

# 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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## LETTER AND SPIRIT

No book has ever been so misunderstood and misrepresented as the Bible. A book of human authorship can always find someone of equal ability with its author to interpret it. The Bible is God's book, and only God can teach us what it means. No book was ever more generally misquoted than the Bible; and one of the passages often cited in justification of the most flagrant unscripturalness is that of the second epistle to the Corinthians, the third chapter, and the sixth verse: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

These words, "the letter killeth", have been often quoted as justifying the most obvious setting aside of the plain precepts of the Bible. The verse referred to was never intended to belittle the value of the letter, but rather to teach that the letter, divorced from the spirit, would be sure to issue in death. It may help us to understand the relation of the principles of letter and spirit if we consider a few examples.

In the animal world the letter is the bodily form: the spirit is the life-principle which animates it. Hence the wise man's saying, "A living dog is better than a dead lion." A living dog combines the principles of letter and spirit: the dead lion is but the outward form, the letter without the spirit. It would, however, be obviously impossible to have the spirit, the animal life, without the letter, the bodily form which clothes it.

In the world of trees, the letter is the root, the trunk, the branches, the leaves, the blossoms, and even the fruit: the spirit is the life-principle which even the most powerful microscope cannot discern. But if that vital principle be destroyed the immature fruit on the tree will rot, the leaves will wither and fall, and the whole tree decay. Yet no one of ordinary intelligence would contend that the spirit of the tree, the life which gives it form and fruitfulness, could possibly find any sort of expression apart from the tree-form which is the letter.

The same is true of other expressions of life in the vegetable world. The many floral forms clothed with

surpassing beauty, emitting exquisite perfumes, would lose their beauty in rottenness, and their fragrance in pestilential odors, if only the life-principle of which their fragrant beauty is an expression be destroyed or withdrawn. Notwithstanding, the flower's beautiful life can find no expression apart from the flower's beautiful form.

The world of literature affords a further illustration. Letters may be formed into words, and words into sentences whose forms are in strict accord with the principles of grammatical construction, and yet pages of such verbal forms may be devoid of any vitalized thought-principle. The letter alone, however perfect its form, must always be dead in its effect; but when a thought-spirit animates the page, when ideas jostle each other in every paragraph, and principles smile at one through every sentence, and melody laughs in every well-chosen word, what a joy the book becomes! It holds fellowship with us like an agreeable friend. But here again, while the letter killeth, the spirit is dependent upon the letter for its expression. You cannot have the spirit without having the letter too.

We could multiply illustrations of this principle: in music, in industry, in commerce, in domestic relations, indeed in every walk and expression of life it is true that the letter killeth, but the spirit maketh alive.

But we are concerned with the particular application of this principle which the scripture we have quoted requires. Paul obviously has in mind the contrast between the Old and New Testament: we say contrast, not contradiction. There are certain expositors who, in order to magnify the gospel, belittle, and we fear, misrepresent the law. Nothing could be more unnecessary or more dangerous. The majesty of the law written on "tables of stone" is not debased by being transcribed by the Spirit of the living God on "fleshy tables of the heart". Indeed Paul says, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be

rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

Thus we see that while the law was "glorious", the gospel is "rather glorious"; and while the law which condemneth was itself "glory", the gospel which ministers righteousness to such as believe doth "exceed in glory". And that is ever the relation between letter and spirit. The New Testament never discounts the Old, but it accounts it to have been glorious, and is said to have had "no glory" only "in this respect, by reason of the glory that excelleth".

The Old Testament is the letter out of which the New Testament emerges. The Old Testament is the acorn out of which the New Testament grows. There is nothing in the New Testament that is not to be found in principle, prophecy, and promise, in the Old Testament. Calvary is not the rival of Sinai, but the realization of its holy requirements; not its competitor, but its complement. Incarnate Deity combined in Himself an absolutely perfect transcript and revelation of the holy standards of the law and their perfect attainment by the grace of the gospel. His body was the letter in which the Spirit, the creative Energy of the universe, was tabernacled; and when His rejecters crucified the letter they parted company with the Spirit.

What lessons are we to learn from these considerations? Certainly this, never to belittle the letter, but always to recognize the indispensability of the spirit. "What therefore God hath joined together, let not man put asunder." Therefore in our study of the Word of God, both of the Old and New Testaments, we must give strict attention to the letter as to the body in which the Spirit dwelleth. On the other hand, it must be recognized that any deformation or malformation of the letter of a thing inevitably affects the spirit also. For example; to change the form of the divine ordinance of baptism, and thus to deform its letter, invariably gives place to a spirit of expediency and compromise.

The world is witnessing just now an almost universal deformation of the letter of scriptural ecclesiology. We recall that Pope once wrote:

"For forms of government let fools contest;  
Whate'er is best administered is best."

But a wrong form of government will, in the end of the day, issue in a wrong spirit. We believe the simple principles of church polity which historically characterized the people called Baptists are scripturally based. The form of a church as being composed of a spiritual community, or of a community of spiritual persons regenerated by the Spirit of God, founded on the inspired Word, and recognizing the supreme authority of Jesus Christ, we believe to be the New Testament letter respecting the form of a New Testament church in which the Spirit of God will dwell, and by whom a spiritual gospel will be propagated. The ecclesiological systems of to-day, however, rapidly changing in all denominations, are being fashioned as huge prison houses in which the principles of the gospel must languish in chains.

If we would enjoy the freedom of those who walk in the Spirit, and who are made free by the Son, our ecclesia must not be a huge castle built of stones with iron bars and governed by some strong man armed: it must rather be like the garden of the Canticles and the still vaster estate of the Shulamite's Beloved of which it may be said, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone: the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

If then the winter cometh and there be no fruit on the vine, the voice of prayer will remedy all defects, and the Spirit will repossess the letter as we pray, "Awake, O north wind: and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."

## The Case of the Hughson Street Church, Hamilton

On account of the Modernism of Professor L. H. Marshall in particular, and of McMaster University in general, and the endorsement of that Modernism by the Baptist Convention of Ontario and Quebec, the Hughson Street Baptist Church, Hamilton, refused longer to contribute to the Boards of the Convention of Ontario and Quebec, and allied itself with the Union of Regular Baptist Churches of Ontario and Quebec. In discussing this matter it should be borne in mind that no Baptist church in Ontario and Quebec is, in any sense, "a member" of the Baptist Convention of Ontario and Quebec, except as and when it is pleased to send delegates to that Convention. The Convention, as such, is not incorporated, but its Boards are; and Baptist churches are entitled to send

delegates to that Convention unless and until the Convention shall, by resolution, declare any church to be out of harmony with the Convention.

Because the Hughson Street Church allied itself with the new Union of Regular Baptist Churches, several of the Trustees, one of whom was not even a member of Hughson Street Church, entered suit against the other two Trustees with the Pastor for possession of the church property. The case was heard in Hamilton a month or so ago, and we print the following from *The Canadian Baptist* of April 18th as an excerpt of the judgment handed down:

"Judgment: Plaintiffs are five of the seven trustees of the lands described in a deed of conveyance . . . bearing date of March 18, 1909, and registered in the Regis-

try Office for the County of Wentworth . . . under which the lands were to be held in trust for the use for the purposes therein set out, of the members of a Regular Baptist Church. . . . There is no inherent or other power in the defendants enabling them to change the statement of doctrine, and there is no authority in the trustees to hold the property on any other trusts than those declared by the trust deed, and even though, as alleged by defendants, every Baptist Church is self-governing and entitled to the control and disposal of its own affairs, that, under the authorities already cited, would not allow the defendants to adopt the course they followed as set out in the resolutions to which plaintiffs have taken exception. Defendants have failed to prove that plaintiffs and those on whose behalf they act have departed from the doctrinal standards written into the trust deed, or that they are out of harmony with those doctrines. They have failed to establish any of the grounds of defense on which they rely. On the other hand, the plaintiffs have shown sufficient ground for the relief they ask and judgment should be in their favor with costs. . . . The counterclaim . . . will therefore be dismissed with costs."

We recognize, and have recognized from the beginning, that it is difficult for a civil court to render a fair judgment on a theological matter. The learned judge in this case, being a Roman Catholic, it is not at all likely that he would be able to distinguish between two Baptist statements of faith. The basis of the judgment seems to be found in the following words:

"Defendants have failed to prove that plaintiffs and those on whose behalf they act, have departed from the doctrinal standards written into the trust deed, or that they are out of harmony with those doctrines. They have failed to establish any of the grounds of defense on which they rely."

With all respect for his Lordship's judgment, whether Mr. Bowers and his associates "proved" their case or not, it is absolutely certain that the Convention of Ontario and Quebec and their supporters have departed from the doctrinal standards of the trust deed. Of course we have been used to such misrepresentation of fact in Baptist Conventions, as characterized the plaintiff's case, and we did not expect any improvement in Modernist methods in a court of law.

What are the facts? The "Tentative Constitution" of "The Union of Regular Baptist Churches of Ontario and Quebec" sets out the doctrinal position of that organization and of the churches which compose it in the following terms:

2. The design and object of the Union shall be: To promote the preaching of the Gospel, the prosecution of Missionary, Evangelistic, and Educational work, and to co-operate with all Regular Baptists in the dissemination of the principles and doctrines held by Regular Baptist churches, which said principles and doctrines are set out in the Trust Deeds of the Churches usually in the following form:

"The being and unity of God; the existence of three equal persons in the Godhead; the inspiration of the Old and New Testaments; the total depravity of man; election according to the foreknowledge of God; the Divinity of Christ and the all-sufficiency of His atonement; Justification by faith alone in the righteousness of Christ; the work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked, and the blessedness of the righteous, both eternal; the immersion of believers in water in the name of the Father, Son, and Holy Spirit, the only baptism; the Lord's Supper, a privilege peculiar to baptized be-

lievers; a Church, a company of baptized believers, voluntarily associated and meeting in one place on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the Word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record which God has given of His Son;"

or in words similar thereto; and which said principles and doctrines are also set out in the Trust deed of McMaster University as follows:

"The Divine Inspiration of the Scriptures of the Old and New Testaments and their absolute supremacy and sufficiency in matters of faith and practice, the existence of one living and true God, sustaining the personal relation of Father, Son and Holy Spirit, the same in essence and equal in attributes, the total depravity of mankind, the election and effectual calling of all God's people, the atoning efficacy of the death of Christ, the free justification of believers in Him by His imputed righteousness, the preservation unto eternal life of the Saints, the necessity and efficacy of the influence of the Spirit in regeneration and sanctification, the resurrection of the dead, both just and unjust, the general judgment, the everlasting happiness of the righteous and the everlasting misery of the wicked, immersion in the name of the Father, Son, and Holy Spirit, the only gospel baptism, that parties so baptized are alone entitled to Communion at the Lord's Table and that a Gospel Church is a body of baptized believers voluntarily associated together for the service of God;"

and further in elaboration thereof and in agreement therewith and as meeting the exigencies of the time, the principles and doctrines of the said Union are further explained and more fully set out in the articles of faith set forth in Schedule "A" attached hereto.

Schedule "A" is as follows:

#### SCHEDULE "A"

##### ARTICLES OF FAITH

##### I. OF THE SCRIPTURES.

We believe that the Holy Bible was (a) written by men supernaturally inspired; (b) that it has truth without any admixture of error for its matter; and (c) therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to men; the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

##### (Explanatory)

1. By "THE HOLY BIBLE" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written, does not only contain and convey the Word of God, but IS the very Word of God.

2. By "INSPIRATION" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been or ever will be inspired.

##### II. OF THE TRINITY.

(1) We believe that there is (a) one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; (b) inexpressibly glorious in holiness, and worthy of all possible honour, confidence and love; (c) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the work of redemption.

(2) We believe (a) that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; (b) born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and (c) and that He is both the Son of God and God the Son.

(3) That the Holy Spirit is a divine person; (a) equal with God the Father and (b) God the Son and (c) of the

same nature; (d) that He was active in the creation; (e) that in His relation to the unbelieving world He restrains the Evil one until God's purpose is fulfilled; (f) that He convicts of sin, of righteousness, and of judgment; (g) that He bears witness to the truth of the gospel in preaching and testimony; (h) that He is the Agent in the New Birth; (i) that He sanctifies, and assures to us all the benefits of salvation.

### III. OF THE DEVIL OR SATAN.

We believe that Satan is a person and was once (a) holy, and enjoyed heavenly honours; but through pride and ambition to be as the Almighty, fell and (b) drew after him a host of angels; that he is now (c) the malignant prince of the power of the air, and the unholy god of this world. (d) We hold him to be man's great tempter, (e) the enemy of God and His Christ, (f) the accuser of the saints, (g) the author of all false religions, and the inspirer of all apostasy; (h) the chief of all the powers of darkness—destined however (i) to final defeat at the hands of God's Son, and (j) to suffer eternal punishment in a place prepared for him and his angels.

### IV. OF THE CREATION.

We believe in the Genesis account of creation, and (a) that it is to be accepted literally, and not allegorically or figuratively; (b) that man was created directly in God's own image and after his own likeness; (c) that man's creation was not by evolution or evolutionary change of species or development through interminable periods of time from lower to higher forms; (d) that all animal and vegetable life was effected by special creation, and God's established law was they should bring forth only "after their kind."

### V. OF THE FALL OF MAN.

We believe (a) that man was created in innocence under the law of his Maker, but (b) by voluntary transgression fell from his sinless and happy state, (c) in consequence of which all mankind are now sinful and are sinners not by constraint but of choice; and (d) therefore under just condemnation without defense or excuse; and (e) that man in his natural state is in a condition of total depravity, by which we mean his natural utter incapacity to receive the things of the Spirit of God apart from the quickening grace of the Holy Spirit.

### VI. OF THE ATONEMENT FOR SIN.

We believe (a) that the salvation of sinners is wholly of grace; (b) through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honoured the divine law by His personal obedience, and by His death made a full and expiatory atonement for our sins; (c) that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place, bearing the penalty of God's Holy Law, the Just dying for the unjust, Christ, the Lord, bearing our sins in His own body on the tree; (d) that having risen from the dead, He is now enthroned in heaven and uniting in His person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Saviour.

### VII. OF GRACE IN THE NEW CREATION.

We believe (a) that in order to be saved, sinners must be born again, (b) that the new birth is a new creation in Christ Jesus; (c) that it is instantaneous and not a process; (d) that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life as the gift of God; (e) that such are kept by the power of God through faith unto eternal salvation and shall never perish; (f) that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; (g) that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

### VIII. OF JUSTIFICATION.

We believe that the great gospel blessing which Christ secures to such as believe in Him is Justification; (a) that Justification includes the pardon of sin, and the gift of eternal life on principles of righteousness; (b) that it is bestowed not in consideration of any works of righteousness which we have done; but it is the imputation of the righteousness of Christ on the ground of His perfect life and expiatory death.

### IX. OF THE CHURCH.

We believe that a local New Testament Church is a congregation of immersed believers (a) associated by a covenant of faith and fellowship of the gospel; (b) observing the ordinances of Christ; (c) governed by His laws; and (d) exercising the gifts, rights and privileges invested in them by His word; (e) that its officers are pastors (or elders or bishops) and deacons, whose qualifications, claims, and duties are clearly defined in the Scriptures; (f) we believe the true mission of the church is found in our Lord's commission: First, to teach, or disciple, all nations, i.e., to preach the gospel in all the world, to make individual disciples; second, to baptize; third, to teach and instruct as He has commanded, and thus to build up the church. (We do not believe in the reversal of this order); (g) we hold that the local church has the absolute right of self-government free from the interference of any hierarchy of individuals or organizations; and that the one and only superintendent is Christ, through the Holy Spirit; (h) that it is scriptural for true churches to co-operate with each other in the furtherance of the gospel and in contending for the faith, and that every church is the sole and only judge of the measure and method of its co-operation; (i) on all matters of membership, of polity, of government, of discipline, of benevolence, the will of the local church is final.

### X. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian baptism is (a) the immersion in water of a believer; (b) into the name of the Father, the Son and the Holy Ghost; (c) to show forth our union with the crucified, buried, and risen Christ, and our death to sin and resurrection to a new life, (d) that it is a condition of church membership and of the observance of the Lord's Supper (e) in which the members of the church by the sacred use of bread and wine are to commemorate together the love of Christ, preceded always by a solemn self-examination.

#### (Explanatory)

By the statement that baptism is a condition of church membership and of the observance of the Lord's Supper, we take the same position as all evangelical believers, differing only from our brethren in our insistence that scriptural baptism consists only in the *immersion* of the believer in water in the name of the Father, Son, and Holy Ghost; and since the Scripture requires that baptism shall follow immediately upon faith in Christ, and that this was the invariable practice of the apostolic church, we conceive it to be an obligation involved in our Lord's Commission to teach men to observe all things whatsoever He has commanded them, to maintain a testimony to the authority of New Testament precept and practice; and we further believe that to take any other than the position stated in this article would be to reverse the scriptural order of the ordinances, and to magnify the importance of the Supper above that of Baptism; and would involve the taking of a position at variance with that taken by all other bodies of evangelical believers in respect to the order of the ordinances. This statement is intended to ensure a clear testimony to the supreme authority of Christ as His will is revealed in the Scriptures. I Cor. xi:26.

### XI. OF THE RIGHTEOUS AND THE WICKED.

We believe that (a) there is a radical and essential difference between the righteous and the wicked; (b) that such only as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in His esteem; (c) while all such as continue in impenitence and unbelief are in His

sight wicked, and under the curse; (d) and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting penal suffering of the lost.

**XII. OF CIVIL GOVERNMENT.**

We believe that civil government is (a) of divine appointment, for the interests and good order of human society; (b) that magistrates are to be prayed for, conscientiously honoured and obeyed; (c) except only in things opposed to the will of our Lord Jesus Christ; (d) who is the only Lord of the conscience, and the coming Prince of the kings of the earth.

**XIII. OF THE RESURRECTION, RETURN OF CHRIST, AND RELATED EVENTS.**

We believe in the literal bodily resurrection of Christ, that He arose again the third day according to the Scriptures, that after manifesting Himself for forty days to His disciples, He ascended to His Father's right hand, where, as our Great High Priest, He ever liveth to make intercession for His own. We believe that according to His promise He will come again without sin unto salvation, that this coming will be personal, visible and glorious, as it is written in Titus 2:13-14:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The first paragraph relating to the Trust Deeds of the churches is word for word the statement of trust contained in the Deed of the Hughson Street Baptist Church. Let our readers carefully examine that statement, and then compare it with the Articles of Faith contained in "Schedule "A" and judge whether the Hughson Street Church in the smallest particular departed from the doctrinal position required by the Trust Deed of the church.

On the other hand, let our readers recall the unbelief and vicious Modernism of Professor Marshall in his denial of the authority of the Scripture, of the total depravity of man, of the substitutionary work of Christ; the fact that before his coming to McMaster he was an avowed believer in open membership and open Communion—add to that the fact that the University that maintains him and the Convention that endorses him, received and honoured such utter infidels as Dr. T. R. Glover, Dr. Shailer Mathews, and others, and two things will be abundantly evident to all: in the first place, that the Hughson Street Church, in the stand it took only committed itself afresh to every principle written into the Trust Deed of its property; and, on the other hand, that those who allied themselves with the old Convention allied themselves with a body who have violated nearly every clause of the doctrinal statement of the said Trust Deed.

The judgment gives the property into the hands of probably twenty people, and overrides the vote of about one hundred and thirty. If Mr. Justice Kelly's judgment is good law, which, with all respect, we very much doubt, then a precedent is established on the ground of which McMaster may be taken completely from the control of the old Convention, because by implication the judge contends that if it could be shown that the old Convention had departed from the doctrinal position contained in the Trust Deed, the present Hughson Street Church would have won its case. We think it should be comparatively easy to demonstrate to any unbiased mind that McMaster University has trampled all the principles of its trust under its feet; and some in authority in the Conven-

tion have declared their intention to break the trust by which the McMaster deed binds them.

We have had no conference with the Hughson Street brethren, but we are strongly of the opinion that the judgment of Mr. Justice Kelly will not be permitted to stand without appeal. Meanwhile we rejoice in the assurance that the Regular Baptist Churches are standing on the old ground. We do not believe it is possible that this judgment can affect any other church in the entire Union of Regular Baptist Churches.

We ought to add that Mr. Justice Kelly's judgment appears to be a complete reversal of the judgment of Mr. Justice Logie in the Westover case, when Mr. Justice Logie held that a Baptist church was very much like a club where the majority must rule. We have every confidence, personally, that Mr. Justice Kelly's judgment will be reversed.

**WHAT "WITNESS" READERS SAY.**

We print below a few of the hundreds of letters received at *The Witness* office. The first is from a brother in far-off Africa. This letter was written by hand. The penmanship was good, but the English is rather quaint. The second letter suggests the printing of two sermons instead of one each week. This would greatly simplify the work of the Editor, because both sermons are reported, but only one a week is published. We should like to hear from our readers about this.

Aburi, via Accra,  
Gold Coast, Africa.

"Dear Sir:

I am aiming at the best sermon: therefore to this end have I thought it fit to write you enclosing stamps to subscribe sermons every month.

With all hopes you may help to the best advantage even though I have necessarily deemed to improve my sermons on Sundays.

I am on the alert to learn from you a great deal of how a good sermon is obtained on the interesting lines.

Yours sincerely,  
(Signed)....."

....., Nova Scotia.

"Dear Dr. Shields:

I would like to have you note the change in my address. Instead of sending *The Gospel Witness* to the above, I would like to have it sent to ..... for the winter months.

Your paper has been of great help to me in my work as student-missionary this summer. It always arrived on Monday morning and it was a great tonic after a busy Sabbath. I am sure that any time it will be convenient to have two of your sermons instead of one, that your readers will like that all the better.

May God long spare you for the world in a time when your testimony is so much needed. I am sure you have the good wishes and prayers of many whose faces you have never seen.

• Kindest regards.  
Yours very sincerely,  
(Signed)....."

"Dr. T. T. Shields, ..... Georgia.  
Editor *The Gospel Witness*,  
Toronto, Canada.

Dear Dr. Shields:

I have just finished reading that wonderful message 'ETERNAL KINDNESS' that appeared in *The Gospel Witness*. I have no words to tell you how much I enjoyed it. Perhaps, if you had been present and witnessed the overflow of my cup while I was reading it, you could better understand the everlasting effects of that grand and glorious message. Even though it was preached by God through you over twenty-five years ago in London, it comes to my soul as fresh as the dew of the morning.

I want to thank God, and you; I want to thank you for the message, and I want to thank God and you for *The Gospel Witness* and every message it brings.

(Signed) A REAL BAPTIST."

# Baptist Bible Union of North America

will hold its

## SEVENTH ANNUAL MEETING in the First Baptist Church, Buffalo, N.Y. (Rev. H. C. Fulton, Pastor)

### MAY 14th to 17th, 1929

#### PROGRAMME

Tuesday, May 14.

- 7:45 Devotional Service.  
Rev. J. P. Muntz, Buffalo, N.Y.
- 8:00 Address of Welcome—Rev. H. C. Fulton, Buffalo, N.Y.  
Reply—Mr. E. A. Roberts, Cleveland, Ohio.
- 8:30 Presidential Address: Dr. T. T. Shields, Toronto, Ontario.  
"The Universal Authority of Jesus Christ".

Wednesday, May 15.

General Subject: THE PRESENT STATUS OF THE  
FUNDAMENTALIST - MODERN-  
IST CONFLICT.

- 9:30 Devotional Service.  
Rev. E. M. Wadsworth, Buffalo, N.Y.
- 10:00 Address: Rev. H. G. Hamilton, Austin, Minn.  
"The Wide-Spread Hostility Toward the Bible".
- 10:45 Address: Rev. W. Gordon Brown, Orangeville, Ont.  
"The Fundamentalist-Modernist Issue Defined".
- 11:30 Discussion.
- 2:30 Devotional Service.  
Rev. Earle G. Griffith, Toledo, Ohio.
- 3:00 Address: Rev. J. J. Van Gorder, Butler, Pa.  
"Ought We to Endeavour to Conciliate Modernists?"
- 3:45 Address: Rev. James MacGinlay, London, Ont.  
"Dare We Compromise?"
- 4:30 Appointment of Committees.  
General Business.
- 7:45 Devotional Service.  
Rev. Harvey Jones, Grove City, Pa.
- 8:00 Address: (Speaker to be announced later.)  
"How We May Conquer".

Thursday, May 16.

General Subject: CHRISTIAN EDUCATION.

- 9:30 Devotional Service.  
Rev. Charles Fredman, La Salle, Ill.
- 10:00 Address: Dr. T. I. Stockley, Toronto, Ont.  
"Is Evangelicalism Opposed to Education?"
- 10:45 Address: Dr. O. W. Van Osdel, Grand Rapids, Mich.  
"Is It the Church's Business to Educate?"
- 11:30 Discussion.
- 2:30 Devotional Service.  
Rev. F. E. Robinson, Hamburg, N.Y.
- 3:00 Address: President H. C. Wayman, Des Moines, Iowa.  
"DES MOINES UNIVERSITY".
- 3:40 Conference and Discussion.

- 7:45 Devotional Service.  
Rev. Ralph Stoll, Sandusky, Ohio.
- 8:00 Address: Dr. W. B. Riley, Minneapolis, Minn.  
"The Necessity for An Anti-Evolution University".

Friday, May 17.

General Subject: THE NECESSITY FOR AN EVAN-  
GELICAL AND MISSIONARY  
FUNDAMENTALISM.

- 9:30 Devotional Service.
- 10:00 Address: Rev. John Muntz, Forestville, N.Y.  
"The Need for Holy Ghost Fundamentalism".
- 10:45 Address: Dr. H. C. Wayman, Des Moines, Iowa.  
"Evangelism, The True Expression of Fundamen-  
talism".
- 11:30 Discussion.
- 2:15 Devotional Service.
- 2:45 Address: Dr. J. Wilson Brown, Grand Rapids, Mich.  
"The Need for Evangelical Fundamentalism in the  
Church and Bible School".
- 3:30 Reports of Executive Committee, Secretary-Treasurer  
and State Officers.  
Election of Officers.  
General Business.
- 7:45 Devotional Service.
- 8:00 Address: Dr. W. B. Riley, Minneapolis, Minn.  
"Fundamentalism, The Great Missionary Incentive  
at Home and Abroad".

#### HOTEL RESERVATIONS.

Members and friends of the Baptist Bible Union, planning to attend the Buffalo Meeting, are reminded of the importance of making hotel reservations. The Executive Committee have reserved rooms at the Touraine Hotel (Delaware Avenue at Johnson Park). Friends are requested to write to this hotel direct and make their own reservations, as it is impossible for Headquarters to assume this responsibility.

#### RATES:

##### Rooms with Bath

Single .....	\$3.00 and \$3.50
Double .....	\$4.50 and \$5.00
With Twin Beds .....	\$5.00 and \$7.00

##### Rooms with Use of Bath.

Single .....	\$2.00, \$2.50 and \$3.00
Double .....	\$3.50, \$4.00 and \$4.50

THE BAPTIST BIBLE UNION OF NORTH AMERICA,  
Des Moines University,  
Des Moines, Iowa.  
Edith M. Rebman, Secretary-Treasurer.

# The Jarvis Street Pulpit

## SALVATION MADE SIMPLE

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 14th, 1929.

"For whosoever shall call upon the name of the Lord shall be saved."—Romans 9:9.

In this place we are still old-fashioned enough to believe that people need to be saved. If I were sure that this would be the last opportunity I should ever have of preaching, or if I were sure that this would be the last opportunity some one of my hearers would ever have of hearing the gospel, I would endeavour to speak in so simple and direct a fashion as to leave everybody without excuse at the judgment day. We used to have in Canada years ago a great preacher by the name of Grant, Alexander Grant, and on one occasion before preaching he is said to have remarked to someone, "This may be my chance for the judgment day." And every preacher ought thus to preach, not occasionally but always. I suppose we never assemble in this place exactly the same congregation two weeks together. Next week we shall be scattered. It may be my last-chance with you. So I pray that the Lord may help me to make proper use of this opportunity. I have selected one of the simplest of the texts of the Bible, "Whosoever shall call upon the name of the Lord shall be saved."

### I.

WHY DO MEN NEED TO BE SAVED? There are not a few who doubt even that fundamental principle to-day. Why is it that every man and woman, boy and girl, in this congregation this evening needs salvation? For the simple reason that all have sinned and come short of the glory of God. We need salvation *because of the fact of sin*. I read in the paper yesterday that when a jury returned a verdict of, "Not guilty", in a certain capital case, the judge refused to accept the verdict. I never heard of a judge taking such a course before, but I suppose it was quite correct. But why? Doubtless because he thought the evidence demanded some other verdict. In any event the truth is, there has been sin in the life of everyone of us, and we cannot escape the consequences of it by merely resolving to forget it. Even our liberally disposed friends who mock at the necessity for "the precious blood," and who seem to suppose that no expiation is necessary in order that sin may be forgiven and blotted out, if some foul murder were committed in the city to-morrow, and the murderer were caught red-handed in his crime, and it were proposed to let him go free, if the administrators of the law were to say, "We read the thirteenth chapter of the first of Corinthians this morning. We are very charitably disposed, and we propose that this man shall not be punished. Let him go"—the conscience of the country would rebel against it, and some of our more liberal preachers would probably set their names to a petition to have that man punished. And yet what man knows how

to inflict punishment, or to pass a just judgment upon any offence? But that which they arrogate to themselves they deny to Infinite Wisdom and Justice Who sits upon the throne.

But sin is there. You cannot escape it. The record of it is written: you cannot blot it out. You may go to the ends of the earth, or take the wings of the morning and dwell in the uttermost parts of the sea; but you cannot get away from God. No, my friends: there may be a mistake in human bookkeeping, but God never makes any mistake in His books. But for "every idle word that men shall speak, they shall give account thereof in the day of judgment".

You and I have a great deal to give account for. Let me get at your heart and conscience. I do not care who you are—there is not a man or woman here this evening, not one, no matter what your station in life, no matter what degree of culture you have attained to, no matter how prosperous, there is not a man or woman here to-night who will dare to stand up and say, "I have never sinned." You know that you have—and God knows that you have. And He is of purer eyes than to behold evil, and cannot look upon iniquity; therefore He will deal with it. The passage of time will make no difference. No matter how long ago it was, it is written; and some day He will open His books, and men will be judged according to the things that are written in His books. You know that. I have given you no information. I have simply reminded you of something lest you should forget it, and that is, the objective fact of sin, the record written before God, that no power but God's can ever expunge: it is there and must be faced somehow, sometime. You and I need salvation on that ground.

Then we need it *because sin is in us as well as upon us*. It is *in us*. Spurgeon once said that if an unregenerate thief could, by any possibility, get into heaven, he would be likely to pick the angels' pockets. Some wise man told him at the close of the service that angels had no pockets! Spurgeon said, "I am glad to be informed of that. I will change it: he would probably pluck a feather out of some angel's wing!" He would still be the same old thief. I know some people who would be very miserable in a prayer-meeting. I was preaching in Brantford this morning about the Lamb that was slain. There are some people who want to have such hymns as, "There is a fountain filled with blood", taken out of our hymn books. They say that is rather old-fashioned. You had better learn to sing about it because that is all they sing about up there. I do not know what some of our liberally-minded friends would do if they should get to heaven, because they would be altogether "out of harmony" with the

theme of Heaven's praises. There can be no heaven for any one of us unless our natures are first of all so changed that there will be between us and our heavenly environment a natural affinity. We must be brought into harmony with the realm in which we are to live, or heaven would be purgatory. So it is not only necessary that we should have a salvation that will blot out the record of the past: we must have a salvation that will change the disposition of the present. We must be changed radically.

They call us "radicals" sometimes. They say that Fundamentalists are very "radical". I plead guilty. I am a radical of the radicals. Do you know what "radical" means? It comes from a word that means "root", that is all. A radical is a man who does not believe you can change the nature of a tree by pruning the branches, or by tying on artificial fruit as on a Christmas tree: a radical is one who knows that the nature of a tree's fruit depends upon the nature of its root. John the Baptist was a radical when he came to lay the axe to the root of the tree. That is what the gospel proposes. The "old man" must be crucified because he is incorrigible and incurable. The kind of salvation we need is a power that will go to the root of the whole trouble. What a horrible disease cancer is! How often the most skillful surgeons have flattered themselves that they have discovered the disease in its incipient stages and by skillful surgery have cut it out! But after a while it grows again, and if you ask the surgeon why he would tell you, "I did the best I could, but apparently I did not get to the root of it." No, because he could not find the root. The thing was somehow in the blood.

The only way to get at the root of sin is to have an entirely new nature. Hence, "Ye must be born again", because you are such a bad lot. That is the fact. You say, "My father was a Presbyterian minister. My mother was a very devout woman. I come of a long line of Christian ancestry"—"Think not to say within yourselves, We have Abraham to our father." There were some who boasted that they were the children of Abraham. They said, "We be not born of fornication; we have one Father, even God." But He Who knew as no one else did ever know said, "Ye are of your father the devil, and the lusts of your father ye will do." We need a salvation that will change the carnal mind, that will purge the defiled conscience, that will recreate the deceitful heart, that will cleanse the memory, that will engage the affections, that will liberate the will, that will enlighten the understanding—we need a salvation that will touch every part of us and make us a new creation. That is the kind of salvation we need; that is the salvation that is promised; and that is the only salvation worth while.

Some man says, "Sir, if I could only get into heaven I should be quite satisfied." What God proposes is to get heaven into you, and until God by His Spirit puts heaven and a heavenly nature into you, you will not be fit to enter heaven, nor will any one of us. But that is exactly what the salvation that is in Christ proposes.

Then another thing: we need a salvation that will keep us in the hour of temptation, of testing and trial—the record must be blotted out, the nature changed, and the whole man reinvigorated and energized by divine

power so that he can stand in the evil day. Nothing less than that will do. A salvation that is good on Sunday and not much good on Monday is no good at all. Salvation that needs to be folded away like your Sunday clothes will not meet our need; but the robe of Christ's righteousness has this peculiar, and indeed unique quality, that you can wear it in church and be becomingly dressed (we sang about it to-night—"Jehovah Tsidkenu", the Lord our righteousness) and you can wear it to work every morning—nor do you ladies need to put a smock on to cover it up for fear you will spoil it; even the gravy that splashes from the frying-pan will not spoil it! You can actually climb under a motor-car where it is all greasy and come out by God's grace without a spot. The salvation grace provides fits every emergency, and will never wear out. Such a salvation we all need.

## II.

HOW CAN WE GET IT? Our young friend, Brother McGinlay, has a way of saying interesting things sometimes. I was with him in a restaurant once. When he looked at the menu card he said quite solemnly, "I am a Hebrew scholar. I have learned to read things backwards." I did not at first see his point, but presently I discerned that he looked at the price first—"I read it backwards"! I suppose that is how most of us do! When we go into a store to buy something, however attractive it is, before we let our mind dwell upon it or our heart go out after it, if we are wise we shall say, "Will you please tell me the price of this article? I want to know whether I have the price to pay for it." That is the great question, What is the price of this salvation? Upon what terms can it be obtained.

Let me tell you two or three things by which it may not be obtained. It is a good thing sometimes to state things negatively. *You cannot get it by works of righteousness which you may do.* There are many people who say they believe the Bible, who yet preach salvation by works. At funerals it seems to me many of the preachers believe in salvation by works. They tell us what a wonderful man this was, and that because he lived so nobly, and wrought righteousness, and gave so generously, surely he must have had an abundant entrance into the kingdom of God. That cannot be the ground of any man's acceptance with God. What we call righteousness is not righteousness at all. I wonder, and I do not say it lightly, but it will serve my purpose—I wonder how many of you have visited an insane asylum? It used to be part of my duty some years ago to go to the asylum periodically to preach. I learned a great many things from the inmates as well as from the doctors. I saw women there fearfully and wonderfully dressed, especially as to their headgear. They looked rather grotesque, you know, and yet so far as I could see, they would make good milliners—their hats were as becoming as many of the things you buy in the shops. But I have seen these poor creatures strutting around, well dressed in their estimation, and they did not know that they were really the laughing-stock of those who observed them.

What do you know about righteousness? You may know the style of the Board Walk out here at Sunnyside or at Atlantic City. I do not care how I am dressed out there, but I want to be well dressed when



I walk down the golden streets. We know nothing of the requirements of that heavenly life. What men call righteousness is not righteousness at all. Will you bring your little taper to add to the glory of the sun? Will you bring your measure of merit about as big as a thimble and say, "I will help a little at least to add to the infinite ocean of the merit of the Lord Jesus Christ"! What can you do that would please God? The Bible tells us that even the heavens are unclean in His sight, and that He charges His angels with folly. Whatever your training, or your attainments intellectually and morally may be, how dare you assume that you can do anything that an infinitely holy God can accept? No, you cannot be saved by works of righteousness, not even by the best that you can do.

And I am sure you cannot get salvation by ordinances (That baby is crying because she fell off the seat. You may learn a lesson from that: Do not go to sleep in church). Nobody can be saved by being baptized. What a false hope that is! I quote the catechism again and again because it is a curiosity to me, but I learned it when I was a boy. "What is thy name?" "John Thomas", or whatever it may be. "Who gave thee that name?" "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only thing wrong with that is that there is not a word of truth in it. Nobody was ever made a child of God, a member of Christ, or an inheritor of the kingdom of heaven by any kind of baptism. The ordinances of the New Testament have their place, and are very important, but they are for believers, and for believers only. You will never be saved by that means. My Roman Catholic friends, if you are here (we are happy to have some here from time to time), you will never be saved by going to Mass, nor by your penances, nor by the repetition of prayers, as though there were merit in these things; not by almsgiving, or anything else.

How are we saved? "Whosoever shall call upon the name of the Lord shall be saved." That is all. C-A-L-L on the Lord. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." That is how you get it,—

"Nothing in my hands I bring,  
Simply to Thy cross I cling"—

Can you tell me how much less a man may have than nothing? When he has nothing in his hands he cannot have less, can he?—

"Nothing in my hands I bring,  
Simply to Thy cross I cling."

"Whosoever shall call upon the name of the Lord shall be saved.

Someone asks, "But how shall I call on Him? Will you not please tell me how I ought to pray?" I do not think the Lord is waiting to hear an elaborate prayer. Indeed, I am sure He is not. You have heard of the eloquent preacher who was said to have offered the most eloquent prayer ever delivered to a Boston

audience! It was not offered to God. Call upon *Him*, that is all.

Look at some of the prayers of the Bible for example: "Lord, help me." Can you remember that? That is *calling* on the name of the Lord. Another: "Lord, save us: we perish." I have to send a great many telegrams, and I find that telegrams cost money. When one sends a telegram he tries to say what he has to say in as few words as possible. Look at the model prayer: "God, be merciful to me a sinner." Seven words! I counted them a few moments ago, and found if you were sending a telegram containing the minimum number of words you would have three words to spare! Seven words, that is all.

But I can tell you something simpler than that. That little child that fell off the seat a moment ago did not say, "Father, will you please pick me up and carry me out." What did she do? She only cried! And her father instantly understood her. She called upon him, and instantly her father's arms were round about her. There are some women here to-night who, if they were down at the corner of King and Yonge Streets and the traffic were heavy all night, motor trucks and cars, fire bells, and all the rest of it ringing all the night through—some of you mothers after a tired day could sleep through it all and never open your eyes. But if that little babe of yours uttered the lightest and softest cry, instantly you would be wide awake. That child could waken you more quickly than any fire alarm that ever was sounded. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" And the best thing that He has ever given to any of us is eternal life. And for this we have only to cry!

All we have to do to get it is to ask Him for it. We do not need to make a long prayer. If you do not know how to pray, then just cry to Him. It does not say that you are to pray in so many words. It says, "Whosoever shall call upon the name of the Lord shall be saved." C-A-L-L! C-A-L-L!

I do not know how you ought to call except that there are only two things necessary in such a prayer: if I know I am a lost sinner and need salvation, and know that He is the Saviour and can give it to me, my call will be heard. If out of the depths of my need I call, Heaven will come down; He will answer it. I really do not believe we ever have a service here that there is not somewhere in this house a man or woman, boy or girl, and sometimes many, who is or are saved. They may not always come down the aisles and confess it, but sitting in their pew, they call to God, they lift their hearts to Him, and instantly it is done.

" 'Tis done, the great transaction's done,  
I am my Lord's, and He is mine;  
He drew me, and I followed on,  
Charmed to confess the Voice divine."

I have seen a man come to these new-fangled telephones that we have—I am getting used to them now, and I rather like them; but I used to say, "Will you please call for me?" But I have seen some people

who are not used to it who stand back in awe. "I am not used to that thing", they say, "will you please get the number for me?" Yet, it is simple enough, but it is not half so simple as calling to Heaven. Getting into communication with God is simpler than getting your neighbour on the telephone. Call—call—call—call, that is all! You do not even need to get Central, you have a direct line to Heaven—He is Central! Call upon Him—

"Speak to Him now, for He hears, and spirit with spirit can meet;

Closer is He than breathing and nearer than hands and feet."

Do you remember that strange word in Scripture, how in the storm Jesus Christ came into the boat, and the quaint old record says, "And immediately the ship was at the land." When Jesus Christ comes into the boat we are landed, we are saved; and all we have to do is to call on the name of the Lord, and immediately we shall find ourselves in the land of promise. "An infant"—well, yes; you can make application of it if you like—

"An infant crying for the light,  
An infant crying in the night;  
And with no language but a cry."

If you have no language but a cry, then cry, and He will hear you.

I heard Dr. Jowett say a striking thing once. He was preaching from another text, but he used, to illustrate the point he was expounding, the story of the woman who came in the crowd and touched the hem of the Saviour's garment, saying within herself, "If I may but touch His garment, I shall be whole." You recall the story?—She came and pushed her way through the crowd, and established contact with Jesus Christ, she touched Him, and instantly she felt in her body that she was made whole of her plague. The Master said, "Who touched my clothes?" His disciples said, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But our Lord said, "Somebody hath touched me: for I perceive that virtue is gone out of me." Touched on every hand, the multitude elbowing Him and jostling Him, this timid woman managed to get her hand through the crowd far enough to touch His clothes—and instantly she was whole. Our Lord said not, "somebodies", not "the multitude", but "somebody hath touched me: for I perceive that virtue is gone out of me."

Dr. Jowett described the scene and then said, "But somebody down there says, 'Sir, I cannot see Him with these eyes, nor push my way through the throng today to touch Him. I do not know how to touch Him.'" Then said the great preacher, "Tell Him that you do not know how to touch Him, and that will touch Him!" And so it will, if only we want to touch Him—"Whosoever shall call upon the name of the Lord shall be saved."

### III.

WHO ARE INCLUDED? IS ANYBODY EXCLUDED FROM THE BENEFITS OF THIS GREAT SALVATION? "Whosoever

shall call upon the name of the Lord." Could you put as much as that into one word? "Whosoever"! That takes in China, does it not? That takes in India, the high caste, the middle caste, the low caste—and the outcast. Yes; and the red man, the yellow man, the black man; it takes in Africa too. It says nothing about the colour of a man's skin, but "whosoever". That is why we ought to carry the gospel to everyone. I suppose that means Presbyterians, does it not? I rather think it means Episcopalians, and Baptists, and Methodists—if there are any left, and United Churchmen, Quakers, and all the rest of them—"Whosoever". There is no one shut out. It means all races and conditions of men.

Will you tell me the exact population of Toronto? I am often asked that. I do not know what it is, but eight hundred thousands more or less. But I know that the whole population of Toronto is in my text, everyone of them—everybody who lives in "the ward"; everybody who lives up in Rosedale! I live there myself! And all who live up "on the hill"!—"Whosoever". That includes all the students of Toronto University, it really does! Those who specialize in the department of biology! It includes McMaster University, too! It means you—"whosoever". Those who have plenty of money, and people who have no money at all; people who are very wise—in their own estimation!—and people who are very foolish. There are some people in the asylum that have sense enough to be saved—and that is more than can be said of some of the foolish in the universities.

"Whosoever" means those who were brought up in Christian homes, and for whom father and mother have prayed this many a year. "Whosoever" means you. It means everybody who never had the advantages of a Christian home, whose only memory of home is the memory of a great tragedy, and who remembers his father only as he heard his voice in blasphemy, and who thinks of his mother as one who never feared God. That man says, "I never had a chance. Other people were taught to believe the Bible, but I never was. I have had no chance. While their feet were but little others were taught to walk in paths of righteousness, and to bow their knees as children. I never had those advantages. What is the use of preaching to me?" Just because my text says, "Whosoever". If you never had any advantages before, you have them now. "Whosoever shall call on the name of the Lord shall be saved."

It means the man who joined the church when a child. It means the man to whom his parents did him the great injustice of having him "christened",—so they call sprinkling a few drops of water on a child's face, on the assumption that it makes him a Christian. The poor child protested against it, most likely, while it was being done, but it was done notwithstanding. Then he was "confirmed" and brought into the church; or otherwise, if he was a Presbyterian, perhaps, he was taught the catechism and then was brought to the Communion and church membership. Perhaps he was brought up in a Baptist Sunday School, and on a certain "decision day" he was asked if he would like to be baptized. Now he says, "I am a church member, but I know I have had no heart experience of these

things, and it is too late." No it is not—"Whosoever", the text says.

Some other man says, "I have tried a thousand times, and have failed." I do not care if you have tried a million times—"Whosoever shall call upon the name of the Lord shall be saved." We may have an experimenter here, I do not know. Mr. Davis told me that at the close of a service in Yonge Street Mission one day a man stayed behind and said he would like to speak to Mr. Davis confidentially. He whispered in his ear and said, "My photograph is down in your police station, and in every police station in your country and in every state in the Union. I am being sought by the police all over this continent, and if I were to receive Christ I should have to give myself up." But he did receive Him, and he went from Yonge Street Mission to the police station. He was put under arrest, and sent back to the United States to serve the balance of a twenty-year sentence. He bore testimony for the Lord; he was a saved man. I do not know where you came from, but whoever you are, from whatsoever place you came, or wheresoever you are going, "Whosoever shall call upon the name of the Lord shall be saved."

There is a man here from England who said to himself, "I hear they have prohibition in Canada"—I wish we had; I mean of the real sort! But he said, "It is a new country, and if I can get away from my old associates and get a new start I shall be all right." He has been here but two or three months, and already he is on the wrong track—and he knows it. He knows now that he brought his evil nature with him and all his disposition to go away from God, and he knows that it needs more than geography to save a soul. He says, "I am afraid to write home." I remember meeting a man in England during the war, a colonel who had been sent back from the front. He was in charge of one of the chaplains when I met him, practically under arrest. He was a fine looking man who had gone across in charge of a battalion, having occupied an honourable position in this country; but when he went overseas with his fellow-officers he went all to pieces. In the officers' mess they had liquor. He said, "They are going to send me home, and now will not let me out of their sight. I have a beautiful wife and several children. From the day that I married I had never touched liquor, and my wife does not know that there is any disposition in me to drink. She thinks I am playing my part as a man in this great war, and yet I am going back to her a broken man. My chief care is for my wife and children. How shall I meet her?"

And there is some man here who is afraid to write home. He has found that sin is the same under all skies, that the devil who operates in England operates in Canada. But "whosoever shall call upon the name of the Lord shall be saved." We have people here who, as soon as they landed in this country, found a new Saviour as well as a new land.

Another says, "I have not much faith." I do not care how much faith you have. "Do we not have to have a great deal of faith?" No, some of us have known the Lord a long time, and we can say at eventime, "I love the Lord because he hath heard my voice, and my supplication; because he hath inclined his ear

unto me, therefore will I call upon him as long as I live." Sometimes we say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." Faith has been a growing experience with us because the more we know of the Lord Jesus the more trustworthy we find Him to be, and the stronger our faith becomes.

But perhaps another man says, "I have no faith. I am utterly weak. I would make a new start if I knew how to exercise faith enough to be born again, but I do not know how to obtain sufficient faith. I am afraid I do not know how to ask." Away with this striving about words! When a broken heart seeks God why trouble about the grammar of the thing? Perhaps some man says, "I would come to-night, sir, if I had faith." Have you none at all? "Not much. How much does one need?" Just as much as that little girl had when she called out to her father a little while ago. It may not be very intelligent faith, but so long as you have faith enough to call, God is faithful enough to answer. You do not need to move from where you are sitting. Right where you are the miracle of all miracles that will fill heaven with gladness may happen if from your heart you call upon the name of the Lord.

In a minute we will bow that we may each silently call upon Him, but if you do, what then? Listen: "SHALL BE SAVED!"

You do not need to go to the dictionary to find out what that means. Is there any boy or girl here who does not know what "shall" means? "Shall be saved"—do you know what that means?

Who says it? God says it. What about what God says? He said, "Let there be light"—and the darkness spread its wings and flew away, and there was light. Read the record of creation: "And God said"! "And God said"! "And God said"! And what follows? "And it was so"! "And it was so"! "And it was so"! "Whosoever shall call upon the name of the Lord shall be saved."

Have you called upon Him? Some of you have called while I have been preaching. You did not bow your heads, but you bowed your hearts. Again and again I have had people come to me and say, "I was saved in the middle of the sermon. I did not have to wait until you got through." While I have been speaking your heart has gone up to God and you have said, "God be merciful to me a sinner." You have called, and what will happen? Nay: if so be you have called, what has already taken place? "Thou shalt be saved." God's word never failed of accomplishing its purpose yet. He is God, and He cannot fail. To-night, if you have not done so, as we bow in prayer together, if from your hearts you will say, "Lord, save me", you may then honour God in accepting the truth of His word that here and now, this instant, you have everlasting life and shall never perish.

Let us pray: O Lord, we would come this evening with the simplicity of little children. Who of us has not sinned against Thee? Who of us does not need Thy pardoning grace? Never couldst Thou have said, "Whosoever shall call upon the name of the Lord shall be saved", if Thou hadst not said, "And thou shalt call His name JESUS: for he shall save his

people from their sin." We thank Thee that He was wounded for our transgressions, that He was bruised for our iniquities, that the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray, we have turned everyone to his own way, but the Lord hath laid upon Him the iniquity of us all. O Lord, we, Thy children, come again this evening with thanksgiving and praise. We bless Thee that Thou hast received us into Thy family, and made us heirs of God and joint heirs with Jesus Christ.

We pray for any man or woman who came into this house without the assurance of salvation, or any boy or girl who came within these walls being unable to say, I am saved. Only by the inspiration of the Holy Ghost can any of us pray, and now as Thou dost call us to Thyself may there not be hundreds in this house this evening who shall call upon the name of the Lord, and go from this place eternally saved. Give grace and courage to all who thus touch Thee to confess Thee before men, and make this a night of blessing to a great multitude of people. We ask it in the name of Jesus Christ our Lord, Amen.

*(Many came forward in response to the invitation.)*

## THE TWELFTH ANNUAL CONVENTION OF THE WORLD'S CHRISTIAN FUNDAMENTALS ASSOCIATION

Indianapolis, May 26-June 2

The *Literary Digest* of March 9th carries an article on the Methodist-Presbyterian Union, and finishes the same by a quotation from the *Utica Press* to this effect:

"The most important division in the religious world to-day is that represented by Fundamentalism and Modernism and this is to be found in all churches and it creates an entirely new cleavage."

It must be admitted that the *Utica Press* touches upon a subject of vast moment, and expresses a view that is faithful to the facts involved. At a time when denominationalism is in its death throes the division between Conservatives and Liberals is widening as never before, and there is not the least indication, on the ecclesiastical horizon of confederacy or even compromise. Modernism becomes more unbiblical and more anti-Christian daily, while Fundamentalism refuses to be budged from its belief in the inspiration of the Scripture and the deity and redemptive work of Jesus Christ.

The twelfth annual convention of the World's Christian Fundamentals Association is soon to be held.

### The Date and Place

The date of the Convention is May 26th to June 2nd. The place is Indianapolis, Indiana, the practical center of the United States. The building is the *Cadle Tabernacle*, one of the best of American auditoriums, seating about 8,000. It is a tabernacle built for just such a meeting as this convention assembles, and is adapted perfectly to all the demands of the convention.

Indiana is adjacent to Chicago. The baneful influence of modernism, as taught in many Chicago universities, is strongly felt in that state as it is in Illinois and Wisconsin. That very circumstance however arouses the interest of the ortho-

dox and it is expected that thousands will attend the twelfth annual convention in Indianapolis.

### The Program

The program this year will be consecutive. Hitherto a multitude of speakers have been heard at each annual convention, and for the most part, the individual speaker was heard but a few times. But the will of the Indiana committee, approved by the National Board, is that four speakers will occupy the prominent hours of the twelfth annual convention. These speakers are

Dr. Mark Matthews, pastor of the largest Presbyterian church in the world, Seattle, Washington.

Dr. T. T. Shields, Toronto, Canada, pastor of the Jarvis Street Baptist Church.

Dr. Herbert W. Bieber, pastor of the Presbyterian Church of the Covenant, Bala-Cynwyd, Pa., famed as a Bible expositor.

Dr. W. B. Riley, pastor of the First Baptist Church Minneapolis, Minnesota, and president of the World's Christian Fundamentals Association.

There will be many additional speakers, but these four will appear daily at consecutive hours.

The Music. A great leader will direct the big choir, bring solos and provide special features of the daily program. He will be easily one of America's first directors in Gospel song.

Robert Harkness, the Australian pianist, is practically without a peer at the piano, and he is engaged for the week for the piano. A great chorus will be formed for the occasion.

### THE WEEK END IN JARVIS STREET.

The Saturday night prayer meeting was one of great blessing and power, which was largely attended and characterized especially by a spirit of praise and thanksgiving.

Sunday morning, during the Pastor's absence in Shennstone Memorial Church, Brantford, where he preached at the re-opening of the church after enlargement, the service in Jarvis Street was taken by students from the Toronto Baptist Seminary, under the direction of Dean T. I. Stockley. The lesson and prayer were taken by Mr. Fullard, and the addresses were given by Mr. Thos. McClure and Mr. Wm. McArthur. The Editor being in Brantford, was deprived of the privilege of hearing these young men, but from all reports we judge the addresses were able and earnest, and to the point; altogether the service gave promise of great usefulness on the part of these young men for the future. Five or six responded to the invitation, making confession of faith.

In the evening the Pastor preached the sermon appearing in this issue, and a good number responded to the invitation.

### THE LATE MR. CLARK MCCREDIE.

Jarvis St. Church suffered a severe loss in the death, on April 9th, of Mr. Clark McCredie. For about six and a half years Mr. McCredie had been one of the most devoted and active members of the church. He came into the church late in the year 1922, and immediately plunged into the work. He was a genuine Christian, out-and-out for his Lord everywhere and in all circumstances. Active and useful in the life of the church as a whole, he gave himself especially to the work of the Young People's Department of the School.

Bro. McCredie was a young lawyer of much promise, apparently having a career of great usefulness before him. Before his home-going he was ill for about twelve months, and bore his suffering with beautiful Christian fortitude. By his passing the church loses a faithful and useful member, the young people a splendid workman and leader and his Pastor, a loyal and effective helper and devoted friend. The funeral service was held in Jarvis St. Church Wednesday evening the 10th when the Pastor delivered an address, and interment was at St. Thomas, Ont., the next day.

*The Gospel Witness* extends its deepest sympathy to Mr. McCredie's mother and sisters.

# 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.*

## THE CHRISTIAN STIMULUS.

"If there is therefore any exhortation in Christ"—Phil. 2:1 (A.S.V.).

In urging the unity and humility so necessary for the success of Christian work, upon the Philippian believers, the Apostle Paul appeals to the exhortation in Christ. One translator renders this expression "stimulus in Christ". Response to stimuli is an evidence of life, lack of such response, of death. There can no stronger appeal come to a Christian than such an exhortation in Christ. The need of his country may present itself, and a true Christian will be a good patriot, and do his best for his motherland. If the appeal of country does not arouse him, the appeal of home will. If his home is in danger, he must fly to its protection. The old orators of Greece were fond of appealing to the people by the honour of their fatherland and by the sanctity of their homes. But for us who are followers of the Lord Jesus, there is a stronger appeal. If it be not the honour of our country but that of our Lord that is at stake, if it be not the sanctity of our homes but that of our Saviour that is in question, the true Christian will rouse himself, and by his God will go through a troop and by his God will leap over a wall. Oh, the exhortation in Christ brings back sacred memories, that awaken cords of tenderness and of courage within us. We remember how, "though he was rich, yet for our sakes became poor", was born in a stable and cradled in a manger. We remember how He went among men, healing sick bodies and binding up broken hearts. We remember how He prayed in the garden with strong crying and tears, as He thought of drinking the cup of our woe. We remember how He hung on the cross in the hours of darkness like that of the pit, and at last cried, "It is finished". We remember how He was laid in the garden tomb, and how He rose triumphant the first Easter morning. We remember Christ, and we are bowed and made willing to follow Him. If He did so much for us, then we must live for His glory alone. "He died for all, that they which live should not henceforth live unto themselves but unto Him who died for them and rose again." When we hear Him call the early apostles and say, "Follow me", our hearts say unto Him, "Thee, Lord, will we follow". When we watch Him bear His cross, our hearts cry in the words of the old hymn,

Must Jesus bear the cross alone,  
And all the world go free?

No, there's a cross for everyone,  
And there's a cross for me.

The exhortation in Christ must be the greatest spiritual stimulus to our activities for Him. "A little girl often followed her father around with the question: 'Father, what can I do for you?' And never was she happier than when he gave her something to do for him. Once he said, perhaps tired with her questioning, 'Child, why do you ask that question so much?' 'Oh, father,' she answered, with tears swelling in her eyes, 'because I can't help it.'" "Lord Jesus, what can I do for Thee?" When I realize that He Who lived and died and rose, is my Lord I cannot help asking that question.

\* \* \*

## PRAISE

God for:

- (1) Souls being saved.
- (2) Blessing at Barrie and elsewhere.
- (3) The joy of working for the Lord in an association untrammelled by modernism.

## PRAY

to God for:

- (1) Churches of the Union badly in need of buildings.
- (2) Our Liberian missionaries facing difficulties.
- (3) Work among the French in Montreal.
- (4) Special meetings being held in Courtland by Rev. Donald Fraser.
- (5) Groups of Fundamentalist Baptists, without true church homes, meeting in various places for prayer and fellowship.
- (6) The broadcasting of the Gospel by Annette Street Baptist Church, of which Rev. W. J. H. Brown is pastor.
- (7) The work to be attempted by our students on summer fields.
- (8) The finances of the Union.

## BUCKINGHAM.

Rev. and Mrs. Matthew Doherty were heartily welcomed to Buckingham recently. The address of welcome contained this clear note: "We welcome you because you have taken such a firm stand for the Bible, the inspired Word of God. We feel that with such a guide and leader we shall go on to greater victories for the Lord." Easter Sunday six were received into the fellowship of the church. The following Wednesday, Rev. St. James spoke to the members, giving them an insight into the French work being attempted for the Lord in Montreal. On Wednesday evening there was a record attendance at the prayer meeting. The following Sunday two girls were baptized into the likeness of Christ's death.

## CONFERENCE IN HAMILTON.

Another meeting of the Pastors' and People's Conference of Hamilton, Brantford and District has come and gone, with blessing to all who attended. This month it was held in Immanuel Church, on Barton Street, Hamilton. The auditorium was comfortably filled at the morning session, which was largely devoted to prayer. In the evening Rev. Mr. Henry, of the Medina Indian Reserve, told of his encouraging work among his own people the Indians, a number of whom were present. Following this, Mrs. Davey spoke. At the evening session Rev. Frank Mesley, of East Zorra, gave a Gospel message.

\* \* \*

## FENELON FALLS.

"Easter Sunday was a good day with us in the church here. We had good congregations, good singing, and a very good collection of \$50.00 for Foreign Missions (Liberia). At the evening service the Pastor baptized a bright young man, who was converted a short time ago. This is the second young man baptized within a few months. The outlook here is really hopeful. We have two prayer meetings every week, also a Bible Study Class, all very well attended."—Rev. C. M. Carew.

\* \* \*

## MRS. DAVEY'S ITINERARY.

The wife of Rev. H. L. Davey, one of our two missionaries now in Liberia, has been doing further deputation work among our churches. On Sunday, April 7th, she spoke to the Intermediate Department of the Bible School of Jarvis St.; on the following Monday evening to the Annette Street F.B.Y.P.A.; on Tuesday evening she gave an address at the Conference in Hamilton; on Wednesday she spoke to a very enthusiastic audience in Waverly Rd.; on Thursday she was in Orangeville; and on Friday in Alton. This makes some thirty churches of the Union which our sister has visited. We understand that plans are being made for her to address gatherings of more of our churches. For this we are glad. She has a real, heart-stirring message, convincing her hearers of the need of our new work in Liberia and rolling the burden of prayer upon them.

\* \* \*

## MOUNT PLEASANT ROAD.

Three young men confessed Christ in baptism on Sunday, April 7th. This makes a total of eight who, during the past month, have thus manifested their faith in Christ under the ministry of Rev. A. Thomson.

**OWEN SOUND.**

The work of the South End Baptist Church, of which Rev. Edward Hancox is pastor, is encouraging. The Sunday School is growing and the Junior and Young People's Meetings are well attended. The young people are distributing tracts once a month from house to house. On Easter Sunday two were immersed, one of whom recently came to Christ at a Young People's Meeting. Other baptisms are to follow. It is also gratifying to note that there has been a substantial reduction in the debt on the church building.

\* \* \*

**REV. A. ST. JAMES.**

The pastor of St. Paul's Bi-lingual Baptist Church of Montreal has been making a further tour of the churches of our Union. On Monday, the 1st, he was in Lachute, Quebec; on Tuesday in Buckingham, Quebec; on Wednesday in Calvary Baptist Church, Ottawa; on Thursday, in Mount Pleasant Road, Toronto, on Friday in Orangeville; and the following Sunday in Collier St., Barrie.

\* \* \*

**ST. THOMAS.**

Pastor Donald Fraser had the pleasure of baptising two more candidates in the Hiawatha Street Baptist Church. "One recent convert told two of her friends about baptism, and they too decided to take the same step."

\* \* \*

**TIMMINS.**

Pastor Morley R. Hall believes that Paul meant what he said when he enjoined Timothy, and through him all true pastors, to do the work of an evangelist. For the past few weeks he has been holding a meeting each night. Never was there a greater movement of the Spirit seen in Timmins. It is the power of the Lord that gives an attendance of from eighty to one hundred each week night. Personal salvation is a matter of daily occurrence, one or two come to the Lord at each service. On Sunday, April 7th, five professed Christ in baptism. Of course there is opposition. "Parents are opposing their children; husbands are opposing their wives, and the formalists are opposing those with the new birth. In certain cases the opposition in the home has been so bitter that new converts have given in and for the present are staying away from the services." Such blessing and opposition is just as it ought to be according to the Scripture. "There was a division among the people because of Him." We hear much of the peace-making Christ in these days, but the Word of God has as much, or more, to say about the trouble-making Christ! Pray much for this glorious work in the difficult North.

\* \* \*

**MRS. EDWIN COLE.**

"On Monday, April 1st, there was called to her rest Margaret Edwards,

widow of the late Edwin Cole. The end came in Columbia, South Carolina, where she had been spending the winter with her daughter, Mrs. Margaret Todd. She had been stricken with pneumonia but appeared to be on the way to complete recovery, when she took a relapse, and passed away peacefully to be with the Lord.

"The remains were brought to Ottawa, where a funeral service was conducted by Rev. James Hall of Calvary Baptist Church. Citizens prominent in the life of Ottawa were present in large numbers to pay their final respects. Interment was made in the Clarence, Ontario, cemetery not far from the old home-stand, where she was born seventy-five years ago. The press announcing her death had this to say:

"Mrs. Cole had endeared herself to all who knew her by her wonderfully bright disposition, her very charitable nature and her activity in worthwhile movements. She was a writer of exceptional ability and some years ago organized the Ottawa Women's Press Club, of which she was the first president. In religion she was a life-long Baptist and was a strong supporter of the Fundamentalist movement among Baptists. She was active in the W.C.T.U. and was prominent in various charitable and Christian organizations. Though of a quiet disposition, she was regarded by all as an exceptionally fine type of woman, and her passing will cause genuine sorrow."

"In the passing of Mrs. Cole the Union of Regular Baptists have lost a staunch and ardent supporter. When the crisis came in our denomination a few years ago, she was quick to take her stand on the side of Fundamentalism, and in doing so, without doubt, parted with many of her former friends."—Rev. John Hall.

\* \* \*

**NORTH PLATTE**

Rev. Chester E. Tulga has been pastor of the First Baptist Church of North Platte, Nebraska, for one year. During that time 109 new members have been received. "Many of the new members received this year have become a part of the organization of the church; one is a deacon, another a trustee, several are members of the Inter-Church Reserve, a number are teaching classes in the Sunday School, and one of them is the pastor of the church." This is surely a fine record, and the way in which the new members are put to work is an example to be emulated. We may add that twenty-two were received on Easter Sunday. The pastor remarks now "the Baptists of North Platte have lost their inferiority complex." On reading this we felt that in that phrase was expressed the psychological complaint, from which, we fear, many of the churches of our Union are severely suffering. But why should it be so? If the Word of the living God is our message, if the Jehovah of Elijah is our power, if the Christ of Glory is our hope, *Sursum corda*, let us lift up our hearts. Then we shall be delivered from this in-

feriority complex of which we speak. We shall, in Pastor Tulga's words, be "fully convinced now that the world belongs to us and we are going to fence it all as soon as possible."

\* \* \*

**DR. STEALEY.**

Dr. C. P. Stealey, who formerly was editor of the official Baptist paper of the state of Oklahoma, but who was ousted from his position because of his efficient efforts in the fight against evolution, is the editor of *The Baptist Trumpet*. Our readers, many of whom know of Dr. Stealey, will be interested to hear that he has taken a pastorate in "the greatest unoccupied territory in Oklahoma City." The church was organized on April 7th. Its confession of faith "gave no comfort to modernism or any of the modern theological fads." A two-storey brick building will be erected, the first unit to cost about \$20,000. "Some of the very cream of Baptist life in Oklahoma City came in as charter members." "An effort is being made to find a temporary meeting place in the centre of the field."

\* \* \*

**F.B.Y.P.A. CONFERENCE.**

A copy of the Program and Poster covering the Conference in Jarvis Street Church, Toronto, on May 23 and 24, has been mailed to every Church of the Union. If you did not receive yours, please communicate with the Secretary,

S. L. WHITE,  
87 Murray Street,  
Brantford, Ont.

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# Coals for the Altar Fire

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

Sunday, April 21st.

*Separated for God.*— 2 Cor. vi:11-18.  
2 Cor. 7:1.

If we give ourselves fully to Christ, He will give us back to ourselves enlarged and improved. After Ralph Wells had spoken to a Sunday School mass meeting, a little girl presented him with a bouquet of flowers. "I thank you," said Mr. Wells, "for giving me these flowers, but what have you given to Jesus?" "I give myself to Him," replied the child, with simple faith, and it thrilled the audience. And in this self-surrender she she received a larger blessing than ever came to her from any other source. God blessed Robert Moffat in calling him out for a separated life in Africa. An old friend said to Moffat, "Your brains are turned!" "Yes," replied the missionary, "they are turned in the right way." And when God turns our brains from sin and self-seeking to a consecrated life, not only the brains, but the whole being is improved. At no age in the world's history was there ever a stronger call for separated men than to-day. It is a time of war; Satan's hosts are marching victorious into God's country. The clarion call rings out, "Separate yourselves for battle". Let not congenial pursuits keep us from this consecration, and when the battle is over, God will not forget us; even during the conflict He will bless us in the sacrifice we make.

Monday, April 22nd.

*Walking with God.*— Gen. v:21-24.  
Heb. xi:1-6.

The inspired writer begins a biography with the words, "Enoch walked with God," and after saying some other things about him, he seems to reflect, as if asking himself, "What more shall I say?" Nothing more needs to be said; so the same words are repeated, "Enoch walked with God". The biography of the everyday hero is in these words. Walking after God is obedience. He is the Leader and Commander of His people. The ringing words of Jesus were, "Follow Me", and it is our duty to put our feet in the steps He has made. "To obey is better than sacrifice". Walking before God is conscientiousness. "I will walk before the Lord in the land of the living." "I foresaw the Lord always before my face." The man who walks before God need not be careful about his walk before anyone else. Walking ahead of God is presumption. And yet there are men to-day who intimate that God is an old fogey; the Book He wrote is out of date. His thoughts are not up with the times. They in their wisdom have gone ahead of God. To walk with God is fellowship, communion, power; and God in becoming man has fallen back with us, so that we can step up with Him in the arm-to-arm walk of brotherly love. He has drawn near to us, that we may draw near to Him.

Tuesday, April 23rd.

*Comforted by God.*— 2 Cor. xii:1-10.  
"On which account I take pleasure in

infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." There was a time when Paul did not take pleasure in infirmities. He tells us that he was anxious to get rid of the infirmity that clouded his life. But when he saw that God supplied the grace, he began to love the supply better than freedom from infirmity. He saw that it was better to have darkness with stars brought out by it than all the sunshine and no stars; that the cold winds of winter are as necessary for the world's development as the cheerful warmth of spring and summer; that the mantle of snow is as good for the earth as its mantle of grass and flowers. But for the snow-mantle, the mantle of flowers might not be. When a man learns that God's strength is perfected through his infirmity, necessity, persecutions and distresses, he will begin to welcome them as angels sent from heaven to minister to him.

Wednesday, April 24th.

*Rich Toward God.*— Matt. vi:19-34.

Laying up treasure in heaven is a good preparation for an exchange of worlds. Laying up treasure in heaven makes us "use this world as not abusing it." If all our treasures are on earth, we are apt to be slaves of the earth's maxims and money. The Sermon on the Mount is very practical. It deals largely with our relations to one another. And the most practical men on this earth to-day are the men who are brave enough to do right, whether riches or poverty follow, because they are not living simply for what this world can give. They are the only real freemen. Such men are the martyrs who die for the truth. They are not slaves, but the masters of the spirit of the age. They seek the highest good of all, rather than the good opinion of any. They use their money in helping others. They are independent, caring little for life or death, but everything for the true and the right. Their face is toward the sunrise. No darkness can discourage them; no reverses can overwhelm them. They wish to be and do, rather than to seem. They are the real millionaires.

Thursday, April 25th.

*Service for God.*— John xiii:1-14.

God's idea of length is eternity. The man whose idea of length is time, will of course live for what time can give. He looks at things seen and temporal. He lays up treasures only on earth. He prizes life, but not eternal life. He fears death, but not eternal death. Christ cannot be at home in such a man's heart. Two objects cannot occupy the same space at the same time. He is full of the world, and of course God is shut out. The man, on the other hand, who looks at things unseen and eternal, who regards himself as a pilgrim through time to eternity, who uses the world as not abusing it, not letting it use him, who is in the world and not of it, because he seeks a better country, such a man God can fill, because he is self-emptied. Men

have false conceptions of "depth and height". To be high is to rise above others. To be low is to lack the elements which raise them above others. Now Christ's conception is the opposite of this. With Him the place of honour is at the feet of others, girded with a towel, and serving them. His "Excelsior" means helping some one else to the top of the mountain. Faithfulness, not position or acquisition, is His standard of honour.

Friday, April 26th.

*Discoveries in God.*— Psalm cxix:161-176.

A prince once sent to his affianced a box containing what he said was a present of rare value. On opening it she found nothing but a rough-looking iron egg. Her first impulse was to throw it away, but for the sake of the giver she held it in her hand for a moment, when her finger touched a secret spring and the egg flew open, revealing an egg of brass. The touch of another spring revealed an egg of silver, and still another threw the silver open and revealed an egg of gold. With this she was well satisfied, but there was a spring in that also which, when touched, revealed a cluster of costly diamonds. Such is the experience of the Christian who daily seeks to know more of Christ. The touch of faith revealed to you in the Christ, uncomely to the world, a Saviour of more than silvery beauty and value. Another touch of trust in trials reveals to you the gold of sympathy, wisdom and strength, which He so richly gives. Another touch of loving faith, amid greater trials, reveals in Christ, through the promises of His Word, clusters of diamonds which make us richer than all the millionaires of earth.

Saturday, April 27th.

*Memories of God.*— Psalm xlii:1-11.

A house decorator was once ordered to paper every room but one, and he was curious to know why that room was to be left blank. On entering, however, he saw a strange scene. On the walls were pasted hundreds of letters, and the young lady, who was kept indoors much of the time, said that he had thus papered the walls of her room because every letter was precious to her heart. There were letters from her husband, now in heaven; from friends in the skies—letters which brought up pleasant associations of early school days. Every one of them had to her a meaning; she could sit in her room and revel in these associations. And so we may have our rooms of memory filled with Scripture truths. Every one of them is suggestive of something in the past, the remembrance of which gives us delight. This one tells of victory won, that of sorrow borne; another of a perplexity in which we were guided; another still of some great calamity which might have crushed us but for the promise which sustained. We cannot prize the Word of God too highly, and depend upon it too implicitly.

Readings by A. C. Dixon, D.D.

**BAPTIST BIBLE UNION LESSON LEAF**

Vol IV.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 19. May 12th, 1929.  
Second Quarter.**SOUND DOCTRINE AND GOOD CONDUCT.**

Lesson Text: Titus, chapter 2.

Golden Text: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

**I. GOOD CONDUCT IN THE SOCIAL SPHERE, (vs. 1-6).**

1. Sound doctrine is meant to produce sound conduct. It is taught not merely for the sake of aiding belief or satisfying intellectual desire, but that fruit might be produced in the life. God is not satisfied merely with correct belief. He desires a correct life in correspondence therewith. We are informed the demons believe and tremble, (James 2:19). No doubt their belief is correct but their actions are wrong, and they certainly do not please God. Orthodox believers and particularly fundamentalists must be careful to show in the life the fruit of that which they believe in the head, for unorthodox behaviour joined to orthodox belief is a great hindrance to the progress of truth. 2. The apostle emphasizes the importance of a right life accompanying right belief in the chapter before us, where, after directing Titus in the previous chapter concerning certain matters of church order, he instructs him to speak the things that become sound doctrine, (v. 1) implying that he was to teach the same in the church at Crete. The nature of such teaching is then given, first in relation to the aged men, (v. 2). They are enjoined to be "sober, grave, temperate" or vigilant, dignified, self-restrained, implying a life fully under control, exhibiting the power of self-mastery. This can only come as Christ has full possession of the life and self, the old man, is kept in the place of death. The aged men are further to be "sound in faith, in love and in patience" manifesting the full-orbed life sound all round in belief, attitude and action. 3. The aged women likewise are to be in behaviour "as becometh holiness" or holy women, (v. 3). In every way they are to act as women consecrated to God, "not false accusers", not slanderers, a sad weakness of some women, and others, "not given to much wine" not under its power, "teachers of good things", that is private teachers, teaching the young women particularly. They could instruct in the matters referred to, better than Titus who was a young man. The nature of the teaching enlightens us concerning the character of the life set before the young women. They are to be taught to be "sober", (v. 4) or self-restrained, "to love their husbands", "to love their children" necessary conditions for domestic happiness, and for a truly Christian home. They are also to be

"discreet, chaste, keepers at home, good, obedient to their own husbands", (v. 5), illustrative of the character of a true Christian wife and mother, pure in character, attending to her home duties, not gossiping in neighbours' houses, and accepting her rightful place as her husband's helpmeet. 4. Young men are likewise exhorted to be sober-minded, (v. 6), or self-restrained. It is important to notice how often the apostle emphasizes this characteristic. Young and old are urged to this, and surely for a purpose, for what is more pitiful than to see a professed follower of the Lord losing control of himself and giving way to his passion.

**II. A PATTERN OF GOOD CONDUCT, (vs. 7-8).**

1. It is proper in teaching to lay emphasis upon the necessity for consecrated living on the part of the hearers, but it should be remembered that the teacher must be a pattern of his doctrine, otherwise the teaching will have little effect. He must be able to say do as I do, and not simply do as I say. The apostle exhorts Titus to this end, urging him to be a "pattern of good works in doctrine showing incorruptness, gravity, sincerity, sound speech that cannot be condemned", implying that his teaching was to be pure in matter and motive, and delivered in real earnestness. Such teaching would have a decided effect upon evil doers, and would shame them in their sinful ways. 2. If the life of the teacher is right with God there is every likelihood that the spirit in which the message is delivered will be proper, but one cannot be too careful in one's deportment and words, when giving forth God's truth. The solemnity of the occasion with its far-reaching consequences should impress us and govern our every movement, and word, when engaged in such a duty.

**III. GOOD CONDUCT IN SERVANTS, (vs. 9-10).**

1. In all the relations of life Christians are expected to show forth by word and deed the life of God which is in them, and servants are here enjoined to do so. The reference in the text is to bondservants or slaves, but the principle enunciated is applicable to servants of the present day. They are exhorted first to be "obedient unto their own masters, and to please them well in all things, not answering again" implying implicit obedience, "not purloining" or appropriating goods for their own use, but "showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." The slaves in the time of Rome were in a most degraded condition, and it may well have been doubted as to the possibility of holy conduct being seen in them. But God can do wonderful things even in the lives of the most down-trodden, and the apostle shows the way whereby in their lowly sphere they can glorify God. 2. And if slaves by their deportment and faithfulness to duty can adorn the doctrine of God, how much more should this be possible on the part of free servants of the present time. A Christian servant should

be a good servant in his fidelity to his master and in his workmanship. Taking everything into consideration he should be a better servant than his unconverted workmate, and he should be this in order to bear witness to his Lord.

**IV. SOUND DOCTRINE, (vs. 11-15).**

1. The conduct enjoined in the part of the chapter with which we have been dealing is based on sound doctrine which the apostle proceeds now to state, referring first of all to the coming of the grace of God that bringeth salvation, (v. 11). No doubt God revealed Himself in a gracious manner in the Old Testament times, but in a particular manner may it be said that in Christ His grace has appeared, (John 1:17). We have therefore a reference to His first coming with its sacrificial death, and no doctrine however high its ethical standard is complete or effective without the truth of this coming as its basis. 2. The purpose of the revelation of such grace is a practical one. It is stated first negatively, that we should deny "ungodliness and worldly lusts", (v. 12). This implies turning away from all that is displeasing unto God, a consequence of a real change within, old things having passed away, all things having become new, (2 Cor. 5:17). The positive aspect is then stated, and here it should be emphasized that the child of God is meant to live positively in this world, and not negatively, not merely abstaining from evil, but doing good. He is to live "soberly" exhibiting self-mastery in reference to himself, "righteously" in reference to others, and "godly" in reference to God, living a holy life in likeness to Him and in communion with Him. Thus in a threefold way he is to live positively and correctly. Of course he cannot do this in his own strength. It is only as he keeps in close touch with God that he can at all measure up to the requirements. 3. And he is to live expectantly looking for the glorious appearing of the Lord which is termed the blessed hope, (v. 13). Several hundred times in Scripture is this glorious appearing referred to in the Old Testament, (Zech. 14:4) by our Lord, (John 14:3), by the angels, (Acts 1:11), as well as by the writers of the epistles. It is meant to comfort us, (1 Thess. 4:15), and to stimulate us to alertness in our life and service, (Matt. 24:42), and when the hope gains real possession it will purify us, (1 John 3:3). May it be to us a real hope, for it is certainly a sure one based on the word of God for just as certainly as our Lord came the first time, so he is coming a second time without sin unto salvation, (Heb. 9:28). 4. At His first coming He "gave himself for us", paying the price with His own blood, (1 Peter 1:19), suffering the penalty for our sins in order to "purify unto Himself a peculiar people, zealous of good works", (v. 14). Peculiarly His own, they are to be saved to live for and serve Him. These things Titus is to teach with all authority, (v. 15). Note the character of our Lord's redemptive work, its purpose, its consequences, and the nature and effect of His glorious return.