

The Gospel Witness

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

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

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"LET US STRAITLY THREATEN THEM"

Once again *The Gospel Witness* speaks on a subject of vital interest to evangelical believers in general, and to Baptists in particular, throughout the world. In the Great War there were many "fronts", and the Allied Nations who fought for righteousness were equally interested in the progress of events on all fronts, because they recognized that defeat at one point might mean defeat everywhere. The battle is set in array against Evangelical Christianity. The forces of Rationalism show no abatement of their vigour, and no shame on account of the ecclesiastical atrocities of which they stand convicted by every enlightened Christian conscience.

Rationalism, or infidelity, masquerading under many disguises, is doing its deadly work on all our mission fields on all continents, and, indeed, throughout what is called Christendom. Its most effective allies are the religious pacifists who profess evangelicalism, while always voting in support of Modernism. Such "neutrals" unintentionally pay evangelical believers a high compliment when, to save their own bread and butter, they support Modernism, assuming that evangelical believers will have charity enough to forgive their treachery, or at least not to unmask them.

Modernism is as surely an inspired religion as is Christianity,—with this difference, that Modernism is undoubtedly inspired by the devil. Therefore the lusts of its father it will do. We have become familiar with its "methods" and "spirit". It has no compunction whatever in depriving evangelicals of their legitimate rights: it will steal their colleges and their churches, their missionary societies, their endowments of all sorts, and prostitute them to its own uses.

This superhuman thing has many avowed disciples who are bitterly hostile toward evangelical principles; but there are others who are uninformed, carnally-minded, religious professors who are not versed in the great principles that issue in the Fundamentalist-Modernist controversy, and who are only the ignorant dupes of such as are moved by the "spirit that now worketh in the children of disobedience".

In apostolic times there were certain enemies of the

gospel who would have carried their opposition to any lengths but that they feared "the people"; who, because overt and unlawful acts were dangerous, contented themselves with "threatening" the preachers; for when they conferred among themselves privately they said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly THREATEN them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. . . . So when they had further THREATENED them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done."

A threat is a very convenient weapon in some hands, and when directed against some people. It may be used, sometimes at least, without exposing the threatener to danger; and, when used under certain conditions, may be terribly effective. An unloaded revolver pointed at a man's temple may be just as effective in leading him to surrender his property as a loaded gun would be,—providing only that the person at whom it is pointed does not know that he faces an empty gun in the hands of a coward.

Some people can be terrified by the receipt of a lawyer's letter. They seem not to understand that a lawyer is neither a policeman nor a judge, and that he has no more authority to compel people to surrender their books to his inspection, or to come to his office and listen to a tirade of denunciation, than any ordinary citizen. A lawyer *per se* has no authority whatever over anybody unless and until a court confers it upon him.

We have the highest respect for the legal profession as such. Some of the noblest men we have ever known have been lawyers. But we are far from believing that every lawyer is either a saint or a sage. Once upon a time we used to believe that all the advertisements we read were true. Similarly, before we knew

any better we were accustomed to take men at their own valuation. Once we supposed that only men of very superior intellect could possibly qualify for the legal profession. In those days we suffered from an "inferiority complex" in the presence of distinguished members of the legal profession. We humbly supposed they knew more than most people! and that the word of a lawyer was the nearest approximation to human infallibility this earth could produce.

Alas! alas! how sadly we have been disillusioned! We have learned through the years that it is possible to win at any game by the violation of all or some of the rules. Thus we have learned in all undertakings in life, whether in law, or medicine, or commerce, or industry, that apparent success, in any walk, is not necessarily due to superior intellectual powers. Indeed, in some cases, apparent success may be achieved quite as readily by the aid of an inferior conscience as by the working of a superior mind.

This, indeed, is sometimes true even of the ministry.

A prominent Canadian said that some men's success was attributable to three "B's",—brains, brass, and a third which we will not mention. Whether that be so or not, we would remind our timid brethren that the great champion of the Philistines, laid low by David's sling and stone, was clad in an armour of brass! And the Philistines have always been specialists in the production of brass armour.

We write this therefore to urge our brethren not to be over-awed by the vain-glorious, brass-clad Goliath who never wearies of shouting, "Give me a man, that we may fight together." When any of us are threatened, therefore, let us accept the challenge, and resolve to obey God rather than man. In nine cases out of ten we shall find that the gun is not loaded; that many people, as Roosevelt was wont to say, have the habit of shaking their fist first, and their finger afterward!

"And now, Lord, behold their threatenings: and grant unto Thy servants that with all boldness they may speak Thy word."

"SHOULD SUCH A MAN AS I FLEE?"

This was Nehemiah's answer to those who sought to make him afraid by the threatening letter of one Sanballat. Here is the record: "Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand; wherein was written. It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together. Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands. Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in."

But Nehemiah was given the discernment to recognize the source of this threatening, for he said, "And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me."

The threatening letter of Sanballat, and the evil counsel of Shemaiah whom Sanballat and Tobiah "hired" for their purposes, are most suggestive of the Modernists' "methods", and are strikingly illustrative of their "spirit". Nehemiah's answer to Sanballat, "There are no such things done as thou sayest, but thou feignest

them out of thine own heart", and his remark respecting the counsel of Shemaiah, "Therefore was he hired, that I should be afraid", might well be taken as a model to be used by some pastors of Regular Baptist Churches in their reply to certain threatening letters that are being broadcast to-day. We have suffered this threatening business long enough: it is high time this habit of threatening should be ended.

The Hughson St. Case.

Recently a judgment was announced through the press respecting the suit against the Hughson Street Baptist Church, Hamilton. In such matters newspaper reports are utterly unreliable. What may seem to be a technical victory for one side may, in actual fact, be a victory for the other; or, as in some instances, a victory for neither. The settled judgment in the Hughson Street case has not yet been made public, and it is too early to discuss it. But so far as a layman is able to understand the matter, it appears to involve little more than the restoration of the *status quo*. It would appear that no member of Hughson Street Church will be deprived of his rights, and inasmuch as the Hughson Street Church, under Mr. Bower's pastorate, is still standing squarely and uncompromisingly for the great verities of the faith written into the Trust Deed of the church, and inasmuch as the overwhelming majority of the members of Hughson Street Church are standing together for the faith once for all delivered to the saints, it seems to us impossible that any judgment should dispossess them.

This, however, is only our opinion, and we should not refer to it at all were it not for the fact that the newspaper reports are being used in some quarters to disturb certain churches by the fear that someone may come and take their property from them. All the Editor of this paper has to say on this subject is, that were he pastor of Hughson Street Church, the present situation would not cause him a moment's anxiety. He would not lose five minutes' sleep over it; and would be absolutely sure of ultimate victory. But whether that be so or not,

the Hughson Street case is a case apart; and among all the churches now in the fellowship of the new Union there is no other church that stands in the least jeopardy.

Fenelon Falls Baptist Church.

We have recently had brought to our attention a letter addressed to the Pastor of the Fenelon Falls Church by Mr. Gideon Grant, K.C. As the text of Mr. Grant's letter is included in Mr. Carew's reply, we print Mr. Carew's reply in full.

Mr. Carew's Reply to Mr. Gideon Grant's Letter.

Fenelon Falls, Ontario,
November 18th, 1929.

"Messrs. Johnston, Grant, Dods & MacDonald,
Bank of Hamilton Building,
Toronto, Canada.

"Dear Sirs:

Attention: Mr. Gideon Grant.

"I am in receipt of your letter of November 15th reading as follows:

'We are instructed to commence action against you and others in connection with the split in the Fenelon Falls Baptist Church. We are informed that the Church has been voted out of the Baptist Convention of Ontario and Quebec, and that several other illegal Resolutions have been adopted. It is with a view of correcting this and of having the Church restored to its original possession that the action is to be begun.

'If you think the matter can be adjusted amicably, we should be glad to discuss the situation with you, as we do not like having litigation over Church matters unless it is absolutely forced upon us.

'We shall await your reply until Wednesday of next week, but will then be compelled to proceed unless some disposition is shown to reach an amicable working arrangement.'

"In reply, I beg to say I cannot see that there is any matter to discuss, because there is nothing to be adjusted. For our own information, however, if you are able to do so, and if it would not be too much trouble, we should be glad to be informed of the names of the persons by whom you allege you have been instructed to commence action.

"Sincerely yours,

"(Signed) C. M. CAREW."

Mr. Grant's New Denominational Zeal.

We are much interested in observing the zeal which Mr. Gideon Grant now manifests for Baptist matters, and we feel no small measure of humiliation that we should have failed so utterly to kindle any sort of enthusiasm for Baptist affairs while Mr. Grant was under our ministry as a member of Jarvis Street Church, as a member of the Board of Deacons, and as a Trustee of the Jarvis Street Church property. We remember years ago when a certain man, a member of Jarvis Street Church, had given an address at a Baptist Convention, some one said playfully to the late Dr. B. D. Thomas, for twenty-one years Pastor of Jarvis Street, "And is that the best you could do for that man in a ministry of twenty-one years?" To which Dr. Thomas, with a merry twinkle in his eye, replied, "But who knows what he would have been if it had not been for my ministry!"

If Mr. Gideon Grant could possibly have known less about Baptist principles, and about Baptist church polity involved in the relation of the individual church to any Convention, than he now knows, we can only congratulate ourselves for having had the opportunity of mitigating somewhat the ignorance manifested in his letters by a ministry of eleven years. If Mr. Grant knows so little now, what would have been the state of his ignorance if it had not been for our eleven years' ministry!

A Very Pleasant Gentleman.

We were for years, we confess, very fond of Mr. Grant—and we rather like him still. We always found him a pleasant gentleman, and without immodesty, and without exposing ourselves to the danger of being charged with thinking more highly of one's self than we ought to think, we may write it down that Mr. Grant was once a great admirer of the Editor of *The Gospel Witness*! Our authority for that statement is Mr. Grant himself, for on more than one occasion he remarked at the close of a service, gripping his Pastor's hand, "I would give a good deal to hear you address a jury."

When We Got the Verdict.

The time came when we did address a jury, the jury being the majority of the members of Jarvis Street Baptist Church, at a meeting of which Mr. Gideon Grant, K.C. presided. On that occasion the jury gave us the verdict. We deeply regret having to report that Mr. Grant apparently has never forgiven us for our successful pleading on that occasion. We suppose it was rather humiliating for a distinguished member of the legal profession to be so unmistakably beaten by a mere pastor.

But if Mr. Grant thought kindly of us in those, now somewhat distant days, his kindly attitude was cordially reciprocated. So much so that we felt Mr. Grant would be a decided asset to our denominational forces if we could manage to interest him in denominational affairs. We therefore nominated him at the Baptist Convention of 1914 for membership on the Home Mission Board, and Mr. Grant was elected for a term of four years. During the four years we managed, with much difficulty, to secure Mr. Grant's presence at one meeting of the Board. We laboured with him in a brotherly way in order to secure his interest, and did manage to prevail upon him to move the adoption of the Home Mission Board's report at the Convention of 1916.

And here we have a very humble confession to make. It was the practice with some of the Boards, when a member was retiring, to appoint him either to move or second the Board's report, in order to give him some prominence before the Convention, that, in the event of his re-nomination, the delegates could vote intelligently on his name. As we still had hope that Mr. Grant might be pressed into real service, on that one occasion we succumbed to that principle, and were ourselves responsible for Mr. Grant's being asked to move the adoption of the Home Mission Board's report.

However, notwithstanding our well-intentioned effort, Mr. Grant was not re-elected; and, as we distinctly recall, the Convention was moved in this matter by the eloquence of Dr. A. J. Vining who objected to Mr. Grant's re-election on the ground that he had attended but one Board meeting in four years.

When the great matter of the Convention's attitude toward Modernism was to come before the Ottawa Convention in 1919 we showed Mr. Grant the resolution we intended to propose, and received his hearty promise to attend the Convention and second our resolution. The night before the question was to be discussed we received in Ottawa a telegram from Mr. Grant regretting his inability to be present. Thus, after nine years of endeavour, we failed to awaken in the breast of Mr. Grant any special interest in denominational affairs; for so far as we know, during those nine years, the only time he ever attended a Baptist Convention was in 1916 when

he moved the adoption of the Home Mission Board's report.

It has been only since the 21st of September, 1921, that Mr. Grant has manifested such a passionate devotion to the Convention, and such a profound interest in denominational affairs. When we think of Mr. Grant's present zeal, we cannot help feeling some measure of gratification that at this point at least our ministry has not been wholly in vain. In October, 1921, at the St. Thomas Convention, Mr. Grant was a prominent delegate; and his interest in the Convention from that day to this apparently has not waned. Splendid gentleman as he is, able and excellent lawyer as he is reputed to be, having lost a case in one court, it would be natural for Mr. Grant to hope to obtain redress in another. Hence his interest in the Convention.

We observe that at the last Convention held in Ottawa, Mr. Grant was made one of the Vice-Presidents, so that we have at least succeeded in dragging a very estimable gentleman from the shades of denominational obscurity into the outer circle of the white light that beats upon the Presidential throne.

Thorns Necessary to Keep Us Humble.

As we think of this and other matters, we confess that we find some reason for the thorns in the flesh, the messengers of Satan to buffet us, with which we have had experience; for when we recall the unknown preachers whose sermons we have succeeded in having printed in *The Canadian Baptist*, the number of others who have been the subject of *The Canadian Baptist's* eulogy because we ventured mildly to criticize them, and when we reflect on the enormous amount of money that has been contributed to McMaster University—as a spite offering, we have been told, just to show what can be done in opposition to "Shields"—and when, on top of all that, we have to our credit the nomination of Mr. Gideon Grant for the Vice-Presidency, surely it requires some thorns in the flesh to prevent our being "exalted above measure"!

Mr. Grant's Letter Analyzed.

For the comfort of our many brethren who may be somewhat alarmed by the receipt of such letters, we venture now to analyze Mr. Grant's letter to Mr. Carew.

In the first place, Mr. Grant does not name his clients. Surely a man is entitled to know the name of the person who purposes to institute legal proceedings against him. But this is not the first time Mr. Grant has taken such a course. He sent a similar, threatening, letter to Rev. Frank Mesley when he was Pastor of Oakwood Church, saying that he had been instructed by "certain members," or words to that effect, to take a course of action; and threatened him with all kinds of injunctions. Mr. Mesley simply replied that until he was informed of the names of the persons concerned, Mr. Grant's letter was an anonymous communication to him—and that was the last he heard of it.

Mr. Grant says to Mr. Carew:

"We are informed that the Church has been voted out of the Baptist Convention of Ontario and Quebec."

Mr. Grant ought to know the Constitution of that Convention. The fact is, no church either votes in or out of it; but all Regular Baptist Churches are entitled to send delegates to that Convention until, by the terms of the

notorious amending bill, a church is named as being "not in harmony" with the Convention. If the church sends delegates to the Convention, it is in: if it does not, it is out. One might expect a man in Mr. Grant's position to be sure of his facts.

The Fenelon Falls Church did pass a resolution expressive of its fellowship with the Union of Regular Baptist Churches of Ontario and Quebec, but a church may be a member of more than one Convention. There are several churches in Washington, D.C., that are affiliated both with the Northern Convention and the Southern Convention. The same is true of several churches in Kansas City and possibly in other places. A Baptist church is a self-governing organization.

Mr. Grant refers to other "illegal resolutions." Who says they are "illegal"? And "illegal" in what sense? What law do they violate? The civil law? Or some by-law of the church? And what resolutions? Mr. Grant does not know. Was he embarking on a fishing expedition? Certain other lawyers sent threatening letters demanding of the Fenelon Falls Church the surrender of its minute book. Mr. Grant held a long-distance telephone conversation with Mr. Carew on the same subject. Since when did it come to pass that a lawyer has the right to demand of any organization with which he has no connection, and over which he has no authority, that they surrender the record of their private proceedings? He might just as reasonably—and just as legally—demand that a man submit his private diary for his examination, or hand over his bank-book. There are conditions under which a court may order the surrender of the records of an organization, or a man's diary or his cheque-book or anything else that he has; but that is done only by due process of law, and not by the peremptory demand of a legal gentleman without authority.

Mr. Grant informs Mr. Carew that it is with a view "of having the Church restored to its original possession that the action is to be begun". We do not know whether this sentence in Mr. Grant's letter to which we refer is a bit of legal verbiage, or a bit of bad English, or both; but seeing Mr. Grant asks for information we cheerfully supply it.

Fenelon Falls Baptist Church is now in the complete possession of its legally authorized Trustees, served by its regularly elected Deacons, ministered to by its properly appointed Pastor, and supported by its entire membership. We are sure that Mr. Carew and the Fenelon Falls Church must appreciate Mr. Grant's great reluctance "to have litigation over church matters". We cannot imagine who would be foolish enough to "force" Mr. Grant to go into court over the status of the Fenelon Falls Church! One cannot but admire Mr. Grant's patience in dating a letter November 15th, and giving Mr. Carew until November 20th to reply!

Other Threatening Letters.

It is quite probable that many other brethren have received letters of the same sort, and if they have, we would venture to suggest to them that they take the matter so seriously and regard the letter with such respect that instead of taking five days to think it over, they take ten days. Incidentally, this will also give our Brother Grant time to resume his poise.

Why Not Jarvis Street?

Why not attack Jarvis Street Church? If Mr. Grant and others want a real prize, why not institute proceed-

ings for the possession of the Jarvis Street building? We would not unduly magnify our importance, but, as the lawyers say, we submit, with respect, that there are few buildings among the Baptist churches which have formed the Union of Regular Baptist Churches, more desirable from many points of view, than that of Jarvis Street.

Furthermore: Mr. Grant ought to be in a particularly advantageous position to lead in such an attack, because he was himself a member of Jarvis Street Church, a Deacon of the church, and also a Trustee of the property. When Mr. Grant and those with him were out-voted on the 21st of September, 1921, they took a very reasonable and proper course: they withdrew from the church, they held their own services, and some time later asked for letters of dismissal to form themselves into another church.

The members who left the Fenelon Falls Church did precisely the same thing. They issued a printed circular, the first paragraph of which reads:

"When a body comprising some sixty or seventy members and adherents of a church withdraw their support and presence from that church, it would seem nothing but fair and right that they should make some sort of a statement of the reasons for their action."

It should be observed that the sixty or seventy are described as "members and adherents". Evidently they were not very sure of the number, as a difference of ten in a small number is very considerable. What proportion of this number were members and what proportion were adherents we are not told. It is sufficient to note the fact that they "withdrew their support and presence from the church". That is exactly what Mr. Grant and those who were with him did from Jarvis Street Church. It was, of course, their right to do so.

But the last paragraph of this Fenelon Falls circular letter dated April 5th, 1928, reads:

"We find ourselves in the peculiar position of being welcome in every church in Fenelon Falls but our own, and becoming daily more contented that it should be so."

This circular was said to be issued by, "The Group of Loyal Baptists". Thus the "split" from the Fenelon Falls Church on account of its stand for the faith was a comparatively small one. They voluntarily withdrew, and expressed themselves as becoming "daily more content" to be out of its membership. We wonder if Mr. Grant proposes to drive these sheep back into the fold by legal means, and against their own will?

A question germane to the matter under discussion, however, would be, Why did not Mr. Grant take the same measure with Jarvis Street Church? The cases are exactly parallel. We are writing this merely to show how utterly unjustifiable Mr. Grant's threatening letter is. He threatens to attempt in Fenelon Falls what he knew it was folly to attempt in his own behalf in Toronto. Of course, he never dreamed of such folly as to institute action against the Fenelon Falls Church. It is nothing but a bit of lawyer's—well, we do not like the word, but we will use it, "bluff". And again we will resort to a colloquialism: this article is especially written to "call" Mr. Grant's "bluff". Come on Brother Grant, get busy!

Need for Charity.

In justice to Brother Grant, however, we ought to say that he has, of late years at least, been trained to view church relationships from an utterly unbaptistic, and, indeed, anti-Baptist point of view. When we became

Pastor of Jarvis Street Church Mr. Grant was one of the Deacons, and so continued until, by resolution of the church, he was dismissed from office at the Annual Meeting of September 21st, 1921. We distinctly recall that at our first meeting with the Deacons, in which body there were included three other lawyers of prominence in addition to Mr. Grant, two of whom were K.C.'s, we were told by the Deacons that in Jarvis Street the Pastor was always Chairman of the Deacons, and presided at all business meetings; and so he did up until 1921 when, at special meetings, Mr. Grant presided. But in the church to which Mr. Grant belongs they now have at least two, and we are not sure but there may be three, "Moderators". There is a Moderator and a Vice-Moderator, and we rather think a second Vice-Moderator. At all events, when the business meeting convenes, the Pastor very meekly vacates the Chair, and one of the Moderators presides. This surely is a new thing under the sun. But, having become accustomed to "moderating", perhaps Mr. Grant imagines that he is specially called to moderate all other churches! We therefore suggest that we ought to be very lenient in our judgment of Mr. Grant's actions.

Appointment and Dismissal of Trustees.

Turning from this matter, we would call attention to the method of appointing or dismissing Trustees. That matter is determined invariably by the provisions of the Trust Deed. The paragraph relating to this matter in the Deed usually employed by Baptist churches is as follows:

"IT IS HEREBY DECLARED, that the Trustees shall be three in number, and when and as often as any Trustee shall die, be excluded from the fellowship of the said Church, remove from Ontario, unite with any other religious denomination, resign or be discharged from office by the said Church by a two-thirds vote of the members present at any regular Church meeting, a week's public notice having been given that at such meeting the subject of Removal of Church Trustees would be considered, then the place of such Trustee shall be deemed vacant, and may be filled by the said Church by a two-thirds vote of the members present at any regular Church meeting, a week's public notice having been given in manner aforesaid:

AND IT IS FURTHER DECLARED, that if it is stated in the public notice to be the intention to proceed also with the election of Trustees at the meeting at which the question of Removal of Church Trustees is to be considered, then, in that case, it shall be lawful to fill any vacancy at such meeting. It is hereby declared that no person shall be eligible to be elected a Trustee who is not then a member of the said Church, in good standing."

Each Deed Should Be Examined.

Of course, every Trust Deed should be carefully examined on this point; and unless it is perfectly clear, competent legal advice on the matter should be obtained. Other Deeds may be substantially the same as this, with a few variations; as for example, in the Jarvis Street Trust Deed, a period of three clear days between the time of the public notice and the holding of a meeting to appoint or dismiss Trustees, is all that is required. In the clause we have quoted a week's time is necessary. Therefore to make an appointment legal the particular provision of the Trust Deed must be complied with.

How to Remove a Trustee.

Let us see now how a Trustee once appointed may be removed. The Deed specifies its death, resignation, re-

removal from Ontario, joining another denomination, or being discharged. If a Trustee resigns, all the church has to do is to accept his resignation. If he removes from Ontario, automatically he ceases to be a Trustee. It would be prudent, however, for the church, by resolution, to recognize his removal and instruct its clerk to record the fact, and that by such removal he has caused to be a Trustee. If a Trustee should join another denomination, a similar course should be taken. While he automatically ceases to be a Trustee, the fact should be brought to the attention of the church at a properly called meeting, and the record of the fact, with its proof, should be made. In the case of either the appointment or the dismissal of a Trustee a two-thirds vote of the members present is necessary.

How to Call a Meeting.

How then should the meeting be called? We have several notices recorded in the Jarvis Street Church Minute Book, and as they were written by a lawyer who was Master of Titles at Osgoode Hall, and therefore well versed in the principles of trusteeship, it may be taken as a sample of how to do things. Under date of February 18th, 1923, this minute occurs:

"At the public services morning and evening, the following notice was read by the Pastor:

"NOTICE IS HEREBY GIVEN that at the next regular church meeting of the Jarvis Street Baptist Church of Toronto, to be held Thursday evening, February 22nd at 9.15, it is proposed to elect two Trustees to take the places of _____, resigned, and _____ deceased.

"I HEREBY CERTIFY THAT I conducted the services at the Jarvis Street Regular Baptist Church at Toronto on Lord's Day, February 18th, 1923, at 11 o'clock a.m. and 7 o'clock p.m., being all the services for public worship of such church on such Lord's Day; and that at each of such services I made public announcement of the above notice.

(Signed) Thomas T. Shields,
Pastor."

"I HEREBY CERTIFY that I was present at each of the above services referred to, and heard the above written notice read at each of such services.

(Signed) Violet Stoakley,
Clerk."

In the event of a meeting being called to discharge a Trustee instead of to receive his resignation, that should be stated in the notice; and if it is the intention to proceed to appoint other Trustees at the meeting, that also should be included in the notice.

It will be observed that it is not necessary that any reason be given for discharging a Trustee. Such discharge involves no reflection on his character. If the church wants to discharge one man from his Trusteeship, and appoint another in his place, it has a perfect right to do so; and it is under no legal necessity to give any reason for its action.

But we venture to suggest a better way than that of discharging or dismissing a Trustee. And again we will make bold to quote the action of Jarvis Street Church in the matter. When the letter we are about to quote was written, the "Prudential and Financial Committee", an emergency committee appointed at the time of the Jarvis Street upheaval, was functioning in the place of the Deacons and Finance Committee. Since that time that Committee has been replaced by the Deacons, and all financial matters are handled by the Deacons' Board.

The following letter was sent to Mr. Gideon Grant, February 5th, 1923:

Jarvis Street Baptist Church,

Toronto, Canada, February 5th, 1923.

"Dear Mr. Grant:

"I have been instructed by the Prudential and Finance Committee of the Jarvis St. Baptist Church to write to you to say that as you have withdrawn your membership from the Jarvis St. Church, and transferred your interest to another church organization, the Prudential and Finance Committee respectfully suggest that you consider the advisability of resigning your position as a Trustee of Jarvis St. Baptist Church.

"I was instructed also to say that the Committee would feel greatly obliged if you would kindly let us have your reply within ten days.

Yours sincerely,

(Signed) VIOLET STOAKLEY,
Church Clerk."

Mr. Grant Resigns.

Under date of February 9th the following communications were received by the Church Clerk:

February 9th, 1923.

"Dear Miss Stoakley:

I have your letter of the 5th instant, and herewith send you my formal resignation as a Trustee of Jarvis Street Baptist Church.

Yours truly,

(Signed) GIDEON GRANT."

February 9th, 1923.

"Dear Madam:

I hereby tender my resignation as a Trustee of Jarvis Street Baptist Church.

Yours truly,

(Signed) GIDEON GRANT."

A Matter of Grace.

We think, as a matter of grace, Trustees who are out of sympathy with the church as a whole, might first be given an opportunity to resign. Of course, if they refuse to resign, the church would then have to carry out the provisions of its Deed and dismiss them, and appoint others in their place. We have cited the case of Mr. Gideon Grant in this instance because we believe it is a case very much to the point.

A Rather Harmless Gentleman.

We have written this article at some length in order to encourage any of our brethren who might be a little fearful should they receive from Mr. Grant, or from some other lawyer, a letter similar to that received by Mr. Carew. We want the brethren to know that Mr. Gideon Grant, K.C., is really an estimable gentleman. He is highly esteemed in the church to which he belongs, being one of its Moderators. He is recognized as a man who, now, at least, has begun to show some interest in denominational affairs, as witnessed by the fact that he has been appointed as one of the Vice-Presidents—in fact, he is altogether quite a charming man. We should be extremely sorry if any of our brethren should be led to misunderstand Mr. Grant's character and disposition from his rather chronic habit of cacographic threatening. We beg to assure them, on the ground of our long acquaintance, that his bark is very much worse than his bite; that, as a matter of fact, it is nearly all bark. And just as in the country sometimes one has to school himself to the habit of going to sleep in the midst and in spite of the noise of his neighbour's dog barking at the moon, they may become so accustomed to Mr. Grant's letters that they may be able to put one of the hottest of them under their pillow and sleep sweetly, dreaming the most delightful of dreams, just as some sentimental people dream on wedding-cake.

"A Mighty Triumph"

By Dr. T. I. Stockley, Dean of The Toronto Baptist Seminary.

A Roman triumph was a very wonderful thing, and must have been a thrilling sight. Just imagine it! A great Roman General has won unusual victories in warfare; he has brought new glory to the name of Rome, and there is accorded to him a triumph. The gates of Rome are thrown open; the houses are decorated; the people are out in holiday attire. The whole City is aflame with colour, and filled with excitement and gladness. The people watch and wait. Now the legions begin to pour in, the banners are waving, trumpets sounding, and incense burning. The stern old warriors march along the streets. And now comes the centre of attraction. There is a noble chariot drawn by milk-white horses, and the conquering general, crowned with a laurel wreath, is standing erect in his chariot. But look at his chariot wheels! Chained to those wheels are the kings and princes and the mighty men taken captive from the regions which the General has conquered. How the crowds rend the air with their plaudits when they see these nobles in chains at the chariot wheels of their hero! Probably the Apostle Paul had this picture in mind when he wrote in his epistle to the Colossians, "Having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it"—that is in His cross.

To the human eye the scene at Calvary was a scene of unparalleled sadness. The loveliest life the world has ever seen is being slain amid scenes of unspeakable cruelty and horror. It is a scene of sorrow and suffering, and of deepest shame. Jesus died the death of a criminal. He hangs upon the cross of a felon, and pours out His precious blood upon the common hill of doom, with robbers for His companions, and He the centre of them, as though He were the worst of the three. He is the object of mockery, and jest, and scorn. The soldiers at the foot of the cross gamble over His garments. The chief priests mock and sneer, and the passers-by wag their heads. Jesus dies, wrapped in supernatural darkness. And yet Paul says His death was a triumph. Jesus came to vanquish man's greatest foe, and all his marshalled hosts. The enemy of God and man dogged the steps of Jesus from the first. As soon as His birth was known, Satan stirred up Herod, the king, and efforts were made to kill the Infant Saviour. As soon as He came forth to begin His public ministry, He was persistently assaulted in the wilderness. The hosts of Satan appear in unprecedented force, possessing men and women just when our Lord was walking the earth. And at the end of His earthly ministry, the enemy seemed to gather all his forces in dread conflict. "Now," said Jesus, "is the crisis of this world." The hour of His death was indeed a great crisis, and that being so "the prince of this world cometh." That deadly enemy also took possession of Judas: he would not entrust the task of treachery to another, for Satan himself entered into him. "This is your hour, and the power of darkness," our Lord declared.

In the Garden of Gethsemane and on Calvary, the full strength of Satan and all his hosts was brought to bear in one final ghastly attack upon the Son of man. Will He not be overwhelmed? Will not the last Adam follow the first in dire defeat? Thank God, no; the forces of hell are defeated. All the armies of evil are put to flight. Jesus conquers! He spoiled principalities and powers; made a show of them openly, triumphing over them in His cross. The glorious Victor stripped His foes of arms and powers, and then paraded them as His captives, dragging them at the wheels of His triumphal car. Our Saviour's cross was also His chariot, and the hosts of evil are led in triumph as His prisoners of war. Glory be to God!

Let us never forget that the instrument of our Lord's triumph was His cross; not His teachings, however heavenly and beautiful they were; not His miracles, however wonderful and divine. It was the cross by which the victory was won. This is why Satan sought ever to keep Jesus from that path of death, and pressed upon Him the easier way to his crown and throne. Satan hates the cross. But He could not turn our Lord from it. Jesus knew that the cross was the divine path to triumph, and as He drew near to it, He said: "Now is the prince of this world cast out." And I, if I be lifted up from the earth, will draw all men unto myself." It was on the cross that the shout of triumph came from the Saviour's lips, "It is finished!" Love would never yield to the tempter. Love won completely:

"O love of God, O sin of man!

In this dread act your strength is tried!

And victory remains with love,

For He, our Love, is crucified!"

Yes, the instrument of triumph in all its applications, is the cross. Satan and his hosts still seek to turn us from the cross. They try to induce the preachers of the gospel to preach on any other theme rather than the cross; and their laughter sounds through all the realms of hell when those who are set apart to preach the gospel speak only of other things. If the enemy can get the servants of God busy with other things—all good in their way perhaps—rather than with the supreme work of setting forth the message of the cross, he is well content. The word of inspiration is: "The word of the cross is the power of God," the dynamite of God, that breaks through all barriers and wins untold victories in the lives of a great multitude which no man can number. The cross of Christ is the great centre of power, reaching down to the deepest depths of sin and doom, and lifting men to the highest heaven of acceptance and glory. "By the power of the cross, the dark kingdom of evil is robbed of its subjects, and its rulers impoverished and restrained."

The story is told of a devout monk painter who drew on the wall of his cell in the convent, the picture of the conquering Christ with white banner, bearing a blood-red cross, before whose glad coming the heavy doors of the prison house fell from their hinges, crushing beneath their weight the demon jailor, while the long file of eager captives from Adam onwards through ages of patriarchs and psalmists, and pro-

(Continued on page 12.)

The Jarvis Street Pulpit

A MASTERFUL LOVER.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, August 25th, 1929.

(Stenographically Reported.)

"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

"Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." Psalm 45:1, 2.

Prayer Before the Sermon.

As we bow in Thy holy presence in this evening hour, O Thou holy One, we acknowledge our unworthiness to come where Thou art. We confess before Thee that we have sinned and come short of Thy glory. We have grieved Thee ten thousand times in ten thousand ways. How shall we come where Thou art, when it is written in Thy word that Thou art of purer eyes than to behold evil, and canst not look upon iniquity? There is not a man or a woman in Thy presence this evening who would dare to say that he or she is wholly free from sin. And yet we desire to come; and we know only one Way whereby we may come.

We come to worship Thee, for Thou art our God; Thou hast made us and not we ourselves; Thou art our King, and to Thee our hearts' allegiance belongs. But we thank Thee that Thou art seated upon a throne of grace, and that Thou dost meet with Thy rebellious subjects in mercy. We bless Thee that Thou hast appointed a meeting place, and that it is called the mercy-seat,—

"Ah, whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

We thank Thee that Thou hast met with us, and that Thou wilt meet with us again. We rejoice in the assurance that even as we pray, Thine ear is attentive to our cry. We would fain take the Psalmist's words and make them ours, Bow down thine ear, O Lord, and hear us, for we are poor and needy.

We have no gifts to bring; no presents to present to Thee: we come with empty hands; we are very poor. We are, indeed, bankrupt of everything that would be of value to Thee. But how needy we are! Many in Thy presence have need of pardon, for some have never yet come to the mercy seat; they have never prayed, God be merciful to me a sinner. We pray that they may pray that prayer to-night, and, like the publican of olden time, may they go down to their houses, every one of them, justified through faith in the Lord Jesus! May they have peace with God.

We are all in need of strength for the battle, strength to withstand the temptations of the hour, and to do combat with our spiritual foes. Give us that to-night, we beseech Thee. We all have need of the wisdom that is from above, that is first pure and then peaceable. Make us all wise unto salvation through faith in the Lord Jesus Christ. It may be that many in Thy presence need comfort, whose souls are disquieted within them. Lift upon them the light of Thy countenance, and fill every one with joy. It may be some are in a happy mood to-night. It may be some have been specially favoured of the Lord, and just at this hour their lives have been flooded with Thy lovingkindnesses in the midst of all Thy mercy. Grant, we beseech Thee, that they may not be forgetful of the Giver.

So bless us everyone, and as we come to Thy holy Word in this quiet hour, may we feel the presence of God. We know that Thou art here; Thy Word assures us of that; and how often hast Thou met with us in this place! Thou hast never failed in the fulfilment of Thy promise. But we pray to-night that we may feel the touch of Thy Spirit upon us,

that we may feel something of the goings of God upon our own spirits. May we know, every one for himself or herself, that God is here.

We would fain breathe a prayer for any strangers who are away from home. Their thoughts are inclined to wander. Make them to feel at home because Thou art here. It may be Thy will that this evening will stand out in the memory of some who have come a long distance, as the crisis hour of life when the Lord Himself drew near. May the Holy Spirit Who inspired the writing of this holy Book instruct us as we think a little while of Him Who is the theme of all its pages and the glory of this incomparable temple of beauty. Bless us for Jesus Christ's sake, Amen.

A very wise man long ago enjoined us to keep our hearts with all diligence; "for out of it are the issues of life"; "As he thinketh in his heart so is he." What do you think about? What is the subject of your thought? How are the hours of quietness and of leisure employed? Here is one who says, "My heart is inditing a good matter: I speak of the things which I have made touching the king." Another said, "My meditation of him shall be sweet: I will be glad in the Lord." The art of holy meditation is almost forgotten. There is a possibility, dear friends, of reading too much, and digesting too little. Few people pretend to remember what they read in the newspapers—and perhaps it is just as well that they should speedily forget it! Many books are written in so light a vein that it is evident those who wrote them had no hope of long engaging the thought of their readers. But it is a good thing to read that which is worthy of meditation; it is good to meditate upon the Scripture.

The "blessed man" is described not only negatively, for not doing certain things,—not walking in the counsel of the ungodly; nor standing in the way of sinners, nor sitting in the seat of the scornful—but in order that he may avoid all that, "his delight is in the law of the Lord; and in his law doth he meditate day and night".

I have no doubt that you who are Christians, if you will recall the most precious disclosures of the truth of the gospel which have ever come to you, will testify that they have come in the quiet hours of your meditation; when you have turned over some great truth of the Word; something which you have read again and again but which you have never completely understood; yet as you have meditated upon it, a flood of heavenly light has shone into your mind, and you have had to exclaim, "I have never seen that before." You have been like Moses as he passed the bush which had been an object of observation perhaps for nearly forty years, and which had never before had a message for him, but on that particular occasion it burned with

fire, and he said, "I will now turn aside, and see this great sight, why the bush is not burnt." As he stood there gazing upon it a Voice from heaven spoke to him and changed the whole course of his life.

I.

Here is ONE WHO IS SPEAKING OF THE KING. What a subject of study is the Lord Jesus Christ! You may have met Him—I trust most of you have; and many of us, perhaps the majority of us, can say, "I know whom I have believed"—yet how little we know Him! Do you not know that in Him dwelleth all the fulness of the Godhead bodily? that in Him are hid all the treasures of wisdom and of knowledge? Some people from this country visit the British Museum, and an hour is sufficient for some of them! But if they could live a thousand years they could not exhaust its wealth of learning. Our Lord Jesus is infinite in all the qualities of His being, and when we give our minds to the study of the Lord Jesus Christ we have set for ourselves a course which will occupy us for the rest of time and through all eternity.

I can only suggest the outline of the glorious character of our Lord Jesus Christ. We hear a great deal nowadays about the "meek and lowly Jesus". I greatly dislike the phrase. We hear much about the "humble Nazarene", as though all the emphasis were to be laid upon that brief parenthesis of His eternal existence when He was revealed in the flesh. He is more than that: "Thou art fairer than the children of men." There are human characters that are admirable: there are some people whom it is a privilege to know; some such as the Apostle Paul refers to when he says so often, "I thank my God upon every remembrance of you." There are men and women whose integrity, whose symmetrical character, whose loyalty to principle, whose invariable faithfulness, whose constant friendship, are ever an inspiration to those who know them. I know we have our disappointments; notwithstanding there are many people who, by God's grace, are made just a little like the Lord Jesus, and it is a joy to know them. I can go back over my ministry and call them up, first of all, by the dozen, then by the score, and by the hundred; and I should say to you, "Thy are the mightiest apologetics for the gospel, each of them, that the world has ever known. I do not care what all the critics say, I have met so many incarnations of the gospel that I know it is true. I have met men and women under such difficult circumstances, in such trying situations, that nothing but the grace of God could account for their triumphs.

But I wish you would conjure up before your minds the fairest of all characters you have ever known or read of, for the best of them have their defects. You say about everyone, "Mr. So-and-So is such a fine man, such a worthy man in so many ways, but I wish"—well, you need not say the rest. He may wish something about you too! We have our defects, all of us. But when the Psalmist thought of the King he found no one with whom he could compare Him; like Saul among the people, "from his shoulders and upward he was higher than any of the people",—as the Psalmist thought of Jesus Christ he said, "Thou art fairer than the children of men." There never was another like Jesus Christ; there never will be another. Some-

times I feel like giving some people I know a lecture in English. I have heard people talk about things which were "very unique". A thing cannot be "very" unique. That which is unique is single, solitary, it stands alone. And of all the characters of history Jesus Christ stands apart. There is no mistaking Him for anybody else. He is "fairer than the children of men."

I wish I had time this evening—and the ability—to draw a picture of the beauty of His character. I might name the qualities for which He was distinguished in His disclosures of Himself to men, so tender, so gentle, so patient, so serviceable, so unselfish, so considerate, so faithful, so true, so strong, so mighty; but the marvel of it all was that all these qualities which made up the character of Jesus Christ—I speak in the past tense because I have in mind now that brief parenthesis, that revelation of Himself in the days of His flesh when He was manifest among men. Of course it is just as true of Him to-day—but I say, the wonder of the Lord Jesus was—and is—that all these qualities were blended together in such perfect proportion that His was a symmetrical character. We are all a little bit lopsided. We are lopsided physically—your tailor will tell you that. If you go to the optician almost invariably he will tell you that one of your eyes is stronger than the other. At some point or another we are just a little bit off balance. I do not mean mentally—although that may be true (laughter). We are none of us perfectly sane. We none of us see things in the light of truth without even a shadow. But as you study the character of the Lord Jesus you find a divine proportion. Tender? Yes, but strong. Gentle? Yes, but mighty. Patient? Yes, but faithful. Every quality relating itself to every other quality, so that every quality is the complement of every other and neutralizes none. "Thou art fairer than the children of men."

Most wives like their husbands to be on their good behavior in company! Of course, they are all good men, I know, but their wives like them to shine a little bit—if there is any shine about them—when the neighbours are there! And the very desire is an acknowledgment that sometimes they do something of which those who love them best are not proud. But it is not so of Him. Any side of the Infinite, any glimpse we get of Him, any view of the Lord Jesus in the Old Testament or in the New, respecting the period of His manifestation to men, is absolutely perfect. Or think of Him in the glory, or in His coming again—any view you ever get of the Lord Jesus Christ is a view of absolute perfection. He could not be other than He is, for He is "the same yesterday and to-day, and for ever".

Did you ever wonder what happened to the wardrobe of Jesus Christ when He died? You say, "I did not know that He had one except that seamless robe, and I know what became of that." I do not know that He had any other robe, nor how it was kept spotless, but I am sure that it was always immaculate. I am positive that Solomon in all his glory was not arrayed as was the Lord Jesus when He appeared among men. Never was there another like Him—there is not now. Would you not like to know Him?

II.

The Psalmist speaks of THE GRACE THAT IS Poured INTO HIS LIPS. There was something distinctive about the speech of the Lord Jesus. Nobody ever spoke as He did. That is what those who heard Him said. They did not know who He was, but when they heard the words of wisdom that fell from His lips they said, "How knoweth this man letters, having never learned? He has never attended our schools. He was not brought up at the feet of the doctors of the law as we know them, and yet never man spake as this man." Never man did speak like Him.

But what was the outstanding characteristic of His speech? There are many people who are remarkable for their speech. There is no disguising it at all! There was a certain lady of prominence in the public life of England some years ago, whom I will not name, but a very able woman, and a very influential woman. The poet Watson described her in a bitter poem as the "woman with the serpent's tongue", and though he named no one there was scarcely anyone informed at all in England who did not instinctively recognize that public character. There are some of whom it is said, "The poison of asps is under their lips." They never speak of anyone without damaging them. They never have a good word to say about anybody. But when Jesus stood up in the synagogue at Nazareth and "found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister", they wondered at the gracious words that proceeded out of His lips. Why? Long ages before the prophet had said, "Grace is poured into thy lips." The Lord Jesus came to utter a message of grace; He came to be Himself the revelation of the grace of our God.

What shall we say then of the grace of God? How full of grace He is! The gospel to the poor, the opening of the eyes of the blind, liberty to the captives, the opening of the prison to them that are bound, binding up the broken-hearted,—that is His programme. If I were to proceed in that vein you would say, "I like to think of that side of our Lord's character." Yes, but we must see Jesus Christ as He is. Listen to how the prophet here describes Him, for he describes Him under the figure of a lover, one who seeks his bride, one who is getting ready for the marriage. It is said that all the world loves a lover. That may be true, but some of them are very silly, are they not? It needs a good deal of indulgence to have much respect for them sometimes. But we are prone too often to associate graciousness of speech and any expression of real affection with softness of character, pliability, a kind of gentleness that never offends anybody. I should get very tired of living with people like that, wouldn't you?

I told my class this morning that I have been in some homes before now where I heard the husband address the wife as "darling" all the time,—that is, when I was there! I have no objection to those things, but I do not think they are for company.

The psychology of all that is that people imagine real love indulges in soft speech always.

Ah, He is "fairer than the children of men". There never was such a manly man as Jesus Christ. Pilate spoke better than he knew when he pointed to Him and said, "Behold the man"! The world never saw a man, a real man, what God had in His mind when He said, "Let us make man", until they saw Jesus Christ, the only perfect Man. What a glorious thing that He is the Bridegroom for Whom believers wait!

III.

WHAT SORT OF BRIDEGROOM IS HE? Listen: "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." Any woman ought to admire some element of manliness in her husband—if there is anything there of that sort to admire.

I was once in a tailor shop talking to a friend, and he said, "I have something here that would exactly suit you." "What is it?" I enquired. "A clerical suit", he replied. "What do you mean", I said, "by a clerical suit?" It was one of those things that button up to the throat. I told him to send it up to the house as I wanted to have a little fun at my wife's expense. It came up and I put it on, collar and all, and came downstairs,—then I sent it back! After a while I called in to see the tailor. He said, "You did not want that suit I sent you?" I said, "I had no choice in the matter; my wife did not want it!" To which he replied, "I suppose she would rather have a man for a husband than a minister." I sympathized with his interpretation.

Of course there are no men and women nowadays: they are all *gentlemen* and *ladies*. Yet the good old-fashioned word is still of use, and our Lord Jesus was a *man*. There is a scene back in the Old Testament that I never read without seeing Christ in it. Young David came up to the camp, and the giant strutted out before the people and said, "Give me a man, that we may fight together". And David began to ask questions. He said, "What shall be done to the man that killeth the Philistine, and taketh away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God?" They said, "It shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel". Be son-in-law to a king! I have wondered sometimes, when David went out with his sling and stone, if he had not some idea that Saul's daughter was watching somewhere to see how he got on. And the promise was fulfilled!

But we are beset with foes, all of us, and if saved men and women are to constitute the bride of Christ we need in our Bridegroom something more than one who will indulge in sweet talk, do we not? We need a mighty Man, we need a King Who is not only fairer than the children of men, but Who is glorious with a power greater than all our enemies. Look at Him!—"Gird thy sword upon thy thigh, O most mighty, with

thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies". The bride of Christ needs nothing for her protection other than the strong right arm of her Well-Beloved. That is the character in which Jesus Christ is here described, as a mighty Warrior.

He is not only masterful and mighty in respect to her foes around, but in respect to the bride herself. Sarah called her husband, lord. Some of our brethren, the people who call themselves Brethren, have written me letters sometimes saying, "Why do you not repudiate the title, 'Reverend'?" My answer is, I do not care for any kind of title. But I am not going to get into an argument over a thing of that sort. You may call me anything you like. They have said before now that 'Reverend' is a title that belongs to God only. I would remind them that it is written, "Let the wife see that she reverence her husband". Every wife ought to reverence her husband. Call him 'Reverend' if you want to; call him 'Reverend' if he is worthy of it. But we are to be brought into blessed relationship with One of Whom it is said, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows".

How greatly we all admire the heir to the British throne! And what speculations people have indulged in in respect to his future! They cannot understand why he is not preparing that he may be able sometime to lead a queen with him to the throne. I do not know why, but I do know that he is hedged about with a great many restrictions.

Upon whom will this Prince, Who is the "Heir of all things", upon whom will He set His love? Is He to find His bride among those who are of royal lineage, of those who are akin to Himself? Where shall this sovereign Lover look to find the bride of His choice? What would the newspapers have to say should we hear of a prince of the royal blood breaking through all conventions, defying all restrictions, and finding a bride in one of London's lowest slums? Everybody would be shocked! And yet the distance from Buckingham Palace to the meanest slum of London is nothing to the infinite stoop of Him Who came from the glory and set His heart upon us poor hell-deserving sinners. Is it not wonderful?

"Hearken O daughter and consider, and incline, thine ear; forget also thine own people and thy father's house". Those of us who are Christians may well lend an attentive ear to the witchery of His voice, to His persuasive speech; and what He requires of every one of us is that we should forget our own people and our father's house, and separate ourselves unto Him. When we preach that nowadays we are looked upon as being somewhat extreme and rather fanatical, but we always require it in the marriage service. This principle is regularly recognized everywhere but in religion. But, my brethren and sisters, if Jesus Christ be the Prince of Glory, if He has won our hearts, then He deserves all there is of us. Forget everything, and go with Him where He would

lead you! "So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him".

IV.

Some day THIS GLORIOUS PRINCE OF OURS IS COMING BACK AGAIN. I do not know what I should do in these days, I do not know how I could possess my soul in patience, if I should lose sight of the promise of the Lord's return, if I had not absolute assurance that this Bridegroom will not be denied His bride. The marriage day is set—I do not know when it is going to be. It is a secret,—as it sometimes is, you know! The wedding day is often set before anybody knows of the engagement—I mean, anybody but two people! And sometimes I am taken into their confidence—and I am good; I do not tell! But the day is set before the wedding is made known. The angels in heaven do not know when that great day is, but it is set. It is set in the plan and purpose of God, and the marriage will take place—and it will not be a minute behind time. The marriage of the Lamb will come, and when it comes His wife will have made herself ready. This glorious Bridegroom is going to have His bride. It will be a great wedding! It will not be secret; in the view of all the universe He will claim His bride.

I do not like the idea of a secret return, and I do not believe it is scriptural. I shall offend some of you, I know, but I do not like the idea of a secret rapture and a secret wedding up there while Antichrist is having his way down here. I believe the wedding will be up there. I believe in the rapture of the saints,—"The Lord himself shall descend from heaven with a shout, with a voice of the archangel, and with the trump of God: and the dead in Christ shall rise first". But when Jesus Christ shall come to claim His bride He will gird His sword upon His thigh, and will ride prosperously; by His very breath He will blast His enemies and cleanse the earth of anything that would be in His bride's way. There will be no Antichrist after the marriage of the Lamb. Antichrist will be destroyed by the coming of Christ. I am glad there is to be a public wedding.

But there are many people who "obey not the gospel of our Lord Jesus Christ". You had better get ready for the tribulation, if the Lord does not call you away before that. Then He is coming. He is going to take us out, and destroy all our enemies; then His "arrows shall be sharp in the heart of the king's enemies; whereby the people fall under thee". I would not mind being found rebuking the followers of Antichrist when the Lord shall come, but I want the thing to be public. We have had our trials here, but it is nothing compared with what we shall face if our lives are prolonged. But some day the King will come, and we shall go in with Him,—and then the wedding!

That little tract entitled, "The Missing Ones", is very interesting, but utterly unscriptural. They will be missing: "One shall be taken, and the other left", but the bride of Christ is not going to be privy to any elopement. When she is summoned into the Royal Presence the whole universe will be in attendance to see the triumph of Christ, and the triumph of His believing people. There will be no millennium, I believe, until after then. And when the Lord comes

and sets up His throne and has claimed His bride, what a glorious thing it will be to belong to Him ("Praise the Lord!" "Hallelujah!").

How many of you are Christians? (There was a great showing of hands.) Praise the Lord. How many believe the Lord is coming again? (Showing of hands, and chorus of Hallelujahs). How many of you would dare to say this very minute, "I can, by God's grace, say that I am among those who love His appearing. I should like to see Him now." (Large response).

Ah yes! But are any outside? Are any here who do not know Jesus Christ? It would be a terrible thing to miss this wedding, to be unprepared to go in with the Bridegroom into the wedding; to have the door shut by His hand, and to stand without and knock saying, "Lord, Lord, open unto us", and to hear Him say, "You are too late. The wedding hour has come, and you are not among the guests". Will you come to the wedding? You have no clothes to wear? It is a serious business, this going to a wedding, is it not? You have no present to take, either? You do not need one. He will provide the wedding garments; He demands no dowry; He offers His heart's love and bids you come to Him and trust Him.

What does it mean to trust Christ? It was only yesterday I married a couple, and I asked the man a question: "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?" Do you know what he said? He said, "I will". But they were not married! They were not married until I said to the woman, "Wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love, honour, and comfort him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both live?" And what do you think she said? She said, "I will". And when she had said, "I will", though I had but that moment asked the question, I had no power then to dissolve that union. The moment she yielded her consent, they were one.

Jesus Christ has already said, "I will". He said it at the cross. He said it at the open grave. He has said it by the voice of the Holy Spirit from the glory. He has said to you, "I will go to prepare a place for you. I will get the house ready. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also". Jesus Christ has said, "I will". Will you say it, unsaved man or woman, sitting right where you are? Will you lift your heart to Him and say, "Lord Jesus, here I am; I yield consent to Thy overtures. I make response to the pleadings of Thy love. I accept Thee as the Bridegroom of my soul. I yield myself to Thee to be Thine for ever"? When you have said it, when you have called upon Him, when you believe His word, — "Whosoever calleth upon the name of the Lord shall be saved",—that moment you are His; what God hath joined together, neither men nor angels can put asunder. Let us have a marriage service now! Let us bow in His presence and answer His appeal!

O Lord, many of us rejoice that we have already trusted Thee. We trust many more, now as we bow before Thee, will say, Take me as I am. I yield my will to Thee; I accept Thy promises; and we are one for ever. Then by Thy Spirit do Thou give courage and strength to those who have thus received Thee, to acknowledge their union with Thee. For Jesus Christ's sake, Amen.

"A MIGHTY TRIUMPH."

(Continued from page 7.)

phets, hurried forward with outstretched hands to meet the Deliverer Who came, bearing His own gifts of radiance and of joy. Christ has conquered! "In the world-wide issues of the work of Christ, God triumphs before the universe, and enhances His glory in that He has torn the prey from the mighty, and won men back to God." True, the effects of the victory are but partly realized, but He Who bore the curse for men on Calvary's cross shall surely "see of the travail of His soul and shall be satisfied." And the cross of Christ shall be seen to be the chariot of triumph, and every trusting soul shall share that triumph too, and rise with Him to share His throne.

MORE LAWLESSNESS AT DES MOINES, IOWA.

From different parts of the continent we have been sent newspaper reports of a students' riot at Drake University, Des Moines, Iowa. The following report is sent us from a New York paper:

Students Egg-pelt Drake Dean's House.

"Student revolt against the attitude of Drake University authorities toward the campus warfare with Iowa State College as a prelude to the school's football game at Ames tomorrow flared into open indignation early to-day with a rotten egg bombardment of the home of R. O. Davies, dean of men. Davies last night refused to consider a petition asking for the reinstatement of six Drake students who were suspended for painting signs on Iowa State buildings and sidewalks yesterday. In retaliation, a dozen or more students came to his home shortly after midnight this morning and at 1 a.m. rushed to the house and plastered the front of it with eggs. Earlier an effigy of Dean Davies, bearing a sign, "Dean Hawkshaw", was hanged on the campus. The suspended students included all the Drake cheer leaders. Davies, upon hearing of the petition, remarked, 'It will not matter a great deal to me if there are no cheer leaders'."

Accompanying the clipping are these words from one of the Trustees of Des Moines University:

"This bears out our view that the encouragement which the judge gave to the 'Egg Riot' at Des Moines University was a direct encouragement of lawless conduct on the part of all students, and this recent happening is but the first fruits".

THE WEEK-END IN JARVIS STREET.

Sunday was another glorious day in Jarvis Street. The attendance at the Bible School was 1,442, made up as follows: Adult Department, 318; Young People's, 276; Intermediate, 185; Junior, 329; Primary, 209; Beginners, 98; Cradle Rolls, 27. The auditorium was filled at both services. The Pastor preached in the morning on the duty of confession, and in the evening his subject was, "What will happen when Jesus comes?" These sermons will be printed later, but on account of the Convention in Brantford this week they could not be transcribed in time for this issue. At the close of the morning service between twenty and thirty responded to the invitation, and a good number also came forward at night.

Whole Bible Sunday School Lesson Course for 1930

II and III Epistles of John; Jude; Revelation; and first 27 chapters of Genesis.
Issued by

THE BAPTIST BIBLE UNION OF NORTH AMERICA

We publish below an outline of the Sunday School Lessons in the Baptist Bible Union Whole Bible Course for next year, prepared by Dr. Oliver W. VanOsdel, of Grand Rapids, Mich. The comments for the senior classes will be written for *The Gospel Witness* by Rev. Alex Thomson, B.D., as for the past two years.

		Chapter.	Golden Text
1. Jan. 5th—Essentials of the Believer's Walk	II John		v. 8
2. " 12th—Diotrephes' Usurpation	III John		v. 11
3. " 19th—Contending for the Faith	Jude		v. 3
4. " 26th—Introduction to the Revelation	Revelation	1:1-8	1:3
5. Feb. 2nd—John's Commission.	"	1:9-20	1:18
6. " 9th—Christ's Message to the Churches	"	2	2:7
7. " 16th—Christ's Message to the Churches (Con.)	"	3	3:21
8. " 23rd—Thrones and Living Ones	"	4	4:11
9. Mar. 2nd—The Seven-Sealed Book	"	5	5:9
10. " 9th—Opening the Seals	"	6	5:5
11. " 16th—The Jewish Remnant and the Martyrs	"	7	7:14
12. " 23rd—The Trumpet Judgments	"	8	8:13
13. " 30th—The Trumpet Judgments (Con.)	"	9	9:5
14. Apr. 6th—The Angel and the Book	"	10	10:1
15. " 13th—The Two Witnesses and Seventh Trumpet	"	11	11:15
16. " 20th—The Woman Clothed With the Sun	"	12	12:11
17. " 27th—The Two Wild Beasts	"	13	13:7
18. May 4th—The Lamb and the Harpers	"	14	14:3
19. " 11th—The Seven Angels	"	15	15:3
20. " 18th—Vials of Wrath	"	16	16:1
21. " 25th—The Fall of Babylon	"	17	17:14
22. June 1st—Views of Fallen Babylon	"	18	18:4
23. " 8th—The Coming of Christ Described	"	19	19:11
24. " 15th—First Resurrection, Satan's Doom, Final Judgment	"	20	20:4
25. " 22nd—Seven New Creations	"	21	21:7
26. " 29th—Seven New Creations (Con.)	"	22	22:17
27. July 6th—Creation, Chaos, and New Order	Genesis	1	1:27
28. " 13th—The New Order Described	"	2	2:7
29. " 20th—The Fall and Curse	"	3	3:15
30. " 27th—Some First Things	"	4	4:4
31. Aug. 3rd—The Generations of Adam	"	5	5:2
32. " 10th—Preparations for Judgment	"	6	6:5
33. " 17th—The Flood	"	7	7:24
34. " 24th—God Remembered Noah	"	8	8:1
35. " 31st—God's Covenant With Noah	"	9	9:11
36. Sept. 7th—God Came Down To Earth	"	10 and 11	11:6
37. " 14th—Abram Called	"	12	12:1
38. " 21st—Abram and Lot	"	13	13:6
39. " 28th—Abram Delivers Lot	"	14	14:19, 20.
40. Oct. 5th—The Covenant Confirmed	"	15	15:1
41. " 12th—Ishmael	"	16	16:12
42. " 19th—Abram and Abraham and Sarah	"	17	17:5
43. " 26th—Abraham the Friend of God	"	18	18:17, 18
44. Nov. 2nd—Lot Saved Out of Sodom	"	19	19:12
45. " 9th—Abraham's Deceit	"	20	20:9
46. " 16th—Sarah, Isaac, and Hagar	"	21	21:12
47. " 23rd—Abraham Offers Up Isaac	"	22	22:8
48. " 30th—Death and Burial of Sarah	"	23	23:2
49. Dec. 7th—A Bride For Isaac	"	24	24:48
50. " 14th—Esau Sells His Birthright	"	25	25:32
51. " 21st—Covenant Confirmed to Isaac	"	26	26:4
52. " 28th—The Stolen Blessing, etc.	"	27	27:28, 29

The Union Baptist Witness

This page is 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 TORONTO BAPTIST SEMINARY

The inaugural meeting of the Literary and Debating Society was held in the B. D. Thomas Hall, Thursday, November 14th (inst.), Dr. Stockley presiding. It was well attended and the musical items of the afternoon were much enjoyed by everyone.

Rev. W. S. Whitcombe, B.A., delivered an inspiring and practical address on the necessity of each student grasping every opportunity to learn the things of life wherever he may be, and in whatever company or circumstance, that in so doing he or she might be better fitted for the service of the Lord in pointing souls to the Saviour of mankind, Christ Jesus.

This was followed by something that gave great joy to us all, the presenting of a beautiful brief case by Mr. H. C. Slade (President), on behalf of the student body, to our beloved Dean, as a token of appreciation and love for his untiring services, for his firm uncompromising stand for the Word of God, which to us is the Power of God unto Salvation, our hope and our witness which shall live and abide forever.

The profitable and happy meeting was closed with the singing of hymn, "Blest be the tie", and prayer by Dean Stockley.

E. V. APPS, Secretary.

NEWS FROM RUNNYMEDE ROAD.

The Runnymede Road Church has been enjoying great blessing during the past several weeks. The treasurer's quarterly report last month was the best in the history of the church. Several new members have recently been received, others have found Christ.

On Wednesday, October 30th, a great congregational gathering was held. Our special guests were the day students of the Toronto Baptist Seminary, who provided the program. One of the students gave a good account of the Seminary, its aims and purposes, paying great tribute to the Dean and staff. Others told of their experiences on summer fields and of souls saved. Other students provided gospel songs and a reading. It was a delightful and profitable evening. The Sunday School rooms were well filled, many strangers being with us.

Members of the church took this opportunity of completely surprising the pastor, when Rev. W. E. Atkinson in behalf of the members of the church informed the pastor of the gift of a splendid piano to himself and Mrs. Loney and that even while he had been at the church the instrument had been delivered to his home.

After a social half hour, the meeting was brought to a close with singing and prayer.

A series of monthly Bible lectures have been arranged. On the first Monday of the month, the pastor gives a lecture on the O.T. Tabernacle. Arrangements have been made also for a Bible lecture by some outside speaker on the second or third Wednesday of each month. The first of these to be given by Dr. T. I. Stockley, Dean of the Toronto Baptist Seminary.

REPORT OF F.B.Y.P.A. THANKSGIVING RALLY HELD AT ST. THOMAS, ONT.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—Psalm 133:1.

Unity and liberty of the Spirit characterized the Western District F.B.Y.P.A. Thanksgiving Day Rally held in Hiawatha St. Regular Baptist Church, St. Thomas. From the opening of the rousing song service; led by Mr. C. North, in the afternoon until the benediction had been pronounced in the evening, the very atmosphere seemed surcharged with praise and thanksgiving for what the Lord has done in blessing and saving souls in our Regular Baptist Churches.

Just complaint has sometimes been made that programs too often are cut and dried and therefore do not permit the freedom of spirit that should prevail in such gatherings. With this in mind, a liberal portion of time was given for Prayer, Praise and Testimony. The time was well utilized and all were drawn closer to our Lord and Saviour Jesus Christ.

Bro. S. L. White, Inter-Provincial Secretary from Brantford was present to outline the work which the Association is endeavouring to carry on and led in a Conference concerning the same.

A soul-stirring message by Rev. F. Dyson, of Essex from the text, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season",—Heb. 11:25, brought the afternoon session to a close.

Notwithstanding, the afternoon attendance was considerably larger than had been anticipated, the ladies of the St. Thomas church rose to the occasion and served a bountiful meal.

The evening session was presided over by Bro. (Rev.) Will Fraser, of Windsor, who seemed to be fairly bubbling over. Mr. Geo. Boulch of Central Church, London, led in the devotional period, while a male Quartette from Wortley Road, London, brought a message in song.

Rev. Frank Mesley of Zorra, in the closing message pleaded with all present to cast their all at the feet of Christ and with Peter of old, come to the place

where we appraise ourselves in the light of God's Word, and rely on Christ alone for all needed strength and grace to carry on His work.

Miss Creagh of Shedden, sang a gospel message at the afternoon session; and the Pastor of the Church, Rev. Donald Fraser, had charge of the devotional period.

SPRINGFIELD.

Whereas this Church, recognizing that at the Convention of Ontario and Quebec Baptists held in the Temple Church, Toronto, did endorse by resolution the theological position of Professor L. H. Marshall, whose teaching we are convinced is contrary to that contained in our Trust Deed subversive to the Faith which was once delivered unto the saints,

And Whereas, men in official positions on various Boards of the Convention have gone through the Convention supporting said teaching of Professor L. H. Marshall without any protest from said Boards. Boards thereby endorsing said teaching and actions of said officials,

Therefore, be it resolved, that the Springfield Regular Baptist Church do hereby declare that we are in sympathy with the aims and missionary objects of the Union of Regular Baptists of Ontario and Quebec and hereby direct the Clerk of this Church to make application for membership in said Union. Our Doctrinal statement as set forth in our Trust Deed is as follows:—

The being and unity of God; the existence of three equal persons in the Godhead; the inspiration of the Old and New Testaments; the total depravity of man; election according to the foreknowledge of God; the Divinity of Christ and the all-sufficiency of the atonement; justification by faith alone in the righteousness of Christ; the Work of the Holy Spirit in regeneration; perseverance of the saints; the resurrection of the dead; the final judgment; the punishment of the wicked, and the blessedness of the righteous, both eternal; the immersion of believers in water in the name of the Father, Son, and Holy Spirit, the only baptism; the Lord's Supper, a privilege peculiar to baptized believers; a Church, a company of baptized believers voluntarily associated and meeting on the first day of the week for mutual edification and the maintenance and propagation of these doctrines; the Word of God a complete and infallible rule of faith and practice; the religious observance of the first day of the week; and the obligation of every intelligent creature to believe the record which God has given of His Son.

Signed on behalf of the Church.

(Signed) H. M. WOOLLEY,
Church Clerk.

Baptist Bible Union Lesson Leaf

VOL IV

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 49

December 8th, 1929.

Fourth Quarter.

REASONS FOR WRITING THE EPISTLE.

Lesson Text: I John, chapter 2.

Golden Text: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John 2:1.

I. THAT YE SIN NOT.

1. In this chapter the apostle states several reasons for writing this epistle, all of them in emphasis of the practical nature of the contents: The first is "that ye sin not", (v. 1). Sin in the Christian life is not a necessity. We may have the victory over it, (Rom. 6: 11-23). Provision is made for us, however, if we do sin: "We have an advocate with the Father, Jesus Christ the righteous". He pleads our cause, (Heb. 7: 25), and our sins are forgiven and we are cleansed by virtue of the shed blood of Calvary, (1:9). "And He is the propitiation for our sins", (v. 2). He is the mercy seat, (Ex. 25:22; Lev. 16:14), the meeting place between a holy God and a guilty sinner, based on the shed blood of the sin offering. And our Lord is that Offering. Note the nature, sufficiency, and accessibility, of God's provision for man's salvation from sin. 2. An intellectual knowledge of such provision, if alone, will not benefit us. We must know God. And John gives a test of the reality of such knowledge. If we know Him we will keep His commandments, (v. 3). Such obedience is a sign of the presence of the new life which desires the things of God. The absence of such obedience is proof that we do not know God, (v. 4). Obedience means increased blessing and with it there comes the assurance of the knowledge of God, (v. 5). The reason some lack this assurance is due to their disobedience to the will of God. 3. Obedience means living as our Lord lived; (v. 6). He is our example; in His steps we are enjoined to walk, (I Peter 2:21), and to do so in His strength, (John 15:5; Phil. 4:13). We are children of light and as such we are expected to act in all the relationships of life under all circumstances. Our attitude toward the brethren is a good test of the reality of our profession. John says, "He that saith he is in the light and hateth his brother is in darkness even until now", (v. 9). Spiritual light and human hatred cannot dwell together, the one casts out the other, for where light is, darkness cannot prevail. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him", (v. 10). There is a good influence emanating from him, and no one is hindered by his example in coming to the Lord. 4. Concerning the one who hates his brother, it is said, he is in darkness, he walketh in darkness, he knoweth not whither he goeth, and his eyes are blind-

ed by the darkness, (v. 11). It may truly be said of a person who hates another that he is blinded by hatred. Surely a dreadful condition in which to be! Emphasize the necessity for walking in obedience to the revealed will of God, and manifesting the loving gracious spirit of the Saviour even toward enemies.

II. SPIRITUAL BLESSINGS RECEIVED, (vs. 12-20).

1. John affectionately designates the saints to whom he is writing as "little children", stating that he wrote unto them because their sins were forgiven them for the Lord's sake, (v. 12). Such forgiveness is true of all saints, and to these the apostle was writing. Among these, however, he recognizes grades. There are fathers, and these "have known him that is from the beginning". They have a long experience of the power of God under varied circumstances, and can testify to help received from Him in the trials and difficulties of life. There are young men, and these are strong and have overcome the Wicked One. And there are also little children with but a short experience of the saving power of God, but they know Him as their Father, (vs. 13, 14). In all Christian assemblies these classes are to be found, and to these exhortation is given. 2. We are enjoined to "love not the world neither the things that are in the world", (v. 15). Those who have been saved are called to a walk of separation, (2 Cor. 6:17), and as those who have been raised with Christ their affections are directed above, (Col. 3:1, 2). They should bear in mind at all times that the world lieth in the Wicked One, (I John 5:19, R.V.), and the mind of the world is enmity against God, (Rom. 8:7). If love for the world is present then love for the Father is absent, for one love casts out the other. Then follows certain things manifest in the world such as "lust of the flesh" denoting the sensuous appetite in man; the "lust of the eyes", the desire instituted and encouraged by the sight of outward objects; and the "pride of life" manifested in various ways, in position, possession, and attainments, etc. In the temptation of Eve these are illustrated, (Gen. 3:6). She saw that "the tree was good for food", "that it was pleasant", or a desire "to the eyes"; and that it was a tree to be desired to make one wise", and the devil successfully appealed to all three. These are all of the world, and with it will pass away, but he that doeth the will of God abideth for ever, (v. 17). 3. A warning follows this exhortation giving information concerning the coming of Antichrist, and stating that at that time there were many imbued with the antichristian spirit. And such has been the case all through the Christian age. Apostasy has ever been present in the midst of profession. The apostates went out from the early church, thus giving evidence of their alien spirit. They had been numbered with the Christians, but were not of them, (v. 19), and went forth in manifestation of that fact. Apostates won't remain long in a warm spiritual atmosphere. They will also be quickly recognized in such an assembly

due to the gift of spiritual discernment given by God. "Ye have an unction", or anointing "from the Holy One", the apostle adds, "and ye know all things", (v. 20). Enlightenment in those matters comes from God, and those who live in touch with Him are not deceived by false teachers. Note the necessity for separation from the world, for living the resurrection life, for knowing the Word of God, and for spiritual alertness in view of the prevalent false teaching.

III. KNOWLEDGE OF THE TRUTH, (vs. 21-24).

1. The reason John wrote this epistle was not on account of ignorance of the truth on the part of believers, but because they knew it and also understood that no lie is of the truth, (v. 21). It was sufficient that he should draw their attention to certain matters in order to help them in a practical manner. And we require our minds to be stirred up also by way of remembrance, (2 Peter 3:1). The apostle then proceeds to deal further with the antichristian spirit. The Antichrist is the one who denies the Father and the Son, and the person who does this is a liar, (v. 22), because he is denying the truth. This double denial position is extreme, and many would shrink from taking it, yet it is that to which all antichristian teaching tends, and Modernism must be included in this category. 2. The seriousness of denial of the truth in any way is seen in the further statement that "whosoever denieth the Son, the same hath not the Father", (v. 23). Such denial generally leads to denial of our Lord for He is truth, (John 14:6). There are some who profess to serve God, yet who deny our Lord His rightful place, such according to this Scripture have not the Father. Therefore they cannot worship God. They are possessed of the antichristian spirit. We can only worship God in Jesus Christ, for it is only through Him as our Great High Priest that we have admittance into His presence. 3. An exhortation follows pertaining to the possession of the truth: "Let that therefore abide in you which ye have heard from the beginning", etc., (vs. 24, 25). They had heard the truth from the beginning; and from that they were not to depart. It is equally necessary these days to hold firmly to the revealed will of God. We shall then be guarded from all error. The Bible is the inspired Word of God, and its teachings should be accepted and practised as such. 4. In addition to the teaching given them by John those believers had received an anointing of God which taught them concerning the truth, (v. 27). And the same is true concerning all believers. We have also received such an anointing. The Holy Spirit indwells us, and will lead us into the truth, but we must be obedient unto Him in order to be sensitive to His guidance. And with Him present within us and the open Word of God before us there is surely no excuse for falling into error. 5. A further exhortation is then given to abide in our Lord, "that when he shall appear, we may have confidence, and not be ashamed before Him at his coming", (v. 28).

ABOUT THE GOSPEL WITNESS

The Gospel Witness has grown since its first issue in May, 1922, from a small church paper into a 16-page weekly paper, circulating in 43 different countries, having about 3,000 ministerial readers alone.

The regular weekly issue contains: A Sermon by Dr. T. T. Shields, preached in Jarvis St. Pulpit—usually the preceding Sunday, and stenographically reported.

Hundreds of Preachers find in these sermons wheat from which they grind their own flour and make their own bread. Many find in the illustrations useful windows for sermons.

Each issue also contains An Exposition of Scripture in the Whole Bible Lesson Course, by Rev. Alex. Thomson, B.D., of Mount Pleasant Baptist Church and Toronto Baptist Seminary.

A weekly article by Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

Canadians especially will be interested in the two pages The Union Gospel Witness, edited by Rev. Gordon Brown, B.A., Teacher of Greek in Toronto Baptist Seminary; and Book Reviews and other occasional contributions by Miss Olive Clark, M.A., Teacher of Greek, Toronto Baptist Seminary.

Beside these special features every issue contains many pages of editorial matter by Dr. Shields, dealing with the Fundamentalist-Modernist Controversy throughout the world, as well as theological, ecclesiastical, and devotional matters in general.

The Gospel Witness,
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Dear Sirs:

Enclosed please find \$2.00 for which send The Gospel Witness for one year as follows:

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