

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 Consistency of the Home Mission Board!

By W. Gordon Brown.

The editor-in-chief of *The Gospel Witness* recently reviewed an article by the Superintendent of Home Missions of the Baptist Convention of Ontario and Quebec, in which he purported to give the necessary conditions for revival. A further article in *The Canadian Baptist* of February 28th, entitled, "It's Chapel Building Day Now", which gives an account of progress being made on various fields under the Home Mission Board, closes with a paragraph to which we desire to call attention. Although the article itself is not signed, we presume that it is from Superintendent Schutt, for the writer says, "We have received very many communications expressing appreciation of our article on 'The Call to Revival' published in last week's copy of *The Canadian Baptist*". The paragraph referred to reads as follows:

"We thank God for the loyalty of our pastors and churches to the Master and His Word. We rejoice, too, in their continued confidence in the Board which has for so many years been doing its utmost to further the interests of the weaker churches of our Convention, and to establish and strengthen Baptist churches throughout the Provinces of Ontario and Quebec. As Baptists we believe in our mission and message. 'The Gospel of Christ is the power of God unto salvation to everyone that believeth.' The need was never greater than to-day for New Testament churches composed of the regenerate alone and recognizing the absolute Lordship of Christ."

Now we must say that if one were entirely ignorant of recent history and present conditions in connection with the Baptist Convention of Ontario and Quebec, of which the Home Mission Board is an important part, this would be a most praiseworthy pronouncement; but in the light of the history enacted and the conditions obtaining, let us examine the matter a little more closely. The author speaks of "the loyalty of our pastors and churches to the Master and His Word". We should suppose that loyalty to the Master would be seen, not only in pulpit addresses, but also in Convention votes. But we have only too vivid recollections of these same pastors and of the delegates from these same churches gainsaying the value of the sub-

stitutionary death of Christ and joining in ridicule of the infallibility of the Bible. From what sort of a psychological complex must a man suffer who boldly declares pastors and churches that do these things, to be loyal to the Master and His Word, and who does so with thanksgiving to God? We do not know; we cannot tell! Our minds, we trust, do not work that way.

Mr. Schutt, as we presume, rejoices in the "continued confidence in the Board which has for so many years been doing its utmost to further the interests of the weaker churches of our Convention, and to establish and strengthen Baptist churches throughout the Provinces of Ontario and Quebec." That the Home Mission Board has done much for the weaker churches cannot be questioned; but to say that it has been, and is still, "doing its utmost to further the interests of the weaker churches of our Convention", calls for some inquiry. What are the "interests" of these "weaker churches"? They ought to be the proclamation of a pure Gospel, the upbuilding of a consecrated membership, and, not least, the preaching of the Word by a free ministry. But it is now a matter of history that this same Home Mission Board has done its utmost to "muzzle" Home Mission pastors, and to bring these "weaker churches" into absolute subjection to the powers that be in McMaster University. With the writer this is no vain fancy, but a matter of personal experience, although he for one refused to be "muzzled". When the Home Mission Board sends out men who are loyal to McMaster University and its Marshallite theology, and sends them out to these "weaker churches"; when that same Home Mission Board does its utmost to have those who refuse to bow down to the image of Modernism, dismissed from their charges; when the Superintendent of that Board refuses publicly to protest against the blatant unbelief of McMaster University, and goes from church to church to say, as, we are informed, he did at the Runnymede Road Baptist Church, that

there is no modernism in McMaster, then we make bold to declare, that whatever may have been the past record of this Home Mission Board, its present efforts are diametrically opposed to the best "interests of the weaker churches" of the Convention.

But the writer of this paragraph in question says again, "As Baptists we believe in our mission and message". Our "mission" is to preach the Gospel and to establish churches on New Testament principles. That Gospel must be unadulterated, and those

churches must be uninfected by the leavening influence of modern unbelief.

As to the last statement of this quoted paragraph, "The need was never greater than to-day for New Testament churches composed of the regenerate alone and recognizing the absolute Lordship of Christ", we say, "Amen and amen". Nor will this need ever be met by a compromising attitude, nor by vainly repeating, "Lord, lord", without doing the things which He says unto us.

Wisdom at the Feet of Christ

Dr. H. C. Wayman, President of Des Moines University, who preached in Jarvis St. Church Sunday last, in commenting upon the text, "And there were certain Greeks among them that came up to worship at the feast", said that this incident of the Greeks' coming to the Lord Jesus was a picture of "wisdom at the feet of Christ, where all learning should be". In that apparently simple treatment Dr. Wayman uttered a profound truth, a truth which is one of the foundation principles of Des Moines University, and one which fully justifies all the sacrifice and effort which we must put forth to maintain our own University, notwithstanding the crowded educational field. Insistence upon the truth of the authority of Christ in the realm of the intellectual, as well as the spiritual, separates Des Moines University from all state schools, and from the many denominational schools which are bowing down at the shrine of human intelligence and scholarship. We still believe that Christ is the Master of our thinking, and that He is worthy to be accorded the place of supreme authority which He Himself has claimed, "that in all things He might have the pre-eminence".

The fact that Modernism is a university movement has been so frequently stressed that it needs no further emphasis here. But why is it that Satan's efforts to discredit the Living and the Written Word of God are centred in the universities? For one thing, the influence of these institutions is enormous; for, as a rule, the university dominates the whole educational system of a country. If the universities are captured for Modernism, the movement of infidelity will spread even to the primary schools.

There is, however, a psychological reason why Satan makes the universities the centre of his attacks. "Knowledge puffeth up"; leads to wordly ambition, pride, and finally rebellion against God, except where that knowledge is "at the feet of Christ". Satan has three methods of attack; he entices men through "the lust of the flesh, the lust of the eyes, and the pride of life"; and the strongest of these three is the appeal to the "pride of life", knowledge.

This was the means of his own downfall. Read the description of his glory, beauty, and wisdom, as depicted in the twenty-eighth chapter of Ezekiel: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and

down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." His wisdom and understanding engendered pride in his own attainments: "Thine heart was lifted up because of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Pride brought about a spirit of independence which increased till he aspired to be equal with God, and then superior to God. He set his will above the will of God. "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high." This is the first, and the great sin of the universe,—"*I will*".

Satan used this method of attack in the Garden of Eden, when he tempted our first parents. The Lord had forbidden them to eat the fruit of the tree of the knowledge of good and evil, and though they might freely partake of the fruit of all the other trees, the forbidden fruit was the one they coveted. How many times people have had cause to regret that they presumed to attain knowledge in forbidden realms, and now "they wish they could be behind the things they know"! Satan appealed to Eve's curiosity, flattered her intelligence, and aroused her ambition to know good and evil: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This appeal to her pride caused her to be side-tracked from the line of absolute obedience to the will of God. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat." Their eyes were indeed opened, but they saw only evil—not good.

Thus does Satan entice us to our destruction. All the race has been involved in that great downfall, and it is now true of every individual, "All we like sheep have gone astray; we have turned every one to his own way"; we all say, "I will," instead of "Thy will."

The experience of Adam and Eve is typical of the experience of many university students. The adversary knows how prone men are to think themselves superior to others when they start on that road, "to follow knowledge like a sinking star, beyond the utmost bounds of human thought." A sense of

superiority leads to a feeling of independence, and the student imagines that he is competent to judge everything and everybody. God's Word and God's ways are not too sacred for his criticism. He asserts his own will even above God's will, and the "pride of life" has brought about his downfall. Lawlessness is the crowning sin of this age, and will reach its culmination in the person of the Antichrist, of whom it is said, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

What can we do to stop the flood of iniquity, and check the flow of pride, self-will and rebellion against God in the universities? One thing we can do is to support Des Moines University, the Toronto Baptist Seminary, and kindred institutions, where "wisdom is

at the feet of Christ, where all learning should be", where the Lord Jesus Christ is crowned Lord of all. Des Moines University has given to the world a testimony of a "University on its knees". We stand for a reverent and sound scholarship, for it is only false scholarship which breeds pride; while true scholarship produces humility of spirit. Faith in a crucified, risen, glorified and coming Saviour is the shield which will protect the soul against the fiery darts of the Wicked One.

We appeal to all who agree with the ideals and policy of our University and Seminary to stand with us in the great conflict against the forces of evil, to pray for us constantly, to trust your sons and daughters to us, and to give financial aid as God has prospered you.

Olive L. Clark, M.A.

THE LOST JEWEL

By A. C. M.

Chapter 14.

(Continued from last week)

Sir Human rose early, and went out for a walk in the Castle grounds. To his surprise he found his host, Dr. Profound, had forestalled him and was already enjoying an early constitutional.

"Good morning, Doctor", said Human, "I hardly expected to see you so early."

"I have always been an early riser", replied the Doctor; "and this being a fine morning I resolved to enjoy the early breeze. I am sorry our Professor allowed himself to be led into such a warm debate in your conversation last evening. I have told him many times to be more careful, but it is to no purpose; he loves an argument, and once he begins, forgets the rules of etiquette and everything else but his theme. I must offer an apology on his behalf."

"There is no necessity for any apology, Doctor. I think I was a little warm myself, and perhaps a little indiscreet in attempting a passage of arms with so famous a controversialist. Still, I think I was right; and, indeed, I am so confident in the correctness of my views that I am fully resolved to put them to the test."

"To what views do you refer, Sir Human?" enquired the Doctor.

"I referred to the matter of our lost family jewel. The Professor maintained it is to be found in this Province, and urged on me to seek for it in the Province of Science. I believe it is to be found in the Province of Piety, and fully intend to go there in search of it."

"My dear Sir Human, you surely do not intend to leave us so soon", exclaimed the Doctor, "I assure you, you have seen nothing yet of our sublime and wondrous scenery. No one can comprehend it by just scanning the outskirts of Science. Those who would realize its grandeur must penetrate far into the interior. I am inclined to agree with our Professor that your jewel will most likely be found in the possession of some branch of the Studious family. Stay with us a little longer, you will find Knowledge brings happiness and power to its possessor."

"There is an old tradition in my family", said Sir Human, "that this very desire for Knowledge was one cause of my ancestors losing the King's jewel. That sets at rest for ever the idea that Knowledge is the jewel. It is said that in their family garden my ancestors had a tree whose fruit conferred on those who took it the Knowledge of good and evil. The King forbade them to taste it, on pain of His displeasure and their death. Hard by grew the Tree of Life of which they might eat without stint. A robber persuaded them to barter the jewel for the fruit of the forbidden tree.

Their feelings vivid, and their fancy strong,

They sighed for pleasure, while they shrunk from wrong;

When by their Monarch in the garden placed,

They saw the treasures which they longed to taste;
And oft together ventured to behold

Rich hanging fruits of purple, red, and gold.

Too long they stay'd forbidden bliss to view,

Their virtue failing as their longings grew;

Athirst and wearied with the noontide heat,

Satan led thither my first mother's feet;

With eager eyes and heaving breast she stood,

Smelt the sweet breath, and touched the fragrant food;

The tempting beauty sparkling in the sun

Charmed her young sense—she ate, and was undone."

"Beautiful! Beautiful!" exclaimed the Doctor, "you certainly are a poet; but, pardon me, not a scholar. You do not peer into the depths of things. Your poetry is precious, but your logic loose. Your poetry calls for acclamation, but its sentiments are absurdities. The idea is a libel on Knowledge, and I should suppose a libel on the character of your King, if there is such a being. Again I urge you to stay with us, and let us sift this matter out. Let us bring this

tradition of yours to the test of Science, and see whether it is genuine or not. You may rely on it, if it is right it will be reasonable, if it is not reasonable it is not right."

"But you see, Doctor", replied Human, "my explorations of reason are so limited that there may be many things which are reasonable, if I only knew enough of reason; but if they do not come within the sphere of my observations, I might hastily pronounce them unreasonable, when really they only seem unreasonable because of my ignorance."

"Then what do you intend to do, Sir Human? I confess I see no way out of your dilemma, as you put it."

"I heard of a conversation between two friends once", replied Human, "which was something like this. There was a place of very low repute called Nazareth. One friend told another of a great Prince who came from there. The friend said, 'Can any good thing come out of Nazareth?' The first replied, 'Come and see.' Now I think that was a sensible way of solving the problem. That is what I intend to do. I intend to go and see."

"I hope you will not leave us yet, however", said the Doctor. "I must leave you now for a little while; I will see you again shortly." Thus saying, the Doctor withdrew.

Sir Human continued walking backwards and forwards in the shrubbery, thinking on the Doctor's words, and shaping in his own mind the course he would pursue. At length he saw a stranger approaching. His appearance was very gentlemanly, and the expression of his countenance was kindly and frank.

"Good morning, Sir Human", said the stranger.

"Pardon me, but you have the advantage of me. I do not remember to have seen you before, sir", replied Human.

"Possibly you have not", said the stranger, "I dare say you have not yet been introduced to all the visitors at the Castle. I have, you see, taken the liberty to introduce myself. I trust you will pardon the liberty, when I say I am one of your most devoted admirers, and had the honour of your late father's friendship. Excuse me if I withhold my name for the present."

Sir Human was quite taken aback by the stranger's coolness. Yet there was something about him which forbade the idea of resentment; and in his present mood Sir Human was not inclined to stand much on a mere question of etiquette.

"I hope you will enjoy your visit", continued the stranger, "this is a most charming part of the country. The company is select, and the climate bracing; and altogether I think we are singularly fortunate in being the guests of Dr. Profound."

"I have not seen much of the Province yet", replied Sir Human; "and, as I leave shortly, my view of it at present will of necessity be limited."

"Indeed!" exclaimed the stranger. "I am sorry to hear you think of leaving so soon. I sought you out this morning, just as a friend, to caution you against a man whom I saw about here yesterday who I heard had come to see you. He passes as a sort of ambassador from some king or another. Now, it is all nonsense. He is a paid agent, and his business is to

obtain emigrants to the Province of Piety. He gets paid by results, and the more he can get to take the journey to his fool's paradise, the better it is for him. Of course, the higher their social position and the larger their income, the grander his exploit. When they get them into the Province, they take care to fleece them pretty well. His talk is all of love and grace without money and without price; but the emigrants he wins over don't find it so. They have to pay, or else they are at a discount. I don't believe the fellow believes his own story, but what does he care? It is his livelihood, and that is all he troubles about."

"You surprise me!" exclaimed Sir Human. "I never heard of such a thing before. Are you sure it is correct?"

"Yes, quite sure", answered the stranger, "there are quite a number of them, and quite a variety in their stories. They agree as to being the Ambassadors of the King; but they differ on other points."

"Pray, on what points do they differ?" enquired Sir Human.

"Some of them say the King has an only Son, who is so full of love, and who is His Father's equal—and a lot more of it. Others say the King has no Son; that this so-called Son is only a favourite servant. Others, again, prescribe a great deal of form and ceremony in order to get near the King. They say that only through His ambassador can the King be approached; and that only by certain signs and bowings before the supposed mother of the King's Son. Another band declare the only way to get the King's favour is to plunge overhead in water, to cleanse them from all impurity. Yet another kind declare no form or ceremony is needed. All agree in promising the jewel to those who listen to their teachings. I think you will now clearly see the absurdity of the whole thing."

"You certainly bring strange things to my ears; and if they are true, I do not know what to say or think", observed Sir Human. "How do they agree with each other, these different kinds you speak of?"

"Agree! They don't agree at all", replied the stranger. "They condemn each other most heartily. Just as rival tradesmen are jealous of each other's progress, so these ambassadors are jealous of each other, for fear one should get more emigrants than the rest. Their stories are inconsistent, and their practices are quite at variance with their professions."

"And you really came to warn me of this", said Human, "it is kind of you. I am surprised none of my friends have named this before. It certainly places matters in another light. Do they acquire riches, these ambassadors you speak of? I have heard that there are no poor people in the Province of Piety. I have been told they are rich in faith, and heirs of a kingdom."

"Excuse me, I must leave you!" hurriedly exclaimed the stranger, and fairly ran away just as Human saw the ambassador and Divine Truth approaching.

"Who is that?" asked Human.

"Why, that is the Prince of Darkness himself", replied the ambassador, "in his character of the Accuser of the Brethren."

The Jarvis Street Pulpit

The Baptist Message

An Address by The Pastor, Dr. T. T. Shields.

Note: The following address was delivered throughout the churches of the Baptist Convention of Ontario and Quebec during the winter of 1919-1920 in connection with the Forward Movement. Many requests have reached us asking that it appear in "The Witness", and owing to the Editor's absence from his pulpit we are now able to meet this request.

The Book which, with a positiveness which only divine omniscience can justify, speaks of that which antedates all human history, and of that, therefore, which, in the nature of the case, no mortal could know, challenges our faith by the comprehensive sweep of its first great word, "In the beginning God." And that Book, concerning itself, as it does, with principles which are immutable, describes the order and progress of the first day of God's creation, by saying, "And the evening and the morning were the first day." And the last chapter of the same incomparable Book commands both our faith and our imagination by its description of the shadeless splendor of the Holy City, in the promise, "And there shall be no night there."

And between that first line of the history of the Genesis of things, and the line which predicts the consummation of the divine purpose in glory, you have an epitomized record, historical and prophetic, of the movements of God in all human history until time shall be no more; and everywhere and always, it is a Forward Movement.

"Our lives through various scenes are drawn,
And vexed with trifling cares;
While His eternal thought moves on
His undisturbed affairs."

No one can walk with God and walk backwards; nor enquire as to His dwelling place without receiving His forward-moving invitation, "Come and see." And no one can really and sincerely summon all his powers to an endeavor to achieve a morally worthy purpose without having God on his side; nor without coming, consciously or unconsciously, into the current of that divine purpose which moves forward toward the light of an endless day.

The great Movement which is to engage the thought and energy of five evangelical denominations in Canada, cannot be ignored by anyone with wisdom to watch for "God's occasions passing by." We welcome the emphasis which every denomination has laid upon the spiritual character of the Movement; and we pray that grace may be "with all them that love our Lord Jesus Christ in sincerity," by whatever name they may be called. We recognize that it is profoundly and for ever true of the spiritual body of Christ, that "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

But while we freely acknowledge this truth, we are necessarily chiefly concerned with our own part in the Movement as a denomination; and with consideration of the privileges and responsibilities it may bring to us.

In common with our brethren of other communions, we recognize the essentially spiritual character of the Movement as a whole. Nothing else could deserve to be called a "forward" movement. But by "spiritual" we do not mean only the immaterial. As we are to glorify God in our bodies and in our spirits which are His, so we are to glorify Him with all the abilities and capacities of mind and body, and with all that brain and brawn can produce. The presentation of our offerings, when our motive is pure, is an act of worship, and should be regarded as a service just as 'spiritual as our prayers, our praises, or our preaching.

If we fail to keep the spiritual nature of our work clearly in view we are in danger of missing the aim of the church's mission altogether. Of late years, indeed, we have seen this effect an entire change of the accent and emphasis of the church's message,—in the recommendation of godliness chiefly for its profitableness in "the life that now is." This inevitably leads to the erection of worldly and temporal standards of value by which to appraise the church's ministry and progress, until the church arrives at the condition of the Laodiceans: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Moreover, if we forget the essentially spiritual end of our work we shall fail to depend upon the only Power by which it can be achieved. The first settlements in this country sprang up on the shores of the lakes, and beside the flowing rivers; because the pioneers were wise enough to drop their mill-wheels into the streams of God's power flowing by. These steel towers bearing high voltage wires which we now see everywhere proclaim our more recent discovery that God meant us to live, even on the plane of the physical, by superhuman powers. And in the realm of the spiritual the same principle obtains. The spiritual character of our work precludes all possibility of its being done "by hand;" it can only be done "by power," and that power the Spirit of the Lord. Hence our material gifts, whether of money or of service, must be only as the towers and wires along which the divine energy may flow for the accomplishment of our spiritual service.

The question arises, therefore, whether we, as Baptists, have any special aptitude for the spiritual interpretation of life. While other Christian bodies discuss the possibilities of organic union, have we still any logical reason for standing apart from such discussions? Have we still a distinctive message for the world? Are we as firmly convinced as ever that the distinctive emphasis of

our presentation of the Gospel constitutes a truer interpretation of the evangel of grace than other presentations in which the emphasis is differently placed?

Before we can know clearly how to move forward, we need to enquire as Baptists where we are, I therefore propose to ask you to consider what is the *sine qua non* of the Baptist message. What is the irreducible minimum of revealed truth which a man must believe in order to be entitled to be called a Baptist? Or let me put the matter still more simply: What are the conditions of membership in a Baptist church? What is involved in the confession required of any one applying for membership in the church? If we get at these simple and fundamental principles we shall know what are the essentials of the Baptist message. And it is of these great principles I now speak.

I.

The first and central truth which Baptists have always firmly held is this: THAT IN JESUS CHRIST GOD WAS MANIFEST IN THE FLESH. Belief in the essential Deity of Jesus Christ is cardinal to our whole position as Baptists.

We believe that no true conception of God can, by natural processes, be evolved out of man's own consciousness; that we cannot of ourselves imagine a true picture of God; that unaided human reason cannot discover God. And, therefore, we hold that a man's attitude toward God and his relation to his fellows cannot rightly be determined by his own conception of what God is, and of what He requires of us; but, on the contrary, that any true knowledge of God must be derived from what God reveals of Himself.

Therefore, fundamentally, *Baptists are not rationalists, but revelationists.* All that we know of God and all that we teach of Him is derived, not from what human reason has discovered, but from what divine revelation has disclosed. And we believe that all earlier and lesser revelations of God, even that which is revealed of God in nature, are summed up and comprehended in the full and final revelation of God in Christ: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

I have sometimes thought that we need a Rescue Mission for fallen words; for words, like persons do not always honor either their birthplace or their parentage, but go astray, to walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful; with the inevitable result, that, like persons, they lose their proper influence and power. It then becomes necessary, either to turn them aside to some Jericho, where, like David's men, they may recover from the debasement resulting from contact with the enemy; or, otherwise, such words need to be reclothed with ampler definitions.

The word "divinity," has lost much of its original strength of meaning. It is no longer sufficient for us to

say we believe in the divinity of Christ; for there are those who say that, who also say they believe in the divinity of all men. We hold that God was in Christ as He never was in any other man. We believe in the essential Deity of Christ, as the Eternal Son, Who was with the Father before the world was; as the second Person in the Holy Trinity Who, with the Father, and the Holy Spirit, is one God. And we worship Him as "the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."

Therefore, we set the Lord Jesus Christ in the centre as the Incarnate God in Whom "dwelleth all the fulness of the Godhead bodily."

As Baptists we readily accord to others that liberty of thought which we demand for ourselves. But though we deny the right of the magistrate or anyone else to fetter another's conscience, we do not, therefore, bind ourselves to have fellowship with principles against which our own consciences revolt. While refusing to compel, we may with equal justice refuse to concur. There are some things which are vital to true Christian faith; and one of them is this: a settled conviction of the essential Deity of Jesus Christ. We can have no fellowship with anyone who denies the Godhead of Jesus. I believe I speak for the Baptists of this Convention when I say that there is absolutely no room among us for anything that savors of Unitarianism. Jesus Christ is to us "the only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and ever. Amen."

But what are the implications of this position? Our attitude toward Christ will determine our attitude toward many other things—indeed, it will determine our attitude toward everything, toward God above us, and man about us; toward "the life that now is." and "that which is to come."

"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."

II.

Our attitude toward Christ will determine OUR ATTITUDE TOWARD THE SCRIPTURES.

It must be clear to the mind of every earnest and thoughtful man and woman among us that the time has come when we must clearly define to ourselves what our attitude toward the Bible is to be, if we are to continue our work as a denomination. No family, nor community, nor institution, nor nation, can live a peaceful, progressive, and useful life, without the direction of some recognized authority. And without some such authoritative direction no church nor denomination can exercise a useful ministry to the world about it. Authority must reside in some one. In whom? To whom can Baptists look for direction? We have no bishop; and we refuse to allow any person or collection of persons to exercise spiritual lordship over us. And yet some one must command and direct. Who shall it be?

There can be but one answer: "One is your Master, even Christ; and all ye are brethren." But who is to be the Master's mouthpiece? By what means is His will to be communicated to us? Where shall we find an order bearing His unmistakable signature? Formerly, and historically, Baptists believed that the Head of the Church had revealed His will in the Holy Scriptures. To our fathers the Bible was the word of God. Do we still so regard it?

If we do not; if we have no longer a reliable compass and chart, our ship must surely drift from her course; and, defaulting in her mission, disintegrate, and ultimately disappear. No captain would put to sea in a ship whose steering gear was believed to be out of order. And the Baptist Forward Movement, if it is to be worthy of the name, must find its direction in the authority of the Bible as the word of God. For *when Baptists yield their belief in the authority of the Scriptures they have surrendered the last logical reason for their continued existence.*

But how shall the right attitude toward the Bible be determined? Who shall tell us authoritatively whether the Bible is the word of God? Must we not in this matter resort to and rely upon the authority of Christ?

Personally, I have no theory of the inspiration of the Scriptures. But I am sure of ten thousand facts concerning which I am unable to formulate a theory. And it is of the fact of inspiration, not of any theory of it, we must be convinced. We may not know how "holy men of God spake as they were moved by the Holy Ghost," and yet be absolutely sure that they were so moved.

The Bible is a human book, written by human hands. It has never been claimed that its manuscripts were magically produced. But the Bible is divine as well as human. This is the claim it everywhere makes on its own behalf. In what proportions, therefore, are these divine and human elements blended? Is it so human as to partake of such imperfection as is common to all things of human origin? Or is it so permeated by the divine as to be saturated with divine perfection?

The Book tells us of a great Personality Who was born of a human mother, but was begotten of the Holy Ghost; and Who was, therefore, both human and divine, like the Book itself. But how were the divine and human elements blended in Him? Which of the two natures predominated? Did His human nature render Him subject to all human limitations? Or, the rather, was not His humanity, while still making Him our true kinsman, by union with His divinity, sublimed to the quality of divine perfection? For if He was limited in one realm of His being, must He not have been limited in all? If He was mentally limited to the measure of the human mind, how can inherent physical immortality, or moral perfection be predicated of Him?

We are thus driven to the enquiry: In what realms of life is Jesus Christ to be Lord? Unquestionably, He is to be Lord of our bodies. And who will dispute His supremacy as a moral and religious teacher? But what about the realm of the intellect?

Let us hear from one who was widely and deeply learned. No one will question the Apostle Paul's qualification for judging of intellectual matters. And he tells us, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

But after he had seen Jesus he gloried in being the "bond-slave" of Christ. Now to what extent did Paul

submit himself to Christ? Did he continue to "think with himself"? And were his thoughts, "contrary to the name of Jesus of Nazareth"? O tell us! thou mighty leader of men, thou man of massive and far-seeing intellect, in the wide realm of thy intellectual activities, hast thou made Jesus Christ thy Lord?

And he answers:

"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."

And nothing less than that will do. Jesus Christ must be Lord in the realm of the intellect! Imaginations and reasonings and every high thing that exalteth itself against the knowledge of God, must, by the power of God, be cast down. A true Baptist, to whom Jesus Christ is the Incarnate God, in the nature of the case, has no "liberty" to entertain thoughts which are "contrary" to Christ. He is "the bond-slave" of Christ, intellectually as well as spiritually; and his "every thought"—his thought about the Bible, and about everything else, in this life, and in that which is to come, must be "brought into captivity to the obedience of Christ."

Now when Christ is so regarded we have an infallible Standard and Authority to Whom all our intellectual problems can be brought. We must consult Him, therefore, about the Bible; for He is the highest Authority in the universe.

Of the Old Testament in general, He says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And to this He adds in another place, "Heaven and earth shall pass away, but my words shall not pass away." Thus this infallible Christ declares He has come to fulfil the law and the prophets, even to the last jot and the last tittle; and having put the seal of His infallible authority on the law and the prophets, He later solemnly avers that His own words shall never pass away. Can language express a stronger claim to infallibility and final authority?

What use can I now make of this divine pronouncement? How is the authority of Christ with respect to the Scriptures to determine my own attitude toward the Bible? Let me give you two or three simple illustrative applications of the principle.

Personally, I am not concerned *per se* about the human authorship of the books attributed to Moses. When I find the writer of the epistle to the Hebrews saying of certain things in Exodus and Leviticus, "The Holy Ghost, this signifying," I could be content to ignore the human author and listen to the divine word. But when I find that the life and times of Moses are so inextricably interwoven with the Pentateuch that it is impossible to eliminate Moses without invalidating the first five books of the Bible, the Mosiac authorship of the Pentateuch becomes a question of vital importance. Therefore I must bring this vexed question to "the author and the finisher of my faith" for settlement. And now let us hear Him!

To the Sadducean naturalists of His day, He said: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God? Have ye not read in the book of Moses, how in the bush God spake to him?" (Mark 12:24, 26).

And again: "Do not think that I will accuse you to the Father; There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47). And yet again, in that most solemn parable which is a prophecy of retribution beyond the grave, in answer to the once-rich man's request, that Lazarus be sent to warn his five brethren, Christ represents Abraham as saying, (and as saying it in the clearer light and fuller knowledge of the life beyond) "They have Moses and the prophets; let them hear them." And when Dives replies, "Nay, father Abraham; but if one went unto them from the dead, they will repent," He puts into Abraham's lips these terribly solemn words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16:27-31).

When he has heard these words, surely for the man who acknowledges the Deity and consequent infallibility of Christ, the question of the Mosaic authorship of the Pentateuch is authoritatively and finally settled; and instead of spending time in idle speculations he will read it to hear what "the Holy Ghost saith" therein.

And this principle of the infallibility of Christ may be applied to all Biblical questions. I am not disturbed by questions as to the historicity of the book of Jonah. I should be quite content to learn its religious lessons as allegorically taught, even if the book had no historic foundation, providing there can be found nothing in any other part of scripture requiring me to regard the book as being historically true. An allegorical Jonah, and a parabolic fish, and a legendary gourd, will do no violence to my faith, if I can secure the consent of my one infallible Authority to my holding such a view; for I am not free to form an opinion on the subject: my thought of the book of Jonah must be brought into captivity to the obedience of Christ. Therefore, what saith my great Professor of Bible knowledge? Hear Him again:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." And in the same breath He continues: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matt. 12:39-42).

By that pronouncement, for me, the question of the historicity of the book of Jonah is for ever settled. I believe the miraculous story to be historically true because the highest Authority in the universe has so declared.

The same rule applies to the question of the inspiration and authority of the Scriptures as a whole, and in every part. For myself, this is my confession of faith with respect to the Bible: If this building were large enough to hold all the Biblical scholars of the world; and if they should all unite to tell me that the story of the Deluge is unhistoric; that Moses did not write the Pentateuch; that the book of Jonah is not historically true, I would believe Christ's naked word before the contrary judgment of all the scholarship of the world; and stake the interests of my soul for time and for eternity upon the unsupported word of my absolutely infallible Lord; and, if need be, be a fool for Christ's sake. And I then should be much less a fool for His sake, than the contrary attitude would make me for the sake of agreeing with a "scholarship" falsely so-called. For though I thus speak for the purpose of emphasis, I am convinced that that body of thought which is worthiest the high and honourable title of "scholarship," and which represents the findings of disciplined intellectual powers in co-operation with spiritually enlightened and penetrating understandings, will always be found to be in agreement with the word of Him who is Incarnate Truth.

When we thus approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea of judgment; and, in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness, mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem, we have heard His whispered promise of the marriage of the Lamb. Where, indeed, have we not found Him? Is there a scripture path untrodden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of My beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And we have followed Him—through historical wildernesses, and biographical mountain solitudes, and through genealogical deserts, only to find that the wilderness and the solitary place are made glad for Him; and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wisdom; in pregnant type, and glowing symbol; in wheels that are dreadful; in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the form and voice of our Beloved;

until, at last, He has come to us from out the grave, being declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, and with perfect knowledge of both worlds, He has joined us on the Emmaus road; where with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

Therefore by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts, and promises; by His own invariable assumption of the Scriptures' infallibility, there is wrought into our deepest spiritual consciousness the unwavering conviction that the Bible is the word of God that liveth and abideth for ever!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

III.

And now what follows from all this? If we have in the Bible the Book of the Lord, and in Christ the Lord of the Book, we have in Him also THE STANDARD OF INTERPRETATION.

Our Lord Himself promised of "the Spirit of Truth," "He shall guide you into all the truth; for he shall not speak from himself, but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come." And the manner of the Spirit's guiding into all truth He clearly predicted when He said, "He shall glorify me; for he shall receive of mine, and shall shew it unto you." The New Testament writers, who claimed to write "by the revelation of Jesus Christ," all made Him the Standard by Whom the values of life must be determined.

They claimed to be the inspired exponents of the Gospel He had "revealed to his holy apostles and prophets by the Spirit." And their standard was, in principle, always this: "As the truth is in Jesus." Their identification and appraisal of error was always effected by comparison with the only infallible Standard of truth; as when Paul says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."

When I say that Christ is to be our Standard of interpretation, I mean that all the elements of human life can find their only true appraisal in His interpretation of life, as He speaks directly and through His inspired apostles.

For instance: There is a man in the city where I live who is a most exemplary character; a good husband and father, a loyal citizen, and in every respect a worthy man. He is, indeed, a returned soldier. He went "over the top," and was wounded. And in that hour he offered his life upon the altar of his country's service as truly as did the heroic men who will never return.

Now I want someone to tell me how I am to estimate that man religiously; for he is not a professor of religion. Does such an excellent character as he need any religion? And if so, what sort of religion? Does he need salvation? Does he need a Saviour? What should my attitude toward him be? You see, I am looking for a satisfactory,

because final and authoritative, doctrine of man. For this I must go on to the only one who "needed not that any should testify of man: for he knew what was in man."

And I find that just such an admirable character as I have described, except that he lacked my soldier-friend's splendid courage, once, "came to Jesus by night." And when he had said, "Rabbi, we know that thou art a teacher come from God," our infallible Authority answered, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And when Nicodemus asked, "How can these things be?" this infallible Professor of spiritual knowledge answered: "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

That is equivalent to saying: "Nicodemus, human nature is so depraved that only a spiritual birth can make it spiritually capable of seeing, or morally fit to enter, the kingdom of God. And if you have any doubt as to the finality of this pronouncement, I tell you now that I speak what I know, and testify what I have seen. No one else has ever ascended up to heaven. There is no other authority competent to guide you. I only, of all men, have complete knowledge of the other life, and of the conditions of entrance into the kingdom of God. I am the way, the truth, and the life; no man cometh unto the Father but by Me. Therefore, marvel not that I said unto thee, ye must be born again."

We have now, therefore, a trustworthy doctrine of man. He is so ruined by sin that he can be saved only through regeneration by the Holy Ghost. I must, therefore, go on preaching the doctrines of sin and the new birth; for my great Authority tells me they are still true and necessary. Moreover, I know now the religious message my ex-soldier neighbour needs; and I have learned too, that the first essential to "reconstruction" in any life is regeneration. And as a Christian workman I am no longer in doubt as to my course. I have a platform of certainty on which to stand, and a divinely authorized message to deliver; I can, therefore, address myself to my task as one who has a commission from on high.

What interpretation shall I put upon the Cross of Christ? There it stands, the promise and prophecy of it in the Old Testament, and the history of it in the New. What does it mean to a sinful world?

Shall I proclaim its moral influence? Shall I tell men it is the consummation of a sublime example? that Christ died to show us how to die, as He lived to show us how to live? Yes; there is all that in the Cross. No one can really gaze upon it without being moved to nobler living. But is that the full meaning of the Cross? If He who died thereon was but a man, the Cross can mean no more than that. You will remember that Bethmann-Hollweg, the ex-German Chancellor, offered himself to the Allied Governments as a substitute for the former Kaiser. The receipt of his offer was acknowledged; but the Allied Governments politely intimated that they had a little score to settle with him on his own account, and that he would

have quite enough to do to answer for his own crimes. And thus the case stands with all men: "None of them can by any means redeem his brother; nor give to God a ransom for him." No man did ever have a surplus of merit wherewith to atone for another's offences; and even if he had, "a life for a life," would require a life of infinite value for the life of the world.

But what if Jesus Christ be God? What if He was "made after the power of an indissoluble life"? What if "He only hath immortality," if His life was eternal in its nature and essence? He said of Himself: "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." And He said also, "The Son of man came, not to be ministered unto but to minister, and to give his life a ransom for many."

Now if in Jesus Christ, "God was manifest in the flesh;" if He was born, "that it might be fulfilled which was spoken by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name, Emmanuel, which being interpreted is, God with us," we must find a deeper and richer significance in His blood than is contained in any theory of its mere moral influence. When I know that "the precious blood of Christ" flowed from the heart of Incarnate Deity, I know that His blood was of greater moral worth than all the rivers of human blood which have flowed on all the battle-fields of earth through all human history, since Cain slew his brother Abel. "The life of the flesh is in the blood;" and when I know that the life that was in "the precious blood of Christ" was an "indissoluble life," even the very life-tide of Deity, then I can understand the incalculability of its atoning value; for in that crimson stream, I see the wealth of the universe in solution! And I can sing with renewed fervour, and out of an unwavering conviction,

"Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God,
Be saved to sin no more."

For a spiritually bankrupt race there can be no gospel without a vicarious atonement for its theme; an imputed righteousness for its promise; a throne of grace for its faith; a divine Mediator for its Surety; and a kingdom of grace and glory for its end. And all this we have who believe, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Salvation by grace as the message of the Gospel follows as the natural corollary of all this; salvation as God's free gift, not something men can earn for themselves. How sadly that great word "grace" has been neglected of recent years! It needs to be rediscovered, as Hilkiah the high priest discovered the neglected book of the law in the house of the Lord; and to be restored to its place, as the ark of the covenant was brought back from the land of the Philistines. And they who see that all we know of our need of a Saviour and of a Saviour's work for us, has come to us, as it came to Saul on the Damascus road, by light from heaven, will feel the need of that immeasur-

able word, grace—as deep as hell, as high as heaven, as wide as human sin, and as lasting as eternity—infinite, indeed, as God Himself.

"Grace, 'tis a charming sound,
Harmonious to my ear,
Heaven with the echo shall resound,
And all the earth shall hear.

"Grace first contrived a way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

"Grace taught my wandering feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

"Grace all the work shall crown,
Though everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Once again. If Jesus Christ be Lord of all, He must be recognized and acknowledged as the Head of the Church.

And in that acknowledgment the principle of a regenerate church membership is involved. The church must be a company of witnesses to the grace of Christ: "He gave him to be the head over all things to the church, which is his body, the fulness of him which filleth all in all." Surely if a member of the church is to be a member of the body of Christ, it follows he must be spiritually quickened. How can Christ be said to be the Head of a church which receives into its membership persons who have not been "born again"? The need of the world is a witnessing church, a church whose members will witness to the grace of the Incarnate God by being themselves the incarnations of the truth of His Gospel. When the poorest and humblest persons is put into the witness box to tell what he personally knows of the case before the court, if he is able, even with limping grammar and stammering lips, to tell what he himself has seen of the matter that is before the court for judgment, he is listened to with greater attention than would the most learned scholar who had no personal knowledge of the case. Hence the little church of really converted people will be a mightier power for good in any community than a great congregation of people who in their own experience have no witness for Christ.

We as Baptists, therefore, must learn to measure the progress of our churches by their increasing conformity to Christ, rather than by the number of their members, their social position, or the amount of their wealth.

Years ago there was a case at law in which everything turned on the resemblance of two car wheels, which were put in as exhibits. Webster and Choate were the opposing counsel. When all the evidence was in, Choate addressed the jury, and overwhelmed them with an elaborate address on "the fixation of points," whatever that may be. I do not know; and the jury did not know either. They may have admired the advocate's learning; but it gave them no light on the question before them.

Webster followed Choate. He fixed his eyes on the car wheels, then on the jury; again on the car wheels and again on the jury; and then, as he pointed to the wheels, he thundered, "Gentlemen of the jury! There they are. Look at 'em!" And that was all he said. But the jury gave him the verdict. Happy the preacher, who, when he has told what Christ can do for a poor sinner, can point to the members of his own church, and say, "There they are! Look at them! Let their lives certify to the efficacy of the Gospel of grace in the lives of men."

The same great principle of the Lordship of Christ determines our teaching with respect to the ordinances of the church. In the symbolism of baptism and the Lord's supper, divine wisdom has wrapped up all the doctrines of grace. In the symbolic death, and burial, and resurrection of the believer, you have life derived from Christ; and in the bread and wine, life sustained by Christ: He is the Alpha and Omega of both ordinances. And whoever observes them in their primitive New Testament simplicity and order, is not likely to lose sight of the great central truth of the Gospel. "Christ crucified," is "the wisdom" of God; and so are the simple ordinances in which that great truth is enshrined.

But rich as is the symbolism of the ordinances, our chief reason for our strict observance of them is that Christ is the Head of the Church; and we recognize no higher law for the believer nor for the Church than His will as revealed in His Word. No one may change what He has ordained.

Clearly, therefore, our whole message hinges upon the Lordship of Christ.

Much has been said in recent years about Church Union; and Baptists are not indifferent to these discussions. When, in March, 1918, the Allied armies were being pushed back upon the Channel ports, no one proposed that the British should become French, or the French British, or that either should become Americans. But the greatest military genius of all the Allied generals was appointed to the supreme command of the Allied forces; and when every individual soldier in all the armies of the Allies became subject to one supreme will, in that hour Germany's doom was sealed! And the forces of darkness will not be defeated by flags of truce; nor by the surrender of vital principles of revealed truth. The need of the hour is the recognition by every Christian of the Lord Jesus Christ as Generalissimo of all the armies of the Lord. And to that recognition our message clearly and uncompromisingly calls.

To Baptists the Forward Movement must mean increased effort to bring in the day when the kingdoms of this world shall become the kingdom of our Lord and of His Christ. To maintain the integrity of the British Empire, and to secure the liberties of the world, Canada was prodigal of her blood and treasure. But the claim of the kingdom of Christ is a still higher claim, made by a greater King, and to secure the interests of a nobler citizenship. The cause in which our Lord invested His life's blood is worthy the investment of our all.

I was in Brussels when King Albert, shortly after the signing of the Armistice, made his triumphal entry into his capital after his more than four years of exile. I shall never forget that scene. Hundreds of thousands

were assembled to acclaim their returning king. It seemed to them that ages had passed since last they saw him. And during his absence they had been under the heel of the tyrant. Somewhere, without the ring of fire which encircled them, they knew their valiant king and his gallant army were fighting their way back. But it had seemed as though the king would never come again. But at last the happy day had dawned. I was privileged to stand on a balcony on the third storey of an office-building at the corner of the street around which the king was to turn. I looked down upon the scores of thousands of loyal Belgians and others who lined the great thoroughfares as far as the eye could reach. Thousands of banners were waving; and the vast multitudes, delivered out of the hand of the oppressor, waited with loyal impatience to express their devotion to the king. No one could look down upon those many thousands of expectant faces without feeling that they all "loved his appearing."

At last the cry was raised, "The king is coming." And in a moment he came into view just beneath my point of vantage, riding a white horse, with his queen, similarly mounted, at his side. Immediately behind him came his children, also mounted. Then followed one of King George's sons, and with him the generals of the British armies and the generals of the French armies. Next in order was a contingent of American troops; then a French unit; then came the British; and at last the Belgian army, thousands strong. And when the king rode by with his hand at the salute, the people tried to acclaim him. But in the main they succeeded but poorly. They saw him through a mist of tears; tears streamed down many faces; there was a great lump in all throats; and, surcharged with inexpressible emotions of thankfulness, they "rejoiced with joy unspeakable and full of glory." One Belgian citizen remarked to me that the long agony of the tyrant's rule was swallowed up in the gladness of the king's return.

And as I viewed the never-to-be-forgotten scene, and saw the king ride triumphantly to his throne amid the countless thousands of his happy, welcoming subjects, I thought of that rapidly approaching day when the White Horse and his Rider shall come down the skies; for He, too, is a conqueror: "He must reign till he hath put all enemies under His feet."

I have asked, what is the irreducible minimum of revealed truth which a man must believe, in order worthily to bear the name of Baptist? And the answer is: Jesus the Incarnate God! He is at once the Irreducible Minimum, and the Immeasurable Maximum of a Spirit-begotten faith. We cannot live with less than Jesus; and Heaven cannot give us more; for "God so loved the world, that He gave His only begotten Son"! In the certainty of His ultimate triumph, and in anticipation of His coming in glory, this Forward Movement calls us afresh, as a voice from heaven, to dedicate all our ransomed powers of spirit, soul and body, to the world-wide proclamation of this message: Christ is the Head of the body, the Church; Who is the beginning, the firstborn from the dead; that in all things—He of the manger, of the Cross, of the empty grave, of the opened heavens, of the throne of grace and of glory—that in all things He may have the pre-eminence.

The Union Baptist Witness

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"HE LEADETH ME."

Riding on a train the other evening the writer laid down the book which he had been reading, and began to sing to himself that old and favourite hymn,

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught!"

Those three words from the Shepherd Psalm gripped his soul,—“He leadeth me.” His thoughts ran in this course:

This train is speeding along its iron road. I have a line to follow in life, and “he leadeth me.” Across the moon-silvered snow a light gleams in yonder village home. I have my friends and my relations and my life to live with them, and “he leadeth me.” How bright is yonder lonely star! They say the mariners learned to steer their ships by the stars. I have a harbour to make at last, and “he leadeth me.”

“He leadeth me”—what glory! The God Who created this world and all worlds, and whose power is seen in illimitable space,—that God leadeth me! The Christ of sacred history, Who left the glory of Heaven for this sin-cursed world and to die the death of the cross, Who rose victorious on the first Easter morning, and Who sits at the right hand of God to-night,—“he leadeth me!” The Spirit of glory, Who is the agent of salvation and Who dwells in every believer,—“he leadeth me!”

“He leadeth me”—what grace! Me? I am a child of a fallen race; I am a prodigal from God; though I have been saved, I am an unfaithful servant; but “he leadeth me!”

“He leadeth me”—what guidance! He leadeth me to Himself. He leadeth me in the paths of service. At last He will lead me to the glory above. Oh, I am glad that “he leadeth me.”

SHENSTONE, BRANTFORD.

A return campaign was held by Rev. Anthony and Mrs. Zeoli for the weeks of January 27th to February 10th in the Shenstone Memorial Church, Brantford, although the concluding meeting was held in the largest theatre in the city. The scriptural preaching of this Evangelist created a new hungering for the Word of God. The members are determined more than ever that, as the only Baptist Fundamentalist Church in a city where there is a total of six Baptist Churches, their testimony will be to the whole Word of God.

On February 20th a Missionary Rally was held with Mrs. Davey as speaker. After an earnest address by Mrs. Davey Pastor McNulty presented her, on behalf of the Bible School, with a cheque for \$100 for this great work.

CENTRAL, LONDON.

The revival with which God has been visiting Central Baptist Church, London, under the remarkable ministry of Pastor James McGinlay, continues to bring many souls to Christ. On Sunday, February 24th, in spite of numerous counter-attractions, there was a very large attendance at the theatre service, when some eighteen made a profession of faith.

IMMANUEL, HAMILTON.

Rev. Mr. Connor, former pastor at Immanuel, Hamilton, recently returned for one Sunday from his new work in Memorial, Stratford, to baptize three candidates who had been converted under his ministry.

SPRINGFIELD.

Our Missionary-elect, Mrs. H. L. Davey, visited the Springfield Baptist Church on the Sunday of February 10th, and was successful in stirring up much interest in our new venture in Liberia. A liberal offering (\$30) was taken. We regret to report that the pastor, Rev. Mr. Watts, is ill.

ESSEX

A thankoffering meeting of the Women's Auxiliary of the Essex Regular Baptist Church was held on February 14th, Mrs. Davey being the special speaker. Her picture of the work in Africa was vivid, and her emphasis in regard to this need was on prayer.

ANNETTE.

Beginning with Sunday, February 24th, the Annette Street Baptist Church (Rev. W. J. H. Brown, pastor) is broadcasting a weekly noonhour service each Sunday over CFRB, Toronto. After the first service letters were received from a number of distant places expressing their delight in the simple preaching of the old Gospel.

HIAWATHA STREET, ST. THOMAS.

It is not long since the Rev. Donald Fraser became the pastor of the Hiawatha St. Regular Baptist Church, St. Thomas, Ontario, but the blessing of the Lord is resting in a remarkable way on his ministry there. Special meetings were held in January with success. Souls have been saved almost every Sunday since the opening of the new church building. Mrs. Davey visited the church on February 12th, and addressed a well attended meeting of the members. She emphasized the importance of prayer in connection with our missionary work. The collection for the work amounted to \$30.

REV. A. C. WHITCOMBE.

The pastor of the Collier St. Regular Baptist Church, Barrie, was recently sent

by that body to visit one of their families now resident in North Bay. His visit was much enjoyed by these worthy members. A meeting was held in their home with a number of other interested “Regulars” in attendance. These friends planned to meet together regularly for prayer and fellowship.

"THE CANADIAN BAPTIST" AGAIN

Our contemporary, in its issue of February 28th, reports that there is some possibility of Dr. T. R. Glover, the noted English modernist, accepting a chair in Yale Divinity School; and also that there is already a Baptist, a graduate of McMaster University, on the faculty of that school. Surely it is in no way to the credit of Canadian Baptists in general, or McMaster University in particular, that we should be represented in such an ultra-modernist college. It seems as if some people are so obsessed with the name Baptist, that they accept anything or anyone who has this label attached to them, rightly or wrongly.

DR. VAN OSDEL.

Dr. O. W. Van Osdell, D.D., Ph.D., has just completed twenty years as pastor of the Wealthy St. Baptist Church, Grand Rapids, Michigan. At the time when he became pastor there, the membership was about three hundred, but under his ministry two thousand and ninety persons have united with the church, and the present membership is eleven hundred. Fine additions have been made to the church edifice, which is now valued at three hundred thousand, and is almost free of debt.

CONFESSION BEFORE REVIVAL.

By Rev. Matthew Doherty.

“I see in *The Canadian Baptist* of February 14th an interesting article on “A Call to Revival” from the pen of Rev. C. H. Schutt. Most of the article is taken up with offering suggestions to pastors and church members on what steps they should take in order to gain the much-needed blessing. These suggestions are good and I hope the pastors and churches of the Old Convention may take them to heart. One especially attracted my attention, “There must be a confessing and forsaking of sin.” I remember sitting in the Temple Church, Toronto, during one session of the Convention of 1927, I listened to a speaker treating with ridicule the thought of the infallibility of the Bible, and the penal, substitutionary, work of our Lord Jesus, and so on. A large number of the pastors and deacons present applauded the speaker, and I felt that the recording angel was taking notes, and the Lord would hear in Heaven, His dwelling place. Sin like this will not go unpunished! I was a stranger in Can-

ada then; it was my first visit to a Convention gathering here, and I was shocked at such brazen irreverence and disrespect for holy things. Yes, there must be a confessing before there can be revival in the churches whose pastors and members took part in that mocking treatment of the Lord and His Word.

"It was also of special interest to me that Mr. Schutt makes the thought of revival a personal matter and takes the prayer of the Welsh revival, 'O Lord, send a revival and begin it in me.' Now that is fine; but before that prayer will

be answered, there must be confession, yes, and restitution. That is God's plan,—confess and make right as far as possible. Nor can I forget the treatment of the late pastor of the Hagersville church by Mr. Schutt and the deacons, and the Lord can see with His X-ray eye through the hypocrisy and the deception, and will see that justice is done. It is many years since we learned the lesson that the Lord is interested in His people, and would even rise from His seat on the throne when His first martyr was being stoned to death. 'Vengeance belongeth

unto me; I will recompense saith the Lord'. Yes, there must be a good many things made right before the prayer of the Welsh revival can be answered. There should be conviction and then repentance and restitution before leaders in religious work even suggest to others what their duty is. The Word of the Lord makes it plain that we can help Him answer our prayer. We are praying and expecting a revival in the Ottawa Valley and we are having the signs at Buckingham. The Lord is blessing the services for which we praise Him."

An Ineffective Effort to Justify a Bad Cause

Our veteran French Missionary, Rev. A. St. James, has sent a personal reply to the "Statement by The Grande-Ligne Mission concerning the St. Paul's Baptist Bi-lingual Church, Montreal,"—a pamphlet being circulated through the churches, in an attempted justification of the action of the Grande-Ligne Mission in expelling St. Paul's Church from their building. Herewith follows the substance of Pastor St. James' reply.

Last night I was in Sawyerville, P.Q., helping Pastor Vincier in special meeting. This is one of the fourteen churches in fellowship with the Montreal-Ottawa and District Association. When *The Canadian Baptist* came to the parsonage, I found in its columns an article on "Grande-Ligne Mission and St. Paul's Church, Montreal"; there came too a 27-page pamphlet also launched in an ineffective effort to justify a bad cause. They deal with St. Paul's Church being 'kicked out' of their building. I say "their building" advisedly, for lately I have seen subscribers to the building fund of that church, in Ottawa, Westboro, Osgood, Ontario; Sawyerville and Montreal, Quebec, and they all told me that they gave their money to help put up a building for St. Paul's Church, and not for the corporate body of the Grande-Ligne Mission. One subscriber said to me, "When I saw what they did to you in St. Paul's Church, I had made my will with a clause in their favour, but now I have scratched that clause out."

The article in *The Canadian Baptist* is but a condensation of the pamphlet with 27 pages, and so I make a few observations on the latter.

1. On page 4 we read that "it seemed evident that they (St. Paul's Church) could secure other quarters." Does that justify Grande-Ligne Mission in "kicking" the church out of its building and handing the pastor his resignation? The church "had acted freely and on their own initiative". Since when has that become a crime for an organized and recognized Baptist Church? On page 7 it is stated that St. Paul's Church, "withdrew from the regular Baptist Convention of Ontario and Quebec to unite with the Union of Regular Baptist Churches without consulting the Board (of the Grande-Ligne Mission) as to the relation of such action to the Board's position as enunciated in the statement of January 15th, 1928, included herewith." But in that very statement Secretary Bosworth makes it plain that Grande-Ligne Mission is 'neutral' (pp. 5, 6 and 7), and

therefore the affiliation with the regular Convention or with the Union of Regular Baptist Churches of Ontario and Quebec has nothing whatever to do with the Grande-Ligne Mission. St. Paul's Church changed their relationship with the regular Convention of Ontario and Quebec in December, 1927 and the Grande-Ligne Mission statement was issued on January 15th, 1928. How therefore could St. Paul's Church be judged by such a statement?

2. On pages 10 and 11 we read of a committee of three commissioned by the Board to meet St. Paul's membership. The church was circularized and the meeting of July 5th was well attended. The committee of three made three things plain:

(a) That the position taken by St. Paul's Church put the Grande-Ligne Mission, which was said to be 'neutral,' in a strait financially and otherwise; and it was hinted that to swing back to the Old Convention would be the way out.

(b) As long as we stayed as we were, we might not look to the Grande-Ligne Mission for a cent of support.

(c) The three brethren gave no suggestion, not the slightest hint, of their supposed plan of co-operation. The St. Paul's Church formulated the plan (see pp. 13 and 14), offering to save the Board nearly \$1,000 a year, receiving this money from the Union, but giving our missionary offering, sympathy and prayers to the Grande-Ligne Mission. No, that did not cover the point. We must have nothing to do with the Union of Regular Baptists! But the church had prayerfully taken its stand, and there followed the drastic mandate to be found on pages 18 and 19. (See also pp. 3 and 4 of our folder.)

3. Up to July 25, 1928, the votes of the church were unanimous but from that time on an underhanded campaign, launched in the dark, and carried on vigorously during the pastor's absence in August by aspirants to leadership, divided the votes. Just when this group were promised full support from the Grande-Ligne Board, I have no means of ascertaining; but several days before we moved, Mr. D——, one who had championed the cause of the church, but was caught in the plot, said "You are moving, are you," I said, "Yes". "Will you take the hymn books?" "Yes". His answer was, "Oh, well, it makes no difference, the Grande-Ligne Mission will provide everything for us."

4. The analysis of our "plan and plea" on pages 16 and 17 is pathetic. It reminds me of the late Dr. E. Y. Mullins' words; it is like "a blind man looking for a black cat in a dark room when the cat's not there".

5. On page 23 it is stated that "St. Paul's Church gave nearly \$400" to its building fund. I am ready to take my oath that \$854.77 was collected and paid to the Grande-Ligne Mission. The rest of the \$1000 was paid through the Chinese Sunday School. The Secretary told me in his office some time since that I raised \$1,600, but now it is reported \$1,100. I surrendered these records to the Board, and hence have not access to them; but Ottawa gave \$750; Winchester, Kenmore, Ormond and Osgood, \$325; Quebec \$110; the Eastern townships, \$225; Grande-Ligne Church, \$90; Roxton, \$95; St. Constant, \$45. As I remember the facts, the above figures would not be out by \$25. What is gained by misrepresentation?

6. On page 26 figures of membership are given. "(a) Number of members remaining with the St. Paul's Church under the Union of Regular Baptist Churches of Ontario and Quebec, including those whose attitude is doubtful, 59; (b) Number of members withdrawing and forming the East End Baptist Mission under The Grande-Ligne Mission, 70; (c) Also one deceased, two are no more affiliated with the church and two are in Belgium, 5; Total, 134." I challenge The Grande-Ligne Mission to prove these figures. The statement that we have those whose attitude is doubtful, is false. The "wobblers," I guess, voted one way, acted another, and stayed to be supported by The Grande-Ligne Mission with money contributed to evangelize the French.

7. Page 27 says that the "whole matter was carried through without unpleasantness and bitterness". But remember that there was upwards of \$400 in the treasury for the Sunday School. Pew fund and Brotherhood, and that everything acquired by the St. Paul's Church was to be moved, except the bare building, that was to stay for the Grande-Ligne Mission, since they had the deed; but when we called for the money mentioned Mr. G——, who was appointed to negotiate with St. Paul's, offered 20%, they to keep 80%, although it was all ours. Nevertheless, we let it go at 50-50. Now it is all over, we thank the Lord we are free. Pray for us.

ELIJAH.

The Queen hath spoken, Jezebel hath said,
Elijah's life full swiftly now shall close;
Ere yon sun sets, he sleeps among the dead;
And hearing that, the man of God arose.

He who on Carmel's height so boldly stood
Now flees before a crafty woman's word;
He sought for refuge in the lone, wild, wood,
Forgetting he was servant to the Lord.

And then he prayed: was ever such a prayer?
From one who served the mighty God most high,
There floated forth upon the evening air,
"It is enough, O God! now let me die."

And then in sorrow-stricken, weary sleep,
His storm-tossed spirit found its needed balm;
An angel came, a careful watch to keep,
And shield God's sleeping prophet from all harm.

A wondrous meal was ready when he woke,
Ambrosial food cooked by an angel's hand,
And then a forty days' long march he took,
To seek for shelter in old Horeb's land.

And now a fearful hurricane raged forth,
And earthquake cleft the mighty rocks in twain;
Forked lightnings blazed from south to north,
And then subsiding, all was calm again.

And then a "still small voice" the prophet heard,
And trembling stood in mantle wrapped around,
He knew right well it was Jehovah's word,
And where he stood was sacred, holy, ground.

Question most dread: "Elijah, what dost thou here?
Thou, Mine anointed one, who shouldst be bold,

Why shouldest thou give way to craven fear,
Guarded by Him who formed the earth of old?"

E'en now the "still small voice" is heralded by storm,
The fierce wind's blast, the earthquake, and the fire;
He who to-day would evil things reform
Must still expect to meet with conflicts dire.

"Jehovah liveth before whom I stand",
Elijah's words; there's meaning in them now.
Spread the great truth throughout the Christian land,
"Before Jehovah every knee must bow."

By the late Rev. T. T. Shields
(Father of the Editor.)

THE WEEK-END IN JARVIS STREET.

Saturday evening witnessed another great gathering for prayer, particularly for the Spirit's presence and power in the services of Sunday, not only within our walls, but wherever the gospel is preached as the "power of God unto salvation".

There were 1,178 at the Bible School, and a large morning congregation. Dr. H. C. Wayman, President of Des Moines University, delivered a splendid message on "The Last Stand of Faith", his text being Daniel 3:16-18. In the evening Dr. Wayman spoke to a capacity congregation. His message on, "The Attraction of the Cross", was powerful and convincing. Baptism was administered in the evening. The Regular Monthly Communion Service was held at the close of the evening service when thirty-six new members were received into church fellowship.

The teaching force of the School met in full numbers Monday evening, when the lesson was taught by Rev. W. E. Atkinson.

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Goals for the Altar Fire

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

Sunday, March 10th.

The ever open door of prayer.—

Luke xi: 1-13

However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourselves in the sudden arms of death, the winged prayer can bring an instant Saviour near—and this wherever you are. It needs not that you ascend a special Pisgah or Moriah. It needs not that you should enter some awful shrine, or put off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find a Jehovah-shammah, "the Lord hath been here," inscribed on many a cottage hearth and many a dungeon floor. We should find it not only in Jerusalem's proud temple, David's cedar galleries, but in the fisherman's cottage by the brink of Genesareth, and in the upper chamber where Pentecost began.

Monday, March 11th.

Directness in prayer.—*Luke xviii: 35-43*

To make prayer of any value, there should be definite objects for which to plead. Do you not sometimes fall on your knees without thinking beforehand what you mean to ask God for? you do, as a matter of habit, without any motion of your heart. You are like a man who would go to a shop and not know what articles he would procure. He may perhaps make a happy purchase when he is there, but certainly it is not a wise plan to adopt. And so the Christian in prayer may afterwards attain to a real desire, and get his end; but how much better would he speed if, having prepared his soul by consideration and self-examination, he came to God for an object at which he was about to aim a real request. Did we ask an audience at His Majesty's court, we should not be expected to go into the presence of royalty, and then to think of some petition after we came there. Even so with the child of God. He would be able to answer the great question: "What is thy petition, and what is thy request, and it shall be done unto thee?" Imagine an archer shooting with his bow, and not knowing where the mark is! would he be likely to have success? Conceive a ship, on a voyage of discovery, putting to sea without the captain having any idea of what he was looking for! would you expect that he would come back heavily laden either with the discoveries of science or with treasures of gold? In everything else you have a plan. You do not go to work without knowing that there is something that you designed to make; how is it that you go to God without knowing what blessing you design to have.

Tuesday, March 12th.

Earnestness in prayer.—*Matt. viii: 19-27*

Earnestness does not express itself in long, inflated, pompous sentences. It is

brief; it is simple. The moment has arrived when victory, long doubtful as the tide of success ebb and flowed, may be won by one splendid, dashing, daring attack—the order is given in one brief word, Charge! On the distant waves a flag is seen now sinking in the trough and again rising on the crest of the foaming billows; and beneath that signal, clinging to the fragment of a vessel that lies many fathoms down in the depths of ocean, are two human forms—and all the cry that sounds from stem to stern is, A wreck, a wreck! and all the order, Lower the boat!—words hardly uttered when she drops on the water, and pulled by stout rowers, is leaping over the waves to the rescue. One late in the deserted streets sees the smoke creep, and the flame begin to flash and flicker from a house whose tenants are buried in sleep; he bounds to the door and thunders on it—all his cry, Fire, fire! Peter sinks amid the boisterous waves of Galilee, and all the prayer of lips the cold water kisses is, as he stretches out his hand to Jesus, Save me, I perish! And with the brief, urgent earnestness of one who seeing his danger knows that there is no time, and believing in God's great mercy, feels that there is no need for long prayers, the publican, like a man who is falling over a crag catches the arm of a friendly tree, throws his whole soul into this cry, these few, blessed, accepted words, "God be merciful to me, a sinner!"

Wednesday, March 13th.

The Steadying influence of prayer.—

I Chron. xvii: 16-27

The mind wants steady and setting right many times a day. It resembles a compass placed on a rickety table; the least stir of the table makes the needle swing round and point untrue. Let it settle, then, till it points aright. Be perfectly silent for a few moments, thinking of Jesus; there is an almost divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall, like a sediment to the bottom, until the soul is no longer turbid; and say secretly, "Grant, I beseech Thee, merciful Lord, to thy faithful servant pardon and peace; that I may be cleansed from all my sins, and serve Thee with a quiet mind." Yes! with a quiet mind. We cannot serve Him with a turbid one; it is a mere impossibility. Thus composing ourselves from time to time, thus praying and setting the mind's needle true, we shall little by little approximate towards that devout frame, which binds the soul to its true centre, even while it travels through worldly business, worldly excitements, worldly cares.

Thursday, March 14th.

God hears and answers prayer.—

Acts xii: 1-17

The deliverance of Peter from prison is one of the most remarkable facts on record, as an illustration of the hearing of prayer. Two powers are, as it were,

struggling with each other; the one, secular power, attempting to hold the Apostle fast, and slay him; the other, the Church of Christ, desirous of rescuing him, and preserving his life and liberty. The former has all material instruments at its disposal—a prison, chains, fetters, soldiers and weapons; the latter has none of these, but in the place of them prayer—united and fervent prayer. Faith in God, who was in Christ, love to one another for Christ's sake, Christian hope—indeed the whole inner life that proceeds from redemption, infuses itself into such intercession; and thus prayer lays hold on the omnipotence of God in faith. This united prayer in the name of Jesus Christ, is heard; it accomplishes more than all the power of the world can attempt to do.

Friday, March 15th.

Strange answers to prayer.—

John xvi: 23-33

There is a flush of holy joy at conversion, a buoyant pulse of spiritual being, the thought that we are strong, that nothing could make us ashamed of Christ, or induce us to be faithless to Him. Like a ship we expand every sail; storms, rocks, traps, alike unheeded. Safe through the "slough of despond" we think we are safe from danger—"Now we believe." Presently the storm gathers, the hurricane, like a wild tornado, sweeps over us, the foundations are all but uprooted—we tremble, and in our terror we experience the truth of the poet's words:

"I asked the Lord that I might grow
In faith and love and every grace,
Might more of His salvation know,
And seek more earnestly His face;
Instead of this He made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.
"Lord, what is this?" I trembling cried;
"Wilt Thou pursue Thy worm to death?"

"'Tis in this way," the Lord replied,
"I answer prayer for grace and faith."

So the disciples had to experience—for that which we call faith is at first a little more than a mixed, adulterated article, which requires testing and purifying by all the after vicissitudes of life.

Saturday, March 16th.

Extraordinary ways of answering

prayer.—*James v: 17-20*

A poor Christian woman in Buckinghamshire—I believe near Berkhamstead—was bereaved of her husband after a long illness, and left unprovided for, the only thing of value being a large chest of tools. The husband had only just been buried, when a neighbour, bearing no good character, called on the widow, and presented a bill for work done altogether beyond the widow's power to pay. The work, which had been done in the husband's lifetime, was paid for by him, and the bill receipted, of which the widow had a distinct recollection. It availed

(Continued on page 16.)

BAPTIST BIBLE UNION LESSON LEAF

Vol. IV.

No. 1

REV. ALEX. THOMSON, Editor.

Lesson 13. First Quarter. March 31, 1929

GODLINESS AND CONTENTMENT.

Lesson Text: 1 Timothy, chapter 6.

Golden Text: "Godliness with contentment is great gain," 1 Timothy 6:6.

I. THE DUTY OF SERVANTS, (vs. 1, 2).

1. Among the problems with which the early church had to deal was that pertaining to the attitude of slave to master. The gigantic evil of human slavery existed at that time and masters and slaves were being reached by the gospel and within the church were placed upon the same plane before God. Questions might arise therefore quite legitimately affecting their relationship. It was a very delicate subject with which to deal, and required wise handling, for the consequences of any authoritative proposal would be serious and far-reaching. 2. Paul writes in several of his epistles concerning the matter and always emphasizes the necessity for obedience on the part of the slave that he might thus give testimony to the Saviour whom he served. So in his direction to Timothy the apostle states that slaves are to count their own masters worthy of all honour that God and His doctrine be not blasphemed (v. 1). The heathen master is not to be despised and the slave is to remember above all things that he is a servant of Jesus Christ, and as such he is so to live as not to bring discredit upon his heavenly Master. If his master should also be a Christian he is not to receive less service as a consequence, but rather more devoted attention because he is a brother, (v. 2). 3. While the reference here is to masters and slaves, yet there are lessons to be derived therefrom in relation to master and man in the present day. Among them we may note the following, namely, that servants should be faithful and diligent in the discharge of their duties irrespective of the attitude and condition of their masters, that servants should so conduct themselves always that the cause of God will not suffer by their actions, and that they should at all times keep before them the aim of glorifying God. It is unnecessary to state what is elsewhere taught that masters should likewise keep God first in all their actions.

II. THE DOCTRINE ACCORDING TO GODLINESS, (vs. 3-10).

1. Having dealt with certain matters of church order the apostle returns to the subject of the false teacher giving a vivid picture of his attitude and actions. Such a teacher taught contrary to the doctrine, (v. 3), implying that there was a standard by which teaching could be judged. This standard we know in our day by the name of Scriptures and all contrary to the teaching of these is false. Therefore to the law and to the testimony we must appeal in all cases. 2. Further characteristics of this teacher are then

given. He is proud, lacking in true knowledge, crazy about discussions and controversies, which only raise envy and strife and is destitute of the truth, supposing that gain is godliness, (vs. 4, 5). Such a characterization brings before us the picture of one who would be a real menace in any church, one utterly lacking in spiritual sense, magnifying non-essentials, taken up with the material in life and creating discord by his actions. We must be careful always to magnify the essentials in our teaching. We do the work of Satan when we cause strife over the non-essentials. 3. This teacher believed that godliness was a means of gain, a means of worldly advancement. Such teaching is implicitly denied, but the apostle makes clear that there is a certain gain in godliness, though of another nature. "Godliness with contentment is great gain," (v. 6). This is a spiritual gain, the opposite of the discontented seeking after material gain. God will supply all our need, (vs. 7, 8). There is therefore no cause for worry. Through Him we shall receive a sufficiency; our minds may therefore be at ease. 4. There are grave dangers attached to seeking after this world's riches, (v. 9), and the love of money is the root of all evil, (v. 10). In this instruction we receive warning against seeking after the material. This world's riches have lured many a person on to destruction, a desire for them leads to discontent, and in themselves they never bring satisfaction. Man was made and redeemed for a higher purpose than the mere amassing of this world's goods, for he brought none of them with him, and he can take none of them with him. God means us to increase in spiritual riches, and these we shall continue to enjoy throughout eternity. It may be as well to point out that it is not the money itself which is the root of all evil, but the love of it. A wealthy person may be a godly person, provided his heart is right with God, and his riches are at the disposal of God. 5. Among other things to be learned from this section we may note the folly of a materialistic life; the blessedness of the spiritual life; the evils arising from the love of riches, national, social, and individual; the wisdom of living for eternity the supreme purpose in life, and the absolute dependence of man upon God.

III. A CHARGE CONCERNING CERTAIN DUTIES, (vs. 11-21)

1. In this charge certain directions are given relative to the private and public life of Timothy. First he is urged to "flee" the things mentioned in the former section, (v. 11). He was not to be possessed by the spirit animating the false teacher. Instead he was to follow after righteousness, godliness, etc. It was the spiritual which was to occupy his attention not the material. The same direction is applicable to every child of God. Follow after the things which be of God and not those which be of man. 2. In the second place he is directed to "fight the good fight of faith," (v. 12). Paul probably has in mind here the thought of the Greek games where contests of various kinds took place and the

winners were garlanded or crowned. Timothy is enjoined thereby to a vigorous Christian life and activity, taking a firm hold on eternal life as the prize. The false teachers were aggressive no doubt in the propagating of their errors, the servant of God was to be equally aggressive in the proclamation of the truth. May God help us to be alert in this matter. 3. Following this a solemn charge is given to purity of life, (vs. 13, 14). It is delivered in "the sight of God" and "before Christ Jesus" who though unseen are ever present. The charge itself is that Timothy should keep the "commandment without spot, unrebukable, until the appearing of the Lord Jesus Christ." In a sense the commandment is always pure and cannot be affected; yet in another sense it is affected by the kind of life its professor lives. It therefore means that Timothy is to live this unspotted life and to do so right to the end of his sojourn on this earth. The return of the Lord was a hope well beloved by the early church, (and instead of looking for death, they waited for the appearing of their Saviour.) May our expectation be similar and our lives shall be holier. 4. The thought of the Lord's appearing leads Paul to a further declaration concerning Him emphasizing the glory of His wondrous visible presence He shall then display who is the only Potentate, etc., (v. 15), who "only hath immortality," (v. 16) in Himself, "dwelling in the light," etc. "whom no man hath seen, nor can see." God Himself is invisible to men, and revealed only through Christ. 5. A further charge is given, this time to the rich, (vs. 17, 19). They are charged not to be "highminded" or proud. Their wealth is not to affect wrongfully their attitude toward others. They are further enjoined not to trust in uncertain riches, but in the living God. Riches sometimes take wings and fly away but God abideth forever. The one who is in possession of wealth is exhorted to do good with it and thus lay up in store for himself against the time to come. By the right use of wealth one may gain reward here and hereafter.

COALS FOR THE ALTAR FIRE.

(Continued from page 15.)

not for her to assert the fact. The payment of the bill was pressed again, and onging eyes cast at the chest of tools. In great distress, the widow retired upstairs to pray, for all effort to find the receipted bill was vain. While engaged in prayer, a butterfly flew in at the open window downstairs. The widow's little child chased it until it flew behind the chest of tools. Just then the mother came in, and the child begged her to remove the box, that he might get the butterfly. The neighbour offered at once to do so; and while he was removing it from the wall, a piece of paper fell down behind, which the widow, taking up, found to be the lost bill, receipted as she had said. She was overcome with praise and gratitude to God, who had answered her prayer by means of the butterfly; and even her enemy himself discovered the missing bill. *Selected.*