

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLE 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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Kindling Revival Fires

Many who pray for revival seem to expect a sudden opening of the heavens while a veritable deluge of spiritual power and blessing descends upon the church. But it is doubtful if ever a genuine revival came that way. The manifestation of blessing may sometimes be sudden, but invariably there has been long preparation for its coming.

Spring marks a revival in the natural world, but it does not come suddenly. It is due to a changed relation of the earth to the sun. When the sun's rays fall more directly upon its surface then the frost king flees away. The ice and snow gradually disappear; the earth responds to the warmer atmosphere about it; the sap rises until it reaches the uttermost twig in the giant oak; the buds appear; and then the plough-share turns back the soil, and opens the earth to the sun's re-invigorating rays. The seed is cast into the ground, and presently the barren fields are green. As spring advances into summer they become rich with their golden harvest, and the branches of the trees are bowed with the weight of luscious fruit. The birds have long since returned from other climes, and fill the summer air with music, as the flowers with fragrance—and this is revival.

Not unlike the coming of spring is the advent of revival in the spiritual world. In that realm, too, a new relation to Heaven must be established. The ice must be dissolved, the trees must be pruned, the fallow ground must be broken up, the seed must be sown—only then can real revival come. And just as surely as the fields of the sluggard, who will not plough by reason of the cold, shall want the golden wealth of harvest, so surely will the religious sluggard—whether church or individual, wait in vain for spiritual blessing.

It may be well to think of one or two biblical revivals, and consider how they were brought about. One of the outstanding revivals of Old Testament times was that which marked the climax of Elijah's prophetic ministry, when the fire came down from Heaven, and but a short time afterwards the skies were black with clouds, and there was a sound of abundance of rain.

But did that revival come suddenly? We have the warrant both of the New Testament and of the Old for believing that before Elijah prayed for revival he prayed for greater dearth and deeper want. He prayed *that it might not rain* for three and a half years. Elijah sought the discipline of Heaven upon a rebellious people; and shared the privations of that discipline in no small measure himself. How almost unendurable to him, as to others, must the brazen skies of those three and a half years have been! How weary must he have become of the scorched and barren fields, and of the gaping earth as it opened its parched lips in mute appeal for rain from Heaven! How his bravely righteous soul must have suffered at the forced necessity for hiding from the murderous Ahab until the time appointed! What a fearful price this loyal prophet paid through the three and a half years of patient waiting for revival!

And is revival less easily promoted now than then? Can the hearts of men, without discipline or privation, suddenly be made tender? Are there no Ahab's and no Jezebels to be taken into account when we pray, "O Lord, revive thy work"? And can the three and a half years of persevering, self-sacrificing, faith, be condensed into a week of prayer in January? or a few special services conducted by a visiting preacher at some other season of the year? Is God so fickle that, having withheld His blessing from a people out of fellowship with Him, He can suddenly be induced to open the windows of heaven by a few pious phrases, or a few minutes of superficial religious zeal? Are there no inexorable laws of the spiritual realm? Can the sun be tempted out of its orbit? or can a mutual relation between earth and sun, which produces the frost of mid-winter, be ignored? And without such change of relationship, can a religious December be converted into a summer day in June? Can churches, crippled and almost paralyzed with the cancer of worldliness and unbelief, be transformed in a moment into the picture of one in buoyant health and prepared as a bride for the bridegroom? Is the preaching that produces revival like a physician's phial of morphia,

an opiate to ease the pain that follows disobedience? Or is it to be like the surgeon's knife, sharper than any two-edged sword?

Can the garden of the Lord do without the ploughshare, or the pruning knife, and yet be ready in abounding beauty and fruitfulness for the Beloved to come into His garden and eat His pleasant fruits? Is it of any avail for the South wind to blow, without the awakening of the wind from the North? Is there no cross in our religion, or is it only objective? May we have revival by merely believing that Christ was crucified for us, while refusing to be crucified with Him?

Who is willing to face three and a half years of obscurity, of privation, of loneliness, of oblivion, of obloquy, of ignominy, of hiding away from Ahab?

Nor is this all. For a day of action must inevitably follow. The time will come when the preacher must show himself to Ahab, and lay the responsibility for a nation's bankruptcy upon the conscience of a wicked leader. The time must come when the real troublemakers of Israel must be identified. It is necessary to cast up the highway, and gather out the stones, to prepare the way of the Lord, and to make straight in the desert a highway for our God. For this phase of revival, courage, faithfulness, unswerving devotion to duty, are indispensable.

Nor need we ever expect the fire to fall from Heaven while there is no sacrifice upon which the fire may fall, and no altar upon which the sacrifice may be laid. In many a life, in many a home, in many a church, the broken altar must needs be repaired, and the wood must be put upon the altar, and the sacrifice upon the wood. The bullocks must, for a while, be harnessed to the plough, but their ultimate place is on the altar. Not until then is the time to pray.

Nor is it fitting that the prophets of Jehovah should be content to the end of time silently to submit to the insolence of the prophets of Baal. A minister must sometimes magnify his office in the name of the Lord, and by the conviction of a conquering faith, dare to challenge the world, the flesh and the devil; and to put God to the proof. When this is done, and the miracle is ensured by trenches full of water that compel supernatural intervention, then, let us repeat, it is time to pray.

And when for three and a half years a man or a people have prayed with every faculty of the mind, with every emotion of the soul, with every drop of

blood of the body, and now at last the altar is erected and the sacrifice awaiting the fire, a very brief prayer will suffice in that day! And then the fire will come! And then the prophets of Baal must be slain, and all that is false and ignoble and ungodlike, must be put to the sword. Only then will the brazen skies be draped with clouds and a merciful Heaven will stoop to quench the thirst of those who thirst for God even as the hart panteth after the water brooks.

All of which, being translated, means what? That whoever will sincerely pray, "O Lord, revive thy work", must resolve to accept Heaven's stipulations, and face Elijah's three and a half years. Is it a pastor who reads these words? We venture to say that we ought all of us thus to pray, to determine to face our difficulties, and to continue to wait upon God, and to trust Him to lead us to the brook Cherith or to the house in Zarephath, until God's hour shall strike for the discovery and removal of Ahab and Jezebel and their prophets of Baal.

Why, brother pastor, leave the church you have in the hope of finding a better one? Seek revival where you are. It were wiser to bear the ills you have than fly to others that you know not of. Probably the altar will have to be restored wherever you go—why not rebuild it where you are? The terms of revival must be fulfilled no matter what your situation—why not determine that they shall be fulfilled where you are?

Again may we suggest that it would be difficult to find a pastor anywhere whose situation is more difficult than that of the Tishbite, or who personally is more lonely and isolated, than was Elizah. If God used one man then He can use one man now; and through one man's devotion, blessing may come to multitudes.

In the end of the chapter Elijah will not be alone. Others will herald the coming of the revival showers, and in the enjoyment of their refreshing, Elijah may be all but forgotten, and may seemingly have but little share. But what boots it? Some day he will stand on the mount with his Master. A cup of cold water shall not go unrewarded, and whoever will build for that day of trial, gold, silver, and precious stones, shall receive a crown of righteousness which fadeth not away.

We had thought to refer to other revivals, but this must suffice for to-day. Next week we will try to say something on, "How to feed revival fires."

More About the MacNeill-Knowles Matter

Last week we published an editorial from *The Western Recorder* with an autograph letter from Mr. R. E. Knowles, of *The Toronto Daily Star*, in which Mr. Knowles said that his report of his interview with Dr. MacNeill was substantially correct. Dr. MacNeill had referred to the interview as an "alleged interview", and declared it to be incorrect.

In *The Western Recorder* of February 7th the following letter from Mrs. E. Y. Mullins appeared, with an editorial note appended by Dr. Masters of *The Recorder*:

Dear Recorder: May I ask brief space to make clear a point which you emphasize in a statement on Dr. John MacNeill, World Alliance President?

The point emphasized is the fact that Dr. MacNeill's statement clearing up errors in a newspaper write-up was sent only to Southern Baptist papers. For this fact my husband, the late Dr. E. Y. Mullins, was entirely responsible. He saw the newspaper article in question and wrote Dr. MacNeill for facts. In replying Dr. MacNeill gave Dr. Mullins permission to use his statement in any way Dr. Mullins saw fit. Accordingly Dr. Mullins sent it to Southern Baptist papers only, being no longer World Alliance President himself, and having no official

connection with any other part of the Baptist world. The statement was sent out for publication or information just as each individual editor saw fit. Several replied that they would not publish as there was no question in their constituencies as to Dr. MacNeill. Others simply published or not without reply which, of course, was as Dr. Mullins had expected.

I can speak with assurance upon this matter because during the past summer and fall I went over my husband's mail each day with him and did his dictating to save him nervous tax. The correspondence with Dr. MacNeill is on file at the Seminary.

In consideration of Dr. Mullins' connection with the matter, perhaps *The Recorder* will be good enough to print Dr. MacNeill's statement and let its readers judge for themselves between the reporter's claim, which it gives this week, and that of Dr. MacNeill.

Louisville, Ky. MRS. E. Y. MULLINS.

Editorial Note: While our reference to the sending out of Dr. MacNeill's denial of *The Toronto Star* interview in no way coupled President Mullins with the matter, we are glad to publish Mrs. Mullins' statement that there was no purpose to withhold the interview from papers in other Baptist fellowships than that of Southern Baptists. We are complying with the request of Mrs. Mullins for the publication of the communication in which Dr. MacNeill disavows the interview.

"The Gospel Witness" On The Foregoing.

We are not aware that anyone regarded it as an obligation on the part of the late Dr. Mullins to send Dr. MacNeill's disclaimer to other than the Southern Baptist press. But what of Dr. MacNeill? Why did he choose to send his repudiation of Mr. Knowles' interview through Dr. Mullins? And more especially, why, if the interview was not true to fact, did he not deny it through the medium of *The Toronto Daily Star* in which the interview appeared? We think the one and sufficient reason for his not denying the accuracy of the interview was that it was undeniable. Our readers, however, will draw their own conclusions.

"The Baptist and Reflector" On The Same Matter.

This paper is described as the "organ of the Tennessee Baptist Convention." The Editor refers to his former discussion of the matter, and then quotes a few paragraphs from Mr. Knowles' report of his interview with Dr. MacNeill. He then prints the letter of Mr. Knowles in which he says, "Everything I have set down as from the lips of Dr. MacNeill came in substance and essence from his lips", and comments as follows:

This declaration from the reporter of *The Toronto Star* settles the matter. Dr. MacNeill did make the declarations attributed to him, and these declarations show where he stands. Inferences are easily drawn from his words, and the prime ones are that Dr. MacNeill is in love with the union idea, that he understands Baptists well enough to know that the time is not ripe for him to espouse the union cause, that he did declare his election as a vindication of his fight against the Regular Baptists of Canada, and that he is not an orthodox Baptist as Southern Baptists count orthodoxy.

We need not go into the matter of his nomination. That has already been discussed. We need not go into others matters that came along in the Alliance meetings. We have already referred to some of them, especially to the speeches of Dr. Poteat and the president of Chicago University. But we must go into the matter of the seeming effort on the part of Dr. MacNeill to deceive Southern Baptists by denying in substance the meaning of the interview which he gave *The Toronto Star*. A man who will say one thing and then seek to deny it is unworthy the fellowship, to say nothing of the fellowship of a true people.

Thickening clouds grow over the harvest field of the Lord Jesus. He shall not be without his true disciples. Churches holding to the fundamental beliefs of true Baptists have existed ever since Jesus called out the first group or "assembly" while He was here on earth. The name "Baptist" is a hallowed one and will prevail as the title designating pure New Testament churches even though it may become necessary for a new alignment of all true Baptists throughout the world.

The late Dr. C. J. Holman's Will

We publish below a report which appeared in *The Toronto Daily Star* of January 31st relating to the will of our late lamented Dr. C. J. Holman. We were not surprised when this appeared in the press. Dr. Holman is not the only one who has altered his will, first on account of Professor Matthews and more recently on account of Professor Marshall. Time will show, moreover, that Dr. Holman's revocation of the will, leaving his estate to the Home Mission Board, is not by any means a singular instance. Religious politicians can manipulate Convention votes and newspaper reports, but Bible-believing Baptists who stand for the faith once for all delivered unto the saints are not to be cudgelled into disloyalty to the gospel by which they have been saved. And in the end of the chapter it will be found that Professor Marshall has cost McMaster University far more than all the money that has been raised as a spite-offering for the building of McMaster University in Hamilton.

We publish this report in order that the Lord's

stewards everywhere who have not yet made their wills may be reminded of their duty in this respect. We none of us know what a day or an hour may bring forth, and while many people doubtless have already changed their wills, there are probably hundreds of others who intend to do so. We suggest to all *Gospel Witness* readers in Canada or elsewhere if you have left a dollar in your will to any institution that is not true to the gospel of Christ, change your will at once, and leave the money to some institution that can be depended upon to stand for the faith. To our United States readers we would respectfully suggest that Des Moines University would be a very good institution to remember in your will, and to Canadian Baptist readers we suggest Toronto Baptist Seminary, the missionary interests of the Union of Regular Baptist Churches of Ontario and Quebec; and if you desire a third interest, there is Jarvis Street Church with *The Gospel Witness* and all the interests it seeks to foster (Editor of *The Gospel Witness*).

Dr. Holman Revoked Bequest of \$150,000 to McMaster

Retention of Professor I. G. Matthews Given as Reason for Action

GOES TO "REGULARS"

Regarded "Modernistic Teaching as Disastrous to Future of Denomination"

McMaster University suffers a financial loss of approximately \$150,000 because of the action of the Baptist Convention in 1910 in retaining Professor I. G. Matthews upon the faculty, and supporting him in his alleged modernistic teachings. This was disclosed when the contents of the will of the late Dr. Charles J. Holman, K.C., were made known to *The Star*.

Dr. Holman had for many years been an ardent supporter of Rev. Dr. T. T. Shields, the militant fundamentalist minister of Jarvis St. Church. He left the Baptist Convention of Ontario and Quebec when the new Fundamentalist Convention headed by Rev. Dr. Shields was formed. He was formerly a member of the Board of Governors of McMaster University and was one of the executors of the McMaster will, but had been out of sympathy with the University for many years. The University authorities were not expecting anything in his will, and are therefore not disappointed.

A clause in the will reads: I had for many years provided in my will that my entire estate should go, after the death of my wife, to McMaster University, but after the action of the Convention in 1910 in retaining Professor I. G. Matthews upon the Faculty with his modernistic teaching, I felt compelled to revoke such bequest.

I then provided in my will that my estate should go the Home Mission Board of the Baptist Convention of Ontario and Quebec, but in view of the attitude of the said Home Mission Board with reference to retaining a modernist professor in McMaster University, I have revoked such bequest to the Home Mission Board. I regard the retention of the present modernistic teaching in the University as disastrous to the future of the denomination."

The will is dated Oct. 24, 1928, just two months before he died and reads as follows: "I bequeath to my wife all the ordinary contents of the home at 75 Lowther Ave. and my personal effects to be hers absolutely. I conveyed the house to her many years ago, and I have expressed a desire to her that she should dispose by will of the same for furthering of the work of the Regular Baptists, either for the causes for which I have in this will left the residue of my estate, or for such other causes and interests in connection with the work of the Regular Baptists as she may think proper."

After providing for the welfare of his sister, Mary Holman of Cobourg, during her life, he wills the interest of the entire estate to his wife during her life-

time, and gives her power to encroach upon the principal should it be necessary.

Upon the death of his wife he directs that the sum of \$1,000 be paid to the Toronto General Hospital and \$1,000 to the Hospital for Sick Children. He gives \$500 to the hospital established some years ago in the town of Cobourg. The Jarvis St. Regular Baptist Church receives \$1,000 and the Union of Regular Baptist Churches in Ontario and Quebec are to receive \$5,000 toward a superannuation fund for regular Baptist ministers.

The will continues: "My desire is that the residue of my estate should go in the aid of the work of the Regular Baptists. The meaning of the expression, 'Regular Baptists,' used in this will is well understood, and is also set forth in a pamphlet issued by me entitled 'Should Baptists Strike Their Colors?' and in other of my pamphlets.

"Upon the death of my wife, but subject to the provisions made for my sister during her life, and the other specific bequests mentioned, I desire that the income of the residue of my estate be paid to the Union of Regular Baptist Churches of Ontario and Quebec in quarterly payments.

"I further direct that upon the death of both my sister and my wife the whole residue of my estate be handed over to the Union of Regular Baptist Churches to be carefully invested by them, preferably in government bonds, and the income from the investments I desire to be devoted to qualifying Regular Baptist evangelists for work and in assisting Regular Baptist evangelists in building up new causes, and also in assisting new causes, and generally the same to be devoted for missionary activities of Regular Baptists. The above is subject to this provision, that in case my wife survives me, and in her judgment circumstances require it, she is empowered by will to name other Baptist causes to share in the benefits conferred by this will on the said Union. The power to deal with the changes in the disposition of the residue is to be both as to income and principal, or either, and if she names any other Baptist causes to share in the said residue with the said Union of Regular Baptist Churches of Ontario and Quebec, she is authorized to settle, by will, the respective shares to which the beneficiaries in the residue shall be entitled. She is also entitled to declare by will, if she thinks proper, the purposes for which the moneys are to be applied by the beneficiaries in the residue or income thereof.

"I especially desire that no manner of mourning

shall be worn by my wife or any of my relatives on my decease, as I regard the same to be entirely out of accord with the Christian faith, and I desire that my remains should be placed in the Mausoleum at Mount Pleasant cemetery.

"In case my wife survives me, and any part of my estate is not by this will effectually disposed of, my wish is that she shall receive the income from such undisposed part, and that at her death such part shall go to the Jarvis St. Regular Baptist Church, as residuary legatee, having full faith and confidence that the said church will carry out my intentions.

"I believe that the Scriptures of the Old and New Testaments were written by men divinely inspired, and are the one and sufficient authoritative rule of all-saving knowledge, faith and obedience.

"I believe that the Scriptures teach the Deity, virgin birth, the miraculous, vicarious and atoning death of Christ and His physical resurrection, and I believe this belief to be the historic position of the Regular Baptists."

The late Dr. Holman was the last surviving executor of the will of the late Senator McMaster. He assisted the late Dr. Daniel E. Thomson in drawing up the original charter for the McMaster University. (This is incorrect. Dr. Holman wrote the charter with his own hand, and later submitted it to a committee of which Dr. Thomson was a member, very few changes being made.—Ed. G.W.). He waged a strong fight against modernism. He stated at the Baptist Convention in 1927:

"If Mr. McMaster could have foreseen this day in our denomination he certainly would not have given one dollar to the institution. The money which he entrusted to the denomination is to-day being used to provide the teaching of views to which he was utterly opposed.

"The object and intentions of Mr. McMaster have been completely ignored. In view of the attitude of the Convention, I say, and I say it deliberately as an executor of Mr. McMaster's will, that on the principles of common honesty, the one million dollars given by Mr. McMaster should be returned to the estate by the University so that it may be distributed to those who are entitled to it."

Mrs. Holman, speaking to *The Star*, said: "You will notice that my late husband put a clause in the will which allows me to take certain action should I deem it advisable. I know his wishes even to the smallest degree and they shall be carefully carried out."

THE TORONTO BAPTIST SEMINARY.

In our issue of January 31st we printed a table of costs illustrating the modest financial requirements of the Seminary from the cost of a year to the cost of a minute as follows: \$12,000 per year; \$1,000 per month; \$231.77 per week; \$35.62 per day; \$1.50 per hour (per 24-hour day); 2½ cents per minute.

Dean Stockley has handed us the following letter:
Jarvis, Ont., Feb. 9, 1929.

"Rev. T. I. Stockley,
Toronto.

Dear Sir:

My husband and I are members of the Boston Regular Baptist Church, now living in Jarvis.

It is our intention this year, God willing, to support the Toronto Baptist Seminary for one day.

As we are just ordinary working people and cannot send the amount all at once, we are taking the Seminary table of costs and will each month be responsible for two hours. Two of our boys, aged 8 and 10, want to help too, and will each be responsible for four minutes each month.

Enclosed find postal note for the two hours and eight minutes of February.

God bless each student and teacher of the Seminary.

Yours sincerely,
MR. and MRS. _____."

We greatly appreciate this generous letter and contribution. We are especially pleased that the two boys are having a share. One of America's richest men made his money off a product which is put up in one cent packages. But in the case of these two boys the money, valued as it is, is of less importance than the interest their giving will cultivate. May they both be students at the Seminary by and by, and then preachers of the Gospel!

But examine those figures. Three hundred and thirteen families giving \$3.20 per month could support the entire Seminary; or ten thousand boys and girls giving ten cents per month each, or like these boys, supporting the Seminary for four minutes each, would carry the whole Seminary.

The Student Enrollment.

There are fifty-seven students taking the full course in day classes and something over forty in evening classes. Of the 57 day students, 45 are men and 12 are women. Every one of these students is a Baptist, and all are preparing for pastoral or missionary service at home or abroad. Of these, three are from British Columbia, one from Nova Scotia, one from Jamaica, Wales one, Ireland one, and the rest from Ontario. We expect a good number of the evening students will eventually take the full course in the day classes. These students are receiving a thorough drilling in English, Latin, Greek, Hebrew, Biblical Exegesis, Biblical Introduction, Systematic Theology, Pastoral Theology and Homiletics, Church History, Non-Christian Religion, etc., etc.

The Seminary will complete its second year in May. McMaster University is over forty years old. Yet McMaster reported last year only sixty-two students in Theology, including B.Th. course, English course, Special course, and Missionary course. Thus the Seminary has an enrollment almost equal to McMaster in Theology.

The Seminary will close its fiscal year March 31. Since April 1 last, sixty churches, through the Union Budget and special gifts, have contributed a little over eleven hundred dollars to the Seminary. The rest of the expense is borne by Jarvis St. Church. Friends of our work who intend to give will help us greatly by sending their contributions before March 31st.

S. O. S.

Des Moines University

URGENTLY NEEDS FUNDS

HE GIVES TWICE WHO GIVES
QUICKLY

SEND ON YOUR CONTRIBUTION NOW

The Jarvis Street Pulpit

Pilate's Verdict

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, February 10th, 1928.

(Last of nine addresses on "The Trial of Jesus")

(Stenographically Reported.)

"Pilate therefore, willing to release Jesus, spake again to them.

"But they cried, saying, Crucify him, crucify him.

"And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

"And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

"And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will."—Luke 23:20-25.

Let us put these sayings together: "Pilate therefore, willing to release Jesus, spake again to them"; "And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required . . . but he delivered Jesus to their will."

We have spent some weeks in the study of the trial of Jesus Christ. Perhaps it may be helpful to rehearse those steps in a few sentences: Our Lord was brought at midnight before Annas the high priest, and immediately thence before Caiaphas and the high committee of the Sanhedrin. (At the conclusion of that hearing Peter denied Him.) Then as the day was breaking He was brought before the whole council. Three times therefore He was put on trial. And when the council adjudged him guilty of death, Judas, seeing that He was condemned, returned to the high priests bringing the money, and went out and hanged himself. Then early in the morning the council brought Him to the hall of judgment before Pilate, and the fourth hearing took place. It was very brief, for as soon as he heard that Christ was from Galilee, that He belonged to Herod's jurisdiction, he sent Him to Herod. His appearance before Herod was the fifth hearing. Then Herod sent Him back to Pilate. So Pilate has Him on his hands, and our text records his great decision when he delivered our Lord to the will of the mob.

In order to understand Pilate's decision it is necessary for us to know something, I think, of the historical situation in which Pilate found himself. We are to remember that he was the representative of the Roman government, and that the Jews who brought Jesus Christ before him acknowledged that it was not lawful for them to inflict the death penalty. They were a subject people under the dominance of a foreign power. Pilate knew well the racial and religious prejudices with which he had to deal when he met that angry mob in Jerusalem. He had before this crossed their desires and inflamed their passions, and he knew that they were not people to be trifled with. They knew Pilate too, and they knew what weight there would be in that cry, "We have no king but Caesar." He knew that their loyalty was but a superficial and politic thing, and that it would be

used as a sharp blade against him, and for his own destruction.

We are to bear in mind also the spiritual import of it all; we are to try to understand something of the tremendous power of the forces which contended for the mastery in Pilate's hall and at the place called Calvary. There were principalities and powers and the rulers of the darkness of this world as well as Jewry at work there. Here all the lines of history converge, here all the lines of divine purpose and prophecy focus, upon this event all the great powers of evil impinge; and in this final act, which is to be the last rebellion, there is to be a human will that will deliver up Incarnate Deity to death, and that will authorize the cross.

As we take account of all these things we shall be able perhaps in some dim way to understand the tremendous struggle that took place in the realm of Pilate's will, in his volitional nature, when everything hinged upon his decision, and all earth and hell were engaged to lead him in the wrong direction.

I speak to-night to men and women of all ages and of varied conditions of life. There are temptations peculiar to age; there are others which especially assault the young; there are temptations peculiar to young men; and some which belong especially to young women; our situations are not alike. I might enumerate this evening some of the special positions to which we are brought, and call your attention to some of the temptations to which, in our several spheres, we may be exposed. But what then?

There may be profit in studying the cause and cure of a specific disease, and yet perhaps a careful study of hygiene, of the science of health, will, in the end, do more for the prolongation of human life than the study of a particular malady. But if we take the two together we shall perhaps arrive at a position of profit. So I am not for the moment concerned so much with the several applications of the principles underlying Pilate's decision, but desire rather to show you that this situation, the event here described, is a timeless one, it belongs to all ages, it belongs to all conditions. The decision must be made again and again, and again and

again, and if we can but regard this as typical and learn therefrom how to assume the right attitude toward life, then in that general assumption we shall find relief and deliverance from all our particular ills.

I.

Therefore, first of all, I ask you to think of THE COMPREHENSIVENESS OF THIS DECISION which Pilate was forced to make. You remember two weeks ago this evening we considered the choice which the multitudes were required to make between Christ and Barabbas. We tried to show you that Christ and Barabbas were incarnations of principles which throng us, and that wherever we go we are still forced to reach a decision for one or the other. The same is true of this case. If we discern what is involved in Pilate's action we shall be able to see the course which we must take in order to ensure our moral and spiritual safety for this life and for the life that is to come. We are forced to consider the morality of things, the right or wrong of our many choices; for we must all make decisions every day from morning until night; we are always choosing between right and wrong, between light and darkness, between good and evil; we cannot escape the necessity of such a choice, and for our conduct every day we are answerable to God.

But how perplexing it is to know in what direction the right course lies! We have to face it repeatedly, "Is this right? Is that right?" And sometimes perhaps we have wished that we could be brought face to face with some great issue, and led to the place where we would have to make a decision in that issue; we want that issue to involve all minor issues, so that if once the will is adjusted to that matter, by that adjustment, it will be adjusted for ever to all issues of right and wrong.

Do you see my point? A lawyer will tell you that even the man who wrote a certain statute does not know what it involves until the court has interpreted it. He knows what he means, he knows the letter of the law but not until some case under that statute is brought to trial, and some learned judge has interpreted the law in respect to a particular case, does anybody know what that particular statute comprehends. But when next a similar case is tried that decision is quoted as a precedent, and is likely to colour all subsequent adjustments. The judge says, "Here is the court's interpretation of that law." So in the principle before us what we need is a test case, to test out our wills and our general attitude to the world of right and wrong. If we can be rightly adjusted toward that one thing then that will predetermine our attitude toward all that grows out of it.

We have that test case in the necessity that is forced upon us to make a decision in relation to Jesus Christ. He is in Himself the fulness of the Godhead bodily; in Him are hid all the treasures of wisdom and knowledge; He is the incarnation of all righteousness and truth and equity and justice and goodness and faithfulness and love and mercy—of all the qualities of Deity. (If we become rightly adjusted to Him we shall be rightly related to life itself; and until we have reached our decision in respect to Jesus Christ, the lesser issues of life are not settled, and our course cannot be determined. Jesus Christ is not dead, He is still alive; and these questions as to what our attitude toward Christ shall be have never been settled in any one generation, they never can be

finally settled until He Himself comes down the skies. Until that event takes place men will be forced, as they always have been, to take up an attitude toward Jesus Christ. So if we are rightly adjusted to Him we shall have a right estimate of sin, of our own sin, all our sin, the sin of the past, the sin of the present, the sin of the future. In other words, if we are right with Jesus Christ, we shall be rightly related to the whole moral universe. He is a transcript of the moral constitution of things; He is the brightness of God's image, the express image of His Person; and when we are right with Him we shall be right with all else; when we are wrongly related to Him we are wrongly related to all things and all people.

"What think ye of Christ is the test
To try both your plan and your scheme;
You cannot be right in the rest
Unless you think rightly of Him."

Very well then, I would remind you that Pilate expressed his willingness to release Jesus. Pilate, left to himself, would have decided in favour of Jesus Christ. Himself a judge, he became an advocate and pleaded with the people in behalf of the Prisoner Who stood at his bar. Oh that men were left to their own decisions when God speaks to them! Oh that they had no adverse influencing spirits to plead against them! Oh that there were no accuser of the brethren, no alien influences playing upon men! But just as we shall see that Pilate was led by forces without himself, so every man is subject to like influences, and is in danger of capitulation to evil in the end.

II.

Let us look at Pilate for a minute, AND CONSIDER HIS WILLINGNESS TO SIDE WITH CHRIST.

Pilate was convinced in his own judgment that Jesus Christ was guiltless. I submit to you a strange thing: upon many matters there may be differences of opinion, but almost universally, even men who do not worship our Lord, men who do not love Him, men who do not serve Him, after having examined His character, are forced to say, "I find in him no fault at all."

Tell me what fault you have to find with Jesus Christ? Point to a single flaw in His character. Name me one mistake He ever made. Cite me a single case when He ever appeared to be other than the very incarnation of grace. The record of His life stands out on the pages of history showing Him to be the Representative of God, the embodiment of light. "Light is come into the world." Said He, "I am the light of the world." There He is—what are you going to do with Him?—Flawless, sinless, holy, harmless, undefiled, separate from sinners, challenging the world in all ages by His question, "Which of you convinceth me of sin?" And there is no answer! There is no answer, save this, "I find no fault in Him."

It will be a fearful day when God judges men for the rejection of the Express Image of His own Person. A man will never be able to say, "I did not know who God was." No man shall be able to say, "I knew not what God was like," for there has lived among us One Who said, "He that hath seen me hath seen the Father." And even Pilate said, "I take His side. I am on His side. I am compelled to admit that I find in Him no fault at all." And you are compelled to admit the same! This evening there is not a man or woman present who will

not say in heart and conscience, "That is true, sir. All other things aside, as I weigh the claims of Jesus Himself, I have to say that He wins not alone my admiration but my worship. I find in Him no fault at all."

And yet you are not a Christian! You are not a Christian! Pilate said, "I will release Him," but there were voices that said, "No, not this man, but Barabbas." Then he asked a strange question. He said in effect, "I have told you He is innocent. What then shall I do with Jesus who is called Christ? With such an one as He, the embodiment of perfection, what would you have me do with Him?" "Away with him," said they, "crucify him."

I will go further. Pilate's judgment was *reinforced by his wife's testimony*. His wife sent a message to him. She said, "Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him. Do not dye your hands with His blood. It will be a terrible day, Pilate, if you do." Is it without significance that as Pilate stood at the parting of the ways, in the place where he must make the greatest decision of his life, for which he would have to answer to God in the judgment day—is it without significance that a voice whispered in his ear, "Be careful! Be careful! He is a just man." Another human judgment came to reinforce the judgment and the will of Pilate.

Ah, I told you to-night how a little girl had been used of God to bring a number of people to Christ (My dear friends down here to my left, who were baptized to-night, will not mind my saying that it would have been a terrible thing for them to have had to face the testimony of that little girl at the judgment day. I am so glad you let her speak to you. I am so glad when that human voice said, "Take sides with Christ," that your will said, "I will"). It is not without meaning, my unsaved friend, that you have a godly wife. You think she is the greatest woman in the world, that there is nobody like her. What a blessing she has been to you! And yet, if you refuse the testimony of her life and stand out against Christ, she will be the chief witness against you in the judgment day. God sees to it that He has His witnesses. They found false witnesses against Christ, but the Judge of all the earth is preparing His case for the great assize, and the names of His witnesses are being written down. Pilate's wife will be a witness against her husband in that day.

I will go further than that: there are some people who have not only had a godly wife or godly husband or godly children, but in your family history you had a godly father and mother who prayed for you. You were brought up in a home where the Word of God was honoured. You know what is right. Your own memory echoes the testimony of a hundred godly witnesses, saying to you, "We beg of you to take sides with Jesus Christ. Do not dye your hands with His blood."

Then *there was a supernatural element in it too*. I have no doubt that that was a special divine visitation to Pilate's wife: "I have suffered many things this day in a dream because of him." Said she in effect, "The Spirit came to me at night. I heard no human voice, but out of the other world there came a special illumination which told me that your prisoner to-day, my husband, is a just Man, and as you shall answer before God by and by, be careful! Be careful!"

You remember that awful story of the judgment of God upon Sodom. It makes one shudder to read it if

he reads it with discernment, of how the Angel of the covenant, Jehovah Himself, Jesus in the Old Testament, tarried at Abraham's tent and told Abraham that he was on His way to Sodom. And this is what He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. I am going down into this cesspool of iniquity to investigate for myself. I am going to have first-hand knowledge before the judgment falls." And, my brethren and sisters, hear me: when at last the judgment is set, God will be dependent upon no witnesses; though He will have them there, He will know for Himself. He sees for Himself, He will speak for Himself, and He will be justified when He speaks and clear when He judges.

Every man and woman here this evening has been conscious of that supernatural touch. I am not going to explain it, but you have come here on many a Sunday night—and elsewhere beside, but let me speak of this place,—you have come here and heard this preacher and you have said, "I will not go again. I have been so uncomfortable that I think I will not go again." Yet you have come again! And in the quiet moments when in your own home, when you sat alone with your conscience and with your God, you have had to say, "After all, it was not the preacher; no, it was not the preacher, who spoke. It was God! It was God!" And for that Voice, for that heavenly warning, you must some day give an account.

Then, strangely enough, Pilate was *reinforced by the judgment of an ertswile enemy*. Pilate sought to get rid of Jesus and he sent him to Herod, but when Herod sent Him back again, Pilate said, "Not only do I find no fault in Him, but I sent Him to Herod and he agrees with my judgment." Another judge confirmed Pilate's estimate. "Nothing worthy of death has been done by Him is Herod's verdict," said Pilate, "and He is back here again. If Herod adjudged Him guilty he would have taken action, but he sent Him back to me. Herod stands with me on this."

I can find you on the streets of Toronto hundreds of men—men who are not Christians: they are Herods. They are full of fault-finding so far as the church is concerned and yet—and yet those men will say to you, "I find no fault in Him Whom you call the Christ. He is all right." That is the universal testimony.

"What then shall I do with Jesus? What can I do? The man who has capacity to learn the first unit of the multiplication table is under obligation for the judgment day. If you know that two and two make four, not five; and are able to distinguish between things that differ, you know that there is no reason, on the ground of His unfitness, no reason anywhere, why you should not be standing on the side of Jesus Christ. And as to consenting unto His death, giving Him up to death? Surely that should be impossible to us.

Pilate sought a middle course. The middle-of-the-roaders are not a modern invention, let me assure you. There have always been people who have tried to avoid responsibility by taking the middle course. "And Pilate, willing to release Him"—"I would set Him free, but I will first chastise Him—perhaps that will please you—and let Him go." But they would not accept chastisement, and Pilate found he was shut up to one of two

things: he had unconditionally to release our Lord, or crucify Him. And you are in exactly the same position: either we stand against the verdict of Pilate and say it was unjust, it was wrong, we will undo it; or else we stand with Pilate and do over again exactly what Pilate did—there is no middle course.

What did Pilate do? He wanted to take sides with Christ—and I have no doubt that the same is true of everybody in this congregation to-night. I think you all say, "I agree with you, Mr. Preacher. There is no good reason why we should not be on His side. There is no fault in Him." And yet, though his own will was to release Christ, Pilate at last, by the consent and action of his own will, *delivered Him to the will of others*. "And Pilate gave sentence that it should be"—not as his judgment dictated, not as his conscience directed, not as his wife would have persuaded him, not as the voice of Heaven urged him—not that, but against all these considerations he acted in a direction exactly opposed to his own desire: "Pilate gave sentence that it should be as they required"—like seventy-five per cent. of the preachers who voted at a Baptist Convention that I know about, knowing that they were trampling their judgment, their conscience, all there was of them that spoke for God, under their feet, and doing the will of men who were opposed to the Word of God. It is being repeated all the time.

III.

Why did he do it? PILATE WAS RELUCTANT TO DISPLEASE THE PEOPLE. Pilate had a passion for popular approval. There is no greater snare into which a preacher may fall than that. There is nothing in the world that will more surely cripple his ministry than so to direct his course as to win the approval and the applause of the multitude. Pilate knew the crowd before him, inflamed by the agitation of the chief priests and the scribes, clamoring for the blood of the Lord Jesus. He wanted to please his Roman master, and placate the Jewish mob concerning whom the more he knew of them the more he despised them. He knew "that for envy they had delivered him up". But he was unwilling to take an unpopular course.

I know men in this city, business men—I could call the roll of a long list of prominent business men of this city who in their hearts believe the Book. They know it is the word of God. They know it! They belong to certain clubs, they are directors of banks, they are on boards of other financial institutions, and to-morrow morning they will have to sit around a board with a number of men who are not Christians, and with a host of other men who are only nominal Christians and who never allow their religion to interfere with their business. They know if they were to take a stand for the Word of God that to-morrow when they sit in that directors' meeting they would be marked men, and some of their friends might not sit with them when they go to lunch at the club! I had a deacon some years ago, who, when I had a company of prominent business and professional men around the table in my vestry, said, "My brethren, this is getting to be a very serious matter. Only a day or so ago I was at lunch at my club and the conversation turned upon religion. It transpired that I was a member of Jarvis Street Church, and one of the gentlemen there said, 'You belong to Jarvis Street, do you? That

is the church where your pastor will not let you go to the movies?'" Your pastor will not let you go to the movies! And then with a face as long as the proverbial fiddle he said, "That is a very serious matter when we have to meet that sort of thing at business"! Yes, it is very serious! "When I became a man I put away childish things"!

I could call the roll of men with whom I have been intimate, and whose hearts were once true to Jesus Christ, and whose conscience must be either making them miserable or must be chloroformed, who, were it not for that passion for popularity, would stand out against the angry mob that is crucifying the Son of God afresh. It is the deliberate rejection of Jesus Christ and His atoning work, the trampling under feet of the blood of the covenant, as though it were an unholy thing, that is the great apostasy. Why? For exactly the same reason that Pilate gave sentence. "The fear of man bringeth a snare." Let me urge upon you young people the necessity for cultivating independence of spirit and action, whether at the office or school or in your social relationships. When you take a stand for Christ, dare to be true to Him no matter what the cost, and if men laugh at you, let them laugh. They can laugh you into the pit, but they can never laugh you out of it. Refuse to give sentence against Christ at the behest of the multitudes.

Again, Pilate, to put it very plainly, *was afraid of losing cast*. You know they said—and I can almost see the high priests, like some people on the platform of a Baptist Convention, prompting the people. That little man yonder who said something—he did not think it: somebody told him! The chief priests and the scribes were moving around among the people prompting them what to say. Some man said, "If thou let this man go, thou art not Caesar's friend." But that was exactly what Pilate wanted to be, a friend of Caesar. In McMaster University there are students who want to be Caesar's friend, and they have surrendered what judgment they had—Caesar being a reputation for being up-to-date—for the same reason that you women change your hats, for the same reason exactly. Caesar's friend! The truth is, you cannot be the friend of Jesus Christ and the friend of Caesar at the same time. "Whosoever therefore will be a friend of the world is the enemy of God." You must choose between Caesar and Christ. The supreme question is how to be on friendly terms with the King of kings and the Lord of lords.

Let me go a little further and say that *Pilate was afraid of losing his job*. That is the plain matter of fact: he was afraid of losing his job. He wanted to stand well with his Roman master, and there was an implied threat in what they said. "If thou let this man go, thou art not Caesar's friend; and we will report you to headquarters." There are many people afraid of losing their jobs! There are a great many preachers afraid of losing their jobs nowadays, and some of them have not much to lose! If they sell their souls for their salaries, they sell them for a pretty low price. But they are afraid of losing their jobs.

A man came to see me in my vestry a year or so ago. He had been on both sides of this issue two or three times. He said, "I came in to ask you a question." "Yes", I said, "what is it?" "I wanted to ask you, if I come over on your side, can you get me a church?" I said, "I do not know whether I *could* or not, but I *would*.

not, for you are no good to anybody's side." How contemptible!

And yet there are people here to-night—who are not preachers—and you would take your stand for Christ if you were not afraid that it would affect your job. When we had our great upheaval here a few years ago there were a number of young men who took their stand for the Lord, for the Word, and for the pastor. The meeting was on Wednesday night, and between then and Sunday those young men had all been visited by a certain prominent business man in this city who promised them better positions, at increased salaries, if they would repudiate their stand of Wednesday night and leave Jarvis Street Church. How many men sell their manhood for bread-and-butter in our day! Will you dare to take the risk and stand for Christ, job or no job?

Then Pilate, having made up his mind that the price of standing with Jesus Christ was too great, said, "Get me a bowl of water". They brought it in, and in the presence of the multitude he washed his hands and said, "I wash away all the guilt. I want you all to know that I am innocent of the blood of this just person." Do you know who it is that are crucifying Jesus Christ afresh to-day? Not the publicans and sinners so much as the high priests, and the Pilates, and the people who think they can take the side of the world, the flesh, and the devil, against Christ; and then wash their hands and say, "I am innocent." It cannot be done. You cannot wash that guilt away with water.

Put the two phases together. "Pilate willing to release Jesus"—"But he delivered Jesus to their will"—not his will, but their will, led captive by the devil at his will. What are you going to do to-night? Render the fatal verdict and walk out of this house to-night without Christ? Or will you say, "Cost what it may, I will this night put Jesus Christ first. I will take sides with Him, and will let the Lord look after the consequences of my obedience. If I lose my job, then I will lose it. If He wills that I should suffer for Him, I will suffer. If He requires me to go without the camp, I will go. I will go where He wants me to go; I will do what he wants me to do; I take sides with Jesus Christ against the world."

Let me speak this word to Christians: Be careful of your fellowships. You cannot afford to be warming yourself by the enemy's fire. Many have come to me and said, "I do not know where Mr. So-and-So stands in this issue." I can tell you: the man whose position is not clearly known by everybody is not on the side of Christ. I do not care whether he be a minister, a professor, a deacon, a church member—whoever he is, wherever he is, whatever he is, any man of ordinary intelligence can, in five minutes, so state his position as to leave the whole world without a shadow of a doubt as to his loyalty to Christ and His Word. It does not require a long speech for that.

Will you reverse the verdict of Pilate and come to Christ and take your stand with Him to-night? If any of you who are Christians have taken that neutral position in this day, and have not been out-and-out for Christ, will you throw prudence to the wind and say, "I will take my stand for Christ to-night"? It is a day when the army of God needs soldiers, when it requires real courage to be a Christian. But it is a glorious fight! It is a glorious war! I would rather be without the camp with Him than in the king's palace without Him. I would

rather preach the gospel in a barn, or under the open skies, or in any place of assembly at all, with the assurance that God the Holy Ghost is with me, than preach the gospel in the greatest cathedral on earth and be forsaken of the Lord. Let us keep close to Him. Cleave unto the Lord with full purpose of heart. It is for you to make the decision. What a tense moment that is when the jury files into the court! A hush falls upon the assembly when the jury is asked, "Have you found a verdict?" and the foreman replies that he has. He takes his record and reads his verdict to the court. I think in a meeting like this the angels attend. They bow down their ears and say, "What will the sinner's verdict be to-night? Is this the night when he will take sides with Christ?" What shall it be to-night, unsaved man or woman, what is your verdict? What is your answer?

Let us pray: Lord, we beseech Thee to hear the cry of every penitent heart this evening. Thou hast promised that whosoever shall call upon the name of the Lord shall be saved. May many call upon Thee now and be saved! May the Spirit of God constrain His own people to action and witness to-night! And may He dispose the wills of men, winning them by His mighty power, illuminating the judgment and the conscience! May He dispose the wills of men to receive Jesus Christ as Saviour and Lord! Oh help man to make the right decision, for Christ's sake, Amen.

(About twenty came forward in response to the invitation, confessing Christ, and twelve at the morning service.)

THE WEEK-END IN JARVIS STREET.

Last Saturday evening's prayer meeting, as usual, was crowded, and to all who attended it was an excursion into the heavenly places.

There were 1,177 in the Bible School, and great congregations at both services. Following the morning sermon twelve people, in addition to workers, came forward confessing Christ. At the evening service fourteen were baptized and about twenty confessed Christ, in addition to the workers by whom some were accompanied. There are signs of great spiritual blessing in all the services, and we are praying continually, "O Lord, revive Thy work."

It may interest our readers to tell of some of the conversions and baptisms of last Sunday. Three persons—a husband and wife, and a son-in-law—were among those baptized. A little over two years ago a little girl came to the Bible School and was converted. Her name was Jessie. She was living with an uncle and aunt. Jessie went home and told her story, and within two or three weeks both uncle and aunt were converted, baptized, and united with the church; and from that day have been faithful in their Christian walk and in attendance on the means of grace, especially at the prayer meetings. The aunt bore her testimony to her own sister, with the result that the sister and her husband were also led into the full light and liberty of the gospel, and were, on Sunday night, baptized. The son-in-law of these two is a younger brother of Jessie's uncle and aunt. He, too, was led to accept Christ, and was baptized.

As enquirers came down the aisles last Sunday night (workers included, there must have been about twenty-five), little Jessie left her seat and came up to the front. The Pastor said, "Jessie, what did your coming mean?" "Oh", she said, "Pastor, I am so full of joy at seeing so many coming to Christ, and seeing my dear ones baptized to-night, that I just had to come." She is still a little girl, but "a little child shall lead them".

Another case: among those baptized Sunday night were a mother and son. One of the Jarvis Street young ladies is a teacher of music, and some time ago—a year or two perhaps—as she taught her music lesson, she bore her witness for Christ, with the result that the father and mother

of one of her pupils came to Jarvis Street, were richly blessed, were baptized, and have ever since been faithful members of the church. On Sunday last a grandmother of one of the children whom that faithful music teacher taught, came forward and her son with her. Sunday evening both were baptized. Thus four were led either to Christ for salvation or into larger blessing through the faithfulness of that one music teacher.

Again: at the morning service four bright young ladies came forward together from one of our young ladies' classes. One came seeking salvation: the other three, to request baptism. The four were baptized together in the evening. And among those who came forward in the evening there were four from a splendid class of young ladies who meet Sunday afternoon. Thus the blessing of the Lord rests upon the testimony of His people.

We rejoice that it is an unusual thing for a Sunday to pass without our actually seeing people confess Christ. But this is not solely the fruit of the pulpit ministry. We hope we are permitted to have some humble part in it, but if it were not for the faithful efforts of Sunday School teachers, and of the members generally, scores of these people would not be in church to hear the gospel. Every Sunday we are blessed with the attendance of people who for years have not attended church at all, and we are persuaded that in Toronto, and all other cities, there are tens of thousands of hungry people who would gladly respond to an invitation to hear the gospel if such invitation were earnestly and lovingly given.

We have little doubt that in New Testament times every member of the church witnessed for Christ, and we believe this is still the ideal. When a church is crowded with people who have come in response to the prayerful invitation of faithful Christians, God will still honour the preaching of His Word.

But we must relate one other case. One of our lady professors in the Seminary, the teacher of Greek and Latin, gave her testimony in the after-meeting Sunday evening to this effect: that she took her place in the gallery early, and after she was seated she found that there were two vacant seats beside her. She prayed definitely that the Lord would send some people to those vacant seats who needed Christ, and to whom she might be a help. Presently an usher put two people beside her, one of them a young lady. When the invitation was given she spoke to her and had the joy of leading her down from the gallery to the front of the church, and later leading her out into the full light and liberty of the gospel.

What if everybody who goes to church were to go in that spirit? How few people would occupy the end seat! They would more likely be seated in the middle of the pew so that they could have people on either side of them, in order to have greater opportunity of doing good to those about them. If every Christian were to take his or her place in the congregation, praying that God would send needy souls to sit beside them, what a volume of prayer would ascend! With what spiritual power the very atmosphere would be charged! and what multitudes of souls would be saved!

These are commonplaces in the life of Jarvis Street Church, but we set them down here thinking that perhaps they will be helpful and suggestive to some of our readers.

THE SPIRIT THAT SUPPORTS THE LORD'S WORK

On account of the many interests it has to foster, when Jarvis Street Church nears the end of its fiscal year it is always a matter of concern to see that every account is closed with a balance on the right side. Accordingly it has been the practice for some years, about this time of the year, to send a letter to the members of the church, asking that every member of the church family should make a thank-offering to the Lord in order to ensure a safe margin at the year's end. Our church year closes March 31st, and about a week ago the usual letter was sent out.

Among the members who have most recently joined the church is a little boy of seven years of age. He walked up the aisle one Sunday of himself. He later came to see the Pastor. He was so small that we were especially careful, but he gave such a clear and ringing testimony respecting his conversion, and had such an intelligent grasp of the great principles of redemption, that it was impossible to do other than receive him for baptism and church membership. But he was a little boy of seven, and we suppose the Church

Office exercised its discretion and did not send the letter that was sent to the members in general, to our little brother Raymond. Our readers will understand the Pastor's joy, however, at receiving the following letter which we have had reproduced in order that our readers may share our joy, not only in reading the letter, but in seeing it:

I offer arie

*Dear Pastor:
You sent every
body a letter with a thank
offering envelope but
me but I want to
send my offering
I have enclosed 10¢*

*No one in my
family are
Christians please
pray for me*

*yours
lovingly*

Raymond Ryan.

Raymond is bravely bearing witness for Christ, and we have reason to believe that his testimony is being blessed of the Lord.

One of the great joys of our ministry in Jarvis Street in recent years has been to see whole families come to Christ; and in numerous instances the work of grace has begun in the heart of a little boy or a little girl. In our weekly article on "The Week-end in Jarvis Street" there is another story of how God uses little children. We have resolved that no little boy or girl shall ever again be without an envelope in Jarvis Street. The privilege of giving is a means of grace to older people, and we believe it is a means of grace even to little children. We have no doubt that special blessing from the Lord will rest upon Raymond's ten coppers which were enclosed in his envelope.

But the purpose of this article is to ask all our readers earnestly to pray for the salvation of Raymond's father and mother, and all the family. And when their prayers are answered, and this family is brought to Christ, we promise our readers they shall have a report of it. Meanwhile ought not Raymond's offering to put many an adult Christian to shame? This is the sort of "cheerful giving" our Lord so greatly loves. "Go thou and do likewise."

ACCEPTANCE WITH GOD.

Reader, hast thou ever thought of the purity of Heaven—of the holiness of the living God? Heaven is a happy place; for joy, and light, and love, and peace are in all perfectness there. It is a happy place, but it is also a holy place—too holy for us as men.

Is it not wonderful that any should hear of the holiness of God and imagine that they are fit to meet God, or that they are able to make themselves fit? Unless we have kept God's holy Law always and in everything—in thought, and word, and deed, from childhood to the grave, we are manifestly unfit for God. And God tells us that we are unfit. He says, "There is none righteous, no, not one." (Rom. iii.) Shall we say that we are righteous when God says that we are not? Shall we be hypocrites, and say that we have in every thing loved, and honoured, and served God perfectly, when we know that we have not?

Yet there has been one Righteous, one Holy One in the earth. It was Jesus—Immanuel—God manifest in the flesh. He did love, and honour, and serve God perfectly. He did keep every jot and tittle of God's holy Law. He was light and not darkness—heavenly in all His thoughts, and words and ways—as unlike other men in holiness, as Heaven is unlike to earth. He honoured and glorified God's Law by perfect obedience to it, in life and in death. He honoured it by bearing the curse that it had pronounced against sin.

What then, if God, desiring to magnify the riches of His grace, and to honour the name and work of Jesus, should be willing to accept sinners, such as we, in the value of that holy name? What if He should propose to us that we should be allowed to stand under the shelter and under the preciousness of all that Jesus has accomplished on behalf of sinners? What if He should be willing to extinguish, as it were, the worthlessness of our names, and to substitute for that worthlessness the worthiness and preciousness of the name of Jesus?

This, God is willing to do. This is what He proposeth to us in the Gospel of His grace. He speaks to us of the death of Jesus under wrath on the accursed Tree, and says that He is willing to receive us under the redeeming power of those sufferings and that death. He speaks to us of the excellency and preciousness of the Person and character and service of Jesus, and says that He is willing to impute to us that excellency, and to accept us in it just as if it were our own.

Shall we then despise this proposal of God? Are we too proud, too self-righteous, too careless to cast ourselves on the grace thus proposed to us through the work of Jesus? Shall we be numbered among those of whom it is said, "Behold, ye despisers, and wonder, and perish," or shall we cast ourselves on God according to this grace, and become "Accepted in the Beloved"?

Every man upon earth, as regards the future, either leans upon nothing, or leans upon something. If he leans upon nothing, he is lost—if he leans upon something he is lost, unless that something be that which the God of Truth and Holiness proposeth, to wit, the sufferings and merits of Jesus crucified.

Such leaning, such reliance is faith—justifying faith. He who thus relies (though it may be feebly) believes, and "he that believeth shall never be confounded." A covenant God hath said so, and He cannot lie. Is He not able to preserve, through Jesus, those whom He has accepted in Jesus? He hath said that He will preserve such even to the end. "Preserved in Christ Jesus" are words which the Scripture teaches us to use. The Holy Spirit "dwells in," and forsakes not those who have fled to the blood of Jesus as their refuge. Christ is the Shepherd and Bishop of His believing people, and as such watches the counsels of their hearts, and the way of their steps. And soon, when Jesus shall return, they shall, in the twinkling of an eye, be changed, in body, soul and spirit, into His heavenly likeness—and then, they shall not only be perfected as regards acceptance (that they are now, the moment they believe on the Lamb of God), but they then shall be perfected absolutely. Indwelling sin that now lusteth against the Spirit, shall then no longer be found in them. They shall be like, as well as with, their Lord, and shall love, and serve and glorify Him worthily for ever.—*Benjamin Newton.*

COURTRIGHT AND WILKESPORT CHURCHES JOIN THE UNION.

On February 8th a joint meeting of the Courtright and Wilkesport churches was held to celebrate the fiftieth anniversary of the organization of the Courtright Baptist Church. A communication to the Secretary of the Union, Rev. W. E. Atkinson, contains the following:

"WHEREAS these churches are convinced that the teaching of Professor L. H. Marshall in McMaster University tends to destroy the faith of his students in the Bible as the infallible Word of God, and,

"WHEREAS the Convention of Ontario and Quebec has endorsed his teaching,

"BE IT RESOLVED that we make application for membership in the Union of Regular Baptist Churches of Ontario and Quebec, gladly subscribing to the articles of faith adopted by said Union."

(Signed) ERMA M. SELMAN,
(Clerk of the Meeting)."

This is good news, and our readers will be interested to know that these churches have not been visited by any member of the Union, but as intelligent Baptists they have weighed the evidence for themselves, and in the exercise of their sovereign right as independent Baptist churches, they have determined to find fellowship with churches of like precious faith. We are informed the vote was unanimous.

The Pastor of these churches, Rev. C. E. Scott, who has had the courage of his convictions, has been known as a man who is out-and-out for Christ. We rejoice in the addition of these two churches to our number. We have now two more churches for the Union family of churches especially to remember in prayer.

"WISDOM IS JUSTIFIED OF HER CHILDREN".

So our Lord said in the long ago, by which, of course, He meant that principles and conduct and courses which are born of wisdom, at their maturity, would justify the wisdom that gave them birth. This is illustrated by children who, in their youth, often call their parents' judgment in question; but on coming to the estate of manhood or womanhood themselves, bear cheerful testimony to their parents' wisdom. Thus any of us must be content, in any course we take, to await the judgment of the future for our justification.

When in 1921 we fought our battle in Jarvis Street Church we insisted that Modernism in all its ramifications was the issue. That, of course, was denied by the leaders of the three hundred and forty-one members who withdrew and formed the Central Baptist Church, which later changed its name to the Park Road Baptist Church. In the years which have since passed we have referred only a few times in a public way to those who went out from us.

We have before us now a report of the Annual Meeting of the Park Road Baptist Church as it appears in *The Canadian Baptist* of February 7th. The church which began, if we are not mistaken, with three hundred and forty-eight members in June, 1922, has since increased to four hundred and thirty-two, an increase of eighty-four in six and a half years.

But we note from this report that among the deacons elected were Rev. L. H. Marshall, of McMaster University; and Rev. S. G. Pinnock, Secretary of the Bible Society. This surely is a strange partnership—the former spending his time in destroying the Bible, and the latter giving his time to circulate it! No one of any discernment would now attempt to deny that Professor Marshall is not only a Modernist, but an extreme Modernist. The exhibition he gave in the Yorkminster Church of his Modernism during the Baptist World Alliance meeting, in the eyes of a host of visiting Baptists, fully justified our opposition. But it is folly for any church who can elect Professor L. H. Marshall to its diaconate longer to profess loyalty to evangelical principles. How a Bible Society secretary can work in such a fellowship we are unable to understand.

However, we are not surprised to discover that such a church requires three moderators, neither of which is the pastor of the church. Will anybody anywhere who reads *The Gospel Witness*, in any of the forty-three countries to which it goes, tell us of any other church that is called a Baptist church that elects three men as "joint moderators", and excludes the pastor from the chair!

The Union Baptist Witness

These pages (13-14) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.
W. GORDON BROWN, Editor.

BOSTON, ONTARIO.

"The annual dinner and business meeting was held on Wednesday, January 30th. The ladies served a bountiful dinner in the Sunday School room to a large company. After dinner the people went into the auditorium for the business session. Pastor Loveday opened the meeting with brief devotional exercises. This was followed by the reports. The pastor's report showed that there had been baptized, eleven; received by letter, one; members deceased during the year, six; so that the present membership is two hundred and fifty-three."

As to finances, \$2,280.60 was raised for local expenses, \$255.88 for missions together with \$283.13 raised by the Sunday School and \$219 by the Women's Missionary Society. A spirit of harmony and forward-looking prevailed throughout the meeting.

BENEFICENT, MONTREAL.

The Beneficent Regular Baptist Church of Montreal is a purely French work, of which Rev. Jules Danthey is pastor. On January 16th last two men who had turned from the errors of Romanism, were received into the membership of the church. Seven other candidates are being instructed for baptism, all of them from the Catholic Church. The annual meeting was held on January 30th. We believe that a strong Regular Baptist testimony will be built up in this place.

"HIS LIFE FOR OURS."

"It is not by incarnation, but by bloodshedding that we are saved. The Christ of God is no mere expounder of wisdom, no mere deliverer or gracious benefactor, and those who think they have told the whole Gospel when they have spoken of Jesus revealing the love of God, do greatly err. If Christ is not the Substitute, He is nothing to the sinner. If He did not die as the Sin-bearer, He has died in vain. The very essence of Christ's deliverance is the substitution of Himself for us. He gave all He had, even His life, for us. This is the kind of deliverance that awakens the song: 'Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever.'—Dr. H. Bonar, quoted in *The Monthly Evangel*, February, 1929.

MRS. DAVEY IN OWEN SOUND.

"Mrs. Davey was with us in Owen Sound for two days, speaking at our prayer meeting and our Women's Missionary Auxiliary. Both meetings were rich in spiritual blessing, and our hearts were deeply stirred as she portrayed the appalling need of that dark African continent. Very vividly she pictured the native life of Africa, dwelling particularly, and with deep feeling, on the life of the children. In early years they are taught the lowest forms of sin and vice and made to practise them.

"There is very little available information concerning Liberia, stated Mrs. Davey. It is a republic with a native government. Very little effort has been put forth to give the Gospel to these people. The Pentecostal and Wesleyan missionaries are working along the coast. But while the country stretches inland two hundred miles, the Gospel light has penetrated only eight miles. The rest of the nation is without a single witness to the Lord Jesus Christ. The Liberian government appears satisfied to allow this condition to exist. They are indifferent about the matter, and are giving no assistance to our missionaries in their endeavour to carry the news of salvation to the tribes of the interior. These people have never had an opportunity to hear that message. For many long years they have been uncared for and passed by. Mohammedanism is sweeping down from the north. Nearly one-third of the population have come under the banner of the Crescent. The Roman Catholic Church have eleven trained, picked men ready to enter the land. They are going in among the tribes in a bold endeavour to capture the country for the Church of Rome. At the present time there are only two witnesses for the Lord Jesus Christ among these millions of people. This situation prevails because the Church of Christ has for so long been asleep to her responsibilities and opportunities. Here is a mighty challenge to the Regular Baptists of Canada to hasten forward in the name of Christ with the glorious message of redemption."—Rev. Edward Hancox.

REV. ST. JAMES' TOUR.

The veteran French missionary, Rev. A. St. James, is touring among the churches of our Union. "The object is to give information on the need, the character, the importance, the difficulties and the success of Regular Baptist work among the over 4,000,000 French in Canada and the U.S.A. We have in our Union one purely French Church, the Beneficent, Montreal, with forty-six members; one Bi-lingual, St. Paul's, with seventy members. They are both without buildings. The Convention in Hamilton last year passed a resolution in favour of every church giving an offering to help St. Paul's secure a building. \$12,000 or \$15,000 is the estimated need to equip our French work in Montreal at St. Paul's Church with a meeting place and school rooms. The demand for a school to prepare French and others desirous to learn French, is sorely felt, and will be more so, as the work enlarges. Collections at chance meetings will not reach the desired object. Let those whose hearts are moved in this direction by the appeal of Madame Feller and her real Gospel followers, respond, for 'the King's business requireth haste'."

Pledges for any amount from one dollar up will be gladly received by Mr. St. James as he tours among our churches; or they may be sent to his home, 3670

Ontario St., Montreal. They will be gladly acknowledged by the sending of a folder containing the picture that reveals "how the neutral (?) Grande Ligne Mission treats a church that has voted not to bow to the Moloch of McMaster's modernism." For further information regarding dates, *et cetera*, apply to the Union office, 337 Jarvis St., Toronto 2, Ontario.

WESTBORO.

Since the organization of the Westboro Baptist Church, the Lord has continually blessed the members. They now have a church home of their own, a substantial building, which was purchased on very favourable terms.

Our good President, Dr. T. T. Shields, visited this church on Wednesday, 31st. In the afternoon the church was well filled for the message on prayer; while in the evening all available space was packed with listeners, when the Doctor spoke on the Christian Church—what it should be and how it should conduct itself. On the Thursday and Friday following, Rev. W. E. Atkinson, our Union Secretary, and Rev. C. J. Loney, or Hamilton, stirred the hearts of the people. The following Sunday Mr. Atkinson preached in the morning. In the afternoon Mr. Loney spoke to the Bible School, and in response to the invitation four young people professed conversion. Again at the evening service he preached with power.

OTTAWA ASSOCIATION.

"Tuesday, Jan. 29th, was a great day of blessing to the Eastern fellowship, when pastors and delegates from Pembroke, Ottawa, Westboro, Buckingham, Lachute and Montreal gathered in the Westboro Church for conference. In the afternoon Revs. MacKay, of Pembroke, and Hall, of Ottawa, spoke on the subject, 'Stewardship.' Following was a period of discussion.

"In the evening Rev. A. St. James, of Montreal, repeated his convention address on 'Experiences with Roman Catholicism,' and this was followed by an evangelistic message from Rev. A. Penman, of Lachute.

"The day of fellowship served to strengthen the hearts of all our people and to draw us more closely together in service for our Master. We are much scattered in this part of the province, and such conferences are greatly appreciated.

"The dates for our Spring meeting has been set at June 26th and 27th."—A. J. Milligan, Clerk, Montreal, Ottawa and District Association.

ORANGEVILLE.

The Orangeville Baptist Church (W. Gordon Brown, Pastor) held their annual business session on February 7th. There was a spirit of harmony and co-operation throughout the meeting. The clerk showed that six had been received

by baptism through the year, and three by experience; while five letters had been granted and two names dropped; so that the roll now stands at one hundred and four. The treasurer reported total receipts from all departments to the amount of about \$3,300, of which \$250 was for missions.

MISSIONARY DAVEY.

The following is a personal letter which was sent to a friend of our pioneer missionary, Mr. Horace L. Davey, but which has been sent on to us, and in which we are sure our readers will be much interested:

Bank of British West Africa,
Grand Bassa, Liberia,
December 10, 1928.

Dear Christian Friends:—

It is over two months since I left the shores of Canada to commence my journey to this land, and I know that many of you are anxiously awaiting news of our arrival and first impressions of this country. I am glad to say that we had a nice passage to England; it was a little rough one or two days, but we managed to survive. We had a very pleasant stay in England, the chief reason being the joy we had in fellowshipping with our beloved leader, Dr. Shields; his presence there did much to cheer us up, and we were very sorry when the day came on which we had to wish him bon voyage, as he returned to the work which he so dearly loves. We left England on November 14th; the first few days of the voyage were very rough, and the steamship company saved quite a nice sum of money, owing to so many absentees from the dining room; I was one of them. However, after we left the Bay of Biscay, the weather was all that could be desired.

We arrived at Grand Bassa on December 5th. During the voyage we were informed that the Pentecostal brethren were labouring at Cape Palmas and had stations east of the Cape for a distance of two hundred miles. So after much prayer we decided that Grand Bassa would be the most logical place for us to land, and I was the one to whom the honour fell of being the first of our Union to set foot on this land, in which we believe God has called us to labour. Bro. Lewis should be back here some time this week. He went on to Cape Palmas in order to get our mail and attend to our business at the bank. As soon as he arrives we shall engage the necessary carriers and proceed into the unknown interior. There are no missionaries east of here, so the possibilities are untold. Pray that we may be guided to the people who are most needy, and continue to pray that many others may feel the great need and hear the Master's voice calling them into this great and glorious service. I will close this letter for now, and the next time your mail arrives from Liberia we shall be somewhere in the interior. Praying that His richest blessing may be your daily portion,

Yours in His joyful service,
(Signed) H. L. DAVEY.

BAPTIST STATISTICS.

The *Watchman's Examiner* is quoted as saying of the Baptists that "in the Northern Convention there are now

1,419,883 communicants; in the Southern Convention there are 3,765,000 communicants; in the National Convention (coloured) there are 3,515,542 communicants, making a grand total for the three Conventions in the United States of 8,685,881." "The total contributions of our people for last year amounted to \$74,644,000."

ANNETTE GOSPEL CAR.

"During the year 1928 the Gospel car operated by Annette Street Baptist Church Gospel Band, Toronto, covered a distance of about 1,200 miles in their work of carrying the Gospel message to towns and villages surrounding Toronto and wherever an opportunity was presented to conduct a Gospel service.

"The first open-air meeting of the season was held at Brampton on May 5, when two accepted our Lord Jesus Christ as their own Saviour, and the last open-air service was conducted at Newmarket on October 27th, and although it rained all afternoon and approximately until we started our meeting, yet the rain held off while we again preached the 'good old Gospel'. God was indeed with us and gave needed grace as the Gospel was bodily proclaimed, and we believe sinners were convicted of sin by the Holy Spirit, and we came home resting on the assurance of Isaiah 55:11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"During the season trips were made on Saturday night to such outside towns as Brampton, Newmarket, Streetsville, Bolton, Georgetown and Maple.

"From May 5th until October 27th not one Saturday evening did the Gospel car miss carrying forth the glorious message of salvation, this, we believe, was made possible by direct answer to prayer, as on more than one occasion it was raining when we were starting on our way, yet God always held off the rain long enough for the message to go forth.

"During the year 10,300 tracts and 625 Gospels were distributed; thirty-one open-air meetings were held and twenty-eight church services, with a result of twenty-five professing Christ as Saviour, fifteen through open-air service and ten through church service."

CENTRAL BAPTIST CHURCH, VICTORIA, B.C.

Although the work of the Central Baptist Church, Victoria, B.C., where Rev. J. R. Rowell is the energetic pastor, has only been going on for fifteen months, that church at its recent annual meeting decided to become self-supporting forthwith. The membership has grown from five to seventy, even though ten members were dismissed. During that time also, about \$6,200 has been raised in cash.

MT. PLEASANT, VANCOUVER, B.C.

The church of which Rev. Chas. Fisher, M.A., is pastor, reports a constant increase in its congregations. Dur-

ing the past year the total income was \$11,230, of which \$2,973 was for missions.

PARDEEVILLE, WISCONSIN.

The pastor of the Baptist Church there is Rev. Chas. Polley, a former member of Annette St., Toronto. He reports progress in the work, with an increase in membership from 83 to 118, and in his country appointment from 35 to 65. The small membership of the Baptist Church gave \$600 to missions last year and expect to do more this year. They do not support the North Baptist Convention, with its inclusive policy, except to designate \$100 through the state office.

"Hundreds of church members will be absent next Sunday. Will the man outside the church believe in their sincerity?"—*The North Platte Baptist*.

Christie St. Regular Baptist Church (Rev. S. Lawrence).—The Annual Meeting of the Christie Street Baptist Church was held on Wednesday, January 16th. Encouraging reports were received from all departments of the church. During the past year we reorganized many of the Auxiliary societies of the church to meet the need created by the denominational crisis. Two successful evangelistic campaigns were held, one under the direction of Dr. Leon Tucker and the other by the Rev. Anthony Zeoli. Souls were saved and Christians established in the faith.

In November we celebrated our 21st Anniversary and we were honoured by the presence of Dr. H. S. Wayman of Des Moines University, who delivered two wonderful messages in the power of the Lord.

The financial side of our work was very encouraging. The total receipts being \$2,000 more than the previous year, and the best in the history of the church. Over \$1,200 was given to Missions.

"Bless the Lord O my soul!"

Campaign Meeting In St. Catharines

ALL BIBLE-BELIEVING CHRISTIANS

in general, and

ALL BAPTISTS IN PARTICULAR

of

ST. CATHARINES AND VICINITY

are invited to hear

DR. T. T. SHIELDS

of Toronto, in

Patricia Hall, Queen Street,

on

"IS THE BIBLE TRUE?"

and

Should people who have been born again hold fellowship with men or organizations which deny the divine inspiration and infallibility of the Bible as the Word of God?

Tuesday Feb. 19th 8 o'clock

Goals for the Altar Fire

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

Sunday, February 10th.

The life that is robed for the feast—

Matthew xxii:1-14.

God has revealed the fact that He alone can provide garments of salvation and robes of righteousness. This truth, men and women are slow to learn; they wish to help God. They desire a share in the work of salvation at a point where their service is neither needed nor possible. The enforcement of this truth humbles pride and destroys self-sufficiency. Some men are so inflated with self-righteousness that they think they have need neither of the mercy of God nor the cross of Christ. They sit at their own loom and weave their garments, so far as their moral nature is concerned, precisely as did our first parents in Eden in respect to their physical clothing. But even these Pharisees at times discover defects in their robes and here and there put on the silver and gold thread of some deed, some holy aspiration, or some saintly resolution. They expect that God's mercy will make up for all threadbare spots, ragged rents, and deep-dyed stains. You cannot cover your soul this way. You must put on Christ's robes or you will not be suitably attired for the wedding feast.

Monday, February 11th.

The life that confesses Christ—

Matthew x:31-42.

Christ's love, shed abroad in the heart, will constrain men openly to confess Him. As with the heart we believe in Christ, so with the lips we are to confess Christ. We are not to play fast and loose with Christ and the world. Men who are ashamed to own Him now, He will be ashamed to own in the presence of His Father and the holy angels. We must remember that He is a princely Priest and a priestly Prince, and that God hath highly exalted Christ to be not only a Saviour, but to be also a King. All who cordially receive Him will wish promptly to confess Him. Our faith in the heart is not complete until confession is made with the mouth. It is utterly humiliating that men and women should strive to secure salvation without performing the duties which its possession implies and necessitates. Thrice shame on the cowards who would secretly secure pardon and cravenly refuse to acknowledge Jesus as their Saviour and Lord.

Tuesday, February 12th.

The life that trusts in God—

Isaiah xxvi:1-13

Those who trust the God of the universe are never brought to shame. He has marvellous ways of supplying the wants of His people. All the forces of nature and grace are at His command. He can make cyclones His servants, storms His messengers, and peaceful seasons His gentle benedictions. His love is as unexhausted as his power is unlimited; His grace is as abundant as His wisdom is profound and His might omnipotent. His heart is the heart of a mother, while His arm is that of Jeho-

vah. Happy, thrice happy, are they who lean upon His heart and who trust His arm. Travellers on the higher Alps have told us they sometimes rise to heights so great that they see beneath them the rolling clouds, the flashing lightning and the rain falling in torrents, but the peaks on which they stand are above the storm and are bathed in unclouded sunshine. Such is the experience of those who make God their refuge. They dwell above earthly clouds, in undisturbed peace, and in un-failing joy.

Wednesday, February 13th.

The life that endures—

Isaiah xxxviii:9-20.

Great trials are sure to come to the greatest as well as to the humblest of God's saints. Trials and temptations are ordained for our spiritual education. They are God's great teachers. All God's children must pass through deep waters; but God has promised that the waters shall not overflow them. They all must go into some fiercely heated furnace, but it is certain that a divine presence will be with them, so that the flames will not consume even their garments. Certainly I will be with you, is God's promise to us as well as to Moses. God has not promised to save his people from trial, but to make them victorious over trial. Sanctified trials separate the chaff from the wheat; they consume the dross, and so purify the gold. They develop character, ennoble life, and prepare for heaven. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him."

Oh, Jehovah, I am oppressed, be Thou my surety. Oh, Lord, by these things men live; and wholly therein is the life of my spirit. Behold, it was for my peace I had great bitterness. Amen. Is. 38:14, 16, 17.

Thursday February 14th.

The life that strengthens another—

Isaiah 35:1-10.

If anyone is weak that one's weakness is the burden which we are to help him to bear. His infirmity is his claim upon our greater strength. As we would wish to lift a weight that had fallen upon a brother and was crushing out his life, so shall we in the spirit of Christ run to his rescue when temptation is near, when disappointment has come, and sorrow has taken up its abode in His heart. We need hearts large enough and true enough to feel every brother's sorrow, hands strong enough to aid, and words kind enough to cheer the weakest saint in life's battle. Every day men are tempted to cheat and to lie, to sell their honor, their manhood, their religion for gain. Who may look coldly on his tempted brother. To-morrow he himself, may be that tempted and falling brother. Did we but help and admonish our weak brothers in the spirit of Him who prayed for the fainting Peter, hundreds would be saved to the cause of Christ, and we would be guided

with new strength to win grander victories for God.

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. Ps. 69:20. Make haste to help me, O Jehovah. Amen. Ps. 70:1.

Friday, February 15th.

The life that bears another's load—

Luke x:25-37.

Burden-bearing is the law of Christ. He was the bearer of the burdens which would have crushed the world to eternal ruin. Christ's example is the best complementary on his own teaching. Christ was weary and worn as you and I could be, yet He was ever ready to listen to the tale of sorrow and to ease the burdened heart. All day He goes about doing good; at nightfall His weary feet seek the mountain heights for strength to do the work of burden-bearing on the morrow. He takes on Himself the burden of the weeping Martha and the sadder Mary. The people throng to Him with bodies burdened with disease and souls laden with sin. Christ might have had great reputation with the Pharisees had he scorned the sinful woman who sought His help. But instead he bears her burden, and challenges and receives the admiration of all noble souls. What a Christ is our Christ! What a Jesus is He whom we adore! The divine burden-bearer!

Blessed be the Lord, who daily beareth our burden, even the God of our salvation. God is unto us a God of deliverances; and unto Jehovah the Lord belongeth escape from death.

Saturday, February 16th.

The life of true dignity— Col. 3:1-17.

"Whatsoever ye do, in word or indeed, do all in the name of the Lord Jesus. This motive gives dignity and glory to the humblest duty of the humblest child of God; it crowns with unfading honor the labours of every toiler in the Lord's vineyard. The needle of Dorcas wrought for her an inscription, though not in brass or marble, but with thread on garments for the poor, yet one more durable than either brass or marble. Her eulogy will be read when the victories of Roman arms and the glories of Grecian art are forgotten. Her needle served God as truly as does the pen of the recording angel. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. You have the humblest home, yet it may be more resplendent with the glory of an indwelling Christ than was the temple in all its grandeur. The hod-carrier's ladder may be trodden by angel's feet as truly as was the ladder of Jacob's vision. You may be just as much called to your work as the preacher of the gospel is to his. This thought will give glory to the daily routine of life and will make your service as not unto men, but unto Christ.

Readings by R. S. MacArthur, D.D.

BAPTIST BIBLE UNION LESSON LEAF

Vol. IV.

No. 1

REV. ALEX. THOMSON, Editor.

QUALIFICATIONS FOR CHURCH OFFICERS

Lesson Text: 1 Timothy, chapter 3.
Golden Text: "This is a true saying, if a man desire the office of a bishop, he desireth a good work. 1 Timothy 3:1.

I. QUALIFICATIONS FOR THE OFFICE OF A BISHOP, (vs. 1-7).

1. Following the directions of the previous chapter concerning order in public worship, the apostle proceeds to deal with the qualifications necessary for the occupancy of the office of bishop and that of deacon. The duties pertaining to these offices are not specifically stated in the Scripture we are studying, but enlightenment may be gained by a study of the terms used, and from a comparison with other Scriptures dealing with the subject. (Acts 20:17, 28. Titus 1:5-7; I Peter 5:1-4). 2. Certain terms are used interchangeably in reference to the office, as bishop, elder and pastor. The term bishop designates one who has the oversight over others; elder denotes a spiritual ruler, elder and pastor signifies one who guides, feeds, and protects the flock. It may be of interest to note that those three terms are associated with three distinct forms of government in the Christian churches, two of them being named after the original Greek words, that of episcopos, translated bishop giving its name to the Episcopalian or hierarchical form, presbiteros translated elder giving its name to the Presbyterian form, while the last term that of pastor is generally associated with the congregational form of government. 3. It may be well to emphasize the fact that while in these days the term bishop is applied to one who is exalted above his fellow-pastors, and has oversight over several churches in a diocese, it did not have such a significance in New Testament days, but was used to describe the office of pastor. One office only is meant by the three terms, each portraying a phase of its work and denoting in general the government and spiritual oversight of the church, including the preaching of the gospel and the administration of the ordinances. 4. In introducing the subject of qualifications for this gift the apostle emphasizes the importance of its work. He terms it "a good work" (v. 1). It is indeed the greatest work to which we may be called, therefore the qualifications are high. A bishop must be "blameless" (v. 2) or without reproach, giving no just cause by which another may injure his reputation and work. He is to be "the husband of one wife". Several interpretations have been given this. It has been supposed to prescribe marriage and to forbid polygamy and second marriage, but possibly if not probably it refers to remarriage after divorce, a common custom in that day among the heathen, but proscribed in the church. It is therefore successive and not simply simultaneous polygamy which is forbidden. 5. The bishop further is to be "vigilant" and

"sober" keenly alert to his duties, of "good behaviour" or orderly conducting himself worthy of his high calling, "given to hospitality" looking after the needs of visiting saints and in other ways showing a kindly helpful disposition, a very necessary trait, especially in those days of trial and lack of entertainment facilities, and "apt to teach". As an instructor of the flock he required skill in imparting the doctrine of God. Following these directions emphasis is placed upon self-control, in reference to the temper, abstaining from the brawling quarrelsome attitude of one in wine, (v. 3), in spirit, having patience, and in desire refraining from covetousness. 6. The same overcoming spirit is to be evidenced in his home. He is to rule well his own house, (vs. 4, 5). One who cannot rule well his own house is not qualified to take care of the church of God. A man's true character is seen at home, if he is weak in the training of his children, or overbearing in the governing of his household, there is a defect in his character which is bound to militate against his work in the pastorate, where firmness tempered with mildness is required. 7. Again we are informed that he should not be one newly come to the faith, lest he become proud of his exaltation, or filled with conceit at his own self-importance and fall into the same condemnation as that of the devil, (v. 6). And he must have a good report of them which are without, (v. 7), that the devil may not gain an advantage by the use of any wrong action in the life. These qualifications are high but necessary in order that the under shepherd may truly represent the Over Shepherd and not bring reproach to His name.

II. QUALIFICATIONS FOR THE OFFICE OF DEACON, (vs. 8-13):

1. The term deacon comes from the Greek word diakonos, signifying one who serves. The duties pertaining to the office are not specified, but in the appointment of the seven, (Acts 6:1-6), which is generally accepted as the first reference to the office, we find the particular duty was to look after certain temporal affairs of the church, while the apostles attended to that which was more definitely spiritual. The duties of the deacons therefore pertain to the temporal affairs, relieving the pastor of attention to these matters, and in general co-operating with him in the governing of the church. It is true, certain of the early deacons were preachers as Stephen, (Acts 6:8-10) and Philip, (Acts 8:5) but we are not informed that such a gift was a necessary qualification for the office. In certain churches these days the deacons form part of the ordained ministry for which there is no scriptural warrant, whereas in others they are chosen by the congregation to assist the pastor of the local church which is in accordance with New Testament practice. It should be pointed out that they are chosen to co-operate with the pastor, not to dictate to him, for he is the overseer. 2. The importance of the office is implied in the qualifications set forth. The deacons must be "grave" (v. 8) comporting themselves in a dignified manner consonant with their honourable office, "not double-tongued", not saying one thing to this person and another to that

person and so causing trouble, not addicted to wine, not greedy of base gain. Self control is to be exercised. As part of their duty pertained to the handling of finances they are enjoined to be careful in their general attitude toward money, both in the securing of it and in its disposal. And they are to hold the "faith" in a "pure conscience" (v. 9) being right with God and man. Carefulness in their appointment is also emphasized. They are first to be proved, then being found blameless they are to be appointed, (v. 10). This proving was either by a period of probationary testing or by a searching enquiry concerning their standing, probably the latter. 3. Not only are the deacons to be of irreproachable character, but their wives also are to manifest such a qualification, for the wife of a deacon due to her position may exercise an evil influence in the congregation if she acts unwisely. Certain things are noted in this connection. Such wives are to be "grave" (v. 11), to act with becoming dignity, "not slanderers", not loose or double tongued, "sober"; sane, not governed by their emotions and "faithful in all things" absolutely reliable and trustworthy in all things. Returning to the deacons the apostle refers to their family life, emphasizing the necessity for faithfulness in the home (v. 12), and concludes with a statement commendatory of faithful service in the diaconate, (v. 13).

III. THE REASON FOR GIVING THESE INSTRUCTIONS, (vs. 14-16).

1. The concluding verses of this chapter state the reason for the giving of these instructions. The apostle hoped to visit Timothy shortly, (v. 14) but in case his visit was delayed, this letter would be a guide to him in his work of overseeing the church at Ephesus, (v. 15). God is a God of order, not of confusion, and in His Church as in His creation all things must be done decently and in order. Each person to his place and all working together for the whole, that the Lord may receive the glory. It cannot be over-emphasized that churches should be most careful of the kind of persons whom they appoint to office, and all office-bearers should see to it that no action of theirs brings discredit upon the One whom they represent and profess to serve. They are in the house of God and their conduct should be in accordance therewith. The Divine origin of the church is also emphasized in this section, and the consequent importance of its work. 2. Following this statement and as a conclusion of this section the apostle refers to the mystery of godliness, giving some of its details relating to our Lord, (v. 16). A mystery in the New Testament is something formerly unknown and now revealed, and the nature of this revelation emphasizes the importance of the work of the church. In it there is taught the Deity, incarnation, and exaltation of Christ. The work of the church is to proclaim this wonderful Saviour and call upon sinners to receive Him, and as there is no greater work on this earth, it calls for the highest qualifications in all those who take part in it.