

# The Gospel Witness

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

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

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

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Vol. 7. No. 27.

TORONTO, NOVEMBER 15th, 1928.

Whole No. 341.

## A Trip to the Old Land With the Editor

An Address by Dr. T. T. Shields delivered in Jarvis Street Church, Monday Evening, November 12th, 1928.

(Stenographically Reported)

It is very gratifying, I am sure, to have the opportunity of greeting so many members of the family at once in this delightfully informal way. I really have not been away very long, not as long as sometimes in the West on other duty; but I suppose when the ocean rolls between, it seems longer. I have somewhere read of a minister apologizing to some members of his congregation for the length of the morning sermon, saying that he was sorry he had been so long; to which a lady replied, "Oh, Pastor, do not trouble. It really was not long; it only seemed long"! But it does make a difference when the ocean rolls between.

I should like first of all to say how profoundly grateful I am for the great blessing you have all enjoyed through Dr. Pettingill's ministry. In some churches, when the pastor goes away, everything declines, and the tide is out until he comes back again. When he comes back all the people re-assemble, and some people say, "What a wonderful man our pastor is! As soon as he comes back everything is all right again." I feel like putting it another way, saying, "What a poor workman such and such a man is, for as soon as he goes away everything falls to pieces!" If a solid work is being done for the Lord, and if people come together to worship Him, really to pray to Him and to get the Lord's work done, they will keep coming no matter who is in the pulpit.

But you had a great preacher; and best of all, a great man. I rejoice that you have had such a blessed time. I would rather hear of good times—I want good times all the time, but if you must be careless, at any time, let it be when the Pastor is at home, when he can get after you, not when he is absent and a stranger is unable to tell just where the weakness is—but I would rather hear of good times when I am away than when I am present. I think we ought to learn a lesson from that: it is a poor building that will not stand when the scaffolding is taken down. We are not here for long, any of us, and I would like to feel

that this church—and I wish you would pray that it may be so—will stand always for the faith once for all delivered unto the saints, when even those of us who are here now have passed, and others shall take our places.

I have no formal address this evening. I knew nothing about the meeting until landing, and I can only talk to you as I should do if a couple of us were sitting down together, and tell you a few of the interesting things. I cannot put five or six weeks into forty-five minutes.

First of all, I am a fairly good sailor—that is something to be thankful for. I have never yet been seasick, but rather enjoy the ocean when it is in a turbulent mood. I remember once seeing in the paper a reference to myself as the "storm-petrel of the Baptist denomination". I did not know very much about that bird, and I looked in the dictionary to see what sort of thing it was. I found that it was a bird that had nothing to do with the making of the storm, it had nothing to do with making rough seas; but if they were rough the storm-petrel was not afraid to stay out in the storm. I said to myself, "I am not going to object to that name. There are storms in life, and some of us have to face them."

We had a fairly good passage going over. There were only thirty-four passengers in our section of the ship. It was an uneventful voyage. I did a little bit of writing—and not much talking. We were all ready to land on Sunday night, baggage out on the deck; and all the crew ready for their homes. An officer said, "In an hour and a quarter we will be at the landing station." We stopped to take on the pilot. The pilots do not wear uniforms; and usually they are proud of that fact. I do not know why they dress as they do, but they generally wear civilian clothes and a stiff bowler hat. One would not think the pilot a man of the sea at all. Our pilot climbed up the ladder into the captain's cabin, the captain handed the boat over to him, and the pilot took command. He had not been on the bridge five minutes before the news

went through the ship, "No landing to-night." The crew began to complain, and I heard one man say, "Why does not somebody kill that pilot?" Of course it was only a little bit of pleasantry. The question was asked as to who the pilot was, and the reply came quickly, "Oh, Johnny-miss-the-tide is on the bridge." I enquired why he was so called. "Oh, that is what we call him, Johnny-miss-the-tide. There is not another Liverpool pilot who would not have taken her in to-night. The captain himself would. But he is one of these cautious men who will never take a risk, and very often he misses the tide." I asked, "Does he usually take his ship in?" "Oh, yes." "Does he ever get stuck on the sand bar?" "Oh, no; never." Then I said, "He is my pilot. I do not care whether he misses the tide, as long as he gets his ship to port." I did not care anyway, because I was in that blissful, contented, state of having nobody care whether I landed or not—I mean, nobody on that side of the ocean.

I took a train for London. Now this is a cold country—at least it is supposed to be—but if you want to get properly cooled off, go to England! Before I left the ship I packed my rug—you know the brethren of the Union Executive before I went away gave me a steamer rug to keep me warm. Some other folks have tried to keep me warm without a rug! But the rug method is more comfortable. I put my rug away in my bag, forgetting that I was landing in England. I am an Englishman, but I wanted to give two or three lectures to Englishmen, and ask them why they do not wake up in some of the smaller things. It may have been because I did not know how to turn on the heat, but I got the coldest reception in that train I have had for some time.

I need not trouble you with details. The most important thing, the thing in which we are most interested, I am sure, is the religious aspect of English life.

Incidentally I may remark that London is still there. There are a great many English people here to-night, and you will be interested in London. There are not so many private cars as here, but the busses and lorries and special conveyances are simply endless. The traffic jams of London are worse than New York and Chicago—not because the traffic is more dense, but because you cannot see more than half a block. In London the streets wind about, so that there is no possibility of having signals there clearing the streets for a dozen blocks, so they still have the policemen regulating the traffic,—and they are as polite as ever. I talked with one of them one night. It was rather late, but I was walking along Whitehall, down Downing Street, past the Prime Minister's residence. I asked the policeman if the way was open at night through Downing Street. He said it was, and walked down with me. His duty was to look after the Prime Minister. Incidentally he was looking after me too! I asked him a few questions about London, and found he had been on the police force twenty years, and his special duty had been in the Parliament buildings at Westminster—but as yet he had never been inside Westminster Abbey! Twenty years he has been there, but he had never seen the things that people cross the ocean to see!

This policeman told me that they sent a group of

policemen over to regulate traffic. I think they got back effect what traffic they policemen—because nobody covered that keeping the regulated in London to teach Paris of London.

I went to evening I great Westminster across the from Westminster Abbey. Some years ago I went into that place and counted the seats, and found that there were somewhere between three thousand and thirty-five hundred. The night of my recent visit there were no vacant seats. It was packed, notwithstanding a certain lady sometimes spoken of as "Aimee", Mrs. MacPherson, was speaking in Albert Hall. That made no difference to Dr. Young's congregation. The choir sang something about rejoicing in the Lord. When the choir had finished singing, Dr. Young rose and said something like this: "O Lord, we rejoice in Thee," and he began to rejoice before the Lord. At the opening sentence I said, "That tastes fine." One could not help feeling that the Lord was there. He read the lesson, read it beautifully. Then the choir sang, "The Lord is my Shepherd." The preacher then prayed for that great congregation, for the young men and the young women in great London, in wicked, almost Godless, London. "They need a Shepherd," said the preacher. Then he spoke of the hours of crisis, or stress, and of strain. "Help them everyone to say, 'The Lord is my Shepherd'." One had a feeling that that whole audience said, "Amen, Lord, I will say that." What a blessing it is when the Spirit of God leads somebody else to pray so that you can say "Amen" to his petition! By and by he spoke of the old sheep, and he said, "We have not outgrown the need of a shepherd. Lord, there are some tottering sheep here, just tottering sheep." I do not think it was possible for anybody in that great audience to feel that he was left out. Somehow or another one felt the preacher had carried everybody to the throne, and that the great Shepherd was there doing something that night.

Dr. Young read the second lesson. Some things he did reminded me of Dr. Stockley. He opened the book with such reverence, and when he read he did not read the passage continuously, but picked out a verse here and there. "I will read you another lovely word," he said; and oh, what a lovely word it was! It was just like a jeweler opening a casket and saying, "See that," and "See that." There is something to be said for the reading of Scripture in public. Scripture can interpret itself. Sometimes we are under the impression that nobody can understand it unless we make some comment upon it. You have no doubt heard the story of a man who wrote some comments on "Bunyan's Pilgrim"? Afterward he went around to see one of his members and found her reading, "Pil-

aris to learn two things: how how to be polite to strangers. both while in London. When they endeavoured to put into learned. In regulating the their hands just like London had to run for their lives be- attention to them. They dis- on people were accustomed to ing learned how traffic is regu- policemen had yet to learn how e as law-abiding as the citizens

places of worship. One Sunday ear Dr. Dinsdale T. Young, a cher in Westminster Hall, right

grim's Progress" with his explanatory notes in the margin. He said, "I am glad to see you reading Mr. Bunyan." "Oh, yes, Pastor, Mr. Bunyan is very wonderful." "I hope you enjoy him?" "Yes, I do, I enjoy him very much." "And do you understand his writings?" "Yes, sir, very well. And some day I hope to be able to understand your notes"!

It is a good thing for preachers to sit in the pew and hear somebody else read the Word of God. Dr. Young's reading was a benediction.

Then the sermon! I should be tempted to preach the sermon if I had time. I could—not as well as Dr. Young, but I could preach it. That is a good thing, for a man to preach so that people can remember what he says. Incidentally, a man came to me in South Wales and said, "I heard your father preach more than fifty years ago." I said, "Very probably. What did he say?" He told me of sermon after sermon; and in his Welsh way he said, "He preached once on this text, 'Come and dine'. Oh, but we did dine." I said, "I am glad you are able to remember my father's preaching for more than half a century." That is preaching, when one can carry the sermon away with him.

Dr. Young preached on this text, "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." He said, "I told you this morning we would spend a day with Saint John. We were with him this morning: we shall go on with him to-night."—"It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Said the great preacher, "Three great things: the believer's present happy state, 'Beloved, now are we the sons of God'; the believer's unknown future, 'It doth not yet appear'; and the believer's known future, 'But we know that, when he shall appear, we shall be like him.'" I wish I had an hour to try to preach that sermon. It was great preaching. I do not think there is any doubt about it at all, that Dr. Dinsdale T. Young is the greatest preacher in England to-day.

At one point in his sermon—and I was so glad of that—he took up the big Bible and held it high and said, "I avail myself of every opportunity to confess my absolute confidence in the complete and full inspiration of this great Book." One had no doubt where he stood. And whenever you hear a preacher of whom, when the sermon is through, you can say, "I am not quite sure where he stands", I can tell you where he stands—I can tell you he does not stand at all: he is slipping. I would not give a fig for a preacher who could not, in half a dozen words, tell his attitude toward the Bible, and toward the cross of Christ. There is no excuse for uncertainty there.

It was a great night; it was glorious preaching.

I went another night to hear a gentleman, about whom I wrote in *The Gospel Witness*. Did you read it? (Great chorus of "Yes"). Well, I need not tell you again of his gown and hood. I have a gown in my bag to-night. I am going on the train in a few minutes, and I have a gown and a hood and a cap! I am going to attend the instalation of a university president. Those things are all right in their place, but not in the pulpit. There is an air of artificiality about

it. But I can now understand the influence of McMaster.

I called at the All Nations Bible College, of which Rev. H. S. Curr is the Principal, formerly professor of Hebrew in McMaster University. It is a beautiful place with twenty-three acres of land within the Metropolitan area, at Beulah Hill, near Westwood, where Mr. Spurgeon used to live. They have twenty-three acres of land, fine buildings, and a glorious prospect out over the entire city. Principal Curr is the whole faculty except for a few who come in to give lectures occasionally. Principal Curr was not in when I called, but he wrote me a note and insisted on my visiting him. I had the privilege of speaking to those fine fellows preparing for missionary work all over the world. I had a walk with Professor Curr when I said, "I am not going to ask you to answer any questions, but some of us have had a shrewd suspicion that you saw what was coming, and that the atmosphere of a certain institution in Toronto was not very comfortable to your spirit." "Oh well," he said, "I had a very distinct call here"—he is a Scotsman! I said, "I have no doubt about it, but some of us are hoping that God will give you a call back." He is an Oxford and Edinburgh man who was in McMaster for a short time. I wish they had kept him.

I do not know that I should try to tell you much more about churches I visited in London, although I visited others. One dear brother, a Mr. Oakley (Do you know him, Mr. Greenway? "Yes, sir, very well". Is there anybody in London you do not know?) He has been thirty-three years in Trinity Road Baptist Church. He is a splendid man. He and his wife came and had tea with me. His church is composed of about five hundred members. I went a second time and got into the back seat. That time I could not escape; he insisted that I should preach. There was a baptistery behind the pulpit, not a pulpit like this one, but a large pulpit, so that only a few of the congregation could witness the baptism of candidates. I think our English Baptists should honour the ordinance a little more, and not put the baptistery away back where no one can see it.

But now as to conditions in England. So far as I was able to judge, Anglo-Catholicism—which is another name for Roman Catholicism—has pretty thoroughly captured the English Church, the Bishops at least. The Bishop of London called a meeting of the Synod. He had fourteen hundred clergymen, and the papers said it was the first time that such a meeting had been held in England, anywhere, since the Reformation. I was glad to see that the secular press was on the side of the people, and not on the side of the clergymen. Editorial after editorial warned them that if they went on defying Parliament it would issue in nothing but the disestablishment of the church. The trouble in the English Church, as in the Baptist churches and Methodist churches, as in all other churches, is not with the people, but with the ministry. It has always been so. The devil has got hold of the official body, of the religious leaders, but the people are prepared to protest against it. The trouble is that among the Baptists in England there is no fight. They are pacifists. "Sh! Do not wake anybody"!

I went into the Baptist Book Room and said, "Have

you the Baptist Year Book?" They said, "Yes." "Have you the Year Book for last year?" "Yes." "And the year before?" "Yes." Then I said, "Will you please see how far back you have Year Books?" They went away, and came back presently to say they had them for about twenty-five years. I said I would take them. The clerk looked at me in a somewhat surprised way, but said nothing. I bought a few other books, and he said, "That will make rather a large parcel to carry, shall we not send it?" I told him I should be glad if he would do so, and gave him the name of my hotel, and the number of my room. "And the name please, sir?" I said, "My name is Shields." "Dr. Shields?" "Yes, they call me that sometimes." I got those books in order to see what Modernism has done for the Baptists of England. I have got twenty-five years' official records to study. I want to find the records of all these gentlemen who are so ready to tell us how to do things. Half of them have mistaken their calling. They ought to have been undertakers or something of that kind.

I went to Devon and had a day there. Then I went to Wales, to Porth, where Rev. R. B. Jones is the minister. You will recall that he preached in Knox Presbyterian Church in the city last summer. He wrote and asked me if I could give him some time. I said, "I will give you Monday and Tuesday." His church would seat about eleven hundred. Monday night it was filled. Then somebody said, "What about an afternoon meeting?" Mr. Jones said, "But Dr. Shields is on holiday." "That does not matter," I replied, "I will still be on holiday if you have three services a day!" With only that moment's notice the entire ground floor was filled and half the gallery for an afternoon service. They are a responsive lot of people. One can get plenty of Amens and Hallelujahs—some of them in Welsh. The difference between a Welsh congregation and a Jarvis Street one is that the women are as demonstrative as the men. They say Amen, even the young women.

Then on Tuesday night there were delegations in from surrounding towns, bus loads of them. They came and came and packed the aisles and everything that could be packed until they could get no more into the building. We had a glorious time. I said, "I am going somewhere for Wednesday afternoon, but if you want a meeting Wednesday night, I shall be glad to come back, for I rather like this." So we had another meeting Wednesday night.

Rev. R. B. Jones is a fine, cultured, Christian gentleman. He has been in that one town of Porth thirty years. You cannot make an atmosphere like that in two or three years, and those people have been trained in the Word of God. They love it. It was the only thing I saw anywhere that seemed at all like Jarvis Street. I said to them when they were so profuse in their expressions of appreciation, "Do not do that. I am very selfish, and I shall expect a return visit from your pastor to pay." We must have Mr. Jones here, he is a great preacher. He started their Institute, a beautiful place upon the mountainside, three acres of land, and an old farm house that has stood for two or three hundred years has been altered a little for their purposes. There are between twenty and thirty students in residence who are being trained for the minis-

try. When you pray, remember Rev. R. B. Jones of Porth, and his Institute. He stands alone, and is giving a magnificent testimony for the Lord, and is being marvellously blessed of the Lord; but he needs our prayers, as we need his. That is something else to pray for. Will you put it in your note book—I mean the one in your heart, not in your vest pocket; you will forget it if you put it in the latter.

Then I went on to Toxteth, where Mr. Robertson was formerly the pastor. I spoke there afternoon and evening under the auspices of the Fundamentalist Fellowship, nine-tenths of whom are English Church clergymen. They were there in full strength afternoon and evening. I told them a story Brother Fraser wrote me after I left for England. I said, "You will be interested in knowing why I came to England. After I had left the Associated Press pursued Mr. Fraser, my Secretary, demanding to know why Dr. Shields had gone to England, saying it was a persistent rumour, a very persistent rumour, and there must be something in it—that I had gone to England at the invitation of Sir William Joynson-Hicks, the Home Secretary, to organize the evangelical party in the English Church to fight the Revised Prayer Book in particular, and Anglo-Catholicism in general!" I told them I had enough to do already without taking on that job. However, since the Associated Press said it was in circulation, and a very persistent rumour, there must be some truth in it! I said that I did not know about it, but would investigate and find out.

We had a very good time in Toxteth Tabernacle. The Pastor there is a very fine and able man.

One of the joys of my visit in England was to have an opportunity to become quite intimately acquainted with Rev. A. J. Lewis and Rev. Horace L. Davey, missionaries of the new Union, who are on their way to Liberia. I went with them to the Consul's office in London to ascertain something about the country to which they are going. The Consul went to the wall and said, "There is the map. That is all I know about it. We know a bit about Liberia along the coast, but we know nothing about the interior." These men are going right back to the interior with the gospel. We had happy days together. I met them again at Liverpool, and we had some hours of fellowship there. They were good enough to come to the station and wave me off to Brother Fraser's city.

I went up to Glasgow to see Mr. Fraser's father and mother and their family, had tea with them, and Mr. Fraser's father came with me to the station. I came on to Greenock, then on to the boat, and here I am.

That is just a touch of some of the things I have seen. I had a very hearty invitation from some of the brethren there to go to England sometime for a real campaign. I do not know but that I might take a holiday that way if they would allow me to take several tons of dynamite along, because really, so far as I was able to judge, conditions there are appalling.

I think I will tell you this one thing. I was in Bristol, my native city. I went to the cathedral to hear a Y.M.C.A. service. An orchestra played for some time, and the Bishop of Bristol preached on this text, "I press toward the mark" . . . "that I may know him." There he was with all his robes, the Lord Bishop of Bristol, and he said, "You cannot be saved by institu-

tions. God never saved anybody by institutions. God does not get His work done by big organizations: He gets His work done through sanctified personality." Then he said, "How are we to be the men we ought to be? There is only one way, and that is by vital union with the Man, the Lord Jesus." I wish some of our Baptists would preach like the Lord Bishop of Bristol. "I press toward the mark" . . . "that I may know him." And he said, "The only thing in life worth while is to know Christ."

I visited two other churches in the evening. I went to Broadmead Church. It was built in 1620. It is built with other buildings all around it. They have built out to the street now, but originally it did not reach the street. It is one of the largest churches in the city. The pastor preached that day. He is a McMaster D.D., but he had no hood. It was real preaching, to a congregation of about twelve hundred. I waited for the Communion service. They had the individual Communion cup with a receptacle on the side for the bread, the first I have seen. The pastor showed me the building, including the courts where they used to put their guards to watch for the coming of the police while they worshipped. We are coming to that day again when we shall worship in the rocks and in the caves. God has His people everywhere, many of them in England. And when you pray, pray for that great land, that a great spiritual awakening may come to turn back the tide of unbelief.

I am sorry to pass over so many things. That is just a synopsis of what I saw and heard.

*Note: The above address was delivered Monday evening at a reception held to welcome the Editor back from Europe. He left for Des Moines immediately after speaking, hence address appears as reported, without the Editor's revision.*

## "BEWARE OF DOGS."

"Beware of dogs"—bipeds, not quadrupeds. Outside the assembly on earth, outside the church of the first-born ones in heaven. "Without are dogs" (Rev. 22:15)—bipeds possessing all the biting, snapping and snarling vices of the quadruped, with none of their most admirable virtues of life-guarding and saving; nor their all-dominating love and devotion to their owners.

The third chapter of Philippians is a wonderful bridge over which the spiritual pass into the up-calling, or calling on high of God. No wonder then that Satan—"the dog" of Psalm 22:10, set the "dogs" of verse 16 to encompass the Royal Sufferer and our glorious Redeemer when hanging on the accursed tree. "Dogs have compassed me" was His agonizing cry in the midst of the greatest tragedy the world ever has, or ever could see. "Deliver my darling", that is, the church, or "my only one (margin) from the power of the dog". Satan is the dog, and these dogs are his offspring, the seed of Satan to whom our Lord said in Eden, "I will put enmity between thee and the woman, between thy seed and her seed"; and to some of Satan's seed four thousand years later, even the persecuting Pharisees of His day, who presumptuously claimed Abraham as their father, "Ye are of your father the devil, and the works of your father ye will do. He was a murderer from the beginning." These "dogs" of our meditation were not merely unregener-

ate Jews, but were in the direct succession of Satan, as was Judas, of whom our Lord said, "He is a devil." These dogs therefore can never be numbered with the children of God—the woman's seed—whom they hate; for ever barking, biting, snapping, and snarling at the sheep of Christ as they did their "good" and "great" Shepherd. Oh, how they hate every one of them! We wonder not then that Satan placed the dogs at one end of the bridge, and "the enemies of the cross of Christ" (verse 18) at the other.

These "dogs" are the active expression of religious hate, the inbred hatred of the religion of the flesh against that of the Spirit; man's work against God's; Cain against Abel; Esau against Jacob; Ishmael against Isaac; inbred and undying enmity of Satan's seed against the seed of the woman, that is, Christ and all that are His (Gal. 4: 7, 9, 16, 29). It is not irreligion, but the religion of the flesh, satanic religion.

### Beware of these Dogs of Satanic Religion.

There is no hatred like that of natural religion. The Lord has been pleased to further open my eyes, with the result that I have seen heights and depths of perfidy in Satan's seed in a religious way that have filled me with horror and amaze. These "dogs" love religion, that of the unregenerate heart; but they hate Christ. They will talk for hours about "our church"—"our work"—"our preacher"—"our missions", but let some simple lover of Christ mention Him and His precious blood and His great atoning work, or His coming again, and then, although not one word may be spoken, the silent protest, the covert sneer, the abrupt change of the subject, the crucifixion atmosphere, are too painful for words. Our clergyman—our pastor—our priest. Yes! Yes, by all means, delightful! most interesting! But our glorious Redeemer? Our blessed Saviour? No! No! it is perfectly shocking to speak of such things in public. These men are "dogs", and their hatred for Christ and His born-again people, and the things which belong unto our peace, beggars description and defies credence.

### These are the Dogs of Christless Profession.

Dogs of religious intolerance and persecuting religion, ancient and modern, which tear and rend, snap and snarl, and inflict a moral suffering which amazes and afflicts my soul beyond the most vivid imagination. The religion of the unregenerate heart. There is very little hope of the conversion of any man that "turns religious". Those "called by grace" turn to God. The religion of the flesh is just a piquant sauce with which Satan serves up his great dish of murderous hatred to the Seed of the woman.

Beware of these dogs of the "concision", or cutting off, unregenerate and antichristian Jews; but that was chiefly a religious form of racial hatred,—cutting off the Gentiles. Paul himself was chief; and these "dogs" of racial hatred got busy wherever Christ was preached in his day. But after a bitter experience of the modern

### Dogs of Intolerance,

give me fires and flames, thorns and briars, thumb-screws and leg-irons—anything, everything, rather than that which arrogates to itself the name of *The Assembly*, or the church. That is a most monstrous

assumption, for the Assembly, or "church of God", is composed of all believers, "for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: and have been all made to drink into one Spirit"; "For we being many are one bread and one body; for we are all partakers of that one bread." I earnestly commend to my readers these four "alls", and those nine "ones". The one baptism of the Spirit—that of all that are Christ's—is the grave of all sectarianism in God's sight. But is it so regarded by all Christians? Alas, it is not by far. It is here that the modern dogs of the concision get busy, for they are always to be found where the sheep are, whom they hate with a perfect hatred, whether these dogs of religious hatred and intolerance come from the kennels of Romanism, Anglicanism, Nonconformity, or just meetingism, for whatever they profess they always return to their vomit again.

Oh, the awful crime of cutting dead the true sheep of Christ who know His voice, and know not the voice of the stranger, whether he be modernist, scientist, or any other unregenerate cult, who mostly brings a mutable Christ, and turns the Great Incarnate Mystery into an excuse for denying, in effect, and with great plausibility, "Jesus Christ the same yesterday, and today, and for ever". Beware of these. Have no pity on them. Mildness and amiable speech are a crime against the sheep of Christ.

It is always disgusting and filthy for a human being to kiss a dog; but how much more for an assembly, or an individual child of God to be temporising, excusing, nursing and fondling these yelping modernists—these dogs of Satan. Surely the "dogs" of verse two belong to the same breed, if not the same kennel, as those filthy earthworms and belly-worshippers in verse eighteen. They are alike enemies of the Cross of Christ. "Beware of dogs." —Samuel Levermore.

### When Only the Shell is Left

In this day of abounding iniquity when the love of many is waxing cold the words of Scripture which speak of the "last days" are particularly applicable. Recently we were much struck in looking over the long list which Paul gives in 2 Timothy 3:2, 3, to notice the advice which he also gives for such "hard times"; it is this, "From such turn away". In the same verse we also read the marked characteristic of many in our day, who have a form of godliness but deny the power thereof; and from these, along with those guilty of other forms of godlessness, we are exhorted to turn ourselves away.

"Having a form of godliness, but denying the power thereof." Surely these words describe exactly the religious conditions obtaining in most of Christendom to-day. The time was when we used to think that Baptists had, at least in part, escaped from these errors of our times, but recent happenings in the Baptist Convention of Ontario and Quebec, and in other Baptist Conventions, have proved to us the contrary. As we look at the old Convention we are coming to the conviction that more and more it is having a mere "form of godliness" and that to a greater and greater degree it is assuming the definite attitude which denies the power thereof.

#### I.

In many ways THE POWER OF GODLINESS IS BEING DENIED both in statement and practice in the Baptist Convention of Ontario and Quebec. But what is this power?

One element of the power of godliness has always been the certitude that comes from a strong belief in *the infallibility of the Bible*. When a message is backed by "thus saith the Lord", then and only then does it have divine dynamic. But up to this good hour it has been proved and proved again that Professor Marshall does not believe in the full authority of the Bible. We shall not soon forget hearing him say, "I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't".

Rumour has it that a professor in Brandon College recently asked an assembly of students how many of them believed in the Virgin Birth, and that the vote was something around seventy-five against the doctrine, to fifty for that doctrine, while the professor himself refused to commit himself. Of course this is rumour, and we should like to get the truth of it; but from other things, which are no longer rumour, we are not surprised to hear it. Rumour has it also that a certain professor of McMaster University in conducting an interment service said that he did not believe that the component parts of the body being buried would ever be re-assembled, but rather that the one who had died had her resurrection body already. Well, we have read in the Scripture of some who "concerning faith have made shipwreck", and we believe that the name of this professor, which we hope later to divulge, should be added to those of Hymenaeus and Philetus. He also has made shipwreck of his own faith, and we believe that his influence is such as will make shipwreck of the faith of many students.

Another element of the power of godliness is that of *the blood of Christ*. We say the truth when we sing, "There is power in the blood". We wonder whether Professor Marshall would ever be guilty of announcing such a hymn? We have a very distinct recollection of his saying that to say that sin could not be forgiven until it had been punished, and that Christ bore the punishment of sin in man's stead, was crude and bold.

Still a third element of the power of godliness is to be found in *the leadership of the Holy Spirit*. To a large extent the third Person of the Trinity, Who was sent from God as Christ's Agent to direct the affairs of His Church and His churches here on earth, is being ruled out of court these days. We have come to the belief that the political manipulation of pulpit committees to serve the ends of McMaster University, is sheer wickedness, for the simple reason that it leaves no room for the agency of the Spirit of God. In this sense the power of godliness is being continually denied by the Marshallites.

Thus we see that in an increasing degree those who are in authority in the Baptist Convention of Ontario and Quebec are assuming an attitude of definite denial of the power of God, however much of the form of godliness they may still retain.

#### II.

What must be THE COURSE OF A CHRISTIAN who is still loyal to his Bible, and who seeks to do the will of



God in all things? The Scripture is very definite on this point: it says, "From such turn away".

These words were in the first instance directed to a pastor,—Pastor Timothy. From such he was to turn himself away. Can a pastor stay in the old Convention, contribute to its funds, allow its denominational officials to come into his pulpit, be a "Fundamentalist but—", as so many are to-day, and expect to have power in his ministry? If he associates with those who have a form of godliness but deny the power thereof, we are afraid it will not be long until he is like them. A canary that continually listens to sparrows chirp, soon forgets its song.

But the injunction which this Scripture gives us is applicable to *all church members*. We must not forsake "the assembling of ourselves together, as the manner of some is". We must have fellowship, not only with the Father and with His Son Jesus Christ, but also with one another. But if we are true to our Father and to His Son our Saviour, we cannot have fellowship with those who have assumed an attitude of denial toward those things which constitute the power of godliness. That is why Paul says, "From such turn away".

There are two scriptural methods for purifying the church. One is "Purge out . . . the old leaven". To it we are referred first. But if this method be impossible then the other is, "If a man . . . purge himself from these". In churches where the old leaven of Modernism cannot be purged out, it is the duty of true believers to purge themselves from its association.

The pastor of a Regular Baptist Church in an Ontario town, while in the city recently, met with a member of the Pulpit Committee of the old Convention church in the town where he ministers. Said the man, speaking of the present situation, and thinking of the way in which it affected the Baptists in his home town, "I know you fellows are right, but I was brought up in that church and I have been there all my life, and I don't intend to leave." To all those who are in such a state of mind we earnestly recommend a careful study of 2 Timothy 3:3, together with other Scriptures bearing on this subject, and to them all we repeat Paul's exhortation that from those who have a form of godliness but deny the power thereof, we should turn away.—W. Gordon Brown.

## THE LOST JEWEL

By A. C. M.  
CHAPTER 8.

We left Lady Irene Inquisitive waiting for Sir Human's answer as to whether his house was haunted. He was evidently inclined not to impart much information on the subject; and as the carriage just then arrived at the entrance to Vine Lodge it gave him the opportunity of deferring his answer, and her ladyship was fated to wait till some other day for the satisfaction of her curiosity.

On leaving the carriage, Sir Human retired to his room. It was yet early afternoon, so having changed his attire, he set out for a walk with his attendants, Conscience and Self-Will. Generally he entered freely into conversation with them in private, but now he walked on in silence, evidently engrossed with his own thoughts.

Recent events had opened up a new chapter in his history, and revealed to him phases of life of which he had no previous knowledge. He had tasted pleasures which were new to him, but there was something about them of which he could not approve. Never before had he been so admired and applauded, and the love of approbation in him had been strongly aroused. He felt a wish to be applauded such as he had never felt, and with the wish, the desire to do something to gain that applause.

He saw that his new acquaintance regarded him as lacking in spirit, and the little he had shown in the hunting field had brought forth their approval. He felt he had as much spirit as any of them, and walked with a quicker step as he revolved in his mind certain plans for showing it; yet he was not satisfied.

Vague ideas that his companions were not the best, and their sources of enjoyment of questionable character, would present themselves. Sometimes he

thought of leaving the Pleasures; then he upbraided himself for his lack of spirit. His thoughts were like an April day—a mixture of shower and sunshine. He now came to the banks of a rocky stream called Hesitation. Standing there, looking at the swirling waters, he murmured some lines he had read somewhere:

"Behold an emblem of my weary mind,  
Crowded with hopes that need a settled home;  
Yet, like to eddying balls of foam  
Within this whirlpool, they each other chase  
Round and round, and neither find  
An outlet nor a resting place!"

Conscience heard his murmuring and spoke. But to Sir Human it sounded in the air above him:

"Sir Human, if such disquietude be thine,  
Fall on thy knees, and sue for help divine."

He turned to ascertain where the voice came from, but could not discover its source.

"That Lady Irene seems to have infected me with her ghosts and spirits; I am going mad or foolish", he exclaimed, as he walked rapidly on. But to no purpose: he could not banish or quiet the tumult within.

Presently he heard a sweet voice which he recognized as that of the little singer Simplicity. Away somewhere on the heather-clad hill, which rose to the right of the road, she sang; and he paused to listen:

"My heart is a storm-beaten ark wildly hurled  
O'er the whirlpools of time with the wrecks of a world.

The dove from my bosom hath flown far away;  
It is flown, and returns not—though many a day  
Have I watched from the windows of life for its coming.

Still I sigh for repose, I am weary of roaming.  
 Yet I know not what Ararat rises for me,  
 Far away o'er the waves of the wandering sea;  
 Yet I know not what Ararat rises for me,  
 Far over the waves of the storm-beaten sea."

The song ceased; and for some moments Human stood entranced. No sign of the singer could he see, look which way he would. This was the second time the little songstress had mirrored forth the very feelings of his inmost soul. But he found cheer in the refrain:

"I know not what Ararat rises for me,  
 Far over the waves of the storm-beaten sea."

At this juncture a countryman came along the road, and Sir Human enquired where the road led to. The man replied, "This is the highway to the Province of Piety."

"Is it far?" inquired Human.

"Yes, it is a good step yet", replied the man. You follow this brook Hesitation till by and by it runs into the river of Determination; then you follow straight along the bank of the river till you come to where it bends backward a piece, at a place called Repentance; then just before you, you will see a deep gully made many years ago by the earthquake of Sin, which shook these parts. Close beside it there is a monument put up many years ago by one Mr. Truth. You will see an inscription on it, 'Your iniquities have separated between you and your God'. It was put up in memory of the earthquake. Right across the gully you will see a bridge called Mercy. It looks slight; but you need not fear, it is quite strong. Cross that bridge and you are in the Province of Piety. Are you thinking of going on, Sir?"

"Well, I hardly have time now, but some other time I may."

"Because", said the man, "I was thinking it is hardly safe for you to go without an escort. I live in the Province. My name is Experience. It is safe for me, but there are some noted robbers who infest this road a little farther on, and strangers fare badly at their hands sometimes. Besides, I see there is what we call a Law Storm gathering, and they are very hard to face."

"Thank you", said Sir Human, "I don't think I shall go much farther this afternoon."

The countryman passed on, and Human continued his walk. The road became much narrower, and the gathering storm seemed threatening. So with his attendants he retraced his steps, arriving at the lodge just in time to get ready for dinner.

At dinner Lady Irene was on the watch to resume the subject on which she was so intent, but Sir Human avoided her. The conversation naturally turned on the hunt, and his share in it. From that it led to an account of his walk.

"Oh dear!" exclaimed Lady Pleasure, "I am so sorry you took that road. Had we known you intended walking we would have shown you a much more pleasant stroll."

"I did not dislike the walk on the whole. I heard our little singer again, but I could not get a sight of her."

"I am told she often wanders about the fields and

woods singing. She is peculiar; but certainly possesses a charming voice," replied her ladyship.

Sir Human then related his meeting with Experience, and his warning about the brigands.

"I am sorry to say," observed Sir William, "that such a band does exist in our neighbourhood. Mr. Rectitude, one of my brother magistrates, and myself have done all we can, without success as yet. They do not come this way; they infest the approaches to Piety, possibly because the inhabitants are reported to be wealthy. We never travel that way ourselves, and so never run into any danger. I would advise you, Sir Human, to discontinue your walks in that direction."

"I don't know that I felt much fear", he replied, "I think myself and my servants would have been a match for them."

"Oh, Sir Human! Pray do not think of any fighting. I cannot bear the idea; and besides, they are practised in their art. I do hope you will not go that way again. I shall be so alarmed if I know you have gone in that direction," exclaimed Lady Pleasure.

"I thank your ladyship for your interest, I am sure; and will endeavour to avoid danger", said the young man.

After dinner, as the guests were gathered in groups, Orgies, Gambleton, Habits, and Human, found themselves in one group.

"I say, Human", observed the Marquis, "but you are a splendid fellow on a horse! I never heard so much talk about anyone's horsemanship as I heard about yours."

The young man thanks him for the compliment, and expressed the hope they might have many a run together yet.

Mr. Pernicious Habits proposed a game of cards; and very soon Sir Human was occupied with the mysteries of aces, kings, queens, and knaves; spades, clubs, hearts, and diamonds. Of course wine was consumed without stint; and stakes were played for, just to add a little relish to the game—with the result that Sir Human again found his way to his bed-chamber with somewhat bemuddled brains.

"Oh, my dear master!" Conscience ventured to say, "I fear this will end badly."

"What, at it again, Conscience! Can't you let me be quiet? I came here to enjoy myself, and I will not be constantly interfered with by you. Keep your place as my servant. What can you have to find fault with now?"

"Excuse me, master; but I do not like either the company or the practices here. I am sure that Mr. Habits is no good, and means you no good, master. I have heard of many he has ruined."

"Well, Conscience, I cannot say that I altogether like him myself, not so well as I did at first; but what am I to do? I cannot order him away, and he seems so fond of my company and so obliging, that I cannot see any way to avoid him."

Conscience replied, "You can do it better now, Master, than after a while. I was hoping you would have walked on this afternoon till you had got to Mr. Virtue's; and that they would have prevailed on you to stay overnight. I am sure you would like them."

"To be sure", replied Human, "they live in the Pro-

(Continued on page 12.)



# The Jarvis Street Pulpit

## The Power the Pulpit Must Have

An Address by Dr. T. I. Stockley.

The state of preaching at the present time awakens a feeling of anxiety in many serious minds. They believe that we are witnessing a decline in pulpit power. They say the pulpit is becoming a pervasive, rather than a direct energy. If so, we have before us a problem of supreme concern; for the decadence of the pulpit is almost the greatest danger that can confront the Christian Church at any period. Someone has said that the preaching ministry of to-day may be described in words once used by Matthew Arnold in a very different connection as "Like a beautiful and ineffectual angel beating in the void its illumined wings in vain."

If this view of the modern Christian pulpit be the true one, then our subject is a timely theme. The few thoughts which I have to give you have been thrown together in the midst of great pressure of work. Please pardon therefore any lack of literary grace.

My first word is that

### I. Power in preaching has a certain definite meaning.

When we describe a sermon as a powerful message, we know quite well what we mean, and yet it may be difficult for us to put that meaning into words. A sermon may be marked with intellectual brilliance, but that alone does not coincide with our conception of power. The sermon may be interesting, may contain a clear exposition of some great truth; it may be instructive; it may be orderly and symmetrical in form; it may be clothed in language of great beauty; and it may be delivered with earnestness, and yet it may lack that remarkable thing we call power. Paul shows us that "excellency of speech" and "wisdom" are not the same things as "power."

In the New Testament "power" is connected with the Holy Spirit. "Jesus was anointed with the Holy Spirit and power." "Ye shall receive power after that the Holy Ghost is come upon you." "My preaching was in demonstration of the Spirit and of power." Our Lord distinctly declared that the ministry of the apostles should result in "greater works" even than His own, and this promise was in close connection with the coming of the Holy Spirit. And so we find the results to be, for while our Lord's three years' ministry brought Him 500 followers, the first three weeks of the Spirit's pentecostal power brought 5,000 converts. And thus, as Dr. A. J. Gordon suggests, just as vapour which is so light, so impalpable, and in its higher forms so invisible, is such a mighty power in the world of machinery, so the Invisible Spirit of God is the omnipotent force by which the "greater works" have been wrought through the Christian centuries.

Power, then, is the personal energy of God the Holy Ghost. As David puts it, "Power belongeth unto God." Cremer in his lexicon says—"Power operates and appears everywhere where God is at work"; and he quotes another authority who says—"Power and

God are one and the same."—This drives us to say that preaching is powerful in the measure in which God is in it. And this statement finds confirmation in the experience of many servants of God. The apostles after Pentecost were striking examples of this. The preaching of Peter and Paul throbbed with the power of God. It was "mighty through God." And so of many since their day. Savonarola, it is said, was a man from whom nature had withheld almost all the gifts of the orator, but by the power of the Holy Spirit his preaching was so pathetic, so melting, so resistless, that a reporter lays down his pen with this apology written under the last line of his notes—"Such sorrow and weeping came upon me that I could go no further."

Finney and Moody both ascribe the wonderful effects of their preachings to the power of the Holy Spirit of God. And C. H. Spurgeon, who was so remarkable in so many things, was perhaps remarkable most of all for his absolute dependence upon the Holy Spirit for power in his preaching.

The difference which the Holy Spirit makes in a man's ministry finds a striking illustration in the story of William Grimshaw. For 10 years his ministry was diligent, but barren; and then came a mighty experience of the power of the Holy Spirit in his own soul. He was flooded with divine power. He laboured at Haworth, a sparsely settled district in which he could ride half a day on horseback towards either point of the compass without meeting scarcely one serious soul. But after he was clothed with the power Divine his ministry became so wonderful in its results that his 12 communicants rose ultimately to the number of 1,200.

Power then belongeth unto God, and power in preaching is God in the preaching; God in the message and God in the man.

### II. Power in preaching has some clearly marked elements.

This power of God, like the prismatic colours of light, may be broken up, so to speak, and looked at in its different elements. Let me name several with great brevity.

#### 1. One is Reality.

Holy Ghost power is no make-believe. It is no painted fire. Deep conviction burns in the soul of the preacher. He has an intense belief in his message. "I believed therefore have I spoken," says the Psalmist. "We also believe and therefore speak," says Paul. The truth which the man of power utters is "spirit and life" in his own soul. It is the word not of the Book merely, but of his own experience too. This aspect of power was seen in men like Whitfield and Wesley. When Wesley spoke of regeneration, and Whitfield of justification by faith, they knew by ex-

perience that their message was the imperative need of the human heart. A message has never much power unless it is the personal biography of the man who utters it. The message must be the verity of things discovered in the preacher's own spiritual life. The mode of our EXpression of Christ in the sermon, must be according to the IMPression of Christ in our own experience. If the man in the pew is assured that the sermon being delivered is the very life-blood of the preacher—that means power.

Another element of Divine power is

### 2. *Vital Interest.*

Holy Ghost power removes dullness from our preaching. One writer says, "The plain truth is that the pulpit while not aiming at dullness, has sometimes forgotten to be interesting." A hearer's complaint of dullness in the pulpit is not always a proof of a sinful, unregenerate heart. But Holy Ghost power will keep the preacher alive, make his message sparkle with interest, make it fresh, suitable, vital, inspiring, helpful, human.

This element of power in preaching finds men, as Andrew found his brother Simon. And for the simple reason that it goes to the place where the brother is—where he is mentally, morally, spiritually, right down to the weakness and need of the man Simon, and finds him. This vital interest is a very different thing from the sensational, the mere up-to-date, or the emotional. This interest is a living Biblical thing. Beneath the brightness of the sea there must be depth, else the brightness is a glory imposed upon the sea, and not a response of the infinite in the sea to the infinite in the sky. Here also deep must call unto deep.

A third element of this power is

### 3. *Solemnity.*

What a feeling of awe steals over us in the presence of a congregation, however small. Some of us have almost trembled amidst the grandeur of mountain scenery; but how overwhelmingly awesome is a company of human souls! An American preacher relates that he remembers John B. Gough, after a description of a star in a dark blue sky, and of a mountain drenched with glorious sunshine, crying out, "These are sublime; but I can think." We address beings who can think, and who, alas, have thought sinfully, and this creates a deep solemnity in our speech. Dr. Jowett asks us questions like these—"Do we keenly realize the horrors of the bondage from which we seek to deliver men? Has sin become commonplace? Does it no longer fill us with poignant pain? Has it shed some of its loathsomeness? Are we ourselves burdened and crushed with its horrors? Can we toy with terrors before which our fathers stood aghast?" We speak to men with an awful destiny, living daily in imminent danger. The deep majesty of such an audience fills the ambassador of Christ with a solemnity which sometimes means tremendous power, especially when he remembers that he and they must both give an account of themselves to God.

A fourth element of power in preaching is

### 4. *Authority.*

This element marked deeply the preaching of our Lord and His Apostles. There was a sublime daring about

our Lord's speech. It was never a hesitating suggestion. And it was this authority with which He spoke that impressed His hearers so powerfully, and marked him off as so different from the Scribes. Our Lord repeatedly gives us the derivation of this authority, "My doctrine is not mine but His that sent Me." "I have not spoken of myself, but the Father who sent me, He gave me commandment what I should say and what I should speak." Authority, then, arises from the knowledge that our message is from God, and that we have been charged to deliver it. The detective who has received a warrant to arrest a criminal is not concerned about the man's intellectual greatness, or his social position: the authority he has received sends him to his task with a confident daring which is not to be smiled down. Peter on the day of Pentecost, and Stephen before the Council, possessed this element of power, and it emboldened them to charge home their message with a sublime audacity which amazed their hearers, and cut them to the heart. The Florentine Reformer had this element of power in a remarkable degree. His messages, we are told, came like a clap of doom, and sent a cold shiver through his hearers. His sermons often caused terror and alarm, sobbing and tears, and at the close his hearers left the church and passed through the streets in solemn silence as if stricken for death. Authority is power.

The fifth element in this power is

### 5. *Fervency.*

Blair says: "The chief characteristics of eloquence suited to the pulpit appear to me to be these two—gravity and warmth." Fervency, however, is not to be gauged by lung power or gesture; it is rather the burning word of a glowing heart. It is what George Herbert means when he speaks of dipping all our words in our hearts—every word being heart deep. Whitfield had this element of power in a high degree. He preached as with seraphic fire. And so did Richard Baxter. How intense that fervour *was* in Baxter is seen by the fact that after his passionate pleadings with men, he used to say "I seldom come out of the pulpit but my conscience smites me thus 'How couldst thou speak of life and death with such a heart?'" The fervour of the Holy Spirit is the warmth of the passionate *Lover* of souls. It does not scold—it pleads, it constrains, it woos men. This fervency is an essential element of the Spirit's power. How can a message burn its way into the hearts of men unless *it* is aglow with holy fire?

The last element in this power in preaching which I will mention is

### 6. *Compassion.*

"Compassion," says one, "is a part of the essential equipment of every true preacher of the Gospel, and it is a part which may be most easily destroyed." Compassion is very exhausting, it tires and drains the body severely, but if our compassion fail us, our power is gone. "Though I speak with the tongues of men and of angels and have not *love* I am nothing." But if our hearers feel that we enter sympathetically into their very breathings, and that we thrill to the deepest, and most secret movements of their hearts, they will listen to us. On the other hand, if our compassion is dried up, our preaching will fail like a shower of hard gravel, rather than a shower of

refreshing rain. There is a deep well of compassion in all those who have Holy Ghost power. I am sure that we all feel the imperative need of this tender pity and love when ever we touch the awful subject of "the wrath to come." Even our beloved Lord did not cry—"O Jerusalem, Jerusalem,"—until He had "beheld the city and wept over it." The writer of a past age remarks, "The idea of a judge compelled to pronounce the sentence of death upon his own beloved son, might illustrate the combined solemnity and affection with which a minister of Christ ought ever to speak of the wrath of God. Love is the very soul of pulpit eloquence. The throne of power is the heart. The sceptre is love.

These then are some of the elements of which this power in preaching is composed,—reality, vital interest, solemnity, authority, fervency, compassion or love. They are incomplete as the number given indicates, but I trust they will help us to see the vast range of meaning in the word *power*.

### III. This power in preaching has some essential conditions.

There are certain conditions

#### 1. In the Man.

I once asked several members of my own congregation wherein lies true power in preaching? I have been impressed with the unanimity of their replies. In effect they say that *power* lies in the hearer's certainty that the preacher is himself a man of God, and that he knows in his own experience the truth of his message. Real power, according to this, must have a man of God as its channel. He who speaks of eternity must walk with the Eternal One—that only such an one can release the fragrance from the blossom whose name is "Forever." Our message must be the overflow of our own life. "A sermon," says a recent writer, "is forceful when the man is forceful; the sermon is full of divine unction when the man is full of divine unction." So the preacher must be a man of God.

And therefore he will be a *man of prayer*. We know that when we are feeble in prayer we are feeble in life-giving forces. We know that it is the prayerful man who makes the powerful minister. "Prayer," says E. M. Bounds, "makes preaching strong, gives it unction, makes it stick." It is as we live at "the Gate of Heaven" that our sermons are scented with the Heavenly Air. When the study is bathed in prayer, the pulpit is flooded with power. And it is *only* as we pray that we have power to touch the souls of men.

The man of God is also a *man of faith*. Faith is absolutely essential to the enjoyment of spiritual power. The two things are vitally linked. "Stephen was full of faith and power." "All things are possible to him that believeth." To lack faith is to block the channel through which God can work. Faith links the preacher with the infinite resources of power and gives him partnership with God. The *feeling* in the preacher may be weakness, but the fact will be power. "I was with you in weakness" said Paul to the men of Corinth. "but my preaching was in power." "When I am weak," with a weakness which confides wholly in God the Holy Spirit, "then am I strong." This divine power is given to faith, for the very secret of victorious faith is an extraordinary sense of God.

This first essential condition of power then lies in the man. The second is found

#### 2. In the Message.

There is great impressiveness in the sheer *weight* of some truths. Let us often dwell on these, and remember that the power of God will work only through the word of God. No error can ever be the vehicle of Divine power. Our message *must* be God's word. The Spirit of Truth will never set His seal to a lie. He cannot bless what He has not revealed. This should make us *serious* students of the Word indeed—students with the child-like mind. And even then it is not the truth of God as grasped by the intellect merely but the truth taught us by the Holy Spirit Himself. "He whom God hath sent speaketh the words of God"—the words which God has written surely, but also those words breathed by God into the very soul of the preacher. We need to remember this, because mere orthodoxy of statement is not enough; for even orthodoxy, though beautiful, may be a dead thing. As one has said—"It may be eloquently presented, enamelled with poetry and rhetoric, illumined by genius, and yet may be but the massive, or chaste, and costly mountings which coffin a corpse." It must be truth and it must be *essential* truth, but it must also be essential truth all alive to the preacher himself. "One living wheat kernel is more valuable than the most accurately cut and gloriously polished Koh-i-nor."

God save us from error. God save us too from a dead orthodoxy, and from all loquacious incompetence, and make His truth flow through our souls like a river of fire until it kindles into life the dead around us!

The other condition which I will name lies

#### 3. In the Aim.

"A polished shaft" is the Divine metaphor for the Ideal Servant of God. But let us remember that a shaft, however polished and keen, has no aim of its own. The aim is the archer's aim, and the arrow's work is absolute failure unless it accomplish the archer's aim. To fall short of that is to fail utterly. God does not put forth His power for any object less than the Glory of His Beloved Son. Baxter in his strong way says "Hard study, much knowledge, and excellent preaching are but more glorious hypocritical sinning if the aim be not right." And another says "If a man ascend the pulpit with the intention of uttering a fine thing he is committing a deadly sin." But it is not an easy matter to preach always with God's aim in view. "I have to observe in my mind," wrote Hinton, "a sinful anxiety to preach well, rather than a holy anxiety to preach usefully." The greatest care is needed lest we draw a veil over the glories of our adorable Lord by some selfish aims. It must be ours, therefore, not to stroke the ear, but to strike the heart.

And now let me close with a sentence or two on the thought that this power in preaching has

### IV. Certain definite results.

I am sure, that many of us long greatly for spiritual power, not that we may be thought remarkable men, nor that we may become leaders in scenes of religious excitement, but rather that we may become effectual messengers of our Master, living channels through whom the Holy Spirit may pour His energy in con-

verting, sanctifying, strengthening, and healing work. We long to see more results like these—deep conviction of the conscience, the trust and love of the heart given to Christ, the surrender of the will to Him, and radiant holiness of life. These old-fashioned results are still to be seen where there is power in the ministry. This divine power still produces astonishing results. It carries the word like dynamite. It makes the word a searcher, a revealer, an arraigner. It makes the hearer a culprit and then a saint. It makes him weep like a child and then to live and work for Christ like a giant. It opens the heart, the life, the purse, as gently but yet as surely as the Spring opens the leaves and the blossoms. Miracles of grace take place; regenerations and transformations which send a thrill through the hosts of heaven and make a preacher's heart dance for joy. Hallelujah!

### THE LOST JEWEL.

(Continued from page 8.)

vince; I had not thought of that. I think I should like them. We will go some day."

"Better go to-morrow, master."

"I cannot go to-morrow, can I, Will?"

"I think not to-morrow, Sir Human; but perhaps in a day or two."

"Yes", said Sir Human, "perhaps the weather will be finer in a few days, and the journey will be pleasanter."

"Then please, master", said Conscience, "in the meantime will you avoid Pernicious Habits? I fear the means you evil."

"What a fidgetty fellow you are. Here, Will, hand me that cordial Good Resolutions."

Sir Human took a draught, and gave some to Conscience, who almost immediately fell into a profound sleep.

### JARVIS STREET LAST SUNDAY AND NEXT.

Last Sunday will not soon be forgotten by Jarvis Street members and friends. In the school at 9.45 there was an attendance of 1,198, of which number 362 were in the Pastor's class. Dr. Pettingill taught the Adult class, while the Pastor, who had arrived home from England but an hour before, visited the several departments.

Dr. Pettingill preached both morning and evening, Dr. Shields conducting the services. What a day it was! What blessing came down! What joy was in the hearts of the Lord's people as men, women, and children responded to the invitation, and came to the front expressing their desire to accept Christ as their Saviour!

The auditorium was packed in the morning, and in the evening not a few were compelled to stand. Six were baptized during the evening service, and the ordinance of the Lord's Supper was observed, when a large number of new members were received.

Dr. Shields will preach next Sunday morning and evening. There will be baptism at both services.

#### Monday Evening.

On Monday evening an Open House was held in the Sunday School Hall from 6.00 to 8.00, to welcome the Pastor and Mrs. Shields back from vacation. Tea was served from 6.00 to 7.00 to the hundreds of friends who gathered, and a time of warm fellowship was enjoyed. At 7.00, in the auditorium, Dr. Shields gave an account of his trip, which was stenographically reported and appears elsewhere in this issue. Immediately following the address Dr. Shields left, with Rev. E. A. Brownlee, for Des Moines University, to attend a Bible Conference in connection with the inauguration of Dr. H. C. Wayman as President of that institution.

### DES MOINES OFFERS A REAL AND COMPLETE EDUCATION.

(From "The Baptist Spokesman", of Portland, Oregon, October, 1928.)

Mr. Chamberlain, a Boston packer, was asked: "Why do you send your son Arthur half way across the United States to school? There are plenty of good technical schools around Boston. You will find that Des Moines University is no different."

So Mr. Chamberlain made a trip to Des Moines University to see for himself. After talking to boys who were saved by the prayers of their companions in the dormitory; after hearing the testimony of the students and observing a humble Christian faculty at work, he decided that indeed Des Moines University was different.

A supporter of Des Moines University wanted to know: "Why do we tax ourselves to support our own university after we have paid taxes to support the state schools, if our own university is no different than the State University?"

A good question. Why, indeed?

But Des Moines University is different. In spite of the critics who said it could not be done, here is a university that has all the advantages of a standard university, yet is different.

There are standard courses of study, a standard equipment, and a standard faculty as the educational world rates universities. There is even a virile athletic program and a winning football team that will probably lead the Iowa conference this year. What more does any university boast of? And yet Des Moines University has more.

It is a university where every student takes Bible. The Word of God is taught and believed. There is a message and time for worship every day in which the whole student body and faculty unite. The students are united in the Christian fellowship of the believers. There is an absence of fraternity jazz life and a presence of prayer meetings. Instead of "wise-cracks" the students have their testimony nailed to their doors in the dormitory.

In biology and geology the students are taught the truth about evolution in the light of God's Word and all the scientific truth. Students go home from this university with their faith built up, not destroyed.

It is a full-fledged university, specializing in the training of ministers and missionaries and Christian professional men and women. It is a place where the saved can grow in grace and knowledge, and where it is easy for the unsaved to find Christ.

Yes, Des Moines University is different.

Give the Catholic Church credit for one thing at least. They have maintained their own colleges for all these years in this country in spite of the double taxation to which it subjected the members. And there is no evolution or modernism in Catholic schools. Have the Fundamentalists among the Baptists learned this lesson? Will they support a real Christian college of their own faith, one that is not a professor but a possessor?

Students from 23 out of the 48 states entered Des Moines University this fall.

#### NEXT WEEK'S ISSUE.

Dr. Shields was in town only one day before leaving for Des Moines, and found it impossible to edit *The Witness*. He will be at home next week, and we promise our readers a most interesting issue on denominational conditions in England.

## DES MOINES UNIVERSITY

Urgently Needs

YOUR CONSTANT PRAYERS

YOUR GENEROUS GIFTS

YOUR SONS AND DAUGHTERS

Address the Secretary-Treasurer,

Des Moines University,

Des Moines, Iowa.

# The Union Baptist Witness

These two pages (13, 14) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Address all communications for these two pages to Rev. W. Gordon Brown, B.A., Orangeville, Ont.

## THE FELLOWSHIP OF THE BRETHREN.

One of the richest of the joys which are the portion of our earthly pilgrimage, is the fellowship of the saints. We remember meeting a man at one of the conventions held in Jarvis St. Baptist Church, who came from a small country village at some little distance from Toronto. Although a farm labourer himself, he and his wife apparently were the main supporters of the work of the little Baptist Church in the village. By dint of frugal living, they were able to contribute about half of their income to the Lord's work. When the controversy, however, arose, and when this saint of God was prepared to take his stand with those who put the Bible first, most of the members of the little church were solidly against him. But he had come to the convention. There his joy in meeting those of like precious faith was unbounded. Said he, "This is heaven to me!" Let us all pray that our meeting in Hamilton, November 27-30, may be the very gate of heaven to many souls.

## THE DEATH OF DR. TORREY.

Just as we go to press, the news reaches us that Dr. Reuben A. Torrey passed away October 25th.

This is an irreparable loss, not alone to the cause of true Christianity, but to the Christian interests of the world.

Dr. Torrey was not a national figure, but an international one instead. His prominence in the educational and evangelistic world was of the sort that only few men in a generation attain. As an evangelist, he had preached the world around; as the pastor of Moody Church; as educator; as Superintendent of Moody Bible Institute, Chicago, for many years, and later of the Los Angeles Bible Institute, California; as the author of many books; as a man of the cleanest and most consecrated life, Dr. Torrey was an outstanding figure.

—*The Christian Fundamentalist*, Dr. W. B. Riley, Editor.

## MEDINA.

The Medina Baptist Church is located on the Indian reserve near Hagersville, Ontario, and Rev. Mr. Henry, a graduate of the Toronto Bible College, is its good pastor. Under his able leadership the church has applied for membership in our Union. We welcome our Indian friends with open arms.

## RUNNYMEDE BAPTIST, TORONTO.

Rev. P. B. Loney, who is pastor of the Runnymede Rd. Baptist Church, Toronto, is carrying on a fine work. Mr. Loney is a strong preacher and a faithful pastor. Under his leadership the Runnymede Rd. Church took a stand some months ago against modernism in the Baptist Convention of Ontario and Quebec. At that time a number of members, perhaps ninety in all, withdrew, and they have since formed a separate church. On Wednesday, November 7th, another vote of the church, this time with an overwhelming majority, was taken to bring that church into the fellowship of our Union of Regular Baptist Churches of Ontario and Quebec. A thousand welcomes to these good people!

## OUR JEWISH WORK.

The Lord continues to bless the work of our Jewish Missionary, Rev. Fred Kendal. Last month a young Hebrew, for whom a believing brother had prayed for nine years, was converted to Jesus, the Messiah. A special children's service has been started in the Mission on College St., Toronto, for Friday nights. On the 17th last a number of friends from Jarvis St. Baptist Bible School made a shower of furniture for the Mission. We remind our readers that a portion of the missionary budget of our Union goes toward this work.

## BEDFORD PARK.

The work of the "Regulars" in Bedford Park, Toronto, where they meet in the John Wanless School, is growing steadily. The average attendance at the evening services is now about forty. Mr. Turner, of our Seminary, has been preaching there.

## SEMINARY STUDENTS.

Mr. William McArthur, a student of the Toronto Baptist Seminary, is preaching at Ebenezer Baptist Church, just outside the limits of the city of Toronto. On Sunday, the 4th, a quartette of young men from our School took part in the service and their presence brought an exceptional good congregation.

## BAKER HILL.

"Four young men from the Toronto Baptist Seminary held a meeting of unusual interest to Baptists in the neighborhood of Stouffville, last Wednesday night, at the Baker Hill Church. Each of these young men told the story of his summer's work on the Home Mission Fields of Ontario and Quebec, and a large and representative audience showed its appreciation by and offering of \$30 for the work of the Seminary. During the meeting, the pastor pointed out that it was for just such a crime as sending out these young men to preach last summer, that the Baker Hill Church was expelled from the Convention of Ontario and Quebec; for according to the official Convention statement Baker Hill and Sixth Line Churches were put out of fellowship because they contributed to the Mission Funds of the Regular Baptist Union, under whose auspices this home mission work was carried on."—W. S. Whitcombe, pastor.

## HUGHSON STREET, HAMILTON.

The forty-first anniversary of Hughson St., Hamilton, was held on November 4th, with Rev. H. S. Bennett, of Otterville, Ontario, as the special preacher. The offerings of the day amounted to \$173.75. The church reports an addition of thirty-five throughout the year. Three prayer meetings a week are carried on, while the F.B.Y.P.A. has an average attendance of forty-five. On October 25th 4 candidates were baptized, two of them converted Roman Catholics.

## SHENSTONE MEMORIAL, BRANTFORD.

This church of which Rev. F. A. McNulty is pastor, has been having a glorious revival with Rev. and Mrs. Anthony Zeoli. We are told that it is a long time since Brantford has been so stirred with Gospel preaching. The presentation of the Bible by the Evangelist has been the means of strengthening many Christians and also of bringing many unsaved to salvation. As to attendance, the church was taxed beyond capacity the first night. On the afternoon of Sunday, October 21st, a mass meeting was held in the Brant Theatre, and the following Sunday the Temple Theatre was so filled at the evening service that many were turned away. During the week a broadcasting outfit was installed. The Shenstone work in the open air continues. We understand that Mr. Zeoli is to conduct a return meeting near the end of January.

## CENTRAL, LONDON.

The Central Regular Baptist Church, London, to which Rev. James McGinlay has been called as pastor, has been having a supply ministry since its formation. On Sunday, November 4th, Rev. William Fraser, of Jarvis St., as a supply preacher, welcomed three new members into the Central Church. At the evening service one professed conversion.

## LIBERIA

By Missionary A. J. Lewis.  
OUR PLAN OF LABOR.

Brother Davey and myself plan to land at Cape Palmas, and then to proceed up the Cavalla river as far as navigable, probably about 80 miles, by boat or native canoe. We shall then seek to obtain carriers to begin our journey on foot into the dense jungles. We shall be going on an unmapped journey, winding along river banks and through native trails, seeking to find the lost sheep for the Master. We shall endeavor to locate a large tribe to begin our labor of love. Our



Rev. A. J. Lewis.

journey may be hindered by lack of carriers, or trouble with the native chiefs, or impassable rivers, or disease and danger; and we are appealing for earnest, passionate prayer from our people, that we may be guided step by step, and that every difficulty and danger may be overcome. After we have located some large tribe, we shall construct rough stick-and-mud houses and settle down through the rainy season to acquire the native language. The language is our only vehicle to convey the message, and thus we must bend every effort to master it. Meanwhile we shall endeavor by a Christlike life and the administration of medicine to show the native the Lord Jesus. Before the year is out, we hope to speak the language fairly clearly and begin the building of sun-dried brick houses. This, by the blessing of God, will be but the beginning of a work that shall reach tribe after tribe for the Lord Jesus. Across the Cavalla river, in the region of the French Ivory Coast, are many thousands of native Christians, who were won to Christ by a black Elijah, by the name of Harris. We hope in the near future to be able also to send men and women to shepherd these needy people. We shall attempt thus to push from each side of the Cavalla river into the tribes that are crying pitifully into the black night surrounding them, "Come over and help us."

### COLLIER ST., BARRIE.

Rev. A. C. Whitcombe is doing an aggressive work in Barrie. As an instance we find that the Women's Auxiliary gave almost one hundred dollars during the last year, although it is the smallest numerically of our women's societies. One of the families is now living in North Bay, Ontario, some of whom were converted to God while they resided in Orangeville, Ontario. Not finding a congenial atmosphere in the Baptist Church there, these faithful believers have a meeting in their own home, reading aloud *The Gospel Witness* and some other sermons that are sent them. They also conduct their own Sunday School and recently forwarded their offerings for the month to go toward the Lord's work in Collier St. Surely this is cause for praise when our people are absolutely uncompromising on the Word of God.

### BUCKINGHAM, P.Q.

The faithful pastor of this church in the Ottawa Valley is Rev. A. Penman. Of late God has rewarded his noble stand for the faith. Witness the following letter: "Buckingham Church appreciated and enjoyed the ministry of Rev. A. G. Turkington, of Verdun, who conducted an eight days' evangelistic campaign, during which about twenty-five professed faith in Christ. Mr. Turkington is certainly an exceedingly able and gifted evangelist, proclaiming his message in a manner which appeals to the educated as well as the uneducated, and combines also to a very large degree, saneness, soundness and spirituality. One feels that it would be a great boon and blessing to the churches of our Union, if it were possible for Mr. Turkington to spend a week or two with each.

"I may say that our treasurer's report, presented a few weeks ago, showed that we not only had met all current expenses, but had wiped out a small debt which remained on the Sunday School building, opened in June last year, and now

have a small balance. This, we feel, is great cause for rejoicing, especially as, through our uniting with the Union of Regular Baptist Churches, we lost three of our highest givers, as well as a two hundred dollar grant from the Home Mission Board of the old Convention. We expect to have a baptismal service on the eighteenth of this month."

### OTTERVILLE.

On the Otterville, Springford and Rosanna field, where Rev. H. S. Bennett is pastor, a good work is going forward. Three prayer meetings a week are conducted, and many tracts distributed. During the past year fifteen have followed the Lord in baptism, and the membership now stands at eighty-eight.

### FINGAL.

Jubilee and Reunion services were held in the Fingal Baptist Church, October 28th to November 2nd, at which Rev. T. J. Mitchell, of London, gave a series of lectures on "The Panorama of the Ages." This historical church is now entering upon its seventy-fifth year of loyal service. The pastor is Rev. Geo. Creagh.

### ST. PAUL'S, MONTREAL.

This church, which is our Union's work in French evangelism, is being blessed of God. On Sunday, the 4th, three French believers asked for baptism, and two English believers requested membership by letter.

### FRIENDS EVERYWHERE.

True saints of God everywhere are always interested in the stand which others may take upon the Bible as the infallible Word of God. A friend of us "Regulars" attended the mission of which Mr. J. Fullard is pastor, the other Sunday. She lives in Minnesota but said she had read of the work in *The Gospel Witness*.

### HERE AND THERE.

After much discussion, and after very convincing evidences being brought forth, Minnesota Baptist State Convention has divorced Carleton College.

Anton Cedarholm, widely-known song leader, and Robert Harkness, world-famed pianist, have been conducting campaigns in Minnesota. During January and February they are to be associated with Dr. Riley in a great Twin City campaign.

Rev. Dr. J. W. Hoyt, of Chicago, is conducting a special mission with the Century Baptist Church, Toronto, November 4th to 18th.

The Foreign Mission Board of the Southern Baptist Convention recently elected Dr. Solon B. Cousins as Executive Secretary of that Board.

Dr. S. E. Tull, one of the outstanding Baptist preachers of the South, is moving from Pine Bluff, Arkansas, to Middleboro, Kentucky.

Rev. T. W. Callay has resigned Cedar Ave. Baptist Church, Cleveland, Ohio, to accept a call to the Central Baptist Church of Waycross, Georgia.

## TORONTO BAPTIST SEMINARY

Appeals For

**YOUR EARNEST PRAYERS  
YOUR FINANCIAL SUPPORT  
YOUR INFLUENCE WITH YOUNG  
MEN HAVING THE GOSPEL MINIS-  
TRY IN VIEW**

This School depends for its support on the gifts of God's people.

Write the Dean.

Rev. T. I. Stockley.

337 Jarvis St., Toronto.



# Coals for the Altar Fire

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

Sunday, November 18th.

*Bunyan's "Christian"—His Faith* Psalm xxvii:1-14

This great habit of personal reliance upon the Supreme, we feel to be the very soul of Christian's religion. Trust in God, made so kindly a thing when it could take the mould of trust in the Divine-human Christ,—it was this above all things which constituted the subjective difference between Graceless and Christain. It was this which gave him to God, and which gave God to him—brought him under all the saving and sanctifying conditions upon which God communicates Himself to sinful men as a recovered universe of possession. Being the ruined man he was, the committing of himself to the Good One had need to take the special form of committing himself to the Divine way of redeeming him. When his faith went forth after the Voice which spake to him, and when it touched the Unseen Arm, and when it leant its burden upon that tenderness of great power, it was a lost man finding God again on the footing of a redemption—a self-ruined son finding a Father who had overmatched the intricacies of his ruin with startling ingenuities of love. The form of his trust was therefore a settling of himself upon the stupendous method of his salvation—of his pardon, of his affiliation to the Divine, of his guidance, of his help, of his ultimate home-bringing and complete restoration. This form it takes and keeps, yet still with the Divine Lord Jesus evermore at its centre.

Monday, November 19th

*His Spiritual Vision* John ix:1-25

Spiritual Vision was a faculty in which this Christian was strong, perhaps beyond the average of Christian experience. That keenness of spiritual eyesight brought a clearness and definiteness into his spiritual life which is often meeting us in his pilgrim-history. He was scarcely yet on his way when we find him saying to Pliable regretfully, "Had even Ob- stinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back." We have a striking instance of the vividness of his perceptions in the whole scene at the Cross—a scene which suggests to us, by the comparatively advanced stage at which it was beheld, that his vision was probably less quick to see than it was intense when it did see. When "they sat down to meat" at the table of the Palace Beautiful, where there is enjoyed a kind of after-vision of that surpassing scene, the picture they make, and the conversation they sustain, have a realism in them which signifies that all the company, and Christian himself not least, are seeing vivid both the Person and the Work they are remembering so fervently.

Tuesday, November 20th

*His Reverence* Genesis viii:23-33

When a sense of God sets in upon a man all his capabilities of reverence begin to get upon the wing for soarings unknown till now. The Father, the Son, the Holy Spirit—each in His own divine place, and each and all as incomprehensible God—receive a habitual heart-worship which is now and again tided into adoration. Whatever is of God is mantled for him with sacredness. There grows in him a reverence for the divine words, the divine works, the divine symbols, the divine day, the divine names, for whatsoever carries associations with the excellency of Godhead, which is pained by profanity, and disgusted by flippancy, where-soever he meets them. And this reverence gives practical manifestation of itself in submissiveness to the divine will, in resignation under divine dealings, in childlike obedient-ness of spirit, in meek acceptance of mystery in the divine ways. Indeed, it is more easy to illustrate this element of humility in the instance of the pilgrim, by his acts and deportment than by his recorded words. We discern it in nearly all of his conversations, but rather in their pervading tone than in any quotable sentences of them. We recognize it, very specially, in his whole bearing as a guest at the Palace Beautiful, the emblem of church fellowship and service.

Wednesday, November 21st

*His Courage* Joshua 1:1-9

The Christian, as Bunyan understands him, is neither a weakling nor a craven, but is really something of a man.

And indeed, by his account, there is demand upon all the manhood there is in him, and upon all the manhood he can train himself to attain. Christianity, when it is true, is a thing for stout hearts; and it is a thing which makes stout hearts stouter still, both by its incidents outside of a man, and by its influences within him. There are foes to his Christianity and him—foes seen, foes unseen, foes that touch the outward comfort of his lot, foes that smite at the inward weal of his spirit; and not seldom those foes are desperate and deadly. He must have a source of courage that is at once accessible and inexhaustible; and he has it. His faith keeps a current flowing in upon him from that Source: it is the consciousness of an illimitable Strength which for him is personally friendly and protective, and to which his own heart is loyal; for it is the strength that redeemed him into all his great hopes. His is not a kind of courage which at all strikes the careless eye with a sense of its true measure, or with a due appreciation of its high quality: it works too much within the sphere of the spiritual for this. In a world which is largely misled by appearances, too little account is taken of the brave chivalry and heroic constancy of which many a Christian heart is the hidden field.

Thursday, November 22nd

*His Tenderness* Genesis xlv:18-34

It was far from Christian's desire that he should have "come alone." His sense of the absence of his best-loved on earth, even if it might have weakened whensoever he was among the hazards and hardships of the way, would return with strength when he was dwelling among its sweeter circumstances. This is more distinctly seen in the House Beautiful, where the damsel Charity, true to her name, thus begins her catechism: "Have you a family?.....And why did you not bring them with you?" Then Christian wept, and said, "Oh! how willingly would I have done it, but they were all of them utterly averse to my going on pilgrimage." But you should have talked to them". "So I did." "And did you pray to God that He would bless your counsel to them?" "Yes, and that with much affection; for you must think that my wife and poor children are very dear to me. All was not sufficient to prevail on them to come with me; .....they left me to wander in this manner alone." Then the allegory seems to thin away, as it is apt to do in this Palace, and to let through something of the daylight of real domestic Christian life: "I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage..... I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbor."

Friday, November 23rd

*His Harmoniousness* 2 Peter i:1-14

It is this harmony which we note in the pilgrim. He is Christian and no one else, and he is Christian always: but there is on the whole an evenness in his character, and in the conduct which translates it, that indeed is one of the most notable characteristics of him. He is not "Faithful," he is not "hopeful," he is not "Honest"; he is all of them in a modified measure; he is "Christian." It may of course be considered that the principal pilgrim, by virtue of his place in the book, and as representing Christian life in general, must needs be invested with a more natural character than any other pilgrim, and there is force in the consideration. But this pilgrim turns out to be more than a representative, and to appear, visibly, as not a little of an example, in respect of this comparatively natural character of his. This harmoniousness of character, it is true, scarcely tends to deepen our interest in him. If, however, it does not deepen our interest, it increases our respect, and commends itself to our imitation. The rounded completeness satisfies us, even though the dimensions, in part or in whole, might be greater. This pervading characteristic of balance will be perceived in the character of the pilgrim from whatever side we approach it.

Saturday, November 24th

*His growth.*— Hosea xiv:1-9.

It may be taken as a maxim which has the whole genius of Christianity with it, that the absence of a desire and a purpose to grow—not indeed the absence of a sense of

growth—cuts off a man from any fair claim to be a Christian. Bunyan's pilgrim went back but once in all his pilgrimage, and he went back then because he would not affect an outward ongoing when he missed the inward testimony that he had any true right to proceed. There are wonderfully many among us whose onward happenings of soul are meagre, and whose inner history has little for any dreamer of spiritual pilgrimages to record. There is a great company on the road of religion to-day whose character is gaining nothing of advance in all their journeyings, and who would seek their way back to the wicket-gate if they were to become as honest-hearted as Christian. Not many deliberately design to deceive; yet their course is not less unworthy than it is hazardous. It is a mocking of magnificent reality; it is a squandering of the opportunity of splendid development in all that constitutes or ennobles manhood. Heaven is reached by the character which faith in Christ is building up into love to God. The portals of the city are waiting to open for the soul which is struggling upwards in faith that it may come into the likeness of the Man who alone is perfect.

### BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 4.

Lesson 50. Fourth Quarter. December 9th, 1928.

#### CHRIST, RECONCILING AND INDWELLING.

Lesson Text: Colossians, 1:21-29.

Golden Text: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." (Col. 1:21).

#### I. CHRIST RECONCILING, (vs. 21-23).

1. In this section the apostle continues the subject of the previous lesson, giving the personal application of Christ's work of reconciliation, emphasizing first the necessity for such a work. This lay in man's alienation from God. Paul refers to the Colossians as being alienated and enemies in their minds in wicked works in their unregenerate state, (v. 21), but it is quite clear the application is more than a local one, it includes all. The term "alienated" or "estranged" and reminds us of the subject of man's fall, for it was then that man became alienated from God. It was sin which disturbed his relationship with God, severed his fellowship with God, made him hostile to his Maker, and in wicked works he shows this hostility. 2. Having fallen to such a low state it was impossible for man to restore himself to fellowship with God, or to save himself from the power of sin unto which he had surrendered. Another must intervene on his behalf, and the apostle informs us of the work of that one, the identity of whom was disclosed in the last lesson, (v. 13). None other but the Lord Jesus could bring about reconciliation. The manner in which this work was wrought is first presented. Christ accomplished it "in the body of his flesh through death", (v. 22). The body of His flesh undoubtedly refers to His incarnation, when He took upon Himself our flesh and was found in fashion as a man. But the incarnation itself did not bring about reconciliation, it required the death of the incarnated One. Our Lord suffered the penalty for our sin, and on the basis of His sacrificial death God can forgive the sinner and restore him to His favour. 3. The apostle then mentions the gracious purpose of the work of reconciliation. This purpose is "to present" us "holy", emphasizing the positive aspect of a godly life, "unblamable" without blemish in the inner life, "unreprovable", or "irreproachable", the outward aspect of a true godly life, "in his sight", or "into his presence", (v. 22). God's intention is to bring us into His presence later in this sanctified state. 4. This is a purpose worthy of God, but He can carry it out only on certain conditions which the apostle then mentions. "If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel", (v. 23). Such are the conditions implying steadfastness in the faith in which one has been properly founded. Only as there is a continuance in the faith with a consequent refusal to turn aside to false teaching can the sanctifying work of God be carried out in us. This does not teach the possibility of being saved and lost, but it does emphasize the necessity for a strict adherence to the truth that God may not be hindered in His work of sanctification. 5. Certain reasons are then advanced as encouragement to such steadfastness. First the hope of the gospel to which

they were called to adhere was that which they had heard, (v. 23). It was not a new gospel. In the second place it was that which was preached to every creature under heaven, therefore it had a universal proclamation. It was not confined to a local district, and differed greatly in this from the false teaching to which they were called to give their allegiance. And lastly it was the gospel of which Paul had been made a minister. It therefore was the true gospel, acknowledged of God, and not to be deserted for the errors of false teachers.

#### II. CHRIST INDWELLING, (vs. 24-27).

1. The thought of the ministry reminds Paul of the suffering attached thereto for him, but no word of regret escapes him, there is instead the expression of joy. Such suffering is presented in a threefold aspect. First in respect to the apostle himself wherein he states his rejoicing, (v. 24), not that he enjoyed suffering in itself, but he rejoiced in its significance, and consequences. Second in reference to the Lord wherein he informs us that in this suffering he was filling up that which was behind of the afflictions of Christ; as a member of the body of Christ he was sharing the afflictions of His Lord. The suffering of Christ with His people is mutual, (Acts 9:4, 5). Third in regard to the church when he states his sufferings are for "His body's sake which is the church". In a very real manner Paul suffered for his Lord, and for the church, and great blessing has come to the whole body of believers through his afflictions. 2. He then informs us that to the church he had been made a minister, (v. 25). Previously he had mentioned his ministry of the gospel, (v. 23), but now it is his ministry in the church. He had been appointed to serve the church according to the dispensation or stewardship given to him by God. As a faithful servant he had been entrusted with the dispensing of his Master's goods. He rightly emphasizes the privilege and responsibility of such a position, and each child of God ought to look upon his work in the same manner. To such a stewardship there are duties attached which should be faithfully discharged, and there is an accounting to be given later to our Lord and Master. 3. The apostle fulfilled this stewardship in declaring the word of God, even the mystery which had been hid but now was made manifest to the saints, even the truth of the indwelling Christ, (vs. 26, 27). The blessing of the Gentiles herein recorded was not revealed in Old Testament times. It was not made known until the time of the apostles that they should be fellow-heirs with the Jews in the blessing of the gospel, (Eph. 3:5, 6). Such blessing is summed up here as "Christ in you the hope of glory", Christ within the source of life and the pledge of future glory. In the unregenerate state the saint was without Christ and without hope, (Eph. 2:12), now he has both, truly a wonderful transformation. Christianity differs from all religions in that the true believer does not merely believe something, but is possessed by Someone, even by his blessed Lord.

#### III. CHRIST PREACHED, (vs. 28, 29).

1. In these verses there is instructive material for all who in any way seek to propagate the gospel. There is first of all brought to our attention the subject of preaching. The apostle writes, "Whom we preach", (v. 28). All his preaching centred in Christ. In a very real manner He was the message. Doctrine was proclaimed and exhortation given, but it was all with the purpose of making Christ known. In this we have an example for every preacher, whether in pulpit or classroom. Be sure to lead to Christ in every sermon and in every lesson. 2. In the second place the manner of doing such work is set before us, Christ is to be proclaimed or announced. Then every man is to be warned. Such a note is not fashionable these days, but it is necessary. Men require to be warned of judgment, and called to repentance for as there is a heaven for the saved so there is a hell for the unsaved. Every man is also to be taught in all wisdom; instruction is to be given in the doctrines pertaining to Christ that the mind may be informed and the heart stimulated. 3. In the third place the purpose of such preaching is stated. It is that every man might be presented perfect in Christ Jesus, or full grown in Christ. Conversion is but the beginning of a life which ought to continue its development throughout the period of its sojourn on this earth. There should be continual growth in grace, and to this end instruction is necessary. 4. In conclusion the apostle states that to the accomplishment of this purpose he laboured relying upon the power of God who wrought mightily in him, (v. 29). May we as servants of God labour with the same intensity to the same end.