

THE NEW DES MOINES UNIVERSITY—See P. 3
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The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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"I REMEMBER THE DAYS OF OLD"

It is instructive to consider the spiritual man's relations to the natural divisions of that element in human life which we call Time. The word Time itself is a kind of foot-rule. It is of use only to those who live in the realm of the finite and measurable. It has no wings with which to bear the flying aeons company. And yet we say time flies; but it is like a tame and domestic fowl that flits about the yard and fields. It is closely akin to the mighty pinioned aeons which cleave the air of the infinite spaces; but Time represents to us only a measurable period in human history, or in the history of things that are seen.

Yet of all our possessions Time is the most valuable. We must not speak of Time as a thief, or as an enemy. Time is our best friend. Time comes to us as Joseph came to Pharaoh, to fill our storehouses in the seven years of plenty. Our years should be esteemed as more precious than rubies, our hours come to us walking on cloth of gold, and even our minutes are of greater worth than dust of diamonds. A man may lose his gold and find more; he may lose his health and then regain it; he may even bury his friends and later form new friendships; but he who loses time suffers an irreparable loss. We may well pray therefore, "So teach us to number our days that we may apply our hearts unto wisdom", "for the price of wisdom is above rubies"; and time is given us in which to become wise, wise unto salvation through faith which is in Christ Jesus.

We do well to pause to consider how we are related to this element of life called Time, the time that is past, that which now is, and that which is to come, even as did the Psalmist, "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land."

I.

What, then, is the proper attitude of the spiritually alert soul toward the past?

It is no evidence of enlightenment to ignore it or to make light of it. There is a spirit which derides the past. It regards the past as an enemy, or at best as a very immature and incompetent servant with whose services and influence one may wisely dispense. That spirit prefers the acorn or the sapling to the oak; the unripened wheat-field to the spread table; the rough and supposed-diamond to the proved and polished jewel. That spirit mocks at conservatism in anything,—in religion, in art, in letters, in commerce, in politics, or even in morals. It is ever ruthlessly radical: it would uproot the old trees before the new orchard is planted. Like Rehoboam, it retires the old men from the counsel chamber, and fills their places with youthful, ardent, spirits who have forgotten Yesterday and are eager to welcome To-morrow.

We should not be too ready to applaud that spirit. It is not Christian, it is not soundly moral, it is not even quite sane. We must "remember the days of old" to find our true place in the divine economy. The New Testament is rooted in the Old, even as the Present is ever rooted in the Past. The Decalogue is inseparable from the Past. There is not one of the ten commandments that does not demand a recognition of the primary rights and obligations of yesterday. "Thou shalt have none other gods before me"—for "he is before all things." "Remember the Sabbath day"—because "in six days the Lord made heaven and earth." "Honour thy father and thy mother"—because they were before thee yesterday. "Thou shalt not steal" that which thy neighbour made his own by hard labour yesterday.

We say therefore that the spiritually alert man is conservative of all the good of yesterday; and for him "better is the end of a thing than the beginning thereof".

We do well to "remember the days of old" that we may be mindful of our debts. As we go to our houses of worship we ought not to go without entertaining some grateful thought of those men and women who

planned and executed them. How few had any part in it! The same consideration should characterize our attitude to life generally. It is so true of life in all its aspects, that we are sent to reap that whereon we bestowed no labour. Other men laboured, and we are entered into their labours. That consideration enters into all the relations of life: the children in the home, the successful man of business, the Christian in the church, the citizen in the state, remember the days of old that your indebtedness to the Past may not be forgotten. And above all, remember the day of Calvary and of the resurrection glory.

We might well urge the consideration of the years of ancient times of Greece, and Rome, and Assyria, and Egypt. The speech of the day would breathe a humbler spirit if men would but remember the days of old.

We should "remember the days of old" lest we overestimate our progress. We are tempted to think we have left the past far behind. Are you quite sure you have? We sometimes turn over some of our old manuscripts. We hope we are ashamed of most of them! but occasionally we come upon one which makes us ashamed of last Sunday's sermon, because it makes it appear that the preacher has made little advance on earlier years. It is a good thing for preachers to keep old manuscripts—their perusal will do much to help them to entertain a modest estimate of their ability.

And the same is true of everybody else. "The days of old", if you could read their record, would call to many of us—"Look back to me, for you have not yet left me very far behind."

But we must "remember the days of old" as old friends and helpers. Yesterday was a good friend to you and me. We have reason to recall its gracious ministry. So much that was good and beautiful came to us in our yesterdays.

"O there are Voices of the Past,
Links of a broken chain,
Wings which can bear me back to Times
Which cannot come again;
Yet God forbid that I should lose
The echoes that remain!"

Thus we are richer and wiser for the days of old. Sometimes, when the spirit of heaviness comes upon us, we wish that we could be little children again. It is a pity that we should ever lose the child's spirit. But no man would choose really to be a child again when he is at his best. "The days of old" have made him a man, with a man's natural capacities. When we are at our best we would not be a day younger if we could—no, not at ninety years. For the last hour has come to us as an angel of God to make our cup to run over. No, no! the end of life is better than the beginning to the spiritual man.

"Time, still as he flies, adds increase to his truth
And gives to his mind what he steals from his youth."

Rightly reviewed and estimated, we shall enter each passing day and year upon our list of friends, for if their ministry be fairly judged it will be seen that it has been a good day or a good year to us all.

II.

1 But how are we to "remember the days of old"? Is

there a special art in extracting the best that was in them for our present enrichment? The answer is that we must find God in the record of the past: "I meditate on all thy works; I muse on the work of thy hands." You remember another psalmist said much the same thing as is said in the verses we have quoted, only he did not at first get the right viewpoint from which to survey the past. He said, "I have considered the days of old, the years of ancient times. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? And I said, This is my infirmity: but I will remember the years of the right hand of the most High. I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings."

It was "his infirmity" to forget God's wonders of old. Only when he traced the divine footsteps and saw the works of God in his past did he find encouragement in the retrospect. It is not what we have put into our yesterdays, but what God has put into them which makes them rich in holy memories. Have we learned thus to "consider the days of old"?

But somebody says, The days of old have been full of trouble. One says he had no happy childhood; another has had but little material prosperity. Someone else has had much ill-health; and yet another has had sickness, and even bereavement, in his family. And they ask why they should think of the past. Of all people these are they who should remember the days of old. Put these two psalms from which these parallel texts are taken together. They are both the experience of troubled souls. "The enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead. Therefore is my spirit overwhelmed within me; my heart within me is desolate." That is the one, and this is the other: "In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. I remembered God, and was troubled. I complained and my spirit was overwhelmed. Thou holdest mine eyes waking: I am so troubled that I cannot speak." And yet it was then he "considered the days of old, the years of ancient times." And both these troubled souls find comfort in considering the past. The one, in this desolation of heart, and overwhelming of spirit, and dwelling in darkness, finds the hands and the work of God. And the other recalls the darkness of the night, but thinking of the days of old he says, "I call to remembrance my song in the night."

So is it with us all. The days of old have not all been summer days. There is no year but has its seasons, its vicissitudes of day and night. There is a large human element, much of it our own, some of it introduced by others than ourselves, woven into the record of the days of old. And that is not free from sin, and is therefore unlikely to be free from pain and sorrow. But what of the song in the night? As you recall the day of battle, remember how the divine

presence prevented an overwhelming defeat; as you consider the day of trial, remember that,—

"He knows
How to steal the bitter
From life's woes;
How to gild the teardrop
With His smile,
Make the desert garden
Bloom awhile:
When your weakness leaneth
On His might
All seems light."

And thus as you recall the day of storm with its angry sky, think not of the clouds, but of the bow by which they are spanned,—

"Caught from the glory dwelling
In Immanuel's land."

Think not of the night, but of the song grace taught you to sing. Thus we are enabled to realize how defeat was saved from disaster; how trouble was forbidden to grow into tragedy, and darkness to deepen into despair, as we meditate on all God's works, and muse on the work of His hands.

Need we remind our readers that by this view of the past all the joys of life are equally enhanced. When the precious is separated from the vile, when all that is of moral and spiritual worth is extracted from life's common ore, and we discover from Whom it came, and trace thereon the hall-mark of the Giver, and learn that every good and perfect gift is from above, and cometh down from the Father of lights, all the common good of life is minted into Heaven's currency, and the light of life's best summer day is eclipsed, not by darkness, but by a superior Light—and behold Heaven is begun!

But this treasure-house of the Past is opened by the key of meditation and by the handle of musing. Ours is a God Who hideth Himself. He is found only by the earnest seeker. The hand of God in human life is not easily distinguished. If the record of some other life than our own were before us would we not study it? Then why not our own? What lessons are written there by the hand of God for our learning! Let us make of what God has done for us in the past a text book for earnest meditation. "Meditate" and

"muse". Mutter it to yourself, repeat it as a school boy does his lesson; and when you have fixed the text of the record in your memory, muse upon the work of God's hands in your life—until all of life becomes to you but a beautifully woven fabric in the loom of the divine purpose perfected at last in the beauty of holiness.

III.

That view of life inevitably determines a man's attitude toward the future. If all that is good in the past is of God, wisdom dictates that we should desire no future without God: "I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land." This high standard is our privilege—to substitute Christ for the calendar, and to desire no future that is not full of Christ. "For me to live is Christ."

We should so face the future. If God was in the days of old, look to see Him in the days to come; and stretch out our hands to Him. Learn to greet the morning as His messenger of mercy, and the evening as His gracious almoner. Let us wait for Him more than they who watch for the morning. Thus every day shall be a Sabbath, and all days be holy unto the Lord.

Let us also expect Him in all our experiences; and whatever comes to us, stretch out our hands to Him in confidence that whether robed in darkness or in light, He is, somewhere in it.

His presence will then be to us the great desideratum—"as a thirsty land"—all whose potentialities depend upon the dew and rain and sunshine of heaven for realization. And He has promised to be as the dew unto Israel, to come down like showers upon the mown grass—and "the Lord God is a sun"! That is not an exalted standard. That is the only Christian standard. Christ is all and in all—therefore we have no thought or desire or plan in life that is not subject to Him, and we stretch out our hands unto Him.

This should be the attitude toward the future of all churches. Let our glorious Lord and Saviour be more to us than ever. May we thirst after Him as a thirsty land, and then every church will be as a garden clothed with fruitfulness and beauty. Only let praise wait for God in Zion, and every year shall be crowned with His goodness; the pastures of the Good Shepherd shall be clothed with flocks; the valleys shall be covered over with corn; they shall shout for joy, and also sing.

THE NEW DES MOINES UNIVERSITY

Des Moines University will go on. Nothing has encouraged us more in our task of reorganization than the many letters which have reached us from all parts of the continent, showing that a great number of people are able to discern a gracious Providence in what seemed at first blush to be a work of destruction. There is at present being built in Toronto a modern skyscraper that is to rise thirty-four stories above the street level. It is, of course, nothing like the skyscraper Babel towers of New York, or even of Chicago; but thirty-four stories is a fair height. But what a foundation such a building requires! Already the

excavation is sixty-five feet below the street level, and they are still going down. We do not know how much dynamite has been used in making that excavation, but we have no doubt a great quantity.

Similarly, it is necessary to get down beneath the surface of things in Des Moines. We ought to have known better at the beginning than to try to build a university that would hold commerce with the Skies on such a foundation as we found at Des Moines when we assumed control of it. Now we have got down to bedrock, and we hope to build a thoroughly fireproof structure.

The Board of Trustees frankly confess that their recent experiences will serve as an extended post-graduate course in the science of university building. Practically every model of the now popular motor cars, when first put out, was found to be defective, and no matter how carefully the inventors planned the machine they knew but little of its real quality until it was actually put on the road. Even the expert motor magnate, Henry Ford, who, more than any other man, taught the world how to live on wheels, when he had unlimited capital at his disposal, put out a car that had some defects. He did not sell it to the public. We understand they were soon withdrawn, and every defective part was replaced.

We hope our friends will not blame us too severely for having had to test out our car on the road in order to learn how to build one that can go over hedges and ditches in all weathers without injury to itself or its passengers. But we have learned now that a thoroughly Christian university must have no fraternities, no sororities, no professors who are members of secret orders, no professorial material that has been subject to the corroding influence of modernistic association; but only material which has been tested in the fire.

Above all things, no one will be appointed to the Presidency of Des Moines without the fullest investigation of his record. We think it will be advisable to find out who were his grandfather and grandmother!

Discovering a Faculty.

Moreover, the extensive publicity given Des Moines University will prove to be one of the chief factors in the safeguarding of her interests. It would be difficult to believe that there is a thorough Fundamentalist scholar on the American continent who has not heard of Des Moines. In the universities of America there are large numbers of able professors who long for religious freedom; that is, freedom to teach their special subject in harmony with their convictions of evangelical truth. This fact will help the Trustees to secure a Faculty composed of professors who are in perfect agreement with the doctrinal standards of the University. This publicity will bring to us godly professors who teach with a view to serving God and their fellows rather than for wages only.

A Faculty of faithful men and women will help us pray for financial support. We have every hope that our financial task will be much easier than before.

A Select Student Body.

The same principle will have a selective effect upon the student body. Our friends should remember that when we assumed control two years ago we took over three classes that had been enrolled under the old regime. It was certain members of the Senior class, the Sophomores of 1927, who gave us most of the trouble, and incited the students to rebellion and riot.

The publicity given to Des Moines will advertise the University to thousands of Christian homes, and we believe will send to us the children of Christian parents who will come with a passion for learning, and with a heritage of godly training and family piety.

What About Money?

What about the money? There may be some who will be tempted to withhold their gifts for a while, but

others, we feel assured, will give more readily and more largely than ever in recognition of the present emergency. It ought not to be difficult to raise the \$35,000.00 necessary to meet our obligations by the 16th of September. Not a single Trustee of Des Moines University receives one cent of remuneration for his labour: it is wholly a labour of love. We believe our constituents will recognize and acknowledge that having passed through the fire, the Trustees have not been found wanting. They have not hesitated to take the most drastic measures to ensure that the confidence reposed in them by those who have contributed to the University's funds shall not be betrayed.

It would be easy for the Trustees to withdraw their hand and surrender the University as a prey to the enemy that has sought its destruction. The Articles of Incorporation impose no personal financial responsibility upon any Trustee. This writer, with all his fellow-Trustees, were he to consider his personal interests, would feel it to be a great relief to be delivered from further obligations respecting Des Moines; but such a course would be cowardly in the extreme, for any of us or all of us. And we have seen no disposition on the part of a single Trustee to run away from duty.

Germany and the 'Lusitania.

When Germany sank the Lusitania she thought she would break the spirit of the Allies, and fill them with terror. But that greatest of all war-crimes had exactly the opposite effect. The submarine warfare then inaugurated recoiled upon Germany herself, and resulted at last in her own utter and overwhelming defeat. So will it be at Des Moines. The burdens will be heavy; the road will be uphill; but we must grip with a firmer hand than ever both the sword and the trowel, and go on.

What is Christian Education?

What is the end of Christian education? Merely the discipline of the intellect? Is it not the discipline and development of the whole human personality? And the greatest factor in such discipline is the personalities of disciplined professors. We have found in the ministry that men who have been through the fires of persecution, who have put on the whole armour of God, and having done all have learned to stand in the evil day, are men of an entirely different quality from the denominational ministerial voters who do just about as they are told. The same is true of college and university faculties. You cannot train students to be real men by professors who are not real men themselves. We are therefore confident that the recent experience of Des Moines University will work out, not only its own spiritual enrichment, but it will make for academic vigour and independence which will produce a type of symmetrical manhood in the student body unknown in institutions whose faculties are strangers to such discipline.

Large Contributions Coming.

We appeal therefore to our friends to come to our help financially. We must have some large gifts. We heard recently of a man who said to the head of a certain institution, "When you are ready I have

\$10,000.00 I want to put into an institution of that sort." We remind some of the Lord's stewards who could give largely that nothing could deal a more deadly blow to the enemy just now than a few contributions of \$5,000.00 or \$10,000.00 each. And we are certain that some of our readers could do it.

Many Small Gifts Too.

On the other hand, we would ask our readers who are unable to give on that scale not to allow the magnitude of our need to prevent their doing their best. Only yesterday we received an indirect enquiry as to whether *The Gospel Witness* would be offended with a gift of \$50.00! Because we had asked for so much, certain people thought \$50.00 would be rather small. But *The Gospel Witness* and Des Moines University have learned to be thankful for much smaller gifts than \$50.00. Indeed, \$50.00 is rather a large gift for our *Gospel Witness* Fund. Of course, the hard-pressed *Gospel Witness* under these circumstances is in desperate need. It is not often we confess it, but we do confess it now. We have had a tremendously heavy load to carry, and every dollar will be thankfully received,—small gifts and large gifts as well.

But we are pleading just now particularly for the University. We have referred to this because it is probable many among our readers will feel, as did the friend who thought of sending \$50.00 to *The Gospel Witness*, What is \$25.00, or \$50.00, or even \$100.00, compared with the enormous amount required to carry on a university? We admit it seems comparatively small. But hitherto the support we have received for Des Moines has come, for the most part, in just such small gifts. Therefore, please send in your money at once. Let the gift be large if possible, but if not, do not withhold the smaller contribution; for every single dollar will help.

What About Students?

Then the further need is for students. We suggest that parents and pastors and readers generally will get in touch with high school graduates, advising them to take their university course at Des Moines. We do not believe accreditation will be denied Des Moines University by the State educational authorities. But if it should be, we will produce students of such quality in Des Moines as will compel recognition. When Disraeli made his maiden speech in the British House of Commons, he was laughed at. But he clenched his fist and declared in effect: "You may laugh at me now, but the time shall come when this House will listen to me." And so it did! He became incomparably the greatest Empire-builder of the Victorian era. When he made his first speech the House refused to "accredit" him; but he lived to be the standard by which all other parliamentarians of his day were accredited.

And that is what must be done at Des Moines University. There was a day when they threw eggs at David Lloyd George at Birmingham. Yet he did more to save civilization in the Great War than any other man. Des Moines University Trustees will not be discouraged whether they enjoy local favour or not. It is a high compliment, indeed, to merit the disfavour of the enemies of the gospel.

Above All Things Pray.

We beg an interest also in the prayers of every *Gospel Witness* reader. We do not say this lightly. Thousands of our readers have prayed for Des Moines University. Does anyone ask, What has our praying amounted to? We answer that it is becoming increasingly clear to us that the recent explosion at Des Moines was a very direct answer to prayer. As each succeeding day brings new revelations of the perfidy of those who had outwardly pledged themselves to our standards, and whose salaries we had paid for nearly two years, it becomes more and more apparent that nothing short of such an upheaval could have purged the University as it needed to be purged. Therefore we beg our friends to pray on; and, having prayed, to give; and to use their influence to the utmost to further the interests of Des Moines. And God will yet give us a glorious victory.

THE VACUOUS VERBOSITY OF REV. JOHN GALT.

In *The Canadian Baptist* of June 27th on page six, there appears what is said to be "an address delivered at the Whitby-Lindsay and Peterboro Associations by Rev. John Galt"; and the address is said to be "published by request".

Brother Galt has discovered that the Union of Regular Baptist Churches has departed from the faith, and he has a paragraph headed, "The Manifest Wholesale Apostasy of the Union of Regular Baptist Churches' Confession." Poor Brother Galt seems to think that the special Articles of Faith published in the Tentative Constitution of the Union of Regular Baptist Churches constitute a substitute for the Articles of Faith set out in the Trust Deeds of most of the Baptist churches of Ontario and Quebec, and in the Trust Deed of McMaster University; and he says, among other things, "This wholesale apostasy includes five articles scrapped, five articles seriously qualified, three articles added." Then he proceeds to enumerate the articles scrapped, and afterward discusses the articles qualified "by hyper-Fundamentalists".

To hold an argument with a mind constituted like that of Mr. Galt would be about as useful as to discuss Einstein's theory of relativity with a scholar in the Primary class. If Mr. Galt would read carefully, he would see that the Constitution sets out the Statement of Faith contained in the Trust Deeds of the churches, and also the doctrinal statement contained in the Trust Deed of McMaster University, and then adds:

"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 thereto."

But the Articles in Schedule "A" are not substituted for the other Statements of Faith. They are expressly said to be "in agreement with" them, and "in elaboration of" them.

The Statement of Faith from the Trust Deeds of most of the churches and the Statement in the Trust Deed of McMaster University are not identical; and

the very same charge that poor Brother Galt brings against the Articles of Faith contained in Schedule "A" of our "Tentative Constitution" might be brought against either of the other Statements referred to; because they differ from each other in verbal form.

The majority of the churches of Ontario and Quebec, as churches, were organized on the basis of the New Hampshire Confession of Faith, which is by no means identical with the Statement in the Trust Deed of the churches nor of that in the Trust Deed of McMaster University. Is it therefore to be argued that when these Statements were put, respectively, into the form of Trust Deed usually used by the churches, or into the Trust Deed of McMaster University, it was then intended to "scrap" the New Hampshire Confession of Faith? How utterly silly the suggestion!

But we can hear Brother Galt delivering, with the pose of an oracle, this address of piffle contained in *The Canadian Baptist*. Of course its only title to consideration is that it is an attack upon the Union of Regular Baptist Churches of Ontario and Quebec.

Does not Brother Galt know that the Constitution of the United States has been several times amended? He had better not tell any American that the amendments have "scrapped" their Constitution. And it seems to us that we have heard that the Executive Committee of the Convention of Ontario and Quebec went to Parliament for an Amending Bill, that they might provide for the exclusion of Jarvis Street Baptist Church. That Amendment was certainly something new under the sun. Will Brother Galt contend that by that Amendment the Constitution of the Convention of Ontario and Quebec was "scrapped"? The Toronto Association similarly amended their constitution for the same purpose. Did the Association thereby "scrap" their constitution?

But why multiply illustrations? If this article is a sample of the mental pabulum served up by Brother Galt to his own congregation, we are not at all surprised that he has become accustomed, as he told us at one of the Conventions, "to preach to a retiring congregation." We should expect them to be tired and retired as often as he ascends the platform.

But why was this nonsense "published by request"? We have heard of the population of cities in a state of

siege who, when reduced to the verge of starvation, were willing to eat anything. We remember hearing a woman who came of a noble Russian family saying that during the Bolshevist revolution they had often been so near to starvation that they were thankful for a piece of mouldy bread and decaying fish. How horrible a condition that must have been! When such a deliverance as Mr. Galt's is "published by request", upon what must the churches of the Ontario and Quebec Convention be feeding? Of what quality must the addresses be which are not "published by request"? If this is a banquet, what must the emergency rations be like to which apparently our distressed friends are now reduced?

Cheer up, Brother Galt; nothing is "scrapped". Regular Baptist Churches constituting the Union all stand by the doctrines set out in their Trust Deeds, and by the doctrines set out in the Trust Deed of McMaster University. For the enlightenment of such kindergarten scholars as Brother Galt we attempted a further exposition of these great principles, but apparently the meat is too strong for Brother Galt's infantile digestion. We would remind him that the Constitution of the Union of Regular Baptist Churches has not yet been adopted by the Union: it is still "tentative"; it is still in the hands of a Revision Committee; and we promise to pass on to that Committee the implications of Brother Galt's article, namely, that there are still to be found, even in the pulpits of the Ontario and Quebec Convention, many who are "become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Hush-a-by, Baby Galtie! Did they scrap his articles? Did they take away his playthings from him? What a shame! Never mind! Let him dry his tears, poor little dear, and play with his Articles' rattle and enjoy his denominational "comfort" for just a little longer, and we will try to find a bottle for him with something in it his little tummy can digest and prepared according to the best principles of infant dietetics!

JARVIS STREET ANNUAL MEETING

Jarvis Street Church's fiscal year ends March 31st. The annual meeting is usually held the last Friday in April, but owing to the Pastor's absence this year the meeting was postponed until June 27th. The reports of the various societies were printed and mailed to the membership in advance, and were then adopted as read as an economy of time.

The Treasurer's report recorded receipts from all sources, for regular income, of \$89,043.52. (For the information of our English readers, that is about eighteen thousand, three hundred and twenty-two pounds). Of this amount, \$29,524.66 was devoted to Missions and benevolences.

The Pastor has been much out of his pulpit during the past year, and for extended periods out of the city, mainly in the interests of Des Moines University. While the work of the Church has continued to prosper some diminution of momentum and of results was inevitable on this account. A drastic and almost merciless revision of the Church roll has had an effect upon our membership total, but we believe this will only contribute to the Church's fruitfulness.

Perhaps we cannot better summarize the year's work than by setting out the Deacon's report, which follows.

DEACONS' REPORT, JARVIS ST. BAPTIST CHURCH. Year ending March 31, 1929.

Again, in the goodness of God, it is our privilege to report a year of progress. The Lord has graciously manifested Himself in our midst. The Gospel has been faithfully preached. The emphasis has consistently been placed, in all our services, on the Good News of Salvation through faith in Jesus Christ. God has honored His Word and made good His promise that it shall not return unto Him void. Upon many has His gracious hand been laid as the Gospel has proved itself again to be the power of God unto salvation to every one that believeth. We give God thanks for the fruitage of the year, while, at the same time, we humbly confess our lack of greater separation and faith, which lack has prevented the fuller blessing of God upon us. May He incline our hearts to serve Him without reserve.

Our Church Clerk reported our total membership at the beginning of last Church year as 2,146. During the year, we have gained, by letter 66, by experience 51, and by baptism 116, or a total increase of 233. Within the same period, we have lost by letter 72, by death 19, and by erasure 241, or a total decrease of 332, leaving our membership on March 31st, 1929, at 2,047, which means a net decrease for the year of 99. In this connection it should be remembered, however, that this apparent decrease has been due to a careful and necessary revision of the Church roll, a total of 241 names having been lost by erasure alone. While numerically our roll shows decline, actually we have made progress, since probably 90 per cent. of those dropped have not been in vital touch with the Church for many months, and, in most instances, for several years. They do not, therefore, represent a present actual loss.

It is unnecessary to mention the work of the various subsidiary organizations within the Church. Reports of these have already been issued to the membership in multigraph form. It may be fitting, however, to say that our Sunday morning Bible School has been well sustained, though there is always room for growth. The prayer meetings have been a means of benediction and refreshment to all who have attended them. The Toronto Baptist Seminary, operating in conjunction with the Church, has experienced a successful college year. *The Gospel Witness* continues to grow in circulation and influence. Our Treasurer's report shows a most gratifying condition from the standpoint of Church finance. In these several interests, there is abundant evidence that the Lord has been working in our midst.

The Deacons are of the opinion that during the year, real progress has been made in the matter of systematic church visitation. Great credit is due the large band of faithful workers who, week by week, have done such splendid service in connection with the visitation department of our Bible School. Throughout the year Rev. Mr. Barham has been diligently faithful as pastoral visitor. Some three months ago Rev. Mr. Whitelaw was added as a second regular pastoral visitor, while Miss Whitelock has also been engaged for some time in regular part time service of the same character. By this means it is believed that every member of the Church, whose address is known, will receive at least three or four calls from a recognized pastoral visitor each year, which plan the Deacons believe will be appreciated and approved by the membership. Furthermore, Mr. Fraser has made very many special calls, in all kinds of circumstances, including the enquirers taking a stand at the Sunday services. More recently the valuable assistance of Rev. P. A. McEwen has been secured as visitor of the sick, and we are confident that, with his gracious personality, and out of his rich Christian experience, his visits will be fraught with comfort and cheer to many of the Lord's people, upon whom the affliction of illness has come.

Again, throughout the year, it has been our privilege as a Church, to share the gift of our Pastor's ministry, with others in a wider sphere, as time and again, God has laid upon him the necessity of service in the interest of His kingdom, at various points across the continent. The writer has recently had the privilege of coming in touch with some of the leaders of the evangelical Baptist cause in the United States, and upon every hand has heard expressed deep appreciation of our Pastor's utter and unselfish devotion to the cause of Christ, regardless of place and circumstance, and of the willingness of Jarvis Street Church to spare him for work in a continent-wide area. Of course, we miss our Pastor when he is away from home, yet we do not murmur at the sacrifice, since our loss is others' gain. Our earnest prayer is that God may daily increase his strength, proportionate with the daily need.

We deeply regret the loss of nineteen members by death during the year. Each of these is duly mourned, and we would extend to the bereaved relatives our most sincere sympathy, as unitedly we commend them to the comfort of God. The deceased are as follows:

Mrs. David Chisholm	Mrs. Olive Archibald
Mrs. Sherman Day	Miss Emily Connors
Mrs. B. F. Bennett	Mrs. Stanley Plumb
Mrs. Tom Seager	Mrs. Wm. Carter
Mr. Walter Neill	Mrs. Henry Loeffler
Mrs. Charles Regal	Mr. Elijah Higgins

Mr. Robert P. Watkins	Mrs. Harriet R. Stayner
Mr. Thomas Jackson	Mrs. Hilda Mersereau
Mrs. Peter Fisher	Mrs. Archie McDonald
Dr. C. J. Holman.	

Among these departed fellow-members there are two of whom we would make special mention because of their long standing and prominent connection with Jarvis Street Church. The first of these is Mrs. Harriet R. Stayner, who went to be with Christ, March 12th, 1929. She had been a member of this Church continuously for over sixty-four years. Her father, the late Deacon Elliott, was an honored and devoted official of the Church in its early days, while the various members of his family, including Mrs. Stayner, were able and consecrated leaders in all the work of the Church a generation ago. With due appreciation we pay tribute to her memory.

The second deceased member who should be specially mentioned for the same reason, is the late Dr. C. J. Holman, who lived continuously in the fellowship of this Church for over fifty-two years, for much of that time holding official position. We have frequently heard the Pastor bear testimony that no pastor ever had a truer friend or more loyal supporter than Dr. Holman, and what he was in his relationship to his pastor, he was in his relationship to all the officers of the Church and to the church generally. Dr. Holman played an important part in the denomination at large. He was one of the two executors of the McMaster estate, and an intimate friend and confidante of the late Senator. His was the hand that drew the original draft of the charter of McMaster University. To few men do Jarvis Street Baptist Church, and the denomination throughout Ontario and Quebec generally, owe so much as to Dr. Holman. He always stood true to Christ and to the Bible, holding loyally to evangelical truth as historically held by Baptists, and, particularly in the later years of his life, spent most of his time in the writing and publishing, at his own charges, of articles and pamphlets on the Baptist situation. For the memory of such a man we thank God.

In closing, it is well to mention the fact that, last January, Jarvis Street Church completed the one hundredth year of its history. The exact date has passed by without emphasis. The Deacons have recently discussed, however, the advisability of suitably commemorating the event, and are prepared to recommend that, at a convenient date next autumn, some fitting recognition of the founding of the Church be arranged, possibly in the form of a Centenary Anniversary Service, or Series of Services, at which there shall be devoutly and thankfully recognized the good hand of the Lord upon His people throughout a century of life and service.

Signed on behalf of the Deacons' Board,

E. A. BROWNLEE,
Secretary.

SUNDAY MORNING SERVICE OF THANKSGIVING.

With all loyal British subjects throughout the world-girdling British Empire, Jarvis Street Church will hold a special service of thanksgiving next Sunday morning, July 7, for the restoration to health of His Gracious Majesty King George. No people on earth have greater reason to be humbly proud of their ruler than we. We honour the King as the Scriptures admonish us because of his exalted position; but we delight to honour him still more for his noble character, for the stainless personal record, for the consummate wisdom of his statesmanship, for his genuine affection for his people, but above all, for his worthy Christian example and his beautifully simple personal piety.

With overflowing gratitude to God for hearing the prayers of millions for the recovery of the world's noblest Ruler, British people throughout the world will join on Sunday next in such a service of thanksgiving as has probably never in the world's history been held before.

The Jarvis Street Pulpit

"SALVATION WITH ETERNAL GLORY."

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 23rd, 1929.

(Stenographically Reported)

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."—II Timothy 2:10.

Before you retire to rest this evening most of you will be careful to see that all your doors and windows are securely locked, that you may rest in safety through the night watches. If you have any considerable amount of money, any valuable jewels, any securities of great worth, if you are wise—as I expect you are—you will not leave them in an unlocked drawer, but will put them in a safety deposit vault to secure yourself against loss. I dare say you value your house, the furniture, and other items that go to make up the material part of your home. Many people, lest they should suffer loss by fire insure themselves against loss in that direction also. We are very careful in material and temporal affairs, to make sure that our valued possessions are taken care of, that we may be preserved from loss.

There are people who spend their lives getting ready for the eveningtime. There are some people who are always laying up for "a rainy day"—indeed it appears that some of them expect to live in a very rainy country, having many rainy days. But be that as it may, they are preparing for the few leisure hours of the eveningtime of life so that they will suffer no want.

Is it not therefore the part of wisdom for every one of us to consider that which is of greatest worth among our possessions, that which cannot be bought with gold and whose price is above rubies; and having considered this matter, take such measures as shall secure the soul against eternal loss? Of all the simpletons in the world he is surely the most simple who spends his life endeavouring to make sure of things that are visible and transient to the neglect of the things which are unseen and which are eternal. "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" He would be irreparably and incomparably the loser who should suffer the loss of that which is worth ten thousand worlds. But I want to tell you this evening how we may be saved—that is always my subject—and what sort of salvation is ours, who believe in the Lord Jesus Christ.

The Apostle Paul tells us that the explanation of his troubled life, of his life of sacrifice and service, was to be found in this, that he "endured all things for the elect's sakes that they may also obtain the salvation which is in Christ Jesus with eternal glory." It is worth while enduring the greatest possible temporal privation if we may be used of God to lead even one soul to the possession of that salvation which is "in Christ Jesus with eternal glory."

Someone told me a few years ago of a group of men in Toronto who had become very rich. Were I to mention their names you would recognize them immediately as men of prominence in the business and financial

world. This person told me that they were really all the disciples of one man who had a positive genius for making money, who was indeed a financial wizard. This group of young men became his disciples, his followers, and they learned from him how to become rich. My friend called the roll, naming man after man who in the days of his youth was associated with that one man, and they each caught from him the vision of how to be rich. It may be that in the eveningtime that man may have thought he had accomplished something, and it may be that those rich men now look back with gratitude to his influence and example.

The Apostle Paul said that he was as one who was poor, yet making many rich. I should like to make many people rich. I should like to teach you how to be rich, how to "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." There are a great many people here in this life, people of humble station in life, whose names seldom appear in the newspapers, who are not at all conspicuous, who, when God's great day shall come, and all the redeemed shall walk the streets of Jerusalem the golden, will be greeted by other redeemed souls with some such words as these: "I am so glad to meet you. You taught me the way to God, and under God it was through you that I became an heir of glory." It is worth while enduring all things for the elect's sakes, and filling up "that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Of course, if you want to belong to the other class, and to teach people how to be rich upon earth, it is very likely that you will escape a good deal of the experience of the Apostle Paul. "Consider what I say," said he, "and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel"—how he loved to call the gospel his gospel!—"wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore"—because of that, because of the power that is resident in the gospel, because of the infinite wealth stored up in the promises of God—"therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

I.

Very well then, SALVATION IS IN CHRIST JESUS, and can be had nowhere else. No one can be saved apart from Christ. I suppose I hardly need to treat that negatively, and yet I will do so for a moment. It is sometimes necessary in order to make one's meaning clear.

There is no salvation in the lodge; there is no salvation in Masonry. I said that once, and that was the only thing the papers reported; the next week I was represented everywhere as having made an attack upon Masonry. I know nothing about it—and am not particularly anxious to know—except that membership in the Masonic order or in any other order cannot save the soul. I read the other day of an installation in a Masonic lodge where everyone officiating was a prominent minister of Toronto, and it was said that ministers of several denominations had found a basis of union in the Masonic Lodge! Surely it is a dark day when that can be said. Salvation is not to be found in any of these organizations.

It is not even in the church. There is probably a Roman Catholic friend here—and I shall say nothing against Roman Catholics, although I cannot subscribe to Roman Catholicism. But the doctrine that salvation is in the church, and is not to be found outside the church, is one of the devil's falsehoods. You may be a Roman Catholic and receive absolution at the hands of the priest, and go to confession regularly, and attend Mass, and yet die in your sins and go where people go who die without being regenerated. There is no salvation in the church.

Nor in the Anglican Church either. No, my friends, the catechism is not true—that is the only thing wrong with it—when it says that in one's baptism he is made "a child of God, a member of Christ, and an inheritor of the kingdom." It is not true. There is no salvation in ordinances. Some man says, "I was baptised as our brother was baptised this evening, voluntarily; and do you mean to say that there is no saving efficacy in that ordinance?" Certainly I say it. You may be sprinkled as a child and immersed as an adult—and immersed fifty times over—and still be in "the gall of bitterness, and in the bond of iniquity." Simon the sorcerer professed to believe and was baptized, and yet to a man who had been baptized Peter said, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Baptism will not loose us from our sins. Baptism has its place. It is a beautiful confession of the believer's union with Christ; but if there be no vital union, then the confession is valueless.

And some of you Presbyterians go regularly to "sacrament"—there are people called Presbyterians who have been touched with sacramentarianism (and some Baptists have been similarly infected), and they seem to think there is some merit in the observance of ordinances, and that if they come to the Lord's Table periodically, they lay up a store of merit. What a pity we have to deal with these elementary things and say over and over again that there is no salvation in the Supper of the Lord. Salvation, as I shall show you, is in the death and resurrection of the Lord, and not in the Memorial Feast. That has an important place in the believer's life—and what a feast of love it is when we know the Lord! What a joy it is to "do this in remembrance" of Him when we are in love with Him! But, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Let us sweep all trust in ordinances aside. I could go on dealing with the negative aspect of this matter, and tell you that *salvation is not in your prayers.* There are Protestants who are not much better than Hindus. They think if they say their prayers often enough the Lord will take account of it. You have seen a child with its toy telephone?

She picks it up and says, "Hello, mamma." But there are no wires, and nobody hears. Thus there are people who play at their religion. There is no salvation in the saying of prayers. Some of the vilest of men say over prayers that never reach to heaven.

No, *nor in your alms-giving;* nor in your works of righteous, nor in your morality, nor in the blamelessness of a fine character. There is no salvation there.

No, salvation is *not even in the Bible.* "What! Not in the Bible?" No! A man may read the Bible from Genesis to Revelation and commit it all to memory, and yet go to hell. One of the most pronounced unbelievers I ever knew was steeped in Scripture, literally saturated with the Word. He had studied the Bible that he might deny and ridicule it. He called himself an infidel. Salvation is *not even in the doctrines of the Bible.* "Not in the doctrines of the Bible!" someone says. No. Do not misunderstand me. The Bible is of inestimable worth, and those of you who come here know that I do not belittle the value of correct opinions. It is well to know the truth, and I am not among the number who decry creeds or make light of the doctrines of the gospel. We cannot do without the Bible, nor can we do without the doctrines of the Bible! Both are absolutely indispensable. But we may have the Bible and the doctrines of the Bible, and not have salvation. That is what I desire to make clear.

The church has its place, but we must get through the church to Someone else. The Bible has its place, but it is of no value unless it be true that there is a living Author behind it. The doctrines of the gospel have no value unless they define for us the character of Him Who is our Saviour, and through their truth bring us to Him Who is *the Truth*; for salvation is in the Person of Christ,—*"in Christ Jesus."* You cannot have salvation anywhere else.

What does that mean? It means that when Jesus Christ was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," *He voluntarily subjected Himself to that law of which He was Himself the completest revelation.* He lived under the law. The law is twofold: "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbour as thyself." The law of God relates man, first of all, to God; that is the first and great commandment. There is, if I may so express it, a perpendicular relationship, that which obtains between the soul and God. The law also relates us to our neighbours, the men and women about us; that is the horizontal relationship, if you like. The first commandment of the second table was: "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." (Incidentally, mark these words, the young man or the young woman who fails to honour father and mother will pay the price of his or her disobedience.) But you remember how, in the temple, they found the boy Jesus asking questions of the doctors of the law, and Mary, his mother, came, saying to Him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." And He answered, "Wist ye not that I must be about my Father's business? Have you not learned what now I teach you, that my first duty is to God? that I must be about my Father's business?" And what then? He went down into Nazareth "and was subject unto them." He kept the law; He honoured him who was His reputed father, and His mother. Thus He kept the two

tables of the law without violation in thought, or word, or deed; and when the record of His life was written, and every day's work was there for inspection, He said, "Come and read it. Which of you convinceth me of sin?"

Let us never forget that before He died, by his own obedience, He wrought out a righteousness for us. Righteousness is not innocence. Innocence is negative; righteousness is positive. And Jesus Christ, by His own voluntary obedience, wrought out a righteousness for us. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Have you thought of the obedience of Christ as relating only to His sacrificial death? Ah, no! For thirty-three years approximately He lived under the law, and kept the law inviolate, so that there is not a stain or blemish on His record. In other words, when God said in the beginning, "Let us make man in our image, after our likeness," He had in His mind a plan and purpose, a divine ideal. But scarcely had man come from the hand of his Creator than the work of the divine Master was marred, and the image was spoiled. But when Jesus Christ came He fulfilled in Himself that exalted standard which God had in His mind when He said, "Let us make man in our image, after our likeness." Pilate spoke better than he knew when he pointed to Jesus of Nazareth and said, "Behold *the* man." For the universe never saw another man that fulfilled perfectly the divine requirement by living under the law.

So, my friends, when thus He lived, and thus He obeyed, and thus He wrought a righteousness of which God could approve, we, the elect, were in Him. You were in Adam when he sinned, but you were in Christ when He obeyed. As you were lost and condemned by the unrighteousness of the one, so you are saved and justified by the righteousness of the Other. Adam was "the figure of him that was to come," and "as in Adam all die, even so in Christ shall all be made alive." In the fifth chapter of Romans we have those two lines: the disobedience of the first Adam, with its resultant condemnation and death; and the obedience of the second Adam, with its resultant righteous and eternal life. You and I have ever more the choice, whether we will appropriate the sin of Adam or the righteousness of Christ, the guilt of the first Adam, or the grace of the Second.

Does it literally mean that? Yes, it does; I am positive it literally means that. I have sometimes put it this way: there is a man yonder who is expected to go to a certain place to work to-morrow morning. Every man who goes to that place will ring in, and will be recorded as having begun his work at a certain hour. When he leaves in the evening he will ring out, and in the records of that company his name will be written down, and that on Monday, June twenty-fourth, he put in so many hours of faithful work. And so on through the week, Tuesday, Wednesday, Thursday, Friday, and Saturday. When pay-day comes he will go and receive his envelope, and what he receives in his envelope will correspond to the record of his work written in the book.

But suppose some man who ought to be at work to-morrow morning fails to go. And suppose a friend of his, anticipating his folly, who is equally skilled with him—or more so—in that particular craft, goes and registers in his name. He puts in a full day, and he does it Tuesday, Wednesday, Thursday, Friday, Saturday—

right up to the sixth day. Then this man who has wasted his time is told to go for his pay. "But," he says, "there is no use of my going for pay because I have not worked. I have earned nothing, and I should receive nothing." Suppose someone were then able to say, "Go down to the office and you will find your week's wages awaiting you." He goes to the office and doubtfully he asks for his pay—and receives it! When he has opened the envelope he says, "This is full pay. I am paid for every hour as though I had been here; whereas I have not worked an hour! This is a gift to me." Yes, it would be. That week's wages was earned by another, and given to him as a free gift.

So Jesus Christ has laboured for everyone of us, and in the books of God opposite your name there is written down a perfect day without any stain upon it. And some day we shall receive the reward of righteousness which is eternal life. It will come to us as a free gift, but it has been earned for us by One Who perfectly fulfilled the law. Never forget, my friends, that in His baptism, in His temptation in the wilderness, in all the life of righteousness He lived, He was filling out your day; and when at last He said, "It is finished," your salvation was completed. It is true that He was a Teacher and Exemplar but in His perfect submission to the law of God, and His willing obedience to its precepts and principles, He was our Substitute and Representative, working out a righteousness for all who believe. When He cried, "It is finished", He meant that the law was fulfilled, the day's work was done. And you and I were *in* Christ while He did it.

Then, of course, *we were in Christ when He went to the cross*. We were in Christ when He bowed His head and gave up the Ghost. We were in Christ when the sun in darkness hid, and shut his glories in. We were in Christ when night settled down upon the earth at noon-day. We were in Him when He explored the outer darkness, and when He cried, "Why hast thou forsaken me?" When His lonely spirit, eternally loved of the Father, for our sakes, was temporarily separated from God, and being made sin for us, there was that indescribably awful breach between the Father and the Son as He died in our room and stead. We were in Him then, and in the death of Jesus Christ we may see our own death. That is the meaning of the scripture, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "His own self bare our sins"—mark that. It does not say "sin." He did bear our sin; sin in the mass, sin in the bulk, sin in its collective character, the sin of the world, was upon Him. But He bore our "sins" too,—every sin; the sin of yesterday, and of all your yesterdays; the sin of to-day; the sin of to-morrow, and of all your to-morrows. There was never an evil thought, never an unholy word, never an unrighteous action, that has not been taken account of—"The Lord hath laid on him the iniquity of us all." As I look, by faith, to Jesus Christ I know that if there had not been another sinner in the universe He would have done all that for me. Every sin of my life is taken account of, atoned for, the price paid. Down to death He went in my behalf and your behalf, "the just for the unjust that he might bring us to God." Do not let anyone take away from you that truth—

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

We were *in Him when He rose from the grave*. Verily when His body was put in the sepulchre and it was sealed with the Roman seal, and the guard was set upon it, this poor sinner in whom the law had had its way in the death on the cross, was buried, and on the third day when Jesus Christ rose from the grave, having paid the penalty of sin, I, as one of the elect, walked out of the grave; and you too if you are a believer. That is true! We are all ex-convicts, everyone of us. But we are not ticket-of-leave men; we are not out on parole, if you please; we are men and women whose debts have been paid, for the record of your sins is blotted out. We can say to the Law, "Hands off. I am not under the law, but under grace. My debts have been paid."

When Jesus Christ rose from the dead we rose from the dead in Him, and so for every believer the judgment is past: "There is"—not, there shall be by and by—"there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We are done with that. I do not know how you feel about it, but I am glad, ("Hallelujah!"). I really feel that there is a great Hallelujah in my heart when I know that all my sins are paid for, and I have not to bear them nor fear them any more.

We were *in Him when He ascended into heaven; and when He sat down on the right hand of God, I sat down with Him*. I am in heaven already, in "heavenly places in Christ Jesus." "Christ the first fruits; afterward they that are Christ's at his coming." He is the pledge of what we are going to be, and of where we are going to be. I think we ought to sing about "Jerusalem the Golden" a little oftener. People say we ought not to sing about heaven nowadays. But the undertaker comes just as often; and the grave-diggers are just as busy as ever. Death is busy on every hand, as he has always been; and time is as short as it ever was—and men by the millions are leaving this life for another. I, for one, am anxious that they should take the path leading, not from earth to hell, but from earth to heaven; and the only guarantee that such is the case in when they are in Christ; for if we were in Him in Nazareth and Capernaum and through all His earthly pilgrimage, at the cross and in the grave; and if they were in Him on Olivet when, defying the laws of gravitation, He went up instead of down, as men have always been going, and ascended and was received, and now, seated at the right hand of God, He is the pledge of our salvation, "the salvation that is in Christ Jesus."

"Our Lord is risen from the dead,
And gone to realms of joy on high;
The powers of hell are captive led,
Dragged to the portals of the sky!
There His triumphal chariot waits
While angels chant the solemn lay—
'Lift up your heads ye heavenly gates,
Ye everlasting doors, give way:
Loose all your bars of massy light,
And wide unfold th' ethereal scene:
He claims the mansions as His right—
Receive the King of glory in!"

Who is the King of Glory? Who?
The Lord Who all His foes o'ercame;
The powers of death and sin ov'rthrew,
And Jesus is the Conqueror's name!"

And, Hallelujah, I am in Him. That is salvation. That is worth having, is it not?

II.

I must not send you away until I have given you the other part. "Salvation which is in Christ Jesus with eternal glory." "With eternal glory". I wish I had the powers of an archangel to unfold to you the riches of those three words, "with eternal glory." That is the accompaniment of salvation; it is part of salvation. Let me tell you that it was for nothing else than that that Jesus Christ died. Let us get away from the idea that Christ died to secure simply the forgiveness of sin: He died to secure to us salvation "with eternal glory."

The death of Christ was not an experiment. He died because He knew that His death would pay the price of our sins, and would remove all barriers to the sinner's return to God. If you read your gospels—or, in fact, if you go back to the Old Testament, you will see Jesus Christ stepping down the centuries, appearing in every type and symbol until at last He was manifested as Incarnate Deity. Why? He came to bruise the serpent's head. He came to destroy the works of the devil. He did not come to give you a chance to be saved: He came to put your salvation beyond the realm of chance. He came to make the salvation of His elect eternally secure. This Man did not begin to build a tower without counting the cost, or without knowing whether he would be able to finish it. The Babel builders did. They said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." They failed; but when He undertook to build a tower and to set up a ladder to the skies, He did it; and angels ascend and descend on it. "Wherefore, God also hath highly exalted him, and given him a name which is above every name." He made His name by building a tower to the skies; and making it possible for poor sinners to get home to a glory that is eternal. He died for that, and for nothing less than that.

I cannot be persuaded that there was any perhaps or peradventure in the message of my Lord Jesus. Nothing makes me more impatient than to hear men talk about what might have been if the Jews had received Him, and if the kingdom had been set up there and then! There are no "might-have-beens" about it. From before the foundation of the world He knew what they would do; and He came to die, and He died according to His programme; and He died for our sins; He died to secure for us eternal glory.

There may be some doubt as to whether men who have died on battlefields have died in vain or not. Much human blood has been shed in vain—conditions have been no better after than before. But let me tell you that not one drop of blood that flowed from the heart of the Eternal was ever shed in vain ("Hallelujah!"). It is unthinkable that God should fail in anything, for if God could fail He would not be God. And Jesus Christ is God, and always was God ("Hallelujah!"). And He died to bring us to glory.

That was why Joseph went down into Egypt. That

was why he was numbered with the transgressors. That was why he bore the sins of others. That was why he made intercession in the prison house. That was why he was exalted, and made provision against the years of dearth. That was why, at last, he threw open the store-houses; and when his brethren came down and he had introduced himself to them at last, he sent them back, saying, "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And ye shall tell my father of all my glory in the land of Egypt. Tell him that I cannot enjoy all this glory until he comes to see it. Tell him that I want to share it with him. Tell him I love him still. Tell him that my place of power and wealth and fame and glory mean nothing to me until I can share it with him. Get him here as quickly as you can."

"Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." Why did He die? To make it possible for us to behold His glory; and I am positive we shall see Him in His glory some happy day. To that we are called. We are not called from darkness into dusk; but from darkness into light, "into His kingdom and glory." If you are a Christian you have not seen—well, you have had but a glimpse of the glory as yet. We have had a good time getting so far, have we not? Somebody here in town told the story of a woman who was always shouting, Hallelujah; she was so happy in the Lord. She was asked, "Supposing when you get to the pearly gates Peter were to say there was no admittance for you, what would you do then?" She replied, "I would say, Hallelujah, I have had a good time getting so far." I heard my father say once that the Lord's people would serve Him if the devil were dead and all the fires of hell put out.

We shall all sweep through the gates of the New Jerusalem, for to that we are called. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Jesus Christ came to bring many sons from earth to heaven, from sin to righteousness, from death to life? Yes, but more than that: to "bring many sons unto glory." And He never failed in anything He undertook. Therefore we can be sure of entering into glory.

We may be sure of it *because He has promised*. He has promised: "In hope of eternal life, which God, that cannot lie, promised before the world began." The Lord never failed in anything yet—and He never will. He never made a half-finished flower. Could you make a flower like that? (Turning to flowers on the platform). Put your microscope on it. I know there are some clever paper imitations that look almost perfect—at a distance. But come closer and put your microscope on a bit of God's handiwork and what do you see every time? Perfection. Did you ever turn your microscope on a snowflake? I heard a man deliver five lectures of two hours each on snowflakes. I think if we knew the glory and beauty of them we could talk about them for ten years. Put God's work under inspection and you will always find it perfect. He who never made a half-finished flower, will never make a half-finished saint. "He which hath begun a good work in you will perform it until the day of Jesus Christ."

Some of us here are not very old. We are still young, I hope. I am, I know, getting younger every day! But

I am old enough to have seen some names prominent among the world's great ones pass into oblivion: the Russian Dynasty and its nobility, all the great men of that great nation have passed within our time. The ex-Kaiser, vain-glorious war lord, is now in exile. Napoleon in his day was great, but even before he passed he contrasted his short-lived fame with that of Jesus of Nazareth and said, "The death of Jesus of Nazareth was the death of a God"—and so it was. All these names have faded away, or will yet fade; but there is one Name that is above every name, and of Him it is said, "His name shall endure for ever."

God has glorified His Son Jesus Christ, and His glory is an eternal glory; and the glory which we have with Him is as eternal as He is eternal. There can be no end to that salvation.

"For glory deathless
Dwelleth in Immanuel's land."

Have you that salvation? Now, have you? Are you sure of it? If you have, would you not like somehow to indicate it? Would you not like to say, "I have salvation in Christ with eternal glory"? If you would, put up your hands, (A great host responded). I am more sure of it than I am of anything else in life (Praise the Lord!)

How does one get this salvation? "I endure all things for the elect's sakes, that they may also" attain to salvation? Achieve salvation? Accomplish salvation? No! "I endure all things for the elect's sakes, that they may also *obtain* the salvation which is in Christ Jesus." It is to be received as a free gift of God's boundless grace. There is no man or woman out of Christ who came in here not a Christian, who ever you may be, who may not go out that door as safe and secure as the angels before the throne of God. Is not that wonderful? You may have it as the free gift of His love. Will you receive it now?

If I had one hundred dollars to give away, and were to walk down to the front and say, "I will give that hundred dollar bill to anybody who will come up and take it, I believe there would be several come! A little girl came up here one time, and I saw her back in the vestry. "What did you come to the front for?" I asked. "I wanted to confess Christ," she replied. "But when were you converted?" I enquired. "Just a few days ago," she said. I then asked her to tell me how it happened. "Well," she said, "I was in a meeting where a man was talking to children. He put his hand in his pocket and took out twenty-five cents and said: 'I will give this quarter to any boy who will walk up here and take it from my hand. They looked for a moment as though he did not mean it. At last a boy walked up the aisle and said: 'I will take it, sir.' He held out his hand and the man put the quarter in it. The boy went back to his seat and those sitting near said: 'Did you get it?' 'Yes; there it is. He said he would give it to me and he did.' When the boy had returned to his seat the speaker said: 'Jesus Christ is here just as I am here. You cannot see Him, but He is here; and is offering you eternal life. If you take it at His hand you may receive it as that boy did the quarter.' And there and then I said: 'Lord, I will take it, please.' and I was saved that day."

You can receive salvation where you are sitting; and if you do, I think you ought to come boldly out and say: "I have salvation which is in Christ Jesus with eternal glory."

The Union Baptist Witness

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WANTED, A DOCTOR.

A letter to hand from Mr. Lewis, under date of May 1st, praises the Lord that "His glorious presence goes with us, and we seek to move as He leads the way. I believe that even the mistakes made by His servants can be overruled by Him and made into blessings . . . I wish to add a further word concerning workers . . . Dr. Sibley strongly urges the securing of a physician for our Mission here, and that as rapidly as possible. He says that there are thirty white people at Grand Bassa and not a single doctor, and since these firms are willing to pay one pound per month per person, the salary of such a doctor could be half paid by that source of income. It may be that some physician is just waiting for such an opening from the Lord. The professor suggests that we can get a doctor from Germany, a Lutheran, any time, because they are glad to come for the experience in the tropics. I told him that our workers must be one with us in the witness God has given us, and that such a proposition would hardly be considered by the Board. We shall need men and women with ability to teach in a few years. There is need also of a person with linguistic ability. The language is of a complicated nature, but can be acquired, I know, by persistent effort."

PEMBROKE.

In the face of many difficulties, Rev. W. R. Mackay is carrying on the work of the Lord in Pembroke. Of late the prayer meetings have been times of greater interest and blessing. Sunday morning messages have for the last year been devoted to the study of John's Gospel, and the pastor has only reached the eighth chapter now. We hereby recommend such expository preaching once more. It would solve many problems for the preacher.

A meeting of exceptional interest was held in the Pembroke Church on Sunday evening, June 16th. Major R. Neate, artillery officer at Petawawa Camp, spoke on "Some Reasons Why I Am Glad To Be a Christian". In simple, refined language he set forth the plan of salvation. Rev. W. Fitzsimmons, the Presbyterian Pastor at Alice, followed with a message on "Practical Living".

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HUGHSON STREET, HAMILTON.

On May 26th, Pastor Bower baptized the head of a family which had formerly been Roman Catholic. This father was the last of the family to unite with the church. Glorious indeed! That same

evening a young man professed conversion. The following Wednesday a missionary meeting of the church enjoyed a lantern lecture by Mr. O. T. Johnston of our Seminary, on Jamaica.

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BENEFICENT, MONTREAL.

Rev. Jules Danthony is doing an aggressive work among the Roman Catholics in one section of Montreal. So far has the Lord recently rewarded his efforts that seven candidates, three of whom were men, and four, women, were baptized for the Beneficent Church by Rev. Arthur St. James, in St Paul's on Wednesday, June 5th. Pastor Danthony has also six more candidates, all of whom are from the Roman Church, in a preparation class. Remember this difficult work when you pray.

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GALWAY, NEW YORK.

At the suggestion of Rev. Mr. Greening, formerly of Cannington, but now of Galway, New York, our Union sent Mr. E. V. Apps, a student of our Toronto Baptist Seminary, to help him with work in that district. On Mr. App's part this opening was a definite answer to prayer, and he went on the strength of the promise that "when He putteth forth His own sheep, He goeth before them, and the sheep follow Him." In that district the chief signs of previous religious activities are the empty churches in the villages. In one of these, in a place called Perth,—a building of United Presbyterians,—Mr. Apps is holding services. A Sunday School has been organized, and the Sunday morning service has an attendance of about fifty. A Young People's meeting is held Sunday evening, and a score or more attend. Surely this is a real opportunity. We are asked by Brother Apps to request prayer "because 'prayer changes things,' and things certainly need changing here".

And now another one of our students, Mr. Gorman, by name, has also been sent to help with this work in another village. We shall tell more of his work later. Meanwhile we again ask that prayer shall be made of the church unto God continually for these and other like students.

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COURTRIGHT.

Rev. C. E. Scott preaches at Courtright and Wilkesport, a field located by the St. Clair River, near Sarnia. Both these churches, one with a membership of forty, and the other with a membership of fifteen, are in our Union. Celebrating the jubilee of the Courtright Church, Rev. Roy L. Brown, of Highland Park, Michigan, gave fine Bible addresses from June 2nd to the 7th. A few nights previously Mrs. Davey visited both these churches, as she has done so many others of our Union.

SECOND MARKHAM.

A joint meeting of the Baker Hill and Second Markham Baptist Churches was recently held to hear Rev. A. St. James present the work of St Paul's, Montreal, and the offering in cash and pledges totalled \$110. About a week later Mr. St. James visited the First Markham Church, of which Rev. W. W. Fleischer is pastor. On Sunday, June 9th, Pastor W. S. Whitcombe baptized a mother and her daughter in the Second Markham Baptist Church.

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MEDINA.

A baptismal service was held recently on the Medina Indian Reserve, when two boys and two girls were immersed by Pastor Melchie Henry in the waters of a creek near the church. At the regular service that day Rev. A. J. Lovelady, of Boston, brought a message on "The Signs of the Lord's Coming".

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FORT WILLIAM.

Student-Pastor G. W. Searle has taken over the work of the Fundamentalist Baptist Tabernacle of Fort William for the summer. His ministry began with great blessing. After delivering a message, he called for a consecration of Christians, and practically all the membership responded; then he gave an invitation for sinners, and some six responded, mostly young people, one a Roman Catholic girl. Pray for this work.

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MAPLE GROVE.

Student-Pastor J. A. Garbig preaches to a nearly-full church both morning and evening. Nearly fifty young men and women attend their society in a way that would put to shame most Young People's organizations in larger centers. The prayer meeting attendance two weeks ago was thirty-five. Unfortunately, for many years false teaching about "falling from grace", "complete eradication of sin", "getting under the power", and so forth, has done much to make the Gospel of little effect in this country district.

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SCOTCH LINE.

No two fields are alike. Student-Pastor Roy Hisey finds his present work very different from that which he conducted in Quebec last summer. The services at Scotch Line are well attended. Some tourists from the nearby Sturgeon Lake are joining the congregation. About one-half the congregation come to prayer meeting. On a recent evening, with an attendance of between twenty and twenty-five, all but two led in definite prayer. Glorious! Mrs. Davey visited this church on June 2nd, with her strong, appealing message. The offering for this work amounted to about \$45.

ST. AMEDEE.

Student-Pastor W. Lempriere is being well received in St. Amédee, Papineauville and district, Quebec. Through personal work it was his privilege to lead a young woman to accept Christ as her Saviour the other day.

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CONFERENCE.

One hundred and forty people ate lunch on a lawn near the Scotland Baptist Church, coming from nineteen different churches, to another glorious meeting of the Pastors' and People's Conference of Hamilton, Brantford and district. Prayer occupied a large place on the programme of this conference. Messages were given by Miss M. Mason, B.A., of Otterville, on Hezekiah's answer to prayer; by Robert Guthrie of Courtland, on the revival through Elijah on Mount Carmel; by Miss O. Clark, M.A., about our Seminary; and Rev. D. Fraser, of St. Thomas, on the power of the Gospel. The evening service, with an attendance of about three hundred, was crowned with blessing by a boy accepting Christ as his Saviour and a girl publicly expressing her desire to be a better Christian.

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HERE AND THERE.

Congratulations, Pastor Charlton; and congratulations to the bride! You had a good supply for last Sunday in Mr. O. T. Johnston, of our Seminary, for the church at Chatham.

Rev. Wm. Fraser preached at Windsor Sunday last.

Mr. Wm. McArthur who recently graduated from our Seminary, is supplying two Sundays at Westboro.

Student-pastor Thomas McClure has taken over the work on the Lachute field. He is being assisted by another of our students, Mr. Roland Smith, with part time work, this student supporting himself by secular employment in Lachute.

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LINDSAY.

A council composed of representatives of sixteen churches met at the invitation of the Lindsay brethren in their church home on Tuesday, June 4th, for the purpose of ordaining their pastor, Brother Fleming, to the work of the Gospel ministry. Rev. C. M. Carew, of Fenelon Falls, was elected moderator of the council, while Rev. A. E. Dallimore, of the Cannington Church, was appointed clerk. Brother Fleming in a very convincing way told the story of his conversion and subsequent call to the ministry. His statement of doctrinal beliefs was entirely satisfactory, and the council unanimously decided to proceed to the service of ordination. At the evening session, after we had enjoyed the hospitality of the ladies around bountifully-laden tables we again assembled to complete the usual proceedings of the occasion. Rev. D. Alexander of Waverley Road Church, offered the ordination prayer, while Rev. A. Thomson, of Mount Pleasant Church, gave the charge to the candidate. The charge to the church was given by Rev. G. Allen, of the Grace Church; Rev. C. M. Carew gave the right hand of fellowship; and Rev. W. Atkinson preached the ordination sermon.

Brother Fleming has had considerable experience in Christian work in Scotland, where he was engaged in evangelistic work. He is an accomplished open-air worker and we in this part of the country are rejoicing in the strength that has been added to us by his coming. We shall follow the work in Lindsay, under his leadership with more than usual interest.

—A. E. Dallimore, Clerk.

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SHENSTONE, BRANTFORD.

The Word of the Lord continues to have free course in Shenstone, as is evidenced by the fact that twenty-seven have been added to the church in the last three months, most of them by baptism. The church services are well attended, and the prayer meetings are sources of spiritual power. The attendance at the Bible School runs from two hundred and fifty up. Of the twenty-seven uniting with the church in the last three months, fifteen came from the Sunday School. Three hundred copies of the special Des Moines issue of the *Witness* were purchased by the church, and distributed free of charge at the open air meeting held Saturday night on the Market Square. The people took this number readily, and showed a real desire to know the facts of the case. Surely in this, Shenstone sets a good example for others.

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GUELPH.

"The hearts of the Regulars have been greatly encouraged by the recent settlement with them of a full time pastor and his wife, Rev. and Mrs. R. D. Campbell. Open-air work has been resumed, meetings being held on the city square, after the Sunday evening service. The manifest interest of the scores who listen to the Word and receive tracts, gives much encouragement to the workers."—Marjorie Hardstone, Clerk.

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MINER'S BAY.

Three or four extra preaching appointments have been opened up by our home missionaries, student-pastors Gordon Mellish and Charles Hardy, in the district around Miner's Bay. These men are certainly working hard, and the Lord will reward their efforts we are sure. It is expected that a baptismal service will be held soon on this field.

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WINGHAM.

Victoria Street Regular Baptist Church, Wingham, was organized from members seceding from the Wingham Baptist Church, because of the alliance of that church and its pastor with McMaster and Modernism. Their present pastor is Rev. Edgar Ferns who is doing faithful work. On Friday, June 14th, a council of fifty-three delegates met to consider recognizing this church as a Regular Baptist Church within the Union of Regular Baptists. Rev. Mr. Jones, of Woodstock, was chosen moderator, and Rev. Mr. Bennett, of Otterville, clerk. Reports from the churches showed the membership now stood at thirty-five. The church has purchased a suitable, though small, building. Their statement of faith was that of our

Union; from whom the church has received home mission support. When the council was unanimously in favor of fellowshiping this church, the charge to the church was given by Rev. Mr. Alexander, of Toronto; the charge to the pastor, by Rev. H. Peer of Willowdale; and the right hand of fellowship into our Union, by Rev. G. W. Allen, of Toronto. All the members of the council rejoice in the fellowship which they found with the Wingham brethren, as well as in their stand for the faith of the Gospel, — a stand which made such a glorious fellowship possible.

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CENTRAL, LONDON.

Blessing, more blessing, and still more to follow, summarizes the story of Central, London. Up to Sunday, June 9th, 208 had professed conversion since Pastor McGinlay took over the work in January last. On Tuesday, the 11th, he re-visited his old and beloved sphere of labor in Afton. As is usual when Brother McGinlay is present, the meeting was a very blessed one.

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COURTLAND

Many so-called "revivals" are followed by a terrible reaction. Not so the real revival recently held in Courtland. The anniversary of the church was on Sunday, June 2nd. Rev. Wm. Fraser of Jarvis Street, preached forcibly, and at the evening service a married man, for whom much prayer had been offered, came forward. The following evening an evangelistic service was conducted, when Rev. James McGinlay, of Central Baptist Church, brought a powerful message. On his invitation one young man decided for Christ, and a backslider, himself also a young man, was restored. On Sunday 16th, a young lady accepted the Gospel invitation after a sermon by the Pastor, Rev. R. D. Guthrie. Three believers were immersed, and seven were given the right hand of church fellowship at the communion following. This makes thirty-one additions since April.

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SOUTHAMPTON, ENGLAND

The Christian Herald of England, a solidly "Christian" paper, publishes a sermon each month by the editor-in-chief of *The Gospel Witness*, and calls him, "The Canadian Spurgeon." We read in that paper of the work of W. E. Dalling, M.A., recently pastor in Pudsey, near Leeds who is moving to the Polygon Baptist Church, Southampton, in July. We quote *The Herald* as follows:

Mr. Dalling is a staunch Fundamentalist, and has made a point of having speakers to stress some aspect of fundamentalism at the monthly meeting of the Young People's Fellowship. Worldliness in every form has received his condemnation. Moreover, he had the rare courage, in the early days of his ministry, at Stanningley, to refuse an invitation to join the local ministers' fraternal, on the ground that they admitted to their circle one who denied the Deity of the Lord, referring to the Local Unitarian minister.

Coals for the Altar Fire

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

Sunday, July 7th.

"Take my yoke".— Matt. xi:20-30.

The strong ox cannot be made serviceable to man except by being brought under restraint; neither can man be of any use to his Lord, or to himself till his freedom has been restricted. This indeed is a universal principle, extending to all animate and inanimate forces alike. The whole course of discovery and progress has been simply a yoking up of the powers and energies of nature, and attaching them to man's car. The water-wheel is but a yoke put upon the neck of the river, that it may be compelled to spin and weave for us; the sail is simply a yoke attached to the winds to make them plough the great deeps with the furrows of a nation's commerce; the telegraph wire is only a yoke for harnessing the electricity, that it may run our errands and flash our thought to the ends of the world. Nothing in earth or air or sea is of use to us till it has been restrained and made obedient to our will. And so, instead of contradicting the general order Christ by these words lays down one of the most universal of principles. Freedom for services comes through expression of self. We must be narrowed into liberty, and constrained into true power. "Take my yoke upon you, and ye shall find rest to your souls."

Monday, July 8th.

"Learn of me".— 2 Cor. x:1-9.

The fall which threw man out of moral conformity to God threw him out of intellectual obedience also; and ever since, his thoughts have tended to go astray, and his imagination to play truant from the school of God. And this license in thinking and reasoning he claims as an inalienable right, so that many a man who admits the wholesomeness of moral restraints considers himself justified in utterly revolting from intellectual restraints. Hence the constant outcry against the bondage of creeds and the tyranny of theological yokes, as though it were a mighty affront to ask one to believe anything which he is not inclined to believe. But has not God the same dominion in the sphere of thought as in the sphere of morals? And does not the lordship of Christ extend equally to both? If so, our obedience is just as binding in the one as in the other. And this for one, I loyally concede. I own myself just as much bound to believe what Christ teaches as to do what He commands; just as truly holden to think His thoughts after Him, in intellectual submission, as to trace His steps after Him in practical obedience. There is an ethics of belief as well as an ethics of conduct; and whoever admits that he is required to bring the wayward passions of his body under restraint to Christ must admit an equal obligation to "bring into captivity every thought to the obedience of Christ."

Tuesday, July 9th.

"Continue in my Word".—John viii:31-43.

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Freedom by subjection is the law here laid down; the yoke of discipleship emancipating us from galling errors, and introducing us into the sweet liberty of truth. And why should such conditions be deemed unreasonable? What student rebels against the hard axioms of geometry or the inexorable formulas of mathematics? In submitting to them, he accepts a most rigid limitation to his thoughts; but he well knows that only by such limitation can his mind be broadened and his knowledge enlarged. And if Christ is an unerring Master, how reasonable is it that we should put ourselves under the most absolute and unquestioning subjection to His teaching? It is thus, He declares, that we shall be made free indeed. Men will ridicule our freedom, perhaps, as slavish subserviency, and we shall have an equally distinct opinion of their boasted freedom. And it is plain with whom the advantage of judgment will lie—the one who reckons his position from the truth, or the one who reckons it from his own opinions. "If ye continue in my word"—No man is worth listening to, on questions of Christian faith and doctrine, who is not himself a reverent listener to Christ.

Wednesday, July 10th.

"Do as I have done".—Lam. iii:22-40.

It is considered, indeed, a high tribute to one to say that "he thinks for himself." But oh, my Father, leave me not to think for myself amid the mazes and mysteries of Thy universe, wherein I am a stranger. Think for me, and permit me reverently and obediently to follow Thy steps as a child treads in the footprints of its parent. To think for myself would leave me bewildered in this desert, where Thy providence has cast me, to find my way out as best I might. Surely I can never think myself out of this world of darkness into Thy world of light. Therefore, praise the Lord for that true saying of His prophet: "It is good for a man that he bear the yoke in his youth." When the passions begin to lead astray toward lawless love, and when the thoughts begin to be tempted to disport themselves in the inviting pastures of doubt and speculation how blessed it is to be yoked up with the Holy Son of God! His example can hold us back alike from perilous indulgences and from perilous thoughts. He asks us, therefore, to subject not only our affections, but our reason also, to Him.

Thursday, July 11th.

"Come ye after me".—Luke xiii:13-26.

"Whosoever doth not bear his cross, and come after me, cannot be my disciple." Perhaps the heaviest cross to the natural reason is the doctrine of the cross. Not what can be extracted from the doctrine,—the tender peace and the

sweet grace of forgiveness,—but the bare truth that Christ "suffered, the just for the unjust, that he might bring us to God". Grace stained with the blood of expiation, forgiveness founded on vicarious satisfaction, — this has been "the offence of the cross" in all time. But it is not for us to be oppressed and staggered and crushed by it. "The joy that was set before him," as He endured the cross and despised the shame, is our inheritance; His the bloody sweat and travail of soul and "contradiction of sinners against himself," and ours the unspeakable privilege of being His co-partners in all this. Do you not know what a holy bond there is in a common trial or reproach? Souls that have passed through the fire together have become in a certain sense fused. Friendship makes men intimate; suffering alone makes them one.

Friday, July 12th.

"Witnesses unto Me".— 2 Cor. v:14-21.
2 Cor. vi:1.

"We, then, as workers together with Him, is the apostolic phrase. Blessed exaltation! We are not called to work for Christ, or to work under Christ but to work with Christ. He has gone into heaven, indeed, and is out of sight; but by the Holy Spirit He still joins us to Himself in active, living fellowship. "He does not need our strength," you may say; but He needs and will have our co-operation. Without us He cannot work to-day in the world; just as without Him we cannot pray in heaven. Have you thought how necessary we are to Christ in all the relations which we hold to Him? "I am the vine, ye are the branches." If the branches do not bear fruit, there will not be any. The vine is in heaven, out of sight; and, unless, the branches are productive there will be nothing for the world to see to indicate that Christianity is a living fact. "Ye shall be witnesses unto me," says Jesus. And unless we keep up our testimony, there will be silence in the earth. There is not a living voice to speak for Him but that of Christians. "Ye are the light of the world," He says again. And unless we shine, there will be utter darkness. The only reflectors, on earth, of the light of Christ are His disciples.

Saturday, July 13th.

"Walk in the Truth".— 3 John 1:14.

Never was there a time when the Lord was calling more loudly to His servants to learn of Him; and never a time when His disciples should pray more earnestly "Lord, teach us," than now. Vital doctrines are slipping from the hands of those who have been commissioned to hold them fast; old and long-neglected truths are struggling to regain their lost place in the faith of Christians, often, alas! only to be treated as novelties and innovations. In the pride of intellect many are putting their own wisdom before God's and are given over to believe a lie. Nothing is greater than a faithful Christian life.

—Readings by A. J. Gordon, D.D.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 29.

July 21st, 1929.

Third Quarter.

THE NEW COVENANT.

Lesson Text: Hebrews, chapter 8.

Golden Text: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."—Hebrews 8:6.

I. CHRIST THE MEDIATOR OF THE NEW COVENANT, (vs. 1-6.

1. In the previous chapter the nature of our Lord's high priesthood has been dealt with. He is "an high priest forever after the order of Melchisedec," and in this lesson the apostle continues the subject laying emphasis upon the "sum" or chief point in connection with it. The place of our Great High Priest is just mentioned. He is "set on the right hand of the throne of the Majesty in the heavens," (v. 1). This reminds us of His glorious ascension when He was parted from His disciples and a cloud received Him out of their sight, (Acts 1:9). It was the departure from earth of the victor, and in heaven it meant the triumphant return of the conqueror. Possibly this part of our Lord's life does not receive its proper mede of attention. His work on earth finished, He entered into the glory, our Great High Priest, the mediator of the new covenant. The throne is the seat of royal power and the right hand the place of honour, so our Lord was exalted to the highest place, after the successful accomplishment of His work on earth. We therefore have mention made or implied in this verse concerning our Lord's office, His present position, His exaltation, and the acceptable and successful nature of His work on earth.

2. His work in the heavens is then referred to. He is a "minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man," (v. 2). He is a minister of "holy things" in the heavens. The earthly tabernacle was but a type or shadow of the heavenly reality, and Moses was commanded to make it according to the pattern shown him on the mount, (v. 5). The High Priest entered the Holy of holies on the day of atonement with the blood of the sacrifice, there to perform his prescribed duties, so our Lord his great Antitype has entered into the holiest of all with the blood of His sacrifice, (9:12), there to carry out His high priestly duties. As a high priest it was necessary that He should have some offering to present, (v. 3), for a high priest's duties pertained to the offering of sacrifices, and His offering was that of Himself. On Calvary He gave Himself an offering for the sins of the people. The Levitical priesthood of which our Lord was the Antitype, though He did not belong to that tribe, (7:14), (v. 4) served only unto the shadow of heavenly things, (v. 6).

Their work was typical of the work of our Lord, and pointed forward to it, so that when He died there was no further need of their services as priests, the work of sacrifice was complete. For anyone to claim to be a priest these days in a special sense, other than in reference to the universal priesthood of believers is to claim that which is unscriptural and to profess to offer sacrifice in that capacity is to revert to Old Testament usage, and when such a professed priest claims to offer Christ as a sacrifice he sins grievously against the One who died for him. In teaching, attention may be drawn to the unity of God's plan made known in the typical services of the tabernacle and in the sacrifices.

3. Our Lord's work has resulted in the obtaining of a more excellent ministry, and He is now the mediator of a better covenant, established upon better promises, (v. 6). The necessity for His mediatorship lay in the fact of the impossibility of guilty sinners treating directly with a holy God. He must be approached through a go-between, a mediator. Such a mediator must be satisfactory to both parties in his person and his work in order to be successful, and our Lord eminently fulfils the requirements. He has partaken of both natures, and understands by experience both sides, having full knowledge of the divine requirements as Son of God, and knowing man's condition as Son of man. With such full knowledge He is well and completely qualified to be the Mediator of the new covenant. His work pertains to the place of redemption whereby man's reconciliation with God has become possible, (9:15). To this great work God pointed forward in the Old Testament times, and in these days our attention is directed back to it. He is the One and only Mediator between God and men, (1 Tim. 2:5), and apart from Him there is no access to the Father's presence. In Him we are assured of a genuine reconciliation, of salvation from the power, consequences, and guilt of our transgressions, and of fellowship with the Father. As a Mediator He is perfect, powerful, pitying, patient and accessible to all who will come unto Him. In teaching, the character, consequences and necessity of the work of the Mediator might be emphasized.

II. THE NATURE OF THE NEW COVENANT, (vs. 7:13).

1. In dealing with the nature of the new covenant the apostle first of all refers to the imperfection of the first covenant, (vs. 7-9), that made with Israel at Mount Sinai, which pertained to the law with its observance and ceremonies. Such a covenant was imperfect in that it was typical of one to come; also in the failure of man to observe it properly. The Israelites continued not in the covenant. That covenant was made known to them through Moses and its blessings were conditioned upon their obedience to it, but how lamentably they failed is well known. This reminds us of man's weakness, the Israelites had all the advantages man could wish, to aid them in the service of their God, they had the manifest presence of God in the pillar of cloud, and in the miraculous works, they had the privilege of a divinely appointed

and attested leader, they had the promise and the evidence of God's providential care over them, and the consciousness that they were His specially chosen people, yet despite such privileges they failed to give obedience, and had to suffer chastisement for their sins. Can man, unaided, in these days hope to do better in the service of God? The answer is in the negative. The flesh cannot serve God, it is only as the individual is possessed by the Holy Spirit that he can obey and please his Maker. Emphasis may here be placed upon man's real state, his inability to please God, and the necessity for the new life.

2. By the reference to the imperfection of the first covenant we are not to think of God failing in anything. In the counsels of eternity salvation was planned, (Eph. 1:4), and in this section we have a statement drawing our attention to His plan, "Behold the days come saith the Lord when I will make a new covenant with the house of Israel, and with the house of Judah," (v. 8). Such action was in His plan, and we are led to believe there was a set time in His counsel for the carrying out of His purpose. There is implied therefore, the thought of the continuity of God's plan, of the eternity of His counsel, and of the certain fulfilment of His purpose.

3. The nature of the covenant made to the whole house of Israel is then stated, (vs. 10-13), (Jer. 31:31-34), wherein we are informed that God will put His "laws into their mind and write them in their hearts," and He will be to them a God, and they shall be to Him a people. This denotes a complete change in their condition and attitude, instead of being ignorant of and disobedient to the law of God they will give instinctive obedience to His commands, and their affections will also be captivated by Him. As a result of this condition it will not be necessary for one to teach the other the knowledge of God for all shall know Him. And, in addition to such blessing, God will show His merciful disposition in relation to their sins which He will remember no more.

4. The blessedness of such a condition need hardly be emphasized. It is self evident; it speaks to us of a state of millennial bliss, when ignorance of God and His law are non-existent, and when as a nation Israel is conscious of the forgiveness of her God. The question arises as to the time of the fulfilment of such a promise. It is certain such a condition has not yet attained, and it is equally certain that such a condition will attain for God's promises are sure to be fulfilled. The time of the fulfilment of this covenant nationally will be after Israel is gathered to her own land, and receives her Messiah, resulting in a state of righteousness and peace associated with that which is termed the millennium. There is a present spiritual application, however, for unto those who yield to Him God works a marvelous change within, turning the heart unto Himself, making the will obedient unto His law, and forgiving all transgressions. Emphasis may be laid upon the goodness of God, the wonderful nature of His plan, and the glorious prospect before His own.