

# The Gospel Witness

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

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

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## A BIT OF RELIGIOUS HUMOUR

A large part of this issue of *The Gospel Witness* is occupied with a reprint of a twenty-three-page pamphlet written by Rev. T. J. Bennett, of Calgary, Alta., bearing the interesting title, "Medley for the Western Baptist Union, Improvised and Imposed (Not to be Sung in Churches); also Unofficial Minutes with Cinematographical Illustrations (copy-writed)."

We have not read such a rich piece of humour in many a day. We were especially interested in Mr. Bennett's pamphlet because it dealt with the Western Baptist Union, and also because it was written by Mr. Bennett. When the Editor of this paper was Pastor in Hamilton not long ago—but long enough for discretion to suggest that we leave the date unstated—it was our great privilege to know Mr. Bennett, then Pastor of the Herkimer Street Baptist Church, very intimately. Every memory of that intimacy is a benediction.

"The Medley for the Western Baptist Union" is really an X-ray sciagraph of that interesting organization. We analyzed its Constitution in *The Gospel Witness* of March 12th, 1925, in an editorial entitled, "The Baptist Hierarchy (called Union) of Western Canada". There is nothing in Scripture to forbid anyone's making a graven image (if that were possible) of the Constitution of the Baptist Union of Western Canada, for the reason that it is certain there is nothing like it in the heavens above, or in the earth beneath, or in the waters under the earth. That which must have been the laughing-stock of the imps of the pit from its beginning, ought long ago to have been ridiculed and repudiated by the saints. The Constitution is a monument to the egotism of one man and to the stupidity of many.

Some of our readers may wonder why we have given so much space to an article dealing with the Baptist Union of Western Canada in a paper which circulates in nearly fifty different countries. Our answer is that the description of a disease which usually has a fatal issue, published in any medical magazine in the world, will interest doctors the world over. And the disease

from which the Baptists in Western Canada are suffering is precisely the same as that which has infected the Northern Baptist Convention; to some extent, the Southern Convention; certainly, the Baptist Union of Great Britain; and is now strangling the spiritual life of the Baptist Convention of Ontario and Quebec. Brother Bennett's sciagraph will enable interested persons to diagnose the disease from which their own organization is suffering. All that is necessary is to change the names: the principles are the same.

What Mr. Bennett says about Brandon College is most illuminating. Let us quote one paragraph:

"The summary of reports for thirty years makes the total enrolment in Theology throughout these years to be 179, of which only 26 graduated; or if we include graduates both in Arts and Theology, the highest claim that Brandon makes is that in thirty years, fifty-five men graduated and entered the ministry at home or abroad!"

In thirty years, therefore, Brandon has contributed only fifty-five ministers, or less than two per year. Our youthful Toronto Baptist Seminary has an enrolment this year in its day classes of about eighty students (we shall give full particulars next week). Already we have thirty-two new full-course students present on the third day of the term; all of them preparing for missionary or pastoral work.

We would especially call attention to one matter to which Mr. Bennett refers. In the Province of Alberta, where there are about thirty-five Home Mission churches, and only fifty-one churches in all, Rev. J. W. Litch, D.D., has been appointed Superintendent, and the Union of Western Canada has appointed a second man, whom Mr. Bennett describes as "an Overseer from the East". This overseer is Rev. W. C. Smalley, B.A., who was Pastor of Fourth Ave. Baptist Church, Ottawa, from April, 1924, until he was appointed to his new position in the West.

It is perhaps fortunate for Mr. Bennett that he does not object to Mr. Smalley's appointment on his record; for according to the report appearing in the last Year

Book, in four years, the Fourth Avenue Church, Ottawa, had increased in membership from four hundred and thirty-four to four hundred and fifty-one. One who had, in the Capital City of the Dominion, led his people, so successfully that the church increased in membership by a fraction over one member every three months of his pastorate, might be supposed to have some ability to "oversee" other churches.

Then, in addition to that, Mr. Smalley's name appeared among the distinguished graduates of the "People's National University," of Atlanta, Georgia. The Baptist Year Book places after Mr. Smalley's degree (Osk.) (Brand.). The first stands for Oskaloosa, and the other for Brandon. Whether Mr. Smalley obtained a degree from Brandon, we do not know. Nor do we know from which college in Oskaloosa Mr. Smalley obtained such distinction. There is a college in that town of fair standing; but there was, a very few years ago, a degree-mill in Oskaloosa, called a college, somewhat inferior to that of the great "People's National University," of Atlanta, Georgia. We made enquiries about this, and we were informed that this Oskaloosa College consisted of a room over a garage, and that the faculty consisted of a man and his wife. When the head of this college—who was, indeed, the entire faculty—was indicted for misuse of the mails, and officers were on their way to arrest him, he committed suicide by shooting himself with a revolver—and thus that Oskaloosa college went out of existence. As the Baptist Year Book does not state from which of these two colleges Mr. Smalley obtained his degree, and as the other college in that town requires resident work of all its students, we assume Mr. Smalley obtained his degree from the room over the garage. This, certainly, should make him a real "overseer"!

But probably the most conspicuous service Mr. Smalley ever rendered the Denomination was to move the resolution at the meeting of the Ontario and Quebec Convention in 1927, in Temple Church, Toronto, which declared the largest Baptist church in the Dominion of Canada to be "out of harmony" with that Convention. Having thus effected the expulsion of a church whose smallest prayer-meeting is prob-

ably larger than Mr. Smalley's largest congregation, Mr. Smalley is eminently qualified to serve as "overseer" of thirty-five Home Mission churches in the Province of Alberta; and to absorb for salary purposes a part of the \$20,000.00 allotted to that province for "missions."

Mr. Bennett's illustration of the machine that was so cumbersome that the gas to run it cost more than the crop it reaped was worth, is exceedingly appropriate!

Could anything excel Mr. Bennett's description of Dr. Tarr's speech? We have heard many such speeches, but have never before read such a description.

But we must not spoil the treat awaiting our readers, by discussing further Mr. Bennett's delightfully humorous and practical analysis of the Baptist Union of Western Canada. We confess that, as we laid his pamphlet down, though we were alone in our study, and it was early morning, we had a loud and hearty laugh to ourselves which lasted some minutes.

We are not sure that Mr. Bennett's course in viewing the operations of the Baptist Union of Western Canada through these years, without vigorous protest, was altogether wise. But perhaps he felt that it was something like an armoured military "tank", which it was useless to attack with anything less than several tons of dynamite. Be that as it may, we hope that by this time he has seen the folly, to change the figure, of continuing to feed the tiger which is called "The Baptist Union of Western Canada"; or, to change the figure once more to find a closer analogy, we hope Brother Bennett has now come to see that it is scarcely a full-grown man's job to spend his time giving bushels of nuts to the monkeys.

When you have read Mr. Bennett's "Medley", read it again. Then call in your friends, and read it aloud. And then hold a meeting, and read it to as many as you can assemble. You will be safe in assuring them that Mark Twain himself never surpassed the humour of it.

We shall print several thousand extra copies of this *Witness* to supply our Western friends with all they can use. Send for as many as you need. Meanwhile, "laugh and grow fat".

## MEDLEY

### FOR THE WESTERN BAPTIST UNION

Improvised and Imposed (Not to be Sung in Churches)

Also Unofficial Minutes with Cinematographical Illustrations

(Copy-"writed") by T. J. Bennett, Calgary, Alta.

#### PREFACE.

The preface is last but always comes first. It is said that if a stone is thrown into the pond of infinity the ripples go on forever. This may suggest the idea of everlasting good humor, or it might serve as a caution against dealing too lightly with serious matters. We accept both these possible interpretations, first the one and then the other.

This preface then is but a Five O'clock Tea before the program begins. We read in the Society Column that "Miss So and So poured tea in a pink hat," but do not expect any such formality in this case. We believe in "Oceans of Tea" so that all may "wade in," and as "Sweet Nothings" take no time to rise, we keep passing them around. But we do pride ourselves somewhat on our highly colored jellies made out of our own head—Nervous pudding so to speak. "Oceans of tea" and "Nervous pudding," does not that suggest "flow of soul and feast of reason?" "Dulce et decorum!"

Our decision to rush into print was a rash one—with pages all sizes; of pencil scribble, scarcely decipherable; why not a practical printer to make it plain? We therefore handed the "scraps" to a printer who fed them into what we now are tempted to believe was a sausage machine. This accounts for the mechanical divisions and the connecting links as well as the homogeneous arrangement of material from beginning to end. What was "hash" was thus formulated.

To us it was as shocking as a "nose-dive" from the sublime to the ridiculous. Talk of ruthless vandals turning sacred stones of ruined cathedrals into pig sties! What is that compared to taking "notes" of "seraph songs" and converting them into sausages? Yet, upon reflection, there was

method in the madness, for is it not true to life, that feasting goes with song? Does not Chesterton say that the three great functions of life are to eat, and to drink, and to love, and that next to the nobility of prayer is a love song?—Or a war song? which of course is the same thing. It seems barbarous to even think of it that very refined people may eat sausages and yet sing sacred songs! We therefore hope that the complicated flavors of this first mouthful of sausage shall prove, an inducement to "run the whole gamut," or should we not rather say, "Swallow the whole string," and continue to the end! We deplore this vile metaphor, and pray you forget the black muck whence pure white lilies grow, which breathe the breath of heaven. The Ascension itself was from earth to heaven. Some of the old songs in this medley are entitled:

- Unofficial Minutes and Impressions.
- The Year Book and the Baptist Union.
- Good Men—not Necessarily Good Union.
- The Union a Cumbersome, Complicated, Costly Combine.
- When the Union Meets the Union, and the "Maximum Silencer".
- The Unsatisfactory Distribution of Funds.
- Space and Time.
- The Union and Brandon College.
- Ministerial Students.
- Theology.

#### PRELUDE.

This medley is not a sermon but a recital of "songs and solos" sung at Conventions, Board and Union meetings.

Not being on the official program, they were "uncalled for". Being thus improvised and imposed, they were therefore an "imposition," but that they received no applause, was of course a "chiasmus".

As much depends on the audience as upon the singer. If the orchestra delighted the Shah of Persia with the noise of tuning up, but awfully bored him when the real music began, shall they therefore refuse to play again? Even some Christians who attend the Band Concerts on Sunday, say they see no difference between "Yankee Doodle" and "Old Hundred," "Hallelujah Chorus" or "Dead March in Saul." It's all the same! Still, "For a' that and a, that," "Scots, wha hae," is for most people much more thrilling than "We don't want to fight." Even so, we fear that we

"Wasted our sweetness on desert air—"  
"Scent of withered rose leaves sweetly faint."  
We do not care.

Birds do not sing for money, nor yet to be heard, but first of all to express themselves, (yet expressing themselves too freely may land them in "the cage"). We heard a scholarly Minister say of a familiar text that it should more literally read: "God loveth a 'hilarious' giver." So in these songs "Gaiet de coeur" counts for more than "Esprit de corps."

We do not pose as some great musician, but simply as an awkward accompanist, strike a sympathetic chord (or dischord) now and again, or perhaps add a few "grace notes" as the case may be. It is written in "C Natural" and being able to play only with one hand, there is no "bass" accompaniment, and there is nothing between the lines and spaces but what is perfectly plain.

In a recent musical contest in this City, one of the contestants lost a mark for taking breath between the wrong syllables; but if any note in this medley should possibly prove too high or too low, or the tune unfamiliar, do not hesitate in the least to take your breath, yet in this haunting melody, remember the "tune is the thing."

We do not arrogate to ourself too great authority. A lady entering a drug store with a prescription to be filled, encountering no one until she reached the soda fountain, said: "Are you the Doctor?" "Not exactly, madam," he replied, "but I am the 'Fizzician-in-charge!'"

Of course we do not doubt our ability to judge on such a matter, or on any matter, for that matter—if there be any "matter"—but (No "matter!") We admit that some things are not perfectly clear, but sometimes muddy waters are deeper than they appear. So, whether nightmare or vision, we will not say; but many a vision will not stand revision, and even Browning himself said, that it was a little too much to ask him to write poetry and then impose upon him the additional task of trying to explain it.

Sir Oliver Lodge in one of his books says, "At that time man began to stand erect and his eyes came to the front of his head where they were needed." We may question Sir Oliver as to whether he carries the correct time, but we think that no one will question that the time has now come when Baptists of Western Canada should stand erect, and with their eyes in the front of their heads, take a good square look at the Baptist Union in Western Canada.

But, who are we? What qualification do WE possess to speak of such a thing? Well, one time we took a medicine bottle to a druggist to have the prescription re-filled. We told the druggist to cut out one thing and to increase others. He did as we instructed him, but on looking at the label we discovered that it no longer bore the Doctor's name nor directions. It simply read: "Mr. B. . . The Mixture." Yet we are bound to say "The Mixture" proved highly beneficial. May we not sometimes express an opinion of our own without swallowing everything the Doctor gives?

Again, we have read of tourists to Palestine who viewed the Holy City "on the run," yet when they returned they easily disposed of the problems of the East which quite baffled the best Statesmen on the ground, (though we have been on the ground for quite a while).

Sometimes, too, fortunes seem to go by favor. One circus man after long training, rode on the horse, under the horse, on his neck and on his tail. Yet a young farmer did all that in the first minute of his first ride. We also showed this to the "Man in the street" and he said, "It was good readin'."

Our theology forbids us to believe in such a thing as "chance," yet Aaron cast the gold into the fire, and it came out a calf! So when "the lot is cast into the lap, the whole disposing thereof is of the Lord."

We have sometimes seen valuable material floating down the river on a raft of rubbish.

"And in the mud and scum of things  
There sometimes something sings!"

However, not to make the program too tedious, we have thrown a few pictures on the screen. We found "the picture taking" a far more serious business than we supposed. What we saw was perfectly clear, yet so much depends upon "the point of view." But there is no such thing as a fixed point of view—everything is moving. The "needle" trembles, and the "pole" wobbles, and even the "fixed stars" are not "fixed!" At best our pictures are but snapshots taken on the run, and in haste, we sometimes snapped several views on the same plate: some being "underexposed," and others "overexposed," in which case everything is perfectly clear. Sciagraphs should really have an interpreter.

However from the standpoint of the Union, this is all the intervention of a merciful Providence; and if it be said that our pictures are not true to life, we graciously submit that our answer is in the "negative."

### INTRODUCTION

The general feeling is that the last meeting of the Western Union was eminently satisfactory. It cost a lot of the Churches' money, but then it must have been worth it! "Why this waste?" was not asked as to the cost of the Banquet. So, like the King, who in order to follow the conflicting advice of all three of his physicians, we partook of its wine, before, during and after meals, and were therefore greatly refreshed.

You could hardly imagine a more congenial company. The official minutes are before us, but apart from the gold seal on the cover—(well, maybe we have said too much already); but they are like some of the good commentaries we possess, which say many good things, but seem studiously to avoid the points we seek to know. When Caesar swam the Nile, he kept his commentaries dry, but there are others.

The addresses which were no good, we did not hear. The speakers whom we were specially prepared to dislike, were Dr. McIntyre, the President of the Union, and Dr. Tarr, since we did not know them. Not being sufficiently on our guard, the President scored before we were "all set." Like the farmer who read Plato, we could see that he had some of our "Ideas." He was the fairest and squarest of chairmen, and everybody said he excelled himself on this occasion. He was a man with whom you could agree on many points—sometimes—and one with whom you could disagree with great pleasure on many other points. But to one who is eternally making up his mind, there everlasting spring abides, and he shall receive a crown of life. Neglect to mention other names is but evidence that in our judgment, they are in good standing. Do not imagine any bass accompaniment, for there is nothing between these lines and spaces except good-will, and when we get to heaven we may think ourselves well off to be associated with such excellent people.

Our Churches are therefore planning to line up with the Union for another year, and hope if possible, to surpass anything heretofore. Yet that does not mean that we are fully satisfied with the Union, or that there is no room for criticism. No organization is above criticism. Some simply enshrine the past; others outlive their usefulness, and mostly all need to be overhauled.

That there is a growing mistrust and dissatisfaction with the Union, there can be no doubt, and if there be any truth in the saying that "Frogs bring rain by croaking for it," then we think we have something to croak about. It used to be that criticisms of the Union that we heard were scarcely audible (secrets to be carefully guarded), but with the rapid development of radio, these whisperings were so amplified that frequently, intelligent and important members of Churches were heard with their own private broadcasting outfit, putting it over such little crystal-set-hearers as they could command. If we had never harkened to such criticisms, and never indulged in any ourself, we might be excused from any expression of opinion.

But why criticize and complain for years and then when the Union assembles, keep quiet? Is it because that in the presence of the dentist the tooth stops aching? Or does the pupil of the eye contract because of the increased flood of light? Or is it possibly the reverse, that in the blackness of the night all the cows are black alike? Well, which ever way it is, we have allowed it to prey upon our mind so that we found ourself talking in our sleep, and thought of the

words: "Your young men shall see visions, and your old men shall dream dreams." But then some visions are but nightmares, and some dreams come true.

Perhaps we may diverge a little for the benefit of those who are interested in this subject of visions, or to whom it is a new experience. We would suggest that the best time to have them is preferably between 12 and 2 in the night. It is better to turn on all the electric lights, also to provide yourself with pencil and paper to sketch a little. For visions like mystery clouds in the blue, are not very accurate, and indeed so volatile that you may not otherwise be able to reproduce them. To the uninitiated, and to be more definite, we would suggest that you might begin to read something. It matters little what it is, though some ground is easier to take off than others. But for example there is a standard text book with a chapter of about 48 pages entitled "The Idea of Nothing." It tells you how to shut out all sensations from the external world, and then how to exclude all sensations from the internal organism. It shows how we may do either one or the other, but like buckets on a windlass, when one disappears the other comes in sight, and you cannot exclude both at the same time. However, by juggling somewhat as you do to find the "blind spot" of your eye, you find a point midway between the two. Now you have it! Can you keep it? Turn your head this way! So you see the idea of nothing is after all something, and though you annihilate everything the place is left (and so is that emptied out of the place), and no place is unthinkable. This dose requires about four hours to digest and may give rise to such a delightful vision that you cannot sleep a wink all night for the pleasure of the pain. We have tried the same thing with the Constitution of the Baptist Union, and it proved so taxing on our powers of digestion, that it gave rise to a nightmare. If when Peter visited the home of Simon the Tanner, we assume that he went to sleep in the tannery, we can easily account for his vision of the four-footed beasts and creeping things. And, Great Snakes! Is it any wonder that in our vision the Union as it dragged before us in its great length, should appear as the fabulous "Sea-Serpent," having three heads like a sermon?

1st—Because its very mysterious existence is denied.

2nd—Because you have to guess which end is the head.

3rd—Because like as certain sentences in Sartor Resartus have been said to run equally well either way and yet are equally intelligible. (In fairness to Sartor we are bound to say we have never yet found those sentences).

As to the first, Denial of Existence. It is easy to prove that the "Sea-Serpent" does not exist. We have heard it repeatedly stated by prominent representatives of the Union. If you think there is a body of men in Winnipeg who are trying to manipulate and run things you are greatly mistaken, for there is no such thing. And that indeed must appear most reasonable, for are not these men the very best men we have? Though most strenuous workers, yet do they not give most liberally both of their time and money? What unworthy motive could they possibly have? Certainly the "Sea-Serpent" does not exist, and is but purely a figment of the imagination.

Yet on the other hand, are we not assured by those who know his mind most intimately that it is one of the pet arguments of the devil to persuade men that he has no existence? And is it not true that the most real things may be present and are indeed present, and yet you cannot see them? So the Serpent both exists and does not exist at the same time. This is absurd! But then you cannot be either a good philosopher or a good Christian if afraid of an absurdity.

Sorry, but some things are beyond reason! Reason is no match for superstition; the more unreasonable the more the Divine. Mysterious existence! It is and it isn't! And then again it is. Q.E.D.

As to the second point—That you have to guess which end is head. Is it not true, that the head may be in Toronto, and yet members of its body may be in Winnipeg, Calgary and even Vancouver all at the same time, and every member a head? Yes, and it is just as true that it can operate from either end, and run equally well either way.

With such a dragon to fight, what wonder if as Napoleon snatched the crown from the hands of the Pope and clapped it on his own head, so inspired by the same spirit, we also conferred knighthood upon ourself and took the vow to slay the dragon. All this was accomplished in record time. With the lonely vigil between the angels and the wild beasts, and

the tedious waiting for the dragon to appear, our enthusiasm therefore began to wane, and upon reflection we remembered a chapter on Hymenoptera, in which it was stated that even a caterpillar had, to be stung at precisely nine different nerve centres, besides receiving stunning blows about the head in order to render it motionless and amenable. What then would it mean to attack a dragon with so many heads, and so many nerve centres to be paralyzed! Our courage, therefore, so completely failed, us, that we dared not bring a railing accusation, but simply said, "The Lord rebuke thee!" But again, how the Lord rebuke, if we do not speak!

Therefore, as the time of the Union Meeting approached, our courage revived, Samson-like, our hair grew again. Did not Hercules the earthborn son of Jupiter, even as an infant, strangle two serpents with his bare hands? So early in the day, we arrived not to pray, but ready for the fray, weighed in at our precise "fighting weight." We made the back of the auditorium, but there we were foiled again, no sign of any such monster as we had prepared to meet, only groups of men apparently in the most cheerful state of mind. Yet all the while "Come out from among them and be ye separate" kept running through our mind. Therefore, we held aloof and eyed them critically for some fault, and of course we saw what we looked or. There you are! Think of it! Ministers, "Divines!" giving themselves to uproarious laughter. Does not Plato say, "Persons of worth must not be represented as overcome with laughter and still less must such representation of the gods be allowed." Was not Homer criticized for his words: "Inextinguishable laughter arose among the blessed gods?" This of course was in the barbarous age of the Greeks. We therefore characterized the scene in the precise and elegant diction of the present day: "The concerted wagging of tails of dogdom."

Disdaining to remain or to be contaminated by such company, we withdrew to the centre of the arena, or rather auditorium, to await the first sign of the serpent. Presently several heads appeared, circled around in their orbits with an air of omniscience which meant nothing, but at last in came the real Body with the members trailing behind. Presently The Head rose above the desk, and the eyes appeared to focus upon us, and immediately we felt ourself coming under the bewitching spell. We can only liken our feelings to that of the colored boy who unwittingly found himself in the optical department of a great store. Looking up he saw a most imposing looking instrument, as it were, eyes upon eyes; all focused and directly aimed at him; even as "Corregio loves to mass in rifts in heaven . . . orb upon orb, massed there to see . . . as with one eye which fears to lose the wonder should it wink."

With bated breath he asked, "What is that?" "That," said the optician, "is an ophthalmoscope." "Ah, that's what I feared it was," said the boy, and he quickly got out of range and withdrew. The truth was that he was looking into the wrong end, and that it was not an ophthalmoscope, and that there was no reason to be fearful. All the same, we moved over to the side seat out of range, and now began to feel uncomfortable again, as one "all-dressed up and nowhere to go." Imagine a belted knight with no dragon to fight! Therefore, in a moment we turned our knightly garb inside out, and assumed the role of a prophet. It was necessary now to move quickly, and the burning question seemed so urgent: Should we rise instantly and begin with ominous words such, "Yet forty days, and Nineveh," etc., or would it be preferable to wait a moment until just after the invocation? As a matter of fact, the whole order was so different from what we had planned, and everything running so smoothly, that, without leaving our seat, we metaphorically withdrew to the river's edge, watching the rhythm of the flow, but deciding to have no lot or part in the matter. We cautioned ourself, that if we ventured in we were apt to scatter our spices on the stream, enrobe the waters with our silks, and and find ourself docked in sands. Still the fascination proved too great and we waded in, but fortunately, lost neither head nor feet. However, the venture made the campfire of the enemy more appealing, and when we watched the glow upon their faces, and heard them speak with tongues, was it not far more preferable to contribute to the bon-fire than to try to put it out? So in order that we might entertain proper respect for ourself, we confirmed our position with such sentiments as "Destructive criticism is the moth that eats the cloth, so there is nothing left." "Contention is the fire that burns itself out, leaving only the blackness of darkness forever."

It is one thing to be under the spell of the camp-fire,  
"With all the ruddy family around"

But now

"The curfew tolls the knell of parting day . . .  
. . . And leaves the world to darkness and to me."

This, then, is the afterglow! Now that the fire is burnt out, we would sift the ashes, rake the embers together and breathe upon them, and in the glowing coals we shall see what we shall see: pictures in the fire, and pictures that ought to be in the fire.

The Union Meetings have come and gone. We did make an occasional note with little thought of reference again. It is now months ago, jottings and lines that we thought were in red ink, have after such "time exposure," proved to be nothing but lead pencil hieroglyphics, in trying to decipher which, we rose into the rank of Lord Curzon, who could not read his own writing until someone told him what it was about.

When Dr. J. E. Tarr was called, we expected something—and we were not disappointed. What we expected and what we received were quite different. As soon as he appeared our suspicions were aroused. Was he not a lawyer? And do we not read in "Uncle Tom's Cabin"—"We are lawyers and never pray?" We therefore decided not only to put a question mark after every sentence, but to use our most finely graduated scale to weigh every word; but it was quite unnecessary, for he did not guess at their weight, but stopped to weigh every word as he went along. When, however, he proposed to take us into his confidence and let us in on the ground floor, we at once thought of the elevator to the top flat, and when he further metaphorically put all the cards on the table, we were doubly suspicious, not knowing the game from the other. But when, in a masterly way, he dissected the Brandon Body to the bare bone and put his finger on the nerve centres and showed the reaction, he proved himself both an introspectionist and a behaviourist (as of course he ought to be). There was no maudlin sentiment, neither was he heartless, but dignified, and there was not one word of appeal. You ask, "What did he really say?" Ah! that is where you missed it! It was not printed in any of the papers, nor does it appear in the minutes. In introducing the subject, he exacted as good as a promise, "not to tell," and so now, if you will promise not to tell—no more will I. But we never saw a man give away so much and yet receive everything in return. Indeed if an appeal had been made at that moment we think we should have professed conversion; but like many others whom we know, we fear "we would not hold out," and that we should require another conversion at least every year.

Being then so deeply impressed, we therefore went to hear Dr. Tarr again on "The Jerusalem Conference," which we thought proved that he had a heart as well as a head, but concluded that he was more at home at "Brandon" than in Jerusalem!

The next day we found ourselves sitting by a lady on a street car. As we caught a glimpse of the Convention badge, and she appeared pleasant and unassuming, and not too haughty to be spoken to, we ventured a word, and soon were freely expressing our opinion of "Dr. Tarr." We were surprised that she seemed to have such decided views. She did not agree with our judgment as to the comparative worth of the two addresses. However, we concluded, "Dr. Tarr no doubt enjoyed his visit to the Holy Land, but he was decidedly more at home on his own ground,"—and—then the car stopped at the Church. Oh, yes, she was Mrs. Tarr. We do not remember whether we fell through the floor or out of the door, but we never saw her more. No doubt she is of the same opinion still, so are we—but then she ought to know!

Each Year Book of the Western Baptist Union gives first of all "The Constitution of the Baptist Union of Western Canada." The majority of our Church Members have never seen a copy of it, few have read it, and fewer still can understand it! If it were written in Latin or Greek we could try to translate it, but being in English—you know! Very few understand English. It is only in recent years that even Oxford and Cambridge came to recognize the English language. If you want to start something, just get one Official of the Union to state in ENGLISH just what the Constitution says, and you will have half a dozen men on their feet at once ready to challenge the statement!

### GOOD MEN: NOT NECESSARILY GOOD UNION

While it is unquestionably true that the individual members of the Union are our own best men—"All—all honorable men"—yet, when they come together as a "Union," you have an entirely different body. Chemistry teaches that elements which in themselves are quite harmless and even wholesome and helpful, may, when they come together as a combination, prove to be something altogether different. When they combine no one on earth can even guess what they will be. Common black charcoal uniting with hydrogen becomes a colorless liquid; with further combination of inert nitrogen becomes the deadly prussic acid!

The Union meetings are specially favorable to such combination. A slight "jar" may effect a contact of elements which will produce a brilliant "flash," accompanied by a very "loud report." Sometimes merely a "little more light on the subject," may effect combinations which are both "shocking and surprising," (and if when thus experimenting, you should be suddenly blown up into the air, take no notice of it, but calmly wait till you come down again)!

Who could imagine for example, that any member of our Board with \$20,000.00 at his disposal for Missions, would ever dream of dispensing it according to our Union program? We have served on the Board, we have approved the action of the Board. To serve on the Board implies that you approve the policy of the Board, and it is out of place to question it. Or again, individual members of the Board are humane and considerate, but as a Union they may be heartless. It is a common sentiment that should any Missionary of the Board once "buck" the Union, "the die is cast." No word will be spoken, and no action taken. Yet, instead of receiving a better berth, he is given a very wide one. Soon in the voyage of life he finds himself stranded in some desolate spot like Robinson Crusoe, and he signals in vain unless he WAVES THE UNION FLAG!

(We could safely say that the heartless Union would not so much as think of giving a cup of cold water to a drowning man!).

### THE UNION IS A COMBINE!

Another way to judge the Union is by the way it works. Calgary, for example, is the home of many implement and farm machinery companies. At certain seasons of the year they even banquet the farmers for two or three days that they may have opportunity to advocate their claims, but they know that however convincing their arguments, it is all decided by the way the machine works. Therefore they encourage criticism and suggestions. A "combined harvester," for example, appears to be ideal under the right conditions. It looks cumbersome and complicated, and it is sure to be costly enough, but if it does the work better, cheaper, etc., that is evidence enough. Last Fall we saw one parked in a field far too long, which after less than half a dozen rounds, stood there like a monument. We became curious to read the "inscription" when a "mourner" told us the condition of the crop and the incompetence of the machine to handle it; that in this case the machine cost more for gas than the crop was worth. Our Union is just such a combine. It is cumbersome, and unwieldy. It is necessary to interview Railway Companies to engineer its assembly. Its machinery is complicated, and no one will deny that its cost is beyond all reason. A practical farmer would scarcely give such a machine even a second chance. If the fields are too far apart, if there are but small patches of crop here and there, or if they have been completely hailed out, it is not a case for a "Combined Harvester."

But no such common sense prevails with our Union Combine, and its Mission Fields. Here in Alberta, we have a territory approximately 400 miles long by 200 miles wide. In these 80,000 square miles there are about 35 recognized Home Mission Fields.

The Union is said to be the organized expression of Missionary Purpose of Canadian Baptists, and under their direction, the Alberta Convention receives about \$20,000 per annum for Missions in Alberta. It is impossible to estimate spiritual values in dollars and cents, but we think that over any period of years chosen, the results are pitifully

small, especially for a Denomination calling itself evangelistic in its message.

We would suggest an outline address:—

1st—"The Telescopic Field."

2nd—"The Microscopic Harvest."

3rd—"The Kaleidoscopic Report," (because the few highly colored things are made to figure so extensively, and in such multiplied forms).

Yet the Union runs its Cumbersome, Complicated, Costly Combine over 80,000 square miles to reap what a few Old Timers would gather with a little hand-to-hand work with a sickle, and never so much as mention it in public.

If some of these co-called Home Mission Fields had been abandoned, they might have yielded a good "volunteer crop," where now there is nothing. Even "wild-catters" in an Oil Field will abandon a "dry hole" and contributors refuse to put another dollar into it. Some old wells ought to be dug out; others ought to be filled in and boarded up. Yet the Union with its passion for machinery keeps rushing the "Combine" or boring away at a "dry hole."

Recently the Convention appointed Rev. J. W. Litch, D.D., as Superintendent for Alberta. He has had a large experience in Alberta, and is richly gifted for this work. Were he given a free hand and sufficient time, no doubt the result would be a revelation if not a revolution. But now, we understand that the Union, without the knowledge or consent or consultation with our Alberta Convention or Officials, has appointed an Overseer from the East, who is no doubt good enough in his place, but we think another piece of unnecessary machinery here, besides being an added expense to be paid out of the "Mission Offerings" of our Churches, and WHAT FOR?

#### THE GROWING DISTRUST OF THE UNION.

That the Union feels the growing distrust of the Churches, there is no doubt. The Representatives tell us that the Union would not and could not interfere with the autonomy of the churches. "Remember the Missions are your Missions, the college your college, the Union your Union, and we are but your servants, your obedient servants." We, of course, are flattered with the thought of our great possessions and our obedient servants. It reminds us of Rev. F. W. Patterson, now President of Acadia, who once said, "Of all the many calves given to him in boyhood days, that 'They all grew up to be Dad's old cows.' They were his to tend to and feed. To be sure they were all in the family, and pride of possession, and sentiments should count; like the fatted calf, which one preacher supposed had been in the family for 'ye-ahs and ye-ahs.' But, apart from the sentiments expressed there was little else. We are inclined to think that the Union representatives are what Calderwood in his Moral Philosophy calls "disingenuous disputants."

The Union Meeting should afford an opportunity for the Union (our obedient servants) to give an account of their stewardship, and to listen to us for further orders from our churches, but instead the Union takes the reins in their own hands, and take no orders from the "back seat." The Union arrange the program of meetings, say when they shall speak, and when they shall be spoken to—The democratic convention is expected to maintain a golden silence (and there is a distinction between a golden silence and a brazen silence). It is the oligarchic hierarchic Union that breaks the silence by asking such questions as they intend to answer. They announce the coming of their entourage, and aid-de-camp, and guests of honor at our expense. They insist in spending the first day in what they call "creating atmosphere," which acts like gas before the operation. The evening program opens with pyrotechnics, and is said to be inspirational. Next day rapid fire reports are heard without intermission until hearers are dazed into vacuity. Discussion is called for about the hour of adjournment, and resumed and concluded before the company has well assembled.

The real discussion, the problems of Education, Missions and Future Policy are not given until the afternoon preceding the closing day. Time is then very precious, and what in the beginning was the speed of horses, now becomes the speed of a through train. We remember on one occasion some one moved that the discussion be limited to three minutes each. At this last Union meeting, someone

moved for five minutes each. By the time a speaker has arisen and gasped for breath to speak they are already hastening on to another point. Like the big fat lady getting off the train backwards, the trainmen pretend to think that she is getting on, "Step up, Madam," as they assist her. "But conductor! I am already three stations past my place." Long experience has taught us to be more cautious, and like the Scotchman informed that he was liable to drop dead at any moment, he refused to purchase a through ticket, and only risked it from station to station.

Lest this view might be thought to be a mere figment of our overwrought imagination, we asked one of our most highly respected delegates: "Doctor—Have you ever noticed that in all our programs, year after year, the inopportune time and space given for discussion of our most important problems?"

"Well, yes I have."

"Do you think that this is accidental or intentional?"

"Well, no I don't think it is."

"How then do you account for it that it is invariably so?"

"Well, I think that the policy of the Union is so plain to the Union that they don't think it needs any discussion."

Just exactly so. And so we have our minds made up for us and the costly farce of speeches given that members may put themselves on record on a policy which is merely submitted for approval.

#### THE UNION AND THE PROGRAMS.

As to time and space—It is no sign of a gentleman to be in a hurry. Let us therefore, take a little time and space to consider this matter of time and space on the program. We admit it is no easy matter to draw up a good time table. Railway Companies find it a problem, and even philosophers are baffled with the problems of "Time and Space." Some philosophers give most convincing arguments to show that "Time and Space" are most real, and indeed the very essence of our existence. Others just as good, or better, prove that time and space are but attitudes of mind; the peculiar way the mind has of relating things, and that the relations are nothing apart from the mind that relates; or to bungle their words more effectually; the whole of space is as real as its parts, and where there is no distinction there is no difference. The relation of space to its parts is the relation of terms which do not exist, and "nothing" cannot be related. While you wait for this muddy water to settle, it becomes clear that you have occupied some time and space.

As for time, we are said to string our experiences like beads, large and small, upon the thread of time, only there is no thread, and the spaces between the beads are as real as the beads. The beauty of this theory is that it allows Time to pass away, and makes Eternity real. Not to be partial, however, we add these two theories together, and divide them by two: and the result is the same as the answer in The Book, viz., that we have all the time there is.

But no careful examination of the Union or Convention can find any adequate time or space for the great purpose of our meetings. Out of four or five days, TWO or THREE HOURS are given for discussion, and this time is uncertain and broken. "Do you think this is accidental or intentional?"—"Well no, I don't think it is!"

#### THE UNION MEETS THE UNION.

Theoretically, the Union does invite discussion. Yet when the Union meets to confer with Delegates of the Churches, it really proves to be the Union meets the Union, and shakes hands with itself. It simply sees itself in the glass and is apparently quite self-satisfied. The smaller Churches have little or no representation. True, they have the right to representation, but in most cases they cannot afford to put up the \$25.00 in order that their delegate may vote. The Home Mission Churches are doubly handicapped. Just suppose that a vigorous member of a Home Mission Church should be appointed to tell the Union of its faults! This enthusiastic delegate seizes the best means he can—a Ford—and he thinks all the way just what he will say, and now the time arrives. But so many "Stop" signs! yet he does not dare to "park." He is afraid to move, lest he exceed the "speed limit," and afraid to stop lest he be fined for "impeding the traffic." The only thing left for him to do,

"is to blow his horn." It is then to his surprise, that he finds that the Union has equipped him with a "Maximum Silencer!" How dare he sound a blast against the Union when his Church receives from the Union, \$300.00 or \$500.00, or possibly \$1,000.00? His Pastor perhaps, is with him and entertains similar views, but dare he rise to the occasion? Will he stage a performance and put his head into the Lion's mouth before he has said his prayers and thought where he will go to?

Instead of singing "Dare to be a Daniel," will he not rather consider it a time for deep meditation, and conclude that a steering wheel is more important than a horn?

### THE UNSATISFACTORY DISTRIBUTION OF FUNDS.

As to the unsatisfactory distribution of funds! When we get up in the air about it, and take a bird's eye-view of the Prairie Provinces, we see from everyone of our Churches, little silver streams winding their way to the Union Pool at Winnipeg. We usually assume that a river may choose its own course. The God of Heaven knows that whichever way the river flows, that it is always heading for the sea. If we wisely divert or impede the progress, still, like an apostle, it goes about doing good. But, if some farmer-Precacher and his helpers should take it upon themselves to turn one of these silver streams to irrigate some arid, thirsty district, that it might blossom as the rose, would not our Union Irrigation Ditch Rider put on his spurs, and ride over us rough-shod? Would he not lay down the law of the Union, and threaten to cut us off altogether if we dare to take such liberty again? It is only fair to say here that the Union at the last session, reluctantly, but graciously (when they saw they were being forced by Alberta's position), said they would allow two-thirds of the overflow of the budget amount to be retained. That is to say, if your cup runneth over, you may have two sips from the saucer, but drink not of the cup, lest a spoon gets in your eye! Yet, the ancient Amasis would soon drink up the sea should we stop the rivers' flow.

Just to give an idea of the awkward position that we are obliged to take because of this policy of the Union, we give this illustration: Recently, we called a meeting of our own Church Advisory Board, and seven good men and honest appeared. We took occasion to lecture them because we were behind in our Mission Budget. To our surprise they answered back: They "invited us to deliver a bill of particulars." We took our cue from the Union and "responded with a summary of fragile dubiosities," and with great emphasis declared that any representative of the Union could give "indubitable facts" (somewhat relevant to the consideration of the matter in hand).

Hitherto, we thought it sufficient to use algebraic terms, so to speak. It is much easier to simply indicate the process, and if  $x$  plus  $y$  is equal to  $x$  square, why then two may be equal to one. But, when these men demand arithmetical terms, and are so extremely fundamental that they wish only simple addition and subtraction, then we feel like the darky boy who said, "I like addin' up de otts, but dem figgers dey bodder me." The truth of the matter is that they prodded the preacher with such sharp-pointed questions that it was quite embarrassing. We could not advance, and we could not go back on the Union, so we marked time, and side-stepped, and two-stepped, and even did the Highland Fling, but it was not till the Dervish dance that they seemed to be speechless. (And upon reflection, we are not quite sure whether it was the audience or the preacher that was dazed and speechless). The humiliation of it all is that other men's eyes are the lenses through which we see ourselves.

Perhaps it shall be said that this picture is overdrawn—that our "glass" is not only out of focus but that we are looking in at the wrong end—and that what we see is grotesque and "far-fetched"—and therefore cannot possibly be taken seriously.

Thanks for the suggestion! With your assistance we shall turn the glass around and focus it properly. Now, then, take a look for yourself and what do you see?—

No! That is not the Man in the Moon, nor is that man with the whiskers standing on his head. He is probably a Russian or something! There are hundreds of thousands of these "foreigners" in Western Canada, but you are looking at the Province of Alberta. There are about 100,000 Hungarians in Alberta not to mention Ukrainians, etc.

It is slander to call these peoples the "scum" of the earth and try to dyke them out. This scum, like the inundations of the Nile, will enrich our land. Have you not heard our great addresses saying:—

"Not the wealth of natural resources but the people make our country great, therefore Evangelize and Canadianize?"—and that these peoples are anxious for our Evangelical Ministry? We heard a Swedish Missionary in our Baptist Assembly say that "there are scores of settlements in Alberta without any preachers of the gospel—and where the people would flock to hear them." Formerly, the Great Commission was "Go into all the world and teach the nations." But now our Lord has brought the nations to our doors: How large a band of Missionaries have we in this field? How much money of our Convention goes to this work? What! Do you mean to say that you have never read the last Report of the Baptist Union of Western Canada—the one with the gold seal on it? It gives over half a page to non-English work and it is as illuminative and remunerative as our oil field gas that is going to waste.

It tells that under the guidance of the Union a church was planted in the North over 15 years ago, but which is now dead. That the Alberta Convention has now sent up a man to look over the field and to begin to study the language. And they mention in particular one lone missionary. Just turn aside a moment for another look through our "glass" and you may see him. See that man "like a pelican in the wilderness?" Well, that is Mr. Diduk. If what we hear is true, Mr. Diduk is heroic and apostolic in his zeal and labors, reporting 42 conversions during the year, yet it appears that he is miserably supported. Why have we hundreds and thousands of dollars for towns of Alberta already overchurched and gospel hardened and unappreciative, and nothing for these hungry ones?

Are Mission funds intended to merely make appointments for Ministers? Imagine our "Canadian Baptist" picturing 300 ministers in a scrimmage for one vacant pulpit in the East! Yet our Gold Seal Report on page 43 tells of new towns of perhaps a thousand each, but "owing to scarcity of men it has not been possible to open work."

Is there not "something rotten in the State of Denmark?" Does not this look like "unsatisfactory distribution of funds?"

There is something very disheartening, almost sickening, in our Missionary attitude toward these peoples. Is it any wonder that our disgruntled member threatens to quit religion and go back to the Church of England?

Think of it, the grandest of all Mission fields—the greatest of need!

Shall Christians excuse themselves because of the imperfection of the machinery or shall they not feel doubly the responsibility?

Shall our Convention seize these flowers of opportunity or wait to gather empty stalks? "Wood, hay and stubble!"

### THE UNION AND BRANDON COLLEGE.

The Educational Report of the last Year Book tells of the founding of Brandon College in 1899. The first plank in the platform was "suitable training for our young men who have the ministry in view." It quotes also from the 1901 Calendar, "The purpose of the Governing Body . . . Full Theological Courses." The latest report also boasts that for thirty years, every Calendar states that "Though Christian, the College is in no sense Sectarian . . . Only in the Theological Department alone, are Professors and Teachers required to be members of the Baptist Denomination." (And as there is no Theological Department, there is therefore no such requirement).

Is it any wonder then, that the Theological Department, always a weakling, was shocked to death by the first announcement of The Great War? That it has now been dead for a dozen years, grass has grown over its grave, and no sure and certain hope of resurrection to life?

In the 1923 Report, there was a sigh for the memory of the Theological Course, when Rev. M. L. Orchard said, "The great need of the West was Ministers trained in the West!"

The summary of reports for thirty years makes the total enrolment in Theology throughout these years to be 179, of which only 26 graduated; or if we include graduates both in Arts and Theology, the highest claim that Brandon makes is that in thirty years, fifty-five men graduated and entered the ministry at home or abroad!

And now that thirty years have gone, what has the Union done for Brandon? The first aim of the Collège is missed, and now the target is removed altogether; instead of the purpose of the Governing Body being "Full Theological Courses," they substitute "Eleven Courses leading to B.A."

It must, therefore, come as a great shock and surprise to the rank and file of our Church people to learn that even for students for the ministry, there is provided no Theological Course, and no Chair of Theology in the Institution. Yet our Churches are appealed to give their money for this Institution, whilst being taxed by the Government to support schools that are really doing the same work.

Mark you, it is not a question as to whether Brandon is a good school of its kind, but what has the Union done to help Brandon to realize its first high ideals?

It is no doubt true that the heart is a near and dear neighbor of the stomach; yet if the stomach is too full it may cause pain to the heart, and if it is too empty, it may cause the heart distress!

Under the guiding hand of the Union, Brandon's appeal now is:—

"Builders of Character and Culture;  
Matriculation Department;  
Music; Dramatic Art; University Courses; (and of course The Folderalls.)"

This may be all very good, but wherein does Brandon differ from any other good College? What do they more than others? "Do not even the Publicans so?" Do not all good Colleges boast of their General and Special Cultural Courses?

Is the personal touch of charming Professors only to be found in Brandon? Is the Union like the fond mother who said "Why the whole company is out of step except our Jock!"

Prof. Tracey, of Toronto University, we believe a Deacon of the Walmer Road Baptist Church of Toronto, once wrote strongly resenting the arrogance of the Baptists in questioning the character and moral standing of other colleges. The fact of the matter is that the policy of the Union has greatly weakened our ground of appeal to the Churches on behalf of Brandon. Mr. Scott-Eaton, the genial Representative of Brandon, was always welcomed to our Churches, and could have made good if he had had any case at all. When we last met him in the City, part of the conversation was:

"Well, what is good about Brandon this time?"

"Everything good! Everything good!"

"Well, that's good!"

"Then you wish me to take these envelopes, and ask people to enclose their subscriptions?"

"Yes."

"Well, I can tell the people as Colleges go, Brandon is exceptionally good, but if I tell them of Alberta's great need of Ministers, and tell them how few Ministerial Students there are, and that there is not a Chair of Theology in the Institution, and no Theological Course, how much do you expect to get from them?"

Then followed the usual explanation "That the war took the Students, and they have no money to revive the Theological Department."

We would not for a moment suggest that such an explanation is altogether a sentimental fairy tale; but some wise men claim that great war strategies are frequently invented long after the war is over; and we just wonder if this was that case of religious panic we read about where the battle was lost through fright? Where the Generals losing all sense of proportion and humor made a blind surrender before a blow was struck? or, like that Russian nobleman who startled at the sound of the wolves, first of all threw out his wife to save the horses?

The Theological Department, should have been the last to suffer. It has, we believe, been clearly proved that in any highly complex organism, such as a human body,—that in a case of starvation the brain is the last to suffer; other cells of every organ become impoverished and emaciated before the brain cells suffer, as if they all; if necessary should die first.

Why should the Theological Department die while anything else lives? We believe in Cultural Courses, and in Music and Dramatic Art, and even in the "Folderalls," but why "Toys and playthings for the dead?"

Yet by the cruel hands of the Union, Theology is surrendered and sacrificed; and now they seek to console us by a sort of pleonasm or solecism; they call it "suspended animation." Common people call it murder! And it is little consolation now to be told that no common hangman's rope was used but the genuine, Union "Red Tape" frayed and fringed, if not embroidered.

The Union by putting the whole emphasis on the Arts and Cultural Courses give Brandon a great head but by eliminating the Theological Department they cut out the heart. They are, therefore, a heartless body, yet they come to our churches with a melodic appeal and with a skilful management of the Tremulo, the predominant strain is the emotional one, which is not the real one. And at the same time by a sort of sophistry they seek to convince us that it is now easier to keep their head because they have lost their heart. Talk of music and expression! Is not this playing a different tune with each hand at the same time! This seems easy for some musicians—not to let the left hand know what the right hand doeth. But we presume the great musician is expressing himself in the "non-dimensional."

We do not wish Brandon to fail in her appeal. We wish all good Colleges to thrive. But why come to the churches about it? If it is certain that inside of twenty-five years every church on a corner shall become an Oil Station — what then we wonder in that time shall our college be?

For no reason that we can see, the Union demands for Brandon a monopoly of the Pierian Spring to sell at five cents a glass, what we have in Calgary for nothing. And again, we do not like the ambiguous use of terms used in reference to "Christian Education," and "Ministerial Education," and "Ministerial Students."

Suppose that in Grade XI and XII, and in the Normal School at Calgary, we know of a dozen or more of their number who already have the Ministry in view as their profession,—they are therefore "studying for the Ministry." They are indeed "Ministerial Students," are they not? If we had a list of their names, we might call them "The Calgary Ministerial Students!" But if they had their photos taken together and we should call them "The Calgary Ministerial Association," that would be going some! No, Brandon has not exactly done that, but she has done something very much like that, and the more you examine into the matter, the more clearly you will see that it is true. Why should we herald it as a sort of missionary conquest if we should persuade half a dozen young men to leave our best schools, and their Christian teachers in Calgary and go to Brandon at our expense to learn exactly the same things? Or why should we enlarge our efforts, and voluntarily tax ourselves to persuade many others of any or of no denomination, to take their regular school work there at our expense?

It is said "Ministerial Students" must be properly safeguarded. At what age we wonder, and precisely at what moment does it become so dangerous for prospective "Ministerial Students" to remain under the ungodly influence of the State Schools? We have read of soft organisms which must be encased in stone for their protection, but they suffer partial paralysis, and loss of liberty, having neither backbone nor wishbone. We heard the late Hon. John Dryden say more than once to the McMaster Students: "If there is no stuff in the scythe, it doesn't matter where you grind it." Someone else has said: "You cannot carve rotten wood." Even the heathen chooseth a tree that will not rot before he tries to carve and overlay it with gold.

Time was when Christian Churches managed all charities, dealt with all transgressors of the law and had a monopoly of all schools. But are not State Charities and Civil Courts and Public Schools far preferable? Let the Church keep to its Schools of Theology. President Austen De Blois of the Eastern Theological Seminary says "The final goal of effort in a well regulated Seminary is not to produce a galaxy of scholarly preachers but to fulfil the Great Commission—The idea of evangelistic service is primary in the Christian faith."

A typical report of Brandon would seem to show an annual expenditure for running expenses of about \$75,000.00, that there are approximately about 400 students, of which say 200, are taking Arts work; 50 or more are taking High School work, and about 100 taking Music and Expression. We find

further that in some years we are able to get four or five students to supply our Home Mission Churches for a period of less than three months; and this is only possible by paying costly transportation to and from the field in addition to salary. Even then in some years not a single student is available.

### BRANDON AND THEOLOGY

The most fundamental thing in a man's thinking is his view of the universe, or else why did the Bible begin: "In the beginning God created the heavens and the earth?" If Theology is in any sense the Science of God in His relations to the universe, is it not then the embodiment of all sciences? Is not this the aim of all thinkers? We distinguished between Philosophy and Religion; between Theology and the Gospel, but what kind of a Religion without a Philosophy, or Gospel without a Theology? There are different levels of thought, and to some minds, no problem presents itself, and they have no occasion to answer. Is it anything to boast about that in mature years they still exercise the tastes and judgments of childhood? "Old bones of Theology," may be a backbone for some men; but some creatures have their skeleton on the outside, and in that case it becomes an encumbrance.

At the last Union Meeting we tried again to put in a word for "Theology," but did not seem to strike any sympathetic chords. Like the foreman of a jury, we "never saw eleven such obstinate men!" They appeared to be unanimous in their verdict, and all of one mind—"temporarily insane!"

One layman of ability did say, as it seemed to us, rather bitterly, that "This Theology is the cause of all our troubles!" We did not resent the statement because we knew it was true. Theology IS the cause of all our troubles; and secondly, because it is conceded that laymen are privileged in their remarks. Even the Bishop at a banquet, when he upset the soup in his lap, felt the limitation of his theology and the privilege of laymen when he asked, "Will not some layman make the appropriate remark?"

Since in the policy of the Union, Theology is the last thing to be thought of, Brandon very rightly consented to have its name taken off the Mission Budget; and since it puts itself on the level and duplicates the work of our regular High Schools and Colleges, we feel that Brandon is inconsistent and presumptuous, if not indeed over-bearing in its appeal to our Churches, which are struggling in many cases to meet their Mission Budget.

We surely wish that some able advocate would champion the claims of "Theology." We can only say how much worse we would have been without it. Yet, "If Cephalus will not defend the old morality, and Polemarchus cannot," then who will ask questions if we do not? If no one beats the time, who is going to dance?

A Union with such powers and with such enormous funds at its disposal, and which in so long a time has so miserably failed in its first great purpose, ought at least to be severely reprimanded.

When in that first recorded miracle, our Lord commanded the servants to fill the water pots with water, He surely suggested that wine is chiefly water. And wine by analysis IS chiefly water. But the mysterious difference is all the difference in the world, and he who does not know the difference is not fit to be the Governor of the Feast!

Brandon in common with other good Colleges, is everlastingly filling waterpots with water,—but "they have no wine!" Why are they satisfied with earthen vessels filled with water? Do they not know of the

"Ethereal twilight wine  
In crystal chalices?"

There is a miraculous difference. Imagine Pyrrhus conquering worlds yet drinking no better wine than before! It was to one receiving nothing but water, that the Apostolic injunction came: "Drink no longer water, but take a little wine," or else continue in your infirmity.

"O blood of Christ! Transfuse in me  
This selfish heart of mine,  
Till I shall wish my blood might be  
A lost world's saving WINE."

Contrary to popular opinion, the basic principle of the Baptist Churches is not the quantity of water nor the quality of the water, even though it be Holy Water from the Jordan. Either put the emphasis on that which is distinctive, or else frankly admit that there is no difference, and that what we have is common, and therefore cease to maintain independent

schools and churches. Too much in common is common place. Too common!

### CONCLUSION

In conclusion, we must begin again. Even a honeymoon in an airplane must give some concern as to a suitable place to land!

We repeat the statement that we have never had any but kindest relations with members of our Convention or Union. That we have only re-stated what we have said openly, and that this is an attempt to preserve the "Minutes" for our own pleasure.

We have never been disposed to be hypercritical of Brandon's teaching. We have never approved the Arkansas School Law which makes it illegal to ask where we come from. Nor do we fear that Academic Intellectualism is killing the churches. But even Brandon Loyalists feel that there is some ground for the persistent rumor that their "Theological Students" are frequently strong in the Spirit of Negation and like Plato's pup, must needs tear things to pieces while teething. We know several cases of prospective students with Normal School training and teachers' experience who passed Brandon by for what we call "Inferior Schools" because of no satisfactory Bible Training Course.

That our criticism is not intended to be "destructive." We accept the teaching that "The Union is our Union; the Missions our Missions; the College our College." We have not wished to lay the axe to the root of the Brandon tree that its leaves might wither, and its fruit fail. The worst we ever wished for the Brandon tree of "knowledge of Good and Evil," was to "dig it and dung it that it might bring forth more fruit another year." If any man says that we have slurred the Brandon Students or College, we challenge such to a duel instantly at sight! We have in reserve a quiver of barbed arrows, which if tipped with poison, would make the serpent squirm, if not writhe in agony; but having recently joined the Calgary Humane Society, we have withheld our fire, yet we have come to think that murder is not so bad, at least if such should be our fate, we have decided not to bring any charge against anyone—only a caution—not to do it again. Murder is all right—when you get used to it. Are not some of us "killed all the day long?" But cannibalism, this eating each other up—we draw the line at that!

Now that Brandon is so keen on "music and expression," they can hardly object to this medley. We have harped it all on one string; sometimes "high" sometimes "low," but all the time the same tune with variations. The few "sharps" are "accidental" and we prefer "sharps" to "flats." We have felt that some such sentiments as these should be expressed. If the venture means "to take up arms against a sea of troubles," then "so be it." With so much "Cork" in our Constitution, we shall confidently trust to the buoyancy of the sea to keep us afloat, while we "pull for the shore," besides, every Christian should die an optimist.

In closing what kindly word can we say of the "Union?" Well, the Union is a marvel of ingenuity in its Constitution. Like a caterpillar engine, it lays down its track as it goes along, and picks it up behind it. Its ways are past finding out: "A perpetuity of mobility winding like a chain without beginning or end." Even as Plato is quoted as saying "God, unable to make the world eternal, gave it a moving image of eternity." Yet when it comes to speeding on a pavement, it is ridiculous in its wear and tear and waste of energy. The principle of the Union is all right—its application is often wrong. What then shall we do about it? Well, the last resort in Matt. 18 is "Tell it to the Church" not to the "Hierarchy!" In the New Testament authority is vested in the local church. The churches are to blame if they do not speak.

### ENCORE

We regret that time and space will not permit our "Encore" which we never received. In it we touched our highest "note" when the very vault of heaven rang again and the star dust fell like gold. In any case it can only repeat our criticisms of the Union, but perhaps one says "If you know so much why do you not solve the problems instead of criticizing the Union?"

Our answer is, first—That we have never been asked, and second—That we do not pretend to be able to solve the problems. Even Socrates himself confessed that he could not answer his own questions, yet he thought they should be asked. We therefore have only to say that if the Union has no more prospect of solving its problems in the future than it has in the past then we conclude this medley with "God Save the King."

# The Jarvis Street Pulpit

## A CHIME OF SILVER BELLS.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 29th, 1929.

(Stenographically Reported)

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Revelation 22:17.

### Prayer before the Sermon.

We acknowledge in Thy presence, O Lord, the urgency of our need. We are bankrupt, everyone; our hands are empty; we have nothing to bring to Thee. We can only claim the merit of the precious blood of Jesus Christ. We wonder at it! We never cease to marvel at this matchless manifestation of grace. Why Thou shouldst have loved us, we cannot tell. Why God should have given His only begotten Son, we have never been able to explain; but how we rejoice in the truth of it! Many of us have been saved by believing it, for we have passed from death unto life. We praise Thy great and holy name for Thy loving kindness and Thy truth which Thou hast shown unto us in Christ Jesus the Lord.

Now for a moment we would unite our hearts for some of Thy dear children who are very sick. Some whom Thou lovest are sick. We pray Thee to be very gracious to Alice Kinsman in the hospital. Put Thy healing, strengthening, hand upon her if it please Thee, and bring her back to health and strength again: or if Thy will be otherwise, may Thy rod and Thy staff be her comfort. Then we pray for our dear sister, Mrs. Greenway, who is drawing nearer and nearer to the valley of the shadow. How we thank Thee that it is only the shadow of death that can touch us, for Thou hast robbed death of its sting, and the grave of its victory, for Thy redeemed children! Even death itself is made the messenger of grace to bring God's children into His presence. Be very gracious to our dear sister this evening, and to Mr. Greenway who stands at her side. After these long years of partnership, may the comfort of Thy Spirit be his as he watches the precious life go out. There are always many of Thy children laid aside. We thank Thee that Thou art the Physician of both soul and body, and we bring all our needy ones lovingly to Thee, and pray that Thou wilt minister to them to-night.

We seek Thy blessing as we come once more to Thy Word. We are such poor scholars; our minds are often darkened; and we are slow of heart to believe. May it please Thee to-night to grant us the presence and power of the Holy Ghost, so that the things of the invisible world may be very real to us. May we catch some echo of the music of the skies, and get a glimpse of the glory that there awaits the redeemed soul! Forbid that anyone should leave this place unsaved this evening. We pray that many may hear the effectual call of grace. May the sheep of the divine flock hear the voice of the Good Shepherd, and, hearing it, recognize it as His voice, and follow Him. Make this an hour of great and abounding grace. For Thy name's sake we ask these mercies, Amen.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The book from which this text is taken is the last in the canon of Scripture. It is not by accident that it occupies a place at the end of the book. It is the complement of the divine revelation. It is God's last word to a sinful world. This book of Revelation depicts many solemn scenes. We shall find within its pages the portrayal of many terrible judgments, for it is a revelation of the day of the Lord, when He "shall judge the secrets of men

by Jesus Christ according to my gospel". But this writer, moved by the Holy Ghost, before he adds the solemn warning admonishing men not to take from or add to the Word of God, when this glorious temple of truth is thus completed, he hangs therein this chime of silver bells, that the book might be closed with a bit of the music of heaven. Thus the God of grace sends this lovely music ringing out across the world to all generations,—"Come! Come! Come!"

This, I have said, is the last word, the final accent; it is the ultimate interpretation of the gospel of grace, the last disclosure of the attitude of God toward rebellious men. He bids you come. It is as though the Spirit of God Himself was half reluctant to close the Book, and, therefore, ere it is finished, moves this seer to write, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

### I.

THE SPIRIT SAYS, "COME!" He says, "Come", in many ways. "At sundry times and in divers manners" the Spirit of God bids men come to Christ.

Are we to interpret this as a voice merely at the end of things, saying, Come? Oh, no! *The testimony of God in nature is the voice of the Spirit.* "The Spirit of God moved upon the face of the waters." If our ears were attentive to the music of it, if our eyes were open to the glory of it, we should find that all nature is always saying, Come. And it is the voice of the Spirit of God. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness"; "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." It is no wonder the Indians speak of the "Great Spirit", for the voice of the Spirit may be heard in nature herself.

"Nature, with open volume stands,  
To spread her Maker's name abroad;  
And every labour of His hands  
Shows something worthy of a God."

Everywhere nature is vocal with the praises of God, and even with the invitations of the gospel. I bid you hear the voice of the Spirit saying, "Come!"

You see we have scriptural authority for telling you that the fruitful field, the succession of the seasons, the visitations from heaven of rain and dew and sun-

shine, are all divine messengers telling us of the love of God. The merry music of the laughing brooks, the mighty river bearing upon its bosom the commerce of a nation in its majestic sweep toward the sea, the mountains lifting their crowns above the clouds, the flowering fields—all these call sinners to the Source of all good. Let the lilies of the field speak to you. Said the Greatest of all teachers, "Consider the lilies of the field, how they grow;—Behold the fowls of the air, let them be God's witnesses." The mighty ocean, the sun, the myriad stars—all nature is vocal with the praises of God. In creation the Spirit says, "Come!"

And in the unfolding in this glorious volume of the divine plan of redemption it is the Spirit Who discloses the purpose of God to men. And in it all the Spirit is saying, "Come!"

Go back to the book of Genesis and read the story of Noah and of the ark, it is the voice of the Spirit saying, "Come!" Consider the testimony of Abraham as you read the record of his life of faith, how against hope he believed in hope; how at last he offered up his own son, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure"—listen to that testimony, it is the voice of the Spirit saying, "Come!" The testimony of Abraham's life is to the effect that God is trustworthy, and thus the Spirit invites us to trust Him.

Were I to take you to the story of Isaac, and then of Jacob with the ladder set up upon earth whose top reached to heaven, and which Jesus Christ said was but a type of the Son of man upon whom the angels, later should ascend and descend,—the story of that life—the life of that unworthy man to whom grace opened the gates of heaven,—is the voice of the Spirit saying, "Come!"

The Holy Ghost "signifies" certain truths through Moses, with the sacrifices of blood, the tabernacle with its veil, the mercy-seat with the law inviolate preserved within, Aaron with his priestly robes, and the music of the golden bells as he goes into the holy place—in all these things we may hear the voice of the Spirit. And He has but one message: He is ever saying, "Come! Come! Come!"

Turn over the pages until you come to the songs of the sweet Psalmist of Israel, how he sings of Him; how he prophesies of Him; how he rejoices, like Abraham before him, who sees His day—"he saw it, and was glad",—the Shepherd psalm and all the psalms are the voice of the Spirit. It is the Spirit Who speaks expressly in David. It is the Spirit Who speaks through kings and prophets throughout the Old Testament.

In the New Testament, the angel comes to that most highly favoured and blessed among women, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." In the Incarnation, the virgin birth, the matchless youth, and incomparable manhood of Jesus Christ, the Spirit speaks. In His baptism, as He emerges from Jordan's wave, the Holy Ghost descends, and, lighting upon Him, for John's information, identifies Him as the Lamb of God. The Spirit in that act is still saying, "Come!" He goes with

Him through the wilderness. In the power of the Holy Ghost the God-man works His miracles; and at last He comes to Gethsemane, and as a Lamb without blemish, foreordained before the foundation of the world, "through the Eternal Spirit." He offers Himself to God. As He cries, "It is finished", the Holy Ghost says, "Come, for all things are now ready."

The entire Christian revelation is the voice of the Holy Ghost, and its message is, "Come!"

Consider *the Book itself*. From the first of Genesis to the last of Revelation,—what is it? It is the voice of the Holy Ghost; and from the first word to the last He has but one message: He is saying to all mankind, "Come! Come! Come!" If God had not purposed to deal with men in grace, it would have been unnecessary that He should ever speak to us. When the Lord went to Sodom, tarrying at Abraham's tent on the way, He said He went down to "see whether they had done altogether according to the cry of it, which is come unto me." He did not go to Sodom in order that he might bring fire and brimstone on the city: all that might have been sent from heaven: he went down into the city in order that he might save Lot. But for that visitation of grace the fire of judgment had descended, and all had perished.

The fact that God speaks to us at all is an evidence of grace. No matter how severely it reproves us, no matter how plainly it deals with our sin, the Bible, from the first word to the last, has but one message to lost men; and it is always the voice of the Holy Ghost, for "holy men of God spake as they were moved by the Holy Ghost". His message has ever been the same: Come! Come! Come!

## II.

AND THE BRIDE SAYS, "COME!" "The Spirit and the bride say, Come." There is a divine Voice, and a human voice. The bride! The bride! Who is she? *She calls in her distinctive character as a bride.* I have observed that when there is one wedding, there are usually many. They seem to become almost epidemic. I do not know whether one wedding puts the idea into others' minds or not, but I rather think it does. Every bride seems to say to all her friends, "Come; be as happy as I am." And they try to follow her example!

What a description of the Christian life! What a description of the purposes of grace,—not a funeral, but a wedding! He comes to make you, not a pauper, but a princess; not a captive, but a consort; not to put you in chains, but to array you in glorious garments as a chosen bride, and to lavish upon you all His affection.

That is what it is to be saved: it is to attend a wedding; it is to be the bride at the wedding. The bride knows Jesus Christ, not as a stern Law-giver; not as a Judge—though He is that; not as a Teacher Who has hard lessons to teach—though He is all that; nor, wholly and exclusively, as a Physician Who has come to deal with a serious malady; but, like the spouse in the song, she says, "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." "If you would know Jesus Christ", saith she, "know Him as a Bridegroom; know Him as a Lover Whose love never fails; know Him as the Lover of your soul." The bride says, "Come!"

Yes, and she says it not only by her lips: *she says it by her record.* Turn back the pages of the history of the church of Christ, and through all her experiences you will hear the bride saying, "Come! Come! Come!" Always she bids us come. Where do you find the church—in the New Testament? Yes, and in the Old,—

"One family we dwell in Him,  
One church, above, beneath;  
Though now divided by the stream,  
The narrow stream of death.

"One army of the living God,  
To His command we bow;  
Part of the host has crossed the flood,  
And part are crossing now."

And we shall sit down in the kingdom of God with Abraham, Isaac, and Jacob. All the saints will be there. Moses will be there; David will be there; Daniel will be there. What experiences they had! The children of Israel who went through the Red Sea into liberty, seem to cry to all the rest of the world, "Come!" We sang it last night, and it is the testimony of the church of Christ,—

"I am bound for the promised land,  
I am bound for the promised land;  
Oh, who will come and go with me?  
I am bound for the promised land."

Yes, *the triumphs* of God's people in all ages, are a testimony to the divine faithfulness, to His unchanging love; and they bid us come. Has anyone who ever trusted Him been confounded? Did anyone ever follow Him to his own shame? Has not the record of every believer been a record of glorious triumph? Is not that the record of everyone who really follows the Lamb whithersoever He goeth? At Pentecost there were three thousand converted, and every one of them said to everybody else, "Come!" There were five thousand saved a little later, and they said, "Come!" All through the subsequent history of the Christian church those who have trusted God have proved Him true. You cannot find the record of one who really believed in the precious blood, and was cleansed thereby, who did not, even in the last hour, rejoice in God his Saviour. The bride says, "Come!"

*The trials of the church* are a testimony too, every one of them. It would take me all night to go through the Book. The inspired writer of the epistle to the Hebrews says: "Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:)

they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

And that great cloud of witnesses, by their trials call through all the centuries, and by their triumphs call down the skies, "Come! Come! Come!"

Remember, too, the first Christian martyr; let the story of Stephen speak to us. Do you say, "I do not want to be like Stephen. He had such a hard time. He was such a promising preacher, and yet he preached only one sermon?" It would be worth living a life as long as Methuselah's to be able to preach that sermon! It would be worth living millenniums if at the end one could see heaven open and behold the Son of man standing at the right hand of God. Heaven was so reflected in Stephen's countenance that even his enemies said, "It is the face of an angel." As he went home it seems to me that he turned to call back to us, saying, "Come! Come! Come! Take the martyr way. Go through death itself, if need be, but come to Jesus Christ. Come to Him somehow."

Were I to take you through the New Testament, and then down through the history of the church, through the record of the martyrs when the rack was made ready, or the thumb screw prepared, or when the sword was being sharpened for them, you would find them calling to you to, "Come;" and even when the fagots were burning around them, and the fire was kindled, and they were wrapped around with flames, the very flames became chariots of fire; and as they went home to glory they shouted back to this death-stricken earth, "Come! Come! Come!" The world has never known a man who trusted Jesus Christ, even though he went to heaven by way of the stake and the fiery flames, who ever regretted his trust in Christ. "The Spirit and the bride say, Come."

If I were to speak of *the church's accomplishments*, of what God has been pleased to accomplish through the Christian church in this world; of the direct and indirect fruits of faith in the life of individuals and communities and nations, of the "righteousness that exalteth a nation", of the blessing that has attended every people who have made the God of Jacob their trust,—I say to you that all history would, like nature, be vocal with the divine praises; and every chapter of it would close, as this book closes, with a call to come to God. "The Spirit and the bride say, Come."

### III.

"AND LET HIM THAT HEARETH SAY, COME." Let everybody say, Come. Have you heard the Spirit saying, Come? Have you responded? "Yes, sir." Have you heard the bride saying, Come? Have you answered? "I have." Then say, "Come," yourself. "Let him that heareth say, Come." Everybody should say, Come."

That means that *the person who does not know very much may say, Come.* There are many Christians who say, "I should need to go to school before I could preach the gospel. I should need long training before I could ask anybody to come to Christ." Training is desirable and useful, but do not wait for that before saying, "Come." All you need to do is to hear; and when you have heard, tell somebody else. You re-

member how a certain man had seen Jesus Christ, and he came to someone else and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. To whom this man of prejudice replied, "Can there any good thing come out of Nazareth?" The worker did not stop to argue. You know what he did? He said, "Come! Come and see." Come to Jesus anyhow. No matter how you come, only come; and He will put all things right.

There is a place for preachers, and there is a place for exhorters too. I remember dear old General Booth in the later years of his life, at a great meeting, telling of how his heart yearned over sinners; how he wished he had ten thousand or a million voices to bid men come to Christ. Then he turned to all the men on the platform, ministers and laymen, and said, "Why should we not all preach? Why should not everybody go out bidding people come to Christ?" General Booth was right. That is what the Bible enjoins, "Let him that heareth say, Come." If you cannot do anything else, you can say, Come. How many of you here can say, "Come," put up your hands (Almost everyone responded). There are some of you who are dumb; apparently you cannot say, Come. Perhaps you have not heard; but let him that heareth say, Come."

How are we to say, Come? *By our lives.* When you go down to the shop to-morrow, if you are a Christian, remember that what you do all the day long ought to say to unconverted men, "Come! Come! Come! I am walking with Christ; I am serving Him; I am doing His will. He is my Lord and Master." God pity you if you ever do anything, as a Christian, that others will interpret as saying, Go! It should be, Come! Come! Come! We are to "adorn the doctrine of God our Saviour". We are to make the religion of Jesus Christ attractive and beautiful, so that the people who know us will want to follow us because we follow Jesus. "Let him that heareth say, Come."

Say it *with your lips.* There are a great many of the Lord's people who are dumb. Does somebody say, "I believe in giving my testimony by a consistent life?" I believe in that, too; but if you are living a consistent life, that is the mightiest argument why your lips should bear testimony with your life, and that you should say, "Come". If every Christian here this evening, every man and woman in the gallery, every man and woman on the main floor, who really knows Jesus Christ, who has had an experience of His saving grace, if this very night you would say, "O Spirit of God, come, take possession of my heart and say, 'Come,' through me; make it manifest to everybody that I am a member of the bride of Christ; let the voice of God be heard through me saying, 'Come'—if you would go back to your office or to the shop, or the class-room, or on the street car, in the street, wherever you are, and, as opportunity may present itself among men and women of the world, do His will from the heart, doing all for the glory of God, you would lead many to Him. If we all would begin in the morning saying, Come! Come! Come! this city would be swept with a revival before night; nothing could resist the power of God in His people if they would say, "Come."

## IV.

"LET HIM THAT IS ATHIRST, COME." If you are weak and spent and famished—if you are athirst, heed the invitation,—Come! "Let him that is athirst, come."

I suppose that means, for instance, *the man who cannot define his own need.* What is the matter with you to-night? "I do not know, sir. I have been going the round of the churches in Toronto. I have been to church after church. I have heard beautiful things; but I have come away discouraged, for I have been as one going through an art gallery—I have seen and heard many things that were attractive; but they did not belong to me. I am terribly down to-night. I have never been here before, but no one could be more needy than I." Bless God, many people have been saved the first time they crossed this threshold. You do not know what is the matter? "I know there is an aching void the world cannot fill. I know I have no abiding satisfaction. I know full well my moral strength is sapped. I have not the power of resistance I once had. I am a poor, weak man."—"Let him that is athirst come."

A man yonder has just been dragged from an auto wreck, another one has just fainted, somebody else has been injured in some other way. Instinctively, the first thing the helpers do is to lift the head and put some moisture to those parched lips. "Let him that is athirst come." I do not know what your peculiar situation is, I do not know what you need; but I do know Whom you need,—“Let him that is athirst come.” You say, “I am thirsty, sir, but it is not for the want of drinking at many fountains.” Well do I know it! Is not this your experience?—

“I tried the broken cisterns, Lord,  
But, ah! the waters failed!  
E'en as I stooped to drink they'd fled,  
And mocked me as I wailed.”

The world's fountains of pleasure soon run dry. Someone complains, "I thought I could have a good time, but I have been satiated with the world's pleasure, but never satisfied. I thought if I gave myself to business I could get on—and I have had some measure of success, but it has not met the need of my heart. I thought that in the domestic sphere I should find satisfaction. I married and had a lovely wife and a beautiful home. Then the messenger with the black wings came, and took my treasure away. It is of no use, sir, I am as badly off as I ever was. I often wish I were out of it altogether." Ah; but here is a gospel for you,—“Let him that is athirst come.”

Oh, brother, sister, let him that is athirst, come. There is satisfaction in Christ. Whatever your need, He promises you a full and bountiful supply in Christ Jesus.

And as though the Spirit of God had said, "That nobody may be left out, before the book is closed, and the curse is pronounced upon addition or subtraction, put that 'whosoever' in once more—And whosoever will, let him take the water of life freely."

Who is that? That is *the backslider.* Yes, it is. Are you not included there, my friend? You have wandered away from God. We sing a little chorus in our prayer-meetings sometimes,—

"I know a Fount where sins are washed away;  
I know a place where night is turned to day;  
Burdens are lifted; blind eyes made to see;  
There's a wonder-working power in the cross of  
Calvary."

Backslider, let me beg of you to come home: "Whosoever will, let him take the water of life freely."

That means *the scoffer*. There is a man sitting back there with a superior air, who says, "I came to-night to hear this old-fashioned preacher, to see and hear a curiosity,—a man who still believes the Bible!" If the calling of names gives you any pleasure, my friend, I am willing you should aim your shafts at me. If you can invent any other epithets, throw them my way, for you can do me no harm. I have become used to it, and a thousand or so more or less can work no injury! But beneath your scoffing there is a hungry, thirsty, heart, for you know that life is full of tangles, full of bitter disappointments. You may confess, "I have said so many things against the Christian religion. It cannot be for me." I know you have—in your folly; but "whosoever will" includes you. Come you, scoffs and all. Christ will take the scoffing out of you, if you will only come.

There are people who shout in opposition to the gospel, like a child afraid of its own mother in the delirium of fever. They do not recognize their best Friend; they do not know that Jesus Christ is the best Friend that they ever had. But however confused you may be in your mind, "Whosoever will, let him take the water of life freely."

I recall the case of a young man—I do not know whether he is here to-night or not, but if he is he will not mind my relating his experience. He is a student in Toronto University, taking his work for Master's degree; but when he was an undergraduate, one night when he was in the service, we were singing this verse,—

"Just as I am—though tossed about  
With many a conflict, many a doubt;  
Fightings and fears within, without,  
O Lamb of God, I come! I come!"

In giving the invitation I said, "If you cannot understand it, come in any case. If you are tossed about with many a conflict, many a doubt, come with all your doubts and questions." This young man came down the aisle. When I greeted him afterward he said, "I am a Modernist." "Where did you get that idea?" I enquired. To which he replied, "I am an evolutionist." I answered, "If you are an evolutionist, you are most certainly a Modernist." We made an appointment to meet, but for some reason the first appointment failed, I think one or the other of us found it impossible to come. When I saw him next I said, "How about that meeting?" He said in effect, "I do not know whether I need to come now because I have met Christ in the meantime." "How about evolution?" I enquired. "That is all settled," he said, "since I met Christ."

It makes no difference how you feel, or what is in your mind, the invitation is, "Whosoever". If only you will come, the Lord will bring you to repentance; the Lord will work faith in you if only you will come.

Faith is the first evidence of the work of the Spirit of God.

When you come, take the water of life freely. That is what salvation is. It is life from the dead. You do not know what it is to live if you are not a Christian. Come and receive salvation; it is the water of life.

I am glad it says "water". Water is about the only free thing left to us. Even a Scotsman can take water! Come and take the water of life. The gospel is "without money and without price", free to everybody—and all you want of it. "Take the water of life freely." No matter how deep your need, you cannot exhaust the supplies of grace in Jesus Christ. You could as easily drink the ocean dry as you could exhaust the grace of God by your need. Whitfield used to say that God was willing to take the Devil's castaways. He used to plead with men to come to Christ, men who were so soiled by sin, so blighted and blasted, and wrecked and ruined, that even the devil would not have them! Therefore if you are the devil's castaway, come, and Jesus Christ will take you in."

Has this simple message discovered you? If this should be my last sermon, and I should never have the chance to preach again; or if this should be your last opportunity to hear the gospel, and you should never again be privileged to hear the word of grace, is there any man or woman here, any boy or girl, whose case I have not touched? Nay, whose case the text has not touched? "The Spirit"—hear the music of these silver bells—"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Drink deeply, and receive the very life of God that never, never more shall end. May God bless you everyone! May He grant that no unconverted man or woman, or boy or girl, may leave this house unsaved—I conjure you, do not leave without Christ. Will you not come?—

"Just as I am—without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!"

### TO ALL OUR SUBSCRIBERS

On the 26th of August we addressed a letter to all our subscribers, informing them of the extra cost involved in publishing "The Gospel Witness" during the last six months. Hundreds have generously responded, and we are sure hundreds more intend to do so. We doubt whether any paper was ever more generously supported by its readers than is "The Gospel Witness". This note is merely to suggest to our readers that what they intend to do some time, they should do at once if possible.

# The Union Baptist Witness

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

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## ST. PAUL'S FIELD DAY.

The work of St. Paul's Church, Montreal, of which Rev. Arthur St. James is pastor, is unique. Its specialty is French evangelism. Other such works among the French should be begun. For instance, a new field in the country has for a year been asking Pastor St. James to come, but he has not yet been able to do so. Then, too, more than one third of the membership of this church is non-resident, but these non-resident members love the home church. Witness the following letter, one of a number:

"Port Burwell, Ont.,  
April 29, 1929.

"Rev. A. St. James,  
"Dear Pastor:

"Find enclosed \$2.00 for St. Paul's. I am sorry I can't make it \$200.00.

"I surely have admired the stand taken by you and the little church. Mrs. Morgan and I feel proud that we had done our little bit to help in the days gone by, and wish we were there to give a helping hand in the present crisis. We have watched your progress through the *Witness*.

"Hoping and praying that God will wonderfully bless you in your endeavours, and lead you to a complete victory.

"Yours in His service,  
"(Signed) A. and L. Morgan."

Mr. Jos. Sanspoux writes in similar fashion from Brussels, Belgium. Pastor St. James paid his annual visit to the home of Mr. Fred Perroue, at Glover, Vermont, in August, and there he held a meeting which the neighbors attended. At it a new baby was dedicated to the Lord. In September the pastor had a few days rest at the home of two members of St. Paul's, who have been in its fellowship for seventeen years now, but who have lived away for ten of them. Although they are the only English Protestant family for miles around, and although hard pressed, they give their testimony and send their contribution. While Mr. St. James was at this home, he had the joy of uniting one of the daughters in holy matrimony.

Next Sunday, October 6th, is Field Day for the work of St. Paul's. Our readers will recall how this church was ejected from their building by the Grande Ligne Mission. We hope that those who have already expressed their moral sympathy with these persecuted brethren, will now give their support in a financial way, and that to a substantial extent. The cause is worthy and the money well spent. This is another opportunity to invest for eternity.

## REVIVAL IN WESTPORT

During the past weeks of the summer Student-pastor H. C. Slade has carried on a whole-hearted Gospel ministry in the village of Westport. Although the population might be five hundred souls, there are five protestant churches besides a large catholic one. This was Mr. Slade's second summer in Westport, and he holds a large place in the affection of his people as well as in the esteem of the villagers. On his request former pastor W. S. Whitcombe came down for a special mission, the churches of which he is pastor paying his way. Meetings were held for eleven consecutive days in the church and on the street. The eighth day of the campaign came before any visible response was made to the invitation. True, believers were being quickened in their spiritual life, but no unsaved had, visibly at least, accepted the gospel invitation. On that night, however, one of the most notorious characters in the countryside, a man in middle life, boldly walked the aisle of old Westport Church, confessed that he was a sinner, and received a sinner's Saviour.

Five others followed. In the after-meeting still another received Christ.

This church has made two great decisions, and well they might. First, they have joined the Union of Regular Baptist Churches; second, they have decided to hold services all year round instead of during the summer only. The business meeting in which this decision was made, was a meeting of real consecration. The hearts of all who know anything of Westport will rejoice with joy unspeakable and full of glory, at the news of such a revival in this village.

## ANNIVERSARY

At Melrose Park, North Toronto, meeting in the John Wanless School, Rev. W. E. Atkinson will be the anniversary preacher next Sunday.

## PRAYER AND WORK GO HAND IN HAND

Wortley Road Church, London, where Rev. T. J. Mitchell, is pastor, has three prayer meetings a week; and hence it is natural that this church is now making a house-to-house visitation, inviting people to come to hear the Gospel preached. On Sunday, the 15th, a young man responded to the invitation, and as a Christian, came to join this band of believers.

## IN TEARS

A number of strangers are attending the services at North Bay to listen to the preaching of Pastor James Forester. Recently one strong man broke down into tears during the invitation, but refused to respond. Pray that his misery may continue till he finds relief in Christ.

## ANNIVERSARY

Rev. J. H. Peer was the anniversary preacher at Maple Grove on September 22nd. Every available seat was taken at the morning service and boards were placed in the aisle to accommodate the people for the evening service. Pastor Peer, with power, preached two great messages. Additional was the presence of four of the Jarvis Street Orchestra, brought by Mr. Miles W. Cook. The special music was greatly appreciated.

## BAPTISM

At a baptismal service held in Trenton Regular Baptist Church on Sunday evening, September 8th, four young folks from the Belleville Regular Baptist Church were baptized upon a profession of their faith in Christ as Saviour.

## SHENSTONE'S STAND

Shenstone, Brantford, enjoyed the rich ministry of the Dean of the Seminary, Dr. T. I. Stockley, on Sunday, September 29th. It was old-time preaching of the old-time message. We certainly sat at the King's table and partook of a royal feast. It was Dr. Stockley's first visit to Brantford, and while Shenstone is 100 per cent. Fundamentalist, and whole-heartedly with the new Convention and the Seminary, the bond was, if possible, strengthened by the Dean's visit. The Shenstone Baptist Church continually gives thanks to God for the new Convention, the great work that is being done amongst our women, under the consecrated leadership of Mrs. C. J. Holman, our fast-growing educational work, honouring the Word of God, and our heroic President, Dr. T. T. Shields.

—Frederick A. McNulty.

## 110 ADDITIONS

Although physically tired after speaking at the Association of Regular Baptists of Michigan, Pastor James McGinlay preached with such spiritual power last Sunday night, that six came down the theatre aisle to take their stand with Christ. One man and one woman had been baptized years ago, but without the inward experience of resurrection life, which baptism symbolizes, but both went away from the theatre service, rejoicing in the knowledge of sins forgiven. Before the sermon, Pastor James McGinlay baptized nine candidates, among them a father and mother and two sons, and also a husband and wife. All nine had previously belonged to pedo-Baptist congregations. When these, with some eleven others, are received at the next communion service, the total addition to the membership of Central since last Easter, will reach about 110. Yes, the Gospel, the old Gospel, the Gospel of the blood, the Gospel of the new birth,—that Gospel and that alone,—is still the power of God unto salvation.

## Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, Editor.

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Fourth Quarter.

### HOME AND SOCIAL LIFE.

Lesson Text: 1 Peter, chapter 3.

Golden Text: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."—1 Peter 3:12.

#### I. HUSBANDS AND WIVES, (vs. 1-7).

1. Our relationship to Christ affects us in all spheres of life and as His children He desires us so to live always as to glorify Him. One of the most important spheres is that of married life. The home is the basis of the nation, and if this is not properly regulated and if the right relations do not exist between husband and wife, the effect is serious. In Paul's epistles the subject is also dealt with, (Eph. 5:22-28; Col. 3:18, 19) and taking, in conjunction with this, teaching found in other parts of the Word of God, we are impressed with the importance of the subject, particularly so in the light of much of the present-day practice and teaching. 2. In the Scripture before us, wives are enjoined to be in subjection to their own husbands, (v. 1). This is not a position denoting inferiority, but one of divine order, implying the headship of the husband, (Eph. 5:23). In that position she is to live to the praise of God, and the influence of such a life will be such that even an unconverted husband will be affected thereby, (vs. 1, 2). Praise God for the devoted wives who have led their husbands to God. This may not always be possible because of the stubbornness of the husband, but at least it is a possibility well worth seeking after. 3. In conformity with a godly life the outward adornment of the person is to be carefully regulated, (v. 3). Attention is not to be centred on such adornment. Too many seem to think of nothing higher than clothing the body; of what they shall put on, and also what they shall put in. The Christian has something better to engage her mind. Her inner life requires development, and if she cultivates that and shows a meek and quiet spirit she has the approval of God, (v. 4). It may also be said that Christian women should not encourage foolish and hurtful customs in dress. As an encouragement to such an attitude, reference is made to the example of holy women of old, Sarah being named in particular, (vs. 5, 6). 4. Husbands also have their specific duties. They are enjoined to dwell with their wives according to knowledge, giving honour unto the wife as unto the weaker vessel, etc., (v. 7). There is to be no presumption or tyranny on their part on account of their position. The wife is to be treated with all due consideration. When love reigns this will always be the case. The importance of right relations is emphasized in the statement, "that your prayers be not hindered". God does not promise to answer prayer when there is any wrongdoing in the life, and He

is just as particular about private rectitude as about public rectitude. It is righteousness in all spheres He desires. Note the importance of home life, the influence of dress for good or evil, and the necessity for observing proper relations in the home.

#### II. BROTHERLY LOVE, (vs. 8-12).

1. Love should reign not only in the home but in all the relations of life. How much trouble would be saved were this to pertain, for then due consideration would be shown others and misunderstandings, if they arose, would be quickly dispelled. Exhortations in conformity with this spirit are given in the verses of this section. Unity is the first matter emphasized. "Be ye all of one mind", (v. 1). At Pentecost such was the condition of the early church (Acts 2:1), and rich blessing was the result. It should be the condition of every assembly, but it is possible only when men get their attention away from themselves and centred on Jesus Christ. It is then His mind which dominates them, and not the mind of man. 2. This is followed by exhortations concerning "compassion", a characteristic of our Lord, concerning "brotherly love", the warm love of the divine family, (Gal. 5:22; 6:10; 1 John 3:14), pity, having sympathy with others, courtesy, treating others with due consideration, and returning blessing for evil, (v. 9). The flesh of itself cannot conduct itself in this manner, but the grace of God is sufficient for these things, (2 Cor. 12:9). 3. These exhortations are followed by a quotation emphasizing the reward of righteous living, and the attitude of the Lord toward righteous and unrighteous, (vs. 10-12; Psalm 34). To love life and see good days one must guard the tongue and do good. For the Christian to give way to the sins of the flesh is to suffer loss here as well as hereafter. The composed, controlled spirit brings its own reward in the possession of peace, in answered prayers, and in future commendation, (1 Cor. 3:13-15). Note the importance of exercising due consideration for others.

#### III. SUFFERING FOR RIGHTEOUSNESS' SAKE, (vs. 13-17).

1. The Lord's people throughout the ages have been called upon on many occasions to suffer for their allegiance to Him, and this because of the enmity of the world toward Him. And in these days persecution is not unknown. It is well, therefore, to know how to act under such adverse circumstances. First we are informed that those who suffer thus are happy, (vs. 13, 14); not because of the suffering itself, which may be exceedingly painful, but on account of the honour of thus being identified with the Lord in this manner, (Acts 5:41). Then we are enjoined neither to be afraid nor be troubled. The Lord is present with His own in the furnace, (Dan. 3:25), and if God be for us who can be against us, (Rom. 8:31). With Him near we fear no man, and conquer even the devil himself, (James 4:7). 2. In addition to such an attitude we are to sanctify the Lord God in our hearts and be ready to give an answer of the reason of the hope within us, (v. 15). The main busi-

ness of the child of God is to bear witness to His Saviour, (Acts 1:8), and in times of trouble this is not to be forgotten, for even the accusers of the brethren may be led to repentance. But whether or not this be the result, God is glorified in the giving of the testimony. And if repentance does not ensue, the evil doers are at least impressed with the godliness of character of those whom they are persecuting, (vs. 16, 17). Emphasis may be laid upon the necessity for holiness of character, for fearlessness in the service of our Lord regardless of consequences, and for implicit trust in the Lord at all times with constant readiness to bear testimony to Him.

#### IV. THE SUFFERING CHRIST, (vs. 18-22).

1. As an encouragement to those called to suffer for righteousness' sake, the apostle cites the case of our Lord in His suffering, and states several things concerning Him. He "suffered for sins", (v. 18). Such is the explanation of Calvary, the reason for that cruel death. And He suffered "the just for the unjust". In this is emphasized the vicarious nature of His death. There was no guilt in Him. He was absolutely perfect. He voluntarily bore our sins on His own body on the tree, (2:24; Is. 53:6). The purpose of such a death was, that he might bring us to God". In this is implied man's estrangement from God through sin, his inability of himself to rectify matters, and the sufficiency of the substitutionary work of Christ to accomplish reconciliation, and save man from the consequences of his sin. 2. We are further informed that our Lord was "put to death in the flesh but quickened by the Spirit", referring to the operation of the Spirit in His resurrection life", in which (Spirit "also he went and preached unto the spirits in prison", etc., (vs. 19-20). At least two explanations are given of this, one that our Lord after His death went and preached to the antediluvians in Hades; the other that the Spirit through Noah preached to the people of that early day who because of their disobedience were and are still in prison, destined to suffer the eternal consequences of their sin. The latter is the correct view, in accord with the general teaching of Scripture, the Spirit of Christ being active in the past, (Gen. 6:3; 1 Peter, 1:11), and in keeping with the immediate context, in which encouragement is given to those under suffering, the example of the Lord being cited in reference to His death and also concerning His past activity. The antediluvians were cited probably because of their extreme wickedness, only eight of them being saved in the ark, and on account of the long suffering of God with them, when through Noah He patiently strove with them, but without result. If our Lord should so suffer at the hands of men, we should not be surprised if His servants also suffer, and we should take encouragement from our identity with Him in it. 3. The waters of the deluge prefigure baptism, (vs. 21, 22). The old life was destroyed, and Noah and his family went on to a new life. Baptism symbolizes union with Christ in death and resurrection.