

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.

\$2.00 Per Year, Postpaid, to any address. 5c. Per Single Copy.

Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

Vol. 8. No. 18.

TORONTO, SEPTEMBER 19th, 1929.

Whole No. 384.

"FRUIT AMONG YOU ALSO"

A wise investor does not invest all his money in one place. It is proverbially dangerous to carry all one's eggs in one basket. The Apostle Paul lived for the future, for the great harvest-time when the reapers shall be the angels. He made investments by preaching the gospel wherever a door was opened to him, so that when the great harvest-time should come the angels should reap to his credit fruit from many countries. For this reason he endeavoured to go to Rome, but for some time was hindered. And from his letter we learn that he had not planned to go to Rome to see the sights, but because he longed to impart to the Roman Christians some spiritual gift; and he had purposed to go to them that he might "have some fruit among them also, even as among other Gentiles".

For two years this paper was largely occupied in pleading the cause of an educational institution in the United States. We did the best we could for it, although we have had little fruit to show. We are glad to report that some of the ministerial students who attended Des Moines University are to be with us within a couple of weeks as students in the Toronto Baptist Seminary. During the time we wrought for Des Moines we had the Seminary also to care for, though we said very little about it in this paper. Now through the pages of *The Gospel Witness* we venture to appeal to those who were our helpers for Des Moines in behalf of the Toronto Baptist Seminary.

We shall have this year well over one hundred students. Dean Stockley reports that he expects we shall have about eighty full course students in the day classes, with, of course, many in the evening classes as well. These students pay nothing for tuition, but only a registration fee of \$8.00. The Seminary has no endowment. The work of the Institution is conducted with the utmost economy, so that we are able to make ends meet on about \$1,000.00 per month for the whole year, or \$1,500.00 a month for the eight months of the Seminary work.

We feel sure that many of our friends in the United States will desire to "have some fruit" from among the students of the Toronto Baptist Seminary in the great day when God opens His books, and rewards His servants. We shall greatly appreciate any contributions

our friends may send us. Small gifts will be welcome, and, of course, large gifts too.

Thus far the work of the Seminary has been supported almost entirely by Jarvis Street Church. We are now branching out in many directions. We must put up new buildings for our growing Sunday School, and before very long we shall have to provide increased accommodation for the Seminary. Indeed, the Seminary building will be too small for our work this fall, and we shall have to use some rooms in the main church building. The \$1,500.00 a month for the eight months is for running expenses only.

The Seminary has already sent one missionary to Jamaica, and two others are leaving this month. Mr. Knight will be ordained in Stouffville this week, and he and Miss Batt, both graduates of the Seminary, will be married a few days later, and sail together for Jamaica. We believe the Seminary, within four or five years will be sending missionaries to the ends of the earth.

We appeal to our friends to help us maintain this institution. We shall be glad to have any friends visiting Toronto come and visit our classes and test the atmosphere of the school. Come at any time, when you are not expected and no preparation has been made for your reception, and see us just as we are in our working clothes.

We may add a word in behalf of the students. If we had plenty of money we would not pay the entire expenses of any student. We are all the better for having to work for what we get. But we should like to be able in some cases to add to a student's earnings one or two dollars a week. We recently learned that last term one of our lady students lived on nothing but oatmeal for a whole week. What a boon even a couple of dollars a week would have been in this case!

One brother has written us to say he will send five dollars monthly from October first for student aid. Another brother called at the office—and he is not a Baptist—to say he would give a dollar a week for the thirty-two weeks of the Seminary session for the same purpose. Are there not many others who will assist in the same way? Please send in your pledge or your gift at once.

THE TORONTO BIBLE COLLEGE.

We congratulate the Toronto Bible College on having accomplished the task of erecting a new and commodious building. We have not seen the building, but have been informed that it is a fine structure, and provides excellent accommodation for the work of the College.

The Toronto Bible College has been a very useful institution. It has sent out scores, and we rather think, hundreds of missionaries to all corners of the earth. It has been our privilege to know a great many of them. We believe the Bible College rendered good service to many Baptist students, who, after completing the Bible course, became students at McMaster. Professor I. G. Matthews, on more than one occasion, found he had his hands full with some of the students of the Toronto Bible College. They had been well instructed in the Bible itself, and therefore could not be carried away by Professor Matthews' speculations.

We confess, however, to a feeling of grave anxiety for the future of this institution. At the Dedicatory Service Dr. John MacNeill offered the dedicatory prayer. Dr. MacNeill has devoted most of his energy for some years now to the defense of a man and an institution that represent the opposite of what the Bible College professes to stand for. Why did not the Bible College invite Professor Marshall to take part in their Dedicatory Service? It would have been just as appropriate as to ask Dr. MacNeill. Professor Marshall is, beyond all peradventure, an advanced Modernist, and a destructive critic, and an unmitigated blight on the religious life of this country. Yet Dr. John MacNeill defends and sponsors him to the utmost,—as he does also Dr. Shailer Mathews, Dr. Rushbrooke, and all the Bible-destroying critics that call themselves Baptists throughout the world. No one has ever heard from Dr. MacNeill one word of protest against the infidelity of such men as Dr. Glover, Dr. Shailer Mathews, or Dr. Fosdick.

Then the special service marking the opening of the College, as we understand, was held in Walmer Road Church. Walmer Road Church stands committed to Modernism up to the hilt. It has in its diaconate one of the worst enemies of Evangelical Religion on the American continent; and the whole weight of Walmer Road's influence has been thrown into the scales in support of Modernism.

We have observed by the press that the Toronto Bible College has recently appointed Rev. Dixon A. Burns, formerly of St. Johns Road Baptist Church, as a lecturer. Mr. Burns used to be solidly conservative, but he has been an out-and-out defender of Professor Marshall and of the Modernism of McMaster University. A year or so ago, in connection with some special services, apparently to show his hearty sympathy with McMaster University, he had representatives of McMaster to conduct nearly every service.

Nor is this all. The Toronto Bible College is making the fatal mistake that other similar institutions have made in selecting for its Board of Directors men whose chief qualification is that they are prosperous business men. Unless the government of an educational institution, in this day, is in the hands of men of pronounced convictions of truth, men who have some clearly defined spiritual purpose in life, the institution cannot be safe.

The Toronto Bible College is taking the road which has led other similar institutions to disaster.

We are glad it still has on its Faculty a man of such pronounced convictions as Dr. F. S. Weston!

We are confident if Dr. Elmore Harris, the founder of the College, were still at its head, the affiliations of the Toronto Bible College would not be what they are to-day. We can only hope that this institution will steer a straighter course than that which she seems now to be taking.

It ought to be said that a professor of Wycliffe College, at the dedication of the College, gave an excellent address on the verbal inspiration of the Scripture. We sincerely hope that he more accurately represented the position of the College than did Dr. John MacNeill. But it was perfectly evident that some of those present were not altogether comfortable while the Wycliffe professor was speaking.

We do not suggest there is any false teaching in the Toronto Bible College. But we have the recent educational history of the whole American continent to instruct and warn us. The great majority of the universities, colleges, and seminaries of this continent are now openly modernistic in their teaching. But they did not become so by one sharp leap from Evangelicalism to Modernism. They began their downward course by affiliating with neutrals, and by electing worldly men who were without deep conviction to their governing boards. They began in many instances by doing what the Toronto Bible College has recently done. "Birds of a feather flock together"; "Evil communications corrupt good manners". The only way for an individual or an institution to delight in the law of the Lord, and meditate therein day and night, is to walk not in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful.

ABRAHAM'S CITY AND THE FLOOD.

By Rev. W. T. Andress, Dalton, Devon.

(This article was written for "The Life of Faith", London, and a copy was given Dr. T. I. Stockley, by whose kindness we are able to give it to the readers of "The Gospel Witness".—Ed. G.W.)

May I be allowed to emphasize through your columns, that wonderful talk on the wireless given on August 28th by Mr. Leonard Woolley, the famous archaeologist and explorer, on "Ur of the Chaldees, its royal tombs, temple, and association with the Flood." Among other things, the discoveries now being made prove that Abraham made no light sacrifice when he obeyed the Divine call, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee." For Ur, it is now indisputably proved, was a most magnificent, if wicked, city with a civilization of the highest order. Its streets were comparable to Regent Street and Bond Street, and Abraham's leaving all its refinement, wealth and luxury is akin to a man's leaving London for the remotest backwoods of Canada or the South African veldt. The profusion of gold and jeweled ornaments found, equal if not surpass those in the tomb of Tutankamen in Egypt, and the work-

(Continued on page 11.)

The Jarvis Street Pulpit

THE IGNORANCE OF UNBELIEF vs. THE EXPERIENCE OF FAITH.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, September 15th, 1929.

(Stenographically Reported.)

"The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes."—John 9:30.

Prayer before the Sermon.

We desire, O Lord, to enter consciously into commerce with Thee; we would hear what God the Lord will say unto us. We thank Thee that Thou art not afar off, but that Thou art a God Who is nigh unto all who call upon Thee. And this evening we call upon Thee. If we know our own hearts; our one great desire at this moment is that we should hold communion with God; that we should hear His word; that we should feel the touch of His Spirit upon our spirits. How much we all need Thee, Thou God of grace! There is no one of us who has not sinned, and we need the cleansing of the precious blood of Christ. Wash us, we pray Thee, and make us whiter than the snow.

There is no one of us who can see into the future. Our life is as a vapour which appeareth for a little while, and then vanisheth away; we know not what a day or an hour may bring forth. But all the future is known to Thee. Our to-morrows are just as patent to Thy view as our yesterdays. The experiences that await us around the turn are open to Thee just as truly as the record of the acts of last week. We need Thee; we need Thee to be our Guide, our Teacher, our Helper, our Burden-Bearer. There is not one of us here who finds life to be easy. Often the road is rough, and not infrequently it is steep as well. There are foes that lie in ambush. Sometimes we must skirt the precipice; sometimes we are set in dangerous places. How we need Thine angels to guard us and to keep us every step of the way! Thou hast promised that they shall bear us up in their hands lest at any time we should dash our foot against a stone. May this promise be fulfilled to us.

There are some in Thy presence, without doubt, who know the bitterness of loneliness and isolation. It may be there is someone here who thinks he is alone in the city, who has not a single acquaintance. We pray Thee to make such an one aware that God knows he is here. Be with him, draw near to him, and speak to him to-night. It may be there are some who have been beaten and buffeted by the enemy, who are cast down, whose souls are disquieted within them, and who are all but despairing of better days. Lift upon them the light of Thy countenance, we beseech Thee. We thank Thee that Thou dost never come too late, even when we mourn and complain as did the sisters in Bethlehem, if Thou hadst been here our brother had not died. But we thank Thee that when Thou dost come, Thou dost bring the past as well as the future with Thee, for yesterday and to-day and to-morrow are all one to Thee. So meet us in our emergencies this evening. Put forth Thy hand of grace so that no one shall escape Thy benediction.

We thank Thee that Thou art rich enough to help us all. Thou hast not to divide Thy wealth in order to give everyone a little, for it is ever the rule that when Thou hast satisfied Thy waiting people there is always something left over, there is bread enough and to spare. Surprise some in this house this evening by Thy visitation, for we doubt not there are some here who did not expect to meet with Thee. They came to Jarvis Street Church, but had no idea they were coming to God. They came to hear a preacher, with no thought of hearing a Voice from heaven. Yet Thou canst break through all indifference and pride and prejudice; for the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. May they hear that Voice to-night! Bring into captivity every thought this evening to the obedience of Christ. Help us that we may spend this hour conscious that we are in the imme-

diately present presence of God. May this evening bring some before Thee to the great crisis of life, so that they shall never be the same again, in time or in eternity, because they have come to this place to-night!

Open Thy holy Word to us. What a treasury it is! What a well of delight! What a fountain of satisfaction! Thou hast promised that we shall with joy draw water out of the wells of salvation. May that be the experience of every thirsty soul this evening! We ask it for the sake of Jesus Christ our Lord, Amen.

"Why herein is a marvellous thing"—and most people like marvellous things. Here it is—"herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes." The Bible is a timeless Book. It belongs to every age, and to every people. It is a light that will lighten our darkness; and even in the daytime and at high noon it shines more brightly than does the sun. It brings the word of wisdom to the young man and to the maiden. It is full of instruction for little children: it is the child's book of knowledge. It keeps company with the man along the highway of life. It will be his counsellor when he has arrived at life's meridian; and even in old age it is a tender companion. It has a voice that even the deaf can hear; its music never fails. It is water for the thirsty, and bread for the hungry. It provides raiment for the naked, and companionship for the lonely. It is an armoury for the soldier; it is a guide for the traveller;—it is everything, because it is the record which God has given to us of His Son.

The Bible is full of Jesus Christ. You will find Him in Genesis. He keeps company with His people in the Exodus. He is the tabernacle in the wilderness. The book of Leviticus is full of Him. So are Numbers and Deuteronomy. He is the most prominent among all the Judges. He has His place in the book of Ruth. He is both Prophet, Priest, and King, in Samuel, in Kings, and Chronicles. He is the Theme of Job; of Him the Psalmist sings. He is the Subject of every prophecy; He is the Light of all history. Matthew speaks of Him; as do Mark, Luke, and John. The Acts is but a record of what He is continuing to do. The epistles are full of Him; and the glorious book at the close of the canon speaks exultantly of the day when the white horse and his Rider shall come down the skies. This is the Book of the Lord Jesus Christ; He is the Warp and Woof of it from the first page to the last.

The attitude of men toward our Lord in the days of His flesh was similar to the attitude of men toward the written record of the historic Jesus, of Him Who was crucified and buried, and rose again, and Who is coming some day in the clouds of heaven.

This is a very interesting story from which our text is taken. A man who had been born blind had had his eyes opened. The question disturbing the community was, How did it happen? Who did it? They asked him, and he said, "A man that is called Jesus made clay, and anointed mine eyes and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." That was the whole story. Then somebody whispered that it was done on the Sabbath day, and the religious leaders were shocked that a man should make clay on the Sabbath day! They decided that this man was a sinner, and they told the man who had been born blind that he was a sinner. "Well, sirs", he said, "I do not know anything about that. I am not versed in the law. I do not know what law was violated in my healing. There is only one thing I know, that, whereas I was blind, now I see."

They examined him yet more closely, but he stuck to his story. He said, "I have told you already, and ye did not hear: wherefore would ye hear it again? But I will tell you if you wish. A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." The wise men put their heads together and said, "There must be some mistake here. This is a fraud. The fact is, he never was blind. Go and call his parents and let us ask them." The parents came and the Pharisees asked them, "Is this your son, who ye say was born blind?" And they said, "Yes; it is not a case of mistaken identity. He is the man. He is our son. He never did see: he was born blind." "Well, then", said they, "by what means doth he now see?" They said, "He is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue." It is hard to convince anybody who is "agreed already"!

"Convince a man against his will,
He's of the same opinion still."

They had made up their minds that if anybody took sides with Jesus Christ, he should be excommunicated. The parents were not very admirable characters, I must say. They did not want to be cast out of the synagogue. They said, "Ask him."

The Pharisees asked him again, and he said in effect, "When are you going to be done questioning me? I have already told you several times. Would you be His disciples?" They said, "Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is!" Then he who had been blind said, "That is all you know about it—nothing at all? Your objection is purely negative? All you have to say is, We do not know anything about him!" "How marvellous", said this man who had never been to school, "ye know not from whence he is, and yet he hath opened mine eyes. Explain that, will you?"

Let us examine the story, for people are saying the same thing still. The attitude of unregenerate human nature to Incarnate Deity in the long ago is precisely the attitude toward the Book, and toward the Saviour of Whom it speaks. It is the attitude of every man and woman untouched by the Spirit of God.

I.

I repeat, there can be no doubt that THE BIBLE IS FULL OF JESUS CHRIST, BUT WHENCE SOME OF IT CAME WE MAY NOT KNOW. I love to find Him in Genesis: in the lives of Abraham and Isaac and Jacob, and in the story of all stories in all the world's literature, that matchless story of Joseph, which is a prophecy, a pre-written history of our Lord Jesus Christ. And I cannot help asking, How did He get into Genesis if His life began at Bethlehem? But I say, it is there. The Bible is full of Jesus Christ. All that the critics can say about the Bible is, "I do not know." Their opposition is purely negative: "We know not from whence it is." We had a great deal of talk a little while ago in this part of the world about the books of Moses, about the Old Testament in general, as to who were its human authors, and what were the dates of these various compositions. But really, all criticism gathers about this question, What is the origin of the Bible? Who wrote it? When was it written? Where did it come from? Whence came this Book that makes such claims for itself? And when the scholars have completed their task, the worst they have ever been able to say about the Bible is "We know not from whence it is."

That is a poor business, is it not, for a preacher to spend his time, and his hearers' time, telling the people what he does not know! I shall not thus waste your time this evening, because it would take too long. If I had to cover the field of my ignorance, and enumerate the things about which I know nothing at all, we certainly should never get home to-night! I never could understand why any preacher should expect people to come the second time to listen to him if all he has to say is, "I do not know." Can you understand it? Surely the fact that a man is ignorant of a particular subject does not entitle him to special attention. He cannot help it! Why should men be decorated with all kinds of academic degrees for having attained to this height of excellence, that they confess that about these matters they know nothing? I am not going to dispute with them—I rather think they are right!

Ignorance ought to hide its head instead of strutting around with academic gowns, boasting the proud title of Doctor of Philosophy or something of the kind! Will you young people who talk about the Bible's being out-of-date be good enough to tell me where you learned that? Some young man up there in the gallery has been reading a book or two, and fancies he is somewhat superior. His mother gave him a Bible when he left home, but he does not read it now! Well, you ought to have a reason for not doing so. Will you tell me why you do not read the Bible? "Well, I—Well"—Well? Well! Well! What do you know about it? "Well, I have read several books"—I am not asking you how many books you have read. I want to know what you know about the Bible? Now, be honest. You do not know anything about it, do you? Is not that so? Why do you not read it? "It is unreliable." Who said so? What do you know about it?

I met a man years ago who told me that he had outgrown the Bible. I said, "Yes? I suppose you have some reason for discarding the old Book?" "Cer-

tainly, sir", he replied. "What is your reason?" I asked. "It is full of contradictions." "That is a very interesting piece of information", I said, "it is quite full, is it?" "Yes, sir; it is." I put my hand in my pocket and pulled out a Bible and said, "I will be very easy with you. Find me just one." He said he could not remember just then! He was a bit like a young preacher I have heard of who was called upon to preach a trial sermon. He announced his text. He announced it the second time—and the third time and the fourth time. Then he said, "My friends, this is a wonderful text. Indeed, this is a marvellous text. A great many wonderful things might be said about this text—but, but,—they do not occur to me at the moment!"

The man who said the Bible was full of contradictions said he could not remember them at the time. I said, "I do not ask you to remember very many, give me one." He could not; and I said, "Did you ever read the first chapter of Genesis?" "Yes, sir." "Did you ever read the last chapter of Revelation?" "Yes"—but he was not quite so sure about that; but, as they say in Parliament, the answer was in the affirmative. "Have you read everything between?" "No." I said to him, "I knew you had not. You do not know what you are talking about." He did not know the Bible. He knew not from whence it was. And because he did not know whence it came, he would have nothing to do with it.

I want to test that principle of action with you for a little while, to see whether it is of general application. Is that how men do in the ordinary affairs of life? Do they refuse to make use of anything of whose origin they have no certain knowledge? Take the whole realm of nature, with its vast resources, its material wealth—how did it get there? Take the element of gold, for instance. Did you ever know of anybody who could make gold? The ancient alchemists looked through weary years for some chemical formula which would enable them to transmute baser metals into gold—but they never found it. With all our advancement I have never heard of anybody who was able to make gold. God made the gold. It comes from nature, from the hand of God; and there is not a scientist on earth who can tell you where gold came from, or how it came to be. If they could, they could make the stuff. They cannot tell you its origin. Did you ever know a man—even a professor of theology—who refused to accept his salary because he did not know where it came from? (laughter) Did you? Did you ever hear of a man who said, "I will have nothing to do with gold because I know nothing about it?" If you know anybody like that, send him to me. I will take his share any time you like. What folly!

The geologists tell us they know something about coal. I suppose they are right, but must one be a geologist before he can light a fire? What if every man who kindles a fire—or every woman who does it because her husband will not—what if she had to have a little laboratory of her own in which to subject the coal to a microscopic examination and careful analysis? If he were too busy himself at that, while the rest of the family were shivering, I think the children would be saying, "Daddy, please light that fire." And if he were to say, "I cannot until I have discovered whence this coal came. It would be a reflection on my intelligence, it would involve a stultifi-

cation of my intellect, to light a fire until I knew where the coal came from," I think even his little children would tell him he was talking nonsense. If a man were to talk like that you would call the nearest alienist and ask him to send the ambulance around to take him to a place of detention! That is where a great many of our professors—and students, too—ought to be who are so wise, that they reject the Bible because they do not know whence it came.

There is a great deal of building going on in this city. A man need not be a Doctor of Science in geology before he can build a stone wall. Ask a stonemason if he does not think it is somewhat beneath his dignity to be building a wall of stone when he does not know where that stone came from, or to what particular period it belongs, and see what he will say. Do not talk to him like that—or he may not put all the stones into the wall!

Apply that principle to every realm of life. Certainly it is not general in respect to the use of that which is manifestly of human production. We use a great many things that we cannot tell where they came from. I suppose you had your dinner—or your tea, or supper, whatever you call it. What do you call the Sunday evening meal? Whatever it was, you had it. What do you know about the bread you ate? Who made it? You do not know. It may be you are the better for that! I have heard it said that you will enjoy your meal better if you do not see the kitchen!—"Where ignorance is bliss, 'tis folly to be wise." I do not insist that my bread be labelled. I prefer it without the label. Why should we insist on knowing the date and origin of the thing? We do not. Where did your coat come from,—do you know? "Well", you say, "I had it made at a certain tailor's." We will assume the tailor was an honest man, and he sold you that piece of goods as being all wool. He thought it was, yet it may be that the coat you think is all wool never saw a sheep's back—until you wore it!

What do you know about anything? You do not know who built this house. I know something of the history of it, but I do not know the men who worked on it. Every day we live we are walking over bridges that somebody else built. We do not know whether the builders are living or dead. We are wearing clothes, and we do not know where the cloth came from. We are eating food on faith—and, if we travel and eat in public places, sometimes it takes a great deal of faith to make sure we are going to survive.

How perfectly preposterous that argument is! Perhaps there is a man back there who says, "I do not think a preacher should make the people laugh." Some people ought to be laughed at. Most of us do such foolish things that we deserve to be laughed at. I am only showing you how absurd is the position taken by these religious "scholars," with their elaborate robes and all the rest of it,—"Give God the praise: we know that this man is a sinner." How do you know? "We do not know. We only assume that, because we do not know where He came from. He never attended our schools. We do not know whence He is, or who He is. Pay no attention to Him."

Here is the crux of the whole matter. That is all they can say about the Bible to-day—and the worst they can say about it: "We do not know where it

came from; nor do we know where Jesus Christ came from." Some of the critics say, "He must have come into the world by natural generation. We cannot believe the story of the virgin birth. We cannot believe that. So the Bible is a very human book, full of human errors. We do not know where it came from." There are a good many treasures of literature that are anonymous, and men do not ask of other books that their value shall be appraised by the name of their author. If the book is intrinsically good, even if the author may be unknown, people are willing to accept it for what it really is. Junius, the great political writer of the eighteenth century, made and unmade governments, shook the throne itself, and yet nobody ever knew who he was. He wrote his letters with his own hand and said, "My secret shall die with me"—and it did; nobody ever discovered who Junius was. But his letters to this day stand out as a monument to a literary genius, scarcely surpassed in his class in all the literary history of Anglo-Saxondom. Nobody knew who he was, but his letters were intrinsically, inherently, great; and people listened to them for what they were. Though you do not know whence the Bible came, what right have you to reject it on that account?

II.

Here is a man who has never been to school; he has never read a book in his life; there were no books, such as we have, of course, but he has never read a parchment scroll, for he had no eyes with which to read. Now he stands face to face with the learned leaders of Jewry, the great doctors of the law, and he puts a question to them that they are unable to answer,—“Herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes. That is all you have to say about it, that you know nothing? Against your negation I put my positive testimony that He opened mine eyes. Explain that!”

That is the answer of the Bible. That is the answer of the gospel. That is the answer of Jesus Christ. He said, “Believe me that I am in the Father, and the Father in me—but if that is too much for you, if you cannot believe that, then believe me for the very works’ sake. Explain what I have done.”

This blind man said to these men, “I was born blind, yet now I can see the stars; I can see the flowers; I can see the birds in the air. I can look into the smiling faces of my friends. I can see the sun in its glory at midday. I see—oh, I see a thousand things. Out of darkness I have come into light. The boundaries of life have been pushed back, and I have been introduced into a new world, a world that is visible. I am not now limited to the things that I can touch, the things immediately around me; but I can see the horizon yonder, I can look away across the sea. I used to be a little man who lived in a world that was as big only as the dimensions from finger-tip to finger-tip, but now I can look to heaven, and from the east to the west. I am a new man.” And he said of Jesus Christ, “He did it. Tell me who He is. You cannot answer that!”

You doctors of the law do not know where the Bible came from? You do not know whether the gospel is of divine origin or not? I am not going to argue the case with you: I simply tell you that it has the faculty of opening men’s eyes. It always opens

men’s eyes when they will listen to it. Looking into “the perfect law of liberty,” as we learned a few Sundays ago, a man sees himself as he beholds his natural face in a mirror. The man may strut around as though he were of full stature morally, as though he had attained to perfection, and owed no man anything, as though he would say, “If I cannot go into the presence of God, who can?” until he comes to the Bible and it opens his eyes. As he looks into it, for some reason he goes down, and down, and down, and down, in his own estimation. Looking into any other book, he goes up. He thinks he is a great man. But no man ever did keep company with the Bible without being humbled thereby, and being led to say at last, “What a sinner I am!”

The Bible opens men’s eyes to the meaning of life. The man down in the office thinks that life consists in the abundance of the things which a man possesseth,—his bank book, his house, his car, and all the rest of it. How I have seen it. I see some man going down to business in the morning with a chauffeur driving his car. I can see my lord sitting in the back seat as much as to say, “Will all the world please look at this successful man going down to business?” What a big man he is! That is not a caricature: that is true to life. But let me tell you, the Bible will take all the starch out of you! Read it, and you will find that you are in negligee. It will open your eyes. It always has done, and always will.

Then the greatest thing of all that this young man saw when his eyes were opened was the Man Who had performed the miracle. Read the Bible, and you will find that it will open your eyes to see Jesus Christ. You will have a different view of Him when you come to the Book. We are not told that these wise men sent a chemist to examine the clay that opened the man’s eyes. In our day that is what they would have done. They would have said, “There must have been some chemical value in that clay. It must have had the properties of a powerful ointment. It could not have been the man who did it.”

The Bible enlarges life always. The man who thinks everything of value is in the things he touches, in his material wealth, when he comes to look into the Bible, and it speaks to him and his eyes are opened, says, “I was laying up treasures upon earth where moth and rust corrupt, but I suddenly discovered there is another life, there is another realm, worlds upon worlds to which I am related of which I had never dreamed before”. It is like the man, on the one hand, in the laboratory taking his microscope and seeing there the wonders of the infinitesimal magnified within his view. Then through his telescope he looks abroad, and brings within the range of his vision a myriad worlds the naked eye never could discover. But how glorious a thing it is to look at life through the eyes of the Bible. There is a hymn we sing which describes my meaning. It opens our eyes,—

“Heaven above is softer blue,
 Earth around is sweeter green!
 Something lives in every hue
 Christless eyes have never seen:
 Birds with gladder songs o’erflow,
 Flowers, with deeper beauties shine,
 Since I know, as now I know,
 I am His, and He is mine.”

The Bible, I tell you, opens men's eyes to a larger life. There is not a thing of value in life here that we did not get from the Bible. We are enriched materially, indirectly, by it. I heard Professor George Jackson, now of Didsbury College, Manchester, an out-and-out Modernist, deliver an address to the Ministerial Association, in Toronto, on John Morley, who was a splendid character but an agnostic, and whom Dr. Jackson described as "A Priest of the Outer Court". John Morley said, "I do not know." He was not positive in his antagonism, generally speaking, but he did not know; he was not a Christian. He was the biographer of Gladstone. Professor Jackson lauded John Morley as one who though he was not a Christian, was such a fine character, that by comparison he would have shamed many who profess Christianity. Though he was not a Christian, he was a priest of the outer court. When the service was over I walked up the street with Professor Jackson. He and I did not agree theologically, but we were acquaintances, and, in a sense, I hope, friends. As we walked I said, "Dr. Jackson, I should like to ask you a question." "Can you give me", I enquired, "a solitary instance in which Morleyism produced a John Morley? John Morley is the indirect product of the very thing he denies". So he was. The gospel has an indirect influence as well as a direct influence. Men today are being carried over bridges whose builders' existence they deny. "Herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes."

The Bible still goes on its triumphant way. It is the best seller in the world to-day. There are more copies of the Bible sold every year than of any other book that is written. It has been translated into nearly all the languages of earth; it maintains its unique character, and exercises its unique power. And whether it be in the Slavic languages or the Latin languages, or in the English language, or Chinese, or Japanese, or whatever it be, whenever it speaks, it opens men's eyes; it breaks their chains; it cleanses their lives; it opens new doors, and new worlds; it makes men Godlike. No other book does.

What are you going to do about it? The man who is speaking in our text was not yet a disciple of Jesus Christ. As a blind man he had had his eyes anointed, and Jesus Christ had said, "Go and wash in the Pool of Siloam". He went in his blindness, with the clay on his eyes, and as he went down into the waters and came

up, his eyes were opened, and a world of light and of beauty burst upon his vision. I fancy he said, "I wonder where he is?" But he did not see Him; He was not there. When the Pharisees asked him, "Where is He?" he could only answer, "I know not".

They began to examine him, and at last they came to this crisis, and the man argued out of his own experience. He said, "Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. I do not know where He is. I do not know who He is; but I know that He opened mine eyes". They said, "Thou wast altogether born in sins"—and they cast him out. But hear this, "Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him?"—He had been defending Jesus, he had been witnessing for Jesus, but now asks—"Who is he, Lord, that I might believe in him?" And He Who had opened his eyes said, "Thou hast both seen him, and it is he that talketh with thee". Then a new light dawned upon him. Faith came! He said, "Lord, I believe"—and prostrate before Him he went, and worshipped Him. I do not wonder! I think he said, "I did not know what the Son of God was like, but when I found that it was the One Who opened mine eyes, my heart said, That is just like God. He must be the Son of God. I believe"; and he worshipped him.

Do you believe in Him? There is nobody like Him! Let us pray that we may all come to Him, and have our eyes opened.

O Lord, we thank Thee for the gospel. We thank Thee for Jesus Christ Who is its Theme,—

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the vilest clean,
His blood avails for me".

Help us all to say it this evening. If there is a man or woman here to-night who came into this building without Christ, we pray that the eyes of such an one may be opened. May there be real conversion in this place this evening! We ask it in the name of Jesus Christ our Lord, Amen.

(A large number came forward.)

PROOFS OF THE BELIEVER'S ELECTION.

A Sermon by the Rev. Thomas Todhunter, M.A.

Vicar of Dacre, Cumberland, some time during the last half of the 18th century. (The Editor's great-great-grandfather), printed from a manuscript in the Editor's possession dated 1760.

"We give thanks to God always for you all, making mention of you in our prayers.

"Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

"Knowing, brethren beloved, your election of God."—I Thess. 1:2-4.

The apostle's design in this epistle is, in general, to confirm the Thessalonians in their adherence to the Christian faith, and to engage them (from the sufferings they had already endured in the cause of Christ), to abound in every good work, and to "walk" more and more "worthy of God, who had called them to his kingdom and glory."

Here is something worthy of observation in the beginning of this epistle: the apostle, being about to magnify and extol the faith, love, patience, and hope, of the Thessalonians, instead of commending them for these fruits of election which would naturally have puffed them up with spiritual pride, he breaks forth into thanksgivings to God for them. His business was

not to commend the Thessalonians, but to admire the special grace of God conferred upon them, and which shone in them with such distinguished lustre,—“We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.”

In these words which I have proposed for the subject of our present consideration, the Apostle Paul argues from the effect to the cause; from the peculiar fruits of faith so remarkably evident in the Thessalonians he concluded that they were freely “chosen of God” from all eternity “to salvation, through sanctification of the Spirit and belief in the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ”. He knew from the effect the gospel had had upon them, from the “work of faith, and labour of love, and patience of hope in our Lord Jesus Christ”, in which they abounded, that they had an interest in Christ, and were elected as heirs of eternal life. Not that these works were the cause of their election, but the manifest fruits of it; for God did not choose His people in Christ upon foresight of any qualification whereby they were distinguished from others, but “according to the good pleasure of his will”; “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began”; “In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.”

I.

The first token, or evidence, which the Thessalonians exhibited of their election was their “work of faith”.

But *what is the meaning of the word “Faith”?* There have been disputes about it, and many false descriptions of it. Now faith, according to the Apostle John, is receiving a testimony. “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son.”

We all know, by daily practice and experience, what it is to receive the witness of men, or to take man’s testimony. From this the apostle leads us into a notion of the faith demanded in the gospel, only by putting God’s testimony in place of man’s; and as God is greater than men; so is His testimony, with our receiving it, different from theirs. To this agree the words of John the Baptist, speaking of Christ, “And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true.”

The testimony of God which we are called to believe is concerning Jesus: that His is the Christ, or the Messiah Who was promised in the Old Testament;

and that whatever was said there of that Messiah is verified and fully accomplished in Him. Now when we believe this divine testimony concerning Jesus, we are not going upon inward sensations, or upon our own experiences and reasonings; but we are hearkening to the gospel setting forth the resurrection of Christ, that great fact wherein God shows the truth of His testimony concerning His beloved Son in Whom He is well pleased.

Faith does not proceed from any motion, desire, or effort of the mind—it does not arise from any good disposition of the heart; but it comes by hearing a testimony, by hearing a report attested by undeniable evidence. This agrees with the apostle when he says, “Faith cometh by hearing, and hearing by the word of God.” God has given us a perfect revelation of His will in the Scriptures of the apostles and prophets; we can no more now hear a new revelation, nor such a voice as they heard of old. The word of the Lord does not come to us in visions and dreams as it did to Abraham and the prophets; for God speaks to us nowhere but in the Scriptures. We have no other ground for our persuasion or belief than the bare word of God, and as many as hear that word, hear the Voice that raised Christ from the dead, and know that it is the word of the Lord. They hear God speaking in the Scriptures, as the Apostle says to Christians, “If so be ye have heard him, and have been taught by him, as the truth is in Jesus”; and as Jesus said, “Every man that hath heard and learned of the Father cometh unto me.” When God proposes to make us live, not by our own labour, but by His word, He says, “Hear and your souls shall live”—“Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.”

The dead in trespasses and sins hear the voice of God and live; even as Lazarus in the grave heard it, and came forth. We do not reason ourselves into faith; we do not obtain it by any strivings, actings, or endeavours, of ours: but as the apostle says to the Thessalonians in this chapter, “The gospel comes to us, not in word only, but in power, and in the Holy Ghost, and in much assurance.” When we hear God speaking in the Scriptures, His word forces its evidence upon our consciences irresistibly, baffling, confounding, and repelling all our reasonings. So we read in this epistle to the Thessalonians, that when they received the gospel, they “received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” They did not receive it upon the foot of human testimony, as a human contrivance; but as a revelation from God, having the divine character stamped upon it; the evidence forced itself so strongly upon their consciences that there was no gainsaying it.

Now if we listen to the definitions of faith given by many we shall be at a loss to know what they mean by it; whereas if we attend to the Scripture we shall find that Faith is a full persuasion, upon divine testimony, that God can be just in justifying the ungodly

Baptist Bible Union Lesson Leaf

Vol. IV

No. 4.

REV. ALEX. THOMSON, Editor.

Lesson 40

October 6th, 1929.

Fourth Quarter.

THE TESTING OF FAITH.

Lesson Text: I Peter, chapter 1.

Golden Text: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." I Peter 1:7.

I. THE SALUTATION, (vs. 1, 2).

1. The writer of this epistle was the apostle Peter. The recipients of the writing were the strangers scattered throughout various parts of Asia Minor (v. 1). The teaching of the epistle is of a practical nature, emphasizing Christian duties and giving encouragement to those under trial. 2. Certain things are stated in reference to the persons receiving the epistle. They were "elect according to the foreknowledge of God the Father," (v. 2). Salvation begins with God, (Eph. 1:4). God's sovereignty and man's free-will are both realities in this great transaction. They were elect "through sanctification of the Spirit" implying complete separation unto God; "unto obedience and sprinkling of the blood of Christ." Children of God reaping the full benefit of the death of Christ, and in the power of the shed blood, are definitely set aside for obedience unto the will of God. They exist for no other purpose than to glorify Him. Full obedience is expected, (I Sam. 15:22). The salutation then follows in reference to grace and peace.

II. THE RESERVED INHERITANCE, (vs. 3-5).

1. An expression of thanksgiving follows the salutation wherein the apostle fervently gives expression to his joy and gratitude for the blessings of the Christian life. He blesses God for making us His children. We are begotten by Him, (v. 5). This is a new relationship entered by faith, (John 1:11-13), and due to His abundant mercy. Salvation is of grace, (Eph. 11:8). We have no merit of our own, and we have nothing wherewith to pay. We are dependent absolutely upon the mercy of God, and in that mercy we partake of the blessings arising from the death of Christ, of which the resurrection gives proof of the satisfactory completion of the sacrificial work He came to accomplish. 2. As God's children we have many blessings, several of which are mentioned here. We are in possession of a "living hope" in contrast to the hope of the world. Nothing can alter its nature or deprive us of it, for it is centered in a living God. Note the blessedness of hope. We are also heirs of God with a wonderful inheritance awaiting us, (v. 4), of which we have now received a foretaste, (Eph. 1:13, 14). It is "incorruptible", internally pure, "undefiled", externally pure, uncontamin-

ated by sin, "that fadeth not away", eternal in duration, "reserved in heaven" securely kept for the proper heirs. And they are securely kept for the inheritance by the same power, (v. 5), the connecting link being faith. We note therefore the blessedness of the saved now and hereafter, the glorious nature of their inheritance, the certainty of entering it, and the blessed assurance of eternal salvation.

III. THE TRIAL OF FAITH, (vs. 6-9).

1. In such a condition and with such a prospect as described in the previous verses there is rejoicing, although it may be we are in heaviness through many trials, (v. 6). Our Lord stated that tribulation would be the lot of His own upon this earth, (John 16:33), but joy may be present even in the midst of severe trial, (Acts 5:40, 41; 16:25). God is able to raise the spirit above the things of this earth. 2. The divine purpose in these trials is the testing of faith, (v. 7). It is easy to trust God when everything is going well, but it is when trials come that the character of our faith is seen. At such times if we remain true, faith is strengthened, we are encouraged to sustain future trials with confidence, and our Lord is glorified. We have not seen our Saviour, yet we love Him, and rejoice in Him, (v. 8), because we are united to Him by faith which means salvation for us, (v. 9). Note here the purpose of trials, the blessedness of the same, the comfort to be derived when undergoing them, and the blessing of real vital connection with Jesus Christ.

IV. THE INSPIRED PROPHETS, (vs. 10-12).

1. Prophecy is one of the most wonderful features of the Bible, testifying to its inspiration. There are prophetic statements relating to the Jews, the Gentiles and our Lord, part fulfilled, part unfulfilled. The Scripture before us relates to our Lord, and several things are stated in relation thereto. The general theme was His sufferings, and the glory that should follow, (v. 11), (Is. 53), (Ps. 22). Concerning this we are informed the prophets did not understand the full import of their utterances, thus implying their divine source. They "enquired and searched diligently" concerning their meaning, (v. 10) inferring their realization of the fact that God was using them to proclaim His purpose. The result of their enquiry was the revelation from God that the fulfilment was future and the significant statement is made that the angels desire to look into such things, (v. 12). So that all heaven is interested in the redemptive work of Christ. Our interest in the same ought therefore to be intense. Note the reality of God's revelation, and the wondrous nature of our Lord's redemption affecting heaven and earth.

V. THE DUTY OF HOLINESS, (vs. 13-17).

1. Following the revelation of the preceding verses practical exhortations are given relating to the Christian life. To be a Christian means more than belief in something, it means a life well pleasing unto God. We are enjoined therefore to "gird up the loins of" of

"mind," (v. 13), implying preparedness for service, to "be sober" or moderate in relation to the affairs of this life, and to exercise "hope to the end". Obedience is thereafter emphasized in a twofold manner, first negatively, then positively, "not fashioning yourselves", etc., (v. 14). Salvation means a changed life, old things having passed away, (I Cor. 5:17). Positively "Be ye holy for I am holy," (vs. 15, 16). This means a separated, godly, obedient life. To this we are called, and short of this God is not satisfied, walking thus in the fear of God who will judge all some day according to their work. (v. 17), (I Cor. 3:13). Emphasize the necessity for separation from the world and real holiness of character.

VI. THE PRICE OF REDEMPTION, (vs. 18-21).

As a motive to holiness of life the apostle refers to the redemptive work of our Lord and the high price paid for redemption. Negatively, we were not redeemed with the most precious of earth's metals, (v. 18). These form the basis for earthly transactions, but something of infinitely more value was given for man's redemption, even the "precious blood of Christ as of a lamb without blemish, and without spot," (v. 19). Such a statement emphasizes the perfection of Christ, the purpose of His death, and its antitypical nature; the Old Testament sacrifices typifying the same. It is also to be noted that the redemptive work of Christ was by divine appointment, "foreordained before the foundation of the world" though manifest in these last times, and now He is seated in the glory, (v. 20, 21), (Rev. 13:8). Note the prominence of the blood of Christ, the vicarious, voluntary, penal, necessary nature of His death, and the nature and blessedness of redemption.

VII. THE DUTY OF BROTHERLY LOVE, (vs. 22-25).

1. The practical injunction is given in these verses to love the brethren, (v. 22). In manifesting such love we give evidence we belong to God, (I John 3:14). Such love is to be "unfeigned" or sincere; and "fervent", or intense, coming from a pure heart. There must be no pretence about it, it must be real. God alone can help us to live and love like this for He is love, (I John 4:8). 2. A reason for such a love is found in the fact of the new birth. We are "born again", (v. 23), therefore possessed by a new life and living according to a new standard. Several things are stated about this new birth. It is not of "corruptible seed" not of a perishable race, but of incorruptible". It is of God the Eternal One. Again it is by the word of God which liveth and abideth forever." In contrast to this the frailty of human nature is stated. "All flesh is as grass and all the glory of man as the flower of grass" and subject to decay, while the "word of the Lord endureth forever", (vs. 24, 25). Note therefore man's frailty, the enduring eternal nature of the new life, the duty of manifesting the true character of that new life toward others, and the necessity for the new birth.

SUNDAY IN JARVIS STREET.

Sunday was a good day, with large congregations both morning and evening. The attendance at the School was 1,133. A good number responded to the invitation at the close of the evening service.

* * * *

"NO BETTER GOSPEL."

Rev. C. M. Carew, who for the past eight years has been pastor at Fenelon Falls, is a fine preacher of the old Gospel. We had another opportunity to prove this when worshipping with him and the other faithful souls there, on a recent Sunday. With characteristic humility, the pastor said that others might preach more ably, but they could not preach a better Gospel. To the latter statement we say a hearty Amen.

* * *

NILES, OHIO.

Rev. Christopher Burnett has accepted the pastorate of the Baptist Church at Niles, Ohio, commencing his ministry there September 8th.

* * * *

WESTPORT.

Pray for special meetings being held by Rev. W. S. Whitcombe with Pastor C. Slade at Westport, Ontario.

* * *

ANNETTE.

The waters of baptism should be continually troubled. They were on Sunday, September 1st, at Annette, when another believer was buried with Christ.

* * *

FROM HOUSE TO HOUSE.

There is a marked deepening of spiritual interest in the work of the Regulars in Lindsay. The usual prayer meeting meets twice a week, and a special prayer meeting is held each month in the interests of missions. The apostolic method was from house to house, and our fellow believers in Lindsay are following it. Every home in Lindsay has been visited with tracts and hand-bills, and, as a result, some local people who until now have held aloof, are coming to the services.

* * * *

GENERAL NOTES.

Pastor J. Zuiderhoek has resigned the care of Berean Church at Pontiac. The resignation took effect July 1st.

Bro. A. N. Fields will conduct a four weeks' evangelistic campaign with Covey Hill church, beginning Sunday, August 11th.

Pastor J. M. DeVette, formerly of St. Johns, Mich., but for the past three years located in Florida, supplied the Middleville Church, Sunday, July 28th, and the Holland Church, Sunday, Aug. 4th.

Bro. R. R. Tinkham, of Albion, is preaching each Sunday at St. Joe Baptist Church, a country church southwest of Homer.

A group from the South Baptist Church, Lansing, have recently organized the Bethel Baptist Church.

Pastor H. C. Fulton, of Buffalo, N.Y., supplied Calvary Church, Grand Rapids, for several Sundays during the absence of Pastor Headley on his vacation.

COALS FOR THE ALTAR FIRE.

(Continued from page 12.)

means a larger vision, a richer experience, and a fuller joy. The slumber may endure for a night, but joy comes but, however it comes the awakening in the morning, and so in a large measure the spirit is satisfied. The more completely the spirit is awakened the fuller is the measure of satisfaction and bliss. "I shall be satisfied when I awake." It is a poor, dull, slumbering sort of spiritual life which is discontented and powerless; and it is pitiful to think of the many who live such lives. Whereas, the awakened soul, the life which is alert, eager, watchful, enjoys greatly the wealth of God, and the gladness of fellowship with Him.

Thursday, September 26th.

Satisfied when more awake.—

Psalm lxxiii:1-11

There is the awakening from the dream of life. If our Lord carries we shall sleep. That is, this "robe of flesh" will drop into the grave, and from all its toil, and fevered activity, and weariness will rest in calm sleep. For the ransomed spirit with all its wondrous powers this will be a glorious awakening. The spirit, because emancipated from the body, will spring into greater intensity of action, will put forth powers that have been held down here, and will come into contact with an order of things which here it has but indirectly known. We shall awake to God, to a grander vision, to a larger life. Dr. McLaren says: "Here we are like men asleep in some chamber that looks toward the eastern sky. Morning by morning comes the sunrise, with the tender glory of its rosy light and blushing heavens, and the heavy eyes are closed to it all. Here and there some lighter sleeper, with thinner eyelids or face turned toward the sun, is half-conscious of a vague brightness, and feels the light, though he sees not the colours of the sky nor the forms of the filmy clouds. Such souls are our saints and prophets, but most of us sleep on unconscious." To us all the moment comes when we shall awake and see for ourselves the bright and wonderful world which we have often either forgotten or been tempted to think was but a dream. Oh! what an awakening that will be! How all our powers will unfold, and the full strength of our spiritual life arise in beauty and in joy! Our life to-day is like some shapeless, unseemly root struggling amid rubbish, and stones, and weeds, and cheerless darkness; but when we awake from the dream of this life in the sunlight of heaven it will blossom out into loveliness and beauty, and fill the summer air of that fair land with its rich and delicious fragrance.

Friday, September 27th.

Satisfied when fully awake.—

I Thess. iv:13-18

"I shall be satisfied when I awake"

from the sleep of death. The bodies of the saints sleep. They have been "laid to sleep by Jesus", but the waking day is coming. "When our Lord shall come with trumpet sound" the dead in Christ shall rise, and the full satisfaction shall not come until that blest morn. When a Roman conqueror had been to battle and had won great victories and brought back great spoil he was accorded a Triumph. But, on the day of his return he would enter privately into his house, and enjoy the society of his dear ones there, and on the following day he would re-enter the city then in triumph and glory. Now, the saints may be said to enter into Paradise privately "absent from the body," but when our Lord returns they will mount the chariot of the resurrection body and enter in triumph. What a wondrous day that will be when our Lord, leading His mighty host of risen and waiting saints, and crowned with immortal splendour, shall ascend the heavens amid crowds of angel watchers who, scattering heaven's roses and lilies upon them shall sing with joy untold "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth." I shall be satisfied when I awake to that great glory. Spirit, soul and body all awake, the whole of our nature freed from every fetter and enjoying the liberty of the glory of the sons of God. Satisfied! Satisfied!

Saturday, September 28th.

Satisfied for ever.— Isaiah lviii:6-14

The veil that draped the perfect likeness of God will be removed, and we shall behold not mere shadows and dim hints, but the reality of God. And that manifestation will satisfy. With all lesser joys the eye is not satisfied with seeing, but to look upon the manifested God will be enough. I do not know whether David had any idea of our sharing likeness of God when we see Him, but we rejoice that the New Testament revelation assures us of it. The Apostle John tells us that "we shall be like Him for we shall see Him as He is"; and again in Revelation we read "His servants shall serve Him; and they shall see His face; and His name (that is His character) shall be on their foreheads." These words reach a height which David only very dimly saw. We know that we shall not only gaze upon the glory of the manifested God, but that we shall be like Him. And being like Him we shall have His mind about everything and so be fully satisfied. We shall be "pleased with all that pleases Him," and so be utterly at rest. Oh! wonderful assurance! Amidst the winter of our discontent, and partial view of things, let us anticipate the beautiful summer of fulness of vision and of joy. Amide the darkness and the mystery of our present night let us look forward to that bright morn when all the gloom is swept away and we shall behold our God in the white radiance of eternity. 'Tis but a little while,

"One little hour, and then the glorious crowning,

The golden harpstrings and the victor's palm;

One little hour, and then the 'Hallelujah,' Eternity's long deep thanksgiving Psalm."

even where I cannot trace Him. Not only the grief of losing my dear boy burdened my heart, but the anxiety for my dear wife being obliged to bear this burden without my aid and comfort nearby, and the danger of such a shock affecting her physical condition, which was impaired in her previous labor in Africa, and a relapse into nervous depression, from which she suffered,—this was indeed, and is still a great burden on my heart. I leave her with my Lord, and I know that the earnest multitude of prayers that have gone up for us, will be abundantly answered. I do sincerely appreciate your sympathy, and thank God that your prayers have been answered in my case in sustaining strength, and, I am certain, in the case of my family."

PICTURES OF LIBERIA.

The Union office has a few slides which could be used in Sunday Schools, etc., etc., to encourage interest in Liberia, where three missionaries of ours are now labouring.

HESPELER.

Pastor T. Summers is recuperating after a serious operation, but during his absence the work in Hespeler is going well. Rev. H. Bower, of Hamilton, preached on September 8th, and Rev. Dr. T. I. Stockley on September 15th.

PATIENCE AND PERSEVERANCE.

Work among Roman Catholics is one that requires the utmost patience and persistence. Prejudices and superstitions must be uprooted. Priestcraft must be out-faced. The Gospel must be presented in simplicity as well as in power.

Such a work is that being carried on by Rev. Jules Danthey in Beneficent Baptist Church (French), Montreal. The patience, courage and fidelity of this worker of thirty years' experience, is being rewarded, for a number are asking for baptism. Beginning with November, it is planned to hold cottage meetings in the homes of the people and thus to seek to win many to Christ.

THE JOY OF GROWTH.

It is a glorious privilege, as well as a deep joy for a pastor to watch the spiritual growth of those under his care. We hear that on the field where Student-pastor E. V. Apps has served, in Galway, N.Y., one has set his face toward the mission field, others have more fully grasped the reality of the Gospel, the presence of Christ, and the blessedness of Christian experience.

WHEN CONVERTS PRAY.

Baptists in the neighbourhood of Wyman, P.Q., where Student-pastor K. M. Cutler is working this summer, have nobly rallied to his support. There are several godly women in the district, whose interest in the things of the Lord seems to have been deepened. One of them, who is confined to her home a large part of the time by ill health, was recently used of the Lord to bring two girls, fifteen and twelve years of age respectively, to a saving knowledge of the truth. These girls already are leading in prayer in one of the cottage

prayer meetings which Brother Cutler conducts regularly. Outside of one prayer meeting conducted by followers of "Pentecost," there is no other in the neighbourhood besides those under the ministry of our Baptist student. Truly, the possibilities of a spiritual ministry, even with the keenest of opposition, and that in a rather backward district, are tremendous.

269 PER CENT.!

Services in the Regular Baptist Church of Chatham, where Rev. W. N. Charlton is pastor, have recovered from the almost inevitable slump that hits us some time during the summer. For instance, the attendance at the Bible School was 72 on September 8th. A year ago it was 27,—an increase of 269 per cent.!

AN APPRECIATIVE PRESBYTERIAN

Real believers, who are of God in birth, and therefore in relation, appreciate a scriptural ministry. For instance, a Presbyterian lady, who has been a regular attendant at the Papineauville Church, recently said how much she had enjoyed the ministry of the Word under the students who have served that field these last years. Student-pastor W. Lempriere has been giving a faithful testimony on this field.

IGNORING CHRIST.

Some time ago we noted the absence of any direct references to our Lord and Saviour Jesus Christ in a recent copy of *The Lesson Leaflet* published by the United Church. Last night we examined the copy of this leaflet for September 8th, and our alarm was increased. Throughout the two pages of the lesson about Nehemiah rebuilding the wall of Jerusalem, Christ is not mentioned once directly or indirectly! God is mentioned a few times. There are seven references to "the church" and "your church." When shall we have an end of meaningless platitudes given in the name of religion?

"ONLY 'SUFFERED'!"

Pastors and people who are loyal to the Book, appreciate the fellowship of our Union. One of them writes us that "it is now a great joy to have such real fellowship, after the past two or three years in the Old Convention, which to one has been anything but that, for one was only 'suffered'!"

The church at Hartford may, numerically, be like the conies, who are a feeble folk, but their Home is in the Rock. Indeed, the inroads of an organization called "the Church of God," at a time when the pastor was absent on sick leave, have somewhat weakened the cause. Then, too, several withdrew from the church when it took a stand with our Union. Nevertheless, in greater measure, because of this stand, the Word of God has free course. The real strength of the church is about fifty. Services of worship are held Sunday morning and evening, and a combined Young People's and Prayer Meeting is held Wednesday nights.

MICHIGAN NOTES.

ALLEGAN.

Pastor John W. McCarrell recently began his third year with this church. There have been many additions to the church during the past two years. On the last Sunday in July, six were buried with Christ in baptism. This was a part of the results of a two weeks' Bible conference conducted by Roy L. Brown, of Detroit. Three prayer meetings are held weekly, and the pastor preaches on the first Sunday of each month at the county farm. The church is financed upon a purely Scriptural plan. Bro. McCarrell has two brothers who are preachers, Wm. of Cicero, Ill.; and Sam, of Battle Creek, Mich.

MIDDLEVILLE.

After serving this church for four years, Pastor W. A. Haggai, has resigned to take up work with the Park Street Gospel Tabernacle at Kalamazoo. His resignation takes effect Aug. 11th. The village has only about one thousand population, and the church about 35 members. The church has its place of worship and parsonage all paid for, and church services are well attended. The Sunday school and young people's work is especially good and encouraging. The church is a live one, and is taking steps to call a new pastor at once.

STANTON.

Pastor A. N. Fields, after serving this church for four years, closed his work with the last Sunday in July. Bro. Fields is aggressive, both as a pastor and as an evangelist, and his was an active ministry here. In addition to his own work, he has maintained three or four outside preaching appointments each week. The church has been giving an average of \$1,600 a year for missions. It is not to be wondered at that ten or twelve have gone out from this church into definite Christian service in the past ten years. Two more are planning to enter Moody's this fall, and three next fall. Many of the members are tithers. The church has called Pastor Wm. Barkalow, of Nashville, Mich., and he began his work here with the first Sunday in August.

GRAND RAPIDS.

Fourteen years as pastor of one church is an unusual record in these feverish times. This is the record of Pastor I. Van Westenbrugge with the Second Baptist Church, of this city. He began his fifteenth year July 1st. Bro. Van Westenbrugge is actively interested in promoting the work of the Gull Lake Bible Conference each year. The church maintains the Clyde Park Mission in the southwest part of the city. This began as a mission Sunday school eight years ago. Sunday evening preaching services and a weekly prayer meeting are maintained here. The church recently had Bro. E. W. Ames, of the Moody Extension Department, for a two weeks' evangelistic campaign at the church, and two weeks at the mission. As a direct result of these meetings, eight or ten have followed Christ in baptism, and more are expected. Two of the young ladies of the church are in training for medical missionary work.

The Union Baptist Witness

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

W. GORDON BROWN, Editor.

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

* * *

OUR CONVENTION.

Plan to enjoy the fellowship and inspiration of our Convention to be held in the Shenstone Memorial Church, Brantford, Ontario, November 19-21 inclusive.

* * * *

CENTRAL FINDS A HOME.

The ministry of the Word in Central Church, London, has been one of continuous blessing. Especially since Rev. Jas. McGinlay became pastor, the conversion of numbers of men and women has been almost a weekly occurrence. The blessing continues. Witness the fact that on September 1st four professed faith in Christ at the Theatre service, two of them Sunday School teachers, and one a deaconess, in a Presbyterian church. The following Sunday seven came forward, among them a Doctor and his wife.

Morning services at the Merza Grotto are crowded, and prayer meeting attendance, even during the month of August, has scarcely ever fallen below seventy.

Now comes a building project! On the corner of Queens Ave. and Adelaide St., in the Forest City, is what is known as the Howard Estate. Situated amidst many old oak trees is a large residence. Although it cost some \$67,000 to build it, many years ago, and although a deal to buy it for government purposes at \$31,000 failed to materialize about a year ago, Central Church have purchased this unexcelled location for \$23,000! But even with the price extraordinarily low, \$23,000 is a great deal of money for a small church. The plan, however, is to pay \$3,000 per year. The Young People's Society have already raised over \$1,100 themselves, and the whole church have together collected about \$3,600. Of course, the purchase of the property is only the first step. Extensive alterations at a cost of about \$15,000 must begin at once. Accordingly, the church has called a special week of prayer to ask the divine Banker for the wherewithal. Central Church, one hundred per cent. behind the project, hope to be in their new home by Christmas. They will have an auditorium seating between eight and nine hundred, together with some twenty class rooms. It is also planned to erect a much larger auditorium sometime in the future. Any of the Lord's stewards who would like to have fellowship in this work may write the Pastor, Rev. James McGinlay, at 380 Dufferin Ave.

* * * *

HUGHSON ST., HAMILTON.

In spite of the "trial" of the impending "trial", the work of Hughson Street

is progressing. One young man responded to the invitation on Sunday the 8th. Special prayer is requested for the wife of Pastor H. W. Bower, who is in a very critical condition in the Hamilton General Hospital, and also for Miss Ruth Potter, of Hughson Street Church, whose condition is critical, too.

* * * *

ANNIVERSARY.

There were capacity audiences at the Bay View Church for the anniversary celebration on Sunday, September 8th, when our secretary, Rev. W. E. Atkinson, was the special speaker. This church plans to hold a series of meetings with the help of Rev. F. Kendal during October.

* * * *

ANOTHER CONFERENCE.

The churches in sympathy with our stand and located in the counties of Grey, Bruce and Huron are organizing a Pastors' and People's Conference. They gathered on the 11th in the South End Church, Owen Sound, for this purpose, meeting both afternoon and evening.

* * * *

WILKESPORT.

The assistance of the quartette of the First Baptist Church of Pontiac, Michigan, was greatly appreciated at the anniversary services of the Wilkesport Church, where Rev. C. E. Scott is pastor, on Sunday, September 1st.

* * * *

A CROWD OF CATHOLICS.

In connection with the special meetings which Rev. W. S. Whitcombe, Pastor of 2nd Markham and Baker Hill Baptist Churches, is holding on his former field at Westport, where Student-pastor C. Slade has been these past two summers, between two and three hundred attended the open-air meeting on Saturday, September 7th, and most of them were Roman Catholics. What an opportunity!

* * * *

BAPTISMS.

Pastor A. F. Finlayson had the great joy of baptizing two people in Mitchell Square on Sunday the 1st. One was from the Sunday School and the other was the wife of the church clerk.

* * * *

NORTH BAY.

Rev. M. R. Hall, pastor of the First Baptist Church of Timmins, Ontario, spent a few days in evangelistic work in North Bay.

* * * *

PROFITABLE STUDIES.

Study of the Word of God and the way in which it fits into modern life, is of the utmost importance for our young people. We welcome, therefore, the study course of the F.B.Y.P.A. of Ontario and Quebec. The full outline covers topics for October 1st, 1929, to

September 30th, 1930. For the encouragement of our readers, as well as for their information, we quote the following:

Topics suggested for F.B.Y.P.A. meetings for the year October, 1929, to September, 1930. Four courses, as follows:

1.—A course of study of "The Tabernacle", using as guide Joseph W. Kemp's book with above title.

2.—A course of study of I Corinthians, using as a guide, "Modern Church Problems", by P. B. Fitzwater.

3.—A course on prayer, using as a text book, "His in a Life of Prayer", by Norman B. Harrison.

4.—A missionary course—a presentation of current missionary happenings of first interest to Fundamentalist Regular Baptists—as gleaned from *The Union Gospel Witness*, and from *The Regular Baptist Call*. And also a brief sketching of the life and labours of Adoniram Judson. For this course the text books should be: (1) A subscription for *The Gospel Witness*; (2) A subscription for *The Regular Baptist Call*; (3) "Judson the Pioneer," by J. Mervin Hull. A committee of about three persons is advised to carry this course through the year.

One study from each course in the above order is given each month." Folders containing the full course may be obtained from Secretary S. L. White, 77 Murray St., Brantford, Ont.

* * * *

SAVED AT PRAYER MEETING.

Doubtless the ideal for the Christian church is that it should be a house of salvation, where sinners may find the Saviour at any and every service. We are glad to hear that a young man was gloriously saved at a recent Friday night prayer meeting in Alton, under the ministry of Pastor W. H. Turner.

* * * *

WANTED, A BICYCLE.

One of the pastors being assisted by our Union in a country district is in need of a bicycle for his work. Who will supply it? Write our secretary, Rev. W. E. Atkinson, 337 Jarvis St., Toronto 2, Ont.

* * * *

THE MYSTERY OF IT ALL.

"God moves in a mysterious way His wonders to perform," the old hymn says. Our missionary, Rev. A. J. Lewis, has, in the death by accident of his little boy, found this terribly true. The following is an excerpt from a personal letter,—one that shows the faith and courage of this man of God.

"To have left my children in His hands, for Whom I have left all to come here, and then to find such an accident happening, is very puzzling; yet I know that it is best, and I do not ask to see His reason, because I can trust Him

that Abraham's city, Ur, was built upon the site of a city that existed before the Flood. This tradition has now been verified beyond dispute. These excavations are still going on, and the remains of a city that existed in the days of Noah, and with which he was probably well acquainted, are now being brought to light.

What shall we say to these things now being unfolded in the sight of all men? Only last year Modernistic philosophers were scoffing at the Biblical account of the Flood. A contemporary of yours, Mr. Editor, the official organ of a great Denomination, devoted a whole page to the crack-brained theory of some illustrious professor that the flood was only an exaggeration of a local flood that made the inhabitants raise their dwellings on piles to escape it! The build-up of the ark by Noah was of course legendary! This "making of the word of God of none effect" was, I noted with mingled grief and indignation, quoted with evident appreciation, and as a correct solution of the deluge recorded in the Holy Scriptures. Immediately after this, a report of Mr. Woolley's discovery appeared in the secular press. A doubt, however, existed as to its accuracy. This year, and within the last few

months, all doubt has been removed. In the twelfth chapter of Revelation we read of the serpent casting out of his mouth water after a mystical woman, and of the earth helping the woman by opening her mouth and swallowing up the flood which the dragon cast out of his mouth. The earth has, in this as well as in other instances, opened her mouth and swallowed up the venomous flood of unbelief of the Bible doubters. How awe-inspiringly true the word of God is! How little we believe it as we should. How sure are its promises and its threatenings. Ur's magnificent but godless civilization has perished. So will London's if God be forgotten. May we believe God as Abraham did, be prepared to follow Him at all costs as he did; and then the blessing of Abraham shall come upon us, Gentiles; through Jesus Christ. For the great Seed, promised to that great father of the faithful against hope believed in hope, and trusted in God, was Jesus Christ our Lord.

Apologizing for the length of this letter, but which I believe its subject warrants,

Yours sincerely,

W. T. ANDRESS.

The Manse, Dalton, Devon.

Coals for the Altar Fire

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

Sunday, Sept. 22nd.

Satisfied.—

Psalms xxxvi:1-12

Payson said, "Once I dreamed of being transported to heaven, and being surprised to find myself so calm and tranquil in the midst of my joy, I inquired the cause. The reply was: 'When you were on earth you resembled a bottle but partly filled with water, which was agitated by the last motion,—now you are like the same bottle filled to the brim, which cannot be disturbed.'" "Satisfied," yes; not only will every faculty be filled to the full, but we shall then have a perfect life. When Michael Angelo was doing his beautiful work on that magnificent structure, the Sistine Chapel, you would not have seen anything very lovely. The noble artist laboured day after day in glowing colours, with matchless skill, but what would you have seen? You could have seen posts, planks, ropes, lime, mortar, slop and dirt. But when the scaffolding was removed with the rubbish and litter and you then looked up it would be almost as if heaven itself had been opened and you had looked into its glorious courts. What faces of beauty and magnificence! Now the scaffolding is up and the Master Artist's work upon the spirit is in progress. By joy and sorrow, by prayer and His word by the influences of the sanctuary, by success and failure, and by a thousand other experiences God is working upon us. "He will perfect that which concerneth me." His plan will be realized, and His pattern wrought out, and a scene of wonderful beauty will be unveiled, for He will be admired in all them that believe, and we shall be satisfied as we behold the completed work.

Monday, September 23rd.

Satisfied with God.—*Psalms xxxvii:1-19*
There is a real sense in which we are satisfied in this respect now. We can sing

"Thou O Christ art all I want,
More than all in Thee I find."

But yet we are prone to murmur, and to allow hard thoughts of Him to enter the mind. Our knowledge of God is misty, clouded, and distant. There is much within us which dims the vision, and hinders a full revelation of God. But to see Him will be enough. The reality of God will be beyond our highest dream most beautiful. We shall see Him as He is, not as our poor minds conceive, not as our unbelief misrepresents Him. We often misjudge one another because we do not understand one another. Our knowledge is imperfect; we stand at too great a distance, and look at each other amid shadows and sometimes in dense fogs. But if we knew the inner man, the hidden, real spirit, we should often admire where now we blame, and love where now we dislike. To look upon God as we shall see Him then will be enough. All unworthy thoughts will flee, all unbelief will be removed and the sight of God will be near and full, and therefore we shall be satisfied. No longer wearied and perplexed with partial knowledge and imperfect love, we shall really see God, and seeing Him as He is we shall say, here I rest from all my wanderings. I will travel no further, here will I dwell for ever. I am satisfied.

Tuesday, September 24th.

Satisfied with the ways of God.—

Psalms lxxxi:1-16

We are in the time of conflict now; the days of discipline and trial. Our

life to-day is full of mystery and bewilderment. We cannot see how things are working. We do not know the Father's purpose save this, that we should be "conformed to the image of His Son". We say in faith, "We know that all things work together for good to them that love God, and to those who are the called according to His purpose." But often we cannot see how certain things will work for good. I have myself said sometimes: "My Father, I cannot see what possible good this can work; but I fall back upon Thee and say, as my Master said, 'Even so, Father, for so it seemed good in THY sight.'" But, we shall see—we shall see the plan of God in its fulness. Now, all is dark and difficult; but then the mists will have rolled away and we shall be satisfied with all the ways of God. That vision will render all things clear, and when the perfect plan is seen, and the purposes of God in regard to our lives are wrought out, we shall say, "Beautiful! How beautiful! I am Satisfied!"

Wednesday, September 25th.

Satisfied when awake.—*Psalms xvii:1-15*

"I shall be satisfied, when I awake." There is the awakening from spiritual sleep. We read of the three disciples who were with Jesus upon the transfiguration mount, that "when they were awake they saw His glory". Sometimes indifference or trouble oppresses the soul, and the disciples of our Lord fall into a state of slumber; gloom settles down upon them, until some awakening influence comes. That awakening may come through some startling experience, or some mighty gift of spiritual power;

(Continued on page 15.)

have the love of the truth that shows itself in good works which God hath ordained that we should walk in them; for some receive the word with joy, and yet do not bring forth the fruit of it with patience, as appears from the parable of the sower. True faith works by love, and purifies the heart to the unfeigned love of the brethren. The Scriptures are not more express in any one thing than in pointing out the vanity of our saying we have faith while we have not works, "Why call ye me, Lord, Lord, and do not the things which I say"? However we may talk about our comforts, feelings, and experiences, however confident we may be of our love to the truth, while we are receiving it with joy, the Scripture plainly shows us we have not received the love of the gospel if it go no further than the word and the tongue. Unfeigned faith shows itself, not in a fruitless, but in a labouring love, manifested toward Christ's name in ministering to the saints, and in patient suffering with them that suffer for His name.

Nor can we have the full assurance of hope *by calling to mind any work of faith or love which we may think we have formerly wrought*; unless we be continuing steadfastly in it, and unless this remembrance influence us to diligence in that work of faith and love, "For he that endureth to the end shall be saved". The apostle bids the wavering Hebrews, who had been illuminated and employed in the labour of love, fear, lest they should come short of the promised rest through unbelief; and calls them to give all diligence in the work and labour of love, to the full assurance of hope, to the end. So that you see it is only by the "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ," that we can any way know our election of God.

I know there are many who account almsdeeds and these labours of love which I have been insisting on, as a low evidence of faith, in comparison of the impressions they feel on their hearts by the power of the Word (or of some eminent preacher); but they do not duly consider that faith without works is dead, and that to hear the word with the greatest feelings, without the practice of pure and undefiled religion, is to hear it and not do it, and so to deceive ourselves. The influences of the Spirit upon men's minds by the word (which are all that many have to show for the fruits of the gospel) are but like the pains taken with ground, by dressing and watering, to make it fruitful. But the saving influences of the gospel are distinguished from the common by the fruits, even the practice of "pure and undefiled religion" by "work of faith, and labour of love".

The sealing work of the Spirit, witnessing, *et cetera*, is the consequence of our bringing forth fruit in obeying the commandments of the Lord Jesus, which is far more rare and uncommon than the first influences, that are only like watering and dressing the ground to render it fruitful.

It is most certain that *without faith in the blood of the Son of God, through Whom alone God is accessible to a sinner, it is impossible to please Him with any works whatever*; but the faith by which we know the only true God and come to Him through Christ's blood, the atoning Sacrifice, shows itself in works of mercy and labours of love, which are sacrifices of thanksgiving offered by him, well pleasing to God, and of a sweet smell and savour.

Let us then beware of a vain confidence of our interest in Christ; let us show our faith by its fruits; let us go forth by the footsteps of the first Christians; and let us give all diligence in the "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father"; and then, like the Thessalonians, we shall come to know our election of God; which yet we all may do. May God, of His infinite mercy, grant this, through Jesus Christ our Lord, Amen.

ABRAHAM'S CITY AND THE FLOOD.

(Continued from page 2.)

manship is exquisite. Many of these are being sent to the British Museum, under whose auspices Mr. Woolley and his colleagues are working.

A most interesting description was given of the great temple of Ur, dedicated, I believe, to the moon, and which stood for nearly fifteen hundred years, and which was in the zenith of its glory in Abraham's time. The patriarch must have been well acquainted with it, and doubtless had often witnessed its gorgeous ritual and ceremonial. What faith he must have had to forsake all this to worship in spirit and in truth, without these external aids to the senses, the invisible God!

The finding of the great "Death Chamber" adjoining the royal tombs was graphically described. Wholesale human sacrifices were customary when the monarch died. But in this Death Chamber lay the bodies of sixty-eight queens, side by side, in perfect order, attired with bejeweled headgear and costumes, dressed as if for a bridal feast. The remarkable feature about them, however, was that there was no sign of violence or agitation. They had simply lain down, and died with the utmost composure. Could the gases of the lethal chamber have been known by these ancient Summerians or Chaldeans? It would seem so. Abraham, like Paul, was a citizen originally of "no mean city".

But Mr. Woolley reserved to the last the greatest discovery of all. He narrated how carefully the foundations of the ancient city were excavated. Down and down the diggers went, unearthing old remains long before the time of Abraham, till at last they came to what appeared to be virgin soil. They reached the solid clay. Then the weary labourers stopped work. "We have reached the bottom at last", they said, "it is useless digging any deeper." Levels, however, were taken by the explorers, and these were found not to agree with the surrounding country. Orders were accordingly given to the diggers to dig deeper still. Protesting it was useless, they obeyed. After going through eight feet of solid undisturbed clay, they again came to rubble, and then beneath this, fresh foundations and the remains of an older city! What was the explanation? There is only one. The Flood! Nothing but a deluge of the most unparalleled magnitude and force could possibly have buried the former city with that solid strata of clay deposit so deeply.

Mr. Woolley frankly confessed he had never believed the Biblical account of the deluge, and so his testimony is all the more striking. He could not but give it, with these plain and overwhelming evidences before his very eyes. It has always been the tradition

other even as He loved them; and it is plain from my text that they were distinguished from the beginning by their obedience to this command. The Scriptures of the apostles are full of exhortations to it, and they everywhere direct Christians in the outward expressions and practice of that love which is their obedience to the gospel.

The commandment to love one another is for the trial of faith as *the most native and peculiar fruit of it*. For those only unfeignedly believe the gospel who receive it in the love of it; and they who do so, love one another for the truth's sake which dwelleth in them, even as Jesus gave them commandment: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." His love, in laying down His life for them, is the spring of their love one to another; as believing in His name, they love one another after His example. And all the motions and outward expressions of this love that is peculiar to believers are influenced by His authority in His commandment, for, cherishing this love, the whole Christian church order is framed. The chief business of Christians in their assembling together, in their preaching, in their exhortations and discipline, is to promote and strengthen their love to Jesus and to one another.

In this labour of love did the church of the Thessalonians abound. They were diligent in the exercise of brotherly love in all its branches, and by their continuing steadfastly in the "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ", the apostle was well assured of their election of God.

IV.

Another sign or proof of their being chosen to eternal life was their "patience of hope". Faith is the parent of hope, as well as love. All that have the spirit of faith, hope to share with Christ as joint-heirs in His kingdom. They hope for His coming, having His reward with Him, to give to everyone of them according to his works of faith and labour of love. They are encouraged in the "work of faith, and labour of love", and suffering for the truth, by the joy that is set before them: "Being justified by faith," they rejoice in hope of the glory of God.

Moreover, when they are called to endure sufferings and afflictions for the truth, *they have need of patience*. Therefore, James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing". Patience in suffering for Christ, and consolation by the following glory, are the great scope of the Scriptures of the prophets, and the gospel, preached by the apostles with the Holy Ghost sent down from heaven, declaring the sufferings of Jesus with His following glory, and calling us to suffer with Him that we may be glorified together, is wholly a doctrine of patience and consolation. So that God manifested in the gospel is styled, "The God of patience and consolation." The kingdom of Christ is called "a kingdom of patience". And they who believe to be justified by Christ's patience, and look for the glory following His sufferings, must "arm themselves with the same mind" to suffer with Him Who "hath suffered for them in the flesh".

From these fruits and evidences of faith in the Thessalonians the apostle concludes that they had attained to the full assurance of hope; and were

chosen of God "to salvation through sanctification of the Spirit and belief of the truth: thereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

V.

From what has been said WE OUGHT TO BEWARE OF AN ILL-GROUNDED CONFIDENCE AND VAIN PRESUMPTION OF OUR INTEREST IN CHRIST, instead of the assurance of hope; we ought to give the more earnest heed to the grounds of this assurance as they are stated in the Scriptures, lest we deceive ourselves, or be deceived by others, in a matter of such importance.

Now, it is evident, not only from the words of my text, but from the whole tenor of Scripture, that *the assurance of our interest in Christ cannot arise from any feelings, impressions, or illuminations, which we may have from the Word of God; because these are common to them that are saved, and them that perish*. Our Lord Himself said enough to undeceive us in this matter in His parable of the sower, from which we may perceive that the saving faith is distinguished from those that believe for a time by bringing forth fruits, "some an hundredfold, some sixtyfold, some thirtyfold". The same thing is evident from what He says in His sermon on the mount, where, having called us to beware of false prophets, and to know them by their fruits, He says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven". The Apostle Paul plainly signifies that the highest gifts may be without charity or saving faith, without which they cannot profit him who exercises them in the most eminent manner,—yea, he supposes that he might preach the gospel to others, and yet be a castaway. And the several instances of apostacy among the first professors of the faith, with all the apostolic exhortations to perseverance, abundantly show, that feelings and experience, as they are called, are not necessarily connected with eternal life; and therefore cannot be the ground of the true assurance of hope.

The apostle in the sixth chapter of the epistle to the Hebrews signifies that men may be illuminated, taste of the heavenly gift, be made partakers of the Holy Ghost, and taste the good word of God, and the powers of the world to come; and after all fall away irrevocably, and be as ground often rained on, bringing forth briars and thorns, whose end is to be cursed. And then he shows the proper fruits and effects of faith: "But, beloved", says he, "we are persuaded better things of you, and things that accompany salvation, though we thus speak"—why?—"For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises". Thus true charity or love shows itself, and thus it will appear in the judgment at the last day (Matthew, chapter 25), where we see works of mercy and alms-deeds expressly connected with that eternal life which was given us in Christ Jesus.

Again, it is evident from my text that we cannot be confident of Christ's having died for us, *merely by reflecting on the soundness of our belief*, or on any acting of our souls that we may take to be faith, unless we

that believe in Jesus Who was delivered for the offences and raised again for the justification of all sorts of sinners without difference.

II.

This testimony that we believe concerning the eternal life which God hath given us in His Son, Whom He raised from the dead, **MUST INFLUENCE US TO LOVE GOD.** Our faith must become in us a new principle of obedience; it must be distinguished by its peculiar fruits and effects—that is, it must work good works, for “faith without works is dead”. There is no other way of distinguishing the faith of him who believes to the saving of the soul, from the faith of him who believes only for a time—no other way of making our calling and election sure, than by what the apostle here calls the “work of faith”, in which the Thessalonians abounded.

The patriarch Abraham was a *lively instance of the “work of faith”, as appears from his obedience* when God commanded him to sacrifice his son: “He that had received the promises, offered up his only begotten, of whom it was said, That in Isaac shall thy seed be called”. This command which he obeyed was not only extremely cross to his great affection for his only Isaac whom he loved, but it also appeared quite inconsistent with the promise which he had received, “In thy seed shall all the nations of the earth be blessed”, for the promise was this, “In Isaac (not Ishmael) shall thy seed be called.” Now if Isaac died childless, according to the command to sacrifice him, how should the promises be performed? His faith had surmounted the great difficulty of “his own body now dead”, and the deadness of Sarah’s womb, but here a command comes from God, in direct opposition to the promises. Now Abraham had the same authority and evidence for obeying this command, that he had for believing the promises, so that if he refused to obey the command it was a plain proof that he rejected the promises; yea, if he doubted the command, he staggered at the promises through unbelief. Thus was Abraham’s faith tried! And so is our faith of the gospel tried by the commands of the gospel. For the gospel calls all its professors to self-denied obedience; When God commands, He will be obeyed.

The account of Abraham’s faith is really very extraordinary. How trying must his son’s question be to him!—“Behold”, says Isaac, “the fire and the wood: but where is the lamb for the burnt offering?” Oh, what a cutting question was this to the aged parent! Isaac saw the preparations for a sacrifice, but nothing to be sacrificed. He little knew that he was carrying the wood prepared for burning himself, and his father the fire to kindle it with, and the knife to slay him; and therefore he enquired of his father for the sacrifice. Oh, how must this make Abraham’s bowels yearn over his dear son! How must it rouse up all his affection for him! And not only so, but, one would suppose, it must naturally cause this reflection to arise in his mind: “God promised that the Messiah would spring from my loins Who was to bless all nations; but alas! where now is the promised Seed, that great Sacrifice Who, by redeeming from the curse, is to bring many sons unto glory?” I say it was very natural for Abraham to reflect thus, for he could not see how that Seed should come if Isaac

were slain; so that sacrificing Isaac was like sacrificing all his hopes in this world, and in the world to come. If Abraham had consulted with flesh and blood, this was enough to stop him in his journey, though he had already proceeded in it two days; but even in this situation, when he was at his wits’ end, and could see no further about the sacrifice, yet his faith prevailed against the temptation, as appears from his answer to his son’s question in these words, “My son, God will provide himself a lamb for a burnt offering.”

In this faith he proceeded to offer Isaac his son upon the altar. Thus we see how faith wrought “with his works”. He offered up his son by faith, “accounting that God was able to raise him up even from the dead”; for his faith in the promise of that Seed, the Lamb of God that taketh away the sin of the world, did, from the first, overthrow every objection that could be raised against it. Thus we also see how excellent a pattern Abraham was of what the apostle here calls the “work of faith”.

When the Gentiles received the word of the apostles as the word of God it wrought effectually in them, for *they showed their readiness to keep the sayings of Jesus, and do whatsoever He commanded them.* This will more fully appear from a view of the character here given of the Thessalonians.

The Thessalonians had received the word of the gospel “in much affliction”. They met with great opposition, and were exposed to severe persecutions for the sake of the truth which they professed. In their situation, then, there was great necessity for the “work of faith”. And in this they abounded, as appears from several passages in this epistle. So illustrious was their faith that they became examples to all the churches around them, “For from them sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad.” Their faith produced good works, as its proper fruits and evidences. They abounded in works of mercy and alms-deeds to all men, but especially to the household of faith.

Moreover, *they manifested their willingness to suffer for Christ,* and endure all those persecutions, and that contradiction of sinners, which attested the profession of the truth. And so it was that “the trial of their faith was much more precious than of gold that perisheth, though it was tried with fire; for it would be found to honour and praise and glory at the appearing of Jesus Christ.”

The Thessalonians also showed *great subjection to the divine authority in revelation,* trembling at God’s Word as Jesus did before them. They despised human customs, traditions, and institutions; and kept close to the revealed will of God. “Ye are my friends,” says Jesus, “if ye do whatsoever I command you”; “if a man love me, he will keep my words . . . he that loveth me not keepeth not my sayings”; “He that saith he abideth in him ought himself also so to walk, even as he walked.”

III.

The second proof which the Thessalonians gave of their election was the “labour of love”. Love is the native fruit and proper evidence of unfeigned faith, for faith worketh by love. Our Lord’s commandment to His followers in the faith is that they love one an-