

The Gospel Witness

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

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

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"BLASTING AND MILDEW"

There is a proverbial saying to the effect that history repeats itself. The Preacher who declared, "All is vanity", observed in the operation of natural law a regularity that was almost akin to monotony: "One generation passeth away and another generation cometh: but the earth abideth for ever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after."

Because the principles here enunciated are true, no page of history which strictly accords with facts can ever be wholly obsolete. The only history, however, that can be said to be true beyond all possibility of doubt is that which was written by the pen of inspiration in the book we call the Bible. Everyone of any spiritual discernment who carefully reads its pages must discover in its historical records parallels to things in our own experience, and to things which are obvious in the world about us.

The prophets Isaiah and Amos were contemporaries with each other for a good part of their respective ministries. They prophesied amid similar political, social, and religious conditions. God's people, in their day, lived amid conditions which were distressing and depressing. Yet each observed that the people refused to face and recognize and acknowledge the cause of

their decline; and with equal perversity refused to avail themselves of the only remedy. Here is the voice of the Spirit of God by the Prophet Isaiah:

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of 'evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts hath left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from

you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

The word of the Lord by Amos is to the same effect:

"Come to Bethel, and transgress; at Gilgal multiply transgressions; and bring your sacrifices every morning, and your tithes after three years: and offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

"And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet ye have not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."

Thus Isaiah complained that though the body had been so chastened of the Lord that from the crown of the head to the sole of the feet there was no soundness in it, yet they refused to profit by the providential discipline to which they had been submitted. Their highest intelligence was inferior to the instinct of the brute creation, for "the ox knoweth his owner, and the ass his master's crib", saith the Lord, "but Israel doth not know, my people doth not consider." Amos in a similar strain describes the withholding of rain, the blasting and mildew, the palmerworm, the pestilence, and the sword. But again and again repeats the sad refrain, "Yet have ye not returned unto me, saith the Lord."

We were reminded of these principles by several

articles appearing in *The Baptist Times*, of London, which is described as the "official journal of the Baptist denomination." These articles are entitled, "What Does It Mean?—Baptist Statistics." Attention had been called to the numerical decline of Baptists in Great Britain. In January *The Baptist Times* told of a decrease of three thousand, six hundred, and ninety-four members, and nearly ten thousand Sunday School children. The articles to which we have referred are occupied with a discussion of this decline, and with proposals for its cure. But for the most part it seems to us the writers miss the real cause of the trouble. It is a well-known principle of medical science that the first step toward a cure for any malady must be the isolation of the germ by which it is caused. And there will never be a spiritual revival among Baptists until there is a frank recognition of the truth of the divine complaint, "They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

But let us look at conditions as described in *The Baptist Times'* articles. In a communication signed by H. Bonser, of Leeds, we read:

"It is clear that Baptists are making rapid progress throughout the world with the significant exception of Great Britain, where their greatest contribution has been made, and their most remarkable victories have been gained. You may well ask, 'What does it mean?'"

"An inspection of the figures reveals a serious reduction in the number of baptisms, a continuous and excessive loss by erasure, and a considerable decrease in scholars."

In the issue of February 21st J. Meredith Jones, among other things, says:

"To those of us who love dearly our denomination, it is alarming to find that year by year we are dwindling and become as the late Dr. Shakespeare stated, 'a body bleeding to death'."

He refers to figures given him by the Associational Secretary to the effect, (referring to a certain "Area") "as he shows it, we have lost in that period (five years) the equivalent of eight churches of two hundred and twenty-eight members each, which is an appalling result."

Another descriptive paragraph is as follows (he is referring not to the entire Baptist Union, but also to a particular "Area"):

"During the last twenty years only sixteen new churches have been established. Most of these are in our valleys. In our larger towns we are much in the position of 'as we were'. The last new church in one of our large towns was established twenty-five years ago. Since then the population has increased greatly, and the town has extended its borders in all directions, but the Baptists have not moved."

Perhaps one of the most illuminating of all the communications is over the name of Oliver Eatough, J.P.:

"The figures I am now going to quote are taken from the Year Book of one of our Midland Associations, comprising 246 churches and mission stations, with 21,283 members and 31,038 Sunday-school scholars. The additions to membership for 1928 (excluding transfers) were 657, of whom 222 were accepted as full members by profession and not by believers' baptism. That is to say, about one-third of the members joining these churches did so on profession and not by the method of baptism

which the churches stand for. God forbid that I should say or think that these 222 friends are not good Christians. No: what I object to is that the Handbook makes no distinction between members joining by baptism and those joining by profession.

"There is still another and more serious aspect of the matter. Of the 435 members entering the church by baptism only 86 came from the Sunday-schools, and of the other 222, joining by profession, there were 74 from our Sunday-schools. Is not this a challenge to our ministers?"

"Again, four churches in this Association reported increases of 14, 13, 18, and 8 in membership last year, and yet not one of these churches opened its baptistery during the year. These facts speak for themselves, and no prophet is needed to tell us what is likely to happen to the denomination if this indifference to and neglect of our distinctive Baptist principles is not checked."

"I hope the same state of affairs does not exist in the other nine areas. If it does, we had better be honest to the denomination and ourselves, and cease to call such churches as I have referred to Baptist churches. They should be styled Evangelical Free Churches. They could still belong to the Baptist Union, but in their annual return they should be required to state how many joined the church by believers' baptism and how many by profession. Then the Editor of the Baptist Handbook would be able to give us a more accurate and businesslike account of the Baptist strength of this country."

It will thus be seen that Mr. Eatough observes that "Baptist statistics" are really properly not altogether "Baptist". Of six hundred and fifty-seven joining certain churches, two hundred and twenty-two, or about one-third, joined without being baptized. He refers to four other churches who reported increases "and yet not one of these churches opened its baptistery during the year". Surely he is right when he says, "We had better be honest to the denomination and ourselves, and cease to call such churches as I have referred to Baptist churches."

But let us look now at some of the remedies proposed. Mr. Bonser says:

"These facts point indisputably to an inadequate adaptation to modern conditions. We have failed in evangelism and education. Have we also lost the will to conquer?"

"The cause is doubtless complex, but I believe the spirit of uncertainty is a prime factor. We are menaced by ecclesiastical uncertainty, born of the erroneous idea that the Baptist Church has done her work and should compromise for the sake of organic unity with those who do not share her distinctive principles. Doctrinal uncertainty has weakened the motive for evangelism, and there is urgent need for honest and sustained thinking. We shall probably have to believe less, but we must believe with greater intensity. Uncertainty wins no victories. The work of the Kingdom is not done by men who are 'honorary members of all religions'."

With all respect we venture to say that these words do not encourage us to expect an accurate diagnosis of the British Baptist malady by Mr. Bonser. We wonder what new thing under the sun this organization is which he describes as "the Baptist Church"? Perhaps, however, that was only a slip of the pen. When such conditions as are described in the quotations already given from Mr. Eatough's article obtain and are encouraged, it is no wonder some people should assume that distinctive Baptist principles have become, or are becoming, obsolete. As a cure for "doctrinal uncertainty" Mr. Bonser says, "We shall probably have to believe less, but we must believe with greater intensity." Have we not here some indication of the root-

cause of Baptist distress? Has not the tendency of recent years been to discover the irreducible minimum of truth essential to Christian faith? Is not the Baptist message of to-day comparable, not only to a Samson shorn of his locks, but to a shorn and blinded erstwhile champion Jehovah grinding the Philistines' mill?

Here are some of the efforts made at resuscitation:

"1. Sustained emphasis has been laid on the Five Point Programme of Christian Education, which includes the investigation of local conditions, evangelism, teaching, service and fellowship."

"2. Facing the following questions: Are we winning an adequate number of new disciples? Have we a sufficient motive for evangelism? Are we prayerfully concerned about the spiritual life of our fellows? Are our methods of evangelism effective?"

"3. A series of week-end conferences for young men at central churches."

"4. One Association has appointed an evangelist to stimulate and nurture the weaker churches."

All this seems to us to be about as useful as it would be to expect the healing of a fractured limb to result from the reading of the vagaries of Christian Science. There is not word here about the terrible malady which lies at the root of it all, and which the Bible calls sin. There is not a word here about repentance. Not a word about the necessity for preaching a full-orbed gospel—unless of course it be remotely implied in the references to evangelism. But that, in these modern times, has become such a meaningless word that without definition it is devoid of value.

Here is another explanation of things from Mr. Frank Durbin:

"Some of the causes of our lack of progress are these: (a) The general drift from the churches; (b) the week-end habit, the Bank Holiday spirit on Sundays; (c) the loss of spiritual power, and passion for evangelism; (d) the reluctance of young people to confess Christ, and to assume responsibility in the life and work of the church; (e) the divisions in some churches that make success impossible; (f) the changing thought and outlook on life; (g) our failure to move out into fast-growing districts."

Surely Baptists need some modern Isaiah to cry: "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."

The wonder of it all to us is that anything is left of the Baptist denomination in Great Britain. In the issue of *The Baptist Times* of February 14th there is an editorial entitled, "Quantity or Quality?" The Editor apparently is trying to make the best of the depressing statistical record by suggesting that what is needed is a better quality of church membership. With that, of course, everyone will agree. But can it be established that while Baptists in Great Britain have been declining in quantity they have been increasing in

quality? The same apologetic note is sounded in the statement to be submitted to the Baptist Union this month, and which is quoted in *The Christian* (London) of March 21, where it is said: "After referring to the present decline in membership as a 'sifting' the statement goes on to say, more important for Christians than the members that drift away is the quality of those that remain."

In *The Baptist Times* of February 28th, Dr. J. C. Carlile gives "a pen portrait" of Dr. T. R. Glover. He lauds him to the skies as one of the greatest of all Baptists. Among other things he says:

"In recent years Dr. Glover has done rather more spade work for the denomination than might have been expected of a man in his position. He has been willing to undertake long journeys in the interests of the churches. We had looked for the time when, somewhat freer from University work, he might have given more of his strength to the denomination."

Dr. Glover is a type and a symptom. Only a terribly decadent denomination would have elected a man of such views to the Presidency of its body. His infidel teaching in a London daily paper shocked the consciences of multitudes of people, some of whom were not even professing Christians. We have every book that Dr. Glover has written on our shelves, and we are positive of this, that while any denomination approves the blatant blasphemies of Dr. Glover it can never enjoy in its church and denomination life the ministry of the Holy Ghost. The wonder is, we repeat, that after such a man as Dr. Glover had done, as Dr. Carlile says, "spade work for the denomination", there should be any Baptist denomination left!

But again the principle of a verse from Isaiah's prophecy is the only possible explanation, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

Practically the only light that is shed upon the dreary subject of "Baptist Statistics" is contained in a letter to *The Baptist Times* signed by Rev. John Tuckwell. Mr. Tuckwell says in part:

"One of the causes may be that the 'Baptist message' has changed. Can anyone doubt that the ministry of Dr. Brock, C. H. Spurgeon, J. P. Chown, Charles Williams, Chas. Stanford, Arch. Brown, and many others differed vastly and radically from the ministry in many of our pulpits at the present time? Is it reasonable to expect the same results from causes so different? Now, both in the pulpit and on the printed page, 'miracles' are not miracles, but the liberation of some occult natural forces. 'Inspiration' is not 'divine', but the vision of a sanctified poetical imagination. There is no objective 'authority' in Christianity, but only the wistful whisperings of our own weak hearts. The Bible is not the voice of God out of the Eternal sphere of Being, but only the evolutionary product of the best human thought. And, worst of all, 'our Lord' is not the Personality portrayed in the New Testament until He has been trimmed and carved and slashed and mutilated by modern criticism. I am not pleading for a raving, ranting, fanaticism. There are intelligent, educated, scholarly, cultured Christian men who know that the Bible is true, and that its truth is capable of interpretation and exposition in the light of all the accredited facts which modern science has made known to us. But many of our students go through their college course with hardly the least idea of this, and come forth to the churches with the 'Baptist Message' mutilated, distorted, and deadened by a false and rationalistic scholarship.

"May I suggest one question, which, if answered in the affirmative, would leave but little need for further discussion: 'Was our Lord Himself the Personality described in the New Testament, and did He say and do the things attributed to Him there?'"

With this diagnosis of the cause, and prescription of a remedy, we believe our readers will most heartily agree.

What has all this to do with Canadian Baptists in particular, or readers of *The Gospel Witness*, generally? This, first of all, that believers cannot be indifferent to religious conditions anywhere; and the appalling condition of the Baptist denomination in England is enough to sadden anyone who desires the progress of the Lord's work. But above and beyond that our readers are interested because the blight that has fallen upon our Canadian Baptist life—or, perhaps more accurately, that which has given impetus to a tendency that was already with us—is of English importation.

A year or so ago certain parts of the United States were threatened with a destructive bug known as the Japanese beetle. Such care was exercised that in certain states on the Atlantic seaboard people were forbidden to carry any sort of vegetation from place to place. Motor cars were stopped by officers along the road and their contents examined lest somewhere in a bunch of flowers or in a plant the Japanese beetle should be lurking. Three years ago Professor Marshall brought with him the very blight that has proved such a curse to English Baptists. It was against his rationalism and open-membership and open-Communion principles *The Gospel Witness* so vigorously protested. Notwithstanding, he was established in McMaster University, with the Denomination's consent and approval, to propagate the blight that has done such damage in England. Already this theological boll-weevil is doing its work; and here too generally, as in England, men are refusing to face the facts, but are endeavouring desperately by roundabout methods to escape the inevitable reaping which must follow the sowing of unbelief.

There is but one way of revival, and that is the way of repentance and faith. Individuals and churches need to repent of their repudiation of God's Word, of their rejection of salvation through the blood of Christ, and return to God and His Word. In view of the discussion in *The Baptist Times* there is but one conclusion to be reached: so-called "modern scholarship" and ecclesiastical "statesmanship" in respect to spiritual things have less intelligence than in the realm of the physical, the ox that knoweth his owner or the ass that knoweth his master's crib. "O Lord, revive Thy work!"

ANNUAL MEETING OF BAPTIST BIBLE UNION OF NORTH AMERICA.

The annual meeting of the Baptist Bible Union of North America will be held in the First Baptist Church, Buffalo, N.Y., of which the Rev. Howard C. Fulton is pastor, beginning Tuesday evening, May 14, and continuing through Friday evening the 17th. The complete programme will be published shortly. We hope all Bible Unionists all over the continent who can possibly do so will plan to attend.

Mr. Anonymous Pays Us a Compliment

The following item reached the Editor's house, at his private address, while he was absent in California. It speaks for itself. Evidently "a ministerial friend in Australia" has at least two Toronto correspondents. One of them, a Toronto resident, expresses his view of "the unhappy fundamentalist" controversy in a letter to a ministerial friend in Australia. This said ministerial friend apparently has made a quotation from the letter and sent it to another Toronto correspondent. The Toronto correspondent, of whose identity we are utterly ignorant, sent this extract to us. Here it is:

"Here is a piquant little extract from a letter written by a Toronto resident to a ministerial friend in Australia. The letter, dated this month, is from a writer who has no use for the fundamentalist forces.

"The unhappy Fundamentalist controversy over here shows no sign of abatement. Churches are still splitting and everywhere there is dissension and discord. The fundamentalists are aggressively led, but there is a lamentable absence of able leadership on the modernist side. The latter are in the unfortunate position of having no man who is a good debater. Several I might name are all right with a prepared oration but they can no more think on their feet than the babe in the cradle. The debating power on the other side is considerable. Then, the fundamentalists have an admirably edited weekly paper whereas *The Canadian Baptist* is a wretched affair of paste and shears. The general result is that the fundamentalist virus is seeping into the body of the Convention. With a constituency less than four per cent. of whom are of High School standard, the situation is rather hopeless. I should not be surprised if Professor Marshall made a diplomatic removal of his presence within two years from now, if not sooner."

"How's that from one who loves you not?"

We congratulate the writer of this paragraph at least on his discernment, though he does not agree with us.

We hope it is true that "the fundamentalists are aggressively led"; and we are sure it is true that "there is a lamentable absence of able leaders on the modernist side", because they are leading their forces deeper and deeper into the bog. He is quite correct in saying that "the latter are in the unfortunate position of having no man who is a good debater." He is reticent when he says, "Several I might name are all right with a prepared oration but they can no more think on their feet than the babe in the cradle." He does not name the leaders he has in mind, but we assume he is thinking of Dr. John MacNeill, Chancellor Whidden, and a few others. How true it is that these men are utterly unable to think on their feet! How really funny they are when they try!

We confess that life would be indescribably dreary to us if we were wholly destitute of a sense of humor. Several of our young men have two of Dr. John MacNeill's speeches by heart. We have heard these young men repeat Dr. MacNeill's speeches verbatim in fun. What he said at the Convention was apparently written and memorized, and irrespective of changed conditions, had to be repeated word for word wherever he went. *The Gospel Witness* goes to forty-three different countries throughout the world. Most of its readers are its friends, but some who read these pages, we have no doubt, are numbered among our foes. But we respectfully suggest to our Modernist friends that in pity for Dr. John

MacNeill they refrain from printing his speeches as he goes from place to place as President of the Baptist World Alliance. It would be a fearful handicap were they thus to steal his thunder—or, at least, to let the thunder roll through the printed page in advance of the lightning when Dr. John MacNeill, with flaming eyes and clenched fist, talks about "handing down the heritage we have received from our fathers to our children and our children's children inviolate."

But our anonymous opponent goes further: he credits the Fundamentalist forces with having "considerable" "debating power". Of course, we are too modest to take that compliment to ourselves! But pleasantries aside, we have become quite proud of many of our young men. The conflict has done them good, and beyond question they are displaying "considerable debating power."

But there is one compliment we cannot quite escape. We are afraid it sticks like confetti on a bridegroom! It is this: "the fundamentalists have an admirably edited weekly paper." Ahem! Please make room for us!

But listen to what he says about *The Canadian Baptist*: "Whereas *The Canadian Baptist* is a wretched affair of paste and shears." We are sorry, Brother Kipp, but we cannot give you this gentleman's name and address to enable you to deal with him first-hand. On this particular occasion, let it be understood that we did not say that of *The Canadian Baptist*. But honesty compels us to admit that it is a very fair verdict. We feel like a brother in the south who regularly attended all Baptist Conventions, and always when a motion had been put and carried, he would rise and say, "Brother Moderator, when the vote was took a few minutes ago, I didn't vote; but I just want to say I ain't got no objections."

But here is another striking word: "The general result is that the fundamentalist virus is seeping into the body of the Convention." And what is Fundamentalism but Evangelicalism under another name? We do not know of anything for which Fundamentalists stand to-day that was not championed by such men as C. H. Spurgeon and nearly all Baptists of say twenty to thirty years ago. But the sum-total of Baptist principles are now described as a "virus". The attitude of this writer should forever set at rest the question as to whether there is Modernism in the Baptist Convention or not.

Of course the writer takes the usual superior attitude,—Fundamentalism spreads because less than four cent. of our constituency are of High School standard! Be that as it may: it is sufficient that this observer, who never expected his words to fall into Fundamentalist hands, remarks, "The situation is rather hopeless." We hope he is correct—and we believe he is. Nor should we be surprised "if Professor Marshall made a diplomatic removal of his presence within two years from now, if not sooner." It has been reported to us that Dr. Farmer, not long before his death, expressed the wish that Professor Marshall might himself see the wisdom of quietly withdrawing.

Thank you, Mr. Anonymous for your complimentary and encouraging words.

Dr. Charles Brown on "The Supreme Manifestation of the Cross."

The Baptist Times (London) of February 28 reports that Dr. Charles Brown preached on the above subject at Ferme Park at the fortieth anniversary of the opening of their first building and quotes him as saying "in a reminescent passage":

"You know the idea which used to prevail as to the purpose of the sufferings of Christ, viz., that it was to save from suffering and woe those who believed in Him. There is a verse of a hymn which expresses the belief held by religious teachers and Christian people in my boyhood—

He knew how wicked man had been,
And knew that God must punish sin,
So out of pity Jesus said,
He'd bear the punishment instead.

"I have no doubt that it was fear of incurring this punishment that drove many people to religion and to a kind of faith. But I, at any rate, fail to find anywhere in the New Testament the idea that the chief purpose is to save men from the consequence and penalty. He died, the just for the unjust, that He might bring us to God. He came to save us from our sins."

Here is the cancer again. This is Marshallism. What is involved in this scornful repudiation of the penal, or expiatory value of the death of Christ? Are we in this contention striving about words to no profit? Is nothing more at stake than a particular theory of the atonement? Let us see.

Among our Southern Baptists there has been a great deal of discussion and not a little dissatisfaction over what has come to be spoken of as the Carnes affair. Carnes, the Treasurer of the Home Mission Board of the Southern Baptist Convention, some time ago suddenly disappeared and was found to be nearly a million dollars short in his accounts. He was later arrested in Winnipeg, Canada, and taken back to stand trial. He was found guilty, and by negotiations with the court—a thing that would have been impossible in this country—a short sentence of from five to seven years was imposed.

A short time before a similar incident developed in connection with the Foreign Mission Board at Richmond, Va., where the defalcation amounted to something over one hundred thousand dollars. We are quoting from memory and these figures are merely approximate. The defaulter in this case received a sentence, as we remember, of something like twenty years. Observe the contrast—twenty years for stealing a hundred thousand, and five years for stealing nearly a million.

It is the lightness of the sentence combined with the preceding negotiations with the court which has stirred Southern Baptists. But why? Ought there to be any relation between the punishment and the crime? Or ought there to be any "punishment" at all? Ought such suffering as is inflicted to be remedial, and is there nothing penal or expiatory about it?

If the principle of "expiation" is to be renounced and repudiated as an anachronism, why not be content with the shorter sentence?

Or, if in Dr. Brown's country, which this Editor proudly and gratefully acknowledges as the land of his birth, some foul murder were committed, would Dr. Brown object to the principle of expiation? Why not do away with the gallows? Why not establish reformatory institutions, supplied with every uplifting influence, staffed with eminent behaviouristic psychologists, and furnished with every luxury in order to impress the inmates with a country's benevolent attitude toward its citizens and then effect a transformation of the criminal character? Is not this, in substance, Dr. Brown's and Professor Marshall's gospel as applied to spiritual relationship?

Let the bloody record of Chicago answer to the effectiveness of such mushy sentimentalism. If the philosophy of modern theology were applied to criminal jurisprudence in Britain, Canada, or the United States, the proponent would jeopardize his reputation for ethical integrity. The advocacy of such principles as comprise such sentimental laxity would impugn the honor of British justice and involve the

advocate in the suspicion of being more in sympathy with the criminal than with law and order.

Similarly such weak sentimentality as the warp and woof of Marshallite theology involves a caricature of Deity. Shall man be more just than God? Shall puny and imperfect human judgment presume to proportion the punishment to the crime, while Infinite Wisdom, Righteousness, Truth, Justice, is denied the right to exact expiation?

We believe our Lord Jesus paid the Law's penalty for our sins, that He endured the punishment our sins deserved. That "He made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." And we believe that this gospel which asserts the death of Christ to have involved the enduring of the curse of the law in our behalf, which teaches that Calvary is the fulfilment and complement of Sinai with its thunderings and lightnings, where Mercy and Truth meet together and Righteousness and Peace kiss each other, that this is the gospel, and nothing short of it, which will effect repentance and faith in the sinner, and bring a revival to the drooping vineyards of Zion.

GOOD FRIDAY EVENING IN JARVIS STREET.

It was the Editor's great misfortune to be out of town Friday, and he therefore missed the pleasure of sharing the great service of praise in the evening. Mr. W. J. Hutchinson, our choir leader, got together again this year, as last, two auxiliary choirs from the Sunday School, the "Bethany Choir" and the "Salem Choir". These reinforced the regular church choir, making an aggregate of about one hundred and fifty voices. These, with the church orchestra trained by Mr. David Chisholm, with the church organist, Mr. Leonard Penney at the organ, and Miss Irene Shields at the piano, under Mr. Hutchinson's direction, rendered a most enjoyable service of praise. No attempt was made at a "classical" production. The service entitled, "The King of Glory", consisted of an arrangement by Mr. Hutchinson of many of the great hymns of the church, interspersed with scripture readings rendered by Mr. Wilfred Charlton.

The work was splendidly done, the children's voices being particularly sweet in tone. We have heard on all hands the most enthusiastic appreciation of the service. At several points throughout the evening the entire congregation joined in the service of praise—and this is as it should be: "Let the people praise thee, O God, let all the people praise thee." Furthermore, it is psychologically sound, for ninety-nine people out of a hundred would rather sing themselves than hear any prima donna in all the world.

There was an enormous congregation; every inch of seating space and standing-room was taken. Many have said it was a most worshipful evening. Each of the three choirs made its own peculiar and valuable contribution, and the Jarvis Street orchestra, which came into being at the suggestion and under the direction of Mr. D. Chisholm, now does the most creditable sort of work which is greatly appreciated by the congregation, not only on such special occasions as Friday, but at both services on Sunday.

The free-will offering for the evening amounted to something over \$200.00.

THE WEEK-END IN JARVIS ST.

Saturday evening at the prayer meeting everybody rejoiced to welcome Dr. W. L. Pettingill. He was to be in Hamilton on Sunday and drove in with some friends to attend the prayer meeting. Dr. Pettingill does not attend prayer meetings officially. He seems to love a prayer meeting when he has no responsibility for leading it, and he attends because he enjoys it. The great crowd attending the Friday evening praise service reduced the number somewhat, but the Lord was there.

Sunday was a good day. The attendance at the morning school was 1,303. The congregation at each service was large. Several responded on each occasion to the invitation. Nine were baptized at the evening service (Jarvis Street does not save up baptismal candidates for Easter, but holds a baptismal service every Sunday evening); twenty-two new members received the hand of fellowship; the attendance at Communion service numbered 847, and the offerings for the day amounted to a little over \$3,100.

THE LOST JEWEL

By A. C. M.

CHAPTER 17.

(Continued from last week.)

A considerable period had elapsed since the occurrence of the events recorded in our last chapter; a period during which the same wavering and unstable conduct had marked Sir Human's actions. At one time he was on the point of starting for Piety, and at another he ridiculed the idea. This has ever been characteristic of the human race.

"Weak and irresolute is man—
The purpose of to-day;
Woven with pains into a plan,
To-morrow rends away.
The bow well bent, and sharp the spring,
Vice seems already slain;
But passion rudely snaps the string,
And it revives again."

Prayer had carried many messages to the Court of the King of kings. Sometimes he had been delayed on his journey by the action of Unbelief and his band; and sometimes, so powerful had been their attacks, he had been obliged to return without delivering his message. But at length he prevailed. The Spirit of Truth was despatched to Sir Human. The Ambassador and Divine Truth went with him; and an unseen escort of ministering spirits hovered in the air above them.

The Province of Science is on high ground for the most part, though in some directions, where it nears the borders of Piety, it is much lower.

The Province of Piety lies lower, excepting, of course, the mountain ranges of Holiness.

In passing from Science to Piety, there is therefore a considerable descent. The crisis came. Human and his servants started for Piety. They found it was not really necessary to go through Halting land, so they determined to avoid it and go another way.

The company consisted of Human and his servants, the Spirit of Truth, Devotion, the Ambassador, Divine Truth, and the escort of unseen spirits. It may be noticed here that as soon as Devotion arrived at the Castle of Intelligence, Pernicious Habits vanished. He left without saying good-bye; when or how no one knew. Worldly Wisdom once or twice essayed to join the party, but his reception was such that he beat a retreat.

Long had been the conflict Sir Human had passed through, but he was decided now. Conscience, Will, and himself, were in perfect harmony of feeling and purpose.

It was a fine morning when the company set forth. A clear, crisp, breeze of Decision was blowing, which seemed to render travelling easy. Yet they had some rough road to pass over. The rugged declivity of Penitence was their first descent, and the sharp, jagged rocks, the loose rolling boulders made it a perilous task. But Sir Human leaned on the arm of Divine Truth, and they got down without any mishap.

One thing Sir Human remarked, was the narrowness of the path and the fewness of its travellers. There was only one or two they passed during the day.

As the day wore on, there were some clouds in the sky, and a storm seemed to threaten. There was thunder muttering in the distance, and flashes of lightning were seen. It was thought that what is known as a law-storm, was coming on; but they pushed rapidly on towards the lower plains, and the storm seemed to disperse.

Sir Human was much disturbed by the roaring of wild beasts, which was heard from the vast forests which bordered their path. The Ambassador assured him he need not fear, as they would not show themselves; and if they did, could do them no harm.

At length they reached a large and lofty gateway. It appeared to be very ancient. Upon it were elaborate carvings, representing various scenes in the life of the Prince of Peace. There was also this inscription over the arch: "This gate of the Lord; into which the righteous shall enter."

As they got close to it, the Ambassador informed Human that the gate was called Justification, and was the way into the Province of Piety.

Prayer now came forward, and said to the porter, "Open to me the gates of righteousness. I will go into them, and I will praise the Lord."

The gates swung open, and they entered. As soon as they passed in, the unseen escort began to sing above them, and Devotion at once struck up:

"There are angels hovering round!
There are angels hovering round!
To carry the tidings home;
Poor sinners are coming home
To the new Jerusalem,
And Jesus bids them come."

All the company joined; and they stepped along right merrily. They now saw a party coming to meet them; and as they drew near, Human saw it was Mr. Rectitude, and his two sisters, Sympathy and Tenderness—their faces beaming with pleasure.

Hearty congratulations were exchanged when they met, and Human felt quite at home.

"Your jewel is ready for you in the robing-house," said Sympathy to Human. "Are you not glad?"

"I am overjoyed," replied Human. "What a fool I have been. Where is the robing-house?"

"Oh, we are just at it now," replied Sympathy; "it is called the Palace of Peace."

There it rose before them; its lofty towers glistening in whitest marble. The doorway was low, so that Sir Human had to stoop to get in at the door of Faith. Over it he saw this inscription: "Before honour is humility. He that humblest himself shall be exalted."

They entered the Palace, which is built on the Rock of Assurance, directly facing the Plains of Light.

(Continued on page 12.)

The Jarvis Street Pulpit

The Testimony of the Resurrection

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, March 31st, 1929.

(Stenographically Reported)

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts 4:33.

If we believe, as most of us here assuredly do—I trust we all do—that the Bible is the word of God, and that being the word of God it must be true, we shall have no difficulty whatever in believing in a literal, physical, resurrection of the body of our Lord Jesus. You will remember the Acts of the Apostles opens by telling us that Christ "shewed himself alive after his passion by many infallible proofs"; and when the Word of God uses such a strong term as that we must, of course, as in all other cases, take it at its face value; and believe that the proofs of the resurrection of our Lord are really "infallible"; throughout the New Testament the resurrection is either proclaimed or assumed to be a fact.

We are told in the closing chapters of the gospels, and in Paul's epistles that Jesus Christ did literally rise from the dead; that He showed himself alive; that He appeared unto His disciples again and again. A certain school of critics in our day have resorted to the expedient of endeavouring to explain away certain things recorded in the Bible instead of openly and directly denying the truthfulness of the record as they formerly did. Such a man as Dr. T. R. Glover, for instance, suggests that the writers of the gospels were unacquainted with the modern science of psychology, that they did not know what tricks the mind could play, and therefore he is not sure whether we should say that Christ is risen from the dead, or whether we ought not rather to say that His disciples believed that He had risen from the dead. Thus it is implied that the appearances of our Lord may be explained on psychological grounds and as being due in part to their own imaginations. But how carefully the Holy Spirit has guarded against such attacks upon the reliability of the record at this point! Our Lord did appear to His disciples; they saw Him, so that one was able to speak of the Word of Life as that "which we have seen with our eyes". They saw Him before His crucifixion and burial, they saw Him after His resurrection; and they were able therefore to describe the Word of Life as that which they had "seen with their eyes."

But to the evidence of the sense of sight there was added also the sense of touch; for when the disciples were frightened and supposed they had seen a spirit our Lord said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Surely if the record be true that puts the fact of the resurrection entirely beyond dispute: either it is true, or it is untrue. Our Lord Jesus said, "I have flesh and bones that answer to the sense of touch. Come and handle me and see that I am more than a mere spirit." You

remember also His challenge to Thomas. I grant you that Thomas did not do as he was challenged to do. He had said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails and, thrust my hand into his side, I will not believe." Thomas ought to have been made a professor in a theological institution for that pronouncement; for he showed thereby that his "temperament" fitted him for great "scholarship." But how graciously our Lord condescended to his dullness of mind when He said, "Thomas, here I am, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." To his everlasting credit be it remembered that Thomas was never guilty of that vulgar touch, but answered, "My Lord and my God."

As a further proof also our Lord ate a piece of broiled fish and of an honey comb before them all, and companied with them in His resurrection body.

After Christ had ascended into the glory, the apostolic preachers made the truth of His resurrection the burden of their message. We read that the chief priests and scribes were "grieved that they taught the people, and preached through Jesus the resurrection from the dead"; and here we are told that "with great power gave the apostles witness of the resurrection of the Lord Jesus." No doubt that was exactly what our Lord meant when He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." That is to say, they should bear witness to the resurrection of Christ which was the crown and climax of His career as the Incarnation of redeeming grace; everywhere they should witness to the truth that He Who was crucified was raised again from the dead by the mighty power of God.

Why does the Bible make so much of the resurrection of Christ? Why does the Apostle Paul, by the inspiration of the Holy Ghost, declare that "if Christ be not raised, your faith is vain; ye are yet in your sins"? Because if the literal physical resurrection of Jesus Christ be not a fact, then we have no gospel to preach; we have no salvation to enjoy. We do well to follow the apostolic practice, and place the emphasis where the apostolic preachers placed it.

I.

The resurrection of the Lord Jesus Christ VERIFIED HIS WORD AS A PROPHET. "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." Every word that God had pre-

viously spoken by the prophets is gathered up, summarized, epitomized, in the testimony of Jesus Christ His Son. And of all the words that came from the lips of our Lord Jesus there is not one that is out of harmony with the scriptures. He came to be a Prophet, gathering up in Himself all that God had said. God had sent His servants, rising up early and sending them, giving to the world line upon line and precept upon precept, here a little and there a little; then last of all He sent unto us His Son. The Word that was made flesh was and is the divine Ultimatum, the last word that God will ever speak to men; for in all the ages that are yet to be no word will ever come from God that is contrary to the testimony of the divine Prophet, Jesus Christ Himself. He is the Sum of everything, the Alpha and the Omega, the entire Alphabet and Literature of the divine communication to a rebellious world.

Our Lord bore testimony to the prophetic scriptures as bearing witness to Himself, and *very especially to the prophecies that predicted His own resurrection*. Take for example the much discussed book of Jonah—and I think we shall do well to go back to the common-sense view of Dwight L. Moody. I was in his room on Friday where he used to have his headquarters in Chicago, furnished just as it was in his day. When there I thought again of the simplicity and the sanity of that mighty man of God; and that he went to the very heart of things when he declared in effect that he would judge of any man's orthodoxy by his attitude toward the book of Jonah. The man who can accept that book at its face value, for what it is, a literal, historical, accurate, account of a miracle, is likely to be true to all the rest of the book, but the man who denies that will be sure to deny the authority of the scriptures in general.

The book of Jonah has to do with this very subject, the resurrection. And our Lord says that as Jonah was three days and three nights in the belly of the whale, so should the Son of Man be three days and three nights in the heart of the earth; that while Jonah's experience was historically true, it was a prophecy of His own burial and resurrection. By His resurrection Christ's own testimony to the prophetic scriptures was verified, and His own authority as a prophet of God was vindicated.

Furthermore, *He explicitly prophesied His own resurrection*. He said to them, "Destroy this temple, and in three days I will raise it up." Now bear in mind that nobody understood that; not even the disciples. And I would again suggest to students of prophecy that you exercise a reverent caution in dogmatizing in respect to your interpretation of what a particular prophecy may mean, for, remember, we read this morning that when the disciples actually came to the empty grave, after they had seen that the stone was rolled away, and had seen the linen clothes lying, and the napkin folded in a place by itself, even after they were assured that the grave was empty, "as yet they knew not the scripture, that he must rise again from the dead." They knew that the grave was empty! Professor Marshall says, "I believe in the empty grave." So did Pastor Russell! He did not know what happened to the body of Christ. According to

his teaching it may have been dissolved into gases, or it may have been taken away by the disciples and hidden in some receptacle for exhibition at some future day: the only thing Pastor Russell was sure about was that the body of Jesus did never rise from the grave. But he knew the grave was empty. Every infidel knows that. The Scribes and Pharisees and soldiers all knew that the grave was empty, and they were paid for saying that His disciples had come by night and taken Him away. But not one of them knew the scripture that He should rise from the dead, the empty grave notwithstanding. The very men who had heard Jesus say, "Destroy this temple, and in three days I will raise it up", did not understand what He meant. But hear this scripture, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed"—mark—"the scriptures"—the Old Testament scriptures—"and the word which Jesus had said." His resurrection verified His own specific prediction of His own resurrection, and demonstrated that He was a Prophet clothed with divine authority.

The resurrection of the Lord Jesus Christ *verifies the written Word*. It proves it to be what it declares itself to be, the word of God that liveth and abideth for ever. We have a Prophet from the Lord. You remember "in hell . . . being in torments" the rich man lifted up his eyes—and what did he ask for as a final proof, as the ultimate, authoritative word? He said, "Send Lazarus". And Abraham answered, "They have Moses and the prophets"; to which the rich man—or the once rich man now poor indeed—replied, "But if one went unto them from the dead, they will repent." That is exactly what the Lord has given to us in the Person of His Son. He has stamped with His authority the entire Word, even "Moses and the prophets"; and by the resurrection of Christ we are assured that we have a word from God, that we are not left without God, that we have something upon which our souls can rest for time and for eternity.

II.

In the next place, the resurrection of Christ not only verifies His word as a Prophet, but **CERTIFIES HIS WORK AS A PRIEST**. What is the record of the priesthood of the Old Testament, and of every other priesthood, for that matter? "There is a remembrance again made of sins every year." Even the divinely-ordained ritual of the Mosaic economy required the priest every year to enter into the holiest of all with the blood of bulls and of goats. And every time the sacrifice was offered there was a remembrance of sin, and while it pointed to another Sacrifice, at the same time it proclaimed the inadequacy of any and every sacrifice which mere man could offer. "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." That is the history of all human religions. It is abundantly evident, therefore, that what was necessary was a Sacrifice adequate to pay the debt of a sinful world and to cancel all our obligations. Our Lord Jesus said that He had come to do that. He said, "I have come to give my life a ransom for many, or instead of many. I have come to play the part of a Redeemer, I have come to pay the price of redemption."

What qualifications had He for it? Simply this: He said of His life, "No man taketh it 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." He anticipated the later statement of Hebrews which says that He was made "after the power of an indissoluble life". That is, His life was of such infinite value that He could atone not only for your sins, but for mine as well; that He could become the propitiation not for our sins only, but for the sins of the whole world. So He said, "I will lay down my life when I get ready; I will be lifted up to die" for He testified by what manner of death He should glorify God. He selected the particular time, that all that was typified in the Passover might be fulfilled in Himself. He selected the particular place, for He said, "It cannot be that a prophet perish out of Jerusalem." In the manner, in the exact time, and at the particular place which He had ordained from all eternity that He would die, He laid down His life.

But on the third day He took it again because it was said, "It was not possible that He should be holden" of death. His was the very life of God, eternity was in Him; His blood was His life in solution, and it was of sufficient value to atone, had it been necessary, for the sins of a million worlds: "In him was life; and the life was the light of men." He laid down His life, and His resurrection attested the fact that His life was more than human, that it was divine, that He was the Lamb slain from the foundation of the world.

Thus, my dear friends, the Scripture says, He was "slain for our offences"; He died "the just for the unjust that he might bring us to God." But He was raised again "for our justification," for His resurrection established for ever the value of His sacrifice, and provided ground for the feet of faith to stand upon. By the resurrection of the Lord Jesus we know that He has satisfied divine justice in our behalf, and He has ascended as our Representative to the right hand of God.

How simple it is! But I wonder how many of us really appreciate that? Do you appreciate the fact that when Jesus Christ died on the cross He was your Substitute, your Representative? Was He not your Substitute when He was raised from the dead to become the Firstfruits of them that sleep? Did He not equally represent you when He ascended into heaven, carrying His glorified human nature with Him? He did not shed His body: He carried His body with Him. The incarnation is not a mere parenthesis in His experience: the incarnation is henceforth an eternal fact; in Christ a redeemed race is reunited to God; He carried a bit of this material world with Him into the presence of God—redeemed human nature, redeemed material nature—into God's holy presence, a pledge and promise of the time when the whole creation which now groaneth and travaileth together in bondage, shall be delivered into the glorious liberty of the children of God. The resurrection is not only the pledge of the salvation of our souls, it is the pledge of the resurrection of our bodies, and of the reunion of all who sleep in Christ.

I say, His resurrection is the certification of the adequacy of His atoning sacrifice, and of the effectiveness of His whole priestly ministry. He is ascended into the heavens, is seated on the right hand of God, and He is just as much my Redeemer in heaven as He was on the cross. That fact is a pledge that some day I am going to be there myself. Do you believe that? ("Amen").

"For though here below 'mid sorrow and woe,
My place is in heaven with Jesus, I know.
And this I shall find that such is His mind,
He'll not be in glory and leave me behind."

He will never rest until He has me with Him. I give that as *my* confession. You must make your confession for yourself.

III.

Again: THE RESURRECTION OF JESUS CHRIST IS PROOF OF HIS ABSOLUTE SOVEREIGNTY AS KING. He is a Prophet, He is Priest, but He is also a King. You must look beyond the mere material representation of events. When Pilate wrote the superscription of his accusation to be put over His head on the cross, he took his stilus or whatever it was, and wrote, perhaps with bitterness in his heart, perhaps with irony, "This is Jesus the King of the Jews." When the Jews saw what he had written they said, "Do not write that, do not write that. Say not that He is King but that He said He is King." But Pilate answered, "You are too late, what I have written I have written." Even while Pilate wrote an unseen Hand was laid upon his and he was sovereignly compelled to write what was already written in the counsels of the Eternal. In the darkest hour that the universe has ever seen Jesus of Nazareth was King! I cannot be content with the acknowledgment that He is going to be King by and by. It is true that in a larger and completer sense His Kingship shall be manifested; but He is even now the King. Yes: He is King now. He is seated on the right hand of the Majesty on high; all authority is His in heaven and on earth: He is *the* King.

We read that at His death He "spoiled principalities and powers"; "He made a shew of them openly, triumphing over them in it." Read the record, and see how men tried to shorten His life, how they tried to cast Him down from the hill. When the Greeks came saying, "We would see Jesus", they came for no good purpose. Perhaps they would have killed Him. At all events He refused to see them. He refused to show Himself to them; and it was then He said, "I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." In effect He said, "I will not die by the hand of a Grecian assassin; I will die when I am ready to die; I will die in the way I have appointed to die; and for the purpose I came into the world to fulfil. No one shall interfere with My programme." At another time they said, "Depart hence, for Herod will kill thee." "Oh," said He in effect, "will he? Another Herod tried that long ago, but the angel said soon after, 'They are dead which sought the young child's life.'" The devil said, "Cast thyself down: for it is written He shall give his angels charge concerning thee." But He resisted the temptation to self-destruct.

tion. Sovereignly He went to the grave; He laid down His life at the appointed time, because He was a King, and because there was no power in earth or in hell that could take His life from Him or in any way interfere with His programme.

Thus He went into the grave. I have known some people to be anxious about their burial. But, our Lord gave no directions as to how He was to be buried, because that had been arranged before He was born. It was written in the fifty-third chapter of Isaiah, "He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Joseph of Arimathaea was a secret disciple—"the same had not consented to the counsel and deed of them" who determined the death of Jesus. He was "a disciple of Jesus, but secretly for fear of the Jews", but he did really love the Lord. And when Jesus Christ was dead he came, out of the love of his heart, not knowing why he came, and Mark says, "went in boldly unto Pilate and craved the body of Jesus". He had a new sepulchre wherein never man had been laid, and he determined to lay Him there. So the rich man, Joseph of Arimathaea, laid Him in his own grave, and all hell must have gnashed its teeth, stamping roundabout, frustrated again! Sovereignly He chose His own bed in which to rest for those three short days, for He had said, "The scriptures must be fulfilled". And He fulfilled them to the letter.

And then I can see something else. When they came to Pilate full of anxiety lest His crucifixion should not wholly remove the menace of His teaching, what an example of the real importance of those who have power only to kill the body! One feels like saying, "You have had your way. You put thorns on His brow, did you not? You drove nails through His hands, did you not? You fastened Him to a cross. You drove a spear into His side. You killed Him. What more would you do? You have had your way." "Ah, but", say they, "we know that this deceiver said, while he was yet alive, After three days I will rise again." Is it not strange that His enemies remembered the prophecy more than the disciples? They had an inward fear that perhaps it might be true. They said, "His disciples will come and take Him away, and say that he is risen, and the last error will be worse than the first." And Pilate said,—don't you remember?—But let me go back a moment, Caiaphas had said, "Ye know nothing at all, nor consider that it is expedient for us; that one man should die for the people, and that the whole nation perish not. And this he spake not of himself: but being high priest that year"—in spite of himself God the Holy Ghost took the wicked lips of Caiaphas, and made him tell the truth, and he prophesied. Now they came to Pilate and said, "His disciples will come and take his body away. Then we shall be in a terrible state, for if ever they preach a message of resurrection nothing can withstand them". The devil knew that from the beginning! Pilate answered them again with fine irony, "Ye have a watch: go your way, make it as sure as ye can." And cannot you see them doing it? As though Pilate had said, "Go on now! You have all the power of the ecclesiastical world on your side! I will give you the authority of Rome. Put Him in the sepulchre, roll the stone

upon it, seal it, and gather your soldiers outside. Make it as sure as ye can!"

But, as we sang this morning:

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domain,
And He lives for ever with His saints to reign:
He arose, He arose,
Hallelujah! Christ arose!"

What a glorious triumph over men and the devil that was! He to Whose authoritative word we gladly bow as our supreme Prophet, He Who shed His blood for us, and upon Whose merit we rely as our one and only High Priest, He is also our sovereign Lord and King. And I am glad we have such a King. The poor Pope is sovereign over the Vatican City. He is now recognized in Rome as a temporal prince, and he would like to be sovereign over the whole earth. But the day shall come when it shall be proclaimed, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." And when He comes to reign in glory, and the dead are raised to meet Him at His coming, when He shall take to Himself His great power and reign—let me say a strong thing, I do not believe there will be a blade of grass that will not acknowledge the sovereignty of Jesus Christ. His reign will be absolute; there will be no power in the universe comparable to His.

Let me put it thus, and I have done. After all, of what value is all this unless we have something to put the feet of our faith upon? Some of you have read the story of Wellington's campaigns in the Napoleonic wars, and you remember that in the Peninsular wars he was given supreme command over the allied armies. His campaigns in the Peninsular wars were one unbroken series of successes; he was victorious over Napoleon's armies again and again. But they were always commanded by one or Napoleon's marshals, but in all that campaign the Duke of Wellington never met Napoleon himself. Wellington was honoured by the governments of Europe for what he had done, and specially honoured by his own government, of course. But the statesmen of Europe could not help saying, "It is right that we should laud Wellington for what he has accomplished, but he has never yet met the great master himself. What would happen if Wellington should meet the great Napoleon himself?"

When the theatre was set for Waterloo, and Napoleon was just about to go to the front, as he stepped into his carriage, the Corsican said, "I am going to measure myself with this Wellington." It was his first time; he had never met him before—it was their only meeting. When the battle was over, when Wellington saw through his glasses that the field was won, he lowered his glasses, and with deep emotion said, "Thank God, I have met him at last!"

Through all the history of the race, man after man, great champions of every sort, have come to measure themselves with the last great enemy, Death; and always they went down before him; there were no

exceptions. At last at the place called Calvary, Death went to measure himself with this Jesus—and he did! With what result? Our Lord laid hold of that great conqueror; He put His conquering heel upon his neck and extracted his sting; He robbed him of his power. And on the third day He rose making it possible for all His followers afterwards to say, "O death, where is thy sting? O grave, where is thy victory." Thanks be unto God, which giveth us the victory through our Lord Jesus Christ.

Is that not something to rest your faith upon? The darkest hour has passed. Hell has done its worst; but Jesus Christ has triumphed, and in Him we have eternal life! Come, rest in Him, with joy unspeakable and full of glory.

THE LOST JEWEL.

(Continued from page 7.)

There was the couch of Divine Favour, stuffed with the softest tranquility. Human was taken into the robing-room, and he heard a voice say, "Take away the filthy garments from him." At once there appeared to him the King's Son, the Lord Jesus Christ; and as Human fell at his feet, the Prince exclaimed, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Then Human said, "O Lord, I will praise Thee; for though Thou wast angry with me, now Thine anger is turned away, and behold now Thou comfortest me."

And the Prince handed him the jewel he sought, "The Pearl of Great Price," and said, "Let not mercy and truth forsake thee, bind them about thy neck; for they shall be an ornament of grace unto thy head, and chains about thy neck." Then Human was bid to put on shoes of the Preparation of the Gospel of Peace, which were ready for him. Helmet, armour, sword, and shield were given him; and with the jewel round his neck, he came out of the Palace. Addressing the Spirit of Truth, he said, "Lord, what wilt Thou have me do?"

He was answered, "As many as are the sons of God, are led by the Spirit of God."

Then I saw Good Habits joined the company, and was introduced to Human. The calvacade was now an imposing one. Human and his servants, Divine Truth and the Ambassador, the family of the Virtues, and the Spirit of Truth. Then Devotion and Prayer formed an advance guard; and as they started forward, Divine Truth said, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

They started first for the Cottage of Contentment—the home of the Virtues—where it was whispered a young lady named Grace would very likely be induced to share the fortunes of Sir Human. I have since heard that they were united, amidst joyous festivities, graced by the presence of the King's Son. They started then over the mountains of Holiness for the State of Glory, carrying the jewel with them. When I last heard of them, Human Conscience and Will were happy as the day was long; and were hoping soon to arrive at the Palace of the King of kings.

When last seen the whole company were travelling on at a good pace, and singing—

"We are going home to glory,
Where pleasures never die."

Of Worldly Wisdom and the rest of his crew, the less said of them the better. It is believed they still live and carry on as they can their nefarious practices, and in some cases more successfully with other members of the race of Human.

There is a tradition, which is believed to be a true one, that ere long the King of kings will visit with everlasting punishment these enemies of His beloved subjects, and when that day comes, "The kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever."

THE END.

THE AGREEMENT BETWEEN ROME AND MOSCOW.

As we go to press this Wednesday evening we read in the evening paper a somewhat ominous report to the effect that the Pope has entered into an agreement with Soviet Russia by which the Roman Catholic Church is to be given perfect freedom to propagate its faith in that already dark land. Though no one can surely predict what may be the issue of such an alliance, it is impossible for intelligent people to regard it without concern. Soviet Russia is notoriously atheistic. It is its boast that as it has destroyed the earthly Czar, its next task is to destroy the Heavenly Czar.

Sovietism has furnished the world with the worst exhibition of lawlessness this earth has ever witnessed; but with the possible exception of the Soviet regime, no system of history has had such blood and pillage to its credit as the Church of Rome. Neither Pilate nor Herod was a minister of righteousness. The hands of both were red with blood. In their racial relationships they were at the poles apart, yet when Incarnate Righteousness and Goodness and Truth came into view, these two became friends, and virtually joined hands for His crucifixion. In all departments of life to-day we are witnessing the union of the Pilate and Herod spirits. Systems and organizations which appear to be antagonistic to each other are united in their common antagonism toward the gospel. When two such bloody monsters as Soviet Russia and the Church of Rome are united, of what fearful visage and blood-thirsty temper will their offspring be!

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The Union Baptist Witness

These pages (13 and 14) are the Authorized Official Organ of the Union of Regular Baptist Churches of Ontario and Quebec.

W. GORDON BROWN, Editor.

Communications for this department should be addressed direct to W. Gordon Brown, Box 502, Orangeville, Ontario.

F. B. Y. P. A. THIRD ANNUAL CONFERENCE

The Annual Conference of the F. B. Y. P. A. of Ontario and Quebec will be held in Jarvis Street Church, Toronto, on May 23rd and 24th.

We are pleased to announce that Dr. J. W. Gillon, of Oklahoma, has consented to be the speaker for this occasion. In addition to the addresses which he will give at the sessions provision is being made for happy seasons of praise and testimony. Complete detailed programs will be sent to all our associations shortly, together with information regarding registrations, etc. Already we have heard of plans for large delegations from Ottawa, Montreal, London, Brantford and Hamilton. In the meantime pray for the meetings and plan to be present. A treat is in store for all who attend.—S. L. White, Secretary, 87 Murray St., Brantford, Ontario.

A LANGUAGE TO BE SUNG

We are sure that all our readers are most deeply interested in the progress of our new mission in Liberia. We published a recent letter from Missionary Lewis last week. A friend showed us another letter from him, which told of the language difficulty which he and Missionary Davey must seek to overcome. It lies particularly in the fact that the Bassa tongue, which they shall want to use in their district, is one of those intoned languages, which makes speaking difficult. For instance, the syllable "bu" in one tone might mean man, in another tone, monkey, and in another, bed, or something of the kind. We remember another missionary telling us about learning a similarly intoned language. He was a man of unusual abilities, yet he declared that while studying that tongue he would go to bed at night with a splitting headache from no other cause than his intent efforts to catch the sounds intoned by his native teacher. He said that he verily thought that he would never learn the language. Let us make it a matter of special prayer that supernatural power to deal with this Bassa tongue, which, in turn, is to become the bearer of salvation's message to thousands of darkened souls, may be given to our men.

We are informed that our Board is to send out the wives of our missionaries, Mrs. Lewis and Mrs. Davey, and also Miss Kirby, a trained nurse, in the fall. Let our readers consider the expense involved in this great undertaking. The early days of any mission must be the most expensive, both in personal sacri-

fice of comfort and energy, and also in dollars and cents. Our office received last week a cable from the missionaries, asking for another hundred pounds. The Regular Baptists of our Union are, for all practical purposes, the sole supporters of these men. Therefore it behoves us afresh to take them to our hearts, and so to bestir ourselves that sufficient funds may be immediately forthcoming.

COLLIER STREET, BARRIE.

"Dr. Tucker and his Musical Messengers have just completed a two week's visit with us. It was with some fear and trembling that we asked these folks to come. Our small building and our small membership, coupled with the fact that none of the townspeople, outside of one or two of our own membership, knew of Dr. Tucker and the party, made the task appear stupendous. However, we prayed much and then wrote and he came willingly. The first week was heart-breaking. In spite of the fact that we had advertised extensively for three weeks prior to the meeting, and in spite of the printed invitation cards we distributed, and in spite of a huge banner on the side of the bus that runs down the main street every fifteen minutes, there were less than a hundred at the first few meetings. The public school and the high school officials could not see their way clear to allow the Musical Messengers to sing and play for the children. There seemed to be no way of gaining the ear of the town. Much prayer went up. Friday the building was comfortably filled and then the showers began to fall. It rained literally and spiritually! Sunday the church was crowded to the doors at the afternoon and evening meetings. Sunday morning at the conclusion of Dr. Tucker's message more than a half dozen enquirers were pointed to the Lord Jesus Christ. At the evening service a young woman was converted. The blessing and the crowds grew with days of the second week. On Saturday night over five hundred gathered in the Oddfellows' Hall to see and hear the children under Uncle Leon and Evangeline Moon Young in a missionary and Bible pageant. The final Sunday is a day to be long remembered in Barrie. Every available inch of room was taken up before the hour of service arrived, both afternoon and evening. In the morning the ordinance of believer's baptism was observed and Dr. Tucker's party each gave their life story and testimony. At the afternoon and evening services the people stood not only inside, but outside, and in the basement as well as in the auditorium. No proper estimate of the number present could be made. The Musical Messengers played and sang the Gospel message with telling effect and the Doctor's final messages were blessed to

the salvation of souls and the edification of the saints.

"It was a stern fight for the whole two weeks, the greatest fight in the world, the fight of faith. The campaign is a proof of the fact that prayer does change things and that God does honour the faithful efforts of His servants. I cannot speak too highly of Dr. Tucker. Our situation here was entirely new to him in spite of his many years of experience. Prejudice, slander, bigotry and indifference, such as he had never before experienced, pressed down upon us and surrounded us. He was quick to grasp the situation and then stood with us and bent every ounce of his energy to the task of breaking down and breaking through to the hearts of the people. Like the children in the market place, the folks of this town refused to dance to music or to weep with mourners for the first week, but under God a victory was gained and a blessing came. We have every reason to believe that a rich harvest will be reaped because of this two week's work.

"It would not be right to close without a word concerning the musicians. The Musical Messengers are four talented young people, whole-hearted in the Lord's service. Their personal testimony went to the heart of people, and their music was thoroughly enjoyed by all.

"Many have asked if Dr. Tucker and his party will come back to Barrie. They have promised to come back some time, and when they do make a return trip, the town will welcome them heartily. Meanwhile our prayers follow them wherever they go."—Rev. A. C. Whitcombe, Pastor.

CONFERENCE IN HAMILTON.

"Again it is a joy to announce to you (and through you to many others we trust) the meeting of the Fundamentalist Regular Baptist Pastors' and People's Conference, Tuesday, April 9th, in the Immanuel Baptist Church, Hamilton (about 650 Barton St. East).

10.30 a.m.—Session given largely to prayer, with a message from Pastor H. Bower.

2.00 p.m.—Session given largely to Bible Study and Conference. An address by Pastor Melchie Henry on Revival, telling something of experiences recently on the Indian Reserve.

7.30 p.m.—An evangelistic service. An address by Pastor F. Mesley, of East Zorra.

Pray that the day may be one of great blessing to all, and specially to the church that entertains us."

President, A. J. Loveday,
Boston.

Secretary, R. E. Jones,
140 Oxford St., Woodstock.

FORT WILLIAM.

The Fundamental Baptist Church, of which Rev. J. M. Newby is pastor, recently were granted the use of the Prince Arthur Blvd. Baptist Church, a church adhering to the old Convention, for the purpose of baptizing a number of candidates. Seven in all were immersed, among them a mother and daughter, a young man of Russian extraction, and members of the Sunday School. This Union church has an excellent Young People's Meeting, conducted each Friday evening by the pastor's son, with an attendance of between thirty and forty-five. The Sunday School attendance averages about seventy.

HIAWATHA STREET, ST. THOMAS.

"Sunday, March 24th, was another high day of blessing with us. At a largely attended communion service in the morning another recent convert was received into membership. In the evening four more responded when the appeal was made to follow the Lord in baptism. Six adults are now waiting for the ordinance to be administered."—Rev. Donald Fraser, Pastor.

RUNNYMEDE ROAD.

The Toronto church, of which Rev. P. B. Loney is pastor, has been receiving blessing long expected. A series of special meetings were held for two weeks with Revs. D. Alexander, W. Fraser, J. H. Peer, H. W. Bower, J. F. Holliday and C. J. Loney as evangelists. The last-mentioned preached during the second week. Sunday, the 17th, proved a day of great blessing and salvation. At an open session in the Bible School some twenty-three professed conversion. During the week following a further number found Christ. Sunday, the 24th, the pastor preached at both services, and at the evening service six responded to the Gospel appeal, among whom were two men and a young woman, for whom much prayer had been made. These six gave a testimony at the after-meeting. In all some thirty-five professed conversion during those two weeks. The church desires to express its deep appreciation to Mr. T. McClure, of the Toronto Baptist Seminary, and to others with him, who assisted in the service of song. The members of Runnymede feel more than ever, as a result of these meetings, that the Lord has vindicated their uncompromising stand.

SHENSTONE, BRANTFORD.

Mr. J. R. MacFarlane, the faithful clerk of the Shenstone Memorial Baptist Church, sends us a letter with this heading: "The following is a report from that Sector of the Line held by Shenstone, in command of Pastor McNulty, led by the Holy Spirit". We believe the items that follow prove that the leading is that of the Blessed Spirit.

The annual meeting of the Shenstone Church was held on Thursday, March 14th. Some 250 had supper together in the church, after which the reports of the past year were given. Souls have been saved and added to the church by baptism; the offerings have

exceeded expectations; the missionary offering has been multiplied by three; the fellowship of God's people grows sweeter as the days go by. All these things indicate decided progress. Seventy-one were received into membership of the church, seventeen of whom came by baptism; the decrease was thirteen; hence the net gain came to fifty-eight. The present membership is two hundred and forty-seven. Received from all sources were \$9,876.71. The missionary offerings one year ago amounted to \$348.00, while that of this year totalled \$1,183.78.

Arrangements are being made for another general advance in the work, by commencing the year with a week of prayer, to be followed by visitation in the homes. The church has again been granted permission to carry on open air work Saturday evenings in the Market Place.

Back of the splendid work which this church is doing, stands the fact of much prayer. For instance, the other Saturday evening there were forty-two in attendance at the cottage prayer meeting, more than half of whom took part.

BOSTON.

Two week's campaign has been completed in the Boston Regular Baptist Church, with much blessing attending. It was opened by Pastor Robert Guthrie and Rev. T. L. White, and continued with Rev. VanLoon, of Berkley, Michigan, as evangelist. There were eleven professions of faith.

OUR UNION AND BRITISH COLUMBIA.

Part of the regular budget of our Union of Regular Baptist Churches of Ontario and Quebec is devoted to the support of the Convention of Regular Baptists of British Columbia. These brethren are one with us in faith and doctrine, and one in hope and charity. Many of their churches are small, and they need assistance in Home Mission work.

We print a letter of acknowledgement from the treasurer of that Convention, which, we are sure, will be of real interest to our readers.

1708 Charles St.,
Vancouver, B.C.,
March 20, 1929.

Dear Miss Green:

I am enclosing herewith receipt for \$200.00 to hand, from your office, for Home Mission work in B.C. Many thanks for your fellowship, which we most heartily appreciate.

A committee of our council is at present considering an application for work among the Russians of the city. We should like to respond to the call, but our resources are quite limited, and this limitation affects, sometimes controls, our response. Your contribution at this time makes it possible for us to approach the question with a new courage.

Glad to see messages from the missionaries in Liberia, as they appear in *The Union Baptist Witness* from time to time. We are intensely interested in every move they make. We fully expect to share in the Liberian work.

We hope to be in a position to support a missionary or a missionary family there in the near future. Again thanking you for your fellowship in our work here,

Yours in His service,
(Signed) A. A. McLeod.

VICTORIA, B.C.

The Central Baptist Church, of which Rev. J. B. Rowell is pastor, laid the corner-stone of their new edifice on March 29th.

THE METHODIST UNION.

Union of churches seems to be in the air these days. One can scarcely read a religious magazine, or even a secular one, without finding references to movements for the organic union of churches. We had a great example of this in Canada not many years past! Similar movements are under way in United States. Just now a bill is in the hands of the British House of Commons to permit the Union of the three Methodist churches of Great Britain.

We are particularly interested in the doctrinal side of such a union, and for the information of our readers we quote from the current number of *The Fundamentalist* (The Journal of the Wesley Bible Union of Great Britain):

"A number of Wesleyan Ministers and Laymen, belonging to the Bible Union, and acting with the full sympathy and support of the Union, have presented a petition to the House, setting forth the provisions of the Bill as affecting Doctrine and some of the reasons why we dissent from those provisions and ask the House to refuse to sanction the Measure as at present drafted. We ask for the preservation of the doctrinal Standards as at present existing in Wesleyan Methodism—Standards devised with the greatest care by Wesley himself, embodying nothing except the sheer fundamentals of the Faith once for all delivered to the saints, which the Church and every one of its Ministers have ceaselessly affirmed every year of the Church's existence to be the true doctrines of Holy Scripture."

REV. P. H. ANDERSON.

On February 17th there passed away in Fort Frances, Ontario, the Rev. Piere Hector Anderson, a pioneer minister of the Gospel. Mr. Anderson was born in Amherstburg, Ontario, on January 5th, 1853, and was the eldest son of the late Edmond Anderson, Collector of Customs at that point. He was educated at Upper Canada College, Toronto, and completed his theological course at Woodstock College and McMaster University in 1885. He was an ardent Bible and Greek student. He had implicit faith in the Master. It was his joy to serve and he gave his people the great truths which he found in his "Lord's Bible". Among the churches served by Mr. Anderson are Morrisburg, Middleville, Drummond and Beckwith, Mount Bridges, St. Mary's and Fort Frances. Mr. Anderson was always deeply interested in the Regular Baptists and prayed for them daily.

Coals for the Altar Fire

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

Sunday, April 7th.

Instinctive Hearers.— Psalm viii:1-11
 Appetite is an effect of life. As new-born babes desire the milk, not by instruction but instinct, without a teacher; as all creatures desire to preserve that life which they have, as trees that receive life from the earth and sun stretch out their branches to receive the sun, and strike deep their roots into the earth which brought them forth; and as the chicken is no sooner out of the shell, but it shrouds itself under the feathers of the hen; and the little lamb runs to its dam though there may be a thousand sheep of the same wool and colour, as if it said, Here I receive what I have, and here I'll seek what I want—so by such a native, inbred desire do the saints run to God's word, and seek a supply of strength and nourishment—"One thing have I desired of the Lord, that will I seek after," etc. What is the reason of this? You may as well ask what teacheth the young lambs to suck, and what teacheth the chicken to run under the wing of the hen, as who taught the regenerate to long for the word. It is the instinct of a spiritual nature. And it shows that all who do not "desire the sincere milk of the word," and have no such kindly appetite for the ordinance, who can relish nothing but meats and drinks, business, wealth, vanities—were never acquainted with the new nature.

Monday, April 8th.

Testing Hearers.— I John iv:1-10
 Too much to blame are our overcredulous multitude, who admit and receive for orthodox whatsoever is propounded unto them by their teachers; and think this is a sufficient warrant for any point they hold. Our minister said it, or such a preacher delivered it in a pulpit, as if there were not some who run before they are sent, and publish the visions of their own brain, prophesying that which God never spake. In matters civil we are more cautious and wary; no gold scarcely will we take before we have tried it by the torch, or weighed it in the balance; and what is the reason? because there is much of it light and naught. But in religious matters, which concern our faith and soul's salvation, we are over-careless, albeit we are forewarned of many false prophets that are gone into the world, and therefore willed not to believe every spirit, but to try the spirits whether they be of God. This is a great yet common fault among us. Were he an angel from heaven that preaches to thee, yet art thou bound to look into his doctrine and examine it, and not to take it upon credit without he bring sufficient proof and warrant for it (Gal. 1:8). Like good Bereans, see you search the Scriptures whether these things be so.

Tuesday, April 9th.

Retentive Hearers.— James i:16-27
 If you would hear the word aright, be not only attentive, but retentive. Lay

the word up in your memories and hearts. "The seed on the ground are they, who, having heard the word, keep it." The Greek word for "to keep," signifies "to hold the word fast, that it do not run from us." If the seed be not kept in the ground, but is presently washed away, it is sown to little purpose: so if the word preached be not kept in your memories and hearts, it is preached in vain. Many people have memories like leaky vessels, the word goes out as fast as it comes in, how can it profit? If a treasure be put into a chest and the chest not locked, it may easily be taken out: a bad memory is like a chest without a lock, the devil can easily take out all the treasure. "Then comes the devil and takes away the word out of their hearts." Labour to keep in memory the truths you hear: the things we esteem we are not so apt to forget. "Will a bride forget her jewels?" "Can a maid forget her ornaments?" Did we prize the word more, we should not soon forget it.

Wednesday, April 10th.

Meditative Hearers.— Psalm cxix:1-16
 A man never discerns the scope, the beauty, the order of the truths delivered, till he comes to meditate on them, and to go over them again and again in his thoughts. Meditate often of it. "Mary kept all these things"; how did she keep them? She "pondered them in her heart." Musing makes the fire to burn, and deep and constant thoughts are operative, not a glance or a slight view. The hen which straggles from her nest when she sits brooding produces nothing; it is a constant incubation which hatches the young. So when we have only a few straggling thoughts, and do not set brooding upon a truth, when we have flashes only, like a little glance of a sunbeam upon a wall, it does nothing; but serious and inculcative thoughts (through the Lord's blessing) will do the work.

Thursday, April 11th.

Profited Hearers.— I Timothy iv:1-16
 Even when the Christian through weakness of memory cannot remember the very words he hears, to repeat them; yet then he keeps the power and savour of them in his spirit, as when sugar is dissolved in wine, you cannot see it, but you may taste it. What meat is eaten and digested, it is not to be found as it was received, but the man is cheered and strengthened by it, more able to walk and work than before by which you may know it is not lost; so you may taste the truths the Christian heard, in his spirit, see them in his life. Perhaps if you ask him what the particulars were the minister had about faith, mortification, and the like, he cannot tell you; yet this you may find, his heart is more broken for sin, more enabled to rely on the promises, and now weaned from the world. As that good woman answered one that, coming from sermon, asked her what she remembered of the sermon? said, She could not at present re-

call much, but she heard that which should make her reform some things as soon as she came home.

Friday, April 12th.

Joyful Hearers.— Psalm i:1-16
 Love, joy, humility, heavenly-mindedness, godly sorrow for sin, and holy resolutions against it, are not promoted so much by novel speculations, as by placing in a just and affecting light the acknowledged truths of the gospel, and thereby stirring up the mind by way of remembrance. "Whilst I am in this tabernacle," said Peter, "I will not be negligent to put you in remembrance of these things, though you know them, and are established in the present truth." We appeal to the experience of every real Christian, whether the sweetest and most profitable seasons he has enjoyed have not been those in which he is conscious of having learned no new truth, strictly speaking; but was indulged with spiritual and transforming views of the plain, unquestionable discoveries of the gospel. As the Word of God is the food of souls, so it corresponds to that character in this respect among others—that the strength and refreshment it imparts depend not upon its novelty, but upon the nutritious properties it possesses. It is a sickly appetite only which craves incessant variety.

Saturday, April 13th.

Wandering Hearers.— Ephesians iv:7-16
 What a mistake to imagine that, by hearing first one preacher and then another, we can derive benefit to our souls! More is wanted than such hearing. A raven may fly from cage to cage, but it is not thereby changed into a dove. Go from room to room of the royal feast, and the sight of the tables will never stay thy hunger. Reader, the main thing is to have and hold the truth personally and inwardly; if this be not seen to, thou wilt die in thy sins, though ten thousand voices should direct thee to the way of salvation. Pity indeed it is that the bulk of hearers are hearers only, and are no more likely to go to heaven than the seats they sit on in the assembly of the saints.

Selected.

A CORRECTION.

"Etobicoke" Baptist Church was mentioned in these columns last week. This was an error. The reference should have been "Ebenezer" Baptist Church.

MRS. DAVEY'S ITINERARY.

Our Missionary-elect, Mrs. Horace Davey, is making a second itinerary with the following dates: Sunday, April 7th, 11 a.m., Jarvis Street; 3 p.m., Mount Pleasant Road; Monday, the 8th, at 8 p.m., Annette Street (these in Toronto); Tuesday, the 9th, the Conference at Immanuel, Hamilton; Wednesday, the 10th, Waverley Road, Toronto; Thursday, the 11th, Orangeville, and Friday, the 12th, Alton.

BAPTIST BIBLE UNION LESSON LEAF

Vol. IV.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 17.

April 28th, 1929.

Second Quarter.

PAUL'S LAST MESSAGE.

Lesson Text: 2 Timothy, chapter 4.

Golden Text: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."—Timothy 4:8.

I. A SOLEMN CHARGE, (vs. 1-5).

1. In this lesson we have the closing words of the apostle Paul sent from a Roman prison to Timothy his son in the faith, conveying information concerning matters of personal and general interest. The nature of the preceding lessons with their note of warning and the circumstances under which the epistle was written emphasize the solemn importance of this concluding statement. Timothy is charged in the presence of God and the Lord Jesus Christ the Judge of quick and dead (v. 1) to do certain things. There could be no more solemn charge than this, reminding the young man not only of the presence of God, but of the time when he should appear before Him to be judged for his works. Such a time should be kept in mind by all servants of God, so that their work may be done in the light of the judgment seat of Christ. 2. The nature of the charge is then stated. Timothy is enjoined to "preach the word" (v. 2) to proclaim God's message, not the speculations of man. Too many these days are giving forth the product of man's thought instead of the inspired word of God. It is His own truth which God has promised to bless. The work of propagating this truth is to be done "in season" and "out of season," implying that the preacher is not to wait for set times, but to use every opportunity to make known the doctrine. This emphasizes the great necessity for such work, the people need the truth, without it they must perish, and it should be given to them privately and publicly as the way is opened for it. In carrying out this command the preacher is instructed to "reprove, rebuke, and exhort with all longsuffering and doctrine." This means faithful, direct, patient preaching and teaching in real contrast to that which is superficial and merely aims to please. 3. The necessity for such preaching is realized in the light of the warning that the time would come when men would not accept the truth (vs. 3, 4). In a measure such a time is upon us now. Several things are to be noted in this respect. It is said, "they will not endure sound doctrine," denoting opposition to the truth, and that "after their own lusts shall they heap to themselves teachers having itching ears," implying that they shall favour only such teachers as conform to their desires, and are

agreeable to their itching ears, and it is to be noted that itch in the ear is just as bad and as uncomfortable as itch in any other part of the body. "And they shall turn away their ears from the truth and shall be turned unto fables." Such an attitude implies deliberate rejection of God's truth, and its awful consequence, the acceptance of error. 4. In the light of these things Timothy is further charged to "watch" in all things (v. 5), to be on the alert, to "endure afflictions," to suffer hardship, not to run away from it, to "do the work of an evangelist," to preach the gospel wherever opportunity offered, and to "fulfil his ministry," not to leave anything undone. Note the future judgment of the Christian for works, the necessity of faithfulness in the discharge of our present duties, the nature, power, and necessity of preaching the true gospel, the nature and consequences of the apostasy and the duty of fearlessness in the face of evil.

II. A BLESSED DECLARATION (vs. 6-8).

1. Having delivered the solemn charge to Timothy, the apostle refers to his own condition. He has not long to live, but no complaint is allowed to be penned. He is fully submitted to his Lord. He is now ready to be offered, and the time of his departure is at hand, (v. 6). He looked down upon himself as already being offered, intimating that his blood was about to be poured out as a libation. The time of his going away had come. This meant for him "absent from the body, present with the Lord," (2 Cor. 5:8), and it was a fulfilment of an expressed desire, (Phil. 1:23). Death held no terrors for him, even though it came by way of the executioner's axe. Our Lord has deprived death of its terror by His wonderful resurrection, and we need no longer fear it. 2. The apostle had no vain regrets to utter. He had "fought a good fight" (v. 7). This is a figure of speech taken from the Greek games, implying that he had striven in the glorious contest, he had "finished the course". He had not given up in the contest, but laying everything aside, (Heb. 12:1, 2) he had consistently and persistently run the whole race. And he had "kept the faith" received as a sacred deposit from God. He had guarded it with jealous care and now he enjoins Timothy to do the same. May God help us so to live that when the time of our departure comes we shall be able to testify likewise. 3. From the past the apostle looks into the future and there he sees the crown, (v. 8). No cross, no crown we sometimes say, and verily there is truth in the statement. Crowns are not promised for all but all may qualify. The conditions attached to these rewards must be fulfilled, (James 1:12, Rev. 2:10, 1 Pet. 5:1-4; see also 1 Cor. 3:11-15). Each child of God will surely be saved but the reward given to each one will depend upon the kind of life lived here. It is glorious and comforting to know however that such a wonderful reward is possible to each child of God, the one here mentioned to be given to all who love our Lord's appearing, implying personal love for Himself which rejoices in His first coming and look forward with real joy to His second coming, an attitude which has a

blessed purifying effect on the life, (1 John 3:3). Note the blessedness of submission to God's will, of faithfulness to His service, and of His future reward.

III. AN EARNEST REQUEST, (vs. 9-15)

1. After the reference to his departure the apostle prefers a request pertaining to certain matters. He desires Timothy to come to him, (v. 9), explaining that Demas had forsaken him, having loved this present world, (v. 10). Once a loyal companion, (Cor. 4:14) now a disloyal deserter. Perhaps the way became too hard and dangerous for him, or possibly the world with its attraction appealed to him, at any rate he is known now as one who left Paul in his time of need, putting the world before his Lord. Of how many in these days may this be said! They have deserted the Lord in order to enjoy the fellowship of the world. Oh, shame that such should be the case. Crescens and Titus had departed upon errands. Only Luke was with the apostle, (v. 11). No wonder he desired to see Timothy. He was lonely possibly. Faithful Luke stood by him. A friend in need is a friend indeed. "Take Mark and bring him with thee" etc. There is a significance behind such a simple request. Mark had at one time been discredited, (Acts 15:38) but he had regained the apostle's favour. Thus backsliders are encouraged. 2. The cloke, the books and the parchments are to be brought along, (v. 13); giving us a picture of a shivering body in the cell and an indomitable spirit inhabiting it, ready to carry on the work in such uncongenial surroundings. A word of warning is then given concerning Alexander the copper-smith, and Timothy is urged to be on his guard against him, (vs. 14,15). Evidently this man was an enemy in disguise. There are many such in our day in the churches, just as there was a Judas Iscariot among the disciples. Their reward will be according to their works. Note the importance of remembering that by our thoughts and actions we are forming our character, that it is possible for each one to have a godly character, and that God will uphold us responsible for all our deeds.

IV. A COMFORTING ASSURANCE, (vs. 16-22).

1. Following the personal request the apostle makes reference to his first trial before Nero, when all had forsaken him, (v. 16). It was rather dangerous work being associated with such a prisoner. But he was not entirely forsaken, the Lord stood by him and strengthened him, (v. 17) with a twofold result; he was enabled to proclaim the gospel in the midst of the august throng, and he was delivered from immediate, although not from ultimate death. God never forsakes His own, man may do so, but God never does, praise His name. Paul is conscious that while man may have power over the body yet God will preserve him unto His heavenly kingdom (v. 18). Man cannot touch the soul. 2. The salutation closes the epistle, (vs. 19-22) wherein old friends are greeted, reviving old memories in the mind of the apostle. Timothy is again urged to visit the apostle and the benediction is pronounced. Emphasis should be laid upon the faithfulness of God.