

# The Gospel Witness

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

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

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## The Jarvis Street Pulpit

### How Should Protestants Unite to Meet the Challenge of Rome?

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

Preached in Jarvis Street Church, Sunday Evening, February 24th, 1929.

"For though we walk in the flesh, we do not war after the flesh:

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds:

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—II Corinthians 10:3-5.

#### Prayer Before the Sermon.

O Lord our God, we rejoice that Thou art ever present in the midst of Thy people. Thy power and Thy grace are undiminished. Thou art the same yesterday, to-day, and for ever. Thy gospel is still the power of God unto salvation, and will continue to be so as long as there are men to be saved, and until Christ Himself shall come.

We thank Thee for the assurance, that though we see Thee not, Thou dost still walk with those who believe in Thy name, and we are certain that in all the fulness of Thy saving power Thou art here in this assembly this evening.

"Thy touch hath still its ancient power;  
No word from Thee can fruitless fall.  
Hear in this solemn evening hour,  
And in Thy mercy heal us all."

For Jesus Christ's sake. Amen.

I am to continue this evening the discussion of the subject we began last Sunday evening when we considered the significance of Rome's claim to temporal power or sovereignty. That address is in *The Gospel Witness*. If you were not here last Sunday, and you want it, take a copy of the current number of *The Witness* with you as you leave. I have announced that I will speak this evening on the question, "How Should Protestants Unite to Meet the Challenge of Rome?"

I have noticed one or two letters in the press since last Sunday. I never reply to them, for it would be too bad to take up the space that other people so

much enjoy! But it is interesting to note the points of view there expressed. In some cases a denial of the undoubted fact that Rome does claim temporal power is expressed. There is no doubt whatever about her making that claim—and when she can get it she exercises it. Anyone denying that fact exposes himself to the charge of being utterly ignorant of the past. Too much blood has been shed in opposition to that doctrine for Protestants to forget that "the sovereign Pontiff" has long claimed to be a king of kings.

But what ought we to do? I have said that it was common for Rome to propagate her principles by political methods; and that, beyond question, is true. The weapons of her warfare are very often decidedly carnal. Wherever Rome is in the ascendancy she dominates the politics of the country where she rules. That has been true of Europe generally. In recent years France threw off the yoke of Rome and declared for separation of church and state not very long before the opening of the Great War; and the religious orders affected by the new regulations then put into force exiled themselves from France. Not a few of them found asylum in England, and some of them in Canada.

I shall not say anything this evening that can be offensive to any fair-minded Roman Catholic. I am not discussing Roman Catholics, but Roman Catholicism, the system, and the effect of its teachings upon the life of the community and of the nation.

Roman Catholicism has always been a political force. Not to go further away, we find it in our own country. I wonder if any of you have ever studied the British North American Act? I had occasion to do so some years ago. I think I committed parts of it completely to memory. But if you would have your understandings enlightened, get a copy of the British North American Act, which is virtually the Constitution of this Dominion. Study it carefully and you will find that it is an instrument which reveals the hand of Rome at many points. Of course, all such political compacts are based on compromise, and in that document you will find evidences that it was framed to meet the demands of the Roman Catholics of Quebec. This is especially true of the clauses dealing with the solemnization of marriage, and the question of education. The British North American Act is an instrument of compromise which in these respects at least was framed to meet the demands of Rome. The result is that we have in Quebec a solid body of political sentiment, and so far as I am aware, I believe in the history of the Dominion, with one exception, and that during the war, no Prime Minister has ever held office, no political party has ever come into power, but by the consent of Quebec. It holds the balance of power, it dominates the politics of this country. It has done so ever since Confederation, and the Roman Catholic Church has contrived and is contriving to conserve that balance of power in all the days that are to come.

Something over twenty years ago—I think it was in 1904 or 1905—when the new provinces, Alberta and Saskatchewan, were erected, there was brought down in the House of Commons a Bill which, if it had been given effect without amendment, would have duplicated the educational system from primary education up to the university in those two provinces. It was proposed to write into the Constitution a provision that there should be a separate system of education for Roman Catholics from the primary school right through to the university. It was later modified, but the principle of separate schools remained, and was embodied in the Constitution of those two provinces. I remember having a discussion in those days with the late Honourable Charles Hyman who was Minister of Public Works. We had a by-election in the city where I was Pastor. I think I had a little less sense then than now, and I had some part in that election—at least I analyzed from my platform the vicious educational clauses of that Bill. When the by-election was ordered, Mr. Hyman asked for an interview, and I discussed the matter with him for three hours. He said, "Sir Wilfrid Laurier came into the Cabinet Council and laid down his plans. There was an immediate objection, but he said in effect, 'Gentlemen, you will approve that or I resign.'" He whipped them all into submission. I said to Mr. Hyman, "Why did he do that?" "Because he was a Roman Catholic."

What followed? There has been built up and there is still building in the West a large Roman Catholic constituency, and in time to come, as that great western empire is populated from Roman Catholic countries, and Roman Catholics are kept to themselves by the separate school system and trained in the tenets of Rome, we shall have another Quebec in the great West. Then we shall have one blade of the shears in

Quebec and one in the West—and you know what will happen to the people who come between!

I am aware that some people will say that I am a narrow bigot, but you cannot stand for the right, or stand against the wrong, to-day, anywhere, without losing your reputation. The popular thing is to drift with the tide, to be tolerant of everything. Meanwhile the enemy sows tares!

I had not been conversant with things in the West for some years, but when in England last October I met an official of the Canadian National Railway. He said, "You have just come from Canada. I should like to ask you a question." He said, "I am not a politician: I am merely a railway man. I am out after business for my company, and I want to ask you this: Why is it that every possible facility is afforded us to send emigrants from the Roman Catholic countries of Europe, while every conceivable obstacle is put in our way when we want to send British emigrants to Canada?" I did not say that, but an official of the Canadian National Railway asked me that question. I do not know that it is true, I merely report that he said they can import immigrants from Italy, from France, and from other Catholic countries, and they were always helped to do so; but when they want to send British-born, Anglo-Saxon men, every kind of obstacle is put in their way. I cannot say from personal knowledge that that official's complaint is well founded, but I do know this: wherever the separate school system obtains it is possible to implant a bit of the papacy in any part of the country, our Canadian West for instance, and it will continue Roman Catholic.

The growth of Roman Catholicism in this country, its rapid advance, is a distinct menace to free institutions. There is no doubt about that. I do not know whether we are going to have a visit from his holiness the Pope after a while or not. I intend no disrespect when I say that Barnum and Bailey, the greatest show men on earth, have much to learn from the Roman Catholic Church. That Eucharistic Congress in Chicago was designedly a piece of propagandism. The press of the country gave it tremendous space. They would not print things like that of an Episcopalian Congress, or a Baptist Congress, or of any Protestant Congress. But they staged that great affair in Chicago, and the triumphal procession of the Pope's representatives in New York, and got advertising throughout this continent that would have cost them millions of dollars if they had had to pay for it. If the Pope himself should come—I should not be at all surprised to see him make a triumphant march through Canada—even our Protestants would bow down to him—at least, many so-called Protestants. We are living in a day when in addition to the things which are happening before our eyes, discerning men will see that the enemy of human souls is busy sowing tares.

How are we going to meet this condition? Somebody called me up to-day to give me a few suggestions for this evening's address. And I am not ungrateful for them. It is a good thing to put many heads together. "In the multitude of counsellors there is safety." But my friend said, and he was quite right from the natural point of view, that the only way to meet the menace of Rome is by effecting a political union of all Protestants. Roman Catholics stick to

their church in spite of all else. They will vote for the party that will give them the most. They can change their politics overnight, and almost always you will find that Quebec is solidly Conservative or solidly Liberal, because their politics is the Roman Catholic Church. They are undoubtedly excellent peoples. I have nothing to say against our French-Canadian fellow-citizens. They are most charming people, personally, but I am discussing the system.

What ought we to do? You know something of the importance the Roman Catholic Church attaches to the separate school system. That is the key to everything, their educational system. The Archbishop of Ottawa recently issued a pastoral letter in which he gave orders that the sacraments should be withheld from Roman Catholics who supported public schools instead of separate schools. What does it mean in the Roman Catholic view to withhold sacrament? What does it mean to refuse absolution? A certain man in Toronto lost his seat through failing to pay his taxes! But there is a much severer penalty pronounced upon those who fail to support the separate schools, because, if the church withholds its sacraments and absolution, it sends men to perdition. It consigns them to hell for not supporting separate schools—unless indeed they get out after a while.

But everywhere that same influence has been felt. I was once honoured a few years ago when in England by an invitation from Lord Carson to have lunch with him. I had lunch with him in his house in London, sitting next him at the table as his guest. He knew that I had been in Ireland, and he said to me, "What is the matter with Ireland?" I said, "I think, sir, you have been asking that question for a long time, and it would be presumption on my part to attempt to answer a question like that." "But I should like to have your opinion. What do you think is the matter with Ireland?" I replied, "I think the trouble with Ireland is to be found in its educational system." "Whatever put that into your head?" he asked. I replied, "I have been travelling in Ireland, and have talked with all sorts of people"—by the way, I told the head of Trinity College, Dublin, when he asked me how many people I had met, "I think I have met a representative of every shade of political opinion in Ireland." "Not unless you have met every Irishman", he said! "But", said Lord Carson, "what makes you think it is an educational problem?" "Because wherever I have gone I have found men becoming furiously angry at the mere mention of Oliver Cromwell's name. You would think he were still living. They get red in the face as they tell you what a terrible man Oliver Cromwell was. People do not live hundreds of years behind the times unless they are taught to do so. Who teaches them to live in Cromwell's day instead of in ours?" He said, "You are right. The trouble is the educational system. But what is the remedy?" he enquired. I ventured to reply, "The absolute secularization of the whole educational system. I would take education out of the hands of Catholics and Protestants alike and put it in the hands of the state. Let Roman Catholics teach their own religion, and Protestants teach their own, and each at their own expense." "Ah", he said, "if you could do that you would have solved the Irish problem. But the

Roman Catholic Church will never surrender its control of education."

And it never will. That is what we have in this country. My friend who telephoned me this afternoon I think rather favoured the formation of a united Protestant political party. But I am not in politics. You cannot meet politics with politics, nor sword with sword. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

### I.

What shall we do? How shall we meet the menace of Rome? My answer is that WE MUST MEET AN INFALLIBLE CHURCH WITH AN INFALLIBLE BIBLE. One cannot fight the claims of Rome with a mutilated Bible. People must have an infallible guide in matters of the soul. I at least am not going to set sail upon a ship which is without compass and whose captain has no chart. When I step on board I want to know for what port the ship is bound, and whether the commander of the ship is able to bring it at last into its desired haven. And you will find men everywhere want that. Some day we shall have to loose our moorings, some day we shall have to leave this earth behind, with all its attractions and allurements—and with all its cares—some day we shall have to go yonder. But whither are we going? What path shall we take? Who is to be our guide? Are we to set forth on that great adventure not knowing what will be the end of the way?

When the Roman Catholic Church puts its standard to the top of the mast and says, "We are the only Church, and the only Church can do nothing wrong; the Church can make no mistake; the Church is clothed with divine authority; the Church is God's exclusive representative on earth; and you must come to us or you cannot get to heaven"—when the Church says that, it appeals to that which is deepest in men, and the psychology of Roman Catholicism is not to be despised. I can well understand how people, trained in their separate schools, trained in the doctrines of Rome, at last feel wonderfully comfortable when they find themselves in their berth in the ship and are assured that as long as they observe the sacraments, and do as they are told, they can be sure that by and by they will reach their desired haven.

The Roman Catholic Church has not changed. One never hears a doubtful note from any of its leaders. I do not suppose they are behind, intellectually, so far as their leaders are concerned, the men of our Protestant churches; but while Protestants will boast that the compass has proved unreliable, that the chart must be scrapped, and that we must set sail again with no assurance of what we shall find beyond—while they are doing that, the Roman Catholic Church is shouting from the housetop the world over, "This way to heaven." The time must come in the experience of every man and of every woman when the stock-market, the place of business, the bank account, even the ties of human affection, the home and everything, must take second place, for the man knows that he is

going to his long home. But where is that? He wants to know. And the Church—though I hold that its claim is false—the Church is sure of its psychology when it claims to be the one and only infallible guide to God and heaven.

How are you going to meet that? Are you going to meet it with a fallible Bible? Are the ministers who are being graduated from our theological seminaries, who are being taught that the Bible is untrue and unreliable—are they going to be able to stand against the claims of an infallible church? Never! Let me say this: the greatest ally of Roman Catholicism in the world to-day is Modernism. Men like Dr. Salem Bland, Professor Marshall, Fosdick, Parkes, Cadman, and the rest of them, who are destroying men's faith in the Bible as the word of God, are, unconsciously, the friends and allies of Rome, although of course they would deny it. It is a wonder to me that the Pope does not put them on his pay-roll and pay their salaries! They are doing the devil's own business beyond any question. And while we have ministers who are not sure about the Bible, Roman Catholicism will progress by leaps and bounds. I know I shall receive letters of protest from all over the country within a few days. Roman Catholic friends will write me by the score—I shall be very glad to hear from you if you will kindly sign your names! But what of it? I am stating the plain facts of the case, as you all know.

Is it not a significant fact that Dr. R. J. Campbell, of the City Temple, London, who was the father of the new theology but a few years ago, is now a high church minister? I should not be at all surprised to hear of his landing in the Church of Rome at last—swinging from one extreme to the other, for there must be authority somewhere. This doubtful doctrine of the Bible prepares the way for Rome.

There are some of you here to-night who are Orangemen, I dare say. But are you members of a church whose pastor is not true to the Bible? If you are, by the support of that church, you are helping Rome. Destruction of faith in the Bible as the word of God is the thing that is assisting Rome to-day. Luther would never have been able to stand against Rome with the modern view of the Bible. If we are going to meet the menace of Rome we must get back to the truth that the Bible is the infallible word of God. We must set the infallibility of the Book against the infallibility of the Church.

If there are Roman Catholics here to-night, let me tell you that your priest and your bishop and your cardinal and your Pope—I say it without disrespect—are all erring men like the rest of us. And the Church—I am willing to concede to you that there are some things about it that are admirable—as a system is false to the Book. I say, that while the Church is full of error, the Bible itself is the word of "God that cannot lie"; and I will put the teachings of the Bible against all the pretensions of Rome.

## II.

WE MUST MEET THE SACRAMENTARIANISM OF ROME WITH THE FREE GRACE OF THE GOSPEL. We must present Jesus Christ, *the one High Priest, as a Substitute for the priest in the Confessional.*

Men and women, what are you thinking of to go and bare your heart to a man? The Confessional is an institution which is bound to work evil. It has wrecked homes, and corrupted and polluted the minds of the confessors. There is no man who can safely—may I say it without offence—make his mind a scavenger's cart. There may be times when a man may feel it necessary to talk without reserve to some one else, but the system which requires a man or woman to open his or her heart to another human mind, and confess every thought and every intention, in the belief that a poor, erring, man has the power to absolve him or send him to purgatory—that system is not in accord with Scripture. There is a Priest to Whom we ought to confess. We have an High Priest, one Priest, and One is enough. We are to go in simple faith to Him, confessing our sins, and the Son of Man still has power on earth to forgive sin. The only weapon with which we can fight the Confessional is the doctrine of free access of the soul to our great and glorious High Priest.

*We must substitute penitence for penances.* How must we come? With a broken heart and a contrite spirit, repenting of our sin. We do not need any penances. "Repentance toward God, and faith in our Lord Jesus Christ" is the sum of the gospel. The moment we repent of our sins, and confess our sins to God, that moment we are forgiven. What a terrible error that idea of priestly absolution is!

I remember talking with the great Dr. John D. Paton, the apostle to the New Hebrides, the great Presbyterian missionary. He told me this story: He had a friend who was a Roman Catholic priest, and he asked him, "Father, how is it that in the poorest country, and in the poorest district of the poorest country, and among the poorest people of the poorest district, you can always build a great church, and a great school, and a great presbytery (as they call the priest's house.) How do you do it when the people are so poor?" The priest smiled and said, "Dr. Paton, if you believed and preached the doctrine of purgatory, you could do it too."

Of course we could. Go to any funeral and see the enormous amount of money that is sometimes spent on flowers. They will all be withered to-morrow. That poor rich baseball man, who was separated from his wife, when she died bought a ten thousand dollar casket to lay her body away. When our loved ones slip away from us, is there anything in the world that a man will not do? If you, from infancy, had been trained to believe that when the soul leaves the body it passes into purgatorial fires, and that it is within the power of the priest to keep the soul there, or by means of many prayers to shorten the period of purgatorial sufferings, you would not be a man if you would not sell all you have to shorten or alleviate that suffering. That doctrine of purgatory is surely one of the inventions of hell itself.

How are we to meet it? *We are to meet it by preaching the great doctrine of eternal life;* that the soul that believes on the Lord Jesus Christ is here and now saved, and saved for ever. There is no purgatory for him ("Hallelujah!") Our sins are blotted out. I believe I am just as safe to-night as if I were walking the golden streets. I bring you that message to-night,

my Roman Catholic friends, that our great High Priest will speak the word of forgiveness, of absolution, and say to you, "Thy sins which were many, are all forgiven", and when He forgives us, we are forgiven for ever; we have everlasting life. For want of that knowledge, there are thousands—millions—of people held in perpetual bondage to the Church paying—paying—paying—paying all the time for some poor priest to say prayers to God to deliver the souls of the departed from purgatorial flames. Any more horrible conception of God than the doctrine of purgatory involves was never conceived.

*We must oppose the sacrifice of the Mass by preaching the finished Sacrifice of Calvary.* You do not need to offer again and again the sacrifice of the Mass. It does not need to be done week by week, week by week. Do you not know that "once in the end of the world hath he appeared to put away sin by the sacrifice of himself"? He died once, and He does not need to die again. He laid down His life of infinite value. It was worth so much that if there had been a million worlds to redeem, His precious blood would have cancelled the sins of all worlds.

We do not need the sacrifice of the Mass. We have the memorial feast of bread and wine. "This do in remembrance of me." But the bread is still bread, and the wine is still wine; and they have no value at all unless there is a preparation of heart, so that in that broken bread there is pictured the broken body of my Lord, and in that wine there is a symbol of that outpoured blood; and I break the bread and drink the wine in remembrance of Him.

Thus in all things *we need to set grace against works.* Only by a gospel of grace can we meet Rome.

You know how two men downtown compete with one another in business? A man told me the other day about keeping a store, and half a block away was another man selling the same goods. "If he advertised something for two shillings and ten pence, when I came down in the morning and saw his sign, I immediately offered the article for two shillings and nine pence. When he came down to two shillings and nine pence, I made mine two and eight." He said, "I lowered the price a little below his". My friend was a Scotsman and he knew that that was a good way to sell things in Scotland!—or for that matter, anywhere else. But it is for us to show that salvation is provided without money and without price in the Lord Jesus

Christ. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

### III.

AGAINST ALL THE POLITICAL MACHINATIONS OF ROME WE MUST SET THE POWER OF THE HOLY GHOST. I have no hope of meeting politics with politics, and certainly that is not the business of the Christian church, whether it is the United Church or any other church. The less the church has to do with politics the better it will be both for politics and the church. Let us stick to our trade, the shoemaker to his last. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The only basis upon which Protestants can unite is on the basis of an infallible Book, of an infallible Saviour, of an adequate redemption, the promise of the Holy Ghost to change the hearts of men, to break through their prejudices, and make them new creatures in Christ Jesus.

Let us pray for our Roman Catholic fellow-citizens and try to lead them to Christ, try to show them their error with the open Book in our hands; but do it kindly and graciously, and in the Spirit of Christ. But let us stand together for the whole Book, and the whole gospel, for the whole world. There is no other power that will stand against the evils of the day. May the Lord bless us every one for His name's sake!

Let us pray: O Lord, this service can have no value unless someone is converted or Thy people are brought a little nearer to Thee. Thou knowest that is the only object we have had in view. It may be there is some Roman Catholic here to-night who has long supposed that he had to go to the priest and the church to be saved. Make such an one to see that the way is open into the immediate presence of God through Jesus Christ. Help every unsaved man and woman here this evening to receive Thee, to rest in Thy Word; and we beseech Thee to help those of us who are Thy people to stand together for the truth of the gospel, for the Saviourhood and Lordship of our Lord Jesus Christ. Bless every one of us, we pray Thee: Send us all from this place a little nearer to God, with a deeper desire to know and to do His will; and above all things, may some pass from death unto life. For Jesus Christ's sake, Amen.

## A PERSONAL TESTIMONY

By OLIVE L. CLARK.

To readers of *The Gospel Witness* the facts in connection with the deplorable situation in the Ontario and Quebec Baptist Convention are well known. Yet perhaps the consideration of a personal experience may throw light upon certain aspects of the case.

Until the month of October, 1927, while claiming to be a Fundamentalist, I must confess that I was most bitter in my opposition to those who were carrying the Fundamentalist banner. As a Fundamentalist, I believed in the inspiration of the Scriptures, and had no sympathy with the views of those who were ad-

vocating Modernistic doctrines, but regard for the persons concerned seemed quite a different matter. As a graduate of McMaster University, and as assistant in the Latin Department, I had imbibed the prevailing prejudice against Dr. Shields, entirely misjudging his motives, spirit and methods. I was indeed "a persecutor and injurious." It goes without saying that those were barren and unhappy days, though, of course I would not admit that fact. But the Lord had mercy, and I came to see how utterly inconsistent and rebellious I was. That memorable day, October

14, 1927, when Jarvis St. Church was expelled from the Convention, was the day of my awakening. That marvellous church was excluded from fellowship for insisting on the very truths which I claimed to believe. Then when I heard the utterance of Professor Marshall, in which he emphatically denied the doctrine of the inerrancy and infallibility of the Bible, and when I saw those with whom I had been associating loudly applauding such infidelity, I realized that I was in the wrong company. The conviction was brought home to me that unless I resigned from McMaster University, I would lose my testimony entirely. After a severe inward struggle, the Lord gained the victory and enabled me to surrender all to His will. The Lord will not be debtor to any man, and since I took that step of obedience to Him, involving the surrender of friends, position, associations and ambitions, He has showered me with blessing—the sense of His approval, peace of heart, joy and freedom in service, an overpowering love for Himself, as well as the gifts of true friends and happy fellowship with those who desire to honour Him and His Word. Surely, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." To His name be all praise and glory!

May I make a few observations with regard to the situation? In the first place, what about this much-discussed subject of "personalities" in the controversy? People are representatives of the truth or error for which they stand. The servants of the Lord are, or should be, living embodiments of His message. Hence the attitude of a person to the prophet of the Lord is an index of his attitude to the message which the prophet brings. Our Lord said, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Like Ahab, people foolishly imagine that if they can just get rid of the one they call, "the troubler in Israel," there will be peace. I thought so. We forget so easily that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." If we find a man who hates the policeman, we come to the conclusion that his record is not clear. In Isaiah 29, we read about the strong punishment which shall fall upon those who "lay a snare for him that reproveth in the gate." What right has a guilty man to seek to destroy the judge who reproves him and pronounces sentence upon him? Why bend his fury against the representative of the law, because he himself has broken that law? His controversy is with the law, not with the judge. Let him adjust himself to the law of the land by forsaking his sin, and he will soon see the folly of venting his wrath upon the one who has pronounced him guilty.

Our Lord was hated by the Scribes and Pharisees, not only because of His character, but also because of the truths which He proclaimed. He rebuked their sin, that was the point. Prejudice is a powerful smoke-screen, and Satan knows how to use it most effectively, blinding the eyes of men to the real issues involved. At the same time, this hatred directed toward another, not only blinds one's eyes, but it also embitters the spirit, and makes a life of real fellowship with the Lord impossible.

The following is an extract from the poem "Ezekiel" by Whittier.

"And thus O Prophet bard of old  
Hath thou thy tale of sorrow told!  
The same which earth's unwelcome seers  
Have felt in all succeeding years—  
Sport of the changeful multitude,  
Nor calmly heard nor understood,  
Their song has seemed a trick of art,  
Their warnings but the actor's part.  
With bonds, and scorn, and evil will,  
The world requites its prophets still.

"So was it when the Holy One  
The garments of the flesh put on:  
Men followed where the Highest led  
For common gifts of daily bread,  
And gross of ear, of vision dim,  
Owned not the Godlike power of Him.  
Vain as a dreamer's words to them  
His wail above Jerusalem,  
And meaningless the watch He kept  
Through which His weak disciples slept.

"Yet shrink not thou, whoe'er thou art,  
For God's great purpose set apart,  
Before whose far-discerning eyes,  
The Future as the Present lies!  
Beyond a narrow-bounded age  
Stretches thy prophet-heritage,  
Throughout heaven's vast spaces angel-trod,  
And through the eternal years of God!  
Thy audience, worlds!—all things to be  
The witness of the Truth in thee!"

Again, I should like to affirm that one cannot say sincerely that he believes the McMaster Motto that "In Christ all things consist," while at the same time he upholds the present policy of the University. "If Christ be not Lord of all, He is not Lord at all." He must be our supreme authority in everything, hence we must accept His view of the integrity of the Scriptures. I could not understand, (nor can I yet understand) how it is that individuals and churches are declared "out of harmony" whose only fault is that they believe, in word and also in deed, that "In Christ all things consist." "Why call ye me, Lord, Lord, and do not the things which I say?"

The last consideration is this—that spiritual blindness is the result, not of ignorance, but of disobedience; and on the other hand, spiritual discernment is a gift of the Holy Spirit, and not an achievement of the intellect. In the early days of the present controversy, I had a glimpse of the real issue, but did not obey that light, and hence remained in darkness for some time. I would venture to assert, that to most of the denominational leaders, and to most of the Ontario and Quebec pastors, the Spirit of the Lord has revealed His truth, and has shown them what they ought to do, but they have refused to obey, and have "sold out." The principle is ever true, that "he that willeth to do the will of God shall know." If people deliberately reject the truth, then they must accept error. "Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their

fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." One thing is certain, that if the leaders and pastors and people continue to oppose the truth as it is in Christ, they will ere long drift farther and farther into the errors of Modernism.

#### "IN WRATH REMEMBER MERCY."

"O Lord, I have heard Thy speech, and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

The Bible has much to say about the wrath of God. We understand the wrath of God to be the manifestation of His holy character, the expression of His hatred of sin, wherever it is found. God is holy and "will by no means clear the guilty", and He "cannot look upon sin with any degree of allowance." His righteousness demands that sin be removed from His sight and punished. In this day when men are belittling sin, and when "the fear of the Lord" is an almost forgotten grace, we pray that the Lord may cause men to see the heinousness of sin, and may give them a new sense of His own infinite holiness.

God is not only a God of holiness, justice and righteousness; but He is also a God of mercy. In Him, the qualities of justice and mercy, truth and grace, holiness and love, are perfectly combined. "I will sing of the mercies of the Lord for ever: with my mouth will I make known my faithfulness to all generations." God hates sin, but He loves the sinner, and delights to show forth His mercy and loving-kindness. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones." God Himself has provided a way by which we can approach Him, and by His grace we are saved.

God can show His mercy toward us because He has already displayed His wrath against sin. Justice is the foundation of His mercy, so that all are safe who trust in Him. He is just, and also "the justifier of him which believeth in Jesus." We remember that the ark must be sprinkled with blood before it becomes the mercy-seat, and sin must be atoned for before it can be forgiven. We can be forgiven only on the ground of the redemptive work of Christ our Saviour, who trod the winepress of the wrath of God alone. Upon the heavenly Lamb all the sin of the world was laid, and He bore it all, receiving from the Father's hand the full penalty. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him: and with His stripes we are healed." At the cross of Christ, God did indeed reveal both His wrath and His mercy.

"O Christ, what burdens bowed Thy head!

Our load was laid on Thee;  
Thou stoodest in the sinner's stead,  
Didst bear all ill for me.

A victim led, Thy blood was shed!  
Now there's no load for me.

"Jehovah lifted up His rod:  
O Christ, it fell on Thee!  
Thou wast sore stricken of Thy God:  
There's not one stroke for me.  
Thy tears, Thy blood, beneath it flowed;  
Thy bruising healeth me.

Since the penalty for sin has been paid, God can now show His mercy toward us, by withholding His wrath. On the basis of the atoning blood of Christ, we may now claim the grace of God. We have the assurance that we shall be saved from wrath through Him, and that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." How gracious He is and how patient with men, calling them to repentance even while they continue to spurn His love!

"Depth of mercy! can there be  
Mercy still reserved for me?  
Can my God His wrath forbear?  
Me, the chief of sinners spare?"

As we pray then, that God would show to men His righteous wrath against sin, we would join the prophet in His prayer that God would also show to men His wondrous mercy. Would that men would hearken to the gracious call of the Father, and return from the far country! We know that He would receive them, would welcome them, pardon them, revive them, cause His anger to cease, and grant them His grace. Hear one of His promises, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. . . For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Surely in view of these gracious promises, we may with confidence repeat the prayer of the prophet of old, "In wrath remember mercy."

O. L. C.

#### LAST SUNDAY IN JARVIS STREET.

Last Sunday was another memorable day in Jarvis Street. There was an attendance of 1,144 at the Bible School, with a large congregation at the morning service. In the evening the auditorium was packed, and some were turned away. The sermon appearing in this issue was preached, extra copies of which may be obtained by writing *The Witness* office. Eleven were baptized in the evening, while several responded to the invitation at both services.

#### DR. SHIELDS IN CALIFORNIA.

Dr. Shields left Monday evening for a few weeks in Los Angeles, where he will conduct a financial campaign in the interest of Des Moines University. We ask our readers earnestly to pray that the Lord will move the hearts of many of His stewards in behalf of that great institution. Perhaps some who read these words have not yet sent their gifts for Des Moines. Please send at once to: The Treasurer of Des Moines University, Des Moines, Iowa, making cheque payable to the University.

#### DR. WAYMAN IN JARVIS STREET.

During the Pastor's absence, Dr. H. C. Wayman, President of Des Moines University, will occupy the pulpit. Dr. Wayman is not only an educator, but a strong evangelistic preacher, and we anticipate times of rich spiritual blessing under his ministry. Come Sunday, and bring some unsaved friends with you.

The Regular Monthly Communion Service will be held Sunday evening at the close of the public service. A large number of new members will receive the hand of fellowship.

## THE LOST JEWEL

By A. C. M.

Chapter 13.

The Castle of Intelligence, where Sir Human arrived in due course, is situated in that part of the Province of Science, called the Heights of Learning—a range of hills which extend right across the province. A distinguished company of famous scholars were assembled in the drawing-room of the Castle one evening, shortly after Sir Human's arrival.

The conversation turned on the subject of Sir Human's lost family jewel.

"I make no doubt," said Professor Scientific Truth, "that the jewel you seek, is that called Knowledge. It is questionable whether it is really one jewel, or a collection of jewels. It might be that at some remote period it consisted of one jewel, or one kind of knowledge; but I judge you will find it now is broken up into several parts, and in the possession of the ancient Studious family, so well known in this province. There are many branches of the family now, so that the discovery and collection will of necessity be a work of time. But it will be a work of pleasure. Indeed, I know of nothing more so than the pursuit of Knowledge."

"I quite agree with you, sir", observed Worldly Wisdom, "I have always found it so, and I may say that the pursuit of Knowledge has occupied my life; but it did not occur to me that my object was identical with Sir Human's. I am gratified beyond measure to find we are both engaged in the same quest."

"I hardly think it is the same", interposed Sir Human, "with all deference to the Professor's opinion, I cannot think that the jewel I seek is that of Knowledge. I have been led to understand that our jewel had the wondrous power of imparting peace and happiness to its possessor. Further, it could hardly be that a collection of jewels could be spoken of as one—the Pearl of Great Price. My friend Divine Truth sent me word that our jewel was to be found in the Province of Piety."

"I am sorry", replied the Professor, "to appear to differ from my brother, as I presume you know we are brothers; but we are often at variance. We go different ways to work. I accept nothing as true until it is clearly demonstrated to be so. I require the evidence of my senses. Now, my brother accepts every statement of his Monarch without once questioning. I, on the other hand, refuse to believe even in the existence of his King of Kings without proof. No one has ever seen Him, and bare assertions will not satisfy me. On this ground I attach no weight to what my brother says about your jewel being in the Province of Piety. He simply repeats the record in his Book of books, which professes to be the Word of his Monarch, but which I regard as of no more importance than any other book. I go to Nature for my truth. My brother says his King made Nature. If so, they should be in harmony with each other, and I do not find them so; hence I do not accept my brother's teaching."

"May it not be", asked Worldly, "that you are both right? Is not Knowledge the secret of peace and happiness, the very things Sir Human looks for?"

"I admire your efforts to compromise matters", observed Sir Human, "but I think you will fail. I think it can hardly be allowed that Knowledge is the secret of happiness; indeed, I could conceive of Knowledge being the cause of sorrow and unrest. If I accepted the Professor's views on the subject of the existence of the King of kings as so much true Knowledge, it would be no jewel of peace to me, but would fill me with unrest."

"Simply because you evidently know so little of Science", replied the Professor. "Just to refer to one instance in the Book of books, which my brother reveres so highly: it is stated that on a certain occasion the sun stood still. Now it is known to Science that it is the world which moves round the sun; so you see that statement is incorrect."

"What do you say to describe the first appearance of the sun in the morning?" asked Sir Human.

"Of course we say the sun rises", replied the Professor.

"But why do you say so, when you know it does not?" asked Human.

"Well", replied the Professor, "we simply speak of the thing as it appears; or, as we might say, in popular language."

"Have you found out all the laws of nature, then?" asked Sir Human.

"Yes, pretty well, I think; at least its great laws; there may be minor details yet unexplored", answered Scientific Truth.

"Then how is it that you are sometimes wrong in your calculations. For instance, you predict the re-appearance of a certain comet at a certain date, and it does not come. How is that?" asked Sir Human.

"There may be some cases of that kind. Of course discoveries are continually being made; but in the majority of cases we are correct", replied the Professor.

"But that is an admission of imperfection in the science of Astronomy, at all events", replied Sir Human; "and there may be imperfections in other branches of Science. Take medical science. Why does not a physician at once hit on the proper remedy for a certain disease? Why does he frequently change his prescription? Why do some physicians advocate one treatment and others condemn it? Why is it that the system of bleeding has nearly fallen into disuse? Are not all these proofs of imperfection in medical science?"

"You are travelling far wide of our subject", said the Professor.

"I think not", replied Sir Human, "I am only showing the imperfections of scientific attainments, and argue from thence that even Science itself may be mistaken; and hence cannot be accepted as an infallible guide."

"I fear you have been prejudiced by my brother, and are not open to conviction", replied the Professor.



"This is dry work", chimed in Habits: "suppose we take a little wine, just by way of an interlude."

To this the Professor agreed, evidently glad to bring the discussion to a close.

Sir Human did not enjoy his visit. His desires to visit the Province of Piety were not quenched by any of the efforts of his new friends. All unseen by Sir Human, the Comforter, the Spirit of Truth, was about him continually. He it was who furnished the ready replies to Scientific Truth which Human found ready to his lips.

More than ever now, in his own rooms, Human listened to the advice of his faithful Conscience, to start as early as possible on his journey to Piety.

One day the servant informed him a stranger wished to see him. On enquiry he found it was the King's Ambassador. He was at once asked in. Sir Human expressed his pleasure at seeing him, and apologized for his rude conduct on the occasion of his previous interview. The Ambassador at once accorded his forgiveness, and a long and pleasant conversation took place. Several times Worldly sent to request his presence, but each time Sir Human firmly declined to leave his visitor.

Sir Human ascertained that Prayer had taken his

message, and that active steps were being taken to assist him on his journey to Piety.

At the same time he was made more fully aware of the treachery of Worldly, who was in constant communication with the robbers of Halting Land.

Quite a council of war was held with Conscience, Will, the Ambassador, and Sir Human. It was arranged that a request for an escort should be sent to the court of the King of kings. Devotion also was to be requested to come, in order that the power of Habits might be overcome—for Conscience, Will, and Sir Human, had learned to fear him, and mistrust themselves.

The Ambassador left. Sir Human shut himself up in his room. His mind was strangely agitated. Disappointed at the result of his visit, disgusted with himself at his unstable conduct, and fearful as to his future success—all contributed to make him miserable. Rest he could not.

'Twere vain to paint to what his feelings grew,  
It even were doubtful if their victim knew;  
There is a war, a chaos of the mind,  
When all its elements convulsed—combined,  
Lie dark and jarring with perturbed force.

## The Union Baptist Witness

These pages (9 and 10) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

### SUMMER STUDENTS.

Our Secretary and Board are anxious to place as many of our Seminary students as possible on fields this summer. We have not a few men who would do good work on such fields. As new causes are established in one place and another, the Board will require the services of more men. Looking forward to next summer they therefore feel the special need of extra money to back up the Student-pastor labour. The ordinary income of the Board for home missions is required for our regular pastorates. Wise use could be made of a fund, of at least \$1,500, to be spent on student work alone. Could not such an amount be guaranteed by those who believe in our work before hand, so that the Executive would know what they could do about this work?

### CENTRAL, LONDON.

The divine blessing continues richly to rest on the ministry of Pastor James McGinlay, in London. On Sunday, February, 17th, he preached for the first time in Hope Church, which is situated a short way out of the city, and to the Gospel invitation three responded. That night the down-town theatre was packed. There was no visible response during the invitation hymn until the last verse, but then fifteen walked forward to accept Christ. The next day a man who had been under conviction for some time, met the Pastor by appointment, and he too surrendered to Christ. Thus it has

been ever since Brother McGinlay went to London, for some ninety have professed conversion in that time. The people of Central Church are praying and God is answering. The last prayer meeting reported had an attendance of eighty-five,—and it was held in a home!

### WORTLEY RD., LONDON.

The Lord continues to bless the work of Rev. T. J. Mitchell, M.Th., in London. On Sunday, February 17th, five young men were baptized, one of them a Normal School student, together with a mother, recently converted through the testimony of her son, and four others, a total of ten. May the numbers increase more and more.

### WINGHAM.

The Wingham Regular Baptist Church (Victoria St.) began with a membership of twelve some fourteen months ago. Now the membership has grown to thirty, and others are about to join. The building is an old tailor shop, but hard work on the part of the members has made it quite respectable within. A baptistry has been installed, and the whole auditorium will seat about one hundred and twenty. This is the only "Regular" church in the Walkerton Association.

Rev. Harry Peer, of Willowdale recently spent five days with the Wingham Church. As a visible result four professed conversion and four followed their Lord in baptism. For this the Wing-

ham brethren are praising God and we praise Him with them.

### SAWYERVILLE.

Sawyerville Regular Baptist Church enjoyed a series of special services conducted by Rev. Arthur St. James, of St. Paul's Church, Montreal, for the week of February 11th. Bible readings were held each day in the homes, and services in the church, each evening. Much interest was created and blessing was manifested.

The pastor, Rev. W. H. Vincer, is in need of a tent and folding chairs, to be used in camp meetings for the evangelization of both French and English in the remote quarters where Sawyerville Church is situated. The closest church of like faith and order is one hundred and twenty-eight miles away.

### OTTERVILLE.

Mrs. Davey visited Otterville Sunday, February 3rd, speaking twice in the Otterville Church and once at the Rosanna Church. Because of this visit the membership will more readily stand back of our missionary enterprise.

Two young women were baptized on profession of faith on February 17th. One of these is an Indian girl on the reserve of Medina. She was led to accept Christ largely through her father's testimony in their humble, temporary home out in the woods near Otterville. One of the devoted members of the church recently presented the Sunday

School with a hundred new hymn books, and for this they rejoice. Perhaps others in other places might follow such a good example.

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#### COURTLAND.

In the Courtland Regular Baptist Church, as in so many others, the continual prayer of God's people is for revival. Nor is that prayer going without present answer. A month ago there was a definite conversion at an evening service. On Feb. 10th this one, together with a young man brought to Christ by the faithful testimony of one of the young men of the church, and also a young lady, three in all, were baptized. The church is planning to hold a special campaign about the first of April.

Mrs. Davey's recent visit (Feb. 11th) was a red letter meeting. One of the members who lives some ten miles from the church, could not use his car to come, but he did better. He hitched up his team to a sleigh and brought a load of fourteen. No wonder, with this spirit abroad, that when the collection was taken, it amounted to \$76. On account of the illness of Rev. Mr. Watts, of Brownsville, Pastor R. D. Guthrie, of this Courtland Church, has been supplying there also.

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#### SHEDDEN

Blessing is reported on the Shedden field, (Rev. Geo. Creagh, Pastor). Four recently professed salvation in a very glorious fashion. Three of these were mothers, and one was a father who had been known as utterly godless, scarcely ever at church in eight years. The pastor says, "Several others are under a barrage of prayer and we expect them to come to our God soon." On Thursday, February 14th, Mrs. Davey spoke to the Women's Auxiliary of this church, and stirred the hearts of her hearers.

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#### LATEST NEWS FROM LIBERIA.

Since the publishing of our extended article of last week concerning our new work in Liberia, a further letter from Missionary A. J. Lewis, dated January 29th, has been received. It was written on board steamship, and explains itself. We believe it will be of deep interest to all our readers. "We have located a site for a base station one day inland, and I am on my way to Monrovia to interview the President in order to get a grant for the Station. It is the highest hill in a populous district, 219 towns surrounding it, and far more a little distance away. There is a motor road to within one hour of the site; then we cross a fairly wide river and walk about an hour to the hill. Soon the river may be bridged and we shall be able to transport goods by car to the station. This enables us to get swiftly to the coast for business or government difficulties, and yet be working among the native peoples inland. The people are all Bassa (Raw Leather), and this tribe stretches for five good days back inland and about three days across the land; so it is a very large tribe, and

where the chief for years has appealed to the President for a school.

"I wish it were possible to have a substantial bank deposit here, instead of having the money come in small quantities, but it may be such funds are not in hand. Living is very high, and the cost of labor 1 shilling a day; so our work may be expensive at the beginning. We have rented a room at Grand Bassa for 10 shillings per month, so that we have a place to stay at the port. Again, we find that for favors given by the Liberian officials, other Mission boards grant a present; so we feel obliged to do the same.

"The President will, I trust, give us permission to build now, and the Legislature must ratify it in October. We have to face some annoying waits, and exercise some diplomacy so far as the government is concerned.

"The Protestant Episcopal Church has just finished a week's Convocation here, at which one of their lady missionaries died of blackwater fever. We found them delightful people to meet, although they are mostly high church. We also met Pro. Sibley who is an American and Special Advisor on Education to the Government. He is glad we are coming and hopes we will make our work a great health and educational centre, as well as missionary. You may be sure which we shall put first, but the other must come. It would be a great asset to have a doctor when we are able. The only white missionaries at Grand Bassa are two Catholic fathers, and by medical help and a good school they are gaining great influence. Our field offers tremendous opportunities. The Baptists on the coast have run low and are almost fanatical; so we can only influence them through a Seminary. Pray for us, and be patient with us. It may seem long to you, and expensive, to have us moving so long without a home, but it is more trying for us. We have been now led to this place and will begin aggressive work. God be with you.

"Mrs. Lewis being a Normal School teacher and Miss Kirby a trained nurse, means much for our standing."

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#### MELROSE PARK, TORONTO.

The work of the Melrose Park Regular Baptist Church is progressing, and the increase in attendance is particularly encouraging in the Sunday School. The Student-pastor is Mr. E. C. Merrick, a graduate of the Moody Bible Institute, whose ministry is proving a great blessing. This far-seeing band of believers has purchased land for a building when that is possible. Meantime they continue to meet in the John Wanless School.

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#### OHIO REGULAR BAPTISTS

The current number of *The Ohio Regular Baptist* gives the first report since the organization meeting of the Union of the Regular Baptist Churches of Ohio, of the committee on missions. Although reserving other recommendations for the future, they now commend

Des Moines University; the Jamaica Baptist Mission, represented by Dr. T. I. Stockley, Dean of Toronto Baptist Seminary; and the French Bible Mission, recently represented by Rev. Robert DuBarry.

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#### JEWISH WORK

"One day recently while our missionary was riding on a street car, a Christiana lady stepped on board and sat down beside him to talk about the work. She told him the following interesting incident: One winter day a Jewish peddler came up her street calling from door to door, and finally arrived at her house. During the course of his conversation with her, he told her about some of his troubles and difficulties, his wife's sickness, and other problems. When the lady got the opportunity, she spoke to him about the great Burden Bearer, to which he replied eagerly, 'Yes, I know, I believe in Messiah. I born again. I send boy to mission on College Street.' Both she and we were happy to hear of this indirect influence of our Mission.

"Rev. Isaac Finestone of Ottawa, a member of Grace Baptist Church, Toronto, and a Jewish missionary in Ottawa, paid a visit recently to Montreal where he had the joy of speaking to nearly a hundred Jews on the text, 'Jacob was left alone'. Nearly all these were young men and young women, and the local worker says of Brother Finestone, 'He took them by storm.'"  
— *A Messenger of Grace.*

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#### FOR THE SEMINARY

We have learned that two classes in the Collier St. Baptist Sunday School, Barrie, have decided to collect funds for the Toronto Baptist Seminary. It is their aim to supply enough money to run the Seminary for at least two hours each month, and they are themselves just school children, some of them not more than ten years old. "Go thou and do likewise."

#### THE TORONTO BAPTIST SEMINARY.

This institution continues to enjoy the blessing of God. Its circle of friends is ever enlarging,—gifts and enquiries about its courses reaching us not only from all parts of Canada, but from the United States and across the sea.

The Seminary's financial year closes March 31st, and we ask our readers earnestly to pray that the Lord will provide the money required to close our books without deficit. If you believe the truth for which the Seminary stands, and which it is dedicated to propagate, send us a gift before March 31st.

# Coals for the Altar Fire

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

Sunday, March 3rd.

*The promise of our Lord's coming.—John xvi:1-15.*

The consolation is *the promise of his sure return*: "If I go away to prepare a place for you, I will come again." Listen, then: Jesus is coming again. In the same manner as he ascended he will return—that is, really, literally, and in bodily form. He meant no play upon words when he so plainly said, without proverb, "I will come again," or more sweetly still, "I go away and come again unto you." This is our loudest joy-note, "Behold, he cometh!" This is our never-failing comfort. Observe that the Saviour, in this place, says nothing about death, nothing about the peace and rest of believers till he is come; for he looks on to the end. It is not necessary to put every truth into one sentence; and so our Lord is content to mention the brightest of our hopes, and leave other blessings for mention at other times. Here the consolation is that he will come, come personally to gather us in. He will not send an angel or even a host of cherubim to fetch us up into our eternal state; but the Lord himself will descend from heaven. It is to be our marriage-day, and the glorious Bridegroom will come in person. When the Bride is prepared for her Husband, will he not come to fetch her to his home?

Monday, March 4th.

*The waiting for His coming.—Acts 1:1-14*

The Scripture saith "When he shall come to be glorified in his saints." The full glorification of Christ in his saints will be when he shall come a second time, according to the sure word of prophecy. He is glorified in them now, for he saith, "All mine are thine, and thine are mine; and I am glorified in them"; but as yet that glory is perceptible to himself rather than to the outer world. The lamps are being trimmed, they will shine ere long. These are the days of preparation before that Sabbath which is in an infinite sense an high day. As it was said of Esther, that for so many months she prepared herself with myrrh and sweet odours before she entered the king's palace, to be espoused of him, even so are we now being purified and made ready for that august day when the perfected church shall be presented unto Christ as a bride unto her husband. John saith of her that she shall be "prepared as a bride adorned for her husband." This is our night, wherein we must watch, but behold the morning cometh, a morning without clouds, and then shall we walk in a seven-fold light because our Well-beloved hath come.

Tuesday, March 5th.

*The Reception at His Coming.—Revelation 19:1-10.*

He will receive us. When he comes he will receive his followers with a courtly reception. It will be their marriage reception; it shall be the marriage supper of the Son of God. Then shall

descend out of heaven the new Jerusalem prepared as a bride for her husband. Then shall come the day of the resurrection, and the dead in Christ shall rise. Then all his people who are alive at the time of his coming shall be suddenly transformed, so as to be delivered from all the frailties and imperfections of their mortal bodies: "The dead shall be raised incorruptible, and we shall be changed." Then we shall be presented spirit, soul, and body "without spot, or wrinkle, or any such thing"; in the clear and absolute perfection of our sanctified manhood, presented unto Christ himself.

Wednesday, March 6th.

*The Wonder of His Coming.—2 Thess. 1:1-12.*

He shall come to be glorified in his saints to the utmost, for this is clear from the words, "to be admired". When our translation was made the word "admired" had to ordinary Englishmen a stronger flavour of wonder than it has to us now. We often speak of admiring a thing in the softer sense of loving it, but the real meaning of the English word, and of the Greek also, is wonder: our Lord will be wondered at in all them that believe. Those who look upon the saints will feel a sudden wonderment of sacred delight; they will be startled with the surprising glory of the Lord's work in them; "We thought He would do great things, but this! This surpasseth conception!" Every saint will be a wonder to himself. "I thought my bliss would be great, but not like this!" All his brethren will be a wonder to the perfected believer. He will say, "I thought the saints would be perfect, but I never imagined such a transfiguration of excessive glory would be put upon each of them. I could not have imagined my Lord to be so good and gracious." The angels in heaven will say that they never anticipated such deeds of grace; they did know that he had undertaken a great work, but they did not know that he would do so much for his people and in his people. The first-born sons of light used to great marvels from of old, will be entranced with a new wonder as they see the handiwork of Immanuel's free grace and dying love. The men who once despised the saints, who called them canting hypocrites and trampled on them, and perhaps slew them, the kings and princes of the earth who sold the righteous for a pair of shoes, what will they say when they see the least of the Saviour's followers become a prince of more illustrious rank than the great ones of the earth, and Christ shining out in every one of these favoured beings?

Thursday, March 7th.

*The Speciality of His Coming.—*

*Rev. vii:9-17.*

He is admired in his saints because they are every one of them proofs of his power to save from evil. My eye can hardly bear, even though it be but in imagination, to gaze upon the glitter-

ing ranks of the white-robed ones, where each one outshines the sun, and they are all as if a sevenfold midday had clothed them. Yet all these, as I look at them, tell me, "We have washed our robes,—they were once defiled. We have made them white,—but this whiteness is caused by the blood of the Lamb." These were heirs of wrath even as others, these were dead in trespasses and sins; all these like sheep had gone astray and turned every one to his own way; but look at them and see how he has saved them, washed them, cleansed them, perfected them! His power and grace are seen in all of them. If your eye will pause here and there you will discover some that were supremely stubborn, whose neck was as an iron sinew, and yet he conquered them by love. Some were densely ignorant, but he opened their blind eyes; some grossly infected with the leprosy of lust; but he healed them; some under Satan's most terrible power, but he cast the devil out of them. Oh, how he will be glorified in special cases!

Friday, March 8th.

*The unmarred joy at His coming.—*

*John x:1-18  
27-30*

Let us think of the absolute perfection of the church as to numbers: all who have believed in him will be with him in glory. A text saith, he will be "admired in all them that believe." Now, if some of those who believe perished he would not be admired in them, but they will all be there, the little ones as well as the great ones. You will be there, you poor feeble folk who when you say "Lord, I believe," are obliged to add "help thou mine unbelief". He shall be admired in all believers without a single exception, and peradventure there shall be more wonder at the going to heaven of the weak believers than at the stronger ones. Mr. Greenheart, when he comes there will owe his victories to his Master and lay his laurels at his feet; but fainting Feeblemind, and limping Ready-to-halt with his crutches, and trembling Little-faith, when they enter into rest will make heaven ring with notes of even greater admiration that such poor creeping worms of the earth should win the day by mighty grace.

Saturday, March 9th.

*The Readiness for His Coming.—*

*Matt. xxv:1-13*

*Be ready to meet your coming Lord.* What is the way to be ready to meet Jesus? If it is the same Jesus that went away from us who is coming, then let us be doing what he was doing before he went away. If it is the same Jesus that is coming we cannot possibly put ourselves into a posture of which he will better approve than by going about doing good. If you would meet him with joy, serve him with earnestness. If the Lord Jesus Christ were to come to-day I should like him to find me at my studying, praying, or preaching.  
—Readings by C. H. SPURGEON.

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**INSTRUCTION CONCERNING  
ELDERS AND WIDOWS**

Lesson Text: 1 Timothy; chapter 5

Golden Text: "She that liveth in pleasure is dead while she liveth." 1 Timothy 5:6.

**I. INSTRUCTION CONCERNING  
WIDOWS (vs. 1-16).**

1. Having warned Timothy concerning the incoming of false teaching the apostle continues his instruction relative to church order, first of all cautioning the young man about his approach to the various classes of people. As the overseer of the church Timothy would be brought into contact with all kinds of people. It was necessary therefore that he should know how to meet them and equally necessary that all the Lord's people should act properly in association with each other. Deference is enjoined toward age and sex, governed by Christian courtesy, (vs. 1, 2). The child of God especially in leadership must act graciously and kindly toward all that his testimony for God be not hindered.

2. Following this instruction direction is given concerning the administration of the charitable fund as it affected the widows. Real widows were to be honoured, (v. 3). Those who were bereft of all help were to be aided by the church, but those who had relatives were to be supported by them, (v. 4), charity beginning at home. The characteristics of the one to be supported are thereafter given, as faith, and prayer, (v. 5) signifying a real spiritual life. The worldly widow was not to be supported, (v. 6). She was dead while she was living, and by her lack of spirituality and love of pleasure she would bring shame to the cause of Christ. Many who are living for pleasure are under the impression they are seeing life, but in reality it is death they are experiencing. They are alive physically but dead spiritually.

3. There is an obligation upon all to provide for their own, (v. 8), and one who fails to do this is worse than an unbeliever. The church should not be asked to support those who have relatives able to do so.

4. Direction is then given concerning the widows whose names were to be placed upon the roll to receive the church's bounty. They were to be beyond sixty years of age, (v. 9), implying probably that they were

past the active period of life. Certain qualifications are therefore given "the wife of one man" faithful to her husband, "well reported of for good works," (v. 10), a true Christian doing her duty to her Lord in ministering to His saints.

5. The younger widows were not to be included in the list of those to be aided, (vs. 11-13), in that they would not consent to live the saintly quiet life expected of those who were thus supported. And beside such a life with its freedom from care and responsibility would not be good for them, there would be the tendency to encourage in them idle habits which would not only be hurtful to themselves but to the whole church.

6. The advice given to them therefore was to marry, look after their own houses, and give no occasion for reproach, (v. 14). Unfortunately some of them had at that time gone astray, (v. 15), thus proving the apostle's understanding of the situation and the correct nature of his judgment. In conclusion of the matter he instructs those who are able to support their widows to do so in order that the church might be able to relieve those who were really in need and with no one to support them, (v. 16). There are always quite a sufficient number of the latter to be cared for, without any of the former being added to them. Note the necessity of relieving distress, the duty of each individual to care for related members of the family and the principles governing the church's action in the same.

**II. INSTRUCTION CONCERNING  
ELDERS, (vs. 17-20).**

1. Following the directions concerning the widows the apostle gives instruction relative to the elders, of whom it appears there were several in the local church. The office is magnified in this instruction. Those who were faithful in the discharge of their duty were to be counted worthy of double honour especially those who engaged in the teaching ministry, (v. 17). In this verse therefore, the position, duty, and worthiness of the office are stated. The honour referred to implying reward as well as high estimation.

2. This is further emphasized by the teaching of the following verse, (v. 18), where from the illustration of the ox which while treading out the corn at threshing time was allowed to eat what it desired, and from the distinct statement that the labourer is worthy of his hire we learn that the one who gives his time to the Lord's work in the office of elder is worthy of support in that work. Pastors do not as a rule say much about their stipends but their people should not neglect their duty in this respect, remembering that Scripture enjoins them to honour in respect and with substance those whom God has placed over them as overseers.

3. The matter of discipline is then referred to. Timothy was placed in charge of the church by the apostle in order to rectify certain matters and guide in its orderly government. Associated with him were the elders of the church. How was he to deal with these men if accusation should be made against any of them?

He is instructed not to receive an accusation unless in the mouth of two or three witnesses, (v. 19). This was in order to be sure there was sufficient evidence in support of the accusation to warrant proceeding against the individual. False accusation was not out of the question if one alone were permitted to make the charge, and personal feeling might unduly bring its influence to bear on the matter, but where several were required to testify concerning an accusation personal animosity or mistaken impressions were not so apt to enter in. The principle here enunciated would be a guide to us when someone is accused in our presence of a certain offence. Be sure there is real evidence in support of the accusation before action is taken in the matter. And especially should this be so when one of God's ministers is concerned. Those who were found guilty of sin were to be rebuked before all that others might fear, (v. 20), and thus the standard of the church would be upheld in its purity, and warning would be received by those inclined to be careless. Note the honoured position of the pastor, the duty of the church toward him, and the carefulness which ought to be exercised in making an accusation against him.

**III. PERSONAL EXHORTATIONS,  
(vs. 21-25).**

1. The chapter concludes with several exhortations, the first of these being a solemn charge to Timothy to carry out the instructions given him by the apostle and to do so with the utmost impartiality, as one who is standing before God, and in the presence of His angels, (v. 21). In the second, emphasis is laid upon the importance of carefulness in the setting aside of persons for the sacred office of elder, (v. 22). Timothy is enjoined not to be hasty in ordaining individuals for the carrying out of such important duties. In a previous chapter, (3:6), he had cautioned him about this, and here he warns him not to share in other men's sins, but to keep himself pure, inferring that the one who ordains an unworthy person to such an office in a measure shares in the wrong which he may subsequently be guilty of. Such carefulness should be exercised in appointment to all offices in the church.

2. Then follows an exhortation concerning Timothy's diet. He is to take a little wine for his stomach's sake, (v. 23). This does not encourage the taking of liquor in the present day, the wine recommended being for medicinal purposes only. Such advice would seem to point out the use of means as a remedy for physical ills even while prayer is being offered for the healing of the sickness.

3. Returning to the subject after the parenthesis containing instruction concerning Timothy's diet the apostle alludes to the fact that some men's sins are quite open while those of others will not be known until the judgment, the same being true of their good works, (v. 24-25). This Timothy was to remember in making his decisions. Emphasize the importance of the Lord's service and the necessity for carefulness in electing church officers.