

# 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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## The Jarvis Street Pulpit

"OUT OF THE STRONG CAME FORTH SWEETNESS"

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, January 14th, 1923.

(Stenographically Reported.)

"Then went Samson down, and his father, and his mother, to Timnath, and came to the vineyards of Timnath: and behold a young lion roared against him.

"And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

"And he went down, and talked with the woman; and she pleased Samson well.

"And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

"And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion."—Judges 14:5-9.

Of all the biographies given to us in this sacred Word, we have the story of only one perfect Man. The story of Samson is a somewhat tragic tale; and yet there are pages in his history which are full of instruction. If you would see the eagle in his glory, you must behold him when he is on the wing, and not when he is caught in the snare of the fowler. And it is unfair to measure any man by his weakest moments. You must view his life as a whole, if you are to form a just estimate of his character. And I want to take this old story this morning, that we may find in it some simple lesson, which has application to us in our everyday affairs.

I.

And I begin with this observation that "THE PATH OF EVERY MORTAL WILL LEAD HIM TO A PLACE WHERE A LION WILL ROAR UPON HIM". Even aside from the moral and spiritual aspect of the story—and it is with that we are chiefly concerned this morning—but aside from that, the story is full of suggestion respecting the experiences of men in the realm of the physical and temporal. This is a large world; and one might suppose there was room in it for

everybody, and abundant provision for all His creatures. "He giveth to the beast his food, and to the young ravens which cry." Notwithstanding the provision which God has made, however, there is no path which any man can take in which his progress will not soon be disputed. We shall succeed only as we are enabled to overcome. The young man who goes out into life presuming upon the idea that the world owes him a living will very soon discover that the world is very slow to recognize its obligation, and still slower to discharge it. There are no fences which men can make; there are no chains which human power can forge, which will protect us from the necessity of doing battle with the lion, somehow or somewhere. Even—to make particular application of the story—even in the attempt to realize love's dream, as Samson attempted to realize it, there is always to be found a lion in the path.

But I want especially to make application of this principle to our spiritual progress, to "the path of the just . . . that—the Word of the Lord says—shineth more and more unto the perfect day." You will not have fared far along that pathway until you hear the roar of the lion; for our "adversary the devil, as a roaring lion,

walketh about, seeking whom he may devour." The line of least resistance is not the path of faithfulness, and whoever would walk in the paths of righteousness will discover, as Samson discovered, that success is achieved only by the most strenuous endeavour.

This is true respecting *the missionary activities of the church*, and of the individual— and by missionary activity I simply mean the exercise of the church's legitimate function, bringing men to a knowledge of the truth, finding a bride for the Lord Jesus. It was true of the Lord Himself. It was for this He came to earth, for the same purpose as led Samson to the vineyards of Timnath, to seek for himself a bride. But a lion roared upon Him as soon as He began His earthly pilgrimage. There were those who sought the young child's life, as we saw a week or so ago, from the very beginning. "It is enough for the disciple that he be as his master, and the servant as his Lord." If you are going to engage in definite Christian work; if you are going to put yourself at the disposal of the Spirit of God; if you are to be an Eliezer to find a bride for the divine Isaac; you will discover, as soon as you set your hand to the task, that there are difficulties in the way; there are enemies in the path; there are beasts of prey that will seek to rend you; and you will never serve the Lord effectually without strenuous opposition. You will remember what is written of David: he did not go at first to the battle-field; he did not immediately put on Saul's armor; but he was left in the wilderness to keep his father's flock. Even there the lion and the bear came upon him; and he found that if he would be faithful in that obscure situation, he must do battle with those who thirsted for his blood. And if we are to accomplish anything for the Lord as individuals, or as a church, we must be prepared for continuous conflict.

"Must I be carried to the skies  
On flowery beds of ease;  
While others fought to win the prize;  
And sailed through bloody seas?"

Therefore, you may as well give up your task, if you are determined to be at ease in Zion. You Sunday School teachers may find the lion in your class this afternoon. It may not be a full-grown lion; it may be just a cub; but you will have an opportunity to prove your mettle if you are going to lead those children to Christ. You will have to do battle with the lion—or a lioness—in some shape or another; and if you are not prepared for a hard task, nor ready for heroic service, you may as well resign at once; for you will accomplish nothing if you are ready to serve only so long as the way is easy.

My friend, *it is true of the mere effort to live a Christian life*. For after all, the greatest difficulty is with ourselves. I want you to try to remember what I say to-morrow when you go to business, or when you set about your household task. If you endeavour to serve the Lord, you will hear the roar of the lion. And early to-morrow morning try to keep this in mind when the first difficulty presents itself, and say before the Lord, "Aha! Aha! there is my lion; that is just exactly what the preacher said yesterday morning, that I should have to fight my way through to-day if I am going to be a Christian." You will find that you cannot apply the principles of the Christian religion anywhere without opposition. *This is especially true of the inner life*, for we do not live our

lives in public. The real man does not appear even at the breakfast table, nor at his desk in the office, nor at his bench in the shop: that is not the real man. There is another man which only God sees, the man the Scripture speaks of as "the inner man". The human heart is the real battle-field, where the principal battles are fought, and the chief victories are won; and that is where you and I will have to meet the lion. We may be outwardly calm; we may appear to live an untroubled life, a life that is not beset with difficulties; you may seem to have achieved Mr. Bonar Law's desideratum, "tranquility", it may be that somebody will envy you, and say, "If my situation were like Mr. So-and-so's it would be comparatively simple to live the Christian life; but God only knows the battles we fight within. In the lonely vineyards of Timnath, where no human eye sees us, where we are without human companionship, that is the place where the real battles of life are fought, and that is the place where the real victories are won. And if they are not won there, they are not won anywhere.

I would try to bring that home to my own heart and to yours this morning, that *it is the life we live before God that counts*, it is what we are before Him, where "all things are naked and open unto the eyes of him with whom we have to do". That is what determines our true character, and that will determine the kind of victories we shall win. And in that realm which is shared by no other mortal, but where God is, we shall have to do battle with the lion.

## II.

My second observation, which is a very simple one, is this: THAT THERE IS AVAILABLE FOR EVERY MORTAL, POWER TO OVERCOME: "The Spirit of God came mightily upon Him." Samson was naturally a strong man; but it was not by his natural strength that he accomplished his great feats. It was by a super-natural power that Samson did what he did; for when at last the Spirit of the Lord departed from him, Samson was as weak as other men. It was the presence and power of the Spirit of God in the life of Samson that differentiated him from other men: it is God reinforcing these human personalities by coming to dwell within us Himself which makes men mighty. And that is the message of the Gospel, that poor, bankrupt, enervated, impoverished, impotent, human nature can receive the power of God in such measure that it will be enabled to overcome the lion in the path. We are to triumph in the Name of the Lord as Samson did.

I believe it is still true that victory is possible even in the physical, in the material realm. This was no mere spiritual lion that Samson fought. It was a real lion, a lion with jaws, and with a real roar, that could be heard even by a man whose hearing was not particularly acute. Well, we cannot live altogether above the flesh. We must walk this earth. You will have to wade your way through the snow on your way home this morning. The fact that you are a Christian will not save you from the drifts. And the bread and butter question, and the matter of coal—I may touch a sympathetic chord in your heart by the mention of the coal question—and the rent question, and the question of employment: all these problems of the workaday world are very real to us all; and it would be of no profit to some of you this morning if I were to tell you only of the joys of getting away by yourself to meditate upon the things of God, of getting up into

the heavenly places, and keeping company with the angels. That is all possible, but some of you would say, "But, sir, I have to face these everyday facts of life. The multiplication table is a fact in my life. I want to know how five loaves and two fishes can be made to supply the need of my family for a whole week. The fact is, the lion roars upon me; and I am so beset with these common vulgar things of life that I can hardly lift my head above them." My answer is that I do not know what the religion of Christ is for if it is not to help us right there. The Spirit of God will help us in the material things of life. Jesus helped men. It was the body He touched when He said to the leper, "I will; be thou clean"; it was their bodies He fed; it was of their bodies He spoke when He said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." It was concerning these common things,—the things that we regard as beneath our spiritual concern sometimes,—it was of these things He spoke when He said, "Your Heavenly Father knoweth that ye have need of all these things".

And I read in the Word that the Holy Spirit is to quicken our mortal bodies; that the divine Spirit has to do with the material realm; and that the Spirit of God can come mightily upon a man and enable him to triumph, even in the most difficult circumstances.

Now I do not know what your particular lion may be. You students—there are some here this morning, I think—for instance, as a rule you do not have a very big bank account; and sometimes it is a problem how to make ends meet. I suggest to you this morning that there is no department of life that does not come under the care of Him Whom we call our Saviour. He wants us to win the victory over the lion in the back garden, in the kitchen, in the office—yes, the lion that is within us—over our tempers, over our natural disposition. The Spirit of the Lord will come mightily upon us, if we will allow Him to do so, if we will seek His aid; and He will make us by grace other than we are by nature.

And I believe *there is victory in the path of service*; as well as in the direction of Christian living: though perhaps sincere Christian living is the truest form of service. The apostles began their testimony for the Lord in Jerusalem; and it was there God gave them power to overcome; and it was there the first-fruits of the Gospel were gathered in. And if the lion has roared upon us, and we have failed thus far; let us meet him again in the strength of the Lord. I mean this: there is some man in whom you have been interested, and whom you have tried to win to the Lord Jesus; and when you approached him with a testimony for Christ, he may have literally roared upon you. I will tell you how he may yet be won.

I remember a man, he was a deacon of the church of which I was pastor some years ago. He was a very fine man in many respects, although a very conceited man, and a man, I felt sure, while there was a certain spiritual flavour about his speech, who had not learned wholly to cast himself upon God. And there was a certain young man, a mild gentlemanly sort of fellow, who for some reason or another could not be caught for the Lord. He eluded his pursuers always. One of the members of the church was a missionary in India. And when she came home on furlough she found that this young man was still unsaved; and she thought she would make it her business to try to lead him to Christ. One evening she

went to see him and talked with him about Christ. He listened quite politely, and then smiled as he could to everybody, and he said, "I understood, Miss So-and-so, that you were on furlough". And she said, she did not know what next to say. He was one of the most difficult cases I have ever met. Well, this young deacon announced to a company of us one day that he was going to call on Mr. So-and-so. He thought he understood his case, and he felt quite sure that he was going to have a victory. I met him shortly after his interview the same evening, and he even looked as if he had been in the company of a whole den of lions. I said to him, "How did you get along?" He said, "I never had such a time in my life".

If you want to meet the lion in his strength, you go after a soul. Michael the archangel contended with the devil over the body of Moses—and the devil was perhaps once an archangel himself—but the devil was never so much concerned to possess himself of the body of Moses as he is to possess himself of the humblest soul in Toronto. You go out and try to win a soul; and when you come in close contact with the man and try to lead him to Christ, you will discover then the full strength of the lion that is roaring after his prey. And yet it is possible to have victory there. Therefore when you are going on that business, my friend, remember this story, that as Samson approached the lion "the Spirit of the Lord" came mightily upon him, and he rent him as he would have rent a kid". By the might of the Spirit and by no other power can the soul be led captive for Christ. We might as well cease our testimony unless it is given in the power of the Holy Ghost. There is no other power that can prevail.

Observe further, that this victory was in a sense easily won. The Spirit of the Lord not only came upon him, but *He came upon him in His fulness*: "The Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid". There was no particular effort, there was a surplus of power for that particular undertaking. When the Lord undertakes to feed the multitude, there are always twelve baskets full left over and above that which is eaten. "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter—on the natural plane that is all we are—Nay, in all these things we are more than conquerors through him that loved us." The Spirit of the Lord can give us the victory where otherwise we should fail.

And *the victory was won without instruments*. Samson had nothing in his hand; empty-handed, depending wholly upon the might of the Spirit of God, this thing was done. And just in proportion as we lean upon God in these emergencies, we shall have the victory.

I must pause for a moment to remind you that *the victory was won in secret, and was never published*. "He told not his father or his mother." There are some victories that must be secretly won. There are some experiences, my dear friends, which are not given to us for publication. In the quiet places, in the vineyards of Timnath, God would work a miracle for you and for me, which we are not to publish to other people. I remember a good soul, an interesting woman, in a church of which I was pastor some years ago—by the way, she was the mother of the young deacon of whom I have spoken—and she was always telling us about the lions she was going to slay; always telling us in prayer-meeting about some of the lions that were across her path. She said

she was praying for victory over these particular lions, but apparently she never got the victory.

And there are some people who are fond of telling of their secret conquests. There is a life, my friend, that is to be lived before God, and there are some experiences that are given to us for ourselves alone. Samson did not tell others of his victory, and I shall show you in just a moment why he did not. Do not despise or misjudge the man or women of reserve. Do not misunderstand the person who fights his or her battle alone, and who does not always publish to the world the victories which God has given. There are victories that are given to us for that reason, that we may share the secret with others, but there are some things which we are to experience with God alone.

### III.

Just this word and I have done: **THE OVERCOMING LIFE IS ALWAYS A LIFE OF SWEETNESS.** Samson slew the lion and then he continued on his love mission. It is said the woman pleased him well. In due time he returned to take her, but nothing is said about the meeting. That is the point that you would have written, but the divine Spirit tells us of something that happened in the way, that when he returned to take her, he turned aside. He said, "Here is the place where I had my conflict; here is the place where I fought the greatest battle of my life. I never told anybody about it; but I will turn aside to see the carcase of the lion." And, behold, it had become a beehive, and in the carcase of the lion there was a store of honey. *In the place of secret conflict and victory he found a source of sweetness;* and he took of the honey in his hands and went on eating. O the joy to be found in overcoming! There is a real delight in climbing the hills; there is real pleasure in attempting the difficult task. I heard a doctor say not very long ago, "I have a most interesting case". It was a difficult case; it was a case that challenged his utmost skill. But that was the case he wanted. It was not merely a case of headache or toothache, not an imaginary ill, but a really difficult task that put his science to the test; and he was delighted at the opportunity to do what he could to meet the emergency. Joseph Chamberlain, I remember, in one of his speeches once said, "Difficulties exist for statesmen to overcome". And that is true of the Christian life. Difficulties are left that we may overcome them; and it is by overcoming that muscle and sinew are developed and character is formed. Don't ask for the easy place; don't pray for permission to avoid the lion: you will have to fight with it, but you will find that in the very place where you had your greatest difficulty you will get your greatest joy: you will find a store of honey in the carcase of the lion, by and by. How many of us have found it so? We did not court the conflict, but it came; and in the experience we found our greatest joy.

I remember reading an old legend years ago of a certain Eastern king who took a paternal interest in his subjects, and in order to test their character he had placed in the midst of the highway a great boulder, to see how men would act when they approached it. Some came along, and paused to examine it, and then made their way around to the right side, and some made their way around to the left side. Some just touched it with their fingers to see whether it was particularly heavy, if it might not be moved; but when it was unresponsive to

their gentle touch, they too passed by on the one side or the other. But there came at last a man who surveyed it and said, "This ought not to be here, a boulder in the midst of the highway is out of place, it ought to be removed that the progress of the king's subjects might not be impeded". He touched it with his hand but it made no response. Then he put his shoulder to it, but he could not move it; but he made up his mind that he would not pass on his way and leave that stone in the path. So he found a lever of some sort and with great exertion he moved it, then he pushed it, until he rolled it off the highway. And right under the rock there was a pocket made in the road and it was filled with the king's golden coin for the man who was resolved to overcome difficulties. This is simply a parable which tells the same story. That is how the King does. He allows a lion to come in our path and if we conquer it we shall find the carcase of the lion full of sweetness.

*There was sweetness enough to be shared with other people,* though they did not share the conflict. Martha missed a great opportunity when Mary was sitting at the feet of Jesus. She came in and said, "Lord, dost thou not care that my sister hath left me to serve alone?" There are some people who never do anything alone. They summon the whole household to help if there is any work to be done. You mothers know the difference between your daughters, how one will patiently plod along and do the daily task and say nothing about it, while another cannot do anything alone. There is where faith finds her opportunity to be alone with God, and there to get the victory: then when you have won the victory in secret, and you have eaten the honey alone, behold! the victory that is won single-handed will always provide honey enough for the whole family and a multitude of others. And he took of the honey in his hand and he brought to his father and to his mother, but he told them nothing about the lion. You cannot win the victory in the secret place without having your whole life sweetened, and people will know that something has happened, though they may not be able to define or to discern your secret, but they can test the sweetness of it when you come with the honey for the whole family. Try it, for instance, with the lion of temper. Just say, "Now, Lord, give me the victory over that lion to-day"; and as you cast yourself upon God the Spirit of the Lord will come mightily upon you, and you will get the victory. Then the whole family will say, "How sweet he is to-day! How lovely she is to-day!" Thus you may bring honey in your hand "He told not them that he had taken the honey out of the to everybody. But he told not his father or his mother: carcase of the lion". If ever Samson was tempted to tell his secret it was then, when he came with the honey. Perhaps they said, "Wherever did you get it?" What a temptation to show off then, what a temptation to say, "O I slew a lion, that is where I got the honey". But he said nothing about it. He said, "Never mind where it came from, you taste it". Do not parade the victories that are won in secret. Distribute the honey, and people will know that there has been victory somewhere. What is the Spirit for? The Spirit is given to us to overcome lions in the way, and after He has done it, what then?—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control: against such there is no law."—No, there is no law against the distribution of honey.

I have given you this simple, practical, word this morn-

ing, I trust under the guidance of God, to meet somebody's need. A man said to me yesterday in the hospital, "When I go to church on Sunday I like to get something that will keep me thinking all the week. It is not enough for me that I am just made to feel a little better for the moment, I want something that I can take with me back to my work on Monday, and that I can turn over in my mind all the week." Well, I have given you this homely story this morning so that you will be able to turn it over in your mind all the week. Let us see what lions we can

slay, what secret victories we can win, in the name of the Lord, and in the might of the Spirit; and what honey we can find, and what sweetness we can bring to those who are about us. May the Lord bless us every one for His Name's sake.

*Note:—Having received requests from time to time for the above sermon, we reprint from an early issue of "The Witness" during the Editor's absence, who was unable to revise sermons before leaving for Los Angeles.*

## EDITORIAL

Jarvis Street Baptist Church was greatly honoured by having as its preacher, April 28th, Dr. Chas. G. Trumbull, Editor of "The Sunday School Times". I have asked Dr. Trumbull if possible to supply copy for our editorial space this week. He will need no introduction to "Gospel Witness" readers, for we expect most of them are subscribers to "The Sunday School Times". If they are not, they ought to be! T. T. S.

## Los Angeles Bible Institute

Just a year ago *The Sunday School Times* published its now widely-known editorial on "Simon Peter, Philosopher or Apostle?" It was a review of the book by the then Dean of The Bible Institute of Los Angeles, Dr. J. M. MacInnis, entitled, "Peter, The Fisherman Philosopher," and it called attention to the seriously unscriptural teachings in that book, and to other facts and factors in connection with The Bible Institute which had been greatly troubling its friends during the Dean's incumbency there. Other sound Christian journals and well-known Bible teachers had already called attention to the unsound teachings of Dr. MacInnis' book, and the editorial in *The Sunday School Times* set the grave issues clearly before the Christian public.

From time to time since then *The Times* has published further facts in the matter, and in this week's issue, dated May 4th, it publishes an editorial statement which will be welcomed by thousands of Christian people who have been earnestly praying for the cleansing and restoration of that bulwark of the faith on the Pacific Coast, The Bible Institute of Los Angeles.

*The Times'* editorial is as follows:

### The Bible Institute of Los Angeles.

"In reply to letters from readers inquiring about the Bible Institute of Los Angeles since the resignation of its former Dean, Dr. John M. MacInnis, last November, *The Sunday School Times* is glad to report significant and encouraging events in the life of the Institute in recent weeks. These events indicate the Institute's purpose to stand unequivocally for the great essentials of the Christian faith, and to take any action that may be needed to cleanse the school of the unscriptural teaching that had gained a foothold there. At a meeting held March 20, 1929, the Board of Directors adopted the following Statement, which was published in *The King's Business* (the Institute's magazine) of April:

#### Directors' Statement.

After much prayer and serious reflection concerning the book, "Peter, the Fisherman Philosopher," written by Dr. J. M. MacInnis, former Dean of the Bible Institute of Los Angeles, the Board of Directors desires to make the following statement:

We reaffirm our belief in the great fundamental doc-

trines of Christianity as set forth in the Statement of the Bible Institute.

Because we recognized that we were in error in commending the book, "Peter, the Fisherman Philosopher," the Board some time ago accepted the resignation of the author, and he has now absolutely no connection with the Institute; and being determined that our testimony to and teaching of the Fundamental doctrines of Christianity as set forth in the Institute's Statement of Doctrine shall be so clear as to be absolutely above all possibility of suspicion, we hereby express our disapproval of said book, and declare that its thought and teaching do not represent the thinking and teaching of the Bible Institute to-day; and further, as a first step in the execution of our determination to pursue a course which will put this Institute's loyalty to the Bible beyond question, we have already discontinued the use, sale, and circulation of the book, "Peter, the Fisherman Philosopher," in the Bible Institute or elsewhere, and all remaining copies together with the type-forms, have been destroyed.

In respect to the future policy of the Institute, the Board hereby declares its determination to adhere strictly to the purpose for which the Bible Institute of Los Angeles was founded, namely: The teaching of the Bible as the inspired and infallible Word of God in order to train men and women for the task of proclaiming the Gospel of salvation through the blood of Christ at home and abroad.

The Board also hereby declares that only such teachers will be elected to or retained on the Faculty of the Institute as do solemnly pledge themselves without reservation that their teachings shall be in complete harmony with the doctrinal statement of the Institute and with this declaration, and that they will carry out this declared policy of the Board.

Adopted at a special meeting of the Board of Directors held March 20, 1929.

CHAS. E. FULLER,

President, Board of Directors,

Bible Institute of Los Angeles.

"As is now generally known, a number of other members of the faculty who sympathized more or less with Dr. MacInnis and who therefore could not have expressed their agreement with the above Statement of the Directors resigned, some soon after the resignation of the Dean, others after the issuing of this latest Statement. Various reasons were given for their action by those who resigned, including the charge that it was because Dr. MacInnis had been unjustly treated by the Institute. The

*Sunday School Times* does not believe that any injustice was done toward the former Dean, but on the contrary that great lenience, patience, and generosity were shown by the Institute. The fact remains that to-day The Bible Institute of Los Angeles is in the position that thousands of its friends throughout the world have been earnestly praying it might take: one of uncompromised allegiance to Scriptural truth, together with repudiation of all teaching that is contrary to the Scriptures, and with a staff and Board eager and able to move forward as a unit in the great work to which, under God, it was committed by its founders.

"Since issuing their Statement of March 20 the Directors have unanimously asked the well-known Fundamentalist Bible teacher and preacher, Dr. T. T. Shields, pastor of the Jarvis Street Baptist Church of Toronto, to go to the Institute for a few weeks to lend assistance in reorganizing the work there. This, taken in connection with the Board's Statement, is good news indeed, and will be welcomed by many. Dr. Shields has acceded to the Board's request at great personal sacrifice to himself and his church, and with the understanding that he can render this temporary assistance for a few weeks only, when he must of necessity return to his life-work in Toronto. He is on his way to Los Angeles as this issue goes to press. It is hoped that God's people everywhere will now join in earnest and continued prayer for the guidance of the Institute and of Dr. Shields in making the right choice of new teachers and in finding the man of God's own choice as Dean."

### FULL SURRENDER.

The sermons of both Sunday morning and evening services were on the subject of full surrender to Christ as Lord. It was brought out that only saved people can surrender to the Lord; there is no appeal in the Scriptures to the unsaved to surrender, but only that they should believe on the Lord Jesus Christ and be saved. Then, and then only, are they as "brethren" urged because of "the mercies of God" to "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

A true story was told of a lame boy who had been advised by his physician to practice jumping as an exercise for his shrunken muscles, and who kept this up until he was able to discard his metal braces, and finally he broke the world's record for the running high jump at six feet four inches. The appeal was made to bring our greatest weakness to God, whatever it may be, and count confidently on His power to transform it into our greatest strength. "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

Striking incidents were told of the experience of a young girl who, having joined the church at fifteen years of age, discovered seven years later that she was unsaved, and then for the first time accepted Christ as Saviour and entered into the fulness of Christian life and privilege; and of a young man who, having accepted Christ as Saviour, nevertheless had not yielded his life fully to the Lord, and was holding on to worldly amusements. A crisis in his life brought

him face to face with the call to full surrender, and by God's direct touch upon his life in answer to the prayer of a friend he yielded to God as one that was alive from the dead, and he found himself indeed "a new creature: old things are passed away; behold, all things are become new".

At the evening service it was shown that everyone in that great congregation was surrendered—to someone; either to God or to Satan. There is no such thing as not living the surrendered life, but there is a vast difference to the surrender that we have made, whether to sin or to righteousness: "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Romans 6:13).

It was shown that God surrendered first before He ever asked us to surrender to Him. His surrender is recorded in the protevangelium in Genesis 3:15, when He announced that His Son, the Seed of the woman, would be bruised by Satan in order to be man's Saviour. But Revelation 13:8 carries us back farther than that, as we read that the Lamb was slain from the foundation of the world. Christ's surrender is fully set forth in the seven downward steps that He took as given in Philippians 2:5-8.

Full surrender includes many things, and everything. Among the things that were named were the following: We must surrender our worst. We must surrender any weights in our lives. We must surrender our best. We must surrender our past. We must surrender our future. We must surrender our life plans. We must surrender the form of Christian service we might choose, and let God decide it. We must surrender even the Christian service to which God has plainly called us, and we must abide, not in that, but in Christ. We must surrender home—God may want us in the foreign field. We must surrender the foreign field—God may want us at home. We must surrender our loved ones. We must surrender our "unlove"—all bitterness, resentment, lack of love we may have toward an enemy or anyone who has wronged us.

Only when we surrender all, making a present of ourselves to God for time and eternity, can He give us Himself in His fulness for time and eternity.

C. G. T.

### IMPRESSIONS OF JARVIS STREET CHURCH.

By Charles G. Trumbull.

A visit to Jarvis Street Church and Bible School confirms a "discovery" that was made a few years ago by *The Sunday School Times*. One of its editorial staff corresponded with all the large Sunday Schools in North America to ascertain what were their convictions and testimony as to doctrinal truth, and found that, without a single exception, every Sunday School on the Continent which had an enrolment of one thousand or more was a Fundamentalist School. No Sunday Schools connected with Modernist Churches had a large enrolment. The significance of this is convincing and overwhelming. When they really want to study the Bible people go to a school where the Bible is believed, not where it is doubted or denied.

This surely is one reason for the enrolment and

attendance and spirit of the remarkable Bible School of Jarvis Street Church. We read in secular magazines, and even in some religious papers, about the difficulty of reaching young people with religion, or of getting the young people of this generation to go to Church or Sunday School. That difficulty is imaginary, and a visit to Jarvis Street Bible School or Church proves this. The young people are as open and ready and eager for the Gospel and the Word of God as they have ever been in any earlier generation, when it is really given to them. They were present by the hundreds on the Sunday when I had the privilege of attending this great centre. It was a benediction to see their genuine Christian experience, and the eagerness with which they took in the truth. "Flaming Youth" is ready to burn with the holy fire of the baptism of the Holy Ghost if only God's ministers and teachers give His gospel.

Practically the whole Bible School is in attendance at the morning preaching service, and any preacher facing that vast congregation of children, young people, and adults, is challenged indeed by the extraordinary opportunity. I was impressed by the fact that, while the Pastor of this Church has, of necessity, been obliged to enter into controversies with institutions or individuals that are misrepresenting or denying the Word of God, nevertheless, within the church and at its services there was no evidence of a negative or controversial spirit, but only the overflowing love and joy and power that come from an ungrieved and unquenched Spirit.

The invitations given at the close of every Sunday morning and evening preaching service are almost invariably met with open response, sometimes as many as twenty-five in a single Sunday, from those who gladly take this opportunity of confessing Christ.

#### THE LIGHTER SIDE OF JARVIS STREET LIFE.

By the Editor.

The officers and members of Jarvis Street Church are usually so fully occupied with the regular meetings that it is difficult to find time even for a Deacons' meeting. But the Deacons of Jarvis Street Church do meet occasionally, and when they meet they always have a good time. One such meeting was held this last week when the affairs of the church for the past year were brought under review. The meeting was held in an historic room where other meetings have been held which were anything but light, but were never anything but lively. But it is a fine thing when a company of church officials meet in the unity of the spirit and the bond of peace.

Our Deacons' meetings are as full of gladness as any well-ordered house on a Christmas morning when all the children are engaged in discovering what Santa Claus has brought them. When reports of a year are considered, and blessing abounds, what Hallelujahs ascend to Heaven! Thus the Jarvis Street Deacons enjoyed a happy meeting last Tuesday evening, and when the meeting was over in the early hours of the morning the Pastor had the privilege of driving three deacons home.

One of the Deacons of Jarvis Street is a reverend brother, and one of the most gracious souls who ever breathed. We have known him for more than twenty-five years, and have found him in fair weather and foul to be the very embodiment of unselfish loyalty to truth and righteousness.

It is of Brother Brownlee we write—to be precise, the Rev. E. A. Brownlee, B.A., B.Th. And by the way, he got both degrees from McMaster University and survived! But that was in the glorious past when evangelical orthodoxy lived at 273 Bloor Street West.

Brother Brownlee can be stern. We have never known anyone who could be more stern. He can stand as immovable as Gibraltar, and on rare occasions—and they are very rare,

and only when necessity is laid upon him—he can cut like a Damascus blade.

But what would life be without a sense of humour? If there were not a funny side to things, personally, we should want to be gone at once. We have had our fighting days, but we have never had a battle when we could not, at some stage of it, enjoy a hearty laugh. There ought to be a little bit of the playfulness of a child about everyone of us; indeed, for ourselves, we have no objection to seeing a little bit of the kitten about even a big man.

That is a lot about nothing, is it not? But Brother Brownlee gave us this as we were getting into the car:

#### My Tea Party.

"I had a little tea party  
This afternoon at three;  
'Twas very, small, three friends in all—  
Just I, myself, and me.  
Myself ate all the sandwiches,  
And I drank all the tea;  
'Twas also I who ate the pie,  
And passed the cake to me."

But it is really not of that we write. We confess ourselves to have been an interested student of psychology for some years. We can think of nothing more interesting than the human mind. The subconscious realm is like an infinite sea, which can scarcely be fathomed or charted; and when we heard Brother Brownlee recite that little ditty, something in the subconscious realm stirred and away down in the depths, as we might have supposed quite out of reach, we heard an echo from the past, and we remembered the Brother Brownlee of more than twenty-five years ago, for it was then that we knew him first. It was, in fact, before we helped to marry him to the charming lady who for twenty-five years has been the gracious mistress of his home. But in that day—which seems but yesterday—Brother Brownlee was in a sentimental mood! Ah yes, grave men have a sentimental element in them somewhere. And so had he. No wonder! as he himself would gladly admit, he was only half a man in those days.

Well, we took that something from the subconscious realm, like a long-forgotten dusty book from some high shelf in the library, and we heard him say in that day of long ago, "Did you ever hear this?—

"May I print a kiss on your lips", he said;  
She granted her sweet permission.  
Then they went to press, and I rather guess  
They printed a large edition!"

Think of that from a deacon! But he was not a deacon then. He was just a young man looking forward to being married!

Well! Well! Well! Life is more than head. The fact is, it is chiefly heart. And the biggest men of all are the men who have the biggest hearts. And as for heads—but that is another story. We might begin to talk of McMaster University, and we do not want to do that to-night!

#### DES MOINES UNIVERSITY MALE QUARTETTE

Des Moines University Male Quartette are planning a tour during the summer months, and still have a few open dates, and would be glad to hear from churches in the neighbourhood of Buffalo, New York, and Boston, Mass.; also along the eastern coast of the United States during August. The main cities through which the quartette will pass are: Des Moines, Minneapolis, Winnipeg, Milwaukee, Chicago, Toledo, Cleveland, Toronto (Canada), Syracuse, Boston, New York, Philadelphia, Baltimore, Washington, Pittsburg, Columbus, Cincinnati, Indianapolis, Louisville, St. Louis, Kansas City, Omaha, and back to Des Moines. The quartette have a burning testimony for Christ, and churches desiring their services should communicate immediately with: Mr. W. W. Altig, Des Moines University, Highland Park, Des Moines, Iowa.

### BOOK REVIEW.

"The Eternal God Revealing Himself to Suffering Israel and to Lost Humanity, by David L. Cooper, Superintendent of Jewish Department of the Bible Institute of Los Angeles, published by Evangelical Press of Harrisburg, Pa. Order from D. L. Cooper, 4417 Berenice St., Los Angeles, California. Price \$3.75 postpaid."

While much has been written on the subject of Christ the Lord as the Messiah of Israel, Christians who believe the Bible to be the Word of God will welcome this recent book by Mr. D. L. Cooper as making a distinct contribution to Evangelical literature. It is his desire also that many Jews will be encouraged to re-examine the teaching of the inspired Scriptures regarding their Messiah, that they may realize that He has already come to save lost humanity and suffering Israel, that they may receive Him, and enter into life eternal. A brief summary of the three sections of the book will show the main argument presented.

Book I sets forth the proposition that the Eternal God has revealed Himself in Nature. While there are within the ranks of Judaism groups of men who hold atheistic, agnostic and rationalistic as well as orthodox views, the evidence of a Supreme Creator of the world is beyond contradiction, and this Creator is none other than the Eternal God of the Hebrews.

Book II proclaims that the Eternal God who created the universe has revealed His personality, character, and purposes in the Old Testament Scriptures. There is abundant evidence that the writings of the Torah, or the Five Books of Moses, were Divinely inspired. If one accepts the inspiration and authority of the Torah, he must also accept the Divine origin of the Prophets and Psalms. These Old Testament Scriptures reveal not only the Deity of the God of Israel, but also His humanity. Prophecies declare the coming of Messiah to the earth, the time, manner and purpose of His appearing, and they give us an outline of His career.

Book III deals with the evidence of the New Testament regarding the revelation of the Eternal God of Israel. The New Testament presents the Deity of God, and also His humanity. The Messiah of the Old Testament, eagerly awaited, cannot be other than the Second person of the Trinity, the Christ of the New Testament.

Mr. Cooper has treated his theme in a unique manner, writing from the standpoint of an earnest, enquiring Hebrew scholar who has laid aside all prejudices and pre-conceived interpretations of the prophetic Scriptures, and desires to examine the records for himself. Controversial passages are frankly discussed, and by using sound principles of Biblical interpretation, Mr. Cooper shows in a clear and convincing

manner that the prophecies relating to the Messiah of the Hebrews were literally fulfilled in Christ.

The author gives every assistance to the honest seeker after truth, full quotations of the Hebrew and Greek text, literal translations, discussion of important grammatical points, evidence and opinion of noted Hebrew scholars, orthodox and Christian, with a careful examination of each passage in relation to its context. To the one who is acquainted with Hebrew his expositions are most valuable, but the material is presented in such a manner that others may without difficulty understand the message. The literal translation, with comments, of such passages as Isaiah 53 and Psalm 2, will prove helpful.

We heartily commend this volume to the readers of *The Gospel Witness* and trust that the Lord may bless its testimony and bring spiritual enlightenment to many as they peruse its pages.

O. L. C.

### ANNOUNCEMENTS.

The Closing Exercises of the Toronto Baptist Seminary will be held on the 13th of May, particulars of which will be given later.

The Baptist Bible Union Annual Meeting will be held in the First Baptist Church, Buffalo, May 14th to 17th.

The Annual Meeting of Jarvis Street Baptist Church will be held Tuesday evening, May 21st.

Des Moines University Commencement will be June 2nd and 3rd.

Annual Convention of the F.B.Y.P.A. will be held in Jarvis St. Church, Toronto, May 23rd and 24th. Dr. Gillon, of Shawnee, Ky., is the special speaker.

## World's Christian Fundamentals Convention

### CHANGE IN PLACE OF MEETING

The Annual Meeting of the World's Christian Fundamentals Association, of which Dr. W. B. Riley is President, is to be held in First Baptist Church, Minneapolis, May 26th to June 2nd, instead of in Indianapolis as previously announced. Remember the place—First Baptist Church, Minneapolis; and the date—May 26th to June 2nd.

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# The Union Baptist Witness

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

W. GORDON BROWN, Editor.

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

## "CHURCH MISSION GIFTS FALLING OFF."

An article appeared in *The Literary Digest* of April 20th, 1929, with the above heading. It is said that twenty-five "leading evangelical denominations of the United States and Canada, representing a combined constituency of 23,267,767, gave the vast total of \$532,318,714.80 to all purposes during their last denominational years, respectively, according to the annual report of Dr. Harry S. Myers, of New York, secretary of the United Stewardship Council. Of this tremendous sum, however, \$402,682,961.82 went to local congregational benevolences. The total for local church expenses for the year represented a gain of more than \$20,000,000 over the total gifts for the same purposes the preceding year, according to the secretary's compilations, whereas there was a decline of approximately \$12,000,000 in the gifts of the past year for budget benevolences, as compared with the gifts for the corresponding objects in 1927. It would indicate, we read, that the gain in local church expenses has been at the expense of the missionary programmes of the denominations." The Moravians, who report "a constituency of only 18,867, led the field in their individual gifts for all purposes, their *per capita* for this column being \$72.53. . . . The second largest denomination, the Southern Baptists, with a total membership of 3,765,001, gave a total for all purposes of \$40,038,259, a *per capita* for all purposes of \$10.62." The report shows that the Baptist Convention of Ontario and Quebec gave for all purposes \$37.89 *per capita*, with its membership of 65,102. We wonder what the average givings of the members of our new Union will turn out to be for the current year? We hope that we shall not be guilty of the general decline in giving to missions and other benevolences. Surely our new work in Liberia, as well as our Home Mission efforts on new and old fields, is worthy of our best efforts. Our Union could do a much larger work right here in Ontario if it had the finances necessary for the opening of many new places. It will only be a short time till the students will go forth to their summer work, and this alone involves a heavy responsibility for our Executive.

Let no one complain that we are always asking for money. We are; we confess it, and without apology. A friend told us of a young lady who asked the question, "Do I always have to keep giving?" "No," the Christian worker replied, "only as long as the

Lord keeps giving to you." We have heard also of a brother in the Lord, who, in proportion to his income, was a very liberal giver. Someone asked him how he did it, and he said it was this way, "I shovel it out as fast as the Lord shovels in, and He has a bigger shovel than I." "There is that giveth and yet increaseth." "There is that withholdeth more than his meat, but it tendeth to poverty."

## F.B.Y.P.A. CONFERENCE.

Are you planning to attend the Annual Conference in Toronto May 23rd and 24th? We are planning the best programme, and expecting the largest registration we have ever had. For information with regard to billets apply to Mr. S. Wellington, Secretary of Toronto F.B.Y.P.A., 642 Merton Street, Toronto. Watch for further announcements on this page.—S. White, General Secretary.

## STEADY PROGRESS AT BAKER HILL.

Rev. W. S. Whitcombe has been pastor of Baker Hill and Second Markham Baptist Churches for over four years. During that time a steady progress in the work of the Lord has been seen in these two churches. Recently there have been some remarkable conversions. On Sunday, April 21st, one of the men of the community, who had not been in church for twenty years, came to the morning service at Second Markham Church. On Sunday, April 28th, the pastor had the great joy of baptizing six candidates in the Baker Hill Church. One of these was converted the Sunday evening before, and was baptized along with his wife. Another is a stalwart young man, well thought of in the community.

## BAPTISMS AT SCOTLAND.

Pastor T. L. White baptized nine scholars from the Sunday School on Sunday, April 21st. Surely this must have been a great joy to all who witnessed the ordinance. The attendance at the prayer meeting of this church, as also at its Sunday services, is increasing. Rev. Noel and Mrs. Palmer, of the Alliance Tabernacle, Toronto, visited Scotland for an afternoon and evening service on Friday, the 26th.

## CONVERSIONS AT CENTRAL.

At the regular Sunday evening service of the Central Baptist Church, London, held in the Capitol Theatre of that city, on Sunday, April 21st, nine came to the front, professing their faith in Christ, after a sermon in which Pastor James McGinlay exposed the infidelity of a preacher in one of the United churches of that city. Men and

women of all classes of society, from all walks of life, and from churches of all denominations, are attending these services.

## THE WORK AT MEDINA.

Before we can appreciate the work at Medina it is necessary to have some knowledge of conditions on the Indian Reserve. Since the war our nation has been divided into two parties—the Mohawk Workers and the Loyalists. The party known as the Mohawk Workers is composed of some Indians from every tribe of the Six Nations. The purpose of this organization is to maintain the treaties made by the British. Those who are not in full sympathy with all their views are considered as Loyalists.

But, sad to say, some of the leaders of this organization have hindered the progress of the Church to some extent. Some of them still hold to the old Indian traditions and customs, and teach that the Church is an organization of the white man. They have told people that the Church is an instrument of the white man to abolish the rights and privileges of the Indians. The result was that those who formerly held those views, forsook the Church, and non-members ceased attending Divine Worship.

But, praise the Lord, some are returning to the Church, and non-members attending Divine Worship regularly. Some who still hold to the old Indian traditions, are opening their doors to the Christians for a word of prayer. Some families living five miles distance invite the members to have prayer meetings in their homes. These long-distant requests were so urgent that one of the ladies in that district opened her home for preaching service on Sundays. Last Sunday's attendance was sixteen, but our average attendance is twelve. We rejoice for the interest at Medina and in this new field, but we covet your prayers for the unsaved. Our services at Medina have been well attended with the exception of one or two stormy days. We have eight or nine candidates for baptism since February, and we are looking for some Anglicans, who are regular attendants at our services, to follow our Lord in this respect. Pray for us.

We remain yours in the Faith,  
(Signed)

MELCHIE HENRY, Pastor.

## MOUNT PLEASANT RD. GROWING.

Twenty-one have been lately received into the Mount Pleasant Road Baptist Church, of which Rev. Alexander Thomson is pastor, ten of whom came by baptism. Two of these were baptized on Sunday evening, April 21st, when they, with five others, received the right hand of fellowship.

**SHENSTONE, BRANTFORD.**

The Lord continues to bless the ministry of Rev. F. A. McNulty in Brantford. A week ago Sunday three responded to the invitation in the morning and four in the evening. Of the latter number two were for baptism and two seeking salvation.

**CALVARY CHURCH, OTTAWA.**

A very happy time was spent when Calvary Regular Baptist Church met for the annual meeting and for the presentation of reports of the different activities of the Church during the year ending March 31st, 1929. Rev. Jas. Hall, the Pastor, presided, and the devotions were led by Rev. A. J. Milligan, Pastor of Westboro Regular Baptist Church.

The church membership in the past year has been increased by 22; 8 by baptism and 14 by letter or experience. Our membership now stands at 201.

One of the happiest events of the year was the ordination and setting apart for missionary work of one of our members, Rev. H. L. Davey, now in Liberia.

The reports of the various organizations as to finances and progress made in the past year, were most gratifying, each showing a substantial balance on hand. The Church Treasurer presented the financial report of the Church, which showed the total contributions for the year to be \$7,890.32, of which more than \$3,700 was given to missionary work.

Since the above report was made up the Church has received a gift of \$1,600 from two friends of the congregation, who do not reside in Ottawa. This amount was designated as follows:—\$500 to the Liberia missionary work; \$500 to the Soudan Interior Mission; \$300 to the missionary objects, and \$300 to the general expenses of the Church. When this gift was announced as having been received, the congregation arose with one accord and sang, "Praise God from Whom All Blessings Flow". Truly God has blessed us abundantly above all that we can ask or think, and has set His stamp of approval upon the stand we have taken.

The supper, which preceded the meeting, was provided by the Ladies' Aid Society, and during the evening we were favoured with several items of music, including solos and selections by the Sunday School orchestra.

**THE MISSIONARY HEART OF A CHURCH.**

For the past two years Mr. John Knight and Miss G. Batt, members of the First Markham Baptist Church, of which, together with the Stouffville Baptist Church, Rev. W. Fleischer is pastor, have been in attendance at the Toronto Baptist Seminary. Now these young people are highly esteemed in that place in which it is hardest for a prophet to be held in honour, in their home district and in their home church. Mr. Knight has received an invitation to proceed to Jamaica, to work with Rev. A. W. Meredith in Baptist Churches on his field there. For Mr. Knight to do so it was necessary that considerable help be raised for his sup-

port. The natives of Jamaica, we are told, are mostly very poor, and consequently the churches to which many of these natives belong, are also very poor.

Now it happened that on Monday, April 22nd, the Dean of our Seminary, Rev. Dr. T. I. Stockley, who for some years was Superintendent of the Baptist Churches in the Island of Jamaica, visited the First Markham Church. There, to a well attended gathering, he spoke of the Lord's work in that part of the British West Indies. Before he closed he told of the invitation which our student, Mr. John Knight, so well-known to them all, had received. He asked what they as a church would be willing to do for the support of him and his bride-to-be, Miss Batt. Papers were passed, and on them those present, only about one-third of whom would be members of the church, wrote their pledge of yearly support. When the papers were collected, to the great delight both of Dr. Stockley and the Pastor of the church, the amount totalled \$275. The meeting was dismissed, but the people did not go home at once. One and another came to the pastor to speak about this matter. Presently he informed our Dean that the amount had risen to \$375. A little later it had climbed to the even \$400 and before they left that church it had reached the commendable figure of \$500, which, since then, has been raised to \$560, including \$95 from the Stouffville church. As one of the men drove to the city with Dr. Stockley, he said in his glow of enthusiasm, "This is the greatest night ever was in First Markham Church." We trust that in the results, with Christians strengthened and souls won, which, we believe, will be found in Brother Knight's ministry in future days, as the Lord leads, the enthusiastic utterance of this brother in Christ may be abundantly demonstrated.

**OUR YEAR BOOK.**

It has been decided by the Executive of our Union of Regular Baptist Churches of Ontario and Quebec to postpone the publication of a year book, as was proposed, until after our next Convention in the fall. Any desired information about the Union may be obtained by writing the Union office, 337 Jarvis Street, Toronto, 2, Ont.

**SEMINARY CLOSING.**

The closing exercises of the Toronto Baptist Seminary will be held in Jarvis Street Baptist Church on Monday evening, May 13th. Diplomas will be given to a number who are graduating, prizes will be awarded, and addresses of interest will be given. Let as many friends of the Seminary as can, plan to attend this first convocation of our school of the prophets.

**A BUSINESS OFFER.**

A country general store, located within a radius of fifty miles from Toronto, is to be sold at a sacrifice. Its position offers a real opportunity for a progressive merchant. If a Baptist family should settle there, they could be a great help to the local church. Will any interested parties kindly communicate with the Union office, 337 Jarvis Street, Toronto, 2, Ont.?

**SUMMER SUPPLIES.**

"The Rev. Archibald MacFadyen, of Gorgie Baptist Church, Edinburgh, Scotland, expects to visit Canada and the United States in August and will be glad to serve churches desiring supplies or special services. For further information communicate either with the office of the Union or Dr. T. I. Stockley, Toronto Baptist Seminary."

**REVIVAL AT OKLAHOMA.**

Dr. M. F. Ham, pastor of the First Baptist Church of Oklahoma City, has, with Dr. Leaman, been conducting an evangelistic campaign in his own city. A large tabernacle has been used, together with radio services, shop meetings, parlour meetings, etc. Up to date about two hundred have professed conversion as a result of the campaign.

**BRITISH COLUMBIA.**

*The B.C. Baptist* for April contains a number of interesting items, two or three of which we venture to give herewith. The laying of the cornerstone of the New Central Baptist Church, of Victoria, recently took place before a large assembly of members of the church and interested friends. The pastor, Rev. J. B. Rowell, spoke of Christ as Himself the great Corner Stone, and mentioned as foundation stones a fully inspired Bible, the deity of Christ, His virgin birth, His sacrificial atonement, His physical resurrection, His ascension to Glory, and His literal return. A stone church is to be erected at an approximate cost of \$15,000, and it is hoped that the auditorium will be ready for use by June 30th.

From Maple Ridge, where Rev. H. J. L. Haynes is pastor, comes the news of a baptismal service held on the 10th, when six Japanese men were immersed, four of whom were the converts of a young man converted at Christmas. These seven have formed themselves into a committee, through whose agency a service is held Sunday afternoons in the church for the Japanese. On Sunday, April 7th, there was an attendance of forty at this service.

We regret to learn that Rev. Chas. Fisher, who has been pastor of the Mount Pleasant Road Baptist Church, has accepted a call which recently came to him from Lansdowne Hall, London, England.

**"THE TRUMPET."**

Strong and clear is the blast of *The Trumpet*, which is published monthly in the interest of a true fellowship by the Baptist Bible Union of Illinois, in co-operation with the General Council of Co-operative Baptist Missions of North America. Rev. F. S. Donelson is the editor, and the address of the paper is 2930 Flournoir Street, Chicago, Ill., U.S.A.. The subscription price is \$1.00 per year. In its sixteen pages the paper gives spicy news items, strong presentations of the case for fundamentalism, together with Bible studies and interesting missionary news. We learn incidentally that the Baptist Bible Union of Illinois held its April conference with the First Baptist Church of Plainfield on Tuesday, April 9th.

# Coals for the Altar Fire

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

Sunday, May 5th.

*The Indwelling Christ—He is my Necessity.*— 1 John i:1-10

Apart from Christ, what am I, and what is my position or place? I am shut up within the gates of death. And apart from me, what is Christ? He is "the life"—Life eternal and inviolable—no death in his lot at all. What, then, is Christ's death, if in redeeming love he dies for me—if he gives himself a substitute, a sacrifice in death for me—if he comes into my place and dies in my stead? What have I here but Eternal Life bursting open the gates of death, and coming in to adjoin and identify himself with me? And as he bursts them open, and comes in, do they close again, and imprison both him and me? Is the Fountain of life,—is Godhead in the man Christ Jesus,—the prey and prisoner of death? God forbid. He is not death's prisoner: he is death's plagues and death's destruction. He has come to me, not in the suppression and defeat, but in the unabated energy and in the glorious triumph of his character and power as the Life Eternal; his triumph being this—that in dying he hath burst the gates of death; Christ crucified, the only life that could ever find its way into me, and that hath done so by dying for me. Yes; give me a life that would suffice for me. The cross alone meets my demand.

Monday, May 6th.

*He is my Holiness.*— 1 John ii:1-11

If Christ's presence is really in His people, then their holiness is hereby secured. For what is their holiness but their likeness to Christ? And how true must that likeness be, if verily Christ Himself liveth in them! So far as Christ liveth in you, so far you will inevitably and exactly be like Christ. For, whether living in his own person or in you, there is but one Christ, unchanged—the same yesterday, to-day, and for ever—the very Christ of the gospel history. He will not contradict Himself; He will not misrepresent Himself. He will not live in you any otherwise than He lived in the days of His flesh upon the earth, and as the history records. It is just the very Christ whom we read of in the gospels; and just as he lived when tabernacling with men upon the earth; that liveth in you: and what He was then in His own Person, exactly that will He be in you, to the full extent to which by faith you suffer Him to live and dwell in you.

Tuesday, May 7th.

*He is my Love.*— 1 John iv:7-21.

"Hereby know we that we have passed from death to life, because we love the brethren." Hereby know we that ourselves live,—that Christ liveth in us,—because we love them in whom Christ liveth. Our love to him inevitably goes forth as love to them. Nay, our love to them is just our love to him,—recognising, receiving, resting on him, as living in them also. For if Christ liveth in them,

then his word is literally and profoundly true—"He that receiveth you receiveth me." "Inasmuch as ye did it unto the least of my disciples, ye did it unto me." When a Christian brother ministers to me in Christian love, it is not he, but Christ living in him that ministers to me. When I, in turn, minister in love to my brother, it is to Christ living in him that I minister. So that in his people Christ himself ministers to me here; and Christ will own me as having ministered to himself in them hereafter. Therefore, not a cup of cold water, given in the name of a disciple, should fail of being met with gratitude to Christ for it now; nor shall fail of obtaining from Christ its reward at last.

Wednesday, May 8th.

*He is my All.*— 1 Cor. xv:1-11.

You live—you live a holy life; but you have no credit, you have no ground of glorying thereby. For it is really not you that live; it is Christ that liveth in you. The thoughts of purity and light and wisdom that you think, are not your own; they are the mind of Christ—they are Christ living in you, thinking His own truth in you, wielding by His Spirit your faculty of thought, and bringing its perceptions of heavenly knowledge into harmony with His own. The purposes of meek obedience and uncomplaining patience which you cherish are not your own; they are the will of Christ—they are Christ living in you, willing His own purpose in you, wielding your will by His Spirit, and bringing its desire and choice into unison with His. Your good works are not your own; they are Christ's they are Christ living in you, working in you to will and to do of his own good pleasure. You resign all ground of glorying: you renounce all claim to honour. Nay, far more: you renounce, indeed, your very self. It is not I, it is Christ. Christ is all in all.

Thursday, May 9th.

*He is the Persecuted One.*—

Acts. xvii:1-15.

Observe the explanation, the origin, of persecution. It originates in the world's hatred to Christ, and is directed against him. It must be so, seeing that Christ liveth in his people. "Saul, Saul," wasting the Church, "why persecutest thou me?" But let believers know what they are to expect at the world's hands, and why. "Christ living in you" will not fare any better at the world's hands than Christ sojourning in the world in the days of his flesh. The world is the same now as then. Christ in you is the same Christ as then. To the world, therefore, Christ's Presence in the persons of His people in all climes and ages must be as unacceptable and offensive as Christ's presence in his own person in Judaea in the fulness of times. If they have kept His sayings, they will keep yours also; if they have persecuted him, they will persecute you. The servant is not greater than his Lord; it is enough if the servant be as his Lord. And it must be so, if his Lord liveth in him. Christ in his own

person was the object of the world's malice. Christ living in you will be so still.

Friday, May 10th.

*He is My Perfecter.*— Eph. iv:1-12.

Why should it be supposed that the indwelling of Him who gave you your special gifts should cramp them, or constrain them, or in any way affect them injuriously? Surely your exact individuality of character,—so far as it is not an affectation or a perversion, and therefore to be got rid of as soon and thoroughly as possible,—will not be injured by him who verily created it. Your admission of him into your inner man will surely not endanger any specific bent or characteristic whereby he who loves variety has diversified you from others. You bring your individuality to him. "Just as you are"—not merely as a sinner, but as his creature—"you come". Your individual soul you give to him, believing that he has redeemed it. You believe that in all that discriminates you from others—not merely as numerically a different unit from them—but a distinct member in a boundlessly varied organism—you are an object of love and care to your Redeemer. Your individuality, far from being injured or suppressed, is now for the first time, in a sense, necessary; that it is necessary now, because the Lord hath need of it (Matt. xxi:3). Now, in fact, the chief end of its existence will come forward into view,—and be fulfilled.

Saturday, May 11th.

*He is my hope and glory.*— Col. i:19-29.

"Christ in you the hope of glory". Christ living in you by His Spirit is the seal, the hope, the earnest of the glory to be revealed. Not the glory itself as yet; the seal only, not the substance; the hope only, not the realization; the earnest merely, not the fulness or completion. But it is that hope most sure and blessed—most animating for duty, most comforting for patience. For, living in you, and working in you, Christ will perfect that which concerneth you. He will gradually suppress, and finally extinguish all that is not "Christ in you;" and he will then shine forth in you in the unabated splendour of his perfect image. You know not what you shall be; but you know that when he shall appear, you shall be like him, for you shall see him as he is. There will be nothing in you then but Christ. Already you have said, and do habitually say, "None but Christ for me"; and blessed be God that is already realized in full perfection; Christ for me; Christ, "who loved me and gave himself for me"; Christ, who appeareth in the presence of God for me." "None but Christ for me"—is the watchword of faith; the expression, also, of what is even now most fully true: "None but Christ in me"—is the watchword of hope; the expression of what shall be most fully true in glory; true in its first-fruits now—true in its fulness then.

Readings by Rev. Hugh Martin, M.A.

**Baptist Bible Union Lesson Leaf**

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REV. ALEX. THOMSON, EDITOR.

Lesson 21. May 26th, 1929.  
Second Quarter.**PAUL'S APPEAL ON BEHALF OF A SLAVE.**

Lesson Text: Philemon.

Golden Text: "I beseech thee for my son Onesimus, whom I have begotten in my bonds." vs. 10.

**I. THE SALUTATION, (vs. 1-3).**

1. Paul's letter to Philemon is an appeal to a Christian master on behalf of a runaway slave. Onesimus the slave had departed from his master's house in Colosse and drifting to Rome, the capital city of the empire, had come under the apostle's influence and through him had been led to the Saviour. Paul desired to use him in the work but without the permission of Philemon he would not do this, thus giving an illustration of his attitude towards slavery. He acknowledged the claim of the master, although his teaching in this and other epistles eventually undermined the baneful custom. It led to a gradual reformation rather than an immediate and bloody revolution. Onesimus was therefore sent back in the company of Tychicus bearing this letter, and no doubt he was received as a brother beloved.

2. In the salutation the apostle first of all states his condition. He is a prisoner of Jesus Christ, (v. 1). Suffering much for his Lord he utilized well the time he spent in prison, bearing witness to his Saviour and writing wonderfully blessed letters. He lived victoriously over his circumstances and was not overcome by them. Uniting Timothy with him in the salutation he names the individuals whom he is addressing, Philemon the one to whom the letter is addressed, an influential member of the Colossian Church, Apphia, possibly his wife, Archippus, probably an elder of that church, (Col. 4:17), and the church in the house of Philemon, (v. 2). In the absence of church buildings, the church met in the house of some saint, (Rom. 16:5). 3. There is a contrast between them and now in the matter of buildings, not that it is wrong to have large buildings dedicated to this purpose, but the humble origin of the church ought to be kept in mind, that its pur-

pose may be clearly before us, in defining the nature of such a building and the character of the service to be carried out in it. The spiritual and not the material, intellectual or physical, should be uppermost in the mind. The benediction of grace and peace is then given, (v. 3). Note the nature of the church, the character of its members, its humble yet powerful origin, the secret of its growth, and its distinctive mission and message.

**II. THE THANKSGIVING, (vs. 4-7).**

1. After the salutation and before the request there comes the thanksgiving. It is suitably placed. We may learn from Scripture the proper manner in which to approach others. The apostle states his thanksgiving and informs Philemon that he makes mention of him always in his prayers, (v. 4). Paul must have had quite a prayer list for he had many for whom to pray. To him undoubtedly it was a business, and brought success in his work. To us may it be the same. The cause of thanksgiving is given as the love and faith of this saint shown toward the Lord Jesus and to all saints, (v. 5), and the apostle's prayer is that such faith may continue to show itself in relation to others in increasing blessing, (v. 6). Philemon had manifested the spirit which was in him refreshing the saints, (v. 7), and Paul desires him to become increasingly useful. 2. There can be no profitable service without love and faith, first of all shown toward our Lord, for we cannot serve Him if we do not love Him, and we cannot please Him or win others to Him if we do not have faith in Him; and then shown toward men, for we will not seek their welfare unless we love them and believe they can be brought nearer to God. Again it might be emphasized that it is not sufficient to say we have love and faith within, we must show by our actions that we are possessed in this manner. Note the spirit of Christianity and its practical nature.

**III. THE REQUEST (vs. 8-25).**

1. In this section we come to the main subject of the letter, the request of Paul in reference to Onesimus. The apostle first of all states the basis of his request. He appeals to Philemon for love's sake. He reminds him that he might be much bold in Christ to enjoin him (v. 8) for he had the necessary authority, yet he would not exercise such power, he would appeal to him for love's sake, as Paul the aged, the prisoner of Jesus Christ, (v. 9). In this we note the humility of the apostle and his great loving heart. Humanly speaking he had sufficient in his own circumstances to engage his attention being imprisoned in a Roman gaol, but here we find him interested in the welfare of a poor slave. May we learn from such unselfish devotion. 2. The subject of the request is then mentioned, Onesimus the slave who had been saved through the apostle, (v. 10). We know not how his conversion

took place but in some way he must have come in contact with this messenger of God. Such a conversion magnifies the grace of God for if the upper strata of Roman society were in a deplorable moral condition, what must the lowest stratum have been like? And yet God took this man from the very lowest and made of him a new creation. Praise His holy name He is able to make the foulest clean, and the blood of Christ avails for all. Emphasis may be placed here upon the nature of salvation, the power of God to save, and the duty, and privilege of proclaiming the glad tidings to all. 3. The nature of the request follows, Paul appeals to the master to receive the slave, not simply as such, but now as a beloved brother. First there is reference to his unprofitable past, (v. 11). A slave had no special inducement to become a profitable servant, his life was too hopeless for that in the ordinary case. God changed this slave, however, and he had become profitable. The explanation is then given in reference to his return. The apostle makes a moving appeal for his gracious reception, (v. 12) stating that he would have retained him for his own service, (v. 13) but he wouldn't do this without the permission of Philemon, (v. 14). This would infer that Onesimus had some gift for service. God can make the most useless, useful, when the life is fully surrendered unto him. 4. Paul then comments on the result of the slave's departure. He departed for a season that he might be received again for ever, (v. 15), but not now as a mere slave but as a brother beloved, (v. 16). In this we have illustrated the power of the gospel and its unifying influence. The children of God are all one in Christ Jesus, (Gal. 3:28). The appeal is made to receive Onesimus in this spirit, (v. 17) and the apostle offers to pay any debt which may be owing to the master, (v. 18) although he reminds Philemon of his own obligation, (v. 19), due no doubt to the spiritual blessing received through his ministry, and he closes the appeal with a note of confidence, knowing that his request will be granted, (vs. 18, 19). Emphasize the power of God's love in the human heart, the way in which it operates, and the results which accrue therefrom. 5. In concluding his letter Paul prefers the request that a lodging be prepared for him in Colosse in the expectation of his deliverance from prison through their prayers, (v. 22). There is no certain information concerning the accomplishment of such a visit, but we trust the apostle had the joy of meeting with those saints. Then follows the closing salutation in which several names are mentioned, (vs. 23-25), Epaphras, the one who had been sent by the Colossian Church to the apostle at Rome, (Col. 1:7). Marcus the well known Mark, (Acts 12:12). Aristarchus, a companion of the apostle, (Acts 19:20). Demas the one who later forsook Paul, (2 Tim. 4:10), and Lucas, the faithful physician and companion of Paul. The benediction of grace closes the epistle. Note the value of one human soul, the attitude of God thereto and the duty of the Christian in carrying out God's will.