

# 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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## COMPROMISERS BLOWN UP BY MODERNIST MINE

This is the last issue of *The Gospel Witness* for the year 1928. During the month of January perhaps the majority of the Baptist churches of the old Convention of Ontario and Quebec will hold their annual meetings. In these churches, in the aggregate, there are thousands of people who have no sympathy whatever with the teaching of Professor Marshall, and are utterly opposed to the course in which the Denomination is being led by the Convention leaders under McMaster's influence.

The condition of things among the Baptists of Texas strikingly illustrates what we may expect to see among the Baptists of Ontario and Quebec. Convention officials in Texas have manipulated the Convention vote for a number of years, so as to secure expressions of opinion adverse to the First Baptist Church of Fort Worth. Indeed they have conducted a campaign of hatred. They have sown to the wind: they are now reaping the whirlwind.

So far as we are able to judge, the whole Texas Baptist organization is in danger of going to pieces. Out of three thousand and eighty-nine churches in the state of Texas, only four hundred and eighty-five contributed one cent to what they call "The Fall Round-up". Even Dr. Truett's great church, the First Baptist Church of Dallas, in its denominational contributions, seems to be sharing in the general decline. In 1926 that church gave \$95,750.00 to denominational objects, and in *The Baptist Standard* of December 6th, under the heading, "Statement of Amounts Received from the Churches on the Co-operative Program and the Conquest Campaign for the Convention Year 1927-1928", the First Baptist Church is reported to have given \$27,308 to the Co-operative Program, and \$11,028 to the Conquest or Debt-raising Campaign.

Some of our readers may assume that this information has been derived from prejudiced sources, but this is what *The Baptist Standard*, the official Baptist organ of Texas, says in a front-page editorial of December

20th, under the name of F. McConnell, who is editor of the paper:

"The Baptists of Texas and the Southern Baptist Convention should realize that OUR HOUSE IS AFIRE\*

"Some realize it and are already fighting the fire. Some are fighting it frantically. They realize what the burning of this house would mean. Many do not care. Some taunt the fire fighters and pour oil on the flames. Every man may do as he wishes. There is no compulsion in this tragic time.

"There is actual danger that this house will burn down. Let no man deceive himself about it. Every part of this house from the Foreign Mission Board in Richmond to our junior colleges in Texas is in real peril. Even the *Baptist Standard*, the means of applying the extinguishing fluid to the flames, is in jeopardy. Institutions, the oldest and most valuable, are exposed to destruction in this denominational fire.

"Closing the eyes will not put the fire out.

"Pouring on the oil of criticism and accusation will not put it out.

"Breaking up into factional or sectional non-co-operating groups will not put it out.

"It has already done vast damage. Our foreign mission work is partly burnt up. The fire is now threatening to destroy more of it. Our home mission house is partly burnt up. The rest may be saved. Our Christian education house in the South and in Texas is partly burnt up. Will the rest be saved? That depends entirely upon the number and earnestness and diligence of the fire fighters.

"Let's save this denominational house! Let's do it in 1929. Let's begin it now!"

And that is precisely the sort of thing *The Canadian Baptist* will be saying after a while. McMaster University has pledged the churches to the utmost of their ability for some years to come. It will not be long before the Home Mission treasury will be so depleted that it will be unable to continue its grants to the Home Mission pastors. The Foreign Mission treasury will be in an equally bad way. How do we know? The total membership of the Ontario and Quebec Convention before the division (it is vastly more than a

split) was approximately sixty thousand. Churches with an aggregate membership of more than nine thousand, or about fifteen per cent. of the total, have already taken membership in the new Union of Regular Baptist Churches. Other churches who have ceased to support the Convention must represent more than two thousand more. In addition to these, churches all over the land are to be found in which from twenty-five to forty per cent., and perhaps fifty per cent., of the membership are not in favour of the present Convention policy. Every effort of course will be made, by the use of stimulants, to urge forward such churches as are not yet in actual rebellion, but within two years the denominational interests of the Ontario and Quebec Convention will lose a third if not a half of their financial strength. We are receiving communications continually which assure us that the machine is breaking up, and it will not be long before it is in total collapse and utter rout.

It is both good and pleasant for brethren to dwell together in unity when such unity is a unity of the faith and of the Spirit; but when unity is obtained at the price of compromise, it is neither good nor pleasant. We are still at war. We are likely to be at war for some years to come. We have been busy consolidating our gains and digging ourselves in for some months. We believe we are just about ready now for an advance all along the line.

We would strongly urge every reader of *The Gospel Witness* who is a member of a Baptist church still affiliated with the old Convention to see to it that this

question is raised at the annual meeting. When the church budget is under consideration, or other matters related to the church's benevolences, would be an appropriate time. If there are no men to do it, then let some Deborah, a mother in Israel step into the breach, and come up to the help of the Lord against the mighty.

We hope to see a series of conferences held all over the two provinces, and a general advance made into the front-line trenches of the enemy. Our ammunition factories have been busy for some time, and we expect shortly to be in a position to give our readers information that will be positively startling if not staggering. There are still vacant chairs in McMaster University, we understand. If Professor Marshall were a twin, the other half of him would be likely to get one of the appointments; and if he were one of three, we should probably have three Marshalls at McMaster University. We do not know how long Chancellor Whidden will be able to retain his office, but we are reasonably sure that McMaster University will not long be established in Hamilton until it will be presided over by Chancellor L. H. Marshall.

Great times are ahead. The Lord's blessing is upon every church and every pastor that has taken its stand or his stand for the truth, and we expect to see in these coming months a period of unprecedented spiritual prosperity in all the churches that are standing for the Word of God. Cheer up, everybody! Two hundred and twenty-three Church Street will very soon be suing for an armistice, but this time we propose to go straight through to Berlin.

## The Home-Going of C. J. Holman, K.C., M.A., LL.D.

Dr. C. J. Holman, a distinguished lawyer, a devoted Christian, a loyal and uncompromising Baptist, fell asleep in Christ Sunday morning, December 23rd, about three o'clock. It was most fitting that such an one should thus go home to spend Christmas with his Lord. Dr. Holman has been looked upon as one of the foremost Baptist laymen of Canada for forty years or more. He was baptized in Jarvis Street Baptist Church, September 24th, 1876, and from then until the day of his home-going he never hauled down his flag.

Soon after he became a member of Jarvis Street Church he began to take an interest in Christian Education. Before denominational schools or state schools were attacked by the plague of Modernism he saw the necessity for Christian schools in which the authority of Jesus Christ would be held to be supreme. His influence was one of the factors which led Senator McMaster to leave his fortune to the cause of Christian Education. Originally Mr. McMaster had some doubt as to the necessity for a denominational university, and was disposed to the opinion that the Denomination's full duty would be done by providing for theological education. Dr. Holman, believed, with others, that there would be a distinct advantage in having a Baptist university in which the supreme authority of the Word of God would be recognized and acknowledged, and in which the distinctive principles for which Baptists stand could be freely taught.

When at length the founding of McMaster University was decided upon it was Dr. Holman who made the original draft of the charter of that institution. It was, of course, examined later by a special committee, of which the late Dr. D. E. Thomson was a member; but the original draft of the charter was Dr. Holman's work, and indeed but for minor changes was his throughout. The fact that he was appointed an executor of Mr. McMaster's will is an indication of the high estimate of his qualities entertained by the founder of McMaster University.

When we first made Dr. Holman's acquaintance he was one of the most loyal and enthusiastic supporters of McMaster University. It is true that twenty years ago he began to be anxious for its future, because he saw certain tendencies in its administration which have since become so pronounced; but in common with many others he hoped for a better day. It meant a great deal to Dr. Holman to break the fellowships of a lifetime, and to take his stand against those who were determined to convert McMaster University into a school for the propagation of Modernism. But he did not hesitate to put Christ first in this matter, and he took his stand uncompromisingly for the "faith once for all delivered unto the saints".

Dr. Holman was a convinced Baptist. He believed that that body of truth held by the people called, in this country and the United States, "Regular Baptists", was

the nearest approximation to the position held by the churches of the New Testament known among men. Believing that position to be scriptural, Dr. Holman believed it was the duty of Baptists to propagate their principles. During recent years he has written many tracts and pamphlets, and circulated them at his own expense. He spent hours of practically every day sending out literature. He had compiled a mailing list of thousands of names, and sent his literature to the uttermost parts of the earth.

Dr. Holman never would accept the office of deacon; but for many years, and until his death, was a trustee of Jarvis Street Church. He made every interest of the church his own. For many years he had not been in robust health, and this necessitated his exercising great care; but so far as his strength would permit he was one of the most indefatigable workers we have ever known. With the passing of the years his zeal seemed to increase, until of recent years it all but consumed him.

Dr. Holman was an intimate friend of the late Dr. Elmore Harris, and with splendid devotion carried on the work which Dr. Harris so nobly began. It was Dr. Holman who first made enquiries in England about Professor Marshall, and having learned Professor Marshall's position, when later that position was repeatedly approved by the vote of the Convention, he saw that a division on this issue was inevitable. The organization of "The Regular Baptist Missionary and Educational Society of Canada," January 12th, 1927, met with his cordial approval, as did also the later organization of the new Union of Regular Baptist Churches of Ontario and Quebec.

Dr. Holman attained to an eminent position professionally, and was respected by all who knew him as an outstanding Christian gentleman.

Jarvis Street Church, in the passing of Dr. Holman, has sustained an irreparable loss. Perhaps no church ever had a more faithful servant, and the Editor of this paper can say that no pastor ever had a more loyal and faithful friend.

Dr. Holman's articles were frequently quoted in other periodicals, and not a few of them were published at length, particularly in some of the Southern papers. Readers of *The Gospel Witness* have had frequent opportunities of tasting the quality of his work, and we are sure a great multitude of people outside of Canada will share our deep sorrow at his passing.

The following tribute appeared on the front page of *The Toronto Globe*, Monday, December 24th:—

### EMINENT BARRISTER, DEVOUT CHRISTIAN, CALLED BY DEATH

Charles J. Holman Held High Place in His Profession and in His Church

#### FIRM FUNDAMENTALIST

Charles J. Holman, King's Counsel, eminent barrister and Christian gentleman, died at his home, 75 Lowther Avenue, at an early hour Sunday morning. Mr. Holman was approaching his seventy-fifth birthday. With his passing the Church, and particularly the Baptist denomination, loses a devout Christian; a firm, but a tolerant and considerate fundamentalist. And the Ontario Bar loses an upright and most able member.

Mr. Holman's death followed but a brief illness. On Thursday he had been downtown to business and that

evening he became ill. Despite his advancing years, he was, mentally and physically, a vigorous man. He had the erect carriage and firm step of a much younger man, and although he retired from active practice toward the close of the war, his time was little less fully employed. His energies, however, were devoted more completely to the work of the Church and especially to the self-imposed task of preparing and distributing Christian fundamentalist literature.

#### A Zealous Churchman.

Throughout his life the Baptist Church commanded Mr. Holman's first consideration. But toward his secondary interest, the practice of his profession, he adopted the same fair-minded attitude and devoted the same keen intellect, with considerable success as the result.

Mr. Holman was born at Cobourg, April 14, 1852, the son of the late John and Mary Holman, both members of English families which had come to Canada many years before. After early education in the schools there he entered Victoria College, which was then located in Cobourg, and he was graduated a Bachelor of Arts in 1872. He entered Law School at Osgoode Hall, and during his years there he studied in the office of the late Chief Justice Armour. In 1876 he was granted the degree of LL.B., and was later in the same year called to the Bar.

#### Entered Blake Firm.

Through the influence of Chief Justice Armour he entered the legal firm of which Hon. Edward Blake was the senior member. Mr. Holman was fond of telling the story of his admittance to that firm. Armed with a letter of introduction from Judge Armour, he interviewed Mr. Blake, but was informed that there was not a vacant desk in the office. The young man carried this information to Judge Armour, who immediately sent him back to Mr. Blake with a note stating: "Very well, we will stand until there is a vacant desk." Not very many years later, Hon. Edward Blake, in a public utterance, stated: "Holman is an exceedingly able young man."

#### An Able Pleader.

Even though he had attained the necessary academic standing, the young lawyer continued his studies, and two years later he was granted the degree of Master of Arts by Victoria College. His ability as a pleader before the civil courts soon became apparent, and it was not long before he was admitted as a partner in the firm of Blake, Lash, Cassels & Holman. Subsequently he left to become the principal partner in the firm of Holman, Elliot & Patullo. In 1899 he was created a King's Counsel, and his ability had become widely known through several famous commercial and election cases. Later changes brought him into partnership with Sir Henry Drayton, and, in 1910, when Sir Henry became Corporation Counsel for the City of Toronto, Mr. Holman, became chief partner of firm of Holman, Bissett & Peine. In 1918 he retired from active practice, but continued for some years as a consulting lawyer to many of his old friends and clients, who virtually demanded his services.

#### Among McMaster's Founders.

For fifty-two years Mr. Holman had been a member of Jarvis Street Baptist Church, and, in his later years, as in his youth, his best efforts were directed toward the education of young people, along strong fundamental and denominational lines. He was a moving factor in the founding of McMaster University, being one of the executors—and, at the time of his death, the only surviving executor—of the estate of the late Senator McMaster. At various times he held several offices in connection with the university. For some time he sat as a member of the Board of Governors. In 1909 he was honored by the university with the honorary degree of LL.D.

#### A Zealous Fundamentalist.

In later years, however, he had largely withdrawn his support from the university, disagreeing with its teachings, and he has instead devoted his interests to the Baptist Fundamental College at Des Moines, of which his pastor, Rev. Dr. Shields, was President. He also took an active part in bringing about the separation of

those fundamental churches which now form the Union of Regular Baptist Churches of Ontario and Quebec.

In this connection he wrote several pamphlets which attracted wide attention. His was a virile pen, and his attitude toward Modernism was unyielding. But in the expression of his views he was kindly considerate of others.

In 1898 Mr. Holman married Carrie, daughter of Rev. William H. Haigh of Chicago, who survives him. There were no children.

The funeral service will be held at the residence on Wednesday afternoon, with interment at Mount Pleasant Mausoleum.

The funeral service was held Wednesday afternoon, December 26th, from his late residence, 75 Lowther Avenue, Toronto. A more public service would have been held in the church but for the fact that Dr. Holman, when in good health, expressed to Mrs. Holman his desire that the service should be held at the house only. The funeral was very largely attended. Among those attending were included many eminent members of the Ontario Bar, as well as others prominent in business and professional life. There were eight honorary pallbearers, four of whom had been associates of Dr. Holman in business or professional life, and four deacons of

Jarvis Street Church. The Baptist Fundamentalist ministers of Toronto and neighbourhood attended in a body, as did also the students of the Toronto Baptist Seminary who were in town. The funeral services at the house and at the grave were conducted by the Pastor of Jarvis Street Church, assisted by Dr. T. I. Stockley, Dean of the Toronto Baptist Seminary.

We are sure that the readers of *The Gospel Witness* will find a place in their prayers for Mrs. Holman. For more than thirty years Mrs. Holman was President of the Women's Home Missionary Society of Ontario West, and when the Modernism of McMaster forced division upon our Baptist people, Mrs. Holman organized the new women's missionary society known as "The Women's Missionary Society of Regular Baptists of Canada". Of that society she is now President, and is also Editor of the Society's paper, *The Regular Baptist Call*. Mrs. Holman's contribution to the women's work, indisputably, has been greater than that of any other woman among Canadian Baptists for the last twenty-five years.

*The Gospel Witness* extends to Mrs. Holman its sincerest sympathy, while praising God for the splendid life of her distinguished husband, so beautifully closed.

## The McMaster Toboggan Slide

For a long time the defenders of McMaster University have insisted that there was no Modernism in McMaster. When we warned the Denomination of the tendencies observed in that institution we were accused of bearing false witness against our neighbour. In the beginning of his tenure of office even Professor Marshall was defended as an evangelical, and all his critics were represented as liars and traducers. Little by little the enemy within McMaster's gates is becoming bolder and bolder, and even supposedly orthodox men are little by little adopting his position.

If it were not one of the worst tragedies it would be one of the greatest of comedies to witness Rev. C. R. Duncan, Educational Secretary, talking about "the scientific method". In an article in *The Canadian Baptist* of December 20th, on page five, he discusses the work of McMaster. In the first paragraph he quotes from the late President Burton of Chicago University. Professor Burton was one of the outstanding Modernists of America, and one must be desperately hard up for counsel when he sits deliberately at the feet of Dr. Burton.

Here is a gem from Mr. Duncan's article:

"The University which aims to develop intelligent leadership for the churches and to train its students for Christian service in vocations other than the Christian ministry must give Jesus and the intellectual method of Jesus a central place in its life and plans. A Christian university does not attempt to press Christian doctrines upon the student mind in spite of modern knowledge but rather maintains the scientific approach to all the great Christian truths believing that there is no real conflict between the facts of modern knowledge and the verities of the Christian faith. Teachers with this conviction who are trying to restate Christian truth in the light of increasing knowledge, instead of being treated with suspicion as anti-Christian men, should have the sympathy and support of the churches."

We never regarded Mr. Duncan as a Modernist; but if an untaught parrot is put in a cage of parrots it will naturally learn to talk as other parrots talk. And what a fine bit of modernistic parrotry this is! A Christian university "does not attempt to press Christian doctrines upon the student mind in spite of modern knowledge". Are we to understand that there is some irreconcilable difference between Christian doctrine and modern knowledge? Why should this so-called "modern knowledge" bar the way to the reception of Christian doctrine?

And who is this distinguished gentleman who talks about "modern knowledge"? Surely the Denomination must have had a great scholar in its midst without knowing it! We have heard Mr. Duncan speak from the floor of Conventions for years past. The men with whom he now consorts, certainly never regarded him as an oracle. No one ever accused him of being possessed of a superabundant supply of "modern knowledge"—for that matter, knowledge of any kind, ancient or modern. But of course Brother Duncan, being Educational Secretary, must of necessity learn the jargon of the Philistines. Surely any one who knows anything at all about Christian doctrine knows that one of the fundamental principles of Christianity is that its doctrines, as they have to do with spiritual matters, can be understood only by people of spiritual discernment.

Brother Duncan assures us that a Christian university "maintains the scientific approach to all the great Christian truths believing that there is no real conflict between the facts of modern knowledge and the verities of the Christian faith". Of course there is no such conflict—why then make such ado about it? We are told that teachers are trying "to restate Christian truth in the light of increasing knowledge". We should like to know by what "increase of knowledge" has any

portion of Scripture been invalidated? And what evidence have we that Brother Duncan, or the Marshallite institution he represents, have come into possession of this so-called "increase of knowledge"? There is scarcely a man on the staff of the university who is known outside of his own little workshop. There is not a man on the staff, so far as we know, who has made any contribution to theological literature. We wonder if men like Brother Duncan have not lost their sense of perspective? They remind us of the Pharaoh who knew not Joseph. We confess to a liking not only for the old paths, but for some of the old books. What intellectual giants were to be found among those who unquestionably accepted a "Thus saith the Lord" as the end of all argument!

Who dares to say that the "approach" to the Scriptures of men of faith was in any true sense unscientific? What Mr. Duncan and men of his ilk call "the scientific method" is nothing more than the method of unbelief disguised.

What is "the scientific method" so-called? It rejects the opening chapters of Genesis on the ground of their

not being an accurate record of creation in accord with "scientific" truth. "The scientific method" so-called treats the Pentateuch as Jehudi did the sacred roll when he cut it with his pen-knife and cast it into the fire. "The scientific method" explains the miracles of the Old and New Testaments on natural grounds when that is possible; and when it is not, it rejects them. "The scientific method" mocks at the historicity of Jonah, repudiates the virgin birth of Christ, and explains the resurrection on psychological grounds. It does precisely the same with the new birth—in fact, it everywhere substitutes human reason for the illumination of the Holy Ghost. "The scientific method", as illustrated in the attitude of the institution whose president Mr. Duncan quotes, Chicago University, is the negation of evangelical faith. But we are getting on! McMaster University is making rapid progress—down the hill. Some day Ontario and Quebec Baptists will wake up to discover that they have been cleverly robbed of McMaster University and of their whole educational inheritance by the "scientific method".

## Unity Through Separation

By Dr. Victor I. Masters in *The Western Recorder*.

The world seeks unity through combination. In modern times it has learned to conduct its processes of production and manufacturing through massing its operations together on a vast scale. And it is doing its best to-day to bring about a parallel course in the spheres of educational and spiritual interests.

Liberal and world-conforming religious opinion agrees with this view and propagates it. There are various religious groups at work in America to-day, preaching the gospel of winning the world by conformity and combination on the part of the great evangelical communions. These propagandists offer themselves as expert leaders of this combination. There is in it an unconscious effrontery and presumption. Their proposition carries with it the setting aside of that responsible religious leadership which has won its way to the front through faithfulness and service and proven merit and the substitution therefore of a leadership of effrontery and assumption.

This theory of religious progress by definite implication empties Christianity of its supernatural source and power. The Christ affirmed, "All power is given unto Me". And He promised to confer this power upon His chosen witnesses for the spread of the gospel in all the world. The modern Liberal philosophy of religious progress, to the contrary, proposes progress and success through the impetus of great organization, the awe-inspiring spectacle of vast combination, led forward by the alleged superior wisdom of "expert" men who offer themselves, so to speak, as the "receivers" of the defunct spiritual bodies. If the world has witnessed a counterpart in colossal presumption, we have never learned of it.

### I.

The methods of the Lord have always been in the contrary direction. The knowledge and reign of God has spread in this world through the separation of individuals and of groups rather than through their combination. The wisdom of modern religious Liberals would have been offended by the course of Abraham when he said to his nephew Lot (Genesis 13:9): "Is not the whole land before thee? Separate thyself. I pray thee, from me."

These modern prophets of their own wisdom have been loud and persistent in vociferating that the faithful Christian ought to compromise what he has attained in knowledge and obedience to God by exhibiting "confidence" enough to go in with men who do not accept the truth of God which he

believes. He is urged thus to enter into complicity with and conformity to their teachings. These doctrinaires would upbraid Abraham. Religious bigot!

Readers may remember how Liberal propagandists have impertinently sought to invade the self-respect and consciences of God-fearing men and women in our own day by telling them that, if their strict views of Scripture truth are worth so much, they ought to have confidence enough in themselves and the value of those strict views to others, and love enough for the other fellow who does not hold them, to foregather with him and his crowd. Mr. J. Campbell White, *avant courier* of the Interchurch Movement of unsavory memory, had the nerve to stand up before the Southern Baptist Convention in Atlanta in 1918, and say exactly that thing, though he expressed himself in somewhat more plausible words.

The whole record of the Old Testament concerning the dealings of God with the Hebrew people is a record of God's effort to keep them separated from the downgrade influences of the heathen peoples about them, to keep them away from the contamination that would result from complicity with and conformity to the heathen wordliness all about them. To this end God separated them from these nations. So long as they remained separate they were strong; they fell when they disobeyed God to be like the worldly nations about them.

### II.

In the New Testament we have fuller dispensation of God in relation to His people. The inner wall of the partition was broken down. Gentile nations as well as Jews are invited to drink of the waters of life whose perennial flow was made available through the suffering Christ. Men out of every nation were now to be separated unto the Lord. But the principle of separation still holds. Our Lord told His disciples (Luke 6:22) that if they should faithfully follow Him, "men shall hate you and they shall separate you from their company and shall reproach you and cast out your name as evil for the Son of Man's sake".

The apostolic churches were warned repeatedly to separate themselves from evil doers and (Romans 16:17) "from them which cause divisions and offences *contrary to the doctrines which ye have learned*". Human nature has always been full of an obsession for combination and vast spectacular show. But these combinations are on a non-spiritual plane. Aaron had an easy time getting the whole camp of the Israelites to combine on the construction of a golden calf. They who built the tower of Babel thought they were going to build a struc-

ture up to heaven and "make a name" for themselves. But the Lord God separated them, confusing their tongues and sent them out to live as different tribes and nations. (By the way, that early move by man toward vast material combination gives small comfort to the evolutionists. They were too near the "cave man" and the "missing link" to be moved by such a 1928 impulse).

Let us repeat. God's method of saving this world is primarily through separations and divisions. Man's way of saving it is through human wisdom and great combinations. The Lord God first separates each individual from his own sin and unto Himself. In doing this He in principle separates him from all worldly relationships that are antagonistic to and subversive of the full surrender of the heart and life to God.

### III.

The principle of unity is indeed deeply embedded in the Christian faith. But it is the kind of unity (the only genuine kind) which has no essential kinship to mere uniformity. Christian unity is of the inner man. Christian unity is essentially spiritual. Christian unity is the fruit of the unity of each individual soul with the Christ to whom he has surrendered. Christian unity may be partially expressed in the mathematical formula that "things equal to the same thing are equal to each other". Christians have unity of spirit the one with another through the common likeness of each to Christ, not in essence through any sort of scheming or planning or organization of their own. They have it because each disciple and each church have been fashioned after the same divine image, the image of the Son of God who died for our sins.

This is so obvious that it ought not to be necessary even to affirm it. Yet the whole religious world during the last twenty years—outside of the Roman Catholic fold—has been sown down over and over and over again with a propaganda that is insistent, tireless and determined, to the effect that lack of uniformity among the religious bodies is the great, over-topping sin of the ages against God. Bishops and archbishops, high and lifted up professors of scholastic knowledge, heads of vast ecclesiastical combinations, vie with secular newspaper publications in affirming that uniformity is unity—a thing that is manifestly untrue. Books by the score are written to that effect. Through the secular press the world joins in the hue and cry.

*For the world sees selfish advantage in the brotherhood of man but reveals its spiritual blindness by its inevitably failing to put before the love of man the love of God, which is the first command. It places the Second Command, "Love thy neighbor as thyself," ahead of the command to love "the Lord, thy God with all the heart and mind and soul and body." Then it conveniently and unfaithfully forgets that there is any First Command.*

### IV.

In writing this editorial we are, so to speak, inviting the reader to battle against the onrushing tides of present popular ecclesiastical and world opinion. Many, powerful and popular are the forces that are working in the other direction. But many as they are, they have not the Word of God nor the wisdom of God to back them up. The revealed teachings of God lie wholly in the contrary direction.

God separates men from their sins. Then He separates them from the world. Then He separates each individual from the downgrade power of error in other Christians, and each church from the heresies and apostasies which may spring up within it or within other churches. God does build men up into a great unity, blessed unity, the only unity that can ever honour God and lend itself to the redemption of this world. *But He does it on His own terms and they are the terms of spiritual reality and of obedience to Him. THEY ARE NOT TERMS HATCHED UP BY THE HUMAN BRAIN TO PLEASE THE MIND OF THE WORLD.*

We would that each reader might diligently study the Word of God on this subject. He will not find much in the popular literature of today, not a great deal even in the religious literature, that will help him to understand what the Bible teaches on this theme. If he will study the Bible and diligently seek to put himself into the hands of the Spirit of God that he may be enlightened, he will know the truth. And the truth will be to him invaluable. But it will not make him any more popular with the popular thought currents of

the world and probably not even among the popular currents which have gotten hold in many religious circles. The fact is, there is a certain edge of our Baptist fellowship, especially in large cities which has capitulated before the gospel of conformity. Very well. Such shall have their reward of men. The world knows its own. But they fail to understand the way of the Lord in regard to unity.

## ARE THERE MISTAKES IN THE BIBLE?

By Dr. Victor I. Masters, in *The Western Recorder*.

The determined effort being made to-day to discredit the Bible is amazing. The attack is being conducted largely under the patronage and protection of scholarship. And almost for the first time in history the effort to discredit the Book of God has as its outstanding leaders men who receive their positions and their financial reward under a specific contract to teach this Book as the Word of God.

It is intolerable and unthinkable that this should be allowed to go on. Open atheism in its most violent and unscrupulous propaganda, does small damage as compared with the subtlety practised by men who are paid and trusted to teach the Bible as the Word of God and yet have the spiritual and intellectual dishonesty to use their positions to destroy the faith of the immature youths who sit under their tutelage.

No other Book in the world is required to submit itself to such abominable unfairness. Yet, from one point of view, one may see in this perversion an unwilling and unintended tribute to the Bible. The exceptional unfairness of the treatment thus given the Book is at least the proof that men find themselves unable to leave it alone. *The Book will not allow them to remain neutral. If they reject the Christ whom it presents, they feel themselves moved on by the spirit in them, even at the sacrifice of honesty and fairness, to fight against the Holy Book which has done more to lift up mankind, ameliorate human suffering and cleanse human lives than all influences in the world combined.*

### I.

It is obviously easy for a man in the chair of a professor to raise questions about the Bible before his classes that will shake the faith of the immature youths who sit before him. But it is dishonourable and unmanly. It is essentially what the serpent did to Eve. It merits the reprobation and contempt of all fair-minded men and women. If such a professor had something to offer instead of the Bible, something that manifested even a modicum of the power to help men and women that the Bible has abundantly shown, one might possibly temper the revolt of his soul against such teachers. But they have nothing else to offer. Their unbelieving naturalistic philosophy, misnamed science, to the effect that a strange blind force inherent in matter called evolution has made everything and that it goes upward and onward—this foolish thing, even though such men can drill its barren formularies into the immature youths who sit before them who do not know how to defend themselves, holds out no hope for the crying heart of humanity and gives men no power wherewith to chasten the sin and wickedness of a world without God.

Are there mistakes in the Bible? In the face of all that is now being written to the contrary, we feel no hesitancy in declaring that no man has ever proved that there are mistakes in the Bible. To the contrary, history, archeology, and the ablest students of the languages in which the Bible was written, and of other languages which were in use during the time it was being written, are continually bringing out added evidence of the truth of the Bible at points where it has been disputed by rationalistic scholars.

This is not to say that no errors have crept into the text as it was originally given. In the reproductions of copies by emanuenses and by type later this was to be expected. What we declare is that, though this Book has been searched with a magnifying glass by scores and hundreds of skeptics to try to show it an erroneous book, or even a bad book, not one of them has ever brought forth any proof that contravenes belief that the original documents, as inspired by God, were free from error or mistake of any kind. When we declare our belief in the verbal inspiration of the Bible, that is what we mean. Men uninspired can write many things that are free from error. Why should we think it as a strange thing

(Continued on page 13.)

# The Jarvis Street Pulpit

## PETER'S DENIAL

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

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, December 23rd, 1928.

"Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.

"And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

"But a certain maid beheld him as he sat by the fire and earnestly looked upon him, and said, This man was also with him.

"And he denied him, saying, Woman, I know him not.

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow was with him: for he is a Galilean.

"And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

"And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

"And Peter went out, and wept bitterly." Luke 22:54-62.

Before coming directly to the exposition of this text before us I want to refer to an article which appeared in a certain Toronto evening paper on Thursday last entitled, "Shall we continue British?" It is written by one who writes under the name of "The Observer". The article generally deals with the important subject of freedom of speech, and notes with approval the liberty accorded all sorts of agitators in Hyde Park, London. I have listened to these soap box orators in Hyde Park a great many times myself. Some of them display great ability, but the strangest sort of doctrines are frequently there expounded. I would go all the way with "The Observer" in approving of the British practice of letting these orators say what they want to say. It does few people any harm, and apparently it does them good. We ought to guard as carefully as we can this priceless heritage of what we call "free speech". We want freedom of speech for ourselves, but it is another thing to plead for freedom of speech for somebody else.

There is no body with whose religious tenets I have less sympathy than the anti-Christian cult known as "The International Bible Students' Association". The whole thing is utterly not only un-Christian but anti-Christian. Yet I regret that anyone should have made an effort to curtail their freedom of speech whether over the air or from the platform. The best way to meet that sort of thing is by fair argument, providing only there be nothing in it that is seditious in character; and I rather think that in that matter it was the anti-British attitude of this body during the war which brought them into such general public disfavour.

But there must be some limit to the freedom of speech. Our libel laws recognize that. One cannot safely be permitted to say whatever he likes merely for the sake of saying it. There must be some restriction. That is recognized in England as well as here.

But there are things in this article which, in my judgment, strike at the very root of civilization itself; and, while pleading for freedom of speech, it enters a plea really for that which is positively anarchistic. It holds

up to scorn the practices of our neighbour to the South, and goes so far as to say that Sacco and Vanzetti were done to death not because their guilt was proven but because they admitted they held the creed of Tolstoi. You remember that tragic event in Boston a year and a half or two years ago when these two men were executed after they had exhausted—or their counsel had—every possible effort to have the sentence commuted. Does anybody here believe that the republic of the United States, through its regularly appointed judiciary, actually executed two men because they were disciples of Tolstoi? They were guilty of murder, and were proved up to the hilt to be guilty. The only criticism I had of the United States at that point was that they prolonged the agony by four or five years, whereas had it been in a British country, the sentence would have been speedily executed. But to charge against the judiciary of the United States that they were guilty of shedding the blood of two men because of their religious or political belief is an utter falsehood.

But very especially "The Observer" is concerned about two matters: "Over one hundred professors have been driven from their chairs in the last few years for freedom of speech." Some of them have been dismissed from chairs in Des Moines University, and I happen to be President of the Board of Trustees of that institution. Other professors have been relieved of duty in certain other educational institutions. They have not been sent to jail. It is a perfectly free country. They are quite at liberty to preach their anti-Christian doctrines from any street corner either in the United States or Canada, but it is rather a large order to expect us to pay them for doing it! We simply said to these gentlemen: "If you want to teach that kind of thing the continent is wide and you have the fullest liberty to teach it; but we are not going to pay your salaries while you do it, that is all."

And it is for that sort of thing this paper under review pleads, for the utterly dishonest practice of educators' finding a place in educational institutions to teach the fundamental doctrines of the Christian religion, and,

having established themselves in their positions, and deriving their support from the treasuries of those institutions, they proceed to teach that which is destructive of everything for which those institutions stand. I am quite willing that these dear professors should have freedom of speech to teach whatever they want to teach, wherever they want to teach it—at *their own expense*; but I do not propose to help pay their salaries while they destroy the house that is giving them shelter.

There was begun in this city a little while ago an organization called The Christian Crusaders, for the exposing and opposing of atheism and communism; and against this organization "The Observer" protests. The "Reds" ought to be permitted to have the fullest freedom to propagate their principles of atheism and communism. I would not put a man in jail for being an atheist, nor would I put a muzzle on him. "The fool hath said in his heart there is no God"—and if the fool wants to say it with his lips I suppose he ought to be permitted to say it. But that is an entirely different thing from permitting the organization of schools to instil these pernicious doctrines into the minds of immature children who have come with their parents to this country to make a home, whether they be Finns, or Danes, or Swedes, or Frenchmen, or Germans, or Russians, or Irishmen, or Englishmen. If they do not like the principles upon which the government of this country is founded, they need not come here: they can do like the professors, go somewhere else.

Surely when an influential daily paper opens its columns to the defense of a movement which is engineered from Moscow and sponsored by men who are supported from Moscow, to establish schools in this country to undermine the very fundamentals of government, somebody ought to take cognizance of it. But the amusing thing about it is that those who thus plead for the liberty of anarchists and atheists are the most intolerant toward those who content themselves with preaching the glorious gospel of the blessed God. The paper which carries that article I suppose has the largest circulation of any paper in Toronto, and every day nearly, certainly every week, it contains articles which are subversive of Christian faith and tends to the destruction of the very foundations of Christianity; yet it scarcely ever has a word, unless it be in criticism, of those who would stand for the Bible as the word of God. When I read that article I wanted to join the Crusaders myself. I have not, of course, told you the name of the paper under review. Everybody will know it is not *The Toronto Globe*.

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When our Lord had surrendered Himself to the company who were sent to take Him, all the disciples, seized with panic, forsook Him and fled; not one of them remained at His side. He was led as a solitary prisoner. He trod the winepress alone, and of the people there were none with Him. Two of His disciples, however, seem to have recovered from their first terror, and followed Him at some distance, being careful not to identify themselves too closely with Him. Our Lord was led away first of all to Annas, who was father-in-law to Caiaphas, who was high priest that year; and then from Annas He was taken before Caiaphas, and apparently a committee of the Sanhedrim where He was again examined. This second examination was longer than the first, but the

issue of both was that He was adjudged by these religious leaders to be worthy of death.

The two disciples who followed Jesus were Peter and John. John, we are told, was known to the high priest, and so when they came to the palace of the high priest John was admitted within the doors, while Peter stood without. John, probably rightly interpreting Peter's desire to see the end, went to bring him in and spoke to the servant who kept the door, so that Peter was admitted. The night air was cold, and the servants of the high priest had built a fire in the midst of the hall to keep themselves warm, and we read this evening that Peter sat down with them about the fire. It is not said that John sat with them, although he was within reach of the fire's warmth as Peter was, and might have availed himself of that privilege, if privilege indeed it was.

Matthew and Mark tell us that when the second time Peter was spoken to and charged with discipleship, he was spoken to by a maid; while Luke represents Peter as responding to a man, "Man, I am not." John uses the plural, and says that "they" said certain things. The meaning, it seems to me, is perfectly clear, namely, that when Peter was charged with discipleship the second time, a maid-servant spoke to him, and someone else at the same time; and John refers to both of them when he says, "They said therefore unto him, Art not thou also one of his disciples?" Then Peter denied the second time.

Only Mark of the four evangelists records the first crowing of the cock after Peter's first denial. The other three evangelists note that following his third denial immediately the cock crew, which only serves to emphasize that the first crowing of the cock, which was a fulfilment of what our Lord had said would take place, was either unheard or unnoticed or unheeded by Peter, and he went on to his further denial. But all four evangelists unite in this testimony, that Peter fulfilled to the letter the word which the Lord had spoken to him when He predicted that he would deny Him thrice.

That is not merely ancient history. Our Lord is still being wounded in the house of His friends, and amid strange circumstances is being denied by those who have professed to be His disciples. I ask you to examine with me the principles contained in this record, in order that we may make application of them to ourselves as Christians, and consider whether we are numbered with those who deny the Lord.

#### I.

Peter was actuated by a love that led him to follow Christ, and yet, though following Him, he was manifestly full of fear. He followed Him fearfully. I think there is no question but that Peter was a lover of the Lord. Later you remember, after the resurrection, three times he declared his love for his Master, and our Lord accepted the declaration as a declaration of fact. "Thou knowest that I love thee." "Thou knowest all things; thou knowest that I love thee." Beyond question I think Peter did, at this time, really cherish a profound affection for his Master notwithstanding his fearful fall.

There are many people who take the course that Peter took, and who, temporarily at least, would seem to show that they have no love at all for the Lord, who yet have in their hearts a real love for the Saviour of men, and who would, if pressed for a declaration, repeat the very



words of Peter; "Thou knowest that I love thee." If only all lovers of Jesus Christ would stand by His side, and not only follow the Lamb, but follow the Lamb whithersoever He goeth, the millennium would be brought in over night. It is because so many of us follow, as Peter did, afar off, and permit ourselves to walk in the counsel of the ungodly and stand in the way of sinners and sit in the seat of the scornful, that the cause of truth languishes so terribly to-day.

Peter, I say, was a real lover of the Lord; but he was full of fear. He had not come to the place where he could trust the Lord Jesus Christ absolutely to take care of the consequences of his obedience. He followed but with an eye on circumstances, and upon the reaction of his testimony upon his own situation. How much have we seen of this in recent years! How many men in our own Baptist denomination have we known, the genuineness of whose love for the Lord Jesus those of us who know them well cannot possibly doubt; and yet what a part they have played! How utterly destitute of courage they have seemed to be! What compromising positions they have taken! How frequently they have virtually denied their Lord notwithstanding their private professions of devotion to Him! There is a love which casteth out fear, and if indeed the love of God is shed abroad in our hearts through the Holy Ghost that is given unto us, and if we do really love Jesus Christ above all other interests in life, then we shall not only be able to make our bold avowal of faith as Peter did, but we shall be able to translate that avowal into action, and follow Him even to prison and to death.

How many are there here this evening who, while alone with their Lord, on bended knee, have made some such bold confession as Peter made, and yet who, in the company of His enemies, have failed utterly to substantiate that claim—warming themselves by the fire which the enemies of Christ have kindled! How many there are to-day who are willing to receive warmth and comfort and support from the enemies of Jesus Christ, and who will not separate themselves from the enemies of Christ for fear of the consequences to themselves, and who take a course which is diametrically opposed to their profession of faith!

My friends, the Lord Jesus Christ was never more on trial than He is to-day, never. You cannot take up a daily paper—this paper from which this article is taken, or other papers, but you read that there is not much left of traditional Christianity. The virgin birth is gone, the deity of Christ is gone, the vicarious atonement is gone, the book of Genesis is gone, the story of Adam and Eve is utterly untrue. Then the whole scheme of redemption goes to pieces; Romans cannot possibly be true; nor any of the epistles which the Apostle Paul penned. The great resurrection chapter, the fifteenth chapter of first Corinthians, is all false. There is not one single element of revealed religion to-day that is not being brought to trial again, and Jesus Christ is being tried by the religious leaders of our time as He was in the days of His flesh. The whole question as to who He is, and whence He came, and whether He be the Christ or not—these are the questions which emerge in these discussions, and concerning which men are being driven over again to form opinions and to receive convictions.

Where do you stand in relation to these matters as a Christian? What have you to say about it? I know

what I am being told everywhere, "Be kind! Be kind! Let us have no controversy on these subjects." No controversy? No controversy, when every truth of Scripture is being called in question, and the foundations of faith are being destroyed, and the Person of our glorious Lord is being attacked as He never has been attacked in the world's history? Are we to sit idly by and warm ourselves by the fire, and have nothing to say? Or if we say anything at all, so to order our speech that we shall share nothing of His reproach, and bear none of His stripes? What does that attitude mean but a modern denial of Jesus Christ?

## II.

Peter was loyal, and it was a loyalty that was sincere; but it was a loyalty that was silent. The very questions which Peter had heard discussed by his Master, the great truths which he had heard from His lips, these were the subjects of debate when Jesus was put on trial. The question was, Is He the Christ? Is He Joseph's son, or is He the Son of God? That is always the question, my friends, at bottom. What sort of Saviour have we? What does this Christmas season mean to us? He was born in a manger, but whence came He? Is He man and man only, or is He man and God? What have you to say about it? Someone says, "Of course I believe. You know I believe with you. I am just as strong a Fundamentalist as you are, but I do not talk much about it."

Peter, first of all, made the mistake of being silent when he ought to have spoken. What is the case at issue? "Art thou the Christ? Tell us plainly." What does Peter know about that? Has he any information to give? The false witnesses came forward and bore false witness against Christ, and Peter had nothing to say. That was his first error: while thus the truth was being denied, Peter had nothing to say. What is your attitude going to be? Do not let anybody think we are at the end of controversy. Unless I misread the signs of the times, we are headed for further denials and rejections of Christ. It seems to me that unbelief is growing bolder and bolder every day. There are things appearing in the papers of Toronto every week that, had they appeared in the press of this city twenty years ago, would have effected a religious or ecclesiastical earthquake. There are things being taught from the pulpits of Toronto to-day that, had they been taught twenty years ago, would have cost any man his position. But little by little every truth of the gospel has been denied, until now people have become accustomed to hearing the most blatant infidelity propagated from Christian pulpits—and what of it? While thus the false witnesses are heard, the Peters have nothing to say!

I am going to be kind—I am always kind! I am going to be gentle, as gentle as the situation will permit. But I tell you Jarvis Street people and everybody else, that if in the presence of these deniers you care to hold your peace, then you must; but so far as I am concerned, I will speak every time. And when men, in the name of the Lord, proclaim that which is contrary to this Book of divine revelation, I will not hesitate to tell the Blands and the Fosdicks—before I finish that sentence some will say, "now—now—now—now—now you have made a mistake. You ought not to mention anybody's name." No! Who wrote this Book? "Holy men of God spake as

they were moved by the Holy Ghost." And there was a certain man of great prominence in the church when these gospels were written. There was no one more prominent than Peter, unless it was Paul; and when the record of Peter's defection was to be written, and these divinely inspired men took their pens, did they say, "A certain disciple"? The Spirit of God I think said to them, "Write down that terrible record. Write all the facts of the case, that all generations may know what a craven coward a disciple of Christ may become." "But, Lord, how shall we do it?" I think the Holy Ghost said, "Name him, call him Peter, that all ages may know the name of the man who with an oath denied the Son of God."

I am in good company when I call names. I say, when men like Bland and Fosdick—I will omit the prefixes and suffixes and titles of all kinds—when men like Bland and Fosdick deny my Lord, or men like Glover in the Baptist denomination are guilty of such blasphemies as he has penned, if all the world keeps silent I will expose their falsehoods and blasphemies to their faces in the name of the Lord.

Are we to sit idly by while men and women, boys and girls, are having their minds poisoned with this kind of thing? I wonder did you ever think of that girl who kept the door? She opened the door to Peter, to let him in. She looked earnestly at him, that she might make no mistake. She said, "You are a disciple of Jesus, are you not?" He said, "No!" What about the girl's spiritual interests? What about the girl's soul? Here was a preacher who had an opportunity to bear witness to Christ in the presence of a woman who needed Him, and yet denied Him. That sort of preacher ought to be exposed; he ought to be named every time. Oh yes, the deniers of our Lord are still many. The Peters have nothing to say.

How many of you have taken your stand for the Book? I am not asking just now what church you belong to. You are a professing Christian, and all that I ask of you is that you say publicly what you have said privately. I have had men come into my study and say, "We believe with you. We believe just as firmly as you do." "You believe that Jesus is the Christ?" "Yes." "You believe in His virgin birth?" "Yes." "You believe in the authority of the Bible, that it is divinely inspired?" "Yes, we believe all that." But when they come where Jesus is on trial before the Sanhedrim they have nothing to say.

I went to two of our men about six years ago at the close of a Convention session. To the first one I went to I said, "Mr. So-and-So, do you remember what you told me on a certain occasion when I was in your office?" "Yes, sir." "There is no doubt about it?" "No." "Yet you got up on that platform this afternoon and by your nomination virtually said the very opposite of what you said to me in private. What is an honest man to think of you and your course?" I went across to the other side of the church and met another man. (They were both laymen, and both men of influence). I said, "You remember telling me that somebody said to you of a certain man (whom I named to him), that he did not know whether he had any God left or not?" "Yes, I remember reporting to you that somebody said that, but I do not know who it was." "But you stood on that platform this afternoon and asked the Convention to

elect that man of whom you said that it had been reported to you that one who knew him well did not know whether he had any God left or not—you nominated him for re-election to the governing body of a supposedly Christian university. Why do you not say publicly what you say privately?"

That is the question. "But whom say ye that I am?" "Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." When this high priest, with all his robes, said to the Man Who was standing before him, "If thou be the Christ, tell us", why did not Peter come up and say, "Let me speak. I know who He is. I was with Him on the sea, and I saw Him command the waves to be still. He came into my home and at His touch the fever departed. I saw Him take the bread and break it, and with five loaves feed more than five thousand people. I helped distribute the bread, and I know. I stood with Him and others at the grave of a man who had been dead four days, the sepulchre was sealed, and when they opened the grave, He cried, 'Lazarus, come forth', and he that was dead came forth bound hand and foot with grave-clothes. I saw Him raise the dead, and heal the sick, and feed the hungry, and still the waves, and command all the forces of nature, and I know He is the Son of God." Come, Peter, speak up. But alas! He has not one word to say, not a word!

What have you to say, you young people down in the office? You say, "I must not preach in the office". You do not need to preach, but you must witness. Do not dare to let anybody deny your Lord without your speaking. I do not care where it is. Let everybody know that unbelief has to reckon with you. Wherever you are, by the power of the Holy Spirit, bear your testimony, even if it costs you your position. The Lord will get you another position. (A voice from the congregation: "He did"). Of course He did—and will. A great many people in this church have been dismissed because of their faith in Christ. It is almost like asking for a ticket-of-leave to say that you belong to Jarvis Street Church.

Do you want me to be "kind"? Do you want me to be "charitable"? I will tell you to whom I am going to try to be kind: to the people who are being deceived by these blasphemers. I am going to be charitable toward the people for whom Jesus Christ died, and whose souls He loves, who are being deluded by this fearful misrepresentation of Jesus Christ.

### III.

The trouble with Peter was that he acted a lie before he spoke it. That is nearly always the case. He took his place among the enemies of Christ. He consorted with the enemies of Christ. He sat down at the fire to warm himself. I have seen the servants of the high priest build many a fire in our day to warm the chilly saints. There are a good many saints who need warming! I am not surprised that Peter should have felt rather chilly where he was that night. But there are better ways of being warmed than by the devil's coals. If you cannot be true to Jesus Christ in the position you occupy in the office or store or wherever it is, if the duties of that position are incompatible with a clear and consistent witness to Jesus

Christ, then in your soul's interest, you ought to give up that position. You have no right to be there. I venture the affirmation, however, that in nine cases out of ten it would be easily possible for you to bear witness for Him, and that He will take care of the consequences to you. But no Christian has a right to take advantage of such comfort as the enemy gives him, if that puts him under an obligation to withhold his testimony to Jesus Christ.

We had an upheaval in this church a few years ago. There were six young men who stood for the truth one night, one Wednesday night when the vote was taken. And by the next Sunday every one of those young men was visited by a prominent member of this church, and offered a new position at a largely increased salary, on one condition: that he would leave Jarvis Street church. One of the young men told him he could have his money and his position. The other young men, some of them at least, accepted the bribe. They voted one way on Wednesday, and went and sat down by the enemy's fire before Sunday.

We are living in days when that sort of thing is quite common. I count it a high honour that they never attempted to bribe us. Do you know why? I heard of several churches that had received cheques the other day to help carry on their work. Everybody who knew anything at all knew why the cheques had been sent. I am happy to say we were never offered any money of that sort. Why? Because this church had taken such a clear and uncompromising stand that they knew it was of no use. We have no "For sale" sign up yet, and they know that we cannot be bought. But, my friends, if you accept an invitation to sit down and get yourself warmed up a bit by the enemy's fire, you will be in a very bad place, a very dangerous situation. You had better keep clear of it altogether.

By doing that Peter was untrue to himself; he was untrue even to those with whom he was associated. He did not belong there, and he ought to have known it—he did know it. When they said, "Thou art one of His disciples", he ought to have said, "I am. I beg your pardon for being here; good-bye."

If I have told you this story before I will repeat it. I heard my friend, Dr. H. M. Wharton, recently gone home to glory, tell a story of two young people he knew, a young man and woman who were brother and sister. The young man was an out-and-out Christian, while his sister was but a nominal Christian. She was fond of the gaieties of the world. She was very attractive, and was invited everywhere. She was particularly fond of dancing. The brother was concerned about her, and one day he said, "You know, sis, I do not think you are doing the right thing as a Christian in going to these places." "Why not?" said she. "There is no harm in it for me." "But you could not bear testimony for Christ at a dance, could you?" "Certainly I could." "You are sure?" "Yes, I am sure." "Well I want you to make me a promise. I understand you are going to a dance Friday night. After your first dance when you come off the floor, I want you to turn to your partner and say, 'Mr. So-and-So, are you a Christian?' Try to lead that man to Christ, and tell me the result." "All right, I will do that." "Very well, I shall expect a report Friday night." Early the next week he had not heard from her, so at last he said to her, "By the way, what about Friday night?

You have not reported." "Oh," said she, "do not talk about it." "Come now, you promised, and I want a report. Did you go?" "Certainly I went." "Did you do what you promised to do?" "Yes, I did." "Tell me about it." "Well," she said, "I danced with Mr. So-and-So, and when the dance was finished I did what you suggested. I said, 'Mr. So-and-So, are you a Christian?' He smiled and looked rather vacantly at me, and said, 'I beg your pardon? Are you a Christian?' 'A what?' 'ARE YOU A CHRISTIAN?' 'Why, no, of course I am not—are you?' I said 'Yes.' He replied: 'Then what in the world are you doing here?'"

Observe, Peter had put himself in the most difficult place in all the world in which to confess Christ, right among the enemies of the Lord, warming himself at their fire. When the tempter came, because he had put himself in a false position, he spoke falsely, and denied his Lord.

Is there no help for a man like that? Oh yes, there is help for him. Peter became a great preacher afterward. He became one of the foremost leaders of the church. How did it happen? When the cock crew he remembered the word that the Lord had said unto him. The Lord providentially ordered the circumstances of his life so as to bring back to him the word He had spoken. He does that very often. He puts us in a situation in which we cannot help remembering what God had said. Peter heard the cock crow, that was all. And then while still Christ was standing before Caiaphas or while He was being led away for the further hearing before the whole council, the Lord turned and looked at Peter. "And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly."

Soon the crucifixion followed, then the resurrection, and then the message of the angel, "Go tell his disciples that He goeth before them into Galilee"—is that what he said? No! If that message had come to Peter he would have had no hope, for Peter would have said, "I am not included, for I said 'I am not a disciple.'" He had said he was not a disciple. What the angel said was, "Go tell His disciples—and Peter." Peter was included, and he had a private interview with the Lord. Nothing is written of what occurred in that private interview, but he and his Lord had it out between them. Peter confessed his sin, and he was forgiven and restored to favour, and became one of the mightiest instruments in the hand of God for the furtherance of the gospel.

So if we have denied the Lord we may all come back again, and we may be made heroic soldiers of the cross.

You remember how Mrs. Browning has put this whole story:

"The Saviour looked on Peter: Ay, no word—  
No gesture of reproach! The Heavens serene,  
Though heavy with armed justice, did not lean  
Their thunders that way. The forsaken Lord  
Looked only, on the traitor. None record  
What that look was; none guess: even those who have  
seen

Wronged lovers loving through a death-pang keen,  
Or pale-cheeked martyrs smiling to a sword,  
Have missed Jehovah at the judgment-call.  
And Peter, from the height of blasphemy—  
'I never knew this man'—did quail and fall,

(Continued on page 16.)

# The Union Baptist Witness

These two pages (12 and 13) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Rev. L. C. Rumble of Camboro, Ontario, has been called to the pastorate of the Oakwood Avenue Baptist Church, Toronto, and begins his ministry there on the coming Lord's day, December 30th, 1928. That the Lord may bless and extend His work in the growing Oakwood district is our earnest prayer. Pastor Rumble is a graduate of McMaster University. He came directly under the teaching of Professor L. H. Marshall and, we understand, had a most enlightening conversation with the Professor that convinced him that Professor Marshall was an ultra-modernist. Later we expect to have an article from Mr. Rumble's pen in these pages in which the gist of that conversation will be incorporated. If other proof of Professor Marshall's heterodoxy were needed in addition to what is already in hand, Mr. Rumble's evidence would close the matter, but it is not proof some folk want at present, it is an excuse; they will not face the issue; however, Mr. Rumble's article, we promise, will prove interesting.

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The missionaries, Rev. Alfred J. Lewis and Rev. Horace L. Davey are now in Liberia and may be addressed in care of Bank of British West Africa, Grand Bassa, Liberia. There are no cable connections with Liberia which explains our not receiving direct word of their safe arrival. Mail from Sierre Leone reports "all well."

As we were about to go to press Wednesday night we received the following Marconigram:

"Stationed Gran Bassan. Cable allowances immediately. Monronia immediately.

Alfred J. Lewis."

Let this suggest to all churches and supporters of our foreign mission work that from this forward funds will be needed to maintain missionaries actually on the field.

\* \* \*

Friends will be sorry to hear that little John Davey, son of Rev. and Mrs. H. L. Davey, has been quite ill, first with chicken-pox then with measles. Keep remembering the little chap with his mother when you pray for the missionaries.

\* \* \*

Our Home Mission needs are many, and are daily increasing. Pray earnestly for funds and give generously. We need the pressed down and running over kind of fullness which the Lord delights in.

\* \* \*

Rev. C. H. Leggett of Emmanuel Baptist Church, Verdun, Que., was bereaved of his father on Christmas day. Mr. Leggett, Sr., had made his home with Mr. and Mrs. C. H. Leggett for many years. He was in the neighborhood of eighty-six years old. While sympathy is extended to Mr. and Mrs. Leggett, we rejoice with them "in the blessed hope" and in knowing that "to be with Christ is far better."

\* \* \*

The Missionary Budget for the Convention Year has been slightly altered from that of last year and is given herewith:

- 60% Missions (Home and Foreign)
- 12% Christian Education
- 8% Jewish Evangelism
- 8% French Evangelism
- 7% B.C. (Western Missions)
- 4% Superannuated Ministers' Fund
- 1% Baptist Bible Union of Ontario and Quebec

Money which comes to the Office designated to the Budget is divided in accordance with the above percentages. Chris-

tion Education is the fund providing for the needs of the Toronto Baptist Seminary in so far as the Union is concerned, while the Jewish work under the direction of Grace Baptist Church is our outlet, at present, for Jewish Evangelism. In the not far distant future, we hope to have Jewish missions in various parts of our constituency. French Evangelism is for the support of the churches in Montreal which minister to French Roman Catholic converts and evangelize in the Province of Quebec and wherever else the way is opened. By British Columbia Western Missions is understood the missionary work carried on by the Convention of Regular Baptists of British Columbia for their regular Home Mission work; the B.C. Convention also does a great deal of work among the Japanese; among men working in lumber camps, etc. The Superannuated Ministers' Fund and the Baptist Bible Union fund need not be further explained; but we request that all monies for items on the Budget be forwarded to the Secretary-Treasurer, Rev. W. E. Atkinson, 337 Jarvis Street, Toronto, whether they are "specials," or not. It is the custom of the office to mail a cheque each month, or provide the monthly allowances, as the case may be, and if contributions go direct, the books of the Union do not credit your Church and there is no object in having a Budget. Once again, therefore, we ask that ALL missionary contributions from your Church be addressed to Rev. W. E. Atkinson. We shall, of course, be very careful to follow designated instructions and such co-operation will mean a bigger and better year.

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Mr. Gordon Brown, Pastor of the Orangeville Baptist Church, and Editor of the *Union Baptist Witness*, is now at his home, 88 Woodside Ave., Toronto, making satisfactory progress toward recovery. He is still confined to his bed, but we continue to praise God for His goodness in sparing this precious and useful life. Douglas Brown, the younger son of Rev. W. J. H. Brown, who also has been very ill and has recently had a serious operation, is also doing nicely now. Your prayerful interest is much appreciated and its continuance is asked that convalescence may be rapid and without setback.

\* \* \*

Stanley Avenue Regular Baptist Church, Hamilton, Ont., held its Thirty-ninth Annual Meeting on December 18th. An excellent year was reviewed, reports showing that more than \$13,000.00 was raised and the year closed without outstanding indebtedness of any kind. Rev. Clifford J. Loney has served Stanley Avenue Baptist Church as Pastor for almost fourteen years and never was there a finer spirit of love and devotion between Pastor and people. Sunday, December 23rd, was a happy day in Stanley Avenue, there were splendid services throughout the day and the morning Bible School is showing a marked increase. At the Annual meeting Mr. Loney was given an increase of \$300.00 in salary, dating from December 1st, and on the Sunday following was presented with a leather brief case by his Bible Class, and with a leather suit case from the teachers' Bible Study Class.

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Rev. J. G. Connor of Immanuel Baptist Church, Hamilton, Ontario, has accepted a call to Memorial Baptist Church, Stratford, and will take up his duties there the beginning of the year.

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Office correspondence is always interesting, and we occasionally like to let *Witness* readers see a letter—

"I am withdrawing from the Missionary work in connection with the old Convention and am giving my support to the Missionary work of the new \* \* \* \* \* you

will find enclosed a cheque for \$100.00 which I should like you to use in missionary work wherever you see it is needed the most."

\* \* \*

Pastor James McGinlay has concluded his ministry at Alton and will begin his ministry with the Central Regular Baptist Church, London, Ontario, at the beginning of the new year. We believe that Brother McGinlay will not only duplicate the work done at Alton, but will build one of the greatest Baptist congregations that London has yet seen.

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#### CHATHAM REGULAR BAPTIST CHURCH.

We have heard splendid reports from the Chatham Regular Baptist Church (W. N. Charlton, Pastor). The congregations are good on Sunday, and although this church is less than two years old, it has the second Sunday School in size in the whole city of Chatham. Mr. Charlton is a workman that needeth not to be ashamed, rightly dividing the word of truth; and we shall hear great things from Chatham some day.

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#### CONFERENCES AT BARRIE AND ORILLIA.

Dr. Shields spoke in Barrie last Thursday evening, December 20th, to a good congregation, and to a full house in Orillia Friday evening.

#### ARE THERE MISTAKES IN THE BIBLE?

(Continued from page 6.)

that men who wrote "as they were moved of the Holy Spirit", as the Scriptures abundantly declare that the Bible writers did, should be unable to write without error?

#### II.

It is impossible in the space here available to use a tenth of the illustrations of Scripture passages claimed to be erroneous but proven on examination to be free from error. But we shall present a few representative claims of this kind.

It may be worth while to declare that some so-called "mistakes" are necessary. For instance, some words in the English Bible are not translated literally from the Greek or Hebrew. In our Lord's Day the Scriptures were written on long strips of parchment or skin, and were rolled and unrolled. We read in Luke 4:17, "There was delivered unto Him the 'book' which really meant 'roll.'" The Greek word translated "open" meant "unroll." The change of "roll" to "book" is perfectly legitimate, and only the enemies of the Book will try to pervert its essential faithfulness.

In the story of the conversion of Saul some have tried to make out a contradiction. In Acts 9:7 we read: "The men which journeyed with Him stood speechless, hearing a voice, but seeing no man." In Acts 22:9, we are told that "they saw indeed the light, but they heard not the voice of Him that spake unto me." Skeptics call this a contradiction, but there is no real disagreement. The men heard the voice as a sound (Greek "phone"), but did not hear the voice as articulating the words, "Saul, Saul." Of this passage the lamented Dr. R. A. Torrey says: "This apparent contradiction all disappears when we look at the Greek. The Greek word translated 'heard' takes two cases, the genitive and the accusative. When a thing spoken, the voice of which is heard, it is followed by the genitive, and when the message is heard it is followed by the accusative. Those men did hear the sound of a voice. They did not hear the message of Him who spoke."

In 2 Samuel 24:24 is another instance of these so-called Bible "mistakes." We are there told that "David bought the threshing floor and oxen for fifty shekles of silver"—about \$35.00. But in 1 Chronicles 21:25 it is said that "David gave to Ornan for the place six hundred shekles of gold"—about \$7,500. Some have sought to explain this by saying that the \$35 was "earnest" money. It could have been so. But it is to be noticed that in Samuel David is spoken of as buying only the threshing floor, while in Chronicles he is said to have purchased the "place" of the threshing floor (see verse 22). Now "place" means "home." It is the word used for "home" in 1 Samuel 2:20. David bought the home, which later became the temple area at Jerusalem, and on which was built the beautiful temple home for God. The threshing floor was one of the items included in the purchase of the place.

Yet a young man who a few years ago was in the service of our Baptist papers sent home an article in which he said that any scholarly man must realize that the Bible has in it mistakes and errors, and therefore is not verbally inspired. And the chief "strong reasons" produced by this young man to support his thesis was the apparent discrepancy to which we have just referred! Let us add that he is no longer in this service.

#### III.

We grow weary of the heady assurance with which the accusation of an unbrotherly critical spirit is hurled by "mediators" and liberals against Baptist editors and others who call attention to indefensible weaknesses and damaging inconsistencies in such articles as that written by that young man. Though his injurious and erroneous advocacy of the New Rationalism was lamented by a number of our editors, rather than raise confusion over it, with the possibility of injuring the great cause of Foreign Missions, not a single Baptist editor in the South or any other writer in their columns, had a word to say about the article, though it strongly invited and merited a reply that would reveal its sophistical effort to discredit the authority of the Bible.

Liberal scholarship is studying the Bible to-day with a magnifying glass with the purpose of shaking the faith of the people of God in the inspiration of the Bible. It is not difficult for a skeptical and rationalistic school man to get up a lot of apparent discrepancies in the Scriptures and to force them upon his partially helpless students as proof of the Bible's errors. The majority of young men and women, who properly believe that the Bible is the Word of God but have not studied it exhaustively with the idea of defending it against its enemies, are not prepared off hand to beard in his den the man of letters in the professor's chair, as he abundantly deserves to be bearded. They are also restrained on account of the relationship of student and teacher, which carries with it certain implications of authority and power on the one hand and tractability and submission on the other.

#### IV.

We hold confidently to the belief, justified by the contention of the Scriptures themselves and by the inability of the most diligent effort to show that they are erroneous and by the stamp of superhuman wisdom which is upon the pages of this Book, that the Scriptures, as they came from God through the inspired writers, were free from error in all respects. The determined effort of scores and hundreds of writers and scholars in America at the present time to undermine confidence in the divine authority and source of our Bible to the contrary, we will have no hesitancy in holding to belief in verbal inspiration and in the complete freedom from error of the Word of God as it came from God through inspiration.

It will naturally not satisfy partisans of the cults of Atheism and infidelity, but it should satisfy open-minded students of to-day as it has multitudes of their kind in the past, that the most painstaking investigation on the part of the ablest investigators shows that not one of the discrepancies or supposed "mistakes" of the Bible involves any revealed doctrine of the Book, and it shows that the large majority of these are really of no significance at all.

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# Coals for the Altar Fire

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

Sunday, December 30th.

*Life Related to Eternity.*—

*Heb. xi:23-40.*

Unless men and women live for eternity they are "merely players" and all their busy days "like a tale told by an idiot, full of sound and fury, signifying nothing". How absurd, how monotonous, how trivial it all is, all this fret and fume, all these dying joys and only less fleeting pains, all this mill-horse round of work which we pace, unless we are, mill-horse like, driving a shaft that goes through the wall, and grinds something that falls into "bags that wax not old" on the other side. The true Christian faith teaches us that this is the workshop where God makes men, and the next the palace where He shows them. All here is apprenticeship and training. It is of no more value than the attitudes into which gymnasts throw themselves, but as a discipline most precious. The end makes the means important; and if we believe that God is preparing us for immortal life with Him by all our work, then we shall do it with a will; otherwise we may well be languid as we go on for thirty or forty years, some of us doing the same trivial things, and getting nothing out of them but food, occupation of time, and a mechanical aptitude for what is not worth doing. It is the horizon that gives dignity to the foreground; a picture without sky has no glory. This present, unless we see gleaming beyond it the eternal calm of the heavens above the tossing tree-tops with withering leaves, and the smoky chimneys, is a poor thing for our eyes to gaze at, or our heart to love, or our hands to toil on. But when we see that all paths lead to heaven, and that our eternity is affected by our acts in time, then it is blessed to gaze, it is possible to love the earthly shadows of the uncreated beauty, it is worth while to work.

Monday, December 31st.

*Life Reviewed.*—

*2 Timothy iv:1-18*

Suppose our blessed Lord, sitting down on Olivet to review the years of His busy life, had looked on all the works which His hands had wrought,—what a crowd, a long procession of miracles and mercies had passed before Him! How many sinners warned! how many mourners comforted! how many friends and neighbours counselled! how many griefs healed! how many sufferers relieved! what busy days, what blessed hours! His presence carrying sunbeams into darkened homes! mercies springing up like flowers all along His path from the cradle to the grave! with what truth and beauty might He have applied to Himself the words of the patriarch: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness of me; because I delivered the poor that cried, the fatherless, and them that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." True of Job, how much more true are these words of the life of Jesus! He came in the form of a servant; and living, not to Himself, it was His meat and drink to do His Father's will. In that, He hath set us an example that we should follow His steps. And such an example! I believe there were more good works crowded into one single day of Christ's life, than you will find spread over the life-long history of any Christian. Trying our piety by this test, what testimony does our past life bear to its character?

Tuesday, January 1st, 1929.

*The Life to Begin the Year With.*—

*Phil. i:8-30*

"To me to live is Christ". Others might aim at obtaining wealth, learning, fame in the many walks of life; and the whole current of life would set in that direction until height of ambition was reached. Paul had a ruling motive, which compelled him to activity. "The love of Christ constraineth me." "Yea, woe is me if I preach not the Gospel." All his time and gifts were bent to the performance of this one object "To me to live is Christ." Suppose the tyrant Nero had sent for him, and said, Come, Paul, I hear that you are a born gentleman, well educated, and have great gifts, but that you are throwing away all your chances in life in having joined this beggarly sect of Nazarenes. If you are a wise man you

will abandon them, and this fanatical preaching of yours, and I will give you a good position in the Roman Empire, and offer you a grand opportunity for the display of your varied gifts and talents. With your powers you may soon become a leading Senator, have a voice in State affairs, and have a palace to live in, and perhaps rival the glories of Sylla." The Apostle's answer would be to this effect, "Set me at liberty, and I will preach Christ immediately in the open street if I cannot find a house to preach in." As to your offer of wealth and a distinguished position—"What things were gain to me, I count all loss for Christ." "I have suffered the loss of all things, and do count it but dung that I may win Christ, and be found in Him." "I have thrown overboard all other thoughts, I have but one ambition, my life has but one aim—"For me to live is Christ."

Wednesday, January 2nd.

*The Life With a Lofty Principle.*

*2 Cor. v:1-21*

Love to Christ is an abiding motive. It is neither a fancy, nor a sentiment, nor an evanescent emotion. It is a principle—calm, steady, undecaying. It was once a problem in mechanics to find a pendulum which should be equally long in all weathers—which should make the same number of vibrations in the summer's heat and in the winter's cold. They have now found it out. By a process of compensations they make the rod lengthen one way as much as it contracts another, so that the centre of motion is always the same: the pendulum swings the same number of beats in a day of January as in a day of June; and the index travels over the dial-plate with the same uniformity, whether the heat try to lengthen, or the cold to shorten, the regulating power. Now the moving power in some men's minds is sadly susceptible of surrounding influences. It is not principle, but feeling, which forms their pendulum-rod; and according as this very variable material is affected, their index creeps or gallops, they are swift or slow in the work given them to do. But principle is like the compensation-rod, which neither lengthens in the languid heat, nor shortens in the brisker cold, but does the same work day by day, whether the ice-winds whistle or the simoon glows. Of all principles, a high-principled affection to the Saviour is the steadiest and most secure. Other incentives to action are apt to alter or lose their influence altogether.

Thursday, January 3rd.

*The Life That Irradiates.*—

*Mark vi:32-44*

Go into the worst street in New York, where fifth and vice and corruption abound, and where there is the crying of children and the barking of dogs, and the quarrelling of men and women, and let a band of music come in at one end and march through, playing as they march, and the sound of the music will put an end to the crying and barking and quarrelling, and all will stand for the moment intent; and when the band has swept out, and the music has died away on the air, they will take a new breath, and will have to start new quarrels. They cannot weld the old ones on to the new ones. Now, Christian men ought to carry themselves so that their presence shall be like that of a band of music. They ought to be so full of Christian graces, so full of the Holy Ghost, so full of all that makes manhood beautiful, and that irradiates life with hope and cheer, so full of sweetness, and patience, and temperance, and forbearance, so full of the spirit of honouring each other, and preferring one another; and bearing each the other's burdens, so full of godliness, that all the city shall stand still and hear these musicians of God play. And when they go away, the impression which they leave behind them should be such that all who have seen them and heard them sing shall long to see them and hear them sing again.

Friday, January 4th.

*The Life That Is Happiest.*—

*Phil. iv:1-23*

What a glorious prescription, "Rejoice evermore!" Christianity is not a sepulchral thing, a gloomy life, a depressed

condition of social existence. It is impossible that it can be so as the world brands it, with such a prescription as this from an apostle's lips, "Rejoice evermore." True, the Christian has his sorrows; but these are not unsweetened. True, the Christian life has its shadows and its showers; but these are not unmingled with bright beams of heavenly light; and the saddest aspects of a Christian's daily life are but the April showers of spring that usher in the approaching bright and beautiful summer—the everlasting and the heavenly sunshine. Christian life is not a penance, as the Romanist thinks it, but a privilege, as God describes it. It is not a reluctant sacrifice wrung from us, but a joyous and free-will offering gladly and gratefully rendered by us. And therefore the light of our life is not a dim, but a bright, religious life. The injunction of our apostle is, "Rejoice always"; and the prayer of the apostle's Lord, "That my peace may remain in you;" and again, "That my joy may abide in you, and that your joy may be full." And Peter, catching up the thoughts of his Lord still shining with undiminished lustre on the leaves of memory, answers in his epistle, "Whom, having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." And the apostle Paul, echoing the same grand sentiment says, "We joy in God. Rejoice; and again I say, Rejoice." This shows us, that of all happy men upon earth the Christian should be happiest. His sorrows come from sin, his griefs spring from evil; his sunshine, his gladness, and his joy are the spontaneous and moral elements of his true Christian and holy life.

o Saturday, January 5th.

*The Life That Is the Noblest Work of God.* Acts vii:54-60  
viii:1, 2

Men can admire a statue; it is breathing with life, and the fire of genius has succeeded in imparting almost animation to the figure. You remember that once it was but an unmeaning block of marble, but the sculptor's imagination has succeeded in portraying a man, and the human face divine meets your enraptured eyes. You are filled with rapture and astonishment at the power of genius to call forth such a beautiful creation of art. And have you no eyes to see, nor heart to appreciate, the noble work of God in the new creation of a soul that was dead in trespasses and sins? That man was once a blank in the creation of God; he was spiritually dead, but now he has a soul instinct with the breath of heaven, which lives for its Maker, which hears and obeys His voice, and beats high with the generous sentiments of redeeming love. It is a soul that is restored to its original place in the creation, fulfilling the high purposes of its God, and glowing with ardour to live for His name and glory. It has not, like the statue, the mock appearance of life; it is not a beautiful illusion of your fancy which vanishes at one effort of your sober reason. It has not its useless and inanimate form to reign and hold its empire only in your imagination. No! look on it, it is the living work of God; it has His own resemblance imparted to it; it is immortal, and destined to run an endless race of glory, to the everlasting praise of the infinite Jehovah—behold it—angels are enamoured with it, and yet you, who can break forth in rapture at that lifeless statue, can see no beauty here; no loveliness to draw forth your love; no admiration of this soul "born of God!"

### BAPTIST BIBLE UNION LESSON LEAF.

Vol. IV REV. ALEX. THOMSON, Editor. No. 1

Lesson 3. First Quarter. January 20th, 1928

#### PAUL'S LOVE FOR THE THESSALONIANS.

Lesson Text: 1 Thessalonians, Chapter 3:1-4:12.

Golden Text: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." 1 Thessalonians 3:12.

#### I. PAUL'S LOVE SHOWN IN THE SENDING OF TIMOTHY (vs. 3:1-5).

1. Paul greatly desired to revisit Thessalonica and would have done so but he was hindered by Satan, (2:18). He was most desirous of learning of the welfare of the saints in that place, and of giving them encouragement under their trying circumstances, so being unable to wait longer for the oppor-

tunity of a personal visit, he remained at Athens alone, (v. 1) and sent Timothy to them, (v. 2). In this action the loving interest of the apostle is clearly manifested, teaching us the proper attitude of the pastor and teacher. There should be a continued interest taken in all converts, and in all those under our care. There should also be a willingness to show this, even to the length of discomfort for ourselves. 2. The purpose of Timothy's visit is then set forth. It was that he might stablish and comfort them concerning their faith, (v. 2), that none of them should be moved by their afflictions, (v. 3); also that information might be brought back to the apostle concerning their faith (v. 5). He reminds them that he had informed them of the coming of tribulation, (v. 4), and expresses his fear lest some had backslidden due to the pressure of the test, (v. 5). 3. From this we may learn that the Lord's people need not expect an easy time in this world; that tribulation is to be expected by those who serve the Lord, that we should be on our guard against the temptation of Satan; that we should cheer and help those who are undergoing severe trial and keep very close to the Saviour, thus avoiding backsliding. Note the nature, cause and consequences of tribulation.

#### II. PAUL'S LOVE SHOWN IN THE RECEPTION OF TIMOTHY'S REPORT, (vs. 3:6-13).

1. Paul no doubt waited most anxiously for the return of Timothy from Thessalonica with his report of the conditions of the saints in that place, and when he at last arrived the apostle's heart was comforted by the cheering news which he brought. 2. The nature of the report is first stated, (v. 6). Three things are mentioned concerning it. (1) Good tidings were brought concerning the faith and love of the Thessalonians. (2) They had good remembrance of the apostle always. (3) They longed to see him. Such a report implied firmness in time of trial, loyalty to the Saviour, testimony to His power, and remembrance of their spiritual parent. 3. Following the statement of the nature of the report, Paul expresses his feeling concerning it, thereby enlightening us as to its effect upon him. First of all it brought comfort to him, (v. 7). It put at rest his fears concerning the effect of the tribulation upon them. Then it gave him renewed zest in living, (v. 8). His life was bound up with theirs, and anything happening to them affected him. It led also to thanksgiving, (v. 9). The Lord was thanked for the cheering news. Paul's desire to see them was quickened by the news and he longed to be able to help them further, (v. 10). He prays that God might direct his way unto them, (v. 11) and expresses his desire and prayer for their fruitful Christian experience, (vs. 12, 13). Certain implications found in this section are worthy of study. (1) The love of Christian for Christian. (2) The deep interest which should be taken in the welfare of others. (3) The joy which should animate us over the success of others. (4) The spirit of thanksgiving. (5) The possibility and necessity of progress in the Christian life. (6) The aim of holiness in the Christian life. (7) The influence of the hope of our Lord's return on the present life of the child of God.

#### III. PAUL'S LOVE SHOWN IN PRACTICAL EXHORTATIONS (vs. 4:1-12).

1. Having expressed his loving interest in them, the apostle now proceeds to give the Thessalonians some needed exhortations. First there is a general exhortation, (vs. 1-2). He had already instructed them concerning their walk, giving direction as to how they should please God and this he brings to their attention, exhorting them to live thus more and more. 2. Some reflections are of interest here as we think of such a life. We are impressed with the fact that pleasing God means doing that which all the heavenly beings have counted it an honour to do. It means following in the footsteps of our Lord who pleased not Himself, but carried out the will of His Father. It means putting God first, consulting His will, not the will of others, pleasing Him, not men. This is the highest type of life, meant to be the normal Christian life, possible to every child of God, resulting in the utmost fruitfulness of life and effort, and it should be the aim of each one to live according to its standard. It is distinctly encouraging to know God can be pleased, and it is also comforting to possess the knowledge that we need not worry over displeasing others if we please Him. The thought of the future may also be taken into consideration

in that only as we please Him in this life shall we be rewarded in eternity. Note the blessedness of living to please God, the nature of such a life, the way in which to live such a life, its necessity for each Christian and the reward attached to living in such a manner. 3. Following the general exhortation several particular exhortations are given. First in relation to moral purity, (vs. 3-8). Sanctification is stated to be the will of God concerning His children, in this case having a particular relation to purity of conduct. The Thessalonians are enjoined to abstain from uncleanness, (v. 3), to become masters of their bodies, (v. 4), not to be dominated by lustful passions, (v. 5), not to wrong a brother in this matter by transgression, (v. 6), or not to transgress the bounds of rectitude in this matter in respect to a brother, and they are reminded of the fact that God would punish those who did such a thing, (v. 6), that God had not called them unto uncleanness but unto holiness, (v. 7), and they are warned that they who despised his words were not merely despising men but God, (v. 8). 4. From such an exhortation we learn that God's purpose concerning His people is, that they might be clean in mind and body, and live before Him in true holiness. Several things are worthy of note in the carrying out of this purpose. (1) The desires of the flesh must be kept under complete control. (2) The grave danger of being overcome by those desires should ever be kept in mind. (3) God's hatred of all sin should never be forgotten. (4) The necessity of thinking only right thoughts should ever be the guiding principle, for as a man thinketh in heart so is he. Service for God demands cleanness of thought and life, the blood of Jesus Christ cleanses us from all sin, and through our Saviour we may attain to the necessary standard of purity. 5. The second exhortation relates to brotherly love, (vs. 9, 10). Evidently such an exhortation did not require undue emphasis for the Thessalonians were already manifesting the proper spirit, but the apostle urges them to show it more and more. God is love, (1 John 4:7, 8), and each of His children partake of His nature, and should show forth His character. The necessity for the manifestation of such love might well be pointed out, also its source, its nature, and its results. 6. The third of these exhortations relates to the peaceful life. The saints in Thessalonica are enjoined to be ambitious, to live quietly and to mind their own business, (v. 11). If all Christians would do this much trouble would be avoided. There are busybodies in almost every church who require to take this exhortation to heart. Emphasis should be placed upon the necessity of attending to one's own business, of not interfering in the affairs of

others, and of being careful of speech and action so that in both we may please God. 7. The fourth and last exhortation pertains to the duty of honest work, (vs. 11, 12). It is thought that some of the Christians led away by the enthusiasm of the moment had given up their work in the expectation of the Lord's immediate return. It is wrong action the apostle seeks to correct, and later more forcibly deals with it, (2 Thess. 3:6-12), for evidently it had become an evil habit in some. The expectation of the Lord's return should animate each believer and readiness should characterize each life, not the readiness of folded arms, but that of active service. Work is a blessing as well as a necessity and Christians should be careful in this as in all things to truly represent the Lord before the world. Note the dignity of honest labour and the necessity and blessedness of right conduct.

#### PETER'S DENIAL.

(Continued from page 11.)

As knowing straight THAT GOD,—and turned free,  
And went out speechless from the face of all,  
And filled the silence, weeping bitterly.

\* \* \* \* \*

"I think that look of Christ might seem to say—  
'Thou Peter! art thou then a common stone  
Which I at last must break My heart upon,  
For all God's charge to His high angels may  
Guard my foot better? Did I yesterday  
Wash thy feet, My beloved, that they should run  
Quick to deny Me 'neath the morning sun—  
And do thy kisses, like the rest, betray?—  
The cock crows coldly.—Go, and manifest  
A late contrition, but no bootless fear!  
For when thy deathly need is obdurest,  
Thou shalt not be denied, as I am here—  
My voice, to God and angels, shall attest,—  
*Because I KNOW this man, let him be clear.*"

He is not ashamed to call us brethren. Shall we be true to Him? Shall we put on our armour afresh and gird on our swords again, and go forth to do battle for Him who is our Lord and King?

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