Other sheep I have, which are not of this fold." He was speaking primarily of His Jewish disciples, who supposed that salvation belonged exclusively to the Jews. You remember with what difficulty Peter was prevailed upon to carry the gospel to the Gentiles. The Jews supposed they were the only sheep of His pasture; but He said, "My fold is much larger than the Jewish nation. I have other sheep than Jews. The great Gentile world shall yet hear the gospel. Others who have not enjoyed your special privileges shall yet be partakers of divine grace. Other sheep I have, which are not of this fold: them also I must bring." Baptists need to hear that, and Methodists, and Anglicans, and Presbyterians, and whatnot. Christ has His sheep, and He designs to bring His sheep to Himself. We ought to have a broader interest than the interest of the people who now share our views of truth. Our interest ought to be as wide as the world. "Go ye into all the world and preach the gospel to every creature." I do not know how many will come, but it is our business to carry the message to Christ's "other sheep".

But what I want specially to emphasize here is the announcement of His purpose to find His sheep Himself: "Them also I must bring." I recognize that the Lord uses human instrumentalities. He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We are to be His witnesses, but He is not here speaking of instrumentalities: He is speaking of His sovereign purpose to bring to Himself the purchase of His blood, to complete the number of His purchased flock, and to see to it that His work in their behalf is not in vain,— "Them also I must bring." So to you who are unsaved this evening I bring this message. I would direct your attention to God Himself, and have you look beyond all instrumentalities to the Sovereign Shepherd Who gave His life for His sheep.

I have no confidence that the work of Christ will be accomplished because there is an organized church in the world. Alas! alas! the church that bears His name often and in many places fails signally in the doing of His work to-day. Our faith must rest in One who is superior to all human instrumentalists. However able and eloquent the preacher may be, however earnest may be the man who goes out after souls, there would be no hope of any one's salvation if the Shepherd had not sovereignly said, "I have other sheep, and the other sheep I must bring." Behind the salvation of every individual soul there is that sovereign, "I

must", of Jesus Christ. We may not understand it always. We may be foolish enough to think that we set out to seek the Lord ourselves, that we had something to do with our salvation; but the reason any of us are in the fold is because the Lord said, "I must have them. I will have them." It is not your will, it is His will; it is not your purpose, it is His purpose; it is not the strength of your determination, it is the determination of the sovereign God Who made the worlds, that effects the salvation of every soul that is really saved. "I must bring them."

My brethren, I want to lay a foundation for your faith to stand upon. I want you to have something that you can believe. I want to put a rock beneath your feet, so that you may know in what salvation consists. Does it consist in your weak desire toward God? In your varying and ever variable resolution to turn over a new leaf? Does salvation consist in the efforts of your friends, in the ministry of the church? Or, let me rather say, does it primarily, fundamentally, depend upon these things? Where is your faith to rest? Upon what are you going to stand if you are to be a Christian? It must be upon something more than the constancy of any organized Christian church, upon something more than the resolution of any human will. You must have something upon which you can depend, which is as invariable and inexorable as gravitation, as the very laws of God. You must have something that is like God Himself—in a word, YOU MUST HAVE GOD, or you cannot believe and have peace, for no one but God is worthy of the absolute confidence of a human soul. But He is worthy, and here you have it, "Other sheep I have—them also I must bring." And when Jesus Christ, Who spake the worlds from naught, says, "I must". He will accomplish that upon which His heart is set.

"Ye must be born again." But how can I be? Because He says, "I must bring." "I must work the works of him that sent me while it is called to-day." When He says, "I must", He determines to accomplish the purpose therein He announces, and so I am sure somehow or another, by the use of some instrumentality, whatever it may be, our gracious God, our sovereign Saviour and Shepherd, will find His own sheep.

Is that a comfort? Someone says, "That sounds like the doctrine of election." Yes, that is what it is. You say, "I do not believe in that." Do you not? Who gave you a white skin? Why were you born in Canada instead of in the heart of Africa? Why have you a perfect body instead of being a cripple? Why have you the right use of your senses instead of being in an asylum to-night? Do not stand on your tiptoes and boast of what you are and what you have. The best things you have are yours because God gave them to you. "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" The bread you eat, the clothes you wear, the breath you draw, all come to you by God's sovereign, electing, grace. If it were not that He has given His angels charge concerning you to keep you in all your ways, your adversary the devil, who goeth about seeking whom he may devour, would devour you before the morning light, and your last chance of salvation would be gone. If God had not

taken thought for you, and hedged you about with His protecting care even before you thought of Him, there is not one of us who is a Christian to-night who would have had opportunity to accept Christ. "I must"! That is the heart of the gospel, that is the secret of your salvation and mine. Father, Son, and Holy Ghost, must save the soul: you cannot save yourself.

Them also I must lead? No! He does lead us, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." He is our Leader, but when He finds the sheep bruised and bleeding, and having lost its way, how does He bring it home? What is the gospel? Merely following Christ? It is our privilege to follow Him when He has given us grace and strength so to do. But what He here says is, "As for those other sheep out in the wilderness who have no thought of Me at all, who have no care for Me or the green pastures which I would provide, those other sheep who know nothing at all of the dire perils which threaten them, nor have sense enough to detect the sound of the wolves who come in full cry upon them—those other sheep, I must bring them." And every soul that is ever saved, is saved because he is brought of the Lord. A few weeks ago I spoke to you from the text, "He brought me into the banqueting house, and his banner over me was love." He brings us all, He brings His sheep home.

There is some poor man here to-night, and if I could sit down beside him and talk to him quietly when no one else is present to hear, he might perhaps say this to me—or perhaps he would not trust any human far enough to say it, but at all events he says it in his heart, "I am so tired, I am so weary. I have tried and tried again a thousand times, but I get no better, but rather worse. My will is so weak, my desires are so changeable, I seem to have no set purpose in life at all. I wander aimlessly about from field to field, always seeking some new pasture, some new situation, and finding none. No, I never keep on one path long. I am always making for the hedges, and going through the gaps. I live irregularly, spasmodically." You know the kind of life I mean, do you not? There is a man down there who talks thus to himself. He has heard the preacher speak about the narrow path, but he says, "I could not walk a narrow path." He has heard the preacher speak about steadfastness of purpose in doing that which is right, and he says, "I have no steadfastness in my constitution. I am never two days alike. I am like the chaff driven with the wind."

Is there salvation for a soul like that? Yes, if you come to see that salvation is in the purpose of God, and not in your own purpose; that it is in the will of God, and not in your own will; that it is in His sovereign determination to win and be victorious, and not in your resolution to be a conqueror;—in His "I must bring," rather than in your, "I will go," you can then believe God and be saved. For when the Good Shepherd undertakes to bring the poor blind sheep home, He is equal to any and every emergency. I love that simple parable of a few words uttered by our Lord when He spoke of the man who had ninety and nine sheep in the wilderness, and leaving them all, he went out after that which was lost. Do you remember how far? No, it does not tell us how far he went.

Do you remember how long he sought? No, it does not tell us how long he sought. But it does tell us that he goeth out after the lost "till he find it". However long it took him, I do not know, but he never gave up until he found it.

And when he found it, what did he do? Did he walk ahead and beckon for the sheep to follow? No, He lifted it upon his shoulders, rejoicing. He did not wait until he got home to rejoice. The moment he laid hold upon the sheep he began to rejoice, for this shepherd with his strong shoulders and mighty arm knew that sheep was just as safe upon his shoulders as it would be when put in the fold at last. And when our Lord Jesus undertakes to save a sinner the moment He lays hold upon him He rejoices, and all Heaven rejoices at the same time. What for? The soul that is justified, and sanctified, and glorified? Does Heaven wait until then to rejoice? No, "Joy shall be in heaven over one sinner that repenteth", because repentance is the work of the Spirit of God, and God never begins a work in any human heart that He does not carry on. The moment a soul repents, it is evident that the Good Shepherd is carrying out His announced programme to bring that soul to Himself, and it is time for Heaven to be glad when thus the heart is broken, and the spirit is contrite, and repentance is wrought in the soul.

"Them also I must bring." I do not know exactly how He will do it. I know of one particular, and I will speak of that in a minute, but I have often said that the Good Shepherd sends His dogs after His sheep. I was once speaking of this same principle, the sovereign grace of our God, although not from the same text, and I said something like this: Some of you have been here a good many times, and you have been rather disturbed in your rest. You have gone home and felt rather uncomfortable. You have said, "After hearing that preacher preach, I have a very uncomfortable night. I do not think I will go any more. I will go somewhere else." I said, You have made up your mind a dozen times you would not come—but you are here. What I preach is enough to empty any church. I said it then, I say it now, what I preach would not attract anybody, because the gospel is not acceptable to the carnal mind, it runs across the carnal mind at every point. I said, Some of you have said again and again that you would not go back again—but you are here—and you are going to be more uncomfortable than you ever were. You are going to vow that you will never hear this preacher again. You may well afford to do that if it is he who disturbs you. I am of no importance to you. You may set yourself against my pleading—and do it with impunity—but if I should be God's messenger, and if it be so that you are not striving with me, but with God; if it be that you are not resisting me, but God; if you are resisting the sovereign purposes of God, then you might just as well set yourself against the laws of gravitation and say, "I am going to jump to the top of the C.P.R. building." Very well, away you go. "But", you say, "I cannot do that." No, you cannot; and when God comes into a man's life and shows him his sin, and leads him to repentance, he had better be careful what he does. If my Master is determined to have you, He will whip



you to it, He will send His dogs after you, He will break your heart and subdue your will somehow. When He sets His heart upon you and says, "That soul I must bring", He flings His challenge to hell itself to stand between Him and the accomplishment of His purpose.

That is high doctrine. Yes, but the gospel is high doctrine, it is just the grace of God; and grace argues divine sovereignty always. If you deny the sovereign power of God, if you make salvation to be of works, implicitly you deny the grace of God. Salvation is not of works: it is of grace.

Some of you may be too rich. You may not have very much, but the little you have may stand between you and God. Do not allow it to do so, because if He makes up His mind, He can soon remove it. If you will not come full, He can soon empty you and make you, like Naomi, who went out full and came back empty. Some people have too much, the world is too attractive, the very gifts of God come between Him and the soul; and it sometimes becomes necessary for Him to remove them. Others are too healthy to be Christians. I have known many a man saved on his back, who would not come to God on his feet. He would not look at God's stars until God laid him on his back, and he had to look up because he could not look any other way. I do not know how the Good Shepherd will do it, for He has many, many ways of doing it. But if He has been dealing with you, you had better let Him have His way easily, and do not challenge Him to severe measures.

I talked after that fashion on the night to which I referred, and in the church was an ex-saloon keeper, known as the most profane man in town. His wife's name was Jenny. Unknown to me I had described his case. For months he had gone on saying every night, "Jenny, that is the end. Do not ask me to hear that man again." But next Sunday night he was there! Monday came to be the worst day of the week for him, he was all torn to pieces, and always vowed he would not come back again, and that particular Sunday night he went home and said the same thing. He went to bed, but he did not sleep. He got up about four o'clock in the morning and went away to his barn somewhere in the town where he kept some horses; and up among the hay God dealt with him. I heard him tell his story the next Sunday night at the after-meeting. He spoke to the young men. He was a very coarse, vulgar, sort of man; his surroundings had been coarse all his life. He turned around and said, "Boys, I thought I was fighting the preacher, I thought I was fighting a lot of folks. But I found out that I had been wrestling"—he did not say, wrestling—"I found I had been wrestling with the Lord all these years. But last Sunday night He was one too many for me, and He downed me." That was what salvation meant to him, a sovereign God striking him down, and demanding surrender. That is what God did with Saul of Tarsus; that is what He does with everybody who is genuinely saved. "I must bring." When He makes up His mind, you had better come willingly. Do not challenge Him to send His dogs after you, to apply His rod, or to mobilize His armies.

Yet there is one instrumentality He always uses. How does He bring them? Listen: "And they shall

hear my voice. My sheep hear—not the preacher's voice—but my voice, and I know them, and they follow me." Always he brings them by making them believe. "He that believeth on the Son hath everlasting life." But how does faith come? "Through faith, and that not of yourselves, it is the gift of God." But how is the gift of faith bestowed? "Faith cometh by hearing, and hearing by the word of God." Nobody can be saved without believing, and nobody can believe without hearing. It is the word of the Good Shepherd, after all, that He uses. While employing all these other agencies, yet He makes His way into the minds and hearts of men, and compels them to listen to His word, and thus to believe in Him.

There is a man back there who says, "I came to this church to-night full of prejudice. I have been taught to hate that preacher's name." Somebody came to me last Sunday night, and was introduced, a young man, a graduate of a foreign university. He cordially clasped my hand and said, "A while ago I hated your name almost above the name of anybody living." I said, "I am sorry. I do not know that I ever did you any harm. Where did you learn to hate me?" "In Germany." In Germany! "Yes, in Germany and Switzerland." I suppose I ought to feel complimented! But somebody says to-night, "I slipped in here this summer evening. I have heard a great deal about that Jarvis Street preacher, what an extravagant man he is." I suppose you almost expected to see horns! It is a matter of extreme indifference to me what you think of the preacher. I love the friendship of the people, I love the fellowship of men and women, and boys and girls. I love to have them think well of me, if that is possible; but my chief business is to get you to think of my Master, and I do not care what you think of me. I should not be greatly disturbed if you went out cursing me, if only you would bless my Master. What have you heard to-night? Do you hear me—what have you heard? You know very well you have heard more than the voice of the preacher. There has been an echo that has been sounding in your heart. It has made you uncomfortable. God grant that it may be the means of your home-bringing. Oh, listen!—"I must bring—they shall hear my voice."

Have you heard His voice? Have you? Who is He? "And he said, let there be light, and there was light." "And God said"—"And God said." That is how the worlds were made. All things were made by Him Whom I preach to you as Saviour, and without Him was not anything made that was made. And if that dead soul of yours shall hear His voice, it will leap into life as did Lazarus. I cannot do it, I have no power to make dead souls live, no argument, no persuasion; no illustrative gift that I might possess would avail. But oh, if you hear His voice, then you are among those whom He is bringing home.

Let us be quiet a minute. In the secret of your heart, is there a voice saying, "You are a sinner, are you not? You have sinned and come short of the glory of God. Jesus Christ really did die for you, did He not? He was raised from the dead; He is at the right hand of the Father. That is the gospel which you heard to-night." Is there a Voice arguing with you like that? Will you answer Him saying,—

"Lord, but I yield, I yield;  
I can hold out no more;  
I sink, by dying love compelled  
To own Thee conqueror."

Will you let Him have His way?

### III.

"And there shall be one fold, and one shepherd." There are a good many people who are in favour of the one fold. His Holiness the Pope invites us all to come. It is not union he wants, but reunion. We are all wanderers, and must come back to the mother church—there shall be one fold. All over the world, among religious bodies, there is a movement toward one fold—one fold. Somebody says, "I do not want to belong to a church whose membership is restricted to redeemed people, to people who have been born again. I do not think we should be as narrow as that. There are good people who have not had that experience, and I think they ought to belong to a church if they wish, and I would be willing to be a party to some big merger so long as you do not restrict it to people who have been converted." Somebody else says, "You Baptists are terribly narrow. You talk so much about baptism. I believe we ought to have one fold, I should like to see one big church; but you will never have it. As long as you insist upon baptism as a condition, you Baptists will have to stay outside."

For twenty years every opportunity I had, I attended Presbyterian General Assemblies and Methodist Conferences to hear them discuss Church Union, and *all the time they talked about one fold, rather than of one Shepherd*—one fold at the expense of what the one Shepherd teaches. My friends, you cannot have one fold, in the scriptural sense, without having one Shepherd. Some people would like to have a marriage without a bridegroom, a church without a Head. "There shall be one fold, and one shepherd."

Some day I expect to go to a city that will be new to me, and I suppose I shall ask—no, I shall know

better then, but if I were in my present condition I should ask what some asked to-day, "Here I am in Toronto, what church shall I attend?" When I get to that city I shall not ask, What church shall I attend? I shall find out there is no church there. One who made a survey of that city said, "I saw no temple therein." Some day we shall cease to talk about Baptists and Methodists, and Anglicans. There will be one fold, just one fold. But *in the day that we have that one fold, there will be one Shepherd Whose word will be the sovereign law of that one fold.* "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." If you want to have Church Union, you had better try to have it on that basis. One fold? What fold? *The fold in which one Shepherd is supreme, and Whose word is absolute law.* If you want to get ready for that one fold, you paedobaptists had better be baptized, because He commands it. I do not care anything about it as a mere ordinance, but since He commands it we must do as we are told.

If you want to get ready for that one fold, then see that you find yourself on His shoulders to-night, and are brought safely home. We shall be ready for that one fold only as we are sovereignly saved by the one Shepherd. That will be a glorious time, will it not? Will it not be a great thing to go to church in the New Jerusalem? It will be all church there, with one river of the water of life proceeding out of the throne. When we get up there nobody will question the virgin birth of Jesus Christ—the people who do that will not be there. When we get there, nobody will question the essential Deity of Jesus Christ. All the archangels will be witnesses of the glory He had with the Father before the worlds were made. When we get there, nobody will question the efficacy of the blood, for ten thousand times ten thousand, and thousands of thousands, will be singing the praises of the Lamb that was slain. When we get there, all fear of being lost will be for ever banished, for we shall be with God eternally shut in.

Will you come to Him now? Will you receive Him to-night?

## Mrs. C. J. Holman Answers "The Evangelical Christian" Upon Regular Baptists

The following article, written to *The Evangelical Christian* in reply to their published attack upon the position of Regular Baptists, was sent to that paper for publication early in June. As it did not appear in the July number of that paper, and no acknowledgment was received by the writer, we have turned to *The Gospel Witness*, whose Editor has kindly consented to publish it. The article explains itself.—C. H. H.

### CONCERNING "BUNYAN AND THE BAPTISTS".

Rev. R. V. Bingham,

Editor—*The Evangelical Christian*,

Dear Editor:—

In the June issue of your paper an editorial on "Bunyan and the Baptists" calls for an answer. One recognizes that *The Evangelical Christian* is a paper intended to give spiritual help and comfort to all denominations, but in

so doing, Mr. Editor, is it necessary or seemly to misrepresent or cast aspersions upon *your own* denomination? There are in that article implications and statements which, to say the least, appear strange coming from you, Mr. Bingham, a long time member of the Baptist Church.

For instance, take the following sentence from that editorial:

"Regular Baptists to-day assume to themselves that title when they are prepared to *exclude from their communion table any Christians who have not been baptized after their method*";—(italics ours).

Frankly, Mr. Editor, we cannot understand how such a sentence as the foregoing could drip from a Baptist pen or pass a Baptist eye.

You say, "*exclude from their communion table.*" What Baptists of any shade or form, "Regular" or otherwise, regard the communion table as "theirs", or its regulation

subject to their caprice? Is it not the *Lord's Table*? If there are restrictions about it, are they not those only which the *Lord himself* has placed about it? And are we not to seek its regulation in the Word of God and in Apostolic practice?

Peter said "Repent and be baptized everyone of you in the Name of the Lord Jesus." And the Great Commission itself says, "Go ye and disciple all Nations, baptizing them, etc." It is not our own views or the views of various denominations or human leaders that Baptists profess to follow. Their claim has always been that they are New Testament Christians. Therefore when the Lord Himself commanded it, and Peter on the day of Pentecost and the Apostles in general baptized *at once* those that believed on Christ, (no others being counted as followers of Christ save those who were willing on profession of their faith in Christ to put on Christ in Baptism) who are we that we should lower the standard of the Word of God?

According to the New Testament and Apostolic custom then, the Lord's Supper follows Faith and Baptism. When a believer on the Lord desires to come to the Lord's Table and at the same time refuses to obey His premier command to put on Christ in Baptism, is there not something wrong either in his thinking or in his spirit of obedience?

#### WHAT IS BAPTISM?

Again, in the sentence quoted above from your editorial, there are the words "who have not been *baptized after their method*." How that sentence could fall from a Baptist pen or pass a Baptist eye is beyond our comprehension. We may possibly excuse other denominations who have been wrongly taught, for using such an expression as that. We would presuppose their ignorance of the meaning of the word "Baptize", namely, "to immerse". Possibly they have never known that the word "Baptize" is the only word in our English Bible that was not translated in it, but was instead, *trans-literated*, that is, "set over into" the English Bible *untranslated*, as a Greek word. It is well known that this was done for fear its mere translation into the English text, "immerse", would condemn the practice of sprinkling, which had grown up in the 13th century in the Catholic Church (and was continued among Protestant bodies). This Roman Catholic practice had its origin in the deeper error which had been adopted in the Catholic Church, namely, that Baptism was essential to salvation, so the greater error led to the change from immersion to sprinkling for convenience' sake, a change which would have been perceived and condemned had the word "Baptize" been translated in our English Bible.

As the word "Baptize" in our English Bible has not been translated there, suppose, Mr. Editor, that we now translate it in your sentence, and see how it will then sound. The sentence will then read "exclude from their communion table any Christians who have not been immersed after their method". Does it now sound reasonable or sensible, or does it not at once reveal the age-long contention of Baptists to which the Scriptures bear witness, that there is but "One Lord, One Faith, One Immersion" (Baptism). There are no "variations of *method*" in "immersion". The only variation possible in immersion is that fundamental one adopted by the Roman Church, namely, a variation as to the *subject* of Baptism, not as to its *method*. The Bible teaches that believing disciples are to be the subjects of Baptism, not uncon-

scious infants or unregenerated beings. Rome's errors were threefold: in their claim, first, that Baptism was essential to salvation; second, that therefore, all, including unconscious infants, must be baptized in order to be saved; third, their suppression of the meaning of the word "Baptize". All these errors in more or less degrees are retained, by implication, in the practice of Protestant bodies which discard immersion. Baptists in restricted communion follow the commands of the Word of God; first, believing disciples only are subjects for Baptism; second, they must be immersed in token of their identification with Christ in His death and Resurrection; third, the believing immersed disciple should "Remember the Lord's Death till He Come".

#### WHO LAYS OUR FOUNDATIONS?

Again we quote from your editorial:

"Because we agree with John Bunyan" (as to open communion and open membership) "pioneer of British Baptists, we protest against those who reap the benefits to-day of his suffering and his sacrifice, but *have departed from the foundations which he laid*, arrogating to themselves the title of 'Regular' Baptists".

Since when, Brother Editor, did any Baptist ever claim that John Bunyan or any other human instrument, laid the foundations for our Faith? Methodists may call John Wesley their founder, and other denominations look to others, but the proud boast of the Baptists has ever been that their foundations were laid in the Word of God by the Son of God Himself, and 'Regular' Baptists worthy of the name, look neither to John Bunyan nor to Charles Haddon Spurgeon, nor to Alexander MacLaren, nor to any other great and noble Christian for their guidance. All honour to John Bunyan and his noble fight, for freedom of conscience and faith in the atoning Blood of Jesus Christ. We yield to none in our admiration of him. All men of faith *so far as they followed the Word of God*; but *surely no Baptist has ever claimed* that even these great men were infallible, or that they should be followed as faithfully when they erred as when they did not err. A principle was laid down to me in my youth which many a time I have passed on to young people. It is this. "Never copy a man's faults, for then you will degenerate. Always copy his virtues; then you will improve". Great men may have done great work, each along his own line, for which each should be honored and in which each should be followed, but surely we are not to follow them in ways in which they erred, for then shall we go astray. Rather in all matters we should test ourselves, our faith, our principles, and our conduct, *by the Word of God alone. This is a primary Baptist principle.*

You, Mr. Editor, seem willing to remain in the fellowship of the Baptist Church, (which if it means anything means that you believe it is your duty to obey the Word of God rather than man) and at the same time inconsistently proclaim yourself as one who believes that Baptism may be something different from immersion, and that one may be quite justified in pushing aside a major command of Christ, even though in so doing you open the door, not alone to disobedience on the part of disciples, but to those errors which may mean the loss of immortal souls through the practice of receiving into the Church of God unregenerated people, and blotting out from their understanding those symbolic representations of Christ's Blood shed for us, and His Risen Life, which He intended should preserve His Truth.

Surely, Mr. Editor, you would not take the ground either that Christ's death and resurrection should be minimized, whether in symbol or in fact, or that any should be welcomed into a Christian Church without being "born again". *Yet this is the logical result of open communion.*

#### A PERSONAL INCIDENT.

At the risk of your scissors I desire to state that it was the practical demonstration of the results of John Bunyan's teaching and practice, or at least of those that followed him, that led me, not *into* open communion views but *from* open into restricted communion views. In 1912 in company with my husband, I carried out a long cherished desire to visit Bedford, the jail, and the Common where he was convicted of sin, and the "Bunyan Meeting" which bore his name. As we were being shown through the latter, I enquired about the Baptistry which was not visible,—at least I did not see it. I said to the old caretaker who knew every nook and cranny in the place, "Why is the Baptistry not more prominent"! To which he replied, "Oh, it doesn't matter. *Nobody ever asks to be immersed now.* I have been a caretaker here for *fifty-one years*, and in all that time *only five people have asked to be immersed.* They all come in some other way". I said "How do you account for Bunyan's Church no longer proclaiming Baptist Principles"! He said, "Well, I account for it this way. The minister who followed Bunyan was pastor here for fifty-three years. He was an open communionist and in his long pastorate he brought up three generations of church members. So by the time he had finished, the church *was open communion and open membership and now nobody asks for immersion*".

Though up to that time I had been a member of a Baptist Church which stood for restricted communion and had never propagated any other views, out of respect first to my father and second to my husband, (he having been an Anglican coming to the Baptist Faith by conviction and believing firmly that Baptism should precede the Lord's Supper) I had privately in my own mind never been able to see why one should refuse communion to those who had never been immersed, providing they gave evidence of Christian Life and Character.

Some people can think things out for themselves. Others learn by observation. Still others by admonition, and the unfortunate majority learn only by experience. In this matter of Open Communion I had not thought it out for myself, but when the old caretaker with his practical experience extending over many years, pointed out the results of open communion as being the *complete loss of that great testimony of Believer's Immersion*, I saw through the present condition of Bedford Chapel what I had been unable to perceive apart from that concrete example. I saw clearly that to depart from the teaching of God's Word in that matter of the relation of the Ordinances, was ultimately to reach the place where the very truth of the gospel was lost. Do we believe that man must be "born again" in order to be saved? Do we believe that the true Christian must die to self and sin, and rise to a new life in Jesus Christ, Christ to live in us, we "making no provision for the flesh", "reckoning ourselves as dead"! If we do, and wish to perpetuate and propagate this truth of the Word of God, it is necessary that *the very form by which these truths are taught shall be preserved entire.*

#### WHAT DO THEY SAVE?

The late Dr. J. F. Love, in his little brochure, *The Gospel in Two Acts*, truly and pertinently says:

"Baptists do not believe or teach and have never believed or taught that the ordinances were ordained to save men", but—"we now say with equal emphasis that they are *saving ordinances*. They save and will save if the original forms and design are preserved.

"*But save what, that is the question.* They were not appointed nor empowered to save souls but they were appointed to save the essential truths of the Gospel, the very truths by which souls are saved. The ordinances were appointed by the Lord to save the essential facts of His Gospel. Any change in the forms of the ordinances or any interpretation of them which obscures their original design" (and Dr. Love might have added "or any change in their order of relationship") "puts in jeopardy the saving Gospel and the souls of lost men. The preservation of the original forms of the ordinances is necessary for the preservation of the original gospel.

"Next to a right apprehension of the meaning of Christ's death, that is to say a right view of the Atonement, is a correct understanding of the meaning and design of the Ordinances. The meaning of the Ordinances is second only in importance to the meaning of Christ's death. They preserve the fact and signify what that death means. The man who understands the significance of the ordinances knows the meaning of Christ's death and resurrection and all who hold the evangelical view of His death and resurrection ought to observe the form of the Ordinances which hold forth these views."

Open Communion means that you are willing to give up that wonderful picture of the atoning death of Christ and His resurrection, and with the picture *lose ultimately the truth of the New Birth.* To quote from Dr. Love a second time:

"Immersion is not a badge of sectarianism and the Lord's Supper is not a mark of neighborliness, but they are an apologetic of the Evangelical Gospel. The Ordinances hold such truths as must at all hazards be preserved in their simplicity. Any trifling with Ordinances is a trifling with the essential elements of the gospel. The Ordinances do not possess magic, but they *preach majestic truths.* They do not expiate sin, but they exhibit the atonement; They have no sacramental value but they have pedagogical value. The Memorial Supper and the Baptismal Entombment proclaim the vicarious Atonement. Anything which touches these Ordinances touches the vital heart of the Gospel.

"*The most deadly attack upon religion to-day is upon the very point guarded by these ordinances, the vicarious death and miraculous bodily resurrection from the dead. If we suffer the loss of these triumphant truths, the death and resurrection of Christ, we surrender the Gospel and slay the hopes of sinners forever. The Lord's Supper was appointed to save one of these saving truths, and baptism the other*".

Dear Brother Editor, are you willing that the wonderful picture of Christ's death and resurrection should be blotted out, and with it the truth it teaches? With all my soul I protest against the implications, against the spirit; and against the teaching, of your recent editorial on "Bunyan and the Baptists".

(Mrs. C. J.) Carrie H. Holman.

75 Lowther Ave., Toronto 5,  
June 6, 1928.

P.S.—Regarding Chas. Haddon Spurgeon, of whom you say, were he here to-day, he would remain outside the fellowship of Regular Baptists, it is only fair to him to state his real position. While it is true that to

a certain extent he stood for Open Communion and practiced it, it was a restricted open communion (we are defending him in this position) which he adopted because of the complications obtaining among English brethren, so he said. But in 1881, Dr. H. L. Wayland, in conversation with Mr. Spurgeon took up the matter of Mr. Spurgeon's position with reference to the Lord's Supper, later publishing an editorial in the *National Baptist* as follows:

"Having heard various statements as to his views (Spurgeon's) on the Communion Question, I thought I would not lose the opportunity of learning first hand what his position was. He outlined his position in his own church as follows: 'If any person of creditable Christian character comes to us and asks to be admitted to the Lord's Supper we give him the privilege for three months; at the end of that time we say to him 'You have had an opportunity to know our view and our practice; if you choose to unite with us we shall be glad to receive you. If not, you had better go to those with whom you are in fuller sympathy'."

"I have' he said 'not one word of unfriendly criticism to utter against my Baptist brethren beyond the Atlantic. On the contrary I believe that the Baptists of America are the best Baptists in the world, and that the best Baptists in America are the Baptists of the South. Moreover, if I were to come to America to live, I would join a close communion church and conform myself to its practices on the communion question'."

"Rev. W. A. Perrins, a one-time student in Spurgeon's College, on leaving England for America had a conversation with Mr. Spurgeon and Mr. Perrins said: 'Wrong impressions have gone abroad in regard to his position in respect to the communion question. This has led some other denominations to claim him as their own, but he was a Baptist to the backbone and at heart a close communionist. My last interview with him a few days previous to my leaving for this country proves this. After a very lengthy conversation on subjects relative to American theology, he said "Have you made up your mind on the Communion Question You are going to a country where the majority of Baptists are close communionists. Really if I had to begin my ministry again I should certainly commence with a close communion church. I am led to believe the American Baptists are right, but I cannot alter the usages of my church which have been of so long standing'."

After reading the above, are you so sure, Mr. Editor, that were he here to-day, Spurgeon would remain outside the ranks of "Regular Baptists"? C. H. H.

### KEEPING ON FAITHFULLY.

(The Presbyterian, of Philadelphia.)

Some persons grow very tired of hearing the evangelical faith defended. They say it is "stirring up controversy." They do not seem to think, or to care, that the controversy was stirred up when the evangelical faith was attacked. These persons do not express themselves as weary of hearing the truth attacked. They seem to think that this is to be expected, and they say: "O well, let these men have their way. We are tired of war. Let them alone." And then they engage in some platitudes to the effect that "if this be of men, it will come to nought; but if it be of God, ye cannot overthrow it." They are so weary of hearing the manly defense of God's truth that they cannot themselves lift up a word on the right side or endure to hear any one else do so.

It is not so much a matter of weariness, however,

as it is of indifference to righteousness. The defence of the faith of God is not to be lightly characterized as controversy and dismissed from court as having no rights. A war of defense is not to be blamed on the defender, but on the intruding and attacking party. A man, if he has the heart and nature of a real man, will defend his home when it is invaded, his child when it is assailed, or the truth of God when it is ruthlessly attacked. This is not war. This is not controversy. This is self-defense.

The Apostle enjoined Christian people not to be "weary in well-doing." There is a good deal of weariness of this sort. It is hard to keep "good people" keyed up to persistence in worthy and necessary work. Many a chairman of a committee has had a hard time to keep all the members of his committee faithfully at work. Many a pastor has grieved because some of his church members seemed to be steadily drifting toward a place on the "reserved roll." The great danger as to prohibition to-day is that some "good people" grow weary of keeping up the struggle. Too many people grow weary in well-doing. They become abject and useless quitters. It is too bad, but even the apostles had trouble with such persons. We need not marvel when we find them, and mourn as though some new trial had come into our lives. Some people, professed Christians, too, run well for a season, and then something hinders them, and they no longer run; or, if they do, they grow weary.

This thing of getting tired, when one ought to be fresh and persistent, is to be deprecated. It is usually a matter of failure of the right interest. There is heart failure in spiritual things as well as in the flesh. If one's heart is right with God, one will not lose courage or heart or patience or interest. "I will run the way of thy commandments when thou dost enlarge my heart," said the Psalmist. A strong heart keeps one from growing weary in well-doing, and fainting in the way.

So it is that courageous and whole-hearted Christians do not give up the defense of the faith of the gospel even when the faithless say, "I am tired of all this controversy." In *Pilgrim's Progress* the good and great friend Faithful never was so weary or so indifferent as to give up, even though opposers increased and difficulties continued to arise. He was faithful unto death, sure that he would be given a crown of life at the last. "The everlasting God, the Lord, fainteth not, neither is weary," and to those who faithfully serve Him He "giveth power and increaseth strength."

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# Coals for the Altar Fire

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

Sunday, July 29th.

*The life of the Christian centres in Christ.—I Peter 1:1-11.*

The Christian life on earth or in heaven is a life that centres in the Person of the Lord Jesus Christ. If we turn to I Peter 1:8 we see that the life of love and trust and joy referred to there centres in Christ, and in John xvii:24 we find that the life beyond finds its centre in Him, too. So whether it is here or there, the life is one in this that the Lord Jesus is its centre. There is real continuity. "The next life is not a new life, but a prolongation of the old. There is change—on a vast scale, doubtless, but no change which destroys the connection." Death is not such a snap, that it breaks off the present life utterly, and hurls the spirit into something totally different. It makes one sad in the extreme to hear a person whose life is wholly materialistic—engrossed in business and pleasure, or other material things, speak of "going to heaven" when they die. Such should remember that in its deepest movements life is one both here and there. The river which after flowing along upon the surface, plunges under the earth then appears again on the other side, is only one river. The train which after running along in the light of day steams into a dark tunnel and then re-appears on the other side is only one train. The light of to-day is the same light as yesterday, although it has been divided by the curtain of the night. The life of our body to-day is the same life as we had yesterday, although it has passed through the sleep of the night. And so our spiritual life is one, whether on earth or in heaven. Death does not break this life in two.

Monday, July 30th.

*The life of the Christian not broken by death.—*

*Philippians 1:8-26.*

Paul in writing to the Philippians (chap. 1: vs. 21, 23) says: "To me to live is Christ"—this is the life below; then, speaking of the life above, he adds: "To depart to be with Christ is very far better." But notice, the Lord Jesus is the centre whether here or there. So many other passages proclaim the same truth. Listen again to the familiar words "Come unto me all ye that labour," etc. "Believe on the Lord Jesus Christ." "Follow Me." "Abide in Me." These words and many others tell us that our life here centres in Christ. And on the other side Listen. "Now are we the children of God, and it doth not yet appear what we shall be; but we know that when He (the Lord Jesus) shall appear, we shall be like Him for we shall see Him as He is." You remember the story told of the late Lord Tennyson, that being in his garden one day with a friend, he was asked by this friend, "Tennyson, what do you think of Jesus Christ?" Then after a moment's silence, Tennyson drew his friend to a very lovely flower and said, "What the sun is to that flower that is what Jesus Christ is to me—He is the Sun of my soul." This beautiful testimony shows that to the Christian man the Lord Jesus is the Centre now. And concerning the perfect state on the other side we read, "The Lamb is the Light thereof." And again, "His servants shall serve Him, they shall see His face, and His name shall be in their foreheads." It is all Christ. On earth our aim is not always true, our eyes are very prone to turn to other objects, but in the main the Christians' life to-day centres in the Lord Jesus, and yonder it will do so perfectly. We shall begin there where we leave off here.

Tuesday, July 31st.

*The life of the Christian is a life of love.—*

*I Corinthians 13:1-13.*

The Christian life is a life of love to Christ. It is love not as the result of sight, "Whom having not seen ye love." "Love may be born, not of sight, but of fellowship." Dr. Jowett refers to Desdemona, who was drawn to love Othello as she listened to his story of his chequered life of "battles, sieges, fortunes". So our Divine Lord comes near and tells to our heart by His Spirit the story of His agony and sweat of blood, His Cross and shame, His awful death and His

glorious resurrection—and then He adds, "All this I did for thee." He thus begins to woo the heart, until He wins it completely. At first our love to Him may be timid and shy, but it soon grows into some strength and beauty. At best our love to-day is poor and fickle. It is the infancy of love, the germ, the bud—love so imperfect and so weak that it is a wonder that our Lord can accept of it. But on the other side of death it will be the same love, but then it will be love in the beautiful and perfect flower, love not of the infant but that of manhood's full maturity, not imperfect but sinless. It will glow at a white heat instead of smouldering at "a poor dying rate" as it often does here. But it will be the same love, and, if we are to experience the full blaze yonder, we must have at least the spark down here. There the heart is yielded in every part to His charm, it dwells in the conscious presence of the infinite love of God. And here there is love to Jesus, too, though the heart is not always altogether His. So in regard to those who are now "with Christ." Our love to them when they were here was often mixed. They had to bear with much imperfection, for even the rarest qualities have their shadows, and the strongest characters have their weaknesses. But yonder the hindrances will be removed from us as they are from them, and love will meet love entirely freed from sin. There will be perfect harmony of feeling and of aim, and in that sinless realm our love will grow eternally, for the love and the loved alike will be for ever in perfect accord with all the will of God.

Wednesday, August 1st.

*The life of the Christian is a life of fellowship.—*

*I John 1:1-10.*

"On Whom believing." The figure is suggestive of a leaning posture, an attitude of dependence, a confident resting of one's weight upon the Christ we love." It is repose upon His Person, a resting upon His Presence, a trusting in His Companionship. It is nestling in the bosom of Him who is "The Lover of my Soul." This confidence looks to Christ to-day for His saving work, for all the supplies the soul needs along the way, in all the crises of life for guidance and power. The Christian's life to-day is a life of leaning on Christ, it is a life of faith, a life of confiding in Jesus for all. But the confidence is more like the trust of an infant than of mature faith—a helpless clinging sometimes with a measure of restless quiet, but often with trembling fear. This beginning of our fellowship with Jesus is often very delightful. Marred though it is with foolish doubts and childish fears the relationship is still full of sweetness and comfort. And what will the effect of death be upon this confidence? Will it snap the gentle tie? Will it tear the clinging child from the Saviour's bosom? Indeed no! But rather the confidence will ripen into perfect fellowship. There will be no doubt possible in the glory, the repose in Jesus will be without a fear or care. There will be perfect harmony of feeling between the soul and its Lord, and so the fellowship will be unbroken and absolutely perfect. How beautiful this must be! What a heaven of delight is involved in such a relationship! The prospect of it thrills one utterly. But it must be begun to-day. If our life on earth is a life of unbelief, it will not be a life of loving and trustful fellowship in eternity. If we do not believe in him now, we shall never know the repose of His fellowship. But trusting Him to-day, however tremblingly our confidence will unfold into the lovely flower of perfect fellowship. And so in relation to each other, our confiding trust in each other will ripen into a full harvest of delightful fellowships. Even now there are some souls with whom we can commune without fear. And these fellowships will be immortal. "What touches our souls to eternal issues is itself eternal. In the vast realm of spirits none can be to us what these are who come nearest to us in time."

Thursday, August 2nd.

*The life of the Christian grows in vision.— John 17:13-26.*

"Whom having not seen ye love, in Whom though now we see him not yet," etc. But in the presence of our Lord we are not only to be with Him, but to behold His glory.

To-day we trust and love, though we see not. The apostles had the wondrous privilege of three-and-a-half years of seeing Jesus. Others had glimpses too. Stephen could say, "I see the Heavens opened and the Son of man standing on the right hand of God." And Saul of Tarsus beheld the glory of the exalted Lord when it smote him down on his way to Damascus. But these glimpses were few and to specially favoured souls.

"Jesus these eyes have never seen  
That radiant form of Thine,  
The veil of sense hangs dark between  
Thy blessed face and mine."

"Now we see through a glass darkly, but then face to face." Our faces to-day are towards Him, we are looking eagerly through the telescope of His word, and we get many gleams of the Glory of His face. "We behold as in a glass the glory of the Lord." But the sight is distant and dim, though enough to inspire and thrill the heart. But on the other side of the dividing veil we shall "behold His glory," we "shall see Him as He is," we shall see Him "face to face." And how wonderful it will be to see Him "as He is!" And what language can picture the wonder of the transformation which that sight will effect! The result of beholding "through a glass" even now is transfiguring—so much so that we become in a measure "changed into the same image, from glory to glory." But then the veil will be lifted, then it will not be "through a glass," but we shall "live for ever in the beatific vision conscious of God's presence and God's love." And that for ever. For we shall never lose sight of Jesus again.

Friday, August 3rd.

*The life of the Christian blossoms into bliss.—Psalm 149:1-9.*

Ours is a life of joy that ripens into perfect bliss. "In whom believing ye rejoice with joy unspeakable." "Ye rejoice." Is there any wonder in this? What reasons we have for rejoicing! "Won by His love, wedded to the Lord, confident in His fellowship," can we do other than rejoice?" It is the co-operative ministry of love and confidence which awakes the genius of joy." In the tenderest of earthly relationships it is truly said: "The thought of the loved one is a baptism of light; a letter from the loved one redeems any day from common place. The presence of the loved one is a full and perpetual feast." So is it in our relation with our Lord. A word from Him awakens music in the heart, and sets the joy bells a-ringing. A time of communion with Him sends a river of delight flowing through the soul.

"Jesus the very thought of Thee  
With sweetness fills my breast."

And this joy is "unspeakable." It can't be expressed in words. It is so sometimes, as the result of human loves. The joy these inspire is more than words can tell. How much more the joy which the love of Jesus gives! But here on earth this joy is often fitful rather than perennial. Most of us have our days of darkness and of gloom. Some have periods of deepest sadness and melancholy when the clouds gather thick about the soul and the night continues long. "They walk in darkness and have no light." And then again they emerge into the day. This joy of to-day will ripen into perfect bliss. Death will not break the flow of delight but rather usher the soul into the realm where the clouds of sadness do not come, and the shades of melancholy are unknown. When we are with Jesus, and behold His glory, the cup of our delight will be filled up to the full; the sun will rise to meridian glory; the flower will unfold its perfecting beauty. It will be the joy of fullest Victory; the joy of realization; the joy of perfect oneness with our Lord. And this delight will deepen through all the ages of eternity.

Saturday, August 4th.

*The life of the Christian ripens into Divine splendour.—*

*Revelation 21:1-8.*

Ours is a life whose glory ripens into a Divine splendour. "My glory," John 18:23—this is to be the Christian's sphere for ever. To-day there is somewhat of glory as Peter says, "joy unspeakable and full of glory". And by "beholding as in a glass the glory of the Lord we are changed. . . from glory to glory". So there is some degree of glory for the believer even now. And what we have is like sunshine on the

landscape, adding to life warmth, and beauty, and tenderness, and grace. But the rays of glory are often fitful here. Mists gather over life's scene, and the "glory" seems to depart. And what will death do to this? Will it deepen the shadows? No, indeed. It will take the believer from the realm of marred beauty to the very home of glory—"where glory dwelleth in Immanuel's Land," and

"The pastures of the blessed  
Are decked in glorious sheen."

Think of the words of our glorious Lord, "My glory"—the glory of "The Altogether Lovely, and the Chiefest among ten thousand." Oh what a future is in store for the Child of God!

"A life in Heaven! Oh what is this?"

And the poet supplies his own answer:—

"The sum of all that faith believed."

That glorious Heaven begins to-day. "Grace is glory in the bud, and glory is grace in the flower." See most carefully that you *have* the bud, and, then in due time your Heavenly Father will give you the fragrant and perfect flower.

Readings by T. I. Stockley.

### BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 3.

Lesson 34. Third Quarter. August 19th, 1928.

#### THE GIFTS OF GOD IN RESPONSE TO FAITH.

Lesson Text: Galatians, Chapter 3.

Golden Text: "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:22).

#### I. THE GALATIANS REPROVED FOR ADDING LAW TO FAITH. (1-9).

1. The apostle in this chapter explains the place and purpose of law. He begins the subject interrogatively by questioning the Galatians concerning their declension. He asks who had bewitched them, especially when they had the picture of Christ crucified before them (v. 1). They had received the Spirit by the hearing of faith, not by the works of the law (v. 2) and were they now so foolish as to think they would be made perfect by the flesh (v. 3). They were facing a very subtle teaching which admitted Gentiles could enter the Christian life by faith, but taught that in order to reach a higher plane of Christian experience it was necessary to observe the law. In other words, having begun in simple faith they were perfected by observance of outward rites and ceremonies. 2. The apostle successfully combats such false teaching, but it nevertheless has persisted until the present day. There is still the tendency to depend upon the outward religious ceremonies for the perfection of the Christian experience, and even for the salvation of the soul; instead of on the vital union of faith in Christ. 3. Continuing his argument Paul reminds them of their sufferings for Christ. They had taken a distinct stand for their Lord at first, which brought persecution, and now they were going back. Had they suffered in vain (v. 4). Miracles had been wrought in their midst, but they knew these had not been done by the works of the law, (v. 5). He is showing that the works of the law are unnecessary with faith, that blessing comes apart from the law, and further illustrates this from the case of Abraham who was blessed through faith (v. 6) that all are his children who are united to Jesus Christ by faith (v. 7), and that this is in accordance with the promise given to him (v. 8).

#### II. REDEMPTION FROM THE CURSE OF THE LAW. (vs. 10-14).

1. The apostle proceeds to show the impossibility of justification through observance of law. He could speak from experience for he had been a most zealous seeker after righteousness through the law, and knew the impossibility of attainment in this way. He calls their attention to the fact that there is a curse attached to the law, resting upon those who fail to obey its precepts fully (v. 10) and as no one could give such perfect obedience all those who were seeking righteousness by the law were under this curse, and justification in this way therefore was impossible. 2. He further

emphasizes its impossibility by pointing out that the just man is to live by faith (v. 11), and there is no faith about the law for it teaches that the person who seeks righteousness by it is to live by doing its commandments (v. 12). Faith and law are therefore in contrast. Faith personified means believing; law means doing. Faith means life through full surrender to God in acknowledgment of unworthiness; law means claiming righteousness on the basis of one's own works. 3. By our own efforts, therefore, righteousness is impossible, we must trust to God's plan and this the apostle reveals as in Christ. He has redeemed us from the curse of the law, being made a curse for us (v. 13) in order that the promise given to Abraham might come upon the Gentiles, and that they might receive the Spirit through faith (v. 14). Christ took our place and paid the penalty due our sin. Blessed vicarious sacrifice, the fulfilment of Old Testament prophecy, and the source of all spiritual blessing.

### III. THE LAW AND THE PROMISE. (vs. 15-18).

1. The apostle had shown that those who possessed faith were children of Abraham, and were blessed with him, (vs. 7-9), but there may have arisen in some mind a question concerning the relation of the law to the promise made to him. How did the giving of the law affect the promise? Was the promise annulled or changed by the law? The apostle answers such questioning by giving an illustration from daily life. He cites the case of a testament made by a man, which once formally sanctioned is not set aside or added thereto (v. 15), so the promise made to Abraham is not set aside by the law which was given later (v. 17). 2. The inheritance was given to Abraham by promise (v. 18), and God would abide faithfully by the compact. This emphasizes the truth that God's blessings are received as gifts and not as payment for works. 3. The apostle in the midst of his reasoning stresses the particular nature of Scripture and incidentally gives proof of its inspiration when he points out that the singular number and not the plural is used in reference to the seed of Abraham, (v. 16), referring to a distinct line of descent, but also and particularly to a distinct person, even our Lord Jesus Christ: meaning that through Him all nations would be blessed.

### IV. THE PURPOSE OF THE LAW. (vs. 19-29).

1. The question to be settled now related to the purpose of the law. Of what use was the law? It was something added, the apostle states, because of transgressions till the seed should come to whom the promise was made (v. 19). The law brought into clearer view the sins of the people and made them more fully conscious of them. It was given through the hands of a mediator, but the promise was given direct by God (vs. 19, 20). It was not against the promises of God (v. 21). It could not give righteousness but acted somewhat as a gaoler with its restraints and commands until faith came (v. 23). 2. The real purpose of the law, therefore, was to lead to Christ as the tutor led the boy to the schoolmaster (v. 24), after which his duty was done. In this, note the wonderful unity of purpose and plan in the work of God. Everything is centered in Christ. May He occupy the same position in our lives! 3. The concluding verses deal with the unity of all believers in Christ. They have become the children of God through faith in Him (v. 26), and only thus can one become a child of God. They have witnessed to that union in their baptism, (v. 27), which being by immersion, the only Scriptural mode, fittingly typified the death of the old man and the resurrection to a new life; and now they were all one in Christ Jesus, and heirs according to the promise, (vs. 28, 29). Blessed oneness, where there is neither distinction of race nor sex, but where all are on an equal plane, vitally united to one Lord.

## Church News

### COLLIER ST. REGULAR BAPTIST CHURCH, BARRIE.

The first annual meeting of this church was held June 12th. The church was organized June 14th, 1927, with an enrolment of twelve members. During the year there was an increase of 30 with a decrease of four, making the present membership 38.

The old Congregational church building on Collier Street was purchased, and a substantial amount of the purchase price has already been paid. The Women's Mission Society

of Regular Baptists of Canada have greatly assisted the church financially. In August, 1927, Mr. A. C. Whitcombe became Pastor. Mr. Whitcombe has since been graduated from McMaster University. He is doing a fine work in Barrie and is beloved of all.

The Bible School has 67 scholars and 8 teachers and raised \$135.75 during the year. The Women's Missionary Auxiliary, the Mission Band, and the Young People's Society are all vital and active. The total receipts from all sources for the year amounted to \$3,925.62. The Collier Street Church is full of vigour and much may be expected from her in the future.

### BIBLE CONFERENCE AT OAKLANDS PARK, HAMILTON.

The Fifth Annual Bible Conference and Evangelistic Campaign will be held at the beautiful Oaklands Park, adjoining La Salle Park, on the bay, Hamilton, from July 29th to August 12th, inclusive.

This conference was launched five years ago by the Associated Gospel Churches, founded by Dr. P. W. Philpott, Pastor of the Moody Memorial Church, Chicago; Rev. W. S. Hottel, Editor of the Union Gospel Press Sunday School Quarterlies, and General Director of the American-European Fellowship, is managing the local Conference again this year. Last year the Oaklands Conference was considered one of the most largely attended Summer Conferences of its kind in America.

The speakers for this year include some of the most gifted Bible Teachers and Evangelists. These preachers of wide experience in ministry will speak twice daily to those assembled in the large tent. Sessions daily at 2.30 p.m., and 7.30 p.m., Standard Time.

The speakers are as follows: Dr. P. W. Philpott, D.D., now pastor of the Moody Memorial Church, Chicago; Dr. J. J. Ehrstein, D.D., pastor of the Curby Memorial Presbyterian Church, St. Louis; Rev. Alfred J. Lewis, B.A., pastor of the Belmont Baptist Church, Philadelphia, Pa.; Rev. W. S. Hottel, General Director of Conference, Editor, Author, Teacher, Hamilton; Rev. H. E. Irwin, K.C., Toronto; Rev. T. H. Ballantyne, Toronto; and Missionaries from the various Mission fields.

Special transportation has been arranged. Busses will start from the Philpott Tabernacle, Hamilton, each day during Conference. Meals are also to be served in the refreshment pavilion. Many will be availing themselves of tent accommodation on the grounds. Address for information:— Rev. J. N. Millar, 548 Beresford Avenue, Toronto (9) Ont.

### TO BE GUARDED AGAINST.

*John Wesley.*

But whatever others do, whether they will hear, or whether they will forbear, hear this, all ye that are called Methodists! However importuned or tempted thereto, have no friendship with the world. Look around, and see the melancholy effects it has produced among your brethren! How many have fallen by this very thing! They would take no warning; they would converse, and that intimately, with earthly-minded men, till they "measured back their steps to earth again!" Oh, "come out from among them!" from all unholy men, however harmless they may appear; "and be ye separate," at least, so far as to have no intimacy with them. As your "fellowship is with the Father, and with His Son Jesus Christ," so let it be with those, and those only, who at least seek the Lord Jesus in sincerity. So "shall ye be," in a peculiar sense, "my sons and my daughters, saith the Lord Almighty."

### REMEMBER DES MOINES UNIVERSITY

She needs thousands of dollars in money and hundreds of new students. Send your contribution and names of possible students now.