

The Gospel Witness

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

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

Editor: T. T. SHIELDS.

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

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

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

Vol. 8. No. 23.

TORONTO, OCTOBER 24th, 1929.

Whole No. 388.

THE INFLUENCE OF A COUNTRY CHURCH

During the period October 15th to 22nd the Editor of *The Gospel Witness* has had the privilege of speaking in three country churches which are among the oldest in the land, and which have proved, each in its long years of ministry, a mighty power for good. Being freed from administrative responsibilities in connection with Des Moines University we have been able to find time to fulfil our long-cherished desire of visiting some of the churches in Ontario and Quebec. Leaving Toronto October 21st, after about ten hours in Montreal, we arrived at Lachute, Quebec, and were driven by Mr. Penman, Pastor of Lachute, Dalesville, and Brownsburg, to Dalesville.

The Church of Principal McGregor.

Dalesville Church was organized in 1825, and is thus one hundred and four years old. We noticed on the walls a tablet commemorating the ordination in that church of Rev. John Edwards in 1836, and the ordination of Rev. John King who was Pastor of the church for forty-three years. The Dalesville Church has given not a few ministers to the Denomination, the most prominent of whom, perhaps, were Dr. R. S. McArthur, for forty years minister of Calvary Baptist Church, New York City; and Rev. Daniel A. McGregor, who was for some years Principal of Toronto Baptist College, and who was the author of the glorious hymn known as the McMaster hymn, the first verse of which is,—

"Jesus, wondrous Saviour!
Christ, of Kings the King!
Angels fall before Thee,
Prostrate, worshipping;
Fairest they confess Thee
In the Heaven above.
We would sing Thee fairest
Here in hymns of love."

A New McMaster Hymn Needed.

We publish in this issue an address delivered by Principal McGregor to a ministerial institute held in

Jarvis Street Church in 1880, forty-nine years ago. This statement of what constitutes a Regular Baptist Church could be adopted by the Union of Regular Baptist Churches of Ontario and Quebec as an accurate statement of their present position. Principal McGregor's hymn takes rank with the greatest hymns in the English language. But alas! alas! it is no longer representative of the principles for which McMaster University stands. Take these lines,—

"Lamb of God! Thy glory
Is the light above.
Lamb of God! Thy glory
Is Thy light of love."

Professor Marshall does not believe in "the *Lamb of God*". That figure is borrowed from the Pentateuch. "Christ our Passover is sacrificed for us", the New Testament says. But since Professor Marshall holds the Driver view of the Old Testament respecting dates and authorship, he cannot believe the story of the Passover and the sacrifice of the blood, for these matters belong to the priestly code to which Dr. Driver assigns a post-exilic date, and whose view therefore makes all that the Pentateuch has to say about salvation by the blood a forgery, and, of course, is without divine authority. McMaster ought to select another hymn for its own. The author of this hymn, were he living to-day, would undoubtedly have joined us in protesting against McMaster's apostasy. For example, here is what he says about the doctrinal position of a Regular Baptist Church:

"If doctrinal belief were no condition for church membership, but simply professed attachment to the person of Christ, then might the doors of our churches be flung open to Unitarian, Universalist, Antinomian and Annihilationist, and the doctrine of devils might be accepted as the faith of God's elect. If Regular Baptist Churches can fellowship every form of doctrine under the sun, then they are no longer the churches of the living God. The church of the living God is a pillar and ground of truth. But a church cannot be at the same time the pillar and ground of truth and the home of heresy. If Regular Baptist Churches be the pillar and ground of

truth, then they cannot be the careless introducers of false doctrine; and if they can lend their patronage to false doctrine, then they are no longer a pillar and ground of truth."

Anyone who has been in the Dalesville district will understand how it could inspire preachers and poets. We should not be surprised if Principal McGregor had Dalesville in mind when he wrote,—

"Fairer far than sunlight
Unto eyes that wait
Amid fear and darkness,
Till the morning break.
Fairer than the day-dawn,
Hills and dales among,
When its tide of glory
Wakes the tide of song."

The Situation To-day.

But we must turn from ancient history to present-day conditions.

We found Mr. and Mrs. Penman apparently very happy in their work. The churches at Lachute and Dalesville have, for years, been blessed with laymen of keen intellects, of fine spiritual discernment, of deep conviction, and splendid courage. We could mention several, but we think particularly of Mr. Calder, of Lachute, who is now on his back, as he has been for many weary months, on account of injuries sustained in a motor accident. We published a week or so ago a letter from Mr. Stanley Goldsworthy, of Lachute, written shortly after the Ottawa Convention in 1919, showing his recognition of the true situation at that time. The delegates from these churches who were present at the Ottawa Convention saw clearly the drift of things, and from the time of that Convention stood like a rock in opposition to the influences emanating from McMaster. They called, a few years ago, a certain man to be Pastor of these churches, believing him to be sound in the faith. Perhaps he was; but they later discovered that he was more concerned about keeping step with McMaster University than he was about loyalty to evangelical principles. The subsequent history of these churches shows what a few consecrated, discerning, laymen can do. They refused to allow him to turn these historic churches aside from the path of loyalty to truth in which they had walked so long.

Revival in Dalesville.

When this minister left, Rev. John Ford succeeded, and shortly afterwards Brother James McGinlay, now of London, held special meetings in the Dalesville Church. A great revival followed, and Mr. Ford baptized something over thirty converts at one time. It was a very happy thing that Brother Ford was permitted thus largely to reap at the eveningtime, for he had long been a faithful preacher of the everlasting gospel. Not long after this, Mr. Ford was called to his reward, and was succeeded by the present Pastor. A deputation composed of certain men from Toronto visited the Dalesville Church; about a year ago or more, and sought to turn away the people from their first loyalty to the faith—but they were utterly routed, and the churches remained firm.

Three Baptist Churches in One Village.

Lachute and Dalesville are six or seven miles apart; Brownsburg is a village situated about half way between. This village had two Baptist meeting houses, one a French church under a Grande Ligne pastor, and the other a neat little chapel, which was really a mission of Lachute and Dalesville, those who worshipped there being members of one or the other of these two churches.

How Home Mission Money is Spent.

When it was found that this field would not bow the knee to McMaster University, the Home Mission Superintendent, Rev. C. H. Schutt, promised a very small group of perhaps half a dozen, in Brownsburg, that the Home Mission Board would help in the erection of a meeting house to start a rival cause. Oh, how sadly things have changed! When we remember how zealous for the truth Mr. Schutt was at the time of the 1910 Convention, and how, as pastor of the Century Church, he was careful to have delegates appointed, some of whom were not members of his church, but as the practice was in those days, they were appointed as proxies, so as to ensure that each Century Church delegate should vote in support of Dr. Harris' position; and when we remember how solemnly we were warned of the perils of the Denomination by this same Mr. Schutt, how he told us what a dangerous man Dr. Frank Sanderson was, how he was gathering young men around him and instructing them in the principles of higher criticism—when we remember all these things, and then see Mr. Schutt, as representative of the Home Mission Board, busy joining hands with those who are seeking by every means in their power to buttress an institution that is destroying faith in evangelical principles, we wonder what strange blindness has come upon our one-time friend and fellow-labourer! We would not be in the shoes of Mr. Schutt for millions of dollars. Because he professes personal loyalty to the gospel, yet at every turn aids and abets McMaster University, we hold him to be a more dangerous man than Professor Marshall himself. Oh that he would repent and do the first works!

However, we were informed that a sum of somewhere between \$2,000.00 and \$3,000.00 of Home Mission money, or Church Edifice money, certainly money from denominational funds, was put into the little village of Brownsburg to build the third Baptist meeting house. The trustees of this newly-formed church, which has a handful of members, are not even members of the church. Practically every man who is a member of the church, we are told, is a member of the Masonic order. It looks as if Home Mission money were to be spent in erecting Masonic lodge rooms. This new so-called "church" is being served by the Pastor of the Grande Ligne Church. This Grande Ligne Mission allies itself with those who deny the infallibility of the Bible.

Such Baptists as have joined this new church, from all accounts, are of the sort that are retained on church rolls years after their usefulness has passed. And here is one of the wonders of the day, that men who never were interested in missionary work, who never showed the slightest interest in the affairs of the

Convention, who never were spiritual factors in the churches to which they belonged, and whom it was difficult to interest in any form of religious service, are suddenly laid hold of by the emissaries of McMaster, and show themselves to be animated by a vicious "spirit", zealous now for the Baptist Convention of Ontario and Quebec and all its institutions.

This writer knows whereof he speaks, for he has covered every part of the Convention territory, some of it many times, and all of it at least once, in connection with the Forward Movement; and we know that in such cases as Brownsburg, the people upon whom the Home Mission Board, and the Convention authorities generally, are bestowing their favours, are people who formerly were mere cyphers so far as Baptist work either at home or abroad was concerned.

This new meeting house in Brownsburg was opened but a few weeks ago, when Rev. Charles Geo. Smith, of Montreal, was the special speaker.

A Miracle of Grace.

When we arrived in Dalesville we found Brother Penman greatly grieved by something that had happened only that morning,—and here we must relate a story. There was a man in Dalesville whom we will call Mr. George Blank, who, prior to the revival in which Mr. McGinlay was the preacher, was said to be the terror of the neighbourhood. He had the reputation of being specially dexterous with his fists, and ready always to settle any dispute by muscular power. But this man was converted in the recent revival, and his whole character manifestly transformed. His conversion was a miracle of grace which was manifest to all that dwelt about Dalesville; and was just as patently genuine as the miracle of healing wrought on the lame man at the gate of the temple called Beautiful. From then until now this brother has enjoyed the respect of the whole countryside. He has walked humbly before God, and lived a consistent Christian life.

He is a farmer, and the father of a family of nine children. Some time last summer, after the hay had been gathered, this brother was unfortunate enough to lose his barn by fire. As is the custom in that neighbourhood, neighbours roundabout made a contribution to help cover the loss. So much for the history of the case.

The Writing on the Church Porch.

The Dalesville Church has a little entrance porch with a centre door, and a panel two or three feet wide down each side of the door. The morning before our arrival some people were horrified to find painted on the panel to the right of the door in large letters with red paint, these words, "DR. SHIELDS IS REQUESTED TO PRAY FOR GEORGE BLANK WHO BURNED DOWN HIS BARN TO GET THE INSURANCE." On the left of the door there was written, "DR. SHIELDS IS ALSO REQUESTED TO PRAY FOR THE MANGY DEACONS WHO TOOK UP A COLLECTION FOR HIM." And on the door itself these terrible words appeared, "MAY HIS SOUL ROAST IN HELL!" The man responsible for this diabolical action is known—and is a member of the new church to which the Home Mission Superintendent has given between \$2,000.00 and

\$3,000.00 of Home Mission or Church Edifice money. Will genuinely converted people continue to give money to a so-called "Home Mission" Board to organize churches composed of members of such spirit? We confess ourselves unable to understand what motives actuate the "leaders" of the Ontario and Quebec Convention and their followers, unless it be that "a lying spirit from the Lord" has taken possession of them, even as it took possession of Ahab's prophets, in order that he might go and fall at Ramoth-gilead; for on that occasion Ahab, who had spent his life in seeking to silence every voice that dared to tell him the truth, was permitted at last to have his own way, and there came upon him a strong delusion by which he believed a lie. Certainly the Ontario and Quebec Convention has done everything in its power to silence everybody who dared to tell it the truth; and now, subject to a kind of judicial blindness, they seem to be rushing madly to their own destruction.

But to what sad days have we come when the doors of a church like Dalesville, from which such holy influences have radiated for more than a century, and with which such splendid names as Edwards and King and McPhail and McGregor and McArthur, have been associated, should now be befouled by McMaster's agents in the way we have described!

We are happy to inform our readers that the object of this attack was utterly unmoved, and able, by grace, to see that such opposition afforded only proof that he was right in the course he had taken, and that it could not possibly be right to be in alliance with such a spirit.

We had a very happy evening with the friends at Dalesville. Many were present from other churches so that the little church was filled to capacity.

On the afternoon of the 16th we spoke in the little church in Brownsburg. It is a small building, but even at an afternoon service it was almost filled to capacity.

The Service at Lachute.

The evening service of the 16th was held in the auditorium at Lachute. This is the largest building in the town, and the pastor informed us it would seat about seven hundred. Practically every seat in the auditorium was occupied, and people were present who had driven in from Ottawa, about a hundred and twenty miles; from Montreal, about fifty miles distant; from Truro, Rivington, Avoca, Papineauville, and many other places. The Lord was present, and we believe a real work of grace was wrought in many hearts. We had to leave without opportunity personally to greet the people, driving across to Vaudreuil where some influential friends had been able to arrange that the Canadian Pacific express from Montreal should stop to let us get on.

We were able to pay a brief visit to Mr. Calder, and were delighted to find that he is improved, though still unable to get about.

We had the opportunity of meeting representatives of a number of churches in the Ottawa Valley Tuesday evening and Wednesday afternoon, and we are confident that the churches established and ministered to by such men as McPhail, Dempsey, King, and others, will soon join the forces of those who pro-

tested against the surrender of the faith once for all delivered.

A Visit to Tiverton.

On Friday, October 18th, it was our happy privilege to visit the Tiverton church in Bruce County. The meeting was held under the auspices of the newly-organized Pastors' and People's Conference of that district. The return trip to Tiverton involved motoring about three hundred and seventy miles, and as we could not start until after our lecture to the Seminary students from twelve to one o'clock Friday, we had little time to spare to make the hundred and eighty-five miles for evening service.

There was what would be considered in these days a large congregation present. We should judge almost the entire membership of the Kincardine church had motored in, and many were present from Owen Sound and intervening points.

Rev. J. F. Holliday.

The first speaker was Rev. J. F. Holliday, of Fairbank Church, Toronto. It was the first time we had ever heard Mr. Holliday under such circumstances. We have known him for some years, and have rejoiced in the great spiritual blessing that has attended his ministry wherever he has gone. After hearing him at Tiverton we are not surprised. We could have listened to him for an hour or so with delight. He spoke for only about fifteen minutes, and that sort of speech is the test of any man's ability. But he was a veritable cyclone. He is a kind of human dynamo whose speech electrifies his audience. One could feel that the mighty power of God, through his words, was gripping every heart and conscience. We predict that Rev. J. F. Holliday will some day be known as one of the greatest preachers of the day. How we thanked God for him when we heard his glowing message and his splendid exaltation of Christ!

Following Mr. Holliday's address it was our privilege to deliver a message in the name of the Lord.

Tiverton Once Next in Size to Jarvis Street.

What a splendid history the Tiverton church has! It was organized in 1855. It has probably given more ministers to the Baptist denomination than any other church in the two provinces. If we are not mistaken, it has sent nearly forty men into the ministry, some of whom have occupied positions of considerable prominence, such as Rev. J. P. McEwen, for years Superintendent of the Home Mission Board, and his two brothers, Rev. P. A. McEwen and Rev. James McEwen; Rev. C. J. Cameron, Secretary of the Home Mission Board, is also a product of the Tiverton church. We have looked up the old records, (for we have the official records of the Baptist denomination in Ontario and Quebec for the last seventy years in bound volumes on our shelves) and we find that in the year 1877, two years after the present Jarvis Street building was erected, the Tiverton church had a membership of 474, while at the same time, Jarvis Street had only 559. The Tiverton church, at that time, was the second in membership in the two provinces, Jarvis Street being the first. But we have observed from the records that, in those days before the industrial life of Canada was developed, most of the larger churches were the country churches. In that same

year the record shows Beachville and Beamsville had 214 and 262 members respectively; Boston, 235; Forestville, 232; First Houton, 284; Malahide and Bayham, 301; Port Burwell, 260; Waterford, 261. How things have changed!

A Visit to Boston, Ontario.

Tuesday of this week it was our privilege to visit another country church, the Boston Baptist Church, to assist in the celebration of their one hundred and twenty-fifth anniversary. The church was formed of four believers on October 21st, 1804, the charter members being Elder Peter Fairchild, and his wife Sarah, who came to Townsend from New York State in 1798; also James Corless and his wife Sarah. The minute book of that date contains the following covenant:

"We do now in the presence of the Omniscient God, of Elect angels avouch the Lord Jehovah to be our only Lord and Saviour and give up ourselves to His service without reserve, taking His Holy Word for the rule of our conduct, and by the assistance of Divine Grace promising to observe all the commands, institutions and ordinances therein, as far as we shall understand them. That we will as far as Divine Providence permits constantly attend the public worship of God, and the Ordinances of the Gospel in this church, and extend a faithful watch over all its members, also in each private relation use our influence to promote piety and family religion by reading the Scriptures, Prayer and Christian conversation and submitting to the Laws of Christ in the discipline of His house. We promise to abstain from and watch against all covetousness, fraud, idleness, foolish jesting, revelling, and evil speaking, with whatever is unbecomning the Christian profession denying ungodliness and worldly lust, that we will live soberly, righteously and Godly in this present world, seeking the advancement of the kingdom of God in the general good, humbly trusting in the Righteousness of our glorious Redeemer for the pardon of all our sins, and the indwelling of the Holy Spirit to sanctify and enable us to persevere in holiness until the coming of our Lord and Saviour Jesus Christ, to whom be honour and power everlasting. Amen."

It will interest our United States readers to know that this church at Boston was founded by brethren from the United States.

One year after the organization seven converts were baptized, and on October 9, 1805, Elder Samuel Covell, from the church at Pittstown, New York State, and missionary representing Shaftesbury Association, N.Y., and a group from Charlotteville, met to form a council to recognize the church, and to receive it into the Shaftesbury Association. We have here a fine precedent for Regular Baptists of the United States and Canada to unite in missionary endeavour as they did in the beginning. On the occasion of the church's recognition, Elder Covell preached from Isaiah lx: 22: "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

During the one hundred and twenty-five years of its history the church has had twenty-nine pastors. The present Pastor, Rev. A. J. Loveday, settled with the church in 1923. A total of thirteen hundred and eleven have been baptized into the fellowship of the church during these years, of which sixty-nine have been baptized during the six and a half years of the present pastorate. The present membership of the

church is two hundred and forty-seven, we judge the largest in its history; and we believe Boston is the strongest of all the rural Baptist churches in Canada.

It was our privilege to speak on Tuesday evening of this week to a crowded house. Rev. P. B. Loney, a former pastor, had preached the night before to a large congregation; and Rev. James McGinlay, of London, to a capacity house on Sunday.

There are some people who seem to see only evil in the motor-car so far as its relation to the church is concerned. We are compelled to acknowledge that for us it has solved many problems. Jarvis Street Church itself has ceased to be a downtown church for this reason. And these meetings in the country are a positive delight, because at practically every one of them there are about as many different places represented as would formerly have been represented at a regular Association meeting.

Rev. A. J. Loveday.

Rev. A. J. Loveday, of Boston, is doing a great work, and is evidently established in the confidence of the people. He has taken his stand without wavering from the very beginning of the controversy, and God has poured blessings upon him. It was a magnificent sight to see that Boston church on Tuesday evening. It had rained torrents all day long, and the rain had been accompanied by a very heavy wind; it seemed to us that enough water had fallen to put out any fire. And yet the Boston church, which is a fairly large building, was crowded to capacity, gallery and all—not for an entertainment, but for a preaching service.

Some Benefits of Controversy.

One thing the controversy through which we have passed the last few years has done, is to discover the real believers in all the churches. Before the controversy it would have been impossible to have such a meeting as were held in Boston, Tiverton, Dalesville, Brownsburg, and Lachute. But thousands of people have been awakened, and they know what they believe, and why they believe it. The Lord was present in Boston, we are sure, in great power. The so-called "leaders" of the Ontario and Quebec Convention cannot have meetings like the meeting to which we have referred. People cannot become enthusiastic in their attention to what certain men do not believe. Only the fire of the Holy Ghost can provide warm meetings such as we have here described.

Whether the Editor's visits have been a blessing to other people or not, they certainly have been a blessing to himself. It is a fine thing, for instance, to go abroad in order to measure, in some degree, the ministry of *The Gospel Witness*. It makes us feel that the editing of this paper is, in some respects, our biggest task. But to see the joy of the Lord shining in the faces of those who have left all to follow Christ, and to come into touch with such splendid men as Revs. A. Penman, of Dalesville; Rev. W. E. Smalley, of Tiverton; and Rev. A. J. Loveday, of Boston, are themselves a benediction. Furthermore, having dipped into the records of twenty-five or fifty years ago, we can visualize what the Union of Regular Baptists will be in a very few years if the Lord should tarry. God's elect in the Baptist churches of these two provinces will gradually discover that they have been betrayed by McMaster and the "leaders" of the Convention, and that their heritage has been stolen from them by false teachers who have crept in unawares. In that day they will turn by the thousand to find fellowship with those who share with them like precious faith.

Meanwhile, let the churches who are now finding difficulty, whether here or in the United States, because of the smallness of their membership, and the bitterness of the opposition, take courage; other men and other churches have had to endure similar persecution, but in the end God has given the victory—as He will certainly give the victory to us. God speed the country churches and their heroic pastors!

Rev. S. G. Harris.

In connection with our visit to Boston, it was our privilege to call on the veteran minister, Rev. S. G. Harris, who was pastor at Boston 1895-1901. He is 87 years of age and is living quietly in Waterford. It was a great joy to have half an hour with this splendid soldier of the Cross. When as a youth we were at the beginning of our ministry, Bro. Harris was a rugged figure in the Norfolk Association whom we greatly admired.

His interest in the Lord's work is as keen as ever. He reads *The Gospel Witness* and follows every movement with the deepest understanding of the significance of events. A visit to such a veteran of the Cross is a tonic for anyone's faith. Blessings on the Barzillais who will have none but the Lord's anointed wear the crown!

WHAT CONSTITUTES A REGULAR BAPTIST CHURCH?

A Paper read at the Ministerial Institute, in Jarvis St. Church, 1880.

By the Late Principal D. A. McGregor, of Toronto Baptist College (Forerunner of McMaster University).

If a Christian makes his choice of church connection a matter of conscience toward God, and not simply one of personal convenience, then a knowledge of what a church is, in faith and practice, must precede his entrance into its fellowship. If he unites with one body of Christians rather than with another—if he invites fellow-Christians to union with that body rather than with another—the only worthy reason for his doing so must be his conviction that the body with which he is connected is a truly Scriptural Church. But how can he know this if he be not acquainted himself with the accepted beliefs of the body with which he stands identified? There must be some knowledge of church belief or practice as a ground of preference between different systems of church organization, else the upholding of

one rather than another differs not from the blindest partyism. If churches are not to take their scripturalness as a thing for granted, they must prove it by comparison with the Divine standard. But how can such comparison be instituted if there be not definite knowledge of the positions held? Since correctness of faith and practice may be known only by comparison with Scripture—and since there cannot be comparison without a knowledge of the things to be compared—it cannot be unimportant to inquire into what constitutes a regular Baptist Church. As, by the wording of this question, I shall be brought to the frequent repetition of the term, "Regular Baptist Church", I wish to state that I use it not by way of ostentatious title. The name in itself is nothing. It is used simply as the briefest

description of the particular organization now under discussion.

In stating the various elements which, in their combination, constitute a Regular Baptist Church, we mention first *the essential character of its membership.*

A Regular Baptist Church is a society of converted persons. Regeneration is not only a doctrinal belief, but an indispensable qualification for church fellowship. By this we do not mean that a church exercises an omniscience which guards it from all deception, but that none are received into its fellowship without first having given satisfactory evidence, so far as the church can judge, of personal salvation through faith in the Son of God. A Regular Baptist Church is not composed of believing parents and their children, but of believers, and believers only. Christian parentage gives no title to and no fitness for its fellowship. The question is: not one of youth or age, of Christian or un-Christian birth, but of a personal quickening from a state of spiritual death to life in Christ. The sons and daughters of the Lord God Almighty are not so by mere natural birth. There is no sonship in God's family, and no true membership in His church, apart from the reception of Christ. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." A manifest desire to flee from the wrath to come is, in itself, no qualification for its membership. The church presents itself not as the sinner's refuge, but as the home of the saved. It is not the sphere in which conversion is to be wrought, but is itself the converted and converting agency which works under God for the salvation of the world. But if the church is thus to be, under God, the light of the world, its members cannot be the children of darkness. The living temple for God's indwelling cannot be composed of those who are dead in trespasses and sins. Believing, therefore, that the church of God is a spiritual body, a spiritual birth and a spiritual life are, in a Regular Baptist Church, made a condition and a characteristic of membership. This, and this alone, can satisfy the apostolic description of the churches of God: "Ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ". No body of Christians can, therefore, be acknowledged as a Regular Baptist Church, if it has not made a regenerated life a test question of membership.

But further. A Regular Baptist Church is composed not simply of those who are regenerated, but of those regenerate persons who have submitted themselves to Christian baptism, upon a profession of faith. By Christian baptism we mean the immersion of a believer in water, into the name of the Father, and of the Son, and of the Holy Ghost. If the act be any other than immersion, then it is not that which Christ instituted. If the person be any other than a believer then he is not the person Christ designates. If the person be a believer, and the act be immersion, yet, if the baptism be not in the name of the Father, and of the Son, and of the Holy Ghost, it is not Christian baptism. It is not what Christ commanded to be done. The formula of Christian baptism is not less important than the act enjoined or the subject specified; and that is not Christian baptism which, in any way, either by change or omission, interferes with the Divine institution. Therefore no persons are scripturally baptized but those who, on a profession of faith, have been immersed in water, into the name of the Father, and of the Son, and of the Holy Ghost. This is not only Regular Baptist Church belief, but as Christ has placed baptism at the threshold of church relations, so none are received into Regular Baptist Churches but those who have thus submitted to His ordinance. Any church which administers any other rite in the name of baptism, or receives into its membership any others than those who are thus baptized, is not a Regular Baptist Church.

But more than this. Regeneration and baptism, though indispensable prerequisites to church membership, do not in themselves constitute their subjects a Regular Baptist Church. Men may be regenerated and baptized, and yet be members of no visible church whatever. They thus have fitness for membership, but there can be no membership without organization. A Regular Baptist Church is, therefore, an organized body. It is not only an organized body, but a local organization. The expressions, "Regular Bap-

tist Church", and "Regular Baptist Denomination", are by no means synonymous. Though the words are often used interchangeably, such usage embodies an unscriptural assumption. The Regular Baptist denomination is not a church; nor is any denomination a church. Denomination is nothing but a term which distinguishes or designates various churches of the same faith and order. A church of Christ on earth in no sense comprises all those who hold similar views of gospel truth. The churches of Christ were many in apostolic times, when there was a perfect unity of belief. The churches of Christ are still many, as distinct local assemblies, and they can blend their identities in no other unity than that of the church invisible. A Regular Baptist Church is, therefore, a local organization of baptized believers, associated by mutual consent, in the faith, and love, and labor of the gospel—for the maintenance of the pure worship of God, for the spread of His truth, and for the proper observance of His ordinances. Thus far, we have found the essential elements which enter into the constitution of a Regular Baptist Church to be a regenerated life and a scriptural baptism, without which there cannot be proper subjects for church membership; and these subjects united in local organization, without which there cannot be church existence.

The second essential element, which we would mention as entering into the constitution of a Regular Baptist Church, is *the doctrinal basis of its unity.*

That a definite form of doctrinal belief is requisite to Regular Baptist Church existence, is seen from the simple fact that there are church organizations which are one with us in their beliefs concerning the ordinances, and who differ from us only on doctrinal grounds—and yet with them we have no church fellowship. If there were no doctrinal differences, the denominations would be one. If doctrinal belief were not a test question with Regular Baptist Churches, these differing denominations would still be one. The fact that they are not one, while doctrinal belief is the only difference, proves mainly that in Regular Baptist Churches doctrinal belief is regarded as an indispensable basis for church unity.

I cannot here state in full the teachings which, in a doctrinal point of view, characterize a church as one of Regular Baptist faith. This would be work not for a short address, but for a treatise on theology. Yet, perhaps, the briefest outline of that faith is here necessary.

The faith of Regular Baptist Churches, concerning God, is, that there is one, and only one, living and true God—the infinite, intelligent, eternal, self-existent Spirit—the first cause of all things—glorious in His perfections, tri-personal in His existence, and yet, at the same time, essentially and eternally one.

Their beliefs concerning man are, that he is the creation of God. By the will of his Maker he is to remain a living, conscious being for ever. His eternal blessedness, not his eternal existence, was conditioned upon his obedience. By sin, he involved himself and all his race in hopeless ruin, under the curse of law and the reign of death.

They believe that the Holy Scriptures, as originally given, are God's revelation to man, and are the infallible guide and supreme standard of all creeds and of all conduct.

The faith of a Regular Baptist Church, in reference to the law of God is, that it is that system of moral government under which man was placed in his creation, and under which he still lives. That same law, the unchanged standard of perfect life, was afterwards given to man in written record by the pen of inspiration. The law is holy, just, and good, and is incumbent upon all mankind. All its claims had to be satisfied before salvation could be offered to any of the human family; therefore, all men must be, by nature, under its condemning power. Its penalties still rest on all who are not redeemed from its curse. Nor has Christ in His vicarious work, in any way abrogated the law. It is by His fulfilment of law that he has brought his people out from under its condemnation. And He has brought them out from under its condemnation not that it might be no longer their rule of life, but that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. But the righteousness of the law could not be fulfilled in us if it were not our rule of life. It is, therefore, in its unchanged perfection of holiness, justice and goodness, the glorious standard of all moral ex-

cellency, the abiding rule of all Christian life. Do we then make void the law through faith? God forbid! yea, we establish the law.

The faith that characterizes a Regular Baptist Church, in reference to the way of salvation, may be briefly designated as Pöfaline or Calvinistic. By the election of grace, by the redemption of Christ, by the power of the Spirit, by belief of the truth, apart from any human merit, men are made new creatures in Christ Jesus, and preserved unto the day of His coming.

The Sabbath is believed to be an Edenic institution, and as such, it was designed for the whole human family, and for all time. Sabbath was made for man, and not simply for a small section of the human race. It was given to man as needful for him even in his innocency. How much more after his fall. It is a divine institution which has never been abolished, and, therefore, carries with it perpetual obligation. The ceremonies with its observance by ancient Israel were exclusively national, and ceased with the abolition of the ceremonial law: but the original Sabbath, which, in its primitive simplicity, was not for the Jew only, but for man universally, could not perish in the dissolution of that which was merely national. The Lord of the Sabbath saw fit to change the day of its observance, and to make it commemorative, not only of the works which were finished from the creation, but also of the completed redemption which crowned the resurrection morn. The first day of the week is, therefore, now observed, by His appointment, as the Lord's Day or Christian Sabbath. It is to be spent in freedom from secular toil, and in the special worship of God. Remember the Sabbath day to keep it holy.

In reference to the doctrine of last things, the faith of Regular Baptist Churches is, that, at the last day, Christ, the appointed judge of men, shall descend from heaven. The dead that are in their graves shall hear His voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Christ will then give to all their final awards. The righteous will be adjudged to endless blessedness, and the wicked to equally endless misery. These shall go away into everlasting punishment but the righteous into life eternal.

I have thus striven, with the greatest brevity I could command, to present the faith of a Regular Baptist Church, concerning God and man, law and gospel, present institutions, and final things. I am conscious of the very great imperfection of the presentation, but the time allotted to me will not permit me to do more.

It may be objected that a definite system of doctrine cannot be an essential element in the constitution of a Regular Baptist Church, since many persons are members in our churches who are not able to pronounce definitely, even upon the few articles of faith we have here enumerated. It is true that many, perhaps the majority, of those received into the fellowship of Baptist churches need clearer perception of the things which are most surely believed among us as a body. Yet this does not invalidate the statement that a definite system of doctrine is an essential element in the constitution of Regular Baptist Churches. In schools of instruction, there are those who either from inability or inapplication, fail to attain to a knowledge of the principles which the schools seek to inculcate. Yet this is far from proving that no such principles are taught. The most positive and definite system of truth may be propounded, and yet some may fail to apprehend it. The question, then, is not to be decided on the ground of the pupil's want of comprehension, but by an examination of the authorized system of instruction. So the question as to whether a church has a definite form of doctrine, and whether that form be regularly Baptistic, is not decided by the erroneous belief of a private member, but by an examination of the teachings which the church, as a body, accepts and sanctions. Churches may thus have in them members who know not the certainty of the things wherein they have been instructed, and yet be Regular Baptist Churches, but they cannot teach different systems of doctrine, and yet be said to have but one faith. If there were not a oneness of faith, as a basis of church unity, then church organization would be but a mockery of the Most High. The Gospel is a positive system of truth or it is nothing; and a church is a church of God's institution only insofar as it holds the doctrines and ordinances which the

Gospel reveals and enjoins. A gospel church has one faith as truly as it has one Lord and one baptism. Its unity is a unity of the faith. Its members are knit together in belief of the truth. If doctrinal belief were no condition for church membership, but simply professed attachment to the person of Christ, then might the doors of our churches be flung open to Unitarian, Universalist, Antinomian and Annihilationist, and the doctrine of devils might be accepted as the faith of God's elect. If Regular Baptist Churches can fellowship every form of doctrine under the sun, then they are no longer the churches of the living God. The church of the living God is a pillar and ground of truth. But a church cannot be at the same time the pillar and ground of truth and the home of heresy. If Regular Baptist Churches be the pillar and ground of truth, then they cannot be the careless introducers of false doctrine; and if they can lend their patronage to false doctrine, then they are no longer a pillar and ground of truth. But if they are not the pillar and ground of the truth, they are no longer the churches of the living God. And if they be not the churches of the living God, then what do we here in prayer and effort for their promotion? In our belief, then, at least, they must be the pillar and ground of the truth, else we sin in seeking their prosperity. But how can we esteem them to be the pillar and ground of the truth, if it be true that doctrinal belief is no condition of membership? If the declarations of faith of the Regular Baptist Churches may read thus:—We do, and we do not, believe the following doctrines; we teach this definite system of truth, and we teach the contrary; we have one faith and one order, and yet can accommodate every variety of belief and lawlessness; how can such churches be the pillar and ground of the truth? If our faith is made up of such degenerate folly, then Regular Baptist Churches are not the churches of the living God. Let us then either resign our high claims to be apostolic churches, or let us recognize the essentiality of our doctrinal beliefs to our church existence.

Another characteristic of a Regular Baptist Church, is *the nature and number of its permanent offices*. Its distinct official positions are two, the pastoral and the diaconal. The church has power to elect persons to, or depose them from, these official positions, but it has no power to change the offices themselves. It may exist, as a church, under such circumstances, that for a time it may be without fit persons to fill the vacant offices, and yet, so long as the offices themselves are recognized, the church is, in this respect, Regular. But the moment it interferes with these divine appointments by discarding any of the offices as unnecessary, or by substituting for them any other system of management, that moment it ceases to be a Regular Baptist Church. It has violated God's institution. I shall make no further statement in reference to this position, as the thought is to be elaborated in another address.

Another factor, essential to Regular Baptist Church existence, is *its form of government*, which is that of congregational independency. Free from State aid and State legislation, it leans not on the arm of political power. Within itself it submits to no hierarchical or episcopal supremacy. It is under the legislative authority of no organized body on earth, whether Conference, Presbytery, Association or Union, but believes the laws of Christ to be all-sufficient for its guidance apart from all human interference. Each church is thus in itself an independent democracy, or rather, it has no supremacy exercised over it, but the supremacy of Christ. It acknowledges no authority under Christ to be higher than itself, in reference to its own duties. Prelatic orders and legislative Assemblies are alike repudiated, on the ground that Christ has established no such vicarage over his heritage. Associations and Unions may meet for conference upon Christian work, but they can exercise no governmental functions. Individual churches are the highest executives of Christ on earth. If an offending brother hear not the church, there is no higher court of appeal. An aggregation of churches can have no dominion over the faith of an individual church. If a church do err from the faith, sister churches may labor for its reclamation, but can exercise over it no coercive power. Their only course in cases of persistent error is simply a withdrawal of church fellowship. Yet while Regular Baptist Churches are mutually independent they may consistently

(Continued on page 13.)

The Jarvis Street Pulpit

WHERE DOES THE LORD JESUS ATTEND CHURCH IN TORONTO?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 20th, 1929.

(Stenographically Reported.)

"For where two or three are gathered together in my name, there am I in the midst of them."
—Matthew 18:20.

"For where two or three are gathered together in my name, there am I in the midst of them." In the days of His flesh it was our Lord's custom to go into the synagogue on the Sabbath day. By His own presence He magnified the importance of the institution of public worship. It was His custom, His habit, to attend where God was worshipped. He is not here in physical presence to-day, but in the presence of His Spirit He is with us still. Where does He attend church? Where does He manifest His presence and His power?

Toronto is frequently spoken of as "a city of churches", and certainly there are churches of every possible variety in this great city. Those who attend them are actuated by many motives. There are some people who go to church in fulfilment of family tradition; some whose only reason for being Presbyterians is that their grandfathers were such. There are some who are Baptists—so-called—who attend their particular churches for much the same reason. And so of other denominations. There are some men who go to church because their wives go—and some stay away because their wives go! There are people who go to churches where they think they may find some material profit. There are churches that are little more than social clubs, and those who attend sometimes go for the sake of finding the kind of society they want. I remember some years ago knowing something about a certain business firm in which there were two partners. Each of the partners had families, grown families; and no two members of either family belonged to the same church. They divided themselves among as many churches as possible for business reasons. A member of one of the families came to the church of which I was then pastor. I think he is the only man that I ever froze out of church, but I certainly did the best I could to let him know that his presence was not particularly welcome on those terms.

But why did our Lord go to church? And where did He go? I trust He is in many churches to-night in this city, and I have little doubt that He is. I do not think He will go to a church because it is called a Baptist church, because it is called an Episcopalian church, or because it bears any particular denominational name. Nor will He go because of the absence of these things. It is very simple: He tells us in this text where He is in the habit of attending. He will not go for the sake of the preaching, whatever the character of the preacher. He will not be there for the sake of the music, however excellent that may be. He will not be there because some important people

of the city choose to grace that church by their presence: He will be there for one, and only one, reason: "Where two or three are gathered together in my name, there am I in the midst of them."

The important thing for us to ask this evening is, Whether we are gathered in His name? Personally, I am glad to have all kinds of people come to this church. I am not very particular whether they are rich or poor, learned or unlearned. Whoever they are, and whatever they are, they have souls to save; and we are glad to see them here. But there is one Person Whose presence we covet, and without Whom it were vain for us to meet. We are glad to see you here this evening—but we might have a good time if you were absent. We might! If I should say something this evening that would offend you so that you would go out the door resolving that you would never come again, I should be sorry; but we might manage to carry on. But if we should offend the Lord of the house, if He should turn His back upon us and say, "No more will I meet with those who assemble in Jarvis Street Church", then we might well write "Ichabod" over the door and close up the institution. We must have His presence; whoever else attends Jarvis Street, we must have the presence of the Lord. We do well, therefore, to ask whether we are fulfilling the conditions which will ensure the saving presence of our Lord.

What are the conditions? He says in effect, "If you want me to attend your church every time you meet, you must meet in my name. If you do that, I will be there. If you have a meeting every night and a dozen times a day, it will not weary me. If you meet in My name I will always be in the midst of you."

I.

WHAT DOES IT MEAN TO MEET IN THE NAME OF THE LORD JESUS? Our friends who sometimes describe themselves as "brethren" make much of "gathering to the name", and sometimes some of them are not very charitable to those who do not so loudly profess that particular principle. My dear friends, there may be, at this point, a "striving about words to no profit". You may talk about "gathering to the name of Jesus", and yet never gather *in* His name. Mere repetition of words is not worship. Our God Who sees the hearts of men requires far more of us than that. You do not necessarily pray in the name of Jesus because, at the conclusion of your petition, you add, "All this we ask in the name of Jesus". It may be a kind of spiritual forgery. It may be that you are daring to say you are praying in His name when you are doing nothing of

the kind. It is possible for anyone of us to assume a pharisaical attitude, to repeat words that are nothing but empty phrases, and to talk about "gathering to the name", when we do nothing of the sort. Our friends are quite right in insisting that Christians should do so. All believers ought to gather in the name of the Lord Jesus. His name is named upon us. We are Christians if we are really His, and we bear His name. As often as we assemble we should gather in that name.

But what does it mean? What is His name? That would occupy us for many a year were we to discuss all His names. I have a volume on the shelves of my study which was given to me by Dr. T. C. Horton, founder of the Los Angeles Bible Institute, the title of which is, "The Wonderful Names of Our Wonderful Lord". It is a whole volume, yet there is but one page given to each name. He has so many names. Genesis is full of the names of Jesus, as are Exodus, Leviticus, Numbers, and so on. The Book is full of the names of our Lord.

But there is a name, a composite name, that comprises all other names, that comprehends all that was predicted of Him in the Old Testament, all that has already been fulfilled in His earthly life, His resurrection and ascension, and all that is yet to be fulfilled when that day of which we have been singing shall come, and in clouds He shall descend to earth again. I shall take that name and turn it over in the simplest possible way, so that we may find out whether the Lord is here to-night; and then, when we find out that He is, as I trust we shall, we may ask ourselves what our relationship to Him is, and what we are going to receive at His hand to-night.

How wonderful it would be if people could realize His presence! I think I could show you that He is actually here. However, here is the name; in principle, it is His New Testament name—the Lord Jesus Christ. That is His name. Gathering in the name of Jesus certainly involves a recognition of all that is promised in the matchless name of Jesus. "Thou shalt call his name JESUS: for he shall save his people from their sins."

Let me talk to you who are professing Christians, you who profess and call yourselves Christians. I want to find out why you came to church to-night. I want to find out why you are sitting in that pew, and whether you have gathered in the Name in such a way as to render yourself eligible for the blessing. Have you come in the name of Jesus? No one can gather in His name without a recognition of the fact that he himself is a sinner. Jesus must be something more than a character of history, something more than the name of an historic person who lived, died, and is risen again. He must be vastly more than that to you if you gather in His name. What does He mean to you? Does the name of Jesus mean that you have some appreciation of the heinous nature of sin itself? that you have discovered that sin—your sin—was and is, humanly speaking, utterly incurable? that it is a consumption, a leprosy, a malignant cancer—any figure you like—that has death at the heart of it? Have you learned that you were thus afflicted, and that you could not cure yourself, that the church could not cure it? Did you find out that all your self-effort,

all your good resolutions, were powerless to effect healing? Did you discover that you were lost and undone until you heard of Jesus, and you found out that He was true to His name? Did you learn that His name is Saviour, and apply to Him? Ah, then He washed your sins away in His own blood; His Word assured you of forgiveness; His promises guaranteed to you eternal life, and your heart said, "There is no one in all the universe to me like Jesus, for He is my Saviour,—

'I was lost, but Jesus found me,
' Found the sheep that went astray;
Threw His loving arms around me,
Drew me back into His way'—

and I am going to church to-night because I know that I shall hear something about Jesus. I am going to a church where they sing the praises of Jesus. I shall be able to join them as they sing,—

'How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear.'

If you came saying, "I should be terribly disappointed if I did not hear about Jesus. I should have no interest in the sermon, no matter what the preacher said, if he did not tell me about Jesus. I came to meet with Jesus. I am glad so many are here, but I am not here to see people: I came to meet with Him. I came because I love Him, and He is everything to me", you will find Him here. I think that is, in part, what it means to meet in the name of Jesus, to have some appreciation of the tremendous significance wrapped up in His name.

Then, to the unconverted: What did you come to church for? Perhaps you would hardly like to tell me. A certain young man came because a young lady was coming—and they came together. That is a very proper thing to do. The best place for any young man to find a wife is at church, or for a young lady to find a husband; they had better each be sure that the other is a Christian. It is a thousand times better that young people should meet each other in the house of God than on the dance floor or at the card table. It augurs better for the happiness of their future home. But what did you unconverted friends come here to-night for? Have you gathered in the name of Jesus? "Well", you say, "sir, I did not exactly come for that, but I wish I could say it. I should like to be numbered among those who can say all that you have just said about Jesus. I can go part way with you, sir, for I know I am a sinner. I know that there is no human remedy for my sin. I admit all that, but until now I did not feel quite sure that I could be saved. But I think I should like to join with you and say, I too will bow and meet to-night in the name of Jesus Christ, because I am going to ask Him to be my Saviour before I go to-night." Would not that be a glorious thing if, before this meeting should close, everybody within these walls could say, "I too am here in the name of Jesus. He is mine. I have yielded my heart to Him."

But there is another name than the name of Jesus, which means Saviour. Being gathered in the name of

the One Who made this promise means *the recognition of Jesus as the Christ*. That, was the burden of the message read by Dr. Stockley this evening. There were thousands of people in Jerusalem who knew about Jesus. They knew that He was a prophet, or that He had been called a prophet. They knew that He had been crucified and buried, and they had heard rumours about His resurrection. But comparatively few of them believed it until that great day of Pentecost when something happened in that assembly, and the news spread. They said, "There are men and women there, but there is somebody else there. We do not know who it is, but let us go and find out." They gathered there by the thousand, until the one hundred and twenty became a great multitude, and Peter said, "You want to know why we are gathered here? You want an explanation of this manifestation of supernatural power? We are gathered in the name of Jesus; and this Jesus Whom ye crucified is also Christ. Now", said he in effect, "you believe in the Christ of the Old Testament. I am going to quote Scripture to you, portions that tell all about the Christ of the Old Testament. You have looked for His coming for a long time, and we are here to tell you that this Christ of the Old Testament is none other than the Jesus Whom ye crucified. He is Jesus Christ. He is the Messiah. He is God. And He is ascended into the heavens, and has received the promise of the Father, and has shed forth this. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. The presence of this supernatural power is to be explained on the ground that Jesus is the Christ."

We need that to-day. Not the human Jesus—the Unitarians talk about "Jesus". They tell us they believe in the Jesus Who was born in Bethlehem of Judaea, Who taught by the shores of Galilee, and Who was crucified at Calvary. They believe in *Jesus*, but they do not believe in *Christ*. They do not see in Jesus the fulfilment of God's eternal plan and redemptive purpose. Do you? Do you? Is your Jesus God's last word, to the world? Is He *the Word*? What word? All the word,—Genesis to Malachi, and from Matthew to Revelation. "The Word made flesh" is everything that God has ever said to men, or ever will say—or ever can say. It is all summed up in the person of Jesus. Do you believe that? Is that the Jesus you came to worship this evening? Or, did you come like the wise men, to see? "We have seen his star in the east, and there is some relation between the Babe and the star. Heaven has commissioned a star, a special star, a heavenly light, to mark the path that leads to Him Whom we would worship." And "they presented unto him gifts; gold, and frankincense, and myrrh . . . and worshipped"—not Mary, but the Babe, because Heaven had taught them so to do.

It is a high privilege to gather in the name of Jesus Christ; to be assured of His presence and favour, to open this Book and say, "Here He is." He did not begin His life at Bethlehem. No! No! What did He say? "Before Abraham was, I am." So I go back—back—back—right back to the beginning. I can take you farther back than that. "Farther than the beginning?" someone asks. Yes. It is a wonderful word, and I have no doubt it is the

voice of the Eternal Logos speaking. In the book of Proverbs—did you ever find Jesus Christ in Proverbs? Here He is: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was with Him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men."

I am glad I have a Friend Who was there "in the beginning". I am not so sure of these scientists. When a man discovers some bones out in Alberta, and tells us they are ten millions of years old, it is a little beyond me. I have not been able to count up to that number. I do not know how he found out about it! But I am glad to have the acquaintance of One Who was there "in the beginning". I will put His word against all that men may say on any subject. My Jesus is the Christ. Is He yours? He is the eternal Son of the Father, with all the power of Deity, and He says, "If you will recognize me as such, as Jesus the Christ, the Messiah, and if you meet in that name, I will be with you." He is bound to be here if we gather in His name.

But there is another principle involved in it: He is the *Lord* Jesus Christ. Jesus is Lord: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." I am sure He will never be present where men cavil His word. I am sure He will never be present where the pulpit strips Him of His Deity, or of His absolute infallibility and supreme, sovereign, authority. Jesus Christ is Lord,—

"Bring forth the royal diadem,
And crown Him Lord of all."

Did you come to do that to-night? Did you come thus in the name of Jesus Christ the *Lord*? I am sure many have come here this evening in the name of Jesus Christ the *Lord*,—can you say it? Can you really say with absolute sincerity, and in the presence of God, that that is how you came to church to-night? Would you like to say it ("Amen!") I did really ask the Lord to be here. I wanted Him to be here. I did not care so much whether you were here or not, but I did want Him to be here. I believe many came like that. If so, there is only one conclusion: the Lord Jesus Christ is here.

Sometimes I read in the paper that the Governor-General has attended worship in a certain church. I read the other day of how their Majesties, the King and Queen, attended church in a little village where they were staying; how they walked to church, and walked away from church. They insisted that there

should be no form or ceremony; they wanted to be there as humble worshippers. That is a fine example—and that is the example they always set.

I do not know whether anyone is here to report the Jarvis Street service or not. I did say something on the temperance question last Sunday night which was reported, yet I also preached Christ. But would any reporter put headlines in the papers to say that the Lord Jesus Christ, the King of kings and Lord of hosts, was present in the service at Jarvis Street last night? Would not that sound strangely in the newspapers? But it is true! It is marvellously, gloriously, true, that He is in the midst—"There am I." He does not say He may be present; He does not say He will be present: but wherever people are so assembled, "There am I"—and He is here to-night.

II.

What shall we do? What the preacher says is not of great importance, is it? We are in the presence of God, the saving Son of God. I hardly know what to say. It does not seem to be necessary that I should say very much. If only somebody would put out the hand of faith and touch Him, and be made whole!

Let me try to say this: *He has come to justify His own name.* We are justified by faith; but He is justified also, and He is here to prove to every man and woman, to every person in this house, that He is really entitled to the name of Jesus,—as though He were to say, "If you want to know whether I bear that name rightly, trust Me! I will show you that I am Jesus." Saul of Tarsus heard a Voice out of the open heavens, and he threw back the question, "Who art thou, Lord?" I do not suppose anybody was ever so startled or so thrilled as when there came ringing down the skies the answer, "I am Jesus whom thou persecutest." In spite of all that unbelievers say, Jesus is alive ("Amen!") He is risen from the dead, ascended into the glory, and He is here in the person of the Holy Ghost to-night.

He is here to *justify the name of Christ.* He is here to show that all authority is given unto Him in heaven and on earth.

It is exceedingly useful to have a friend at court. I have often wished I had one in some places, somebody who would speak for me. It is a most unfortunate thing to have somebody of influence who dislikes you, in certain places. It is most inconvenient, as I have found out, if there is somebody in a certain place of business who does not like—let us say, who does not like Jarvis Street Church, or anything that comes from Jarvis Street. It is hard to get things done sometimes. But what a blessing to have a friend at court! Jesus will prove to you that He is the Christ, and that He ever liveth to make intercession for you.

How can we prove it? A friend of yours went away long ago. Perhaps he went to Australia, and you have not seen that friend for twenty years. Is he living? "Yes", you say. How do you know? "I got a letter from him only yesterday. I write to him regularly, and every time I write he answers. I know he is alive. I know his signature; I know it is my friend's writing. Although I have not seen him for twenty years, I know he is alive." How do I know that Christ is on the throne? Because I get letters from Him. How

do I know that Jesus is the Christ? Because every time I pray, He answers, I know it. I am positive of it! (You know it, Mrs. Thompson, do you not?) Mrs. Thompson was very ill, and how we prayed! I can look all over this place and see similar cases. (What about you, Brother Stockhausen, with your wife by your side?) And there are hundreds of others. You have been converted here. You said, "I will trust Jesus." You cried, "God be merciful to me a sinner." The answer came, and you were saved. You have no doubt about it. It makes no difference to you what the infidels write: you know that Christ is on the throne, because when you call upon Him, He answers you. That is the proof of it. Why spend our time in academic discussions? The proof of the genuineness of this Book, the proof of the reality of Christ, is that He lives in the hearts of men and women, and does for them what nobody but God could do. He is here to-night.

Is there some young man who has been troubled by a thousand doubts because of the things you have read, and the things you have been taught by your university professors? Is there one who says, "I am,—

'Tossed about,

With many a conflict, many a doubt'—

I do not believe anything"? I do not wonder. I read a story once of a committee who were looking over the proofs of a new hymn-book. Somebody said, "There are no selections here especially designed for theological professors. Do you not think we ought to have a section for them?" "Oh", another member of the committee replied, "they can sing the hymns set apart for those at sea"! If you know Christ for yourself you are not "at sea". You are on the Rock. You can say,—

"On Christ the solid rock I stand,
All other ground is sinking sand."

"There am I." Jesus Christ is in the midst. He is here now beyond the shadow of a doubt. His presence is more real than this material book, or the pulpit, or than you people in the pews. Many of you know that God is here.

I am not concerned, my dear friends, what people say about the preacher, but I want people to know when they come within these walls that they have come where God abides. And He will prove to you that He is Lord. "Lord of my life?" someone asks. Yes; He will be Lord of every realm of your being. He will take first place. He demands it. But He is more than that. There is a gracious side to that somewhat stern doctrine. When Saul was dead the people came to David and said, "Thou wast he that leddest out and broughtest in Israel." It was the Lord's anointed who girded his sword by his side and delivered the people. "Come", they said, "sit on the throne, and we will put the crown on thy brow and the sceptre in thy hand"—"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those are our foes. There are spiritual intelligences roundabout us. There are seducing spirits that lead people away from the truth. They are the "rulers of

the darkness of this world". Do not be surprised, when you stand for the faith, if suddenly some man who seemed to be less than a mediocrity develops a power that is satanic. You say, "The man was a weakling. He never amounted to anything on God's side, although a professing Christian; but in opposition to the truth he is a veritable giant." Why? Because he is filled with the devil. There are principalities and powers and rulers of the darkness of this world; and against these we wrestle.

I should despair of victory for anyone of us if we had only angels and archangels to help us—if we had not God, for Michael the archangel, disputing with the devil over the body of Moses, "durst not bring against him a railing accusation." He handed him over to the Lord of all principalities and powers and said, "The Lord rebuke thee." The devil was never so anxious to possess the body of Moses as he is to possess the soul of the humblest man or woman here. A body was relatively unimportant. It would be no use for you to profess faith and say, "I receive salvation to-night", if Jesus Christ were not Lord; because thronging this place, while God is here, are principalities and powers; and when presently I give an invitation, all the demons in hell will be after you to keep you from surrendering to Jesus Christ. The Saviour you and I need—the Saviour we must have here to-night if there is to be any real business done—is one who is Jesus Christ the Lord. You remember how Peter said in that word Dr. Stockley read, "God has made this same Jesus both Lord and Christ." He is Lord.

What does that mean? I often quote you a passage that, to me, is one of the greatest passages in the Bible. I say it over to myself a thousand times for my comfort and inspiration. We need it, and I quote it to you: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power"—do you hear it—"according to the energy of the grasp of His might, which he wrought in Christ; when he raised him from the dead"—what was that transaction? What was the extent of that victory? What did Heaven accomplish when Jesus was raised from the dead? Listen!—"raised him from the dead, and set him at his own right hand"—where is that?—"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things"—not *some* of them—"and hath put all things under his feet"—all things! All things under His feet!—"and gave him to be the head over all things"—all things under His feet! Head of all things! What for?—"to the church, which is his body, the fulness of him that filleth all in all."

According to the modern view of things, if you were to try to be a Christian, to try to live a better life by His power, the devil would get you before you could get out of the church. What sort of Saviour do you need? You need a Saviour who is Lord of principalities and power and might and dominion and every name that is named. When we meet in His name, as we have

to-night, He comes to prove that He is Lord. If you will trust Him He will give you a glorious victory.

III.

Suffer me to say a word to somebody to whom this message will go in the printed page. It is not every church that has a great assembly like this. It is not every preacher that has the privilege of preaching to so many people. There are better preachers than this preacher; there are prophets more faithful than some of us could ever be, who are out on the prairies of Alberta, Saskatchewan, Manitoba, in different parts of the United States, in Ontario and Quebec, in little country places where they have only a handful of people. I was in a church last Friday, a church that was once a very influential church although in the rural district. I was looking back over the old records, and I found that in the year eighteen hundred and seventy-seven—two years after this auditorium, just as it is now, had been opened—Jarvis Street Church had a membership of five hundred and fifty-nine, and that church away up in Bruce county was the second Baptist church in the Dominion of Canada in size; it had four hundred and seventy-four members. It was next in size to Jarvis Street Church. Now they have a little handful, a very little handful, because people have moved away; the rural sections of the country have been forsaken.

There are pastors who write me by the score. I send you a message, my brethren. I want you to know that this Pastor thinks of you, and prays for you every day. When you are in your study toward the end of the week and say, "It is nearly Sunday now, but I shall have only about twenty-five people—what is the use", remember my text, remember the Lord of glory said, "I am as much interested in that little company as in the great assembly; where two or three are gathered together in my name, there am I in the midst of them." He will be in the little company of believers just as He will be in the larger assembly. If there is an unconverted person in the whole countryside, He can save that person as readily as He can save anybody here.

I believe there is nothing in the world that will attract people like the presence of Jesus Christ. When He was on earth He did not advertise it at all, but when He was "in the house"—when He was in the house—did you hear it?—when HE was in the house—not Peter, James, or John—"when it was noised abroad that HE was in the house", the people came together. On the day of Pentecost it was not Peter who brought the crowd: it was the presence of the Holy Ghost. It was God certifying His promises from heaven that brought the people. If we honour Jesus Christ He will give us the people. If the people are few in the country, He will bring those who are there; He will be the magnet. Then when the people come, He will be just the same as He is here.

Somebody said at the after-meeting last Sunday night, pointing to a certain pew, "I was converted in the seat right there." Of course! Scores have been converted in that way. They have said,—

"Tis done, the great transaction's done,
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the Voice divine."

Will you say it to-night?

"We may not climb the heavenly steeps

To bring the Lord Christ down;

In vain we search the lowest deep,

For Him, no depth can drown.

But warm, sweet, tender, even yet

A present Help is He;

And faith has still her Olivet,

And love her Calvary."

Though I have referred to it before, I refer to it again: I heard the great Dr. Jowett preach on one occasion on the power of Jesus Christ to heal the sick soul. He said, "Touch Him! Touch Him! Touch Him! Touch the hem of His garment." He quoted the incident of the woman who came saying, "If I may but touch his garment, I shall be whole." Then the great preacher said, "Someone here may say, 'But, sir, I do not know how to touch Him.' Tell Him, you do not know how to touch Him, and that will touch Him." Oh yes, tell Him you want to touch Him. A friend told me he once heard Spurgeon pray, beginning like this, "Bow down Thine ear and hear us, for we are poor and needy." Then he said, "Bow down a little closer, Lord, that we may talk with Thee." Touch Him! If you say, "I cannot touch Him", then cry, "Lord, come a little closer, so that I may touch Thee."

"The healing of His seamless dress

Is by our beds of pain;

We touch Him in life's throng and press,

And we are whole again."

We touch Him, that is all. Touch Him! Touch Him!

Let us bow our heads as we touch Him: O Thou Source of all virtue, Thou Fount of life and Light of men, Thou Source of grace itself, in our impotence, in our moral and spiritual bankruptcy, in our utter nothingness, we lift our hearts to Thee. We come to touch Thee. O Saviour of sinners, wilt Thou not say to the angels, I perceive that virtue has gone out of me, for somebody has touched me. We pray for the man who ought to have been saved twenty years ago, the man for whom many, many, prayers are treasured up in golden vials before Thee. Let those prayers be answered in his conversion to-night if it please Thee. Mother is in the glory; father has long been there. Perhaps wife is there, or other loved ones; and they beckon us to come. The Spirit and the bride say, Come. Help us to come. Rebuke principalities and powers, Thou Lord of all; come into this assembly to-night as Thou has never come in the history of this church. Take to Thyself Thy great power; rebuke the powers of darkness, and set the prisoner free. Save men and women by the mighty power of the Holy Ghost, for Jesus Christ's sake, Amen.

WHAT CONSTITUTES A REGULAR BAPTIST CHURCH?

(Continued from page 7.)

seek counsel, one from another, in times of difficulty. Nor does their independency absolve them from the claim of common honesty that each do consider the interests and opinions of sister churches as well as its own, in all matters which may in any way affect the general well-being. Nor does this independency in any way hinder sister churches from uniting, by mutual consent, on a basis of common faith, for the advancement of all Christian enterprise which requires co-operative labor; and in so far as they unite for mutual co-operation, in so far must there be mutual inter-

dependency. Thus Regular Baptist Churches, in their independency, possess all the advantages of individual freedom and united strength.

Another essential and distinctive principle which characterizes an organized body of Christians, as a Regular Baptist Church, is *absolute non-interference with divine institutions*.

This holds true in reference to the laws which Christ has instituted for the government of His Kingdom. Regular Baptist Churches maintain that Church legislation is not only unnecessary, but that any attempt in this direction is a daring assumption of the prerogatives of the King of Zion. Christ is sole Legislator. The laws of His Kingdom are already established by Himself. His churches are called upon not to enact laws for self-government, but simply to observe all things whatsoever He has commanded. The authority with which His churches are invested is simply executive. So emphatically does Christ forbid any interference with the laws which He has instituted that He declares the person who presumes to make even the slightest alteration, if he be Christian at all, to be the lowest subject in His realm. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven. In the light of such declaration, every Christian must acknowledge that Divine institutions may not be changed by man. No one who believes the Bible can acknowledge less. But he who makes this acknowledgment thereby surrenders that for which Regular Baptist Churches contend, and must also accept what his acknowledgment involves. Thus, if Divine institutions may not be changed, there follows, first, that the churches of Christ must observe the Christ-established conditions of membership. When Christ, therefore, declares that none but the regenerate may enter the Kingdom, what man dare violate His commands by introducing the unregenerate? When Christ institutes baptism as His ordinance, who may change it to sprinkling? When Christ says that none but believers are fit subjects for Christian baptism, who may add, "and their children"?

But further, he who admits, as every Christian must, that man has no right to interfere with Divine institutions, must accept another conclusion which this acknowledgment involves, and in so doing, must abandon every position on which open communion rests. If Christ has established an order in the observance of gospel ordinances, man may no more violate that order than he may violate any other of the institutions of God. That Christ has established order in the gospel system is seen from the fact that regeneration, by His command, precedes baptism, and baptism by His command, precedes church-fellowship. But, if baptism precedes church-fellowship, it must also precede the Lord's Supper, which is observed only within the fellowship of the church. A Regular Baptist Church, therefore, believes, in common with other bodies of Christians, that, in the order of observance, baptism precedes the Lord's Supper. This is the order in which they stand enjoined in the great commission. This is the order in which they were observed in the apostolic practice. Here, then is the real question at issue between Regular Baptist churches and open communists: "Shall we keep the ordinances as they were delivered?" But, if it be true, as we have already shown, that there must be absolutely no interference with divine institutions, how can we, in God's name, invite to a course which is subversive of divinely established order? Examine the statute book of the King of Zion and if you can find one instance in which He has, either by precept or example, reversed the order which He instituted in the observance of the ordinances, then take that single exception and argue from it against the general law. But if there be not, as there is not in the Word of God, a single recorded example where the Lord's Supper preceded baptism, then those who fight against this order are simply at war with the Almighty. The man who hurls his censures against the observance of this rule must remember that he implicates thereby, not the subject whose duty is obedience, but the great Lawgiver Himself, and thus with imputations of unchristian narrowness, assails the character of the Most High. The test of the communion question, as of every other article of Christian faith and practice, is not personal feeling, but the Word of God. So far as personal feelings are concerned, Regular Baptist Churches cherish Christian love toward every Christian denomination, but they do not believe that they are called upon to give expression

to that love by breaking the laws of Christ, nor do they think him fit for communion who would seek it by such a means. They believe that the truest love to God and man is that which, even amid misrepresentations and censure, preserves inviolate so divine a gift as gospel truth. They therefore accept and assert, as an indispensable principle in the constitution of a truly scriptural church, absolute non-interference with divine institutions.

Thus I have spoken what, to me, appears essential to Regular Baptist Church existence. I take it that no body is a truly Regular Baptist Church where any of these principles are wanting. I take that body to be a Regular Baptist Church where all these principles are found united. I have not spoken these beliefs in the hope of their universal acceptance, nor have I spoken them with any other prompting than that of sincerest conviction. If my statements are incorrect, let them be proved so, and no one will be more

grateful than I for their refutation. If they are correct, as I believe they are, then I leave them with you to be maintained.

SUNDAY IN JARVIS STREET.

Sunday was a good day. The attendance at the morning school was thirteen hundred and fifty-one, made up as follows: Officers, 4; Adult Department, 298; Young People's Department, 300; Intermediate, 182; Junior, 289; Primary, 176; Beginners, 77; Cradle Roll, 25. The School is steadily growing, and the problem of finding room for all is becoming acute. From eighty to ninety per cent. of the scholars remain to morning service, and last Sunday morning there was scarcely a vacant seat to be found in the entire auditorium.

Sunday evening the house was again filled. The evening sermon appears in this issue.

The Union Baptist Witness

These pages (14 and 15) are the Authorized Official Organ of the Union of Regular Baptist Churches in Ontario and Quebec, 337 Jarvis St., Toronto, Canada.

W. GORDON BROWN, Editor.

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

* * *

The Convention of THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC will be held in the Shenstone Memorial Baptist Church, Brantford, Ontario, November 19th, 20th and 21st inclusive.

The Shenstone Memorial Baptist Church was one of the first churches to take its stand against the teachings of Professor L. H. Marshall and the support given him by the Baptist Convention of Ontario and Quebec. Rev. F. A. McNulty, the Pastor, has been able to gather a great body of people about him and they are witnessing a good confession in Brantford and its environs.

Fuller particulars relative to the Program and Convention speakers will be given at a later date. All Churches of THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC are requested to appoint their delegates early and endeavor to have a good representation at the SECOND ANNUAL gathering of the Churches.

Billets will be provided for delegates only. The Regular Baptists of Brantford and the adjacent Regular Baptist Churches are offering their Christian hospitality to make it a pleasant and profitable gathering and all who will require billets are requested to communicate with the Billetting Committee, Shenstone Memorial Baptist Church, Terrace Hill St., Brantford, Ont., as soon as possible.

* * *

AFTER ONE YEAR.

Westboro Regular Baptist Church, which stands for a Bible ministry opposing Modernism, and presents a clear Gospel testimony, held its first anniversary Sunday, October 13th. Good congregations heard Rev. Fred Kendall, our Jewish Missionary of Toronto, bring appealing messages. In the morning he

appealed to the Christians to cut clear from the world and let God be the Governor of their lives, while in the evening he presented God as the great Master Lover, wooing lost mankind back to Himself through a dying Saviour.

On Monday evening the church was the scene of a happy congregational gathering, commencing at 6.30 with a supper for the members, adherents and friends. Afterwards all gathered in the auditorium. Reports of the different departments were read, each one showing good progress. Though the church is just a year old, the clerk reported a membership of 43. The treasurer stated that \$1,770 had been given in free-will offerings. The building fund treasurer gave the encouraging report that \$546.55 had been received from the congregation, while \$1,829 was the gift of friends. The Women's Missionary Auxiliary sent to missions \$70.67. From the Sunday School came the word that the average attendance now was about 50. The congregation has also purchased, for a place of worship, the fine building which was once a Methodist Church. This has all been accomplished by the hearty co-operation of a willing people. Following these reports, greetings were brought by Rev. James Hall and Rev. I. Finestone, of Ottawa, and Rev. Doherty, of Buckingham. Special music was rendered by friends from the Tabernacle.

A stirring message, bringing before each one the responsibility of giving the Bread of Life to the hungry world, was earnestly given by Rev. Doherty, and each one departed determining to serve God better than ever before.—W. McArthur, Pastor.

STRATFORD.

An evangelistic campaign was recently held in Stratford under a laymen's committee, with the Gospel Quintette (coloured) singing. Pastor James McGinlay, of London, spoke one night to an attendance of about two thousand,

and at the close of the message a number responded to the Gospel appeal.

WORTLEY ROAD, LONDON.

The faithful ministry of Rev. T. J. Mitchell is being crowned with success in the work at Wortley Road, London. On Sunday afternoon, October 13th, two more received Christ as Saviour.

PIED DU LAC, QUEBEC.

When the Grande Ligne Mission, about a year ago, closed the church and school at Pied du Lac, withdrawing its missionary, a few Christians there were left without a preacher of the Gospel. Through a family in the membership of St. Paul's Church, Montreal, who had formerly lived at Pied du Lac, it was arranged for Pastor A. St. James to pay a visit of ten days to this field. Other plans and duties delayed this forward movement until October 1st. Visiting this place, which borders on the state of Maine, some four hundred miles from Montreal, Mr. St. James was used of God to open the eyes of the believers there to the danger of Modernism, and to lead eight souls, among them one Roman Catholic who had heard the Gospel for the first time, to take their stand for Christ. The people, through their representatives, declare themselves Fundamentalist, and desire someone under Pastor St. James' direction soon to return to minister among them. Thus again we find the need for more bilingual men in our Union.

"AN UNBROKEN CIRCLE."

"Two weeks ago we had the privilege of baptizing a young man who had decided for Christ about a month earlier. He came out from Scotland a year ago and was followed by the earnest prayers of his mother and sister in the homeland, as well as those of his sister and her husband who are members with us here. The mother and sister arrived from Scotland three weeks ago and on their first Sunday here they had the joy

of seeing him baptized. The baptism took place in the Detroit River and was witnessed by a large number. Last Sunday evening at the Communion service we received the mother, daughter and son together into fellowship. The mother's heart was full of thankfulness as she said 'The circle is now unbroken.'

F. S. Kendall, Pastor at East Windsor.

* * * *

IMMANUEL, HAMILTON.

On Thursday, October 10th, the members of Immanuel Baptist Church, Hamilton, had the joy of giving formal reception to their new pastor, Rev. A. J. Milligan, B.A. Rev. W. E. Atkinson, Rev. H. Bower, and Mr. S. Smith (representing Rev. C. J. Loney, who was unable to be present), gave fine addresses. The following Sunday the pastor had the great joy of baptizing five candidates among them a father and son.

* * *

LONG BRANCH.

Rev. W. J. Thomson has preached to a full house these Sunday evenings past, when he has given special messages on our Regular Baptist testimony, our stand in regard to worldliness, and the liquor question. Apparently, along that part of the lake shore he is the only prophet of the Lord, who raises the voice of protest against the evils of the hour.

* * *

NORTH BAY.

Mr. J. Forrester, our North Bay pastor, has been asked to take the classes in the Normal School there in "Religious Instruction" for the Baptist students, inasmuch as the Old Convention Church is without a pastor.

* * *

MRS. DAVEY'S ARRIVAL.

Since our God is a real Father, He arranges little details in our lives as well as their general course. So our missionaries find it. For instance, Rev. Horace L. Davey writes, under date of August 22nd, of the arrival of his wife in Liberia:

A New Friend.

"We were very fortunate at the Coast. . . . I wish to tell you of the kindness of one of my new friends. His name is Mr. Kennedy, and he is the newly-appointed agent for the Cavalla River Company of Grand Bassa. He is a Christian gentleman, and when he knew my wife was coming, he threw his house open, and gave us his best room, and fitted things up for us, just as if we were his own. He arranged for the customs officials to come to his office to examine my wife's boxes, and thus saved us endless bother and inconvenience, and in the end, after our visit, he charged us the sum of less than one dollar a day for both of us. . . . The Lord was very gracious to us in that we were able to land all of my wife's goods without a single loss or breakage; and the strange thing is, immediately after our goods were ashore, we had heavy rains. I was the only one to suffer anything of a shock, for on landing from the surf boat, the boy who was carrying a huge wave came, and I got a soaking. ing me, promptly put me down just as

But little things like that do not worry one on such a momentous occasion!

Like a Real Home.

"We stayed in Bassa till the Thursday and then hired a truck to bring out the goods. We had a fine day and Bro. Lewis had the carriers at the river, ready to transport the goods to the house. He had had the little place cleaned up and whitewashed, and some of the boys had placed palm leaves all around, and it looked fine. We got across the river safely in the usual old shaky dugout. All the goods came over without getting wet, and after a couple of days we have got this place looking like a real little home. My wife is right at home here. . . . What a spell the (Africa) weaves in our hearts, particularly for those of us who are out here for the love of souls. The need is still as great, and these people of this particular tribe are surely in great need of the Gospel of Jesus Christ and the knowledge of His precious sacrificial work on their behalf. We held a meeting the first night and my wife spoke to the people. They were very much interested. Many of them had never seen a white woman before, and if they had, they had never seen such a 'nice' one before, I'm sure of that!

"I wish to thank you very much for the organ. My, it was a wonderfully pleasant surprise when my wife told me that she had brought one, due to your great thoughtfulness. Thank you a thousand times. It has already brought us much pleasure."

* * *

ANOTHER REVIVAL.

We greatly rejoice at the real work of grace which has been going on for some time at Bobcaygeon, under the faithful ministry of Pastor Gillion, student from The Toronto Baptist Seminary.

Pastors C. J. Loney, of Hamilton, and J. H. Peer, of Willowdale, were privileged to assist in special services, accompanied by Mr. Dodds, of Hamilton, with his concertina and song, which were greatly appreciated.

The attendance has been splendid. People of all denominations from the town and the district for miles around, come out to hear the messages.

Several have come to Christ, many of whom are heads of families, and in some cases man and wife have come out and publicly proclaimed for the first time their faith in Christ by coming to the front of the church.

We wish all our people could have been at the meeting last Saturday evening (October 19th), when many testified, with beaming faces, of their new-found joy. Tears of gratitude to God were manifest as these new-born babes told of their newly-found treasure. Several have been baptized this summer, four last week and several more are ready. The church is enthusiastic as they see so many come out for Christ and link themselves with it. The conversions of the last two weeks have been the fruit of Pastor Gillion's indefatigable work and faithful ministry.

In a school a few miles from Bobcaygeon, where many had never been in

a Bible School and parents for years had never entered a Church, a Sunday School was opened by Pastor Gillion. Several have there come out for Christ. Before concluding, a word of deep appreciation must be expressed for the splendid work which Miss Adams has rendered (a former missionary under the Women's Board). Miss Adams' testimony in the various homes a short distance from Bobcaygeon, has touched the hearts of many. We anticipate a new work will be started in this district. Several from her school section have come out for Christ during the campaign.

Brethren, pray for Bobcaygeon and the surrounding district.

—J. H. Peer.

* * *

JAMAICA.

The correct address of Rev. John Knight who, with his bride lately went to Jamaica, is Clarksonville, Cave Valley P.O., Jamaica, B.W.I.

* * *

ON THE AIR.

Pastor W. J. H. Brown broadcasts over CFRB Sunday noons at 12.45. Listen in after morning service.

* * *

MICHIGAN.

Missionary Paul Truss, of Lansing, has been holding evangelistic meetings for the Russians and Poles at Grand Rapids, at the Second Church. He was assisted by Rev. Victor Narkevitch and two workers from Detroit. The names of the two workers are, as near as we could learn, Luchanchuche and Kacheukee. Yes; that's where the accent belongs!

LOST!

Does anyone know whether the Baptist Convention of Ontario and Quebec, scheduled to meet at Fourth Ave. Church, Ottawa, Friday of last week, was really held? Did the delegates forget to attend, or did the hierarchical gallows cut their heads off so that not a voice was heard? We have been unable to find any report of such a meeting in any of the daily papers. Was the Obituary Committee the only Committee to report? and did they report the demise of the Convention itself? The Baptist Convention for years was front-page matter, now we cannot find it on any page at all. Has it become so dumb as to be unable to make itself heard? Lacking further information, this paper can only advertise,—LOST, Strayed, or Stolen,—the Baptist Convention of Ontario and Quebec. Should anyone discover its whereabouts he will confer a favour by reporting to *The Gospel Witness* office.

Baptist Bible Union Lesson Leaf

Vol. IV

No. 4

REV. ALEX. THOMSON, Editor.

Lesson 45 November 10th, 1929.

Fourth Quarter.

CHRISTIAN GROWTH.

Lesson Text: 2 Peter, chapter 1.

Golden Text: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1:8.

1. THE SALUTATION, (vs. 1-4).

1. There is no doubt of the authenticity of this epistle notwithstanding the contrary statements which have been made concerning it. The writer is the same as that of the first epistle, Peter the servant and Apostle of Jesus Christ, (v. 1), or the slave and sent one of Jesus Christ, depicting the relationship and the honour of the service. The persons to whom the epistle was addressed were those who had "obtained the precious faith", etc., members of the family of God in general, although it would seem the letter was sent to the same destination as the first epistle, (3:1). 2. Following the introduction the salutation is given wherein the apostle expresses the desire that grace and peace should be multiplied in them through the knowledge of God, and of Jesus our Lord, (v. 2). It is only through experimental knowledge of God that such blessing can be received, and as that knowledge becomes deeper and more intimate, blessing is increased. And not only such blessing as named, but all things that pertain to life and godliness come in this way, (v. 3), and we are made heirs of great and precious promises, (v. 4). 3. It may be noted that life comes before godliness. The natural man cannot please God, (Rom. 8:8), therefore godliness is an impossibility for him until he receives the new life from on high, (John 3:3). He can live godly then because of the presence of God in his life. Attention may also be directed to the promises. These are great in source and character and precious in nature and effect. They are also certain in their fulfilment for God has both the power and the disposition to fulfil them. Their purpose is to the effect that we "might be partakers of the Divine nature". At the new birth we participate in this gracious privilege, and become members of the family of God, and these sure promises are given that we might increasingly partake of this Divine life and grow in grace daily. Note the gracious attitude of our Lord and the greatness of His salvation.

II. CHRISTIAN GROWTH, (vs. 5-11).

1. The children of God are richly blessed in the possession of the great and precious promises of the preceding section, but they are not to be content with mere contemplation of them. Their duty is to appropriate them and produce fruit unto God (John 15:16), and the teaching of this section emphasizes this great end. Fruit comes with growth

and growth is encouraged by proper attention given to the life. The apostle therefore urges the believers to give all diligence to the development of Christian character, (v. 5). After all the Christian life is a very practical matter. It has its ideal aspect but that exists as an aid to the practical. 2. The basis of the whole matter is faith. This is the connecting link with God and without it there can be no spiritual life. In this faith we are enjoined to supply virtue or moral power. The necessity for this is easily realized when we think of the conflict in which Christians are engaged. We are face to face continually with the world, the flesh and the devil, and we must be examples to the unsaved of truly victorious lives. In virtue we are exhorted to supply knowledge. Our Lord does not set a premium upon ignorance. Knowledge is necessary for our edification and guidance and in His book God has provided the means necessary to this end. 3. In knowledge temperance or self control is to be supplied. This means the control of the self, of the old nature and the way to effect this is to reckon one's self dead unto sin and alive unto God, (Rom. 6:11), allowing the new life full liberty for development. The self uncontrolled works untold harm in weakening Christian testimony, and hindering sinners in coming to Christ. Patience or endurance is the next grace mentioned. There are many trials in this life and Christians have their share of them, but in addition to these ordinary trials they are called upon to suffer at times for their allegiance to their Lord; and they need the spirit of endurance in order to suffer wrongfully and not be discouraged by it. 4. In patience godliness is to be supplied. This will surely be seen in a quiet patient life resting by faith in Jesus Christ. And the need for it is just as great these days as in the past when there is so much of the mere profession of Christianity. In such godliness of character we are enjoined to supply brotherly kindness or affection, (v. 7). This will be a natural outcome of such a character. The life will not be lived unto the self, but will go out unto others in deeds as well as in words. And in this brotherly kindness love is to be supplied, going out not only unto men but unto God, thus manifesting the Divine character for God is love, (1 John 4:8). There may be a certain gradation in these graces, but it is not implied that they should follow one another. They are all needed continually and growth in them may be registered increasingly as we allow the Spirit of God liberty to bear fruit in us, (Gal. 5:22, 23). 5. The result of the possession of these graces is fruitfulness in the life, (v. 8), and the consequence of lack of their possession is unfruitfulness, such a condition implying blindness, shortsightedness, and forgetfulness of previous blessing, (v. 9), denoting a backslidden condition. Following this statement an exhortation is given to diligence in making the calling and election sure, and emphasizing the blessedness of living a fruitful Christian life, (vs. 10, 11). Note the necessity for carefulness, alertness, and real consecration in the Christian life, also the blessedness of an all-round

Christian experience and its relation to God and man.

III. THE SURE WORD OF PROPHECY, (vs. 12-21).

1. The importance of the teaching of the previous verses is further emphasized in the statement of the apostle in this section that he would not be negligent to remind the believers concerning these things though they knew them, (vs. 12, 13). Our memories are fickle and require to be stirred up periodically in order to recall the goodness of God in our Christian experience. Peter felt the urgency of instituting the stirring-up process inasmuch as he expected shortly to depart to be with his Lord, (v. 14). And further he desired that after his departure they would have these things always in remembrance, (v. 15). This desire has been fulfilled probably in a way in which even Peter did not dream of, for we in the twentieth century have the privilege of reading his record. 2. In substantiation of the truth of his teaching the apostle refers to his experience with the Lord on the mount of transfiguration, (Matt. 17:1-8) stating he had not followed cunningly devised fables, when he had made known unto them the power and coming of our Lord Jesus Christ, but he was an eye witness of His majesty, (v. 16). There were false teachers before Peter's day, and he warned the believers then of their continuance, but that which he taught was the truth. The power and coming of our Lord Jesus were both made known in the holy mount, (vs. 17, 18). Our Lord was transfigured, two of the Old Testament saints appeared, Moses representative of the law, Elijah representative of the prophets, they conversed about His decease which He should accomplish at Jerusalem, (Luke 9:31), and three of the earthly saints were witnesses of the scene; typical of the coming glory of our Lord when the dead and living saints will be translated into His kingdom and He will be seen in all His majesty and power. Note the effect of the transfiguration upon Peter, and its significance spiritually and prophetically. 3. As a result of the transfiguration we have the prophetic word made more sure, (v. 19), because God in that event gave a foregleam of the prophetic future, convincing evidence of the certainty of future fulfilment. To this word we are enjoined to take heed as unto a light that shineth in a dark place, etc. Too often these days the prophetic word is lightly thought of, and its study is neglected, but this is not the proper way to treat it. It should be diligently read, and while every part may not be fully understood, yet sufficient will be grasped to enlighten one concerning God's great plan, and help one in understanding the present. We are called upon to note further that no prophecy of the Scripture is of any private interpretation, (v. 20). Man did not put it forth on his own account. Holy men of God spake as they were moved by the Holy Ghost, (v. 21). They were borne along by the Holy Spirit, emphasizing the inspiration of their messages; such inspiration being unique and affecting words and subject matter.