

# The Gospel Witness

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

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

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## "Let Us Love One Another"

When science makes her observations through a microscope, and bases her conclusions on her observations of processes which are beneath the range of ordinary sight, true and valuable as her discoveries may be, she must not be surprised if her speech is unconvincing to those who have no microscope, and whose ignorance supplies no motive to procure one. The teacher of science, however, enjoys a very distinct advantage in his approach to the ordinary, average mind, when he finds it possible (it is not always possible) to illustrate his principles by comparison with matters which are open to everyone's observation. But when that is said, it remains true that many of the vital and deeper truths of science will yield their treasures only to the sympathetic and painstaking student. And in this sphere of enquiry the esoteric, the things which can be known only to the few who are learned, must not be regarded with contempt because the many lack the instinct which would inspire them to qualify themselves to understand.

And these principles have equal force in religious matters. There is a place for the microscopic principle, for the close and searching examination by qualified and sympathetic investigators: "The secret of the Lord is with them that fear him"; "We speak the wisdom of God in a mystery, even the hidden wisdom." It is true that "the deep things of God" are known only to the initiated. But on the other hand we put religion in a position of great advantage when we make it understandable by the common people without the aid of a microscope; always, however, recognizing the principle that the things of the Spirit of God are always a "secret" to all but those who are given spiritual discernment. It is a privilege to meet a man whose profession of religion needs no argument to establish its genuineness, but whose whole life manifests to everyone that he is "a new creature in Christ".

There is no better way by which Christianity may be made understandable than by its professor's obedience to this word: "Beloved, let us love one another; for love is of God; and everyone that loveth is born of God, and knoweth God."

### I.

To love one another is to approximate the divine ideal of life, "for love is of God".

True love is not something which can be stored away like furs in the summer time; it cannot be confined in a finely-wrought casket like a precious jewel; it is not a mental abstraction to be discussed and weighed in the balances of argument. It is more than an idea to be wrought into a story and packed up in a book. Love is more than an attitude, more than a gentle sentiment, more than a tender thought. Love is a living thing; it is a force whose existence cannot for ever be concealed. It is like a mountain spring which runs with blessing and refreshment into the valleys; it is like a fire which cannot be smothered, but which will burn itself into the open. It is like the dew, gentle but mighty, which bathes the brows of a weary world, and when it has rested a while, garlands its neck with jewels. It is like the morning sun whose rising no power can resist, and whose light all but the evil-doers welcome. "Beloved, let us love one another."

Put it down as a principle, love is the proper emanation of the Christian soul,—not bitterness, not labour for self-interest, but love: like sparkling water from a spring, like fragrance from a flower, like the restful sheen of the moon, or the vivifying glow of the sun—all this should characterize the radiations of the Christian soul.

Put it down upon your programme, that that must be the supreme concern of your life. What shall we do to-morrow? How shall we answer duty's call? The housewife must attend to her household, but let her remember that as a Christian, before she is a housekeeper, she is a lover. The man must go to his business. He is a merchant, manufacturer, a member of some learned profession, or he is a clerk, a workman charged with some responsibility; but the supreme responsibility of everyone is to be loving and kind.

This is the one profession which makes life easier for itself and others: "Let us love one another. Not 'let us love our enemies', though that is a sacred duty. But let us fashion our lives so as to make it easy for others to love us, by loving them; thus life will become easier for all. You see the mutuality of it? Love begets love—"let us love one another."

Most of the irritating things in life are soluble by love. We say, "most" of them, not all. Even love cannot gather out all the stones, nor remove all mountains. Be-

yond question, it is true that some things do not yield to love, nor change their nature in response to its appeal. Otherwise there would be no evil, and no hell; for "God is love", and these exist notwithstanding. Even Love finds its Gethsemane, and chooses the Cross because it is love. And the pain of it, and the shame of it, love transmutes into joy. The cross of Christ has crystalized the world's griefs and sorrows, and has extracted from the atmosphere of human life those elements which otherwise had poisoned the soul. What remains of irritation is for purposes of discipline, and Love can dissolve it all. It may not make you rich in gold and silver. It may not tie the hands of the thief who would steal your property. It is not a preventive of physical disease. Evil exists and abounds, and love has no power to annihilate it. But love guards the fortress of the soul against the destroyer. The true lover can never be poor, and his soul has its dwelling under the trees whose leaves are for the healing of the nations. "Beloved, let us but love one another, and we can never be poor, and our souls can never be sick; and in all but the physical, which after all is the superficial sense, the New Jerusalem shall come down to us, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

Now all this is from God. Our lives should be like the tabernacle fashioned "after the pattern showed in the mount". The true life, with all its aspirations and achievements, like the New Jerusalem to which we have referred, "comes down from God out of heaven." There are many counterfeits. All is not love which bears love's name. But the hallmark of the genuine is this, that it is from God.

So then let us love one another. We may none of us be lovely or lovable, but we may be loving, and that will make us lovable and lovely. It were easier to find in any one of us ground for criticism than for love; but still let us love one another.

## II.

Whoever endeavours to obey this exhortation will find it humanly impossible, for remember, "Love is of God".

What if we were to address ourselves to the task of endeavouring to stimulate you to attempt some great achievement? What if we were to hold up for your admiration the glories of this almost boundless land, to stimulate your imaginations to dream of its hidden treasures, its undeveloped resources, and urge you to qualify yourselves to compel it to yield to you its secrets and its wealth? Or what if, ignoring the baser material aspect of things, you consider the potentialities of this Continent as the home of almost countless millions; what if you put your ear to the ground to hear the tramp of the coming army of ten thousand times ten thousand, and what if we say to you, "Here is a sphere which will try your metal. Here is no limit to the possibilities of service."

And for a man to aspire to rise in any of these spheres were a not unworthy ambition. But this scripture challenges us to a far greater achievement. We have read of one who was no mean explorer. He had climbed the mountains, and had accomplished great deeds in all realms of life, the physical, the mental, and the spiritual. And he put a high value upon eloquence, ranking it as a great accomplishment to speak with the tongues of men and of angels; but he declared that human and angelic

eloquence was as sounding brass in comparison with a music his soul had heard. And he said also that it was of great consequence to have the gift of prophecy, the vision of a seer, and to be possessed of the wealth of the scholar and understand all mysteries and all knowledge; he said too that it was of inestimable value for a man to have faith—faith which issues in enterprise and determination, and removes mountains; but he affirmed that he knew of that which outweighed in worth all these priceless possessions. Then he put in the scales together all efforts for human betterment, including a service that involved the price of blood, and declared that all these together were nothing in comparison to the achievement to which this scripture challenges us. Bring all the world's great names together, poets, scientists, philosophers, statesmen and soldiers, and when their deeds of glory are reviewed they will agree that this is the supreme achievement, to love one another.

Napoleon said to Montholon at St. Helena, "Alexander, Caesar, Charlemagne, and myself, have founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this moment millions of men would die for Him. I die before my time, and my body will be given back to worms. Such is the fate of him who has been called the great Napoleon—what an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extended over the whole earth! Call you this dying? Is it not rather living? The death of Christ is the death of a God!"

The great Napoleon had subdued kingdoms and swept Europe as a mighty conqueror, but recognized that he had lost all because he had not loved all. Left to ourselves it were easier to be a Napoleon than to be a Christian; it is easier to destroy life than to save it. These natural hearts, though they may have in them here and there a cultivated spot, are mostly jungle from whose labyrinthine depths beasts of prey steal forth, while roundabout its forest lakes are rugged cliffs where vultures build their nests. The natural human heart is not a paradise—it is situate without the gate where the soil is red with the deed of Cain!

And if any of our readers find this an impossible requirement: "Let us love one another," this is the reason, "Love is of God"—"He that loveth not knoweth not God, for God is love."

## III.

The life of love is native only to the second-born: "Every one that loveth is born of God, and knoweth God."

With what hope that should inspire us! Our mistakes, our infirmities, our disabilities, antedate the year nineteen hundred and twenty-eight. The new birth promises a new beginning, a new life; and there is nothing recorded to our discredit of failure and loss, of folly and sin, which may not be overcome if we are but born again. And if our lovelessness, the lovelessness of our souls toward God and our neighbors, if that be the soil in which the poisonous tares of sin have so rankly flourished, and which, like the earth "which beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned", if that can all be changed, it may yet be possible for us to love. "If ye forgive not men their trespasses,

neither will your heavenly Father forgive you your trespasses" is a word which has barred the door for many a soul. But in the very fact that "love is of God", faith finds something to lay hold upon.

The second birth brings morning to the soul. By nature we are children of the darkness—the thoughts of our hearts are the children of the night. Night is the chosen time and sphere for all evil spirits. It is at night the robber and the murderer go forth. "The thief cometh not, but for to steal, and to kill, and to destroy (said Jesus): I am come that they might have life, and that they might have it more abundantly." And when Jesus comes He brings the morning with Him, for He is the light of the world; and those beasts of the jungle—bitterness, wrath, anger, clamour, evil speaking, and malice, flee away to their native haunts of darkness; and it becomes possible to be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us.

The second birth brings springtime to the soul. By nature, in its deepest meaning, it is hard, cold, cruel, withering, winter with us all. Every spiritual exotic, every fragrant flower, every singing bird, and fruitful tree, is cut down by the icy hand of spiritual death. And there are palaces built of ice, and decorated with artificial evergreens and manufactured flowers; but that rare flower which is native to the nightless land, and to the river of the water of life, the love that suffereth long and

is kind; that envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; the love that never faileth is nowhere found in the natural realm of spiritual barrenness and death.

But "every one that loveth is born of God"—then springtime comes, then the earth responds to the heavens; the earth puts off her ermine shroud; the genial sun looks down and the brooks give forth their laughter; and all the trees on all the hills open their thousand leaves; and the earth springs forth and buds—all that takes place in the soul when the Sun of Righteousness shines upon it. Then the soul answers, "My beloved spake and said unto me, Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise my love, my fair one, and come away."

When that Voice out of the place of immortal spring, and out of the land of eternal summer, speaks in the soul, it becomes possible to "love one another; for love is of God; every one that loveth is born of God; and knoweth God."

## The Los Angeles Bible Institute

The Los Angeles Bible Institute was made possible by the munificence of the late Messrs. Lyman and Milton Stewart. It was by the generosity of the same two gentlemen the series of books entitled, "The Fundamentals", was published some eighteen or twenty years ago. "Biola" (Bible Institute of Los Angeles), as it was called by many, was established for the conservation and propagation of evangelical faith, and until two or three years ago it was known to all the world as a veritable fortress of what has come to be known as Fundamentalism. The late Dr. R. A. Torrey was the Dean of the Institute and pastor of the Church of the Open Door; and Dr. T. C. Horton, whose heart and brain conceived the idea of the Institute, was the Superintendent.

We have never met Dr. MacInnes, and know his theological position chiefly through his book, "Peter the Fisherman Philosopher". We received copies of the book from two or three different quarters, requesting us to review it. Our reason for not doing so was twofold. The first was that we had so many other things on hand that we hesitated to take on another sector of the battle front. The second was that the book had been so thoroughly dealt with by *The Sunday School Times*, by Dr. W. B. Riley, and others, that we felt any comment of ours would be superfluous. Our principal reason, however, was the first one. We let our brethren know, however, that we agreed with the estimate of the book by *The Sunday School Times*, Dr. Riley, and others.

And here let us repeat what we have said many times before: there is absolutely no excuse for any man who really believes the gospel, and who permits himself

to be misunderstood on that issue. Any man who really believes in the divine inspiration and authority of the Bible; the Deity of Christ; His expiatory death; His literal, corporeal, resurrection; the necessity for the new birth; the present intercessory ministry of Christ; and His personal return, can state his position beyond all possibility of being misunderstood in a half dozen simple sentences. The man who, in these perilous days, cannot make his position unmistakably plain to everybody in five minutes, ought not to be trusted as a Christian teacher anywhere.

We congratulate the Trustees of Biola on their heroic stand. So far as we understand the situation, in the stand they have taken, they have been true to the trust reposed in them.

We should like to call special attention to the strong stand taken by Mrs. Lyman Stewart as reported in the article below. Dean MacInnes is reported to have said: "Mrs. Lyman Stewart made my resignation a condition of continued use of the Lyman Stewart funds by the institute." It is an illustration of what can be accomplished when one person of influence takes an uncompromising stand. We think there is little doubt that Mrs. Lyman Stewart's stand has saved the Institute from ultimate capture either by out-and-out Modernism, or by that which is even more dangerous, a professed orthodoxy, which, like Ahab, never fails to call the Fundamentalist Elijah an "enemy", and the pagan Benhadad, "my brother".

Such a stand as that taken by Mrs. Lyman Stewart might have been taken by certain influential persons in the Ontario and Quebec Convention. Throughout the controversy there have been two men of large means

and influence on the Board of Governors. Either of them could have saved the situation, and redeemed McMaster if he had taken a determined stand. The blood of the souls which, through generations to come, will be ruined by McMaster's unbelief, will be required at the hands of these men.

Some years ago we were at a meeting where a certain university was under discussion, when someone admonished the brethren that they had no right to suggest that the institution was not true to the faith unless they had indisputable proof of its defection; to which a certain man replied by saying what we had often felt but had failed to put in words. He said something to this effect: I protest against the principle that I should be considered under obligation to prove an institution's unworthiness of the support of Bible-believing people to justify me in withholding my support. The onus is upon the institution itself to make its position so unmistakably clear as to demonstrate its trustworthiness to all the world as an institution standing for the Bible. Surely this man's position was correct.

We have said on more than one occasion that we would never blame an educational institution for having a Modernist or near-Modernist on its staff: we would only blame it for keeping him there. Now that the Trustees of Biola have cleared their skirts in this matter, we trust that they will see to it that the vacancies on the staff are filled by men whose theological soundness no one can possibly doubt, so that the thousands of friends of that great institution may, without any reservation, rally to its prayerful and financial support, in order that it may be in all the years to come what its generous founders designed it should be.

What a glorious thing it would be if the press should soon report that Professor J. Gresham Machen, of Princeton Theological Seminary, had been appointed the head of the Los Angeles Bible Institute. We hope no one will blame us for the suggestion; but very humbly we suggest that such an appointment would for ever dispel the last vestige of suspicion respecting the theological soundness of Biola.

We publish below a report from *The Los Angeles Examiner* of December 5th:

#### DR. MACINNIS DISMISSED, BLAMES BOOK.

Dissension within the ranks of the Los Angeles Bible Institute has resulted in the dismissal of the Rev. John Murdoch MacInnis, D.D., dean of the institute for three years, it became known last night.

Dean MacInnis, it was disclosed, has resigned at the request of the board of directors of the institute, as the climax to a storm of controversy which has arisen over his administration.

The controversy, which apparently has assumed the proportions of a rather dangerous split in the financial and administrative structure of the internationally important divinity training school, was attributed to several factors by the faction which caused the ousting of the dean.

However, Doctor MacInnis himself declared that his dismissal was merely a matter of "expediency," prompted by a theological book which he had published about a year ago. The book, he explained, gave rise to discussion among leaders of the institute over the question of fundamentalism.

Doctor MacInnis and Dr. G. Campbell Morgan, who has resigned from the institute in protest over the out-

ing of Doctor MacInnis, made public their side of the controversy yesterday.

Institute executives who moved for Doctor MacInnis' dismissal, however were reticent. Nevertheless, Mrs. Lyman Stewart, a director of the institute and administrator of the trust fund created for its support by her husband, declared that the book simply was a minor incident and that the board acted "solely as would any business firm which believed that a change would be beneficial."

These developments in the controversy were evident yesterday:

1. Supporting the position of Dean MacInnis and Doctor Morgan, other members of the faculty have announced their intention of resigning.

2. Four of the institute's board of directors have resigned, including the president, vice-president and secretary, leaving six directors who have insisted on the resignation of Dean MacInnis.

3. Mrs. Milton Stewart, by far the heaviest contributor to the support of the Bible institute, has resigned from the Institute Society and withdrawn her financial support, as have other members.

Doctor MacInnis and his supporters declared that the basis of the whole trouble and the consequent split in the Institute is the book he wrote and had published—"Peter, the Fisherman Philosopher," an interpretation of various theological matters.

This book, Doctor MacInnis and those siding with him declared, had aroused the antagonism of the "militant fundamentalists" in the national evangelical field and was at the bottom of the dismissal.

"The attitude of the directors who insisted on my removal is an old one," explained Dean MacInnis yesterday. "They assure me that they personally believe me and my writings to be right, but insist that I resign in order to quell or allay the outside criticism."

To which Doctor Morgan added:

"Thus the board virtually says: 'This man is not guilty, but some people think he is, and he must be sacrificed in the supposed interest of the institution.'"

However, Mrs. Lyman Stewart gave a different version of the differences that led to the ousting of Dean MacInnis.

"We acted just as the directors of any business concern would act in a similar case," said Mrs. Stewart. "There was absolutely no personal feeling of any sort and the book was a minor incident in the matter."

"It was a business proposition. Doctor MacInnis has been dean of the Institute for three years. In that time we have tried our best to overcome the difficulties that have arisen over the things that have been said and done and which have brought much criticism on the Institute."

"The Institute, instead of building up, was suffering from widespread criticism. We all esteem Doctor MacInnis as a man but we felt convinced that a change would be for the best interest of the Institute."

An odd effect of the split in the institute ranks is that diametrically opposed are the two Mrs. Stewarts—Mrs. Milton Stewart and Mrs. Lyman Stewart. It was the money of Milton and Lyman Stewart that founded the Bible Institute. Lyman Stewart left a trust fund for the support of the institute, which is being administered by his widow.

Mrs. Milton Stewart has been the largest contributor to the institute aside from the proceeds of that trust fund.

"Mrs. Lyman Stewart," Dean MacInnis said, "made my resignation a condition of continued use of the Lyman Stewart funds by the institute. Mrs. Milton Stewart then resigned, withdrawing her support."

Doctor MacInnis was named dean of the institute in April, 1925, to succeed Dr. R. A. Torrey, who resigned as a result of a controversy over evolution.

The militant fundamentalists, Doctor MacInnis declared, pounced on his book and declared it untrue to the evangelical doctrines of the faith, a charge which he stoutly denies.

"They say I deny the atonement in its evangelical sense. They say I believe in evolution. As a matter of fact, I do not discuss the subject in the book at all."

Personally, I do not believe in giving my time to a useless discussion of questions which have not been settled and cannot be settled.

"I refused to be classed with the militant fundamentalists. Do not misunderstand me. Do not believe that I am not a fundamentalist. I am. I believe in fundamentals. But I do not believe in the methods of that extreme group. Therefore, they have taken that attitude against me."

The board voted for Doctor MacInnis' dismissal last month. The vote was six to four for ousting the dean. Thereupon, the four members who were with the dean resigned. They are J. M. Irvine, president; J. M. Rust, vice-president; Alexander McKeigan, secretary, and Judge William Haste.

## What Is Christianity?

An address delivered by Dr. J. Gresham Machen, of Princeton Theological Seminary, at Des Moines University Chapel, Monday evening, December 10th.

The question, What is Christianity? has within the last five or ten years become one of the questions of the day in popular discussion. It has actually attained a place on the first pages of the newspapers and in the popular magazines. A great many people, indeed, object to the raising of this question. It will cause "controversy", they say, "and interfere with the efficiency of the church". But out of controversy almost every great movement in the history of the church has come; and as for "efficiency", we may say simply that "efficiency" means doing things, and it does seem to be rather important to determine whether the things which are being done by our boasted efficiency are good or bad. It is not enough to know that the church is moving smoothly; the important thing to know is whether it is moving in the right direction.

How, then, are we going to answer the question, What is Christianity? In order to do so, surely we must take a look at Christianity as it has actually existed in the world. To say that Christianity is this or that is very different from saying that it ought to have been this or that. Christianity may be a good thing or it may be a bad thing—that is a subject for further investigation; but to determine what it is we must look at it as it has actually existed in the world.

But how can we look at it? Christianity is a great movement which has existed for some nineteen hundred years. How are we going to determine what it really is? Surely in order to do so we must go back to the beginnings of the movement. That is just a matter of common sense. If the old name "Christian" is still to be used, there must be some continuity between the present phenomena and the beginnings of the movement.

Now the beginnings of Christianity constitute a fairly definite historical phenomenon. Christianity, at least in the form in which the name is usually applied to it, began a few days after the death of Jesus. If, indeed, a man told us that it began when Jesus gathered His disciples about Him in Galilee, we should not quarrel with him; and in a sense we might also say that Christianity goes back to the time when the promise of a coming Saviour was first given after the fall of man. But at any rate the secular historian, if we may look at the thing for the moment from his point of view, sees clearly that a few days after the death of Jesus there was a new beginning from which the world-wide movement commonly known as "Christianity" has come. If Christianity existed before that time, it existed only in a preliminary form.

What then was Christianity at the beginning? The answer is plain. It was not a life as distinguished from a doctrine as it is now so often said to be; and it was not a life that had doctrine as its changing intellectual expression; but (just the other way around) it was a life founded upon a doctrine. That is made clear in the summary which Paul gives in the fifteenth chapter of I Corinthians of what he had "received" from the primitive Jerusalem church: "Christ died for our sins according to the scriptures; he was buried; and he was raised the third day according to the scripture". We ought never to forget that our religion is founded upon historical facts.

It does not consist merely in a setting forth of general principles of religion or ethics; but it is founded upon a gospel or a piece of good news.

That piece of good news sets forth how God saved man by the redeeming work of Christ. Even when our Lord was on earth He set forth the meaning of His approaching death, but the full meaning of that death—of the thing that He had come into the world to do—was set forth more fully after the thing was done. Hence the eighth chapter of Romans is every bit as necessary for the Christian as is the sermon on the mount.

The good news sets forth how God saved men; and the great presuppositions of it, therefore, are the Christian view of God and the Christian view of man. Those presuppositions should have been clear by the revelation of God in nature and by the voice of conscience, but our minds are clouded by sin; so we needed the Bible to tell us even the presuppositions of the gospel. And the gospel itself is made known to us in the Bible and in the Bible alone.

If then Christianity is founded upon facts, it is the duty of the Church to set forth the facts and the divinely revealed meaning of them. The Church is in the world to tell the gospel story, and she should try, by the help of God's Spirit, to tell that story straight and full and plain.

### LAST SUNDAY IN JARVIS STREET.

The attendance at the morning School was 1,060. The pastor preached on the text, "I know whom I have believed." Several responded to the invitation. At the evening service six were baptized, and a dozen or more responded to the invitation. The church rejoices in the continued presence and power of the Holy Spirit.

### THE TORONTO BAPTIST SEMINARY.

The work of this institution fills us with wonder and thankfulness. The number and quality of the students and their evident zeal in the Lord's work afford ground for thanksgiving to God. Our new causes are ever multiplying, and students who thoroughly understand the issues involved in our recent controversy, and who are thoroughly trained to stand for the principles which have been at issue, are likely to prove our most effective ministers. The Seminary needs at least \$1,000.00 a month to meet all its expenses, or, in round figures, about \$35.00 a day. For how many days' operation will you pay? We have no income beyond that which is supplied by the gifts of God's people. The Seminary Treasurer will be very grateful for any contributions received.

## TORONTO BAPTIST SEMINARY

Appeals For

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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.

# The Jarvis Street Pulpit

## Christ before Annas

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

First in a Series of Nine Addresses on "The Trial of Jesus."

Preached in Jarvis Street Church, Toronto, Sunday Evening, December 9th, 1928.

(Stenographically reported.)

"Then the band and the captain and officers of the Jews took Jesus, and bound him,

"And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. . . . .

"The high priest then asked Jesus of his disciples, and of his doctrine.

"Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

"Why asketh thou me? Ask them which heard me, what I have said unto them: behold, they know what I said."

John 12-14, 19-21.

Not a few in this company will remember how the whole civilized world was moved twenty years ago or more over the famous Dreyfus trial in France. Captain Alfred Dreyfus was a Jew who was accused of high treason, of having sold military secrets to a foreign power. His regiment was paraded, and he was brought before them. All the marks of rank were stripped from his uniform before their gaze, his sword was taken and broken in pieces and cast at his feet, and he was sentenced thereafter to banishment to France's penal colony on Devil's Island. After he had been there for some years the French novelist, Zola, being persuaded that a great injustice had been done, and that Captain Dreyfus had been made the scapegoat bearing the blame of another's offence, began an agitation for a new trial. After some years of agitation, which threatened to provoke civil war in France, a new trial was ordered, and Dreyfus was brought back again to be re-tried.

The case had awakened such world-wide interest that every word of the evidence, the cross-examination by counsel for prosecution and defence, appeared each day in the cable despatches. After many days of trial Dreyfus, in opposition to all the evidence in the case, was found guilty a second time. The next day the President of France—I think it was the next day, or shortly after—the President of France offered him a pardon. But he refused to accept it. He said in effect, "Pardon is for a guilty man, and I am not guilty. I will never rest until this injustice is reversed, and I stand before my fellow-countrymen as a loyal Frenchman." Ultimately Dreyfus was completely justified. He was restored to his position in the army, his commission, his captaincy, was returned to him. His regiment was again paraded, and in their eyes he received again the marks of rank as a captain, and stood before his fellow-subjects and his fellow-soldiers as one who was completely vindicated.

I recall that Zola insisted in his agitation that inasmuch as an injustice had been done, the moral life of the country was in danger; and that acquiescence in a moral wrong made a man partaker in the wrong itself. It is impossible for any one of us to face a moral issue, a

question of right and wrong, in any realm, whether in our immediate and personal experience, whether in our reading of history, or, if you like, in the realm of imagination, wherever right and wrong present themselves in juxtaposition and contrast, they demand of every one of us that we take up an attitude toward that: and it is impossible but that that attitude must react upon our own characters for good or ill. No properly constituted man can ever be neutral on moral issues. Where right and wrong, righteousness and unrighteousness, truth and error, light and darkness, are involved, you may be neutral, but only at the jeopardy of your own moral character. No man can make a decision on the side of that which is right, without that decision having some reaction upon his own character, making him the stronger for righteousness by that decision. On the other hand, the man who acquiesces in that which is wrong, or, taking up a positive attitude, actually chooses that which is wrong, his character in some measure becomes partaker of the very nature of his choice.

By that principle, every man and woman here this evening is becoming from day to day either better or worse. You cannot ignore these moral issues.

The outstanding example of all the ages of that principle is the trial of our Lord Jesus Christ. Roundabout the events leading up to His crucifixion there gather principles of righteousness, of truth, of justice, of equity; and you cannot face that without being affected by the fact whether you choose for or against it. That, in some measure, is the meaning of the solemn statement which tells us that the gospel is the savour of life unto life or of death unto death.

Our Lord Jesus was the incarnation of eternal goodness, of righteousness, of truth—indeed, He was the manifestation, the outshining, of all the qualities of Deity. In Him we are brought face to face with Him Who is the Centre of all things. We cannot escape the obligation to form a judgment in respect to Jesus Christ; and that judgment will not only determine our characters here, but equally our destiny yonder.

There are several stages in the trial of Christ which

we hope on successive Sunday evenings to examine with all possible care. He was brought before Annas, who had himself been high priest for seven years, and who was the father-in-law of the man who was high priest for that year. He was a sort of high priest emeritus, and I believe what seems to be a little complication in the record is perfectly clear if we recognize that the one who had been called the high priest, and who is elsewhere spoken of as the high priest by Luke in the Acts of the Apostles—that the term is applied both to Annas and to Caiaphas.

This evening I desire to think a little while of that preliminary hearing before Annas, who was father-in-law of the official high priest.

### I.

I remind you first of all of *The Attitude of Those Who Brought Jesus to Trial*. It is expressly stated here that this high priest, Caiaphas, was he who had said, that "it was expedient that one man should die for the people". He had said it prophetically, but so far as his own intention and motive were concerned, he had said it intimating his desire to bring Jesus of Nazareth to the cross. We read in the synoptic gospels that the chief priests and the scribes "sought how they might put Jesus to death" before any trial was held at all. Before any evidence was submitted, before the case was brought to court, they had made up their minds that Jesus of Nazareth was worthy of death; and having decided upon the verdict they next proceeded to an endeavour to secure witnesses who would testify according to their desire. First they found no witnesses at all, then they found witnesses whose testimony did not agree; but they were determined from the beginning that Jesus should be put to death.

We are, in our day, faced with the necessity of forming similar judgments. The great principles at issue in the trial of Jesus Christ have always been at issue. They are never settled, they never will be settled until our adversary is chained in the bottomless pit. The same questions will emerge generation after generation. The battle will have to be fought over again; and decisions taken in every age of the world's history. My friends, we shall be able to understand the attitude of men to-day toward these questions, if we come clearly to apprehend the attitude of those who were the instigators of the arrest and trial of Jesus Christ. "The Jews had agreed already" in respect to Christ as they had respecting the man whose eyes were opened at the pool of Siloam. They were not open to argument. They were not susceptible to reason of any kind. They had said, "He must die, and we will accomplish his death by some means or another."

What is the philosophy that lies back of that? Just this, that Jesus Christ was the express image of the Father's person. He was not only the completest: He was the complete and full and final revelation of God. He said, "He that hath seen me hath seen the Father." God in the person of His Son came down to earth that men might, in Jesus Christ, see God, and form a judgment as to whether they loved Him or not. When they saw God in the person of Jesus Christ, when He disclosed His moral perfection, the glory of His character, the perfection of His law, the very soul and centre and heart of the whole universe, in Christ, and He was put on exhibition that men might determine their attitude, not toward an abstract law, not toward perfection written

in a book, not toward a law graven by the finger of God upon tables of stone, but toward Deity in its absolute perfection, Deity incarnated, that they might see it and judge it,—when human nature saw God, instead of loving Him, they hated Him; instead of serving Him, they rebelled against Him; instead of putting the sceptre in His hand and bowing before Him, they put in His hand a reed; instead of putting on His brow the crown of universal empire, they platted a crown of thorns and put it upon His head.

Do not tell me that human nature is right at the core. When the perfection of Deity and human nature, as it really is, came together, it was seen that human nature was so bad that it actually tried to take the life of God. And that is human nature always. It always has been so. Behind the criticism of the Book, back of the denials of the vicarious Atonement, underlying the repudiation of scriptural authority, the impulse responsible for this tide of unbelief, is the same heart-attitude that characterized the chief priests and the scribes when they resolved, "We will drive Him from life, we will chase Him out of the world."

What sort of trial do you expect to have when people come to the trial in that frame of mind? It makes no difference whether it is written in the eighteenth chapter of John, or takes place at a Baptist Convention, it is all the same—it is all settled in advance. The hatred of the natural man for the things that are from God is the explanation.

### II.

I would remind you that this preliminary hearing was held at night while Jerusalem slept, while the multitudes who had heard the gracious words that had proceeded out of His mouth, those whose eyes had been opened and whose ears had been unstopped—while they were all absent and Jesus had gone into the garden to pray, they came, not in the light of God's sun, but with lanterns and torches, looking for Him Who is the Light of the world. Think of it! Think of men looking for the sun with a lantern or with a dip candle! But they came looking for Jesus, the Creator of sun and stars, with lanterns and torches and with staves to take Him. They took Jesus and bound Him, and led Him away to Annas.

Of course! And it was night! The creature of the night was there: "He then having received the sop went immediately out: and it was night." He went to the chief priests and the scribes, and said, "I know where to find Him," for Jesus often resorted thither. Judas knew the place, and said to these murderers, "I will lead you to Him." They came to Him at night. Why is it that men do things under cover of darkness? Why did they not do it openly, and in the light of the sun? "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Jesus Christ Himself expressed surprise. He said, "Everything I did, I did openly: I spake openly to the world. I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why do you come looking for me at midnight? Why do you want to examine me in the darkness?"

I wish those who accuse Jesus Christ to-day would come into the light. If these issues must be re-tried, then let them be tried in the open. Why should a man accept a salary to teach in a Christian college which exists to teach the things that are revealed in the Book, and then,

under cover, in the dark, reopen the whole issue, and condemn Jesus Christ over again? Still they do their work in the night.

### III.

But very especially I desire to show you that **THE ENEMIES OF CHRIST REFUSED TO CALL OR TO HEAR WITNESSES WHO WERE COMPETENT TO TESTIFY.** Jesus Christ said in effect, "I know what you have been doing: you have been scouring the city for witnesses. Yet there are plenty of them. All that I taught, I taught openly. There are thousands of people in Jerusalem who have heard Me teach. Multitudes of them have been healed and blessed by My ministry. Why do you ask me? Why do you not follow the regular course? Why do you not call witnesses? Ask those who heard me; they know what I said." But they did not. They never did: they never will.

It is the same to-day. You cannot pay a Modernist to read an orthodox book. He will not read it. He will not call witnesses at all. We are prejudiced! Yet I have much of their poison on my shelves. If we repudiate their heresies, it is not because we are ignorant. But our witness is discounted at the beginning. I think I could say some things about this Book myself. I think I could argue for its authority and infallibility, but I am reckoned out of court. "He is an evangelical", they say. If you want to know the truth of these matters, you must turn aside from the church, and from religious people, and listen to the voice of science or whoever else may speak. Is that not so? If some of you who attend this church regularly, who have been converted, whose whole lives have been transformed, and whose family life has been made new, and to whom a bit of heaven has come by the power of the Holy Spirit, if some day you were to pick up one of the Toronto papers and were to read an article on the great question for which this church has been standing, and say, "I think I have something to write. I must write." Were you to write, what would you say? Instinctively you would be very careful not to say you have any connection with Jarvis Street Church. Why? Because if you said that, you would be discounted immediately. If people are to know all about what God does in this church, they must learn from people who never come here! Thus, in the view of some the facts of Christianity must be explained by men who know no more, experimentally, of Christianity than they do of the language of Timbuctoo! It is always so.

Some professor comes to Toronto, or somewhere else, and expresses an opinion on a religious subject. A great man condescends to admit that the man of science does not know everything, and that the religious people are not to be altogether ignored! It is a great admission! We ought to have a thanksgiving service that a man of education admits there is something in the gospel! Why? Because he is an outside witness—and being an outside witness he knows nothing at all about it.

Against this I protest. If we are to get a proper estimate of Jesus Christ we must hear witnesses who know Him. That is the principle our Lord Jesus laid down: "If you want to know about Me, call those who heard Me teach; they know what I said." If you want to know what the Bible will do, call those who believe in it, and trust in it, and have proved it a thousand times. If you

want to know what Jesus Christ can do, do not waste your time and money buying the books of men who do not know God, but go downtown perhaps to one of our large office buildings and you will find some woman on her knees scrubbing away, just a poor, humble woman. But she has a smile on her face and courage in her heart, and is singing the praises of God. Ask her, and she will tell you she has never been to a university, never been to college, she has had the hardest possible life; but she knows Jesus. "He came into my heart", she says, "and made me a new woman. He has stood by me these many years while I have been bringing up my children. No, sir, I am not disturbed by what the learned men may say. It does not disturb me at all if they deny the Bible. I have heard Him speak; I know what He said; and I have proved it to be true." Someone will say, "But she is not a witness." Well, she is my witness. I will depend on what she says.

Oh, the folly of it, that if you would reach a right decision respecting Jesus Christ, you must form your judgment on the basis of men who know nothing about Him! Let us get back to what the Lord Jesus said. If they would call men this day who know, if they would put into the witness box those who know Jesus Christ, it would settle all our controversies. I can go to Chicago or to New York and find men who have been made new creatures in Christ, men in whose lives miracles have been wrought such as the deniers of the Word of God have never been able to duplicate. They ought to be heard. But I do not need to go to New York, I do not need to go to Chicago: God has saved a great many right here. I heard Dr. Pettingill preach in Des Moines University the other day from an old, old text,—at least he alluded to a very familiar scripture. It was about the man who had been healed who had formerly sat at the Beautiful Gate. He referred to that text. "And beholding the man that was healed standing with them. They could say nothing against it." And it was before the same people, Annas, Caiaphas, and all the kindred of the high priest, the men who had crucified Christ and put Him in the grave, Peter and John were brought. And when they saw the man standing with them who had been healed, Dr. Pettingill imagined their saying, "Sit down! Sit down! Why do you not sit down!" "I have been sitting down for forty years, and I am going to walk the rest of my life." "But sit down! Sit down!" But the impotent man had been made whole, and could not be made to hide the strength of his feet. He wanted everybody to know he could stand and walk. He was a very effective witness, was he not?

We ought to appeal from the implied verdict of Annas—he did not actually give a verdict—but we ought to appeal from the implication of his attitude. We ought to say, "There is a great deal of new evidence that you have not examined. The case has not been fairly tried. We are going to call into court those who have heard Jesus speak." I wonder where Lazarus was that day? Lazarus, it is said in the gospel, was one who sat at the table with Jesus when they made Him a supper at Bethany. I wonder where Lazarus was? and Bartimeus? and Peter's wife's mother? We know where Peter was! We shall observe that later. My purpose this evening is simply this, to tell every blood-bought, Spirit-filled, man and woman in this congregation that each is in possession of new evidence in respect to Jesus Christ,



evidence the world needs to hear: and it is for you and me to demand that we be allowed to testify in His behalf.

If I were to do the unusual thing this evening, and stop preaching and turn this into a testimony meeting, and ask how many of you have real evidence to give on this subject, how many of you would respond with a testimony? We should not get home until morning. Yes, raise your hands if you really mean that. (Hundreds of hands were raised.) Yes; if you had been at that trial you could have told Annas something he did not know. I could. I should like to have had a chance to get at him,—at least I think I should. I should have said what I say of all my Modernistic friends, (I am sorry for them, profoundly sorry for them. I am sorry for any blind man and for any deaf man. When I was a lad my father taught me never to remark on anybody's infirmity. He said, "If you meet a blind man, thank God that you have the use of your eyes. If you meet anybody who cannot speak, thank God that you can speak. When you see a lame man, never laugh at him; be thankful that God has given you a whole body." And when I see these blind leaders of the blind—it is necessary to rebuke their folly, it is necessary to call attention to their weakness for the sake of those whom they lead astray, but with all my heart I pity them.)

I should have given this evidence. I am in the witness box to-night, and I have only one story to tell, and it is this:

"He saw me ruined by the Fall,  
Yet loved me, notwithstanding all;  
He saved me from my lost estate:  
His loving-kindness, oh, how great!"

\* \* \* \*

"Ere since by faith I saw the stream  
His flowing wounds supply  
Redeeming love has been my theme  
And shall be till I die."

\* \* \* \*

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

That is what He is! Will you trust Him? Will you walk down these aisles to-night, men? students of the university? young women who have been carried away by a superficial view of life? Will you look up to God and see Him in the face of Christ, and say to Him, "I will trust Thee to-night and for ever?"

I spoke in Edmonton a couple of years ago. I gave no invitation at the close, but afterward a young lady came up to me with tears on her cheeks. She was very reticent, but said, "I have come to thank you for that message. I came back to-night, while you were speaking, to my mother's God, and to my mother's Bible, and to the old gospel that I was taught." I said, "Have you wandered away? What has happened?" "I am a student in the university here in Edmonton", she said. "It was not so much the teaching of the university as the so-called 'Student Christian Movement.' I came to the place where I sneered at these holy things as did the other stu-

dents, and doubted that the Bible was the Word of God; but God has come to me to-night, and I am going to write home to mother and tell her that I have come back to her Bible and to her God."

Oh, the pity of it, that in our colleges to-day young people are having their minds poisoned and turned away from God! I am meeting it every day. Jesus Christ is the Saviour, and those of us who have tasted of His salvation do not want any other. Will you not yield to Him to-night?

#### THE HOME-GOING OF DR. J. L. CAMPBELL.

*The Gospel Witness* records with deep regret the death of Rev. John Lorne Campbell, D.D., in the United States. A few weeks ago we reviewed Dr. Campbell's book, "The Bible Under Fire." The book enjoys a well-deserved popularity, and we have been informed that Dr. Campbell had been greatly cheered by the reception accorded it.

Dr. Campbell was a cousin of Professor P. S. Campbell, who took such a courageous stand against the Modernism of McMaster University, and who was immediately superannuated in consequence. Both Dr. J. L. and Prof. P. S. Campbell have always been stalwart defenders of the faith.

The following report appeared in *The Toronto Globe* of December 12th:

"Loving tribute was paid the late Rev. John Lorne Campbell, D.D., a Baptist leader of Canadian birth, as preacher, teacher and author, who died in New York on Thursday last, at the memorial service held on Sunday at Central Baptist Church, New York. Canadian Baptists were represented at this service by Rev. H. F. La Flamme. Rev. Dr. Campbell was born in Glengarry County on Jan. 14, 1845. His ability as a student was manifest in his youth, and when only 14 years of age he was teaching school. He graduated from Woodstock Literary Institute in 1867, and received the degree of B.A. from the University of Toronto in 1883. He was ordained a Baptist minister in 1868 at Chatham, Ont.

#### Served in Canadian Pastorates.

"He served several Canadian pastorates, including: Chatham, Dundas, St. Catherine Street Baptist Church, Montreal, Cheltenham, and the First Baptist Church, Vancouver. The following were his pastorates in the United States: First Baptist Church, Nyack, N.Y.; Lexington Avenue Baptist Church, New York City, and the First Baptist Church, Cambridge, Mass. For the past two years Dr. Campbell had been summer pastor at the Central Baptist Church, New York. Some years ago he accepted the Chair of the Bible at Carson-Newman College, Jefferson City, Tenn., where he was Dean of the Bible Department until the time of his death.

During his vacations Rev. Dr. Campbell made many trips abroad, visiting Palestine, Egypt and sections of Europe. He was a frequent preacher in London, Eng., where he filled the pulpits of Spurgeon's Tabernacle, Peckham Rye, and others.

#### Travelled Around World.

"Following his pastorate in Vancouver he toured for ten months around the world, studying mission stations in Japan, Korea, China, Burma and India. Mr. Campbell received the honorary degree of Doctor of Divinity from McMaster University, Temple University, Philadelphia, and Central University, Iowa. He is survived by one daughter, Ethel Campbell Baldwin, and one son, Dr. Ernest A. Campbell. His wife, Margaret McIntyre, predeceased him four years ago. Miss Bessie Campbell, a niece, of Toronto, was present at the funeral service held from Central Baptist Church, New York, on Saturday morning and the memorial service held on Sunday."

## THE LOST JEWEL

By A. C. M.

### CHAPTER 9.

There is a delta, or triangular piece of country, between the brook of Hesitation, and the river of Determination, formed by the two streams before they effect a junction. It is known as Halting Land. It is on the borders of the Province of Piety, but not in it. Neither is it within the domain of the Pleasures. It is a kind of no-man's land, which from time immemorial, has been a dangerous place for travellers bound for Piety. The Prince of Darkness has always made strenuous efforts to assert his sovereignty over it. It is the abode of marauders and freebooters of various types, who find secret hiding places in the caves and among the rocks, which abound in the delta.

A traveller crossing this land without an escort is almost certain to be waylaid, and likely enough, robbed and ill-treated, and be glad to escape, if possible, by retracing his steps. It is a matter of history that an ancient king, named Agrippa, and a noted governor named Felix, were both at different periods, attacked here, and compelled to retreat. It is not recorded in history, but it is a tradition, that it was somewhere about here Sir Human's ancestors were robbed of the King's Jewel.

The cave of Prejudice is the home of one band of robbers. It is a gloomy cavern, having an interior retreat called the cave of Ignorance, which is totally dark. The chief of this band, Captain Scoffer, has struck terror into the hearts of many travellers to Piety. His companions, Ridicule, Banter, Scorn, and Contempt have inflicted cruel wounds on many a sensitive traveller. The cave of Doubt harbours unbelief, and his band of Atheists, Free-thinkers, Secularists, and Materialists. They endeavour to capture and imprison their victims; and it is known that many have perished in the cave of Doubt. Captain Policy, with his associates, Procrastination, False-Respectability, Timidity, and Duplicity, have no settled abode; no one knows just where to find them, as they are always shifting about. Their chief weapon is a kind of lasso, which they use with great dexterity, snaring many of their victims in its coils, and robbing them of every particle of courage which they possess. The lasso is known as The-Fear-of-Man. A very wise man, named Solomon, when speaking of it many years ago said, "The fear of man bringeth a snare." And he spoke truly.

These brigands are in league with the Prince of Darkness, who often lends them powerful aid in the prosecution of their nefarious designs. It is whispered that the Honourable Worldly Wisdom and some others who visit Cheerful Hill, know more about these bands of freebooters than is generally supposed. Sir William has made a show of putting them down, but he has thrown no energy into his efforts. In fact he has no love for the Province of Piety, and is quite content it should be separated from his domain by such a barrier as these brigands afford. He never enters Piety himself, and so runs no risk of collision with them.

On the day when Sir Human took his walk he had been observed by some of the scouts of the delta,

approaching their haunts. Plans were speedily laid for his capture which were frustrated for the time by his return.

When Orgies, Gambleton, and Habits left the Lodge they paid old Throwdice another visit at the roadside tavern, and regaled themselves with "nut-brown" from the hands of Miss Barleybrew. When they were ensconced in the little room, Orgies said:

"Who would have thought of Human strolling on the road to Piety?"

"I am afraid we are driving him a bit too far," replied Habits. "Young, green, fellows, like Human, are apt to get shocked if you show them too much at once; and slip away from the tether. You know I have had to do with many, and I find slow and steady is the best till you have got them. These Humans are a queer lot to manage. The whole family of them have been creatures of extremes and reaction. So sure as you force them too fast and far in one direction, they will soon fly off in another. A little at a time, and often repeated, is the way to teach them any lesson you want them to learn, and the more regularly the repetition occurs, the more they will become attached to it, whatever it may be. If you overdose them you disgust them, and they become unmanageable. There is no doubt Human had a fit of the blues, when he took that afternoon's walk. If that old, impudent, fellow, Truth, had chanced to come along just then I wouldn't say what might have been the result. Likely enough Devotion, the champion wrestler of Piety, would have been with him, as he often is, and they would have marched Human right on to Piety. Steady is the word, gentlemen, and I'll engage to fasten him."

Worldly Wisdom, who had tracked his friends to their retreat, and dropped in while Habits was speaking, now observed:

"My dear friend, you know so well how to time things in order to gain complete control. I am sure I quite agree with you. We must be prudent as well as pushing. It is really worth while to pay attention to this young man."

Gambleton here interposed:

"I should think it is, you don't get such a chance every day. He is generous, unsuspecting, and spirited, and will make a capital fellow, properly trained. We may do well out of him, and he may get enjoyment out of us—that is what I call 'tit for tat.' I think we had better deliver him over to the training of Worldly and Habits, and we can second them as occasion serves. It would be a pity to lose so promising a pupil."

"You see," observed Worldly, "he will be leaving the Pleasures just now, and if we disgust him, he will not come again. I presume, Habits, you will try to go with him."

"I intend to do so if possible."

While this consultation was in progress, Sir Human was tossing on his pillow at Vine Lodge, in fitful and broken slumber. The cordial of Good Resolutions,

(Continued on page 16.)

# The Union Baptist Witness

These two pages (11 and 12) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

## DALESVILLE AND LACHUTE CHURCHES.

Dalesville and Lachute Regular Baptist Churches have extended a call to Rev. A. Penman of Buckingham, Que. Mr. Penman will begin his ministry at Dalesville and Lachute shortly.

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## MELROSE PARK RECOGNIZED.

Melrose Park Regular Baptist Church, North Toronto, was recognized as a Regular Baptist Church on Tuesday evening, December 11th, when some sixty friends from various parts of the City and suburbs gathered. Rev. E. A. Brownlee was appointed Moderator, and Rev. W. J. Thomson, Clerk. A fuller report will be made later, but this new and promising cause is welcomed into the Union.

\* \* \*

## NO NEWS FROM OUR MISSIONARIES.

We regret that no word has been received up to the time of going to press from our missionaries en route to Liberia, West Africa. Sailing conditions have been unfavorable and it may have been necessary for the vessel to put in at some port and thus have delayed their arrival. An announcement will be made just as soon as word is received giving the address of the brethren so that the many friends who have been waiting to send them a word of greeting may be able to do so without further delay.

\* \* \*

## THE UNION BUDGET.

At the recent 1st Annual Convention of the Union in Hamilton, the report on Home Missions revealed an unexcelled opportunity of taking the Gospel into needy fields. Mr. Thomas Urquhart stressed the need of many places and spoke of two examples, Belleville and Trenton, where new churches had been organized. Since the Convention, appeals have been received for assistance in opening up new work. The Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec, however, can go forward only as the churches make a united effort to support the general budget of the Union.

It will be noticed that 60 per cent. of the Budget is for Missions and at the present time, the greater portion of this is devoted to Home Mission work. The record of the past will not suffice for the future, there must be a forward movement inaugurated that will shake the very foundations of our self-supporting churches that they may enter into the work of opening up new causes and supporting the Home Mission fields which are already being assisted by the Board. A conservative estimate places our present obligations for Home Missions at \$10,000.00 for the coming year. This, however, does not include the Student Summer Fields which will require approximately \$2,000 more in order to carry the Gospel to many smaller places where the roads are impassable during the winter months. The faithful efforts of the students in the Summer Fields have created new obligations. Recently upon one of these fields, the attendance for a single day was one hundred and thirty-eight and one lady was so impressed with the need of carrying on the work that she promised board for two students during the coming summer. If this were computed in dollars and cents, it would mean a large offering from one person and surely there are others who have this work upon their hearts to even a greater degree than this one sister. We appeal, therefore, to the whole constituency to pray earnestly for these needy fields. The burden is great but our God is greater than any burden. He may give us to bear.

Any offering, however small the amount may be, is welcome, but we urge upon our friends liberally to support the cause of Home Missions at this time. Would it not be an

excellent thing to make a real Christmas gift at this Season of the year for the advancement of the cause of Christ in your own land.

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## EMANUEL REGULAR BAPTIST CHURCH, VERDUN, QUEBEC.

Five weeks ago Emanuel Regular Baptist Church of Verdun, Que., faced what was then a very serious situation. No wonder they felt somewhat downcast. Comparatively few in number, they faced the discouragement of losing their pastor; they were paying high rent for a small store building, the only available hall; and in a city predominantly Roman Catholic, the largest city in Canada, they formed the only purely English speaking fundamentalist Baptist Church which had dared to openly unite with and espouse the cause of the Union of Regular Baptist Churches of Ontario and Quebec.

A great change has taken place and the members of the Church and congregation are singing songs of praise to God and their faces are wreathed in perpetual smiles. God is working and there are many evidences of His favour. Souls are being saved. Every week, people are seeking the salvation offered them through the shed blood of the Saviour, or a reconsecration and a closer walk with their Lord. A deep spirit of prayer prevails. A new impetus has seized the work and the outlook is universally regarded as very hopeful. The services are well attended and the Holy Spirit is evidently working.

With an eye to the development of the work in the next few years as well as in consideration of immediate needs of the Church situated in the midst of a rapidly building community, steps are being taken looking toward the erection of a Church building as soon as possible. Two lots, strategically located on the principal thoroughfare, have been purchased in the Name of the Lord and in dependence upon Him. Above five thousand dollars has been offered against the total need of approximately twenty thousand dollars. Necessarily, outside people are being interested in this urgently needed enterprise. This building must go up and it will be filled as soon as it is ready for occupancy.

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## WAVERLEY ROAD VOTES TO COME INTO THE UNION OF REGULAR BAPTIST CHURCHES.

At a business meeting held Wednesday, December 12th, the Waverley Road Church, Toronto, (Rev. David Alexander, Pastor) by an overwhelming vote, decided to ally itself with the Union of Regular Baptist Churches of Ontario and Quebec. We are happy to be informed that this action on the part of Waverley Road will cause no heartburnings in the church-itself, and there will be no division.

The addition of Waverley Road to the Union forces will put the total membership of the new Union somewhere beyond the nine thousand mark.

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## PASTORS' AND PEOPLE'S CONFERENCE AT COURTLAND.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching", applies to churches and groups of believers as well as to individuals. Assembling and exhorting one another more and more as we see the day of coming judgment approaching is a real necessity.

Annual meetings for fellowship may be quite enough for those whose hearts are hard and whose love is cold; but churches who enjoy the blessing and power of God in all their services crave opportunity to rehearse to others what they have seen of the wonderful works of God, and delight also to hear of like wonders wrought in sister churches. The Pastors' and People's conference is just such a fellowship.

It is made up of groups and churches within a given radius who have united with the Union of Regular Baptist Churches of Ontario and Quebec. About once a month they gather at one church for a day of fellowship. Meals are provided for all who come, and hospitality extended to those who desire to stay overnight. Three sessions are held: morning, afternoon, and evening, when one of the visiting pastors brings a message from the Word of God. After each message the meeting is thrown open for praise, prayer, and testimony.

The twelfth conference was held at Courtland, Ontario, on Tuesday, Dec. 11th. About forty cars came from the surrounding districts while others came by train. The church was packed to the doors at each session, with many standing in the afternoon and evening. Rev. M. Doherty, of Hagersville, spoke in the morning on prayer; it was an experience of being lifted up into the heavenly places, where the unclouded atmosphere of heaven quickened the soul, and stirred up the gift of prayer, making the unseen things living realities. In the afternoon Mr. William Fraser delivered a message, exhorting his hearers to enter into the secret of Paul's wonderfully fruitful and aggressive ministry by "knowing Him, and the power of his resurrection", and "the fellowship of his sufferings, being made conformable unto his death."

Following this address the meeting was opened for testimony. Pastors told of their new found joy and blessing in a fellowship based on the Word of God. One woman, who is a member of the Courtland Church, and has been a Christian for twenty years, told of her struggle in facing this issue and coming to decision. At first she thought she could be neutral and have nothing at all to do with the controversy, although she was prejudiced against the Fundamentalists. It was not long before she discovered the impossibility of remaining neutral, and that she must take one side or the other. She asked God to guide her, promising Him that she would do whatever He showed her to be right, no matter what it cost. Very soon God began to speak to her through His Word, with the result that contrary to her previous opinions she took her stand with those who believe the Bible to be the infallible Word of God. Those who knew this woman said it was nothing short of a miracle to see her rise to her feet and address that gathering as she did; she has never been accustomed to speak in public.

In the evening Rev. F. McNulty delivered a powerful evangelistic message reminding his hearers of the wrath of God as well as the grace of God.

It was a day when

"Heaven came down our souls to greet  
And glory crowned the mercy-seat."

Representatives were present from: Boston, Brantford, Brownsburg, Flamboro Centre, Freelon, Hagersville, Hamilton, Medina, Otterville, Scotland, Simcoe, Teeterville, Toronto, Walsh, Woodstock.

It was especially interesting to the writer to observe how splendidly Pastor Robert Guthrie is leading his people at Courtland. Mr. Guthrie is a graduate of Toronto Bible College, and is one of the many young men in the membership of Jarvis St. Church whom God has called into the gospel ministry. Mr. Arthur Risley, another Jarvis St. young man, who is resting in Courtland, and has made a great contribution to the church's spiritual life, is making satisfactory progress toward recovery.

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#### A WEEK-END WITH STUDENT-PASTOR MELLISH.

I wondered why Mr. Mellish wore lumbermen's high leather boots and carried a shovel in the back of the car. He needed both before we reached his "Summer Field". Even the new tire chains, bought on the way up, had difficulty in holding their own in the deep snow that covered the road. On one grade the process of shovelling and shoving had to be employed. We reached the farmhouse at dark, parked the car in the barn, had supper, and made ready for our first meeting.

This was held three miles further off the main road, so a sleigh had to be used. Over twenty people had gathered, one group having come in a motor launch—so it must be still a "Summer Field". We, nevertheless, wondered how they escaped the ice floes, for we had seen many on the lakes. The formal dress of our city audience was not in evidence,

but the atmosphere of quiet reverence added great dignity to the simple service. A little girl of eight years played the organ, all in the same key but no one seemed to mind. Some time was spent after the meeting in talking to the people individually and encouraging them in spiritual things. It was after midnight when Mr. Mellish and I tucked into a comfortable bed in the "prophet's chamber"; and we didn't need anyone to rock us to sleep.

Next morning (Sunday) after breakfast we rode in a small buggy for a mile, then exchanged this for a cutter in which we drove a further five miles to Buller schoolhouse. There was nothing in evidence here but the schoolhouse and a post office. By the time we had the lantern set up and quilts nailed on the windows, about thirty people had gathered from the surrounding country, some having travelled several miles through the snow. The intense response to the message was very encouraging. It was interesting to see the grown-ups seated behind the small desks and on planks which had been placed on wooden blocks.

After dinner at the post office we drove five and a half miles to another schoolhouse which was packed to capacity with an audience that had been waiting for us. Some of the children sat on the floor while others stood at the back. We had a very happy time with this record gathering even though we began to feel tired at the close. Supper, however, revived us, and we set out for a thirteen-mile drive in the car to Head Lake where another gathering of sixty-eight people awaited our coming in a church building. Here we preached the Word again and had splendid attention. After reaching our second "prophet's chamber", a farmhouse about a mile and a half from the church, we showed some slides to three children who had never seen lantern pictures before.

On setting out for Toronto again we found a blizzard in full swing. At first it was difficult to see the ruts in the road and later it was impossible. Mr. Mellish was compelled to break the road by trying to keep the car at an equal distance from the trees and fences on either side of the road.

As far as I could learn from Mr. Mellish he has no thought of giving up his "Summer Field" as long as he can possibly get through by car, buggy, sleigh, or on foot. His chief anxiety seems to be the fact that he cannot cover more ground on his already heavy circuit. Praise God for such a man. He is a true missionary; and we ought to stand behind in prayer.

—Geo. Bell.

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#### F.B.Y.P.A. CONFERENCE AT OTTAWA.

A conference of the Fundamental Baptist Young People's Association of Ottawa and District was held recently in Calvary Baptist Church, Ottawa, sessions being held in the afternoon and evening. The speaker in the afternoon was Rev. James Hall, pastor of the entertaining church; and in the evening Mr. C. J. Simpson, President of the F.B.Y.P.A. of Ontario and Quebec, gave an address on "The Victorious Life". Thirty young people responded to his appeal for consecration. Both sessions were well attended, and a time of spiritual blessing and power enjoyed.

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#### FAIRBANK BAPTIST CHURCH.

Fairbank (Rev. J. F. Holliday) reports the continued blessing of God. Last Sunday ten responded to the invitation, and four believers were baptized.

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#### A DAY OF GOOD THINGS IN STANLEY AVENUE, HAMILTON.

In submitting a report of great spiritual blessing and power in the services of Sunday, December 2nd, Stanley Avenue Church writes that the blessing came "as an aftermath of the Convention". This is as it should be, that following the gathering of God's people in Convention to seek His guidance for the work of the future, the entertaining church experience a special sense of His presence.

Rev. Alfred Milligan told of his pastoral work in Westboro at the morning service, the pastor afterward making a strong appeal for consecration, in response to which men and women came up the aisles until the front of the church was filled. The pastor preached in the evening, and again there was a great response to the appeal. We ask our readers to pray that all our churches may have a similar experience.

## WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE FOR 1929

I and II Thessalonians, I and II Timothy, Titus, Philemon, Hebrews, James, I and II Peter, I John.

Issued by

## THE BAPTIST BIBLE UNION OF NORTH AMERICA

We publish below an outline of the Sunday School Lessons in the Baptist Bible Union Whole Bible Course for next year. The comments for the senior classes will be written for *The Gospel Witness* by Rev. Alex Thomson, B.D., as for the greater part of this year. We also contemplate publishing lesson leaflets: one set for the Seniors, one for the Juniors and Intermediates, and one for the Primary and Beginners' Departments. All schools interested in this matter should communicate with us at once.

		Chapter	Golden Text
1. Jan. 6th—The Pattern Church .....	1 Thess.	1	1:3
2. " 13th—Paul's Conduct in Thessalonica .....	"	2	2:4
3. " 20th—Paul's Love for the Thessalonians .....	"	3:1-4:12	3:12
4. " 27th—The Return of the Lord .....	"	4:13-5:28	4:16, 17
5. Feb. 3rd—Comfort in Tribulation .....	2 "	1	1:3
6. " 10th—The Great Apostasy .....	"	2	2:15
7. " 17th—A Charge Concerning Disorderly Persons .....	"	3	3:12
8. " 24th—Paul's Purpose in Leaving Timothy at Ephesus .....	1 Timothy	1	1:15
9. Mar. 3rd—Public Prayer .....	"	2	2:5, 6
10. " 10th—Qualifications for Church Officers .....	"	3	3:1
11. " 17th—Warning Concerning False Teaching .....	"	4	4:16
12. " 24th—Instruction Concerning Elders and Widows .....	"	5	5:6
13. " 31st—Godliness and Contentment .....	"	6	6:6
14. Apr. 7th—Paul's Stirring Appeal .....	2 "	1	1:12
15. " 14th—Characteristics of the Christian Life .....	"	2	2:3
16. " 21st—Perilous Times .....	"	3	3:16, 17
17. " 28th—Paul's Last Message .....	"	4	4:8
18. May 5th—Setting a Church in Order .....	Titus	1	1:9
19. " 12th—Sound Doctrine and Good Conduct .....	"	2	2:13
20. " 19th—Maintaining Good Works .....	"	3	3:8
21. " 26th—Paul's Appeal on Behalf of a Slave .....	Philemon		vs. 10
22. June 2nd—Christ Superior to Angels .....	Hebrews	1	1:8
23. " 9th—Christ's Present Exaltation .....	"	2	2:9
24. " 16th—Christ Superior to Moses .....	"	3	3:3
25. " 23rd—The Believer's Rest .....	"	4	4:12
26. " 30th—Christ's Appointment to the High Priesthood .....	"	5	5:8
27. July 7th—Going on unto Perfection .....	"	6	6:1
28. " 14th—The Priesthood of Christ .....	"	7	7:25
29. " 21st—The New Covenant .....	"	8	8:6
30. " 28th—The Typical Nature of the Mosaic Rites .....	"	9	9:27, 28
31. Aug. 4th—The Sufficiency of Christ's Sacrifice .....	"	10	10:12
32. " 11th—Heroes of Faith .....	"	11	11:1
33. " 18th—Running the Race .....	"	12	12:1
34. " 25th—A Call to Remembrance of Certain Duties .....	"	13	13:8
35. Sept. 1st—Enduring Temptation .....	James	1	1:12
36. " 8th—Faith and Works .....	"	2	2:26
37. " 15th—Controlling the Tongue .....	"	3	3:5
38. " 22nd—The Cause of Wars .....	"	4	4:7
39. " 29th—Patience under Wrongs .....	"	5	5:8
40. Oct. 6th—The Testing of Faith .....	1 Peter	1	1:7
41. " 13th—Living Stones .....	"	2	2:4
42. " 20th—Home and Social Life .....	"	3	3:12
43. " 27th—Godly Living .....	"	4	4:7
44. Nov. 3rd—The Pastor and his Flock .....	"	5	5:7
45. " 10th—Christian Growth .....	2 "	1	1:8
46. " 17th—False Teachers .....	"	2	2:9
47. " 24th—The Day of the Lord .....	"	3	3:9
48. Dec. 1st—Walking in the Light .....	1 John	1	1:7
49. " 8th—Reasons for Writing the Epistle .....	"	2	2:1
50. " 15th—Signs of the New Birth .....	"	3	3:14
51. " 22nd—Brotherly Love .....	"	4	4:10
52. " 29th—Assurance of Salvation .....	"	5	5:13

## AN APPEAL FROM THE JUDGE'S VERDICT IN A FAMOUS CRIMINAL TRIAL.

This is the purpose of a series of Sunday evening sermons by Dr. Shields in Jarvis Street Baptist Church on, "The Trial of Jesus." The first of these sermons was preached last Sunday evening, and appears in this issue of the paper. Every sermon of the series will be printed in *The Gospel Witness*. The titles of the nine sermons are given below: Christ before Annas; Christ before Caiaphas; Peter's Denial; The Accused Takes the Witness Stand for Himself; Judas Iscariot; Christ before Pilate; Christ before Herod the Fox; Christ or Barabbas; Pilate's Verdict.

The prayers of our readers are solicited that these addresses may be used of the Lord to lead many to Christ.

## NEXT SUNDAY IN JARVIS STREET.

In the morning, missionary day will be observed throughout the School. Missionary addresses will be given in all the departments. The pastor will speak on, "New Testament Missions," to the combined Adult and Young People's departments, and will speak on, "A Call to Missionary Service," at the morning service. At the evening service the pastor's subject will be, "Christ before Caiaphas," the second address in the series on "The Trial of Jesus."

# Coals for the Altar Fire

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

Sunday, December 16th.

*The Love of God to Man.—*

*Romans viii:28-39.*

Suppose a man is lying under sentence of death! Shrink- ing from the gallows-tree, he has sent off a petition for mercy; and waits the answer in anxious suspense. One day his ear catches rapid steps approaching his door—they stop there. The chain is dropped; the bolts are drawn; a messenger enters with his fate—on these lips, death or life. And the answer? Ah, the answer is that the sovereign pities the criminal, but cannot pardon the crime. The blood deserts his cheeks; his hopes dashed to the ground, he wrings his hands, and gives himself up for lost. And now the messenger draws near; and, laying his hand kindly on the poor felon's shoulder, tells him that there is one way by which he may yet be saved—if the king's son would change places with him, put these fetters of his on his own limbs and die in his room, that would satisfy justice, and set him free. Drowning men will catch at straws; not he at that. The king give up his son! the king's son, the prince royal, the heir of the kingdom consent to die for a poor, obscure, guilty wretch like me, if there is no hope but that, there is no hope at all! Now fancy, if you can, his astonishment, sinking to incredulity and then rising into a paroxysm of joy; when the messenger says, "I am the king's son; it is my own wish, and my father's will, that I should die for you; for that purpose am I come, have I left the palace, and sought you in this dreary prison; take you the pardon and give me the fetters. In me shall the crime be punished; in you shall the criminal be saved. Escape! Behold, I set before you an open door!" Such love never was shown by man. No. But greater love has been shown by God. He gave up His Son to death that we might not die but live.

Monday, December 17th.

*The Whosoever of God's Love.—*

*John iii:1-17.*

A sailor who had been piously trained in early life, but had lived for many years in all manner of profligacy, was thoroughly awakened to a sense of his guilt and sinfulness while voyaging in the Pacific Ocean. One night his terror rose to such a pitch, that he dared not shut his eyes lest he should awake in hell; but at length overcome with fatigue and weariness, he fell asleep. In this condition he dreamed that he was in India (where he had been formerly), and heard a missionary preach on the solemn words, "How shall we escape, if we neglect so great salvation?" He was so moved by the words, that he tried to run away, and in the effort he awoke. His own words shall tell what followed:—"The perspiration was pouring from my forehead; and as I was in the greatest agitation, I opened God's Word, for I had no other comforter. I read the third chapter of John, and there I saw what I needed—I must be born again. I read on, and came to the sixteenth verse: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I was struck by these beautiful words. "Does that include me? Yes," I said, "Whosoever includes me; I will venture on this love." I tried to give God my heart; and there, in that midnight hour, far away on the billows I cast my poor guilty soul on His mercy; and, while pleading this precious word, I felt peace and comfort within me.

Tuesday, December 18th.

*The Love that melts.—*

*I John iv:7-21.*

Two of my brethren, John Waterhouse and David Cargill, landed upon an island in Feejee. They knew well the character of the people there, and the people did not know their character; but they met them naked, and clubbed, and scowling, ready to destroy to all appearance. The two white men walked straight up to them and the first, who evidently was a chief, and ready to take part in the proceedings whatever they might be, was suddenly arrested in his intentions towards the white men by Mr. Cargill walking up to him and bowing, and saying, "My love to you," and he turned round

to the next, and said, "My love to you;" and then to the rest, "My love to you;" and in a very little time, all the clubs were down, and they began to talk, and then there was an opportunity for them to stay and then to preach. In a few years Mr. Cargill was leaving the island, and one of these great savages followed the boat, holding out a pretty little thing he had made, and said, "Wait, wait; I want you to take this home to your mother. Great is my love to your mother. This is not much, but I made it with my own hand; carry it home to your mother. Tell her before you came I was a cannibal, and killed men and ate them, but now the love of God is burning in my heart; and if your mother had not loved me and let you come to tell me that Christ had died, I should have been a cannibal to this day. Great is my love to your mother. Take this home to your mother for me." Arthur.

Wednesday, December 19th.

*The Love that restores.—*

*John xxi:12-25.*

The three-fold question: "Lovest thou Me more than these?"

I. He had said "Though all should deny Thee, yet will not I." He is now reminded of this. And moreover asked whether his love of Christ is of that high exalted nature that the angels have for God—love, pure and unalloyed, wholly disinterested. To both these covert questions Peter will have nothing to say. He makes no reply to "more than these". His sole reply is, "Lord, Thou knowest that I love Thee", using a word expressing a less exalted idea of love—and meaning that, I love thee as a man loves his friend dearly.

II. The question is asked again, with the omission of "more than these". And again Peter made the same reply—using the same word for *love*.

III. The question is asked the third time—and now the Lord uses Peter's own word "*Lovest thou Me*," on which came the tearful, heartfelt, outburst, "Lord, Thou knowest all things." Thou knowest my heart. Thou knewest me before I fell—notwithstanding all, "Thou knowest that I love Thee."

Then observe his restoration and the three commands.

I. "Feed my lambs" (lambkins), the young, and the little ones of the flock.

II. "Tend my sheep (both old and young)—all the flock."

III. "Feed my sheeplings (My very dear ones)."

George Herbert.

Thursday, December 20th.

*Love's heavenly pattern.—*

*John xv:1-14.*

"Love as I have loved you"; but the love of Christ is measureless. There is nothing in His nature which is not infinite. The depths of God are depths of love, for God is love, and Christ is God. His perfections are His glory, but His love is the glory of His glory; the boundless glory of the boundless Essence. Till the less can include the greater, and the human the Divine, we may not fathom the depths, or grasp the dimensions of Christ's love. Then, how can we keep this law? To love like Paul—to love like John—would be a lofty aim, but who can love like Christ? Let us not mistake His meaning. He asks not that our love should equal His, but resemble His; not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child, by the sea, trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he may hold a drop of the ocean water. "There is an ocean of love in my heart," says Christ, "let a drop of that ocean be received into yours. Your love one to another must not be a mere earthly element. It must have a different nature from the love you were born with. It must be something higher than love of kindred—or love of home—or love of country; it must be of the same kind as that which I have for

you. It must be Divine. Let me pour it into you, that you may pour it out on the objects of your sanctified affections." Stanford.

Friday, December 21st.

*Love sees Jesus everywhere.*—

*Luke xxiv:13-36*

If we have loving and waiting and Christ-desiring spirits, everything in this world—the common meal, the events of every day, the most veritable trifles of our earthly relationships—they will all have hooks and barbs, as it were, which will draw after them thoughts of Him. There is nothing so small but that to it there may be attached some filament which will bring after it the whole majesty and grace of Christ and His love. Whether ye eat or drink, or whatsoever ye do, do all in remembrance of Him, and do all to His glory. Oh, if we had in our inmost spirits a closer fellowship with Him, and a truer relation to Him, we should be more quick of apprehension. And, as in regard to those that we love, when they are away from us, the fold of a garment, some bit of cloth lying about the room, something upon the table, some common incident of the day that used to be done in company with them, may bring a flood of memories that sometimes is too strong for a weak heart, so with the Lord, if we loved Him—everything would be (as it is to those whose ears are purged) vocal with His name, and everything would be flushed with the light that falls from His face, and everything would suffice to remind us of our love, our hope, our joy.

Maclaren.

Saturday, December 22nd.

*Love makes service easy.*—

*John xii:1-11.*

Nothing is difficult to love; it will make a man cross his own inclinations to pleasure them whom he loves. Love is like wings to the bird, like sails to the ship, it carries a Christian full-sail to heaven. When love cools, obedience slacks, and drives heavily, because it wants the oil on its wheel that love used to drop. Love to God would make duties of religion facile and pleasant. I confess to him that hath no love to God, religion must needs be a burden; and I wonder not to hear him say, "What a weariness is it to serve the Lord." It is like a rowing against the tide. But love oils the wheels, it makes duty a pleasure. Why are the angels so swift and winged in God's service, but because they love Him? Jacob thought seven years but little for the love he did bear to Rachel. Love is never weary; he who loves money is not weary of toiling for it; and he who loves God is not weary of serving Him.

Watson.

## BAPTIST BIBLE UNION LESSON LEAF.

Vol. IV.	Rev. Alex. Thomson, Editor.	No. 1
Lesson 1.	First Quarter.	January 6th, 1929

### THE PATTERN CHURCH.

Lesson Text: I Thessalonians, chapter 1.

Golden Text: I Thessalonians 1:3.

#### I. INTRODUCTORY.

The first epistle to the Thessalonians is one of the earliest of Paul's epistles in our possession. It was written probably at the beginning of the second half of the first century after the return of Timothy from a visit to Thessalonica. In it we find among other things information concerning the character of the church at that place, a statement in defense of the apostle's conduct while in Thessalonica, and corrective teaching concerning the blessed hope of our Lord's return.

#### II. THE WORK OF FAITH.

1. After the salutation wherein the apostle unites two names with his own in sending greeting, those of Silvanus, a companion in travel, and Timotheus, a convert, he expresses his thanksgiving for certain things observed in the Thessalonian church (v. 3); and according to these characteristics shall our subject matter be divided. 2. The work of faith is first mentioned, and applying to conversion, its place is logically first. This work was due to their reception of the truth preached by the apostle. The gospel came unto them

in the power of the Holy Ghost, and in much assurance. It was emphasized by the example of Paul and his companions (v. 5); and its outward manifestation was observed in their changed lives. They turned to God from idols (v. 9). 3. In connection with this, note first, the nature of this work. It was a work in the heart, resulting in a real conversion in the life. They were changed from idolaters into believers. 4. In the second place, the means used to this end are worthy of consideration, namely, the preaching of the gospel which is the power of God, and faith in Christ. 5. And in the third place, the necessity for this work requires due emphasis. It is necessary for each individual, for one cannot be saved without a change of heart, and this comes about only through faith in Christ. It is necessary also for church membership. An organization is not really a church unless it is composed of persons who have been converted, and no unconverted person should ever unite with a church.

#### III. THE LABOUR OF LOVE.

1. Following, and as a result of, the work of faith there is the labor of love (v. 3). The Thessalonians "turned to God from idols to serve the living and true God" (v. 9). Service was instinctive with them. Previously they had served idols: now they served the true God. Service comes instinctively to every real child of God. He desires to tell others about his Lord, and about his salvation; and such a spirit should be cultivated in a church. 2. Several things are worthy of note in connection with this service. (a) It meant real labour. The people actually worked at it. It did not consist in merely singing about it, or attending services to hear about it: it cost them something in real effort as all true service does. (b) It was labour performed out of love to the Lord. They were not paid to do it, nor was it the customary thing to take part in it. All true, effective, service springs from real love to our adorable Lord. We must be careful of service performed merely out of habit or because it is the respectable thing to engage in it. 3. The nature of the service is worthy of attention. It consisted of sounding out the word of the Lord (v. 8), or heralding forth the tidings. Having received the wondrous gospel message, they felt impelled by love to give to others the good news. God's way of making known His plan of salvation is not by using angelic messengers, but by sending forth each convert with the testimony on his lips. 4. This church did not confine its testimony to its own locality: it spread the gospel message throughout the surrounding country (v. 8). It became a real missionary church. In this, the apostle states they were examples to the believers (v. 7), and not only to the believers of those days, but to the saints of these days. Every church should be missionary in spirit, in endeavour, in giving, and in prayers. The reason for their missionary activity lay in the fact that they became followers of the apostle (v. 6), the greatest missionary of all time; and of the Lord Who loved the whole world, and commanded His disciples to bear witness to Him unto the uttermost parts of the earth (Acts 1:8).

#### IV. PATIENCE OF HOPE.

1. The third characteristic is the "patience of hope" (v. 3). This is the waiting for God's Son from heaven (v. 10). Our Lord was raised from the dead, He ascended to the Father's right hand, and some day He is coming back again. The certainty of this hope is worthy of emphasis. Our Lord promised to return (John 14:3). The angelic messengers stated He would return (Acts 1:2). And the New Testament writers unite in directing attention to His return. It is therefore certain, being founded upon the word of God. His first coming was predicted, and each prophecy was fulfilled to the letter. Even so shall the second coming be fulfilled in corresponding manner. 2. The Thessalonians waited for His return, that is, they kept in an expectant prepared condition, buoyed up by the certainty of His glorious coming. Their waiting was not done with folded arms, but with steady devoted service. We should see to it that we are ready to meet Him should He come in our time. Live and work each day as in His presence, and there will be no danger of being caught unprepared by His sudden appearance. 3. The hope of such a return is blessed and comforting, stimulating us in our service, aiding us in our trials, and cheering our spirits with the expectancy of some day seeing the One we love, and being like Him when we see Him as He is. Our gaze therefore should be on the heavens, and not on the grave.

### THE LOST JEWEL.

(Continued from page 10.)

which had put Conscience to sleep, had a contrary effect upon his master. He lay nearly all night awake, resolving what he would do to rid himself of his new-found companions. One moment he decided to leave Vine Lodge next day. Then he thought it would be very ungrateful to the Pleasures, after all their kindness, to treat them so.

Then he thought he would just stay a day or two more and then leave. But where should he go? He would go to the Province of Piety. He certainly must get acquainted with those Virtues. Whatever any one might say, he felt sure they were nice people. And, above all, if they really could tell him anything of the lost jewel, why that was the object of his life. Yes, that was settled; he would go there. Then he called to mind the words of the countryman about the dangers of the journey. Well, he would have an escort if one was needed, but go he would.

At length he dozed and dreamed he was starting for Piety, and Habits insisted on going with him. Then he was in a dilemma. He could not take him. Then Orgies and Gambleton appeared on the scene, and again he was at the roadside tavern. Then he was fighting with brigands, and just as he thought he was wounded, he awoke. He was miserable; he could get no proper rest. He could not call the servants at that unreasonable hour. At length he fell into that state often described as "Neither asleep nor awake," when he was conscious of a glow of light in the room.

It was not daylight, nor firelight; it was a strange glow of an unearthly kind. He opened his eyes and saw a sight which made his blood run chill, and

made him shiver and his teeth chatter as though perished with winter's cold.

There appeared a large open book in the midst of a flame. A mysterious lone hand pointed to letters which seemed to be written in fire: "The soul that sinneth it shall die." He gazed at it; it seemed to fade and disappear, and then appear again. He closed his eyes. Still he could see it. Loud peals of thunder seemed to rend the heavens, and the flames around the book appeared to dance and quiver like the brandishing of fiery swords.

Then the thunder ceased and sounds of music filled the room. He opened his eyes. The book was there, but appeared to be lighted up by the shining of the sun. The former words were gone. The hand was pointing still, and he read:

"Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than silver, and the gain thereof than fine gold. She is more precious than rubies. Her ways are ways of pleasantness and all her paths are peace."

Then the vision vanished, and he came to himself.

"Surely," said he, "this must be one of those supernatural occurrences which I have heard some of my ancestors experienced, and which they spoke of as, 'The call of God.'"

#### DR. MACHEN AT DES MOINES UNIVERSITY.

Des Moines University enjoyed the great privilege of a day's visit from Prof. J. Gresham Machen, of Princeton Theological Seminary, December 10th. Dr. Machen spoke in the chapel in the morning, to the Christian students in the afternoon, and delivered the address, summary of which is found in this issue, in the evening. We hope it may be possible to bring to the University from time to time men of the outstanding ability of Dr. Machen, who, like he, stand uncompromisingly for the faith once for all delivered.

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