

The Gospel Witness

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

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

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"JUSTIFIED BY WORKS"

The distinctive doctrine of the great Reformation was that man is justified by faith alone, and of this doctrine the Word of God is full. The principle is enunciated in every one of Paul's epistles. And yet the epistle of James says, "Ye see then how that by works a man is justified, and not by faith only." It is perhaps not surprising that the superficial student should, at least at first blush, discern in this an apparent contradiction. It is to Abraham's offering of Isaac that the Apostle James alludes; and in the Genesis account we read that it was when "Abraham stretched forth his hand, and took the knife to slay his son", he was intercepted by the angel, and the Lord said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Are we to suppose that God did not "know" what was in Abraham's heart until he actually stretched forth his hand and took the knife to slay his son? Did God not "know" that Abraham feared Him until thus he offered up his only son? Such an assumption would, of course, involve the denial of divine omniscience. Of course God knew! But in the record of Abraham's offering the Holy Spirit condescends to the level of human understanding. This is what theologians would call anthropomorphism, an attribution to God of human qualities.

Is it not necessary that man should be justified in a twofold sense? By faith we are justified before God, because He knows before there is any outward expression of faith, that faith really exists; for after all, faith is really an attitude of the soul toward God, an attitude which recognizes God as God; and because He is God, trusts Him. But no amount of profession can justify us before men. Is it not true that since faith needs not to be expressed in order that God may "know" that it obtains, the "good works" which are the natural fruit of true faith justify us before men? We come therefore to this, that our Christian profession can justify itself in the eyes of men only as it issues in Christian character and conduct.

Let us see to what conclusions the implications of this principle inevitably lead us. Our professed faith in Christ as a living Person can be proved and justified only by a life manifestly-conformed to the principles of His teaching and example. If Christ be "formed in us," He must to the world be manifested through us. No sort of theoretical argument will avail as a vicarious apologetic for the actual translation into character and conduct of the principles of the gospel.

The same principle holds in respect to our professed submission to the authority of the Bible as the word of God. When Jeremiah found the word he did not say, "Thy word have I found, and I did memorize it," but rather, "I did eat it." It entered into the very fiber of his being, and became part of him. Thus when the Bible becomes our spiritual meat and drink, it governs a man's thinking, savours his speech, directs his particular actions, determines his general conduct, and moulds his whole character. Thus a genuine Bible faith will produce a genuine Bible man. And such a man will do more to establish the truth of the divine inspiration and authority of Scripture than the ablest books written in defence of the Bible.

The principle applies to every doctrine of the gospel. No man can really believe a particular doctrine without actually doing what the doctrine enjoins. There are two companion doctrines of Scripture, both of which orthodox evangelicals profess to believe. One is the doctrine of original sin, with the universal condemnation it carries in its wake; and the other is the terrible retribution which awaits the impenitent in the world to come. Both these doctrines are supported by the teaching of Scripture, and, argumentatively, it would be an easy matter for anyone familiar with his Bible to demonstrate their truth. But what then? A mere, logical, demonstration of the truth of it will not move men to repentance. And while it is not impossible that the Spirit of God should be pleased to use such a verbal demonstration to convince men of sin, we are persuaded that men are more generally convinced of sin and its con-

sequences when faith in these terrible doctrines bears fruit in works. There is no proclamation of the existence of a fire so convincing as a fire-engine itself tearing down the street to the rescue. And when our faith in the teaching of Scripture in respect to man's natural state and the eternal destiny of the lost, breaks our own hearts in compassion for sinful men, and reddens our eyes with weeping, and inspires us to unceasing prayer for their conversion, and moves to ceaseless, sacrificial, laborious, self-crucifying, efforts to bring them to Christ, then our faith in these doctrines will be justified by our works.

So, too, of the truth of the vicarious, expiatory, death and resurrection of Christ, with its symbolic baptismal expression in the believer's immersion. The charge that the principle of imputed guilt and imputed righteousness is "immoral," and every objection to baptism by immersion as being inconvenient and unseemly, will fade away into nothingness in the presence of a life made beautiful by the fruits of the Atonement, and sanctified by the power of His resurrection.

Is there not here implicitly an argument for a church's separation from the world and all worldliness? What is true of the individual member must be true of the church as a whole. It cannot justify itself as a preacher of righteousness in any other way than by being righteous. It, even as they who are members of it, can justify its faith in the gospel only in the measure in which its collective testimony conforms to the principles of the gospel message.

Have we not here also, finally, an argument for the constant serviceableness of the church? While the gospel undertakes to prepare men for another life, it promises also to empower men to live this life in obedience to the will of God. Therefore, every individual member of the church, by his "good works," by his faithful witness, by a life spent in serving his own generation by the will of God, must justify his own profession. And a church, made up of those who thus profess, ought to be one hundred per cent. active. Only thus can either the individual believer or the church as a whole justify his or its faith before an unbelieving world.

THE MARSHALLITES' AMBUSH

In all the world there is no more despicable character than the person who writes evil letters, or sends poisoned candies, anonymously. He has the will of a liar, a slanderer, a robber, and a murderer, without the courage of the meanest chicken-thief. He has the evil mind of a fiend, the poison of a serpent, the heart of an Iscariot, and the cowardice of a poltroon.

We seldom receive anonymous letters, and were they to come to us at the rate of a million a day they would not disturb us. Our course in respect to any matter is never determined by the advice of one who has only sufficient intelligence to recognize that his name would add no weight to his communication.

In our last week's issue we referred to H. C. Wayman's Canadian allies. Copies of "Freddie" Pearson's letter—which we are certain was wholly written by Wayman himself, and whose real authorship "Freddie" has not the courage to reveal—have been broadcast through the churches of Ontario and Quebec. The names and addresses of men and women occupying official positions in churches or other organizations are usually obtainable from some printed list. But when letters are sent to private members of churches, who occupy no public position of any sort, such people naturally ask, "How did they get my name?" "Freddie's" letter has been sent to many such, and many of them have been forwarded to us. Ever since the Laymen's Missionary Movement was launched twenty years ago denominational officials, going from place to place, have made up lists of names and addresses of many of the private members of all the churches. There are hundreds, and perhaps thousands, of such names on file at Baptist Headquarters. We know, because we were for fourteen years a member of the Home Mission Board. These are the lists that have been used to mail out the Pearson letter.

When we learned of their circulation first of all we wondered whether the lists had been supplied to Wayman, and whether the letters were being mailed by him. We believe some of them were so mailed. But we now have evidence which is locked up securely in the Jarvis Street Church safe, and which can be removed only by a safe-blower, which absolutely proves that this diabolical work is being done in Canada. Evidence on this matter is accumulating, and in due time we shall have a most interesting story to tell.

"Birds of a feather flock together." It will not add to the academic reputation of McMaster University for that institution to ally itself with such an academic fraud as H. C. Wayman. Something over a year ago we exposed the P.N.U. degree-mill at Atlanta. "Dr." W. H. Langton, of the First Baptist Church, Brantford, Ont., defended his use of a P.N.U. degree by saying that he had worked hard for it! Very probably in that matter he told the truth. Some people seem to enjoy working hard for very little. We do not believe any educator of repute on this Continent would attach much value to a P.N.U. degree. But such as it was, it was at least a degree to which apparently its owner had a legal title. His use of it may have involved rather a serious reflection upon his mental calibre, just as we have seen insane women in a lunatic asylum advertise their lunacy by their peculiar head-gear. But it is a free country—everyone to his taste!

McMaster University, if it did not "aid and abet" the Canadian Baptist possessors of P.N.U. degrees to obtain their prizes, certainly offered them every encouragement to use what they had obtained. And McMaster did play the part of mother-hen to the P.N.U. chicks that were hatched by various degrees of temperature in the P.N.U. academic incubator. If

some of these chicks were not pigeons, they certainly proved themselves to be geese; although some of them, by our exposure, were made "madder" than the proverbial "wet hen."

But Wayman laid claim to, and made use of, degrees which no university in the world had conferred. Quite irrespective of the conflict between Fundamentalism and Modernism, it is amazing to find any reputable university in the world approving of such academic deception and downright fraud as that of which H. C. Wayman stands convicted. Someone reported Mussolini as saying that he would be willing to enter into an alliance with the devil himself if it would help him to accomplish his purpose. We do not know whether the great Italian ever said it or not, but apparently that is the attitude of the Canadian Marshallites. They are willing to resort to any trick that could, in their judgment, work any sort of injury to the man who has so fully exposed their perfidy. But they are welcome to send out as many of Dr. Wayman's letters written in the name of "Freddie" Pearson as they like. Meanwhile, to supply us with confirmatory evidence, will all our friends who receive one of these Pearson epistles kindly send both the letter and the envelope to *The Gospel Witness*. We have an interesting collection already, but we shall be glad to receive more. Some day we will tell the whole story—and it won't be "vacuous."

FOR WHOM DOES "THE SPOKESMAN" SPEAK?

The following letters from Mr. Frank N. Parent are two of many we have received from Portland. When the great Dr. W. B. Hinson was alive his influence was always exerted on the side of truth and righteousness. Where principle was concerned, to him, compromise was impossible. There are still many Baptists in Portland and in Oregon of the same splendid quality.

We supposed, in the beginning, that Professor E. C. Callaway was a man of sterling worth, but it has since appeared that his membership in a secret order was of greater importance to him than his profession as a Christian. When the two came in conflict he permitted the secret order to dominate him. We still have hope that Professor Callaway's conscience, although apparently now fast asleep, may some day be wakened up; if by nothing else, by the force of circumstances, for the day must certainly come when all who have joined hands with H. C. Wayman will bow their heads in shame.

As at present managed it is abundantly evident that *The Spokesman* has become the mouthpiece of those who have parted company with truth and honour. Its only value is to be found in the sermons of Dr. Hinson which it publishes.

All who were at Buffalo saw that Professor Callaway was utterly discredited by the indisputable facts of the case. When he left the Convention of the Baptist Bible Union, with the single exception of the vicious vilifier, Minor Stevens, whom he brought with him, we believe there was not one person in the

entire Convention who did not regard him with contemptuous pity.

Mr. Parent's letters speak for themselves:

"1201 E. Ankeny,
Portland, Oregon,
September 5th, 1929.

Dr. T. T. Shields,
Dear Brother:

I am enclosing you a letter which I wrote to the editor of *The Baptist Spokesman*, from which I have had to sever my support because the editor insisted on using the paper to defend Brother Callaway. The Editor did not have the approval of the Baptist Laymen's League, or even the entire staff in his articles on the D.M.U. trouble. I feel that for once the devil used *The Baptist Spokesman* and some of my Christian friends to help wreck a great work.

You may publish the letter if you like, if it will help any in your cause, and there are lots of people who wonder at my position or why I, as a member of the staff, allowed those articles to be published. But I did everything I could as a Christian to prevent the one-sided report.

The Baptist Spokesman seems to be a one-man affair now, regardless of the editorials to the contrary. They would not print my letter, and I wanted you to know about that.

Yours sincerely,
(Sgd.) FRANK N. PARENT."

"Portland, Oregon,
August 28th, 1929.

Editor, *Baptist Spokesman*:

I feel it my duty to tell the readers of *The Baptist Spokesman* that I am no longer connected with it.

I could not approve of any one using the paper to present a bitter controversy to further their own position, which could help neither Des Moines University nor *The Baptist Spokesman*. I pleaded with the editor not to be hasty in printing a one-sided report.

I have gone all over the Northwest asking support for the paper, promising that any one could believe what they saw printed in it. But I feel serious mistakes were made in articles about the University trouble, and I have printed evidence which seems to prove my fears.

I could not give my support to the further wrecking of the school and the people who gave the most to organize it.

I trust all past supporters of Des Moines University as of the last two years will seek the Lord's guidance before discontinuing their giving to it.

Yours,
(Sgd.) FRANK N. PARENT."

"TEACHER CROOKS."

The Christian Fundamentalist for September (Dr. W. B. Riley, Editor) has an article entitled, "Teacher Crooks in Arkansas". We were going to quote from it, but on re-reading, it appears it would be better to print the whole article:

TEACHER CROOKS IN ARKANSAS.

Complimentary scientific news service of *The Popular Science Monthly* sends, "for release on or after August 2nd," a scheme to beat the evolution laws, and quotes Orland Kay Armstrong as reporting, on a recent visit to Arkansas, he did not find one High School, Normal School, College or University instructor who had a good word to say for the anti-evolution law.

That is not strange! Birds of a feather flock together, and Orland Kay Armstrong wasn't looking for anybody who had a good word to say.

He says, "The teachers of biology especially feel that the law, if strictly adhered to, will take the ground from under their feet." What ground? Teachers of biology who believe in evolution have no ground under their feet. They stand on a speculation, a very slippery and uncertain foundation.

(Continued on page 9.)

The Jarvis Street Pulpit

HOW TO USE A MIRROR.

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

Preached in Jarvis Street Baptist Church, Sunday Morning, September 1st, 1929.

(Stenographically Reported.)

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

"For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:22-25.

The letter of James, as you will have observed in your morning study, is an intensely practical epistle. It is not a book to be stored away on your library shelf, but a guide book to be carried with you on the road. It is not to be regarded as a book that should be daintily bound in morocco for carrying to church on Sunday, and then forgotten until the Sunday following. It is rather like a telephone directory, or a street directory, or a cost directory such as you use in your office; or, in fact, any kind of book for the office, or the shop, or the home, the purpose of which is to instruct you as to how to get the day's work properly done. The epistle of James is in perfect agreement with every other part of the Bible; with this passage, for instance: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works". The Apostle James emphasizes the importance of works as the evidence, the fruit, of faith.

I desire to turn this scripture to some practical account this morning. Our text gives us a *description of the Word of God*. It describes it as "the perfect law of liberty", and then having described its character, it *prescribes its use* as a mirror. Then it tells us something of *the benefits to be derived thereby*: the man who thus makes use of the Word of the Lord will not be a hearer only but will be a doer of the Word; he will reduce its principles to practice, and in the doing of it he will find the supreme blessing of life.

I.

Here, then, we have THE WORD OF GOD DESCRIBED as "the perfect law of liberty". We hear of many kinds of liberty nowadays. Liberty is the great desideratum. The Great War was fought from the allied side, we say—and I hope it is true, I believe it is—for the maintenance of the world's liberties. We are hearing just now in Toronto much talk about "liberty", and about "free speech". But this is not new. The anti-prohibitionist objects to prohibition because, forsooth, it interferes with his "personal liberty". He must be free to stagger down the street and jostle everybody—throw his cigarette into a gasoline tank if he wants to, while under "Government Control". We have heard much also about academic liberty—"academic freedom" is the precise phrase. The professor is engaged to serve a certain college or

university. The college professes to exist for certain clearly defined purposes, but Mr. Professor demands for himself what he calls "academic freedom". He demands that he be left "free" to use his position as he likes; he will be bound by no objective standards; and he will be responsible to no one but his own sweet self. He must be "free", although his freedom, like that of the drunken incendiary, destroy the institution he is engaged to serve.

Well, it is very desirable that we should have liberty. Political freedom is a necessity. Then if we do not approve the principles of the government of the day we can work to secure a change. That is a great privilege, is it not? We must have liberty to effect such changes in our environment, as changing circumstances may require.

We all desire liberty. But the word "liberty" needs accurate definition, and our text defines it. It implies that *true liberty is a condition of life which is subject to law*. Liberty is not license; it is not lawlessness; it is not freedom to go, and do, and say, whatever your particular will may dictate. Liberty finds its highest perfection in obedience to the most perfect law; and the word of God is described as "the law of liberty".

Children find it difficult to learn that lesson. Their idea of freedom is, that they be permitted to be a law unto themselves. And many people are merely grown up children. I heard a little boy say, shaking off his father's restraint, "Let me go on my own"—and older people prefer to "go on their own". But, my friends, there is no liberty in that direction. Liberty is conditioned upon obedience to law in all realms.

I have never outgrown my childish interest and admiration for a locomotive engine. When I was a little boy, a train was to me the most wonderful thing, and even an aeroplane or a Zeppelin can scarcely compete with it to this day. I love to see a monster engine being groomed for a journey. I travel a little, and at every opportunity, where there is a long enough stop, I get out of the train and walk up to see the engine by which it is pulled, just to look at it, and marvel at its latent powers. What wonders it can accomplish! And to see it running, to see those mighty wheels flying around, pulling thousands of tons across the continent at the rate of a mile a minute, what an inspiring sight! How free that piece of machinery seems to be! With what perfect precision it works! It seems to work with complete freedom;

yet its liberty consists in its obedience to law. There is no more helpless thing in the world than a locomotive engine off the track. It cannot move its own ponderous body: nor can men move it without some mighty mechanical aid.

The same is true of the car you drive. I have heard people say, "Street car tracks are a nuisance in a big city, I wish they would tear them up. Busses can go wherever they like." Can they? I do not want to be on one when it goes wherever it likes! If it is to serve any useful purpose, and if it is to be free to go from its point of departure to its predetermined terminus, then from one point to the other it must be absolutely subject to law; and only as it is so can it be free.

I saw a man engaged the other day on a very particular piece of work, and I marvelled at his manual dexterity, at the way he used his fingers. I said to him, "After all, there has been no improvement upon that first machine, the human hand, has there?" I was in Belfast, Ireland, some years ago as the guest of a great linen manufacturer, and as I was going away he gave me some valuable Irish linen handkerchiefs. He told me that no machine had touched them from the flax in the field till they became a finished dainty fabric, which was a work not of science only but of consummate art. It was the product of the human hand, and was beautifully done.

Hands may not be much to look at, some of them at least, but they are wonderfully useful. And how freely we can use it! Did you ever see Paderewski play? I did not say, Did you ever *hear* him? I said, Did you ever *see* him? It is one thing to *hear* him: it is another thing to *see* him. I both saw and heard him play in London last October, by the courtesy of a friend. He is about seventy, but his fingers flew over the keys so rapidly one could not see them. The dexterity of the man was marvellous as he struck that keyboard, and thrilled the great audience with the harmonies he produced. You may have your player-pianos if you like, but give me Paderewski; give me someone who can play with his hands. I like to see a man whose hands are free. Yes, but they are free only in the sense that they are subject to law. You cannot bend your fingers backward, if you are properly made.

Our freedom in every department of life, whether physical, mental, or moral, consists in obedience to law. It does not mean self-will and self-indulgence. There is no true liberty in any department of life that is not an expression of law.

And *that law of liberty must be an inward law*. It is not wholly objective; but it is partly so. Why is the locomotive engine so helpless when off the track? Because its weight, its own internal mechanism, its constitution, is designed to operate in harmony with an objective law. The inner law of its own being, if I may so say, must co-operate with a law without—the steel rails upon which it moves, and only as these two are brought together, and the engine works in obedience to both, is it free. The same is true of every machine, of every organization, and of every organism. There is an inward law of life that must be obeyed or we are not free.

Our favourite illustration of perfect freedom, is the bird that flies. We say of somebody that he is just

"as free as the bird that flies". I was coming out of my house the other day, and I saw a robin—but it was not flying; it was hopping across the road as fast as it could go, but it could not fly. Why? There was nothing without the bird itself to prevent its flying; the air was free. But one wing was hanging down. I do not know how it was injured, but the poor creature had broken one of its wings; it was hanging impotent by its side. Because it could not fly with one wing, it was not free to fly at all, because, while there was an external freedom, while there was opportunity enough, yet at some point the law of its physical being had been violated. Because of that its freedom had been curtailed, and instead of being free to fly in the upper spaces, it was able only to hop across the road. I was afraid that a swiftly passing motor car would overtake it before it got to the sidewalk; the poor bird was like a little child at the mercy of the passing machines.

Oh, no; my friends, we shall not find liberty in obeying our own wills.

What is the "law of liberty"? There are many laws. You would like to make your own law, each would like to make a law for himself; and the last law that unregenerate people are willing to observe is the law of this Book. Its prohibitions and inhibitions are sometimes spoken of as "blue laws". I saw in one of our papers last week an editorial, headed by a quotation from somebody, I do not know who the genius was, but the quotation was this, "I spent a week in Toronto one Sunday"! The thing that made Toronto so dull and dreary, and the passing of its hours so slow, was that a good many things that were permitted in other cities were not practised here; and it was an editorial plea for "liberty". It depends on what you mean by liberty, what law is going to govern you. Let me ask. To whose law must that robin be subject if it is still to fly as God meant it to fly in the air? What law must be obeyed? It must obey the law of its own physical being. Who gave it that law? Whence came that law? "Do not err, my beloved brethren", says this very chapter, "every good gift and every perfect gift is from above." That bird's physical constitution is from above, and, for it, the perfect law of liberty is the law of its own being, which God gave it. If it is violated at any point, its freedom is diminished, its liberty curtailed.

In spite of all that the human mind may say about the Bible, it is the "perfect law of liberty". It tells us how to live, and it tells us that if we would have perfect freedom, and enjoy liberty to the full, the precepts and principles of God's Word must become incorporated into our own life, given effect in our own characters and conduct; and in the measure in which we ourselves become the very incarnations and exemplifications of the high and holy principles of this Book, in that measure we shall be free men and women. The truest freedom, the richest and the largest liberty, will be ours as we are brought into subjection to the principles of the Word of God.

That applies to the whole man. The bird of my observation, so far as I was able to see, was all right on one side, but it was all wrong on the other side; and because it was lopsided it could not fly at all. We are more than flesh and blood. The kingdom of God

is not meat and drink. The whole problem of life has not been solved when a man has found an answer to the question, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" The life is more than meat, and the body than raiment. We are something more than animals. "Man shall not live by bread alone." We have minds, and we must find a law not merely for our physical nature: there must be a law which will govern our thinking as well. Our thinking must be under control, every thought brought into "captivity, to the obedience of Christ." There must be law in the intellectual realm if there is to be liberty.

The same is true of our moral and spiritual nature: "I pray God," said the Apostle, "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The Word of God is a perfect law for the physical nature, for the intellectual life, and for the moral and spiritual realm; in all these departments of our being the principles and precepts of the Word must govern, and in obedience to their behests shall we enter into the largest liberty.

That is a definition of the Word of God. I come back to what I said in the beginning, it is a guide-book. There may be some visitors here this morning who come from a far country—but you are not necessarily prodigals on that account! Perhaps you have come from the United States. You came over strange roads, and you did not consider that it was any abnegation of your rights, or that it necessarily involved some ignominious surrender of your intellectual powers, when you opened your guide-book and said, "Now, what road leads to Toronto?" Why do you want to know about the roads? "Because" you say, "I wished to know what road lay in that direction, and which road was properly paved. I wanted to know the shortest distance between two points, and the safest too." You looked up your guide-book because you did not know. You know something, but there were some things you did not know, and so you consulted a book to find out, because it described a territory into which you were to make an excursion. You wanted to know how to go, so you obeyed the book, and you came, on paved roads. How did you get along? "Splendidly, thank you." No accidents? "No." Did you get on any rough roads? "No." Any ditches? "No, we came right through without any trouble at all." Why did the traveller experience no trouble? Because he had sense enough to do as he was told: he consulted his guide-book. And that is exactly what the Bible is: it is a "perfect law of liberty"; therefore, if you would have the largest freedom, do as the Bible teaches, do as the Word of God directs.

So much for the description of the Word. The Bible ought not to be bound in blue covers, nor must everyone who tries to translate its precepts into action necessarily wear a long face. On the contrary, obedience to the principles of the Bible will give the greatest freedom, and the largest possible measure of enjoyment of life.

II.

HOW ARE WE TO USE THE BIBLE? We are to use it as a mirror. Is there anyone who does not know

how to use a looking-glass? You boys and girls understand this scripture thoroughly, do you not?

There are some people who use the Bible to look at other people, they really do! A pastor told me some years ago that he had a very stingy man in his congregation. That was quite unusual, of course, but he had! He said the man was rich, but he gave little. He said, "I made up my mind that I would prepare a sermon especially for his benefit. I spent a long time getting ready for that Sunday morning, I prepared myself as thoroughly as I knew how, and I said, 'If he can stand this, he can stand anything, but I shall surely show him up this morning, and make him feel his defects.' So the great morning came, and I preached with all my might—just as I had prepared to preach. And that brother sat down there with folded arms, and beamed on me as though he had never heard a sermon that he enjoyed so much! He did not put any more money in the collection plate that morning; but at the close of the sermon he came up to me, took me by both hands, gave me a hearty shake, and said, "Pastor, that was the finest sermon I ever heard you preach. I am so glad Mr. So-and-So was here!"

That is how and why some people use the Bible: they are able to describe everyone but themselves. But that is not what you use a mirror for. *You look into a looking-glass to see yourself.* I know the Germans used one upside down, and obliquely set, periscopically, so that they could keep out of the way and yet look out of the top. But ordinary people look into the glass to see what they look like! That is what the Bible is for. Do not spiritualize it unnecessarily; do not rob it of its plain and practical teaching. What do you do in the morning when you get up? You look into that glass to see yourself as you are, in order that you make yourself sufficiently respectable for other people to see you. You comb your hair, put on your collar and tie; and after you have stood before the glass for a little while you are prepared to go out into the larger world, and say, "Good morning." But you would not like to do that without first of all looking into the glass to behold your natural face.

That is how we ought to use the Bible. We should ask ourselves, "What must it tell me to-day? What correction in life and conduct is necessary to-day?" It will profit us to so use the Bible morning and evening, and as often as possible. You ought to have a good wash before you go to bed! You ought to have everything settled for the day. If you use the Bible like that it may show you some things that are not very pleasant—that is, when it shows you yourself. But you should not shun the mirror on that account.

There are some people who frequently have their portraits taken. I get a magazine jointly edited by two gentlemen, and I think there never has been a single issue that has contained less than two portraits of each of them! I am half inclined to write a little editorial note in *The Gospel Witness*, saying I had received the personal album of Mr. So-and-So and Mr. So-and-So. They seem to think that everyone wants to see them! They are like a politician I once heard. I will not tell you who he was, but he was Prime Minister of the Dominion of Canada many years ago. I happened to be in a certain town where he was

speaking, and there was such a crowd of people who wanted to see him that he had to go out into a park. First of all he spoke in a place of limited capacity, and this is what he said, "I am very sorry, my friends, that the thousands of people who have assembled today cannot hear what I have to say. I shall say a few words to you, and after that we shall go out to the park, for if the people cannot hear me, I am resolved that they shall see me." And see him they did! But they did not vote for him at the general election.

Now, my friends, more people will be inspired by looking at us if first of all we get a good square look at ourselves; and there is only one way I know by which any man can possess that power of which Burns speaks, to see ourselves as others see us, or, which is more to the point, to see ourselves as God sees us. If we look into this perfect law of liberty, and do it faithfully from a right motive, we are likely to see a picture that is by no means beautiful. When you get up in the morning, and look into your looking-glass, if you do not see anything particularly attractive, let me counsel you not to throw stones at the mirror! It is not the mirror's fault: it can only reflect what stands before it. There are people who turn to the Bible and say, "If that is what the Bible says, I will not believe the Bible." They throw stones at the mirror! The Bible only tells them what they are like, it gives them only a reflection of their natural faces.

It is most profitable to come to the Word of God to receive its rebukes, as well as its encouragements. I often hear people say, "I have got my promise for the day this morning." They pulled it out of a box—as though the Lord were a conjurer! Occasionally He will overrule such treatment of the Word and give them a message, but that is not how the Lord Jesus used the Scripture. He knew it so well that when He wanted others to hear what it said, "He found the place where it was written." We ought to know our Bible well enough to find the place where it is written; not to do a conjurer's trick and open the Bible and say, "That is what the Lord has promised me to-day." The proper way to use the Bible is to go to it as to a mirror, to know where to find it. You say, "I got my promise this morning"? But did you receive your rebuke, that cutting, searching word from the Lord that says to us, "Wash you, make you clean"? Do you go to the Bible for that?

For what do people go to Church? I expect they at least hope that the minister will administer some sort of a sedative. If he does, they go home saying, "Was not that lovely? I feel ever so much better than I did before." Well, some times you may be justified in such feelings; but very often we need a stimulant, we need some corrective word that will say to us with respect to some things, "Thou shalt not", or "Thou shalt." And that is how the Bible will speak to you if you listen. We are to "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

But, observe, we are not only to look at the Bible: we are to *look into the Bible*. There are many people who look into the Bible as some tourists go sight-seeing. They go to the British Museum, up the front steps, into the halls, look around, and say, "Good bye".

They only look *at* it: they do not look *into* it. That is not the way to read the Bible. We are not only to look into it, but to get as close to it as we possibly can. You must get the reflected image as close as possible to yourself. Looking at the Bible from a distance is like looking at a mirror from a distance. You will see no marks of age, you will miss the faithful reflection of "the old man". Get a little closer. It will not hurt you sometimes when you look into the mirror to put your glasses on so that you may see the wrinkles there—and other things, which may indicate the ascendancy of "the old man" in your life.

And we are to look into the Bible so that it will search out our motives, the springs of action. Sometimes it will make us feel so contemptible that we shall want to run away and see no one for a week until we have had time to make some crooked things straight. That is what the Bible is for. The mirror pays us no undeserved compliment: it is simply a reflection of truth, of fact. And if there is anything worthy in the reflection it will pay you the compliment; but if there is not, it will tell you the plain facts of the case.

Do you now say, "All right, I will do that; I will look into this perfect law of liberty. While you have been speaking I have thought of a certain thing which is a common practice in my life; previously I had not thought there was any harm in it; but I will look more closely. I will find out whether that thing is, by the will of God, permissible. I will look into this perfect law of liberty to find out what I ought to do"—"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

I learned long ago that it was possible to learn something from everybody. I think we ought to make everyone our teacher, I have seen young ladies with their vanity cases, from whom I have learned something! They know how to "look into" a mirror, how to look into it very closely,—and they know how to "continue therein", for they are always at it! They really are, at home, on the street car, everywhere. I was travelling the other day, and a gentleman said to me, "Have you marked the evolution of the use of the mirror, the powder puff, and the rest of it?" I said, "I am rather careful of the use of that word evolution. There is a true evolution, but just what do you mean?" "Oh," he said, "the mirror was once used occasionally—and usually where there was no one to observe; but now it comes out into the open quite unashamed. Look yonder!" And sure enough there was a young lady looking into her mirror. How many times she did it that day, I do not know. I was travelling on the same train, and it seemed to me she "continued therein" all day! That may be an excusable bit of vanity. I am not disposed to condemn it—because some people need it! I have seen some people whom I would have recommended to use it oftener! There is no valid objection to our making the very best of ourselves.

But it is a useful practice to carry around with us another kind of mirror, and to look into it. You cannot look into it too often, or too long. I used to know a man who had two mirrors in the place where

he worked. He was a workman, working at a bench, and he had a little mirror tacked up above his bench, then against the wall he had a Bible just under the mirror; and as he could see his natural face in the one glass, he could see his whole character in the other. As he went about his work he would get a verse from the Bible, and just like the young lady with her vanity case, he took it out and said, "Now, wherein do I need correction to-day?" And as he put these principles into practice he found liberty.

That is very simple. All the boys and girls can understand it, and everyone else. But what is the use of looking into a mirror and beholding our natural faces, if "we straightway go away and forget what manner of men we were"? I heard the other day of some young men going into the bush. They wanted to be like wild Indians, to get as far away from civilization as possible, and they did not even take a watch with them; they decided to let the sun tell them what time of day it was. I am going to ask them when I see them if they took a mirror. If they did not they would be fine specimens when they came back! Of course, if they were honest they would tell each other when it was time to shave. But if one were to be by himself, with no one to tell him what he looked like, he would be likely to forget his own appearance. He would grow out of his own knowledge, so that he would forget what sort of person he was.

I know people who have no idea what they look like. Sam Jones was asked to give a lecture on a certain occasion, and the chairman introduced him in a most eulogistic way. When he rose to give his lecture he said he felt most happy with such a chairman, that he loved to be among frank and honest people; that he was afraid of people who were two-faced; but he was sure he need not be afraid of his chairman—for if he had any other face he would not be wearing that one! That was a little pleasantry on the part of Mr. Sam Jones which would be highly offensive from most people.

But, my friends, it is perfectly evident that there are a great many people who are called Christians who are not using the looking-glass, for it is certain they have forgotten what manner of men they are. They are like those who are lacking the growing graces, and who "have forgotten that they were purged from their old sins."

We are to look into the mirror, then, for what? I was going down the street one day and someone, whom I did not know—was very kind to me. He stopped me and said, "Excuse me, sir, but I am quite sure you do not know that you have a black smudge on your face." "Well," I said, "will you not wait for a minute until I take it off to be sure it is gone?" You see, I did not carry a mirror, and I had to wait for someone to tell me!

How many of the Lord's children are walking about with stained garments and characteristics that are not glorifying to the Lord Jesus! Year after year passes by and the black smudge is not removed; they do not improve a bit. They have the same ugly temper they had years ago, and it is evident to everyone that they have forgotten what manner of men they are. There is only one explanation: they are not using the mirror.

If we would use the Bible, and look into it, it would correct us; we should be more and more like Christ: "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Yes, He changes us into His own likeness, if we will but yield ourselves to Him. That is the process of sanctification; sanctification is merely God's education of His children, of new-born souls. Justification synchronizes with conversion; sanctification begins with justification and will never end until we are presented without fault before the throne of God. The main instrument in that process is the Bible, the Word of God, before which we live, and into which we look, and by whose admonitions and reproofs we are encouraged, until we grow up into Christ in all things.

III.

If you look into it, you who are not Christians, you will say, "Oh, what a sinner I am!" Every man who looks into the Bible will soon discover that he is a sinner. There will be no doubt about it. No matter how respectable, how prosperous, how successful, how greatly honoured by your fellows, look into this perfect law of liberty, and you will see that you are a sinner. You will be like my little robin-friend. "Oh," you say, "I really thought I was a man, exercising my freedom, yet here I am like a bird, just hopping along the ground; while it was intended that I should stretch my wings, mount up with wings as eagles, get away from earth and live in the heavenly places, here I am earthbound all this time."

I talked to a man on the train the day before yesterday as I was coming from Chicago. He said he was from Windsor, and that he had found it necessary to go to Los Angeles. It had got into the papers, and he received an offer of a trip by airplane. He said he left the next mornig, *via* St. Louis, Tulsa, El Paso, Phoenix, reached Los Angeles, and thence to Oakland, California, in only twenty-two hours of flying time, if I recall correctly. When his business was done he flew back again. My new acquaintance said that was the way to travel. The train was moving fast, and I said, "I suppose this seems slow?" To which he replied, that when he got into Tulsa there was a car waiting, and the pilot of the airplane drove it with only one hand on the wheel. He said he usually used both hands driving his own car, even at a moderate speed. But the air pilot drove with one hand at seventy-three miles an hour. So my friend said when one is used to travelling in an aeroplane at one hundred and twenty-five, or one hundred and fifty, miles an hour, the fastest train seems to move like an old ox-cart!

And there are some people who think they know much, although they do not know Christ. They say, "I am having such a good time!" Oh, but if you could know Him, and get into the upper spaces, and spread your wings and fly as God wants you to fly, you would say, "I thought I was having a good time, but now I know I was travelling in an old ox-cart all the time." If you would know the meaning of life, its fulness, its richness, you must know Christ; and the man who "continueth therein", looks in the perfect law of liberty and becomes a doer of the work, imbibing the principles and precepts of the Word, and working them out in everyday life, thus by obedience bringing the whole man into

harmony with God's Word by the power of the indwelling Spirit, that man is "blessed in his deeds".

Those of us who are Christians have our dull moments. Even this air man who rode in the aeroplane said, "We had some rocky roads." I said, "What do you mean by rocky roads?" I have been up in the air myself, I mean literally. He said, "Flying over the mountains we often came into a soft spot in the air, and down we went—just as a motor-car drops into a soft place in the road." Yes, we have that, and yet it is a glorious thing to be a Christian, is it not? We have to say of the things of the world as we look at the life that is lived apart from Christ,

"My heart refuseth joys like these,
Since I have known the Lord."

When you have looked into the mirror to see yourself, have you not seen behind you a basin? The mirror showed that you needed to wash, and then showed you where you could wash and become clean. Look into the Bible and you will see the need of cleansing, but you will also see the divine Laver, the Fountain filled with blood:

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

The Bible never shows you a defect without showing you how to correct it; it never condemns sin without promising forgiveness on condition of repentance and faith; it never points out a weakness without pointing to a source of strength; it never thunders its condemnations without whispering its words of pardon, inspiration, and comfort. It is a blessed thing to look into this perfect law of liberty. May the Lord help us so to do, and seeing, to do the thing that we know ought to be done!

There are men and women here this morning who do not need a word of instruction in respect to these matters. You have known for twenty years how you could be saved, but you have not come to Christ. Others of you have known for years, as Christians, how you could enter into a larger and fuller life by making Jesus Christ your Lord—and you have not done it. All you need this morning is to become a doer of the word you have heard. Some of you have never been baptized. You say, "I agree with you, sir; I agree with the Book; it is all true." Well, then, if it is all in the Book, do as you are told. Somebody else says, "I know I ought not to be a disciple secretly. I know the Bible tells me that it is my duty to confess Christ." Then do your duty! someone else says, "I know I ought to be a witness for Christ." Then take your stand, be a doer of the work as well as a hearer; and in the doing you will receive a blessing.

Let us pray: O Lord we thank Thee for the simplicity of Thy Word. We thank Thee that we have not to have great learning in order to understand it. We remember that it is said of our Lord Jesus, The common people heard Him gladly. We believe that Thy Book is written for common people—and we are all common, sin-stained, travel-worn, sometimes weary, too; and we come to this resting-place this morning that we may begin afresh, that we may wash our faces and our hands, that we may improve our raiment, that we may see the

need of putting on our beautiful garment, and wearing it every day, even the best robe. Make us willing to advantage ourselves of all that is in Christ awaiting our appropriation.

Bless everyone here this morning. Help those who desire to confess Christ, to confess Him. Help those who want now to witness to their belief in Christ, to do so. If any of Thy children have not yet obeyed Thee in baptism, enable them to yield to Thee. Help us all to do the thing the Word tells us we ought to do. May the Holy Ghost take these simple words spoken in Thy name and apply them to the hearts of men and women for whom Christ died! So may this service be glorifying to Thee. We ask all these things in the name of Jesus Christ our Lord. Amen.

"TEACHER CROOKS".

(Continued from page 3.)

He further says, "So a majority of the instructors are determined to 'beat' it if they can do so without getting themselves into trouble." That is exactly what every crook does. He will beat the law if he can do it and keep out of jail.

He even gives us the methods they propose to use to defeat the law. We are inclined to believe that the average Arkansan will not be so dull or ignorant as to shut his eyes to these methods, and we predict that many an evolution professor will, by the methods he adopts, be looking for a job in another state before the year is out.

Mr. Armstrong makes himself *participis (sic) criminis* by refusing to call the names of the teachers he approvingly quotes. He knows perfectly well that such men would be brought to book for their lawlessness; that parents would not trust their children to such dishonest instructors—men who are retaining a position because of the salary, when they cannot exercise their own convictions in the face of the law.

Honest men would not live in such an atmosphere. They would get out and leave the state to its own legislation and the state would be vastly better without them. Dishonest, crooked teachers are the worst contribution that can be made to a state. When teachers will not obey the law, will connive to defeat it and will retain positions and take obligations contrary to their convictions, what can be expected of the children who study under them?

This foolish fad will run its course in a few more years and men will go back to science and cease from bestial speculations.

If much of this sort of work is done in the schools of Arkansas, Mississippi, or Tennessee, the World's Christian Fundamentals Association will organize a force of lecturers and send them into the infected districts to preach the recognition and execution of righteous law, and to emphasize Science versus Speculation.

Dr. Riley is correct when he says, "dishonest, crooked teachers are the worst contribution that can be made to a state". But is it possible that a whole faculty can go wrong? According to Orland Kay Armstrong, as Dr. Riley quotes him, in the State of Arkansas, "he did not find one High School, Normal School, College or University instructor who had a good word to say for the anti-evolution law." We fear Dr. Riley is not recording the impossible, nor even the improbable when he speaks of "such dishonest instructors—men who are retaining a position because of the salary". We are glad to know that Dr. Riley is on the track of "teacher crooks"; and when the World's Christian Fundamentals Association organizes a force of lecturers to visit Arkansas, Mississippi, and Tennessee, we respectfully suggest that they include Iowa in their itinerary, and Newport, Kentucky.

The Union Baptist Witness

This page is the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec.

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OUR CONVENTION.

The annual meeting of our Convention will be held, D.V., in the Shenstone Memorial Baptist Church, Brantford, Ontario, November 19 to 21 inclusive. Announcement of programme will come later. May we remind church treasurers and others of the Lord's stewards that the fiscal year of our Union closes October 31st. Send in supplies for "this glorious war."

NORTH BAY.

Mr. James Forrester is working energetically in North Bay. Two juniors were recently converted.

"UNLOADING" THE MISSIONARY.

Our office secretary has received letters from Mrs. H. L. Davey dated Aug. 7th, 10th and 13th respectively. We quote some interesting passages.

"This is the tail end of this rather rambling account of my travels so far and we are in reality but one day's journey from Monrovia,—not that we shall arrive in so short a time, however. I wish we would. Life on a cargo boat is quite an experience. You don't go direct to your destination, but amble along stopping at the queerest places. At present we are in a muddy river off the West Coast.

"To go back a bit, I sent my last letter off from Freetown. We were there all day Monday, and the Captain said I had better go ashore for a walk. I didn't want to go alone, so I went with the Captain and the Doctor. There was not much to see and it was terribly hot. My helmet felt like lead and we didn't stay long. These places look lovely from the boat, but on shore there is little but sand and squalid houses. Indian traders and scores of natives in various stages of dress, some more, some less, are met with.

"Tuesday morning we left and came around within fifty miles of this place, where we anchored, unloading cargo. The pilot had to meet us, for we are up a river and it is very shallow. We had to wait twenty-four hours for that pilot.

"We have two more passengers now,—a couple of agents for whiskey and other unnecessary evils, bound for all the ports on the West Coast. I shall be glad when I reach Grand Bassa. The atmosphere is growing too "beery" for me. Not that I am not being used well on this boat. They wait on me hand and foot and I am afraid I'll be horribly spoiled. Until these other passengers came on board, there was always the lounge to sit in, but now it is filled with

smoke, etc., and I have the choice of my cabin or the deck. I chose the cabin to-night for two reasons, one that I might write, and the other because on deck there are swarms of mosquitoes and also some nice fat rats that appear from different dark corners now and again.

"And the first glimpse of Liberia. I am not going ashore, but from the boat the town looks pretty enough. As usual we are unloading cargo and will be here until afternoon. I do not know if we shall reach Grand Bassa to-night; it is but fifty-five miles and the end of the journey is in sight. I was up early this morning and did all my packing. It is surprising how much one gets out during a journey like this.

"My first impression of Liberia is that it is a country consisting of gold-braided officials. We are picking up six of these officials to-day. I have been watching them come aboard. It is quite an art stepping from the tossing little surf boat on to the ladder, and the black officials resplendent in palm beach suits, have to take care. There is to be a lady passenger also. I do not know which one of the ladies it is to be, as there are four escorting the one who is coming on board. There is also a dear little solemn-faced boy.

"The journey has taken just four weeks and one day, and throughout it all I have experienced a very real sense of the Presence of the Master, and I don't know when I have enjoyed the quiet hours alone with His Word as I have done these last weeks.

"The long journey is nearly ended now and the long-looked-for meeting is over too. The boat anchored about 6.30 Sunday morning, and in one of the first surf boats was Horace. He was looking very fit, very brown, but no fatter. We all had breakfast on the boat, then went ashore in the surf boats. Even these little boats cannot go right in, so they anchor out, and a nice hefty black man carries you ashore! They put my husband down in the middle of a wave, but were very careful with me and I was landed on the sand. The boxes are brought ashore in the same way and everything came ashore safely. Getting the stuff through the customs, registering and arranging for the transportation of the goods to the station will occupy all our time this week."

MEDINA.

The Pastors' and People's Conference met at Medina last month. The visible result was that one Christian was restored to fellowship and one unsaved was converted. On the Sunday following two girls and one young man followed their Lord through the waters of baptism. The work at Medina is carried

on by Pastor Melchie Henry among the Indians on that reserve.

RESTORATION.

We believe that one who is really a backslider, having been once truly converted, will ultimately be restored. Such was the case the other Sunday in the Fundamental Baptist Tabernacle of Fort William, when a backslider returned to the Lord. Student-pastor G. W. Searle said he had never seen such remorse. The following Sunday two men were converted. The next Sunday another soul also found Christ, or rather, was found by Him. Evangelistic services are planned for September 17 to 29 in this church. Perhaps these faithful folks have felt somewhat neglected because of the inability of our Union officers to visit them, due to the distance they are from the centre of our work. Accordingly, the writer of these paragraphs invites and urges the earnest prayer of the readers upon his ministry in Fort William.

COVEY HILL.

This church withdrew from the state convention about ten years ago. It has a membership of 75, is premillennial, and harmonious. It is located seven miles north of Paw Paw, in a country district. The Bible school averages between 80 and 100 each Sunday. The church has a splendid group of spiritual young people. Pastor C. L. Johnson has been with the church fourteen months. He is a Regular Baptist, and lays great stress upon Bible teaching. Two young men were recently baptized, and the church expects to hold special meetings in the near future.

LIGHT IN THE DARKNESS.

The Lord is answering the volume of prayer which is ascending to the throne of grace for His work in Noranda, P.Q. A number of Jews, visited recently, showed interest in Christ, and several purchased Gospels and Testaments. The open-air work is touching many. One young man of Italian extraction, on his way to the theatre on Sunday afternoon, was arrested by the singing, and instead of visiting the amusement centre open Sundays in that province, he remained till the end of the meeting. No wonder he is under conviction. A woman leader of local society recently accepted Christ and desires to bring others also. While our missionaries, Brethren W. and S. Wellington, were visiting at Larder Lake, two young people also professed faith in Christ. A number of cottage meetings are being held, and some Christians in the place, whose love to Christ had grown cold, are being warmed again by the glow of the Spirit.

A Word to the Members of Jarvis Street Baptist Church

The doings of Jarvis Street Church have occupied but a small space in the pages of this paper for some years past, particularly during the past two years when the Pastor has been so fully occupied with the affairs of Des Moines University. Now that he is definitely relieved of that great burden he feels about twenty years younger. But for the blessing of God, Jarvis Street Church must have suffered greatly with so little pastoral oversight as it has received during this time. But the Pastor is pleased to announce that for the next six months he expects to give the major portion of his time to Jarvis Street Church, the Seminary, and *The Gospel Witness*. He hopes to be able to give an occasional Tuesday and Friday evening to meetings held in the interests of the work of our new Convention, but Sundays will be reserved for Jarvis Street; Monday night, for our great workers' conference and Bible study; Wednesday afternoon and evening will be given to *The Witness*; Thursday evening will be reserved for the Bible lecture; Friday, from 12:00 to 1:00 o'clock, for the lecture to the students of the Seminary; and Saturday night for our great church prayer meeting. Of course, the Tuesday prayer meeting is of equal importance with the prayer meetings of Thursday and Saturday, but from that one meeting the Pastor may well be spared to lend a hand to help our weaker churches in the new Convention.

The Pastor appeals to every member of Jarvis Street to buckle on his armour afresh, to take a new grip of his sword, to bend his back to new burdens, and generally to be prepared for the most strenuous season's work we have ever had together.

We were very much amused a few days ago to hear that at 223 Church Street, which, as everybody knows, is headquarters for the old Convention, there was great rejoicing at the closing of Des Moines University, and it was said that it would mean "the end of Shields". One thing is certain, if we had had to continue carrying the load of the last two years it might well have effected the "end of Shields", and of all his fellow-Trustees. We have been away from home so much that we have not had time to attend to the machinations of Baptist headquarters at 223 Church Street. The closing of Des Moines will give us larger liberty to keep an eye on things in Canada.

But especially to concentrate upon the work of Jarvis Street. Let us have prayer and still more prayer. Let us pray and work for such a great revival as Jarvis Street has never seen. We hope to see every member of Jarvis Street Church definitely enlisted in some form of active service. We have a membership big enough, if filled with the Spirit of God, to shake Toronto from centre to circumference.

Regulations Adopted at the Annual Meeting.

At the Annual Meeting of the Church held some months ago, a booklet, which had been mailed in proof form to the entire membership of the church for their study and criticism, was adopted as representing the sense of the church respecting what is involved in membership in Jarvis Street. In adopting the provisions of this booklet, the motion provided that it should become effective as of the first of October of this year. We therefore print this booklet in full below to refresh the memories of our members and for the information of any others who may be interested.

What Membership in Jarvis Street Baptist Church Involves

Before becoming a member of any organization or society a wise man will be careful to inform himself as to what obligations he assumes, and to what privileges he is admitted by such membership. If that be true in respect to secular organizations, or societies, it is still more important that one contemplating union with a Christian church should have the clearest possible understanding of the doctrines and principles which that church represents, in order that he may know what responsibilities will rest upon him, and what privileges he will enjoy by membership in such a church.

Doctrinal Statement.

The legal instrument binding the Jarvis Street Baptist Church is the Trust Deed of its property, which was conveyed by deed dated January 30th, 1874, "To the Trustees of the Jarvis Street Regular Baptist Church of Toronto" upon the trust that the same shall be held . . .

"for the use of the members of a Regular Baptist Church, exclusively composed of persons who have been baptized by immersion, on a personal profession of their faith in Christ; and which church shall hold and maintain the following doctrines, that is to say: The divine inspiration of the Scriptures of the Old and New Testaments, and their absolute sufficiency as the only authorized guide in matters of religion: The existence of one Living and True God—sustaining the personal relation of Father, Son, and Holy Spirit, the same in essence and equal in attributes, the total and universal depravity of mankind, the atoning efficacy of the death of Christ, the free justification of believers in Him

by His imputed righteousness, the election and effectual calling of all God's true people; the final perseverance of the saints; the necessity and efficacy of the influence of the Spirit in conversion and sanctification; the supreme and sole authority of Christ in the Church; the resurrection of the dead both just and unjust, the General Judgment; the everlasting happiness of the righteous and the everlasting misery of the wicked; Immersion in water in the name of the Trinity, the only gospel baptism; that parties so baptized are alone entitled to communion at the Lord's Table; and that a gospel church is a body of baptized believers, voluntarily associated together to maintain the worship of God, acknowledging no head but Christ and no authority but His Word."

(Note: *The punctuation and capitalization in the above statement is an exact copy of the statement in the Trust Deed.*)

The church has no power at any time, or in any way, to change that trust, and the Jarvis Street Church buildings must for all time to come be used by people who hold the doctrines set out in its Trust Deed.

THE CHURCH'S COMPETENCE TO INTERPRET ITS TRUST.

Jarvis Street Church, however, is competent to interpret the doctrines of its Trust Deed with their implications for the instruction of those who would come into the membership of the Church. By vote of the church, therefore, at its annual meeting held June 27, 1929, the following interpretation of the doctrines of the Trust Deed was adopted by the church for the aforesaid purpose of instruction, together with the statement

respecting the duty of members in relation to the world without, attendance at the ordinance of the Lord's Supper, members' support of the church, and the obligation of every church member to maintain a godly walk.

I.

INTERPRETATION OF THE DOCTRINES OF THE TRUST.

1. Jarvis Street Baptist Church interprets the first clause of its Trust to mean that the Bible is the very word of God, and therefore supremely authoritative in all things.

2. The church further interprets its Trust to teach the supernaturalism of Christianity; that Jesus Christ was begotten of the Holy Ghost, and born of the Virgin Mary; that He was God manifest in the flesh; that by His death He paid the penalty of the broken law, and endured in behalf of sinners the punishment our sins deserved; that He did literally rise again from the grave in the same body which was crucified; that He ascended to the Father's right hand where, as our High Priest, He exercises His mediatorial office; and that He will come the second time in the clouds of heaven to receive His people unto Himself.

3. Membership in Jarvis Street Baptist Church is restricted to those who profess faith in Christ as Saviour and Lord, and have been immersed in water in the name of the Father, Son, and Holy Ghost.

4. Jarvis Street Baptist Church also understands its Trust to mean that those who through faith in Christ, and by the power of the Holy Spirit, have been born again, and have put on Christ in baptism, and have united with the church, are under obligation to live holy lives, putting off the old man and putting on

the new, crucifying the flesh with the affections and lusts, and growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and thus growing up into Christ in all things.

II.

MEMBERS' DUTY RESPECTING ATTENDANCE AT THE LORD'S SUPPER.

1. Members are expected regularly to observe the ordinance of the Lord's Supper. Jarvis Street Church is a Regular Baptist Church, and holds that observance of the Lord's Supper is, scripturally, for immersed believers, and as obedience to the ordinance of baptism is a condition of entrance to membership in the church, Jarvis Street Church believes that attendance, when possible, at the ordinance of the Lord's Supper is essential to obedient discipleship, and therefore is a condition of good standing in the church.

2. The ordinance of the Lord's Supper is observed in Jarvis Street Church every Lord's day. Every Sunday except the first of each month it is held at 6.30 p.m. and the first Sunday in every month at the close of the evening service, with the exception of the first Sundays in January, May, and September, when it is held at the close of the morning service.

3. As indicating the church's view of the importance of observing the Lord's Supper, by resolution of the church at the Annual Meeting, nineteen hundred and twenty-nine, it was ordered that any member absenting himself or herself from the Communion Services for six consecutive months without just cause—which cause is hereinafter defined—thereby evidences a decline in his or her spiritual life; and inasmuch as the government of the church should be in the hands of members of spiritual discernment, the said evidence of spiritual decline shall be held to impair the said member's standing in the church to the extent that he shall forfeit the right to vote at any business meeting of the church.

4. When the right to vote has thus been forfeited the member in question shall attend three consecutive monthly Communion Services in order to regain the right to vote at any church business meeting.

5. Any member absent from the Communion Services of the church for twelve consecutive months without just cause as hereinafter defined, shall be held thereby to have shown such a degree of indifference to the requirements of Scripture, and such a lack of interest in the church and its work, as disqualifies him or her for continuance in membership; and therefore shall be regarded as having, by his or her own act, and in spite of official admonitions, (hereinafter provided for), severed himself or herself from membership, and the names, therefore, of all such shall be erased from the church roll.

6. Just causes for absence from the Communion Services of the Church shall be considered such as the following:—continued residence out of town, sickness or the care of the sick, necessary Sunday duties, old age or infirmity, or such other legitimate cause as, with a good conscience, can be given as justification for absence.

7. In connection with the foregoing it shall be the duty of the Deacons:

(a) To keep the record of Communion attendance constantly under inspection.

(b) To communicate either by letter or by personal visitation with every member who shall have been absent from the Communion Service for three consecutive months, calling such member's attention to the believer's privilege and duty regularly to remember the Lord's death in the ordinance of the Lord's Supper.

(c) When a member shall have been absent from the Communion Service for five consecutive months it shall be the duty of the Deacons, either by letter or by personal visit of one of themselves or a deputy, within two weeks of the next monthly Communion Service, to call such member's attention to the foregoing rule of the church, and by prayer and exhortation to endeavour to bring such member to such a realization of his or her privilege and duty respecting the Lord's Table, as to secure his or her attendance at the next monthly Communion Service, faithfully admonishing such that a sixth monthly absence will result in a forfeiture of the member's right to vote at church business meetings.

(d) It shall be the duty of the Deacons specially to concern themselves over the spiritual welfare of members whose spiritual interest has so declined as to have led them to neglect the Lord's Table for six months in succession; and between the date of their sixth monthly absence, and the end of the six months succeeding, the Deacons shall make every possible effort to lead such members to realize their delinquency, and also the spiritual declension which lies behind it in the matter of the Communion Service, and to restore them to fellowship with God, and a faithful observance of their duties as church members.

(e) When a member, notwithstanding prescribed in the foregoing paragraphs, shall have neglected the Table of the Lord for eleven consecutive months, the Deacons shall arrange to have such member visited by a representative of the church within two weeks of the next monthly Communion Service following the eleventh monthly Communion Service from which he has been absent, and such representative shall present such member with a letter from the Deacons advising him or her that if the said member should fail to attend the next monthly Communion Service, such member will, by such absence, sever his connection with the church, and his membership after his twelfth monthly absence from a Communion Service shall cease.

III.

GENERAL DUTIES OF CHURCH MEMBERS.

1. Members Should Be Separate From the World.

In view of all this, Jarvis Street Church believes that its members should be separate from the world and all worldliness; that such worldly amusements as the dance, the card table, and the theatre, are injurious to the people of God, both in their effect upon the spiritual life of the believer, and upon the believer's witness for Christ before the ungodly.

2. Members Should Witness For Christ Daily.

Jarvis Street Church expects its members to bear daily witness for Christ by endeavouring to lead others to believe on Him, that the church as a whole may be a witnessing church.

3. The Ministry of Intercession.

Members are also expected, in addition to private prayer, to share in the church's collective ministry of intercession by attendance at the church meetings for prayer as often as possible.

4. Members' Duty to Support the Lord's Work.

It is regarded as the duty of every member, in obedience to the scriptural injunction, to honour the Lord with his substance, and with the first-fruits of all his increase; and on the first day of the week to lay by him in store as God has prospered him; and since the standards of the New Testament are not lower than those of the Old, at least a tithe of every believer's income should be devoted to the Lord's work; and while a Christian should give as unto the Lord, and should apportion his gifts under the direction of and in the full liberty of the Holy Spirit, the church believes that a substantial part of every member's tithe should be devoted to the funds of the church to which he belongs, which should include the General Expense and all the church's missionary undertakings.

(Read with care the second section of this booklet entitled "Why?" on page 13).

5. Bridling the Tongue.

Members are especially admonished to be careful to bridle the tongue. Infinite harm can be done through foolish, indiscreet, or inconsiderate speech. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." There is grave danger that we may neglect this self-discipline.

6. Loyalty to the Church.

It is enjoined upon members that they be loyal to the church as a whole and that they give their faithful support to the Pastor, the church officers and their fellow members. It is incumbent upon orderly, within the church family and them that they walk circumspectly and before the world, endeavouring always to keep the unity of the Spirit in the bond of peace.

7. Duty to Engage in Some Form of Christian Work.

Nothing is more prolific of spiritual ills than spiritual idleness. It is therefore expected that every member of the church will find a sphere of service in some of the church's organizations, the Sunday School, Missionary auxiliaries, the choir, open air services, or some other form of work.

8. Bible Study and Prayer.

It is an obligation resting upon every member of the church as a professed disciple of Christ, diligently and daily to study the Word of God, constantly to exercise the privilege of private prayer, and thus to minister to the soul's growth in grace and spiritual knowledge. Where such member is the head of a household he or she should recognize the obligation to conduct family prayers, thus setting before the household a godly example.

9. The Unscripturalness of Mixed Marriages.

This church also places on record its conviction that it is unscriptural for a Christian to marry an unconverted person; such a course of action being contrary to the admonition in Second Corinthians, chapter six, verse fourteen: "Be ye not unequally yoked together with unbelievers". Such a union is of necessity fraught with the gravest dangers.

10. Change of Address.

It is obligatory upon all members that they keep the church office informed of any change of address.

IV.

DUTIES OF NON-RESIDENT MEMBERS.

1. It is essential always that the non-resident member keep the Jarvis Street Church Clerk informed of his or her correct address.

2. When a member leaves Toronto he or she should endeavour, as early as may be possible, to find fellowship in some Regular Baptist Church, which is true to the faith once for all delivered to the saints, in the neighbourhood where such member has taken up residence; but until such non-resident member transfers membership to another church he or she is expected to maintain at least a semi-annual correspondence with, and financial support of, the church.

3. Should a non-resident member fail to advise the church of his or her correct address, or fail to reply in any way to the church's communications for a period of twelve months from the date of his or her last communion attendance, or last communication with the church, that member shall be regarded as no longer desiring to maintain fellowship with the church, and his or her membership in the church shall thereupon cease, and the name of said person shall be erased from the roll.

4. In the case, however, of a non-resident member whose address is known, and who fails to communicate with the church for twelve months, a registered letter shall be sent such member within two weeks of the expiration of the twelve months' period, advising that membership will cease at the end of the twelve months.

APPLICATION FOR MEMBERSHIP

in

Jarvis Street Baptist Church

To the Jarvis Street Baptist Church, Toronto.

This certifies that I have carefully read every paragraph of the booklet authorized by the church entitled, "What Membership in Jarvis Street Baptist Church Involves", including the section beginning "Why?" and that I am in agreement with the same; therefore, believing on the Lord Jesus Christ as my Saviour and Lord, and that I have been born again by the power of the Holy Spirit, I hereby apply for membership in Jarvis Street Baptist Church; and, depending on the grace of God, I do also hereby solemnly covenant with the church to endeavour faithfully to ful-

fill the obligations of membership in the said church.

(Signature)

(Address)

Telephone

Date

WHY

EVERY MEMBER OF JARVIS STREET CHURCH SHOULD USE THE WEEKLY OFFERING COUPON SYSTEM

1. It is the duty and privilege of every Christian to give to the support of the work of the Lord weekly "as the Lord has prospered him," (1 Cor. 16:1-2).

2. It is the duty and privilege of every church-member to assume his share of responsibility for the maintenance of the Lord's work in the church to which he belongs. If a person is led to ally himself with a particular church in the conviction that that church is doing God's work, honour and honesty require that he should not shirk the financial responsibilities which membership in that church involves.

3. The weekly coupon-envelope system was adopted years ago by vote of the church as the simplest and most effective method of securing the systematic support of the members of the church for the work of the church as a whole.

4. When one becomes a member of the church it should be recognized that some general system of financial support is absolutely necessary. If every individual member should insist on using a different method no system of any sort could be used, and the work would be thrown into confusion. Therefore it is desirable that every member should heartily use the system, which after examination of all plans, has been adopted by the church as the best yet devised, and which has been in use for several years.

5. It helps to insure regularity in giving. If the contributor should be absent one or more Sundays, the unused coupons in the book will indicate the amount the member is in arrears, thus it acts as an automatic reminder of our obligation. In this way the coupon-system helps the giver. But it also helps to insure a regular income for the church; for members should remember, that light and heat, and all church expenses are just as great when one is absent as when present. If one should lock up his house and not use it over the week-end, he would have to pay rent just as if he had been home.

6. It enables the member regularly to participate in the missionary giving of the church. The loose plate collections of the church are used for general expenses: those who give by coupon support the missionary budget of the church by twenty-four per cent. of their offering. Every member should have a share in our Home and Foreign Mission work, and should give to the whole Budget Fund of the church to that end. The Budget, of course, includes Mortgage Reduction, Gospel Witness, and all the church's interests.

7. Another reason is that experience shows that by this means vastly more money is raised for the Lord's work than by loose and unrecorded giving to the plate collection. In January, 1929, examination of our books showed that about one-third of the membership of Jarvis Street Church use the coupon-envelope system, and that one-third of the membership give about three-quarters of the church's total revenue.

8. The coupon system serves the double purpose of providing a regular weekly income for the church, and a weekly register of the members' attendance at the services. In a large church it is not easy to note the attendance or absence of every individual member weekly, but the coupon system automatically registers the attendance of the contributor, and thus enables the church officers to know the proportion of members who are regularly attending and supporting the services.

9. There can be no valid objection to the use of the coupon system. The secret bestowal of alms was enjoined rather for the recipient's than the giver's sake. In the eighth and ninth chapters of II Corinthians it is abundantly evident the apostle did not teach secret and anonymous giving. On the contrary he published the liberality of one church to another. The objection of some to making a pledge, on examination, can hardly be sustained, because if we rent a house, or buy anything, or employ anybody, or be employed by anybody, we are compelled to assume an obligation. Why should we be afraid to make a pledge in the one matter in which we have special reason to expect the help and blessing of God?

However, if there be some insurmountable obstacles in the way of pledging a weekly amount, one can still use the coupon system by asking for a book of coupons without any amount marked. The offering can be placed in the envelope with coupon weekly and credited to the member giving. Wherever at all possible, however, the weekly pledge is desirable.

THE COUPON SYSTEM AND HOW TO USE IT.

1. The coupon system consists of a book of fifty-two coupons, a dated coupon for every Sunday in the year. Each book bears a number, and each coupon bears the same number as the

book. The contributor is supplied with a coupon book and a package of small envelopes, each envelope bearing the same number as the coupon book. How to use this book is explained later in this booklet.

2. Samples of two coupons from a book are printed herewith, where for illustration's sake the contributor is shown as giving a dollar a week to the Budget Fund.

Jarvis Street Baptist Church
BUDGET FUND

June 10th, 1928

General Expense	46%
Gospel Witness	6%
Mortgage Reduction	24%
Missions	24%
No. 91	Amount \$1.00

Jarvis Street Baptist Church
BUDGET FUND

June 3rd, 1928

General Expense	46%
Gospel Witness	6%
Mortgage Reduction	24%
Missions	24%
No. 91	Amount \$1.00

3. The face of the coupon explained. All offerings received through the coupon-envelope system, unless otherwise specified, are divided as shown on the coupon. To illustrate: we will suppose the member to be giving \$1.00 per Sunday as shown on the sample coupons above. 46 cents will go to the General Expense Fund, 6 cents to the Gospel Witness Fund, 24 cents to the Mortgage Reduction Fund, and 24 cents to the Mission Fund.

The 24 cents to Missions will then be divided as follows:

Home Missions	35%
China Inland	8%
British Columbia	9%
Foreign Missions	16%
French Evangelization in Quebec..	9%
Baptist Bible Union	8%
Toronto Baptist Seminary	15%

4. The use of the coupon explained. At the end of this booklet there is a pledge form (which please see). Prayerfully consider how much the Lord would have you give to His work per week, then fill in that amount on the Pledge Form at the end of this booklet, tear out the Form and either mail or take it to the church office, 130 Gerrard St. East, or put it on the collection plate. The Secretary will then assign you a number and send you a book containing a dated Coupon for every Sunday from the date of the receipt of your pledge to the last Sunday in May inclusive. (New Coupon books

are issued each year for the first Sunday in June.)

Each coupon will bear your number and the amount of your weekly pledge on its face. A package of envelopes similarly numbered will also be sent you.

Each Sunday you will tear off the coupon for that date, put it in one of the numbered envelopes, with the amount of money marked on the envelope, and put it on the collection plate at one of the services.

If you should be absent from church for one or more Sundays, and thus fail to pay the amount pledged, a glance at your coupon book will show you exactly how much you are in arrears by the number of coupons in your book for back dates. Add up the amount represented by the unused coupons, and put all the coupons, with the money, in an envelope, and put on the collection plate.

A still better way is to follow the scriptural injunction: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2), by putting the amount of your pledge with the day's dated Coupon in the envelope, even if you are unable to go to church on that day, and then take or send it to the office during the week; or otherwise, bring it with you to church the first time you come. Thus, should you have two or more envelopes to put on the plate at once, no harm will be done.

The principle involved in this plan is that we set apart God's portion every Sunday, and reserve it for Him. Moreover, most people have limited incomes, and if once one gets in arrears it is difficult to make up the amount.

In addition to this, when we put aside our offering weekly, we thus put Christ first on the first day of the week in recognition of the fact that our first and supreme obligation is to Him Who redeemed us by His blood.

WHAT THE BIBLE TEACHES ABOUT GIVING.

(We earnestly urge every member of the church, and every prospective member, diligently to study these scriptures.)

Every Christian should recognize the Bible as his supreme authority because it is the Word of God.

The Bible, both in the Old and New Testaments teaches the duty of our giving of our substance to the Lord. It is as much a Christian duty to give of our substance, or its equivalent in money, as it is to pray, or to engage in other spiritual service.

In the Old Testament all were required to give a tenth of all. See Genesis 14:20; Hebrews 7:2-6; Genesis 28:22.

Mosaic laws on tithing: Leviticus 27:30-33; Numbers 18:21-24; Deuteronomy 12:6,7,17-19; 14:22-29; 26:12-15.

Customs relating to: Nehemiah 10:37, 38; Amos 4:4; Hebrews 7:5-9.

Tithe of tithes for priests, Numbers 18:26; Nehemiah 10:38,39; 12:44; 13:5-12; 2 Chronicles 31:11-12; Malachi 3:10.

Payment of tithes resumed: 2 Chronicles 31:5-10. Under Nehemiah: Nehemiah 13:12.

Tithes withheld: Nehemiah 13:10; Malachi 3:8.

Customary in later times: Matthew 23:23; Luke 11:42; 18:12.

Liberality was enjoined over and above the tithe (the tithe was the payment of an obligation) in Old Testament times: Exodus 22:29,30; 25:1-29; 36:3-6; Deuteronomy 12:11-19; 15:7-18; 16:10-16; 18:1-8; 24:19-22. 2 Samuel 24:24; Ezra 1:2-4; Psalms 76:11; Proverbs 3:9-10; 11:24,25; 13:7. Ecclesiastes 11:1,2; Malachi 3:10-12.

TEACHING OF THE NEW TESTAMENT.

The Lord Jesus Christ Himself taught the duty of liberality: Luke 6:38; Matthew 5:42; Luke 12:33,34; Mark 12:41-44; John 12:3-8.

Liberality was a characteristic of a Spirit-filled church in apostolic times. Acts 2:44,45; 4:33-37.

The first terrible New Testament judgment had to do with deception in this matter: Ananias and Sapphira, Acts 5:1-11.

New Testament Christians were enjoined to set apart their offering each first day of the week: 1 Corinthians 16:1-3.

The grace of giving is taught in Paul's epistles: 2 Corinthians 8th and 9th chapters; 1 Timothy 6:17-19; 1 John 3:17, 18.

CONTRIBUTOR'S PLEDGE FORM

To the Weekly Offering Treasurer,
Jarvis St. Baptist Church,
Toronto.

Toronto,.....19....

I have pleasure in subscribing the sum of \$..... per week to the Budget Fund of Jarvis St. Baptist Church, Toronto, for the maintenance of the work of the Gospel at home and abroad as carried on by Jarvis St. Church.

It is understood that this promise is made in faith, and in harmony with the principle that Christians should give weekly as the Lord prospers them. If, in the Providence of God, I should, through sickness or other misfortune, be unable to continue my weekly contribution, it is understood that I may cancel my subscription at any time; but unless and until I advise the Church Secretary to the contrary, I shall regard the above-named amount as my weekly obligation to Jarvis St. Church.

.....
(Signed)

.....
(Address)

Tel. No.....

Coals for the Altar Fire

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

Sunday, September 15th.

The grace of guidance.— *Neh. 1:1-11*
In any great and unexpected crisis, in any mind-confusing perplexity, I do feel the need of God, but not in the small and trivial things of daily routine. I rise from sleep strong and buoyant, to take up my accustomed work, and go forth singing to my familiar tasks in the business or in the home; but how seldom do I begin the day by saying to God, "I know that I may easily fall into mistakes and sin to-day; hold Thou me up!" And yet, how often has a long train of events, colouring the whole life to its latest hour, been set in motion by some trivial, unforeseen, unexpected, accidental occurrence on a day that seemed just like any other day, having no special significance attaching to it or danger lurking in it! A few words spoken, a hasty bargain made, a casual introduction on the street, a slight accident, the missing of a train or an appointment, the going or not going to a certain house, the answering or not answering a letter, the acceptance or non-acceptance of some business or social or domestic proposal—small things like these have often changed the whole complexion of a life, and made the memory of the day on which they happened either a life-long joy or a life-long regret.

Monday, September 16th.

The grace of fellowship.—

Psalms xxxii: 1-11
Of all bodily organs the most expressive is the eye. I can read in the eye of a friend far more than he utters with the tongue. It is the most accurate of all the heart's dial-plates. It can express joy or grief, entreaty or reproof, approval or dislike. Parent and children, or brothers and sisters, living in the same home, can hold conversations with each other, even in the presence of strangers, by the language of the eye. Small signs pass between them thus which a stranger neither sees nor understands. And just so, those who live in close intercourse with God learn to read what may be called the glances of His eye, small indications of His will which strangers to heart-fellowship with Him cannot read at all. If living in constant sympathy with God, I will not need "bit or bridle" to keep me right. I will not need even a definite command. The very thought that He is looking down at me will be enough. But, to see that eye-glance, I myself must be always looking up.

Tuesday, September 17th.

The Grace of the Lord's right hand.—

Isaiah xli:8-20
"I the Lord will hold thy right hand, saying, Fear not, I will help thee." The hand of my God is an almighty hand; but, even better than that, it is a Father's hand. "By strength of hand the Lord brought thee out," said Moses at the Red Sea. There was the almighty hand. But God Himself put it more lovingly

when He said, "I took you by the hand to lead you out." There was the fatherly hand. It was just how a father would sustain and encourage a timid and weary child. Why do I not believe that that same fatherly hand will sustain and work for me? When I am hemmed in with difficulties and can by no efforts of my own get free, that is just the hour in which God says to me, "Is the Lord's right hand shortened that it cannot save? Stand still and see the salvation of God, which He will show you to-day." What a grand ring of holy exultation in the song of Moses: "Thy right hand, O Lord, is become glorious in power: the enemy said, My hand shall destroy them; Thou didst stretch out Thy hand, and they sank like lead in the mighty waters!"

Wednesday, September 18th.

The grace of divine support.—

II Samuel xxii:26-37
"Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up!" The right hand is the helping, holding, defending, working, giving hand. Protected, sheltered, kept, and blessed by that good hand of the Lord upon me, I am safe. How much I lose by not realising God's power to help, as well as His love! There is nothing which He more continually presents to me as a ground of trust than His omnipotence to save. Omnipotence is God's highway in Providence as well as in grace. "A God doing wonders" is one of His most significant names. No word of His ever suggests that a time may come where His resources have run so low and His exchequer is so empty that He is not able to answer a prayer for help. He is always saying, "You are soon at the end of your resources, but I am never at the end of Mine." Would that I could learn to be always putting my hand of trust into His hand of power! I did that once when, to me, a drowning sinner, He held out His hand and said, "Grasp, and live." The hour of my new birth was just the hour in which I put my hand of faith into the pierced hand of the Crucified: and my new life thereafter is strong only if I say and feel, "Lord, I cannot follow Thee for a single day unless Thy hand is still grasping mine."

Thursday, September 19th.

The grace of prosperity.—

Psalms xxxvi:1-12
When, at any time, my Father crowns me with His goodness, increases my substance, makes the lines to fall to me in pleasant places, and pours the oil of joy upon my head, I need not regard His gifts with shy suspicion as if they could not be lawfully enjoyed by Christian men, or could not be consecrated to the noblest ends. I can take any or all of the Lord's gifts thankfully, and say, "This is my Father's love to me"; for His love sweetens as well as sanctifies all my earthly comforts, and the "nether springs" are all the richer to me because of rills from the "upper springs"

are always falling into them. I can, easily enough, make God's earthly gifts sad hindrances to my soul's highest life. They may do for me only what they did for the young ruler who almost cast in his lot with Christ, but "went away sorrowful, for he had great possessions." But God means them to do quite the reverse of this—to draw me to Him, not to drive me away.

Friday, September 20th.

The grace of giving.— *Duet. xxvi: 8-15*

The world is not really mine till I have paid the royal dues for the use of it, till my thankfulness for it has taken a practical shape. Like Israel, I may not use the harvest for myself till I have laid the first-fruits upon the altar. Indeed it is only that part of my possessions which is consecrated to the Lord that keeps the rest from becoming a rust and canker to my soul. It is only when I can honestly say, "I have brought away the hallowed things out of my house, and have given them to the stranger and the fatherless and the widow, according to Thy commandment" that I can reap the fulfilment of the promise: "Thou shalt rejoice in every good thing which the Lord hath given unto thee and unto thine house." But when, from my own daily bread, I have given their portion to the hungry, and from my God-filled purse what the work of my Lord demands, then, crowned with all the sweetness of His divine blessing, I can enjoy the rest. My Master, Christ Himself, has said, "Give alms of the things which ye possess, and behold, all things are clean unto you."

Saturday, September 21st.

The grace of gratitude.—

Psalms ciii:1-22

I must recall the wonderful mercies of my God, and "forget not all His benefits." I must count my blessings as well as my trials, and see how these have always outnumbered all my griefs, and have been heaped upon me in spite of all my sins. He has all along been "crowning me with loving kindness and tender mercies," and all "for His own name's sake," not for mine; but it is not even a thousandth part of His mercy that I have ever seen, or ever will see, till it flashes out upon me in the light of heaven. If He were to recount all that He has been doing for me in the years that are gone, while I thought He was doing nothing for me at all, my life would seem a golden chain of mercy, one golden link clasping another, and each day lengthening the chain. "It is not God's anger at my sins," said a good man once, "that crushes me; it is the exceeding goodness of my God that breaks my heart." I will therefore sing of His mercy every day, mercy that every day afresh forgives my sins, mercy that every day disappoints my fears, mercy that has turned my sorrows into blessings and my darkness into light.

—Readings by Rev. G. H. Knight.

Baptist Bible Union Lesson Leaf

Vol. IV No. 3

REV. ALEX. THOMSON, EDITOR.

Lesson 39 September 29th, 1929.
Third Quarter

PATIENCE UNDER WRONGS.

Lesson Text: James, chapter 5.

Golden Text: "Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh." James 5:8.

I. THE OPPRESSION OF THE RICH, (vs. 1-6).

1. How much the poor have suffered at the hands of the rich God alone knows, but history discloses a great deal of such affliction. The possession of wealth means power, and so many have used it wrongfully that the rich as a class at certain periods have been the recipients of scathing denunciation. There are not very many who can safely be entrusted with riches, the temptation is too great to abuse the position; pride enters, the conscience becomes dulled, methods of business are not quite so near the altruistic, and so often selfishness governs all the actions, and it is only too true that in many cases the poor man is treated in an unjust and even ruthless manner. It is understood, of course, that as in all cases there are exceptions, so in this, for the Lord has had His devoted people among the wealthy in all ages. 2. James in this Scripture is most severe upon the rich for their evil ways. He calls upon them to weep and howl for the miseries which were coming upon them, (v. 1) implying that retribution was certain. One may do evil for a time and seem to escape the consequences, but a day is sure to come when the individual will be brought face to face with God, and there receive the judgment warranted by his sin. Even in this life he is not without some reaping from his evil sowing, (Gal. 6:7). The worthlessness of earthly riches is then set forth in the light of the judgment; the riches are corrupted, the garments are moth eaten, and the gold and silver are cankered, (vs. 2, 3). Of what use are such riches in the light of eternity? Yet men will ruin their souls, and cause misery to themselves and others in the accumulation of such things. They surely fade into insignificance in the face of the eternal realities. 3. The way in which the rich accumulated such wealth is then stated, with the cry of the witnesses against their oppressors. The rich had defrauded the labourers of their hire and such an evil deed bore witness against them, (v. 4) as Abel's blood is said to have done concerning Cain, (Gen. 4:10). Such deeds once committed do not go into oblivion, a record is kept, and judgment will be meted out later in accordance with it. The cry of the defrauded ones is heard by the Lord of the armies of heaven, and there is no escaping the consequences unless through repentance and faith in Christ. 4. To add to the guilt of the rich it is stated they lived wantonly, spending their time in ungodly pleasures, gorg-

ing themselves as in a day of slaughter, and condemning and killing the just who did not resist them, (vs. 5, 6). The same spirit is not extinct in our day, for human nature is the same in all ages, and poor as well as rich must be on guard against the subtle selfish pleasure-loving spirit. Note the cause of the blessedness of wealth, the nature of the abiding treasure (Matt. 6:20), the character of the poor rich men, and the rich poor men, the prevalence of the pleasure-loving spirit, and the consequences involved in the same.

II. PATIENCE UNDER AFFLICTION, (vs. 7-12).

1. After dealing with the oppression of the rich and the consequent suffering of the poor, James gives advice concerning the attitude to be adopted under the circumstances. He urges them to be patient, in view of our Lord's return, (vs. 7, 8). Patience under such oppression is surely the supreme test of the reality of one's profession. The more natural way would be to retaliate and seek to bring vengeance upon the guilty. But such is not the Lord's way. We are called to remember by this that the coming of the Lord will remedy conditions such as depicted, judgment will fall upon the oppressors and the child of God will enter upon his eternal inheritance. Under the circumstances the Christian can afford to be patient, God sustaining him in his affliction. 2. The further exhortation is given not to grudge one against another lest we should be condemned, for "behold, the judge standeth before the door," (v. 9). The Lord is the Great Judge before whom every person must appear and receive according to the deeds done in the body, and we are bidden not to cry out in condemnation of each other here. Leave all judgment with God; human judgment is all too often mistaken, and above all hold no hard feeling in the heart toward anyone. To do so implies a heart afar from God and a will surrendered to God. There may be great provocation in this respect on the part of someone, but God is able to keep one sweet-spirited in spite of oppression and abuse. 3. In this connection the example of the prophets is cited, and that of Job, (vs. 10, 11). It is common knowledge to all Bible readers that the prophets suffered most unjustly at the hands of persons to whom they were sent by God, and yet they endured their sufferings patiently. And Job's case is also well known. Very few have been called upon to endure such trials as he, yet he refused to blame God, and patiently bore his affliction, and was amply rewarded for his faithfulness, (Job. 42:12). Affliction is permitted to come for a purpose and if we are patient we profit thereby. Above all let us remember that God's grace is sufficient for us, (2 Cor. 12:9). 4. The paragraph concludes with an injunction against swearing, (v. 12). Under severe provocation the temptation is to express one's feelings somewhat forcibly, but this must be guarded against. Swearing under such circumstances shows poverty of language and spirit. All Christians should swear not at all we are informed. The word of a Christian

should be sufficient without an oath. An oath tends to make one statement more solemn than another, whereas all statements should be held in the same esteem. Note the practical effect of the hope of our Lord's return, the consequences of affliction endured for our Lord's sake, and the upright character of the true Christian.

III. THE EFFICACY OF PRAYER, (vs. 13-20).

1. Directions are given in this section concerning matters mainly affecting prayer. "Is any among you afflicted?" or suffering, "let him pray," (v. 13). Prayer is a solace and help to all who are in affliction, and one is taught here to pray for bodily suffering. "Is any merry? let him sing psalms" or praises, thus pouring out his gratitude to God, not taking up his time with the trashy songs of the world, (Eph. 5:19) The Psalms of Scripture are eminently fitted for the expression of one's praise, for in them are recorded the experience of God's saints. 2. The subject of physical healing is then dealt with, and we do well to note carefully what the following verses teach, especially in view of the public healing spectacles of the present day. In the first place the sick one is to call for the elders of the church, (v. 14). It does not state that some particular person endowed with the healing gift is to call for him, or that he is to go to such an one. The men he is to call for are the official leaders of the church. Making a public spectacle of sick people is an unscriptural and shameful practice. 3. The elders having arrived they are to pray over the sick one anointing him with oil in the name of the Lord. The oil referred to is thought by some to have had certain medicinal properties. It may have had these, but it was probably used as part of the act of dedication or consecration, the sick one being set apart for God. "And the prayer of faith shall save the sick, and the Lord shall raise him up," (v. 15). It is not simply prayer which leads to healing, but the prayer of faith and such faith comes from God. Again as it is the elders who pray, it is their faith which is referred to here, and not the faith of the sick one. This in the blight of the modern healer's teaching imparting blame to the sick one when healing does not take place. "And if he have committed sins they shall be forgiven him," implying rectification of spirit as well as body. 4. "Confess your faults one to another," (v. 16) not to a priest, but to one another, and this for mutual helpfulness in prayer, "and pray one for another that ye may be healed," implying that praying for the sick is not to be confined to the elders. As an encouragement thereto we are informed that "the effectual fervent prayer of a righteous man availeth much" an example of which is given in the case of Elijah, (vs. 17, 18; I Kings 17:1). Prayer changes things and through it God works wonders, (John 14:13). The epistle concludes with a statement concerning the blessedness of rescuing an erring soul, (vs. 19, 20), saving such from death. It should certainly be our aim to engage in this blessed work.