

The Gospel Witness

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

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

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

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Vol. 8. No. 29.

TORONTO, DECEMBER 5th, 1929.

Whole No. 394.

IN TUNE WITH GOD

We have long known that this planet is related to and is dependent on other material worlds, and that the entire solar system is but one of many other related systems of which fixed stars are the centres. And we have called this multitude of worlds the universe. We have known, too, that these worlds of infinite number, separated by immeasurable space, are all one. Every lunar and solar eclipse, the shortening shadows of the morning and the lengthening shadows of the evening, proclaim that no world liveth unto itself. But day by day science is showing us by her discoveries on and roundabout our own little planet, how real and sympathetic that unity is. A man taps a key in the Eastern hemisphere, and without wire or other humanly prepared medium, there flashes a message to the other side of the world in such an infinitesimal fragment of time that your watch cannot measure it. Another man sets a dynamo in operation here and transmits through space the power to light a city yonder.

The Bible does not teach physical science, but it teaches nothing that is unscientific: and it teaches us that we cannot separate ourselves from other worlds than this; that each is a part of the universe and must live in relation to the whole. The Bible says that the joy of the angels in heaven is occasioned by something that happens down here, that the song of all songs which is to be sung by a great multitude of the spirits of just men made perfect, is learned somewhere on this planet. Indeed, its teaching is that the bells which make music in heaven are rung by ropes which hang down in your kitchen, and shop, and office; that the echo of our footfall here may be a hallelujah in the skies; that even our poor lives may transmit such energy as will lend some brilliance to that city which lies within the pearly gates and golden.

And when true science has done her work in relation to this and other worlds, and philosophy has assembled, and related all her findings, it will be seen that this is the true philosophy of the unity of creation: "For by him were all things created that are in heaven and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were

created by him and for him, and he is before all things and by him all things consist. And he is the head of the body the church: who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence."

I.

The normal occupation of a Christian is a ministry of love. We all must exercise a ministry of some kind. Doubtless there is a special call to the public ministry of the gospel, but every Christian has a particular call to some kind of service. "Go to the ant thou sluggard, consider her ways and be wise." The first man God ever made—and he was like God—was a working man, a gardener. Sin did not introduce work to the hands, but only sweat to the face. A godlike idler is an impossibility, for Jesus said, "My Father worketh hitherto, and I work." The man of the parable had only two sons, and he gave neither of them a holiday, but commanded each, "Son, go work to-day in my vineyard." Every creature of the heavens from suns to satellites, and every creature of the earth from the eagle in "his lonely eyrie" "in gray Beth-Pear's height", to the mineral bells which in deep mines, ring the hour of work—every creature, animate and inanimate, hears and answers the Creator's call to service. Like Lanier's Chattahoochee:

"Out of the hills of Habersham,
Down the valleys of Hall"

the mountain torrent

"Runs the rapid and leaps the fall".

and when

"The ferns and the fondling grass said, Stay,
And the dewberry dipped for to work delay
And the little reeds sighed, Abide, Abide,"

the river, having heard the universal call to service,
answers,

"But oh, not the hills of Habersham,
 And oh, not the valleys of Hall,
 Avail: I am fain for to water the plain.
 Downward the voices of Duty call—
 Downward, to toil and be mixed with the main.
 The dry fields burn, and the mills are to turn,
 And a myriad flowers mortally yearn,
 And the lordly main from beyond the plain
 Calls o'er the hills of Habersham,
 Calls through the valleys of Hall";

and in its path from the mountain to the sea, as the Chattahoochee river sings its song of service, it is joined by myriads of voices who sing in perfect harmony to the accompaniment of all the ministering angels of the skies.

But what are you doing in this wonderful world of work? How can an idler be happy in a world like this? How can he sing in tune with the universe unless he sings at his work? An idle Christian is an anomaly. He is in dissonance with his own nature; he is out of harmony with all that is divine in nature and in grace; his is a rest which makes discord in the universal music.

The Christian's ministry must be one of love. We talk of faith, and virtue, and knowledge, and self-control, and patience, and godliness, and brotherliness, but these are but fragments of the whole, harmonious elements of the spectrum of the Morning Star, colours of the rainbow roundabout the throne, the refracted rays of the glory of the Lamb, of Heaven's white light of love. Darkness can as easily have communion with light as an unloving nature can have concord with Christ. The man of uncommon intellectual calibre, of unusual mental culture, of extraordinary genius, and of phenomenally attractive personality is not, *per se*, the man who rings the bells of heaven, but rather the man who lives by loving.

Jesus did not call His friends, or His brethren, or His kinsmen, or His rich neighbours, when He made His supper. That love is always to be suspected which ministers to those who can make some recompense. Jesus could not feel at home this side of the gates of "Jerusalem the golden" where He could not preach the gospel to the poor, and heal the broken-hearted, and preach deliverance to the captives, and recovering of sight to the blind, and set at liberty them that are bruised. We, also, must bring the poor and the broken-hearted, and those who cannot invite us to supper, or in any way requite us for our toil, into our churches, or we cannot be sure we are loving anybody. It is the needy, the helpless, the penniless penitent; the social outcast, the moral leper, the soul whom it is no earthly honour to know, and no temporal advantage to help,—these are they whom we must love into the kingdom of God. No angel will sing in the choir of the church which is without the poor and needy in the congregation; and however stately the architecture, or artistically beautiful the singing, or grand and costly the organ, God hears no music in a church which does not lovingly minister to a world which sin hath ruined, and which only love can redeem. As the human woes which all along His pathway from Bethlehem to Golgotha called forth His sympathies, and, at the expense of His own pain, perfected the Captain of our salvation, engage us in a ministry of love, by the very exercise of that ministry to human need He will bring us to the glory of His own likeness. Nearness in character to Him is for those who drink of His cup! There is a song which only the redeemed can learn!

II.

A ministry of love can be fully exercised only in the proclamation of a message of peace. It is well that we should instruct the ignorant, and feed the hungry, and clothe the naked, and heal the sick; but that ministry to temporal and physical need, must ever be subordinate and subservient to the higher and enduring interests of the soul. And these can be served only by a message from the skies.

The ministry of Jesus is epitomized in this, "The Word was made flesh". And He Himself in His great prayer reviewing and summing up His life's work, made no mention of the hungry He had fed, or the sick He had healed, but said only, "I have given unto them the words which Thou gavest me." And when He gave the church her work, He said, "Go, preach—teach." Social, benevolent, and educational adjuncts to the church's ministry are legitimate auxiliaries, but her main business is to give the word of God to the world.

And this is in harmony with the divine method from the beginning,

"The Master spoke; In grand reverberations
 Through space rolled the mighty music tide;
 While its low, majestic undulations
 The clouds of chaos slowly swept aside.

"And wheresoever in His rich creation,
 Sweet music breathed—in wave, or bird or soul
 'Tis but the faint and far reverberation
 Of that great tune to which the planets roll."

And the church is the medium through which God will speak the word which is to recall this world from its moral aberration into harmony with "that great tune to which the planets roll."

If, therefore, we are to be messengers, we must keep in communication with somebody. There can come no message from the telegraph office while the wires are down. You can get no letter from the post office when the railway is blocked with snow. People do not go to the post office when they know the office has no communication with the outside world. They wait for the whistle of the incoming train. So the world soon discovers if the church's communications are interrupted, and people will stay away from the church, as they do from the post office, if the mail-bag does not come in every day. They will soon tire of carrying home sample copies of last month's papers. Stale sermons from the pulpit, stale testimonies in the prayer meetings, plagiarized addresses in young people's meetings, and Sunday School lessons purloined from "helps", will make the church, the prayer meeting, and the Sunday School, like the post office when the roads are blocked,—they will be utterly deserted by all whose hearts are hungering for this week's, this day's letters of love from heaven. But let the messages be ever so simple, if they come like flowers with the morning dew upon their petals, or like fruit wrapped in its own unborrowed bloom, their very freshness will cause them to be eagerly sought after.

Even in these days of radio and wireless messages, though no storm can break the communication, a careless operator can put his own instrument out of tune so that he cannot receive the message from afar. And though neither angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God, we can put ourselves so out of tune with Him that we cannot receive or transmit His message of love to the world.

"Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek,
Thine erring children lost and lone."

A message must be authoritative to be of value. Even in music there is an absolute pitch. There are fixed principles of harmony, and definite standards of unison. The great masters have given us only infinite variations of seven notes. You cannot tune an instrument or write a musical composition in disregard of these fixed principles. You cannot be a law unto yourself in these matters. It is equally impossible by haphazard guessing to silence the world's discords and attune its life to heavenly music. We must know the heavenly standards. Guessers are poor witnesses, opinions have no weight as evidence.

We come therefore to this, that the only message worth telling is that which can harmoniously relate the fact of human nature to the fact of the divine nature. It is self-evident that otherwise there must be discord somewhere. And that word must come—blessed be God! it has come, as a revelation: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

III.

What then is the central and all-comprehensive truth of the revelation of God in Christ? Is it not this, "that God was in Christ, reconciling the world unto himself"? attuning and bringing into harmony with the absolute holiness of His own nature, a world which sin had set at dissonance with Him.

An atonement is necessary because God and man are not at one. Sin has caused the separation, and it is a breach which cannot lightly be healed. Sin is more than the breaking of a statutory regulation; it is more than the transgression of an abstract law; it is the violation of the very nature of the divine Lawgiver. The revelation of Calvary in this, as in all other respects, is a revelation of fact; sin not only offends, it actually wounds God. The law which decrees "the wages of sin is death" is not an arbitrary rule. It is a law of necessity written deep in the very nature of things. It can no more be changed than the law which makes fire burn and poison kill. In the most infinitesimal air space, in the tiniest dewdrop, on every atom, that law is indelibly written, nay, that law is inherent in the thing itself, that sin, in the physical as in the moral realm, "when it is finished bringeth forth death," that life is conditioned upon obedience to law; and disobedience results in death.

We say, therefore, an atonement is necessary that God and man may be at one with each other, and (we say it with the profoundest reverence) that God may be at one with Himself. And that, not because God is an arbitrary ruler governing the world by mere caprice; but just because He is God, and as such is the source of all law, and therefore, of all life.

"God is law, say the wise. O soul, and let us rejoice
For if He thunder by law the thunder is yet His voice.
Law is God, say some. No God at all, says the fool:
For all we have power to see is a straight staff bent in
a pool;
For the ear of man cannot hear, and the eye of man
cannot see,
But if we could see and hear this Vision, were it not
He?"

The whole fabric of nature so marvellously and beautifully framed, and held together by a thousand laws, is really a bright mirror in which the Divine nature is reflected. There is a law which determines the circuits of the wind, which makes the atmospheric "low pressure" area a prophecy of strong winds from the "high pressure" region, which makes a comparative vacuum here the promise of a cyclone from yonder. There is a law which proportions the height of the mountains to the depth of the sea; which renders it necessary that the waters be measured, and that the mountains be weighed in scales, and the hills in a balance. And these laws proceed from God. There is a moral, as there is a physical constitution of the universe, and both reflect the nature of God, Who, personal and transcendent though He be, is yet imminent in the things which He hath made. In the one hundred and thirty-fifth Psalm these two, the physical and the moral, are placed in juxtaposition: "He causes the vapours to ascend from the ends of the earth; He maketh the lightning for the rain; He bringeth the wind out of His treasures. Who smote the firstborn of Egypt, both of man and beast. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh and upon all his servants?" The stroke which slew the firstborn of Egypt and the paschal lamb was as necessary as the lightning which makes a way for the rain; the sending of tokens and wonders into the midst of Egypt as inevitable as the coming of the wind out of His treasures. The moral void which sin creates, the displacement of the Divine Spirit from human lives, this disturbance of the moral equilibrium, makes the awful tempest of the wrath to come as inevitable as the devastating cyclone which the atmospheric void calls forth. There is more than a figure of speech in Jeremiah's saying, "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind. It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till He have performed the thoughts of His heart." The moral void which God calls sin calls forth the whirlwind, and it is bound to fall upon the head of the wicked. That passage which describes God's rule in the moral realm is in strict accord with what science now knows to be His law in the physical realm.

And, therefore, we say, there is that in the very nature of God which is identical with the moral constitution of things which necessitates the atonement before man can be at one with his Maker. It is unscientific to make light of the atonement. If men knew as much about the realm of morals as they know about the realm of physics, they would know that as the night-time of one hemisphere is necessary to the day-time of the other, so the darkness of Calvary was essential to the world's light. Every meteorological observatory, every weather bureau, is a pulpit whose message—and it is the voice of science—is, "Flee from the wrath to come."

But who shall answer that demand of the divine nature on account of human sin? Who shall so fill that moral void as to prevent the whirlwind of wrath? Who shall supply that righteousness to be weighed against our sin as the mountains are weighed against the seas? Who but He "Who hath measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure and weighed the mountains in scales and the hills in a balance." Only the Maker of this harp of ten thousand strings can re-string it, and re-tune it.

The indisputable and unescapable fact of sin will for ever necessitate our singing,

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to His blood."

The wounding of no other hand than that which spans the heavens, and holds the worlds, could make the sinner at one with God. But that Cross is enough! If the price of our redemption is paid by that Hand, if that blood which contains the wealth and the life of all worlds in solution, flows instead of ours; nothing more can be demanded; and if it were, what more could even the angels of heaven supply? God asks no more of any man than this, that Christ should die for him.

Others may think they have found another way of life. We know of only one way. We can stand only in the garden where Jesus was crucified, where the flowers grow into beauty out of the death of their other selves; where the anger of the Lord, like the wind in its circuits, returned when He had executed and performed the thought of His heart on Calvary, and the whirlwind of wrath died away into silence in the grave where Jesus was laid. From there would we go forth to meet the sinner, "preaching peace by Jesus Christ".

IV.

Only as Jesus becomes Lord of our life can we keep in tune with God, for "all things were created by Him, and for Him". When ears listened, and eyes looked, and the palate longed, a world was put out of tune in the beginning. The body must be in subjection, for the temple of God can have no agreement with idols.

But He must be Lord of the intellectual life also. Faith does not dwarf but rather develops one's mental powers. To see from Christ's standpoint is to get a perspective view of all the world. Be not ashamed to believe what He tells you. It is wonderfully satisfying to meet someone who knows. Christ speaks to us when other voices are silent. He speaks of things which are higher than our thoughts as the heavens are higher than the earth. We cannot see the top of the ladder which He has set up on earth; we cannot measure its height nor count its many rounds, but we can see that its foot rests upon the rock of truth down here, and be sure that the other end rests against the Throne of Truth up there. What He tells us of the realm of the unseen is in harmony with all that we know, in our profoundest consciousness, to be true. "Therefore", said the Psalmist, "I esteem all thy precepts concerning all things to be right; and I hate every false way."

We may well resolve that He Who wore the crown of thorns for us, because He is worthy, and because it is the only way by which we can know the truth at last, shall be our intellectual Pilot—He can make no mistake. Do not doubt Genesis. Abel, and Noah, and Abraham, and Isaac, and Jacob, were all historic persons to Jesus Christ. The deluge of water, and the deluge of fire upon Sodom, were to Him historic events. We had better take Jesus and Genesis together, for we cannot have one without the other, nor yield one without yielding the other. And so of the Old Testament generally, and of all other matters. Whatever is contradictory of the teaching of Jesus anywhere we can afford to disregard. There are fields of knowledge enough in which to gather flowers and fruits, and in which we may be sure of His company and instruction. When we have plucked all the flowers, and gathered all the fruit, it will be time enough for us to part company with Christ; but by that time we shall hear the angels calling us to explore other worlds with Him and with them, and we shall find up there that all human candles and indeed all flaming suns and stars have faded away into His transcendent light. Therefore, let Him be the light of our religious life, and then all life will be religious. His will will become the moral dynamic of life; His precepts our chart, His glory our object, His likeness our goal. Whatever else we stand for, especially in these days, let us stand for this, that Jesus Christ shall sit upon the throne; that He shall wield the sceptre, that He shall wear the crown. Only as we give Him in all things the pre-eminence shall we emerge with others at last into that holy state,

"Where from the music round about us stealing,
We learn and sing that new and holy song;
And find at last beneath His trees of healing
The life for which we long."

AN IDEAL CHRISTMAS PRESENT.

Send "The Gospel Witness" to Your Friends for a Year,
for \$2.00.

Send in your subscription at once, and we will send the first number in a sealed envelope by first-class mail, enclosing a Christmas card with your name and compliments, or anonymously, as you desire. As a special inducement, we will send also as a premium either of the following books by Dr. Shields:

"The Most Famous Trial of History," "Christ in the Old Testament." If both books are desired, add 50c.

A CHRISTMAS SUGGESTION.

While Christian people are not observers of times and seasons, yet the Christmas season does especially remind us of God's unspeakable Gift; and suggests the presenting of an offering to the Lord. When the wise men saw the young child they worshipped him, and "presented unto him gifts; gold, and frankincense, and myrrh".

We suggest to our many readers that they remember the Toronto Baptist Seminary with a Christmas gift. We have at present eighty-two day students in full courses. They come from as widely scattered places as California and British Columbia on the west, and the Emerald Isle on the east. The Seminary has not a dollar of endowment, and is wholly dependent upon the free-will offerings of God's people. We have no field-agents soliciting funds, and no appeal has ever been made for the Toronto Baptist Seminary except to *Gospel Witness* readers through this paper.

Send the Toronto Baptist Seminary a good Christmas present.

Dr. JOHN MacNEILL'S ATTITUDE TOWARD MODERNISM

For the greater part of his public ministry Dr. John MacNeill, of Walmer Road Baptist Church, manifested little interest in denominational affairs. He grew no flax and raised few sheep, but by shearing others' sheep, and obtaining others' flax, he became a clever weaver of sermons. It must be confessed the work was cleverly done, and the finished article became very popular. But as a hewer of wood and a drawer of water and a bearer of other people's burdens, Dr. MacNeill has never been distinguished.

His first real bit of denominational service was rendered in the Forward Movement in 1919 and 1920. He carried no real burden even then, but he played a silver trumpet somewhat attractively, and, on the whole, was very useful.

We were credited with leading the Convention in 1919 at Ottawa, but we did nothing of the kind. Thousands of people prayed, and God answered by coming into that Convention in mighty power to give the Denomination one last chance to go over Jordan and possess the land. Dr. MacNeill was put forward by Mr. S. J. Moore on that occasion as the Joshua who was to lead the people across the river. Dr. MacNeill proved, however, to be neither a Joshua nor a Caleb; but to be one of the other ten who led the people back into the wilderness. Since that time he has been more or less prominent in the work of the Denomination, but especially in his championship of McMaster University in general, and of Professor L. H. Marshall in particular.

We have never charged Dr. MacNeill with being a Modernist, for that would imply some sort of theological background; and Dr. MacNeill never was, is not, and never will be, a theologian. But we do charge that for the last ten years Dr. MacNeill has defended Modernism, and has aided and abetted Modernists in their endeavour to destroy evangelical testimony in the Baptist denomination. If the "leaders" of the old Convention would frankly admit that they have crossed the switch, and are now rapidly leaving behind them the realm of evangelical sentiment where Modernism is classified as a noxious weed, and are advancing rapidly into the interior of the land of anti-evangelicalism and anti-supernaturalism, where Modernism is cultivated as a desirable plant, while we should deplore their inability to appreciate spiritual values, we could at least respect them as honest men. But while they ask us to believe that thistles are figs; and ask support of evangelical Baptists on the ground of their promise to produce grapes, and then use the greater part of the money received to plant more thorns, we find ourselves compelled to question both their intelligence and their sincerity; for in spite of all that men may say, it will always be true that men will not gather grapes of thorns, nor figs of thistles; and that whatsoever a church or a denomination sows, that shall it also reap.

No Modernism in the Old Convention.

What has been the defense of the old Convention? That Dr. Shields is a "liar"; that *The Gospel Witness* publishes nothing but untruths; that all who say there is Modernism in the old Convention are "liars" also. Rev. C. H. Schutt is painfully orthodox in some places.

And of course it is easier for him to be orthodox than otherwise, for but a few years ago he was numbered among the ultras. But during the last few years his conscience has been stretched so often that it must now stay stretched, one would think, so as not to be greatly disturbed by Professor Marshall or any of his ilk.

But Dr. John MacNeill has repeatedly, with clenched fists and flaming eyes, hissed his defense of such teachers as those the Scriptures describe as belonging to a generation of vipers. There is no Modernism in the old Convention! Of course not! Certainly there can be no Modernism in Walmer Road. The late Dr. Farmer was authority for the assertion that the Baptists of the old Convention were "substantially" orthodox. Walmer Road Church was really founded by the late Dr. Elmore Harris, and the building was "substantially" paid for by the same man or his family. It once had, something over twenty years ago, a very heated discussion about evangelical principles. As a result the "extremists" withdrew and formed another church. But so, a very short time afterward, did the man whose teaching caused the defection, Rev. Oliver C. Horsman. Dr. Horsman was invited back to Walmer Road to preach in 1925. In *The Gospel Witness* of August 20th, 1925 (Vol. 4, Issue 15), we published an editorial entitled, "Are We Menaced by Modernism?" in which was incorporated the report of a sermon by Rev. O. C. Horsman preached in Walmer Road Sunday morning, August 16th, the salient paragraphs of which were as follows:

"The doctrine of the bearing of mankind's sins by Jesus Christ was subject of a sermon preached by Rev. O. C. Horsman, of Erie, Pa., in Walmer Road Baptist Church last evening. The statement that Jesus bore the sins of mankind was not to be taken literally, said Mr. Horsman. Sin, he pointed out, was not a material substance, and could not be picked up and set down elsewhere, as a literal acceptance of this statement would imply. Moreover, Christ died nearly 1,900 years ago, and, therefore, could not have borne the sins not yet committed.

"Nor was it correct to say that Christ bore the guilt of mankind's sins. Guilt was blame or blameworthiness, and attached only to the person who committed the sin. By no legal or theological fiction could the guilt be put upon another. Further, Jesus did not bear the penalty of mankind's sins, as was frequently believed. The penalty of sin was threefold: the personal displeasure of God toward the deliberate and persistent sinner; the moral degeneration which accompanied sin, and the remorse of conscience. None of these penalties ever fell on Jesus Christ."

In our issue of September 10th, 1925, (vol. 4, number 18), we published a letter from Dr. Horsman to *The Toronto Daily Star* which accompanied correspondence which had passed between Dr. Horsman and the Deacons of Walmer Road Church, and which related that after one Sunday's services the Deacons sent Dr. Horsman a letter saying, "Owing to the controversy occasioned by last Sunday evening at Walmer Road the Deacons thought it wise to cancel next Sunday's engagement." This matter was reported to Dr. MacNeill who was then in Muskoka. Dr. MacNeill's reply was published in connection with *The Daily Star's* article. We may here quote part of our comment on

the matter because it includes a quotation from Dr. MacNeill's letter:

"We feel sure a great many Baptists in Toronto and elsewhere will have read this article with great satisfaction. It shows that the officials of the Walmer Road Church know how to take heroic action when in their judgment such action is necessary to the peace of their own church. Our Baptist people will be especially gratified with the splendid letter of Dr. John MacNeill. While acquitting Mr. Horsman of any intention of 'stirring up controversy' in the Walmer Road Church, he insists that that is exactly what his sermon accomplished. Thus Dr. MacNeill recognizes that the modernist who uses the pulpit of an orthodox church to propagate his views, is the real disturber of the peace, and not the orthodox officials who seek to preserve the life of the church from corruption.

"Dr. MacNeill's letter is entirely free from the nonsensical suggestion that 'Baptist liberty' confers upon a modernist preacher the right to disturb the peace of the church over which Dr. MacNeill presides. He says: 'The sermon was decidedly at variance with the views of our people on Christ's bearing of our sins. That was the opinion of the deacons who heard it and of many other members of the church who very strongly expressed their dissent from its teaching.' On that ground he says: 'The deacons thought it wise to cancel the engagement for the following Sunday and I fully concur in their action.' Replying to Mr. Horsman's complaint Dr. MacNeill says: 'It could scarcely be called peremptory as it was the simplest way in which they could dissociate themselves from and safeguard the church against a recurrence of teaching which they regarded as erroneous.'"

Only Four Years Ago.

Our readers will bear in mind that this was only four years ago last August. But what a long way Walmer Road Church has travelled since then! On Sunday, November 24th last, the Sherbourne Street United Church, of which Dr. Richard Roberts is the Pastor, was reopened after extensive and expensive alterations. An article descriptive of the somewhat liturgical services of the day appeared in *The Toronto Star* of November 27th, by *The Observer*, under the title, "A Church Seeking to be Catholic". Among other things the article says:

"Sherbourne St. church has long been a notable church . . . notable as one of the first churches to welcome the modern view of the Bible and Christianity."

The Observer is correct: the Sherbourne Street Church was the church which called Dr. George Jackson, now of Didsbury College, Manchester, to be its pastor. It was from that pulpit he startled Canadian Methodism more than twenty years ago by declaring that the first eleven chapters of Genesis were legendary. His views raised a great storm in the Methodist Church, and at the next General Conference—if we are not mistaken, it was in Vancouver—it was discussed; and a victory was secured for Modernism. The then Superintendent, Dr. Carman, was retired, and from that day until this no protest against Modernism was ever heard in the Methodist Church.

A similar "great divide" was reached by the Baptist Convention of Ontario and Quebec when Professor Marshall was endorsed.

The Present Situation.

But what has Sherbourne Street to do with our present situation? Only this: last Sunday the reopening services in connection with Sherbourne Street

were continued, and in the evening Dr. John MacNeill and the Pastor, Dr. Richard Roberts, exchanged pulpits. Everybody in Toronto who knows anything about Toronto pulpits knows that Dr. Roberts is one of the most advanced Modernists in Canada. He has this to his credit, however, that he does not pretend to be orthodox.

Dr. MacNeill Knew.

When Dr. MacNeill exchanged with Dr. Roberts he must have known that he was yielding his own pulpit at Walmer Road to one of the most advanced Modernists in the city; and, of course, would take the place of the same man in Sherbourne Street. We have never seen, in modern times, a finer example of the type whom our Lord rebuked for straining at a gnat and swallowing a camel. The Walmer Road Deacons strained at the gnat called Horsman, but swallowed the camel Roberts without event a gesture of dissent.

The Psychology of It.

Before we prove our statement we may pause a moment to explain the psychology of it. In 1925 the late Dr. Farmer and his "substantially" orthodox fellow-officers knew that their endorsement of Dr. Horsman would provide confirmation of what *The Gospel Witness* had been saying, and their denial of the pulpit to Dr. Horsman was in all probability, it now appears, dictated by policy rather than principle. But here is the irony of the situation: Dr. MacNeill is now Chairman of the Canadian Baptist Foreign Mission Board, which is making an appeal for three hundred thousand dollars for Foreign Missions. On the particular Sunday when Dr. Roberts was to preach, Dr. MacNeill apparently was to have made an appeal for Foreign Missions. But he had Dr. Roberts preach the Walmer Road Foreign Mission sermon in his place. Baptists will some day wake up to discover how rapidly they are drifting down-stream. We give several extracts verbatim from Dr. Roberts' sermon in Walmer Road Church last Sunday evening. Dr. Roberts said:

"Dr. MacNeill told me he was involved in a missionary campaign, and I told him I could only return the compliment by preaching a missionary sermon, so that nothing would be lost.

"You will find my text in the second book of Kings, chapter three, verse sixteen: 'And he—that is Elisha—said, Thus saith the Lord, Make this valley full of ditches.'

"A Welsh preacher of my boyhood once preached a sermon on this text, which became famous through the length and breadth of the land. It was a missionary sermon, and one of its high points was an impassioned recital of question and answer. . . . I was rather a small boy at the time, but as I remember it they went something like this: What are the missionaries doing in Madagascar? They are digging ditches. What are the missionaries doing in Tierra del Fuego? Digging ditches. What are the missionaries doing in India? Digging ditches. The whole led up to a climax in a vision of the world enriched and glorified by the abundance of the waters of life.

"I was too young at the time to be able to recall now how the old preacher treated this story, and as a matter of fact it is an exceedingly difficult thing to get a missionary moral out of this story. This is the story: the king of Moab was a vassal to the king of Israel at the time, and he took a convenient occasion to rebel against his overlord. And the king of Israel called upon the king of Judah to join him in a punitive campaign against

this king. And they set out together until they came to the place where man and beast were in utter distress. They appealed to Elisha; and Elisha, with a little reluctance consulted the oracle, and then commanded them to make the valley full of ditches, promising them that without wind or rain the ditches would be filled with water. And so the event came to pass.

"Now we are told, and this is the disturbing part to me, that God did this act as a deed of mercy toward needy man, and needy beast; and that He did it in order to enable these two little kings to crush another little king. And Elisha tells them that that is a very little thing compared with what the Lord was going to do for them. Listen: 'And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones'; which is, you see, to make God a party to this wholesale carnage and destruction. Now if you believe God is capable of that, I differ with you. And I still think, as I said before, it was a very remarkable achievement to get a missionary moral out of that story. It seems rather a triumph of imagination over common sense. But when you forget the story, and concentrate upon digging ditches, you get much (suggestion) (?) for missionary enterprise.

"Digging ditches is an old and honourable human craft. I read a little while ago that the trade of hedger-and-ditcher was dying out, or had died out. These were the days of wire fences. . . . But however we dig them, we shall always have need of ditches, ditches for drainage, and ditches for irrigation. And I think in this you have an image of certain processes which are always necessary in life.

"Now I want to say quite frankly that I don't share the view of some men that all the world was enveloped in utter and unrelieved darkness: (he who thus believes) would make no allowance for the natural virtues, for mother love, for filial piety, or mutual aid. Springs of living water never dried up in men and are used for the saving of life from destruction: and he would also have us believe that all religions outside Protestant Christianity were devices of the devil to deceive men by the (content) (?) of God. We have learned better. We have adjusted our principles of values. We believe that God has never left Himself without witnesses in any age, or in any (stage) (?) of man, and however dimly that witness has been discerned, so far it has been for the redemption of men and the saving of them.

"We have every right to thank God for every fragment of life that has been vouchsafed from Confucius, and Buddha, and other teachers of humanity, and for every glimpse of piety, and every spark of goodness wheresoever we find it in the world. God forbid that we should speak in contempt of any of the living waters that He has sent to other races and ages of men through other faiths than ours. Nevertheless, it is our conviction that the high revelation was reached in Jesus of Nazareth in His life, in His work, and His death. It is our conviction that He is the fulfilment of all the finest and noblest human aspirations, that He is the completion of every partial and fragmentary word which God has spoken in other ages to other people; that He is the full answer to all our deep human questionings about the deep things of God.

"And, having this conviction, we are under obligation, in honour, to share this with those who have not heard it. The river of life has come full stream down to us, and it is our part now to dig these ditches, to make these channels by which these living waters shall reach those who are now as we were once, lying in drought and darkness. We can trace the course of the river through the ages as it has come down to us in this distant time, and in this distant land, but we realize that when we begin to know the reaches of that river, that we do it by naming the missionaries from St. Paul down to the men of our own time. And it is now our business to carry on the things he has undertaken, to push forward that channel so that the waters of life may flow to the ends of the earth, and the earth itself may become as a field which the Lord hath blessed."

So Baptists have come to this! Dr. Roberts promises to preach a missionary sermon for Dr. MacNeill "so that nothing would be lost". He takes a text from the Old Testament, and ridicules a preacher who once found a missionary sermon in it. He quotes what the Scripture explicitly says, and remarks, "which is, you see, to make God a party to this wholesale carnage and destruction. Now if you believe God is capable of that, I differ with you." And having thus referred to a portion of God's Word he says, "When you forget the story, and concentrate upon digging ditches", you will get some suggestion for a missionary enterprise!

But what more?

"We have every right to thank God for every fragment of life that has been vouchsafed from Confucius, and Buddha, and other teachers of humanity", etc. And further: "God forbid that we should speak in contempt of any of the living waters that He has sent to other races and ages of men through other faiths than ours." How does this fit with what the Word of God says?—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Dr. Roberts, of course, does admit that Christ is superior to Confucius, and Buddha, and others; and that Christianity is superior to "other faiths". But he speaks of "life" coming from Confucius, and of "living water" that He has sent to other races and ages of men through other faiths than ours".

And this was the plea made for Foreign Missions from the pulpit of Walmer Road Baptist Church! But will everybody please understand: there is no **Modernism in the Baptist Convention of Ontario and Quebec!** And when Dr. Shields says there is, he is simply "a liar"!

The rest of Dr. Roberts' sermon is before us. At points it is rather prettily phrased, but it is really not worth printing. He confesses "that in our day the missionary passion is somewhat lacking"; and the explanation at last is to be found "in a certain lost sense in us of the romance and the wonder of the enterprise". The missionary passion is to be recovered by studying the missionary periodicals, and by hearing some of the stories that missionaries can tell. There is never a suggestion that there is a book called the Bible; that there was a place called Calvary; that there is a Fountain filled with blood; or that Christ is the only Saviour of sinners. Surely the missionary enterprise has fallen upon barren times when such motives as are urged by Dr. Roberts are the highest that can be invoked.

And this appeal is made to Walmer Road Baptists to assist in raising \$300,000 for Foreign Missions!

A Study in Psychology.

In this connection we have a most interesting study in psychology. Two of the leading laymen of the Baptist denomination in Canada are Mr. S. J. Moore and Mr. J. N. Shenstone, both of Toronto, and both ex-Presidents of the Foreign Mission Board and ex-Governors of McMaster University. Both these gentlemen have made large contributions of service and influence to the Baptist denomination, as well as making large contributions of money. They resigned from the Board of Governors of McMaster University something over a year ago. Their resignations were

accepted without comment, notwithstanding their long years of devoted service.

It is an open secret that both these gentlemen refused to contribute to McMaster University's Forward Movement, either by money or by personal effort. They are both, we believe, in their personal convictions thorough-going evangelicals. We have not known Mr. Shenstone so well, but we were sure that as soon as Mr. Moore was persuaded of the Modernism of Professor Marshall, and of the general attitude of the University toward Modernism, he would refuse longer to support it. We were not in the least surprised when we learned that neither of these gentlemen had made any contribution toward the new McMaster in Hamilton.

But now comes the Forward Movement in Foreign Missions, and an appeal for \$300,000.00. One report from Ottawa at the time of the recent Convention said that \$175,000.00 of it was to balance the budget of the *last five* years. If that were correct, it would mean an annual deficit of \$35,000.00. But another paper said it was to balance the budget for the *next five* years, and we judge that to be correct; because Dr. MacNeill and others have been boasting of the fulness of funds in the treasury of all the Boards. Of course it would never do to allow that the endorsement of Marshallism was having an unfavourable financial reaction. We assume therefore that the \$300,000.00 is designed for a definitely forward movement.

That will mean, of course, new missionaries as well as meeting the requirements of the present staff. To this sum of \$300,000.00, Mr. Moore is reported to have subscribed \$50,000.00 and Mr. Shenstone \$25,000.00. And here is our psychological puzzle. Dr. MacNeill has been the great champion of McMaster's Marshallism, and if that is not Modernism it cannot be found anywhere. But Dr. MacNeill is also Chairman of the Foreign Mission Board, and the leader in this drive for \$300,000.00. Messrs. Moore and Shenstone had conscientious scruples against contributing to Mc-

Master, and refused so to do. But they contribute to the Foreign Mission Board. Certainly there are some orthodox missionaries in India. There may be some in Bolivia. But the point to consider is this: the Foreign Mission Board will appoint no one to the Foreign Mission field who is not a graduate of McMaster or Acadia. Hence all future appointees are as certain to be Modernists as that twice two are four. These highly esteemed brethren remind us of certain conscientious objectors during the war: they would not go to the front to fight, but were willing to work in munition factories at home!

The McMaster of the present and the future will turn out nothing but Modernists. Professor Marshall has been chiefly mentioned, and has received more attention than he deserved. There may be some orthodox professors in McMaster, but if there are we do not know them. We do know there are several who are every whit as bad as Professor Marshall. But Mr. Moore and Mr. Shenstone support the Foreign Mission programme under the leadership of Dr. John MacNeill. Dr. John MacNeill vacates his pulpit to a Modernist preacher, who promises to preach a Foreign Mission sermon, and in that sermon, while admitting the superiority of Christianity, enters a plea for the recognition of the "living waters" supplied by other faiths; and insists that we should be grateful even for such "life" as Confucism and Buddhism and other faiths have given; and begins the sermon by holding up to contempt the very chapter from which his text is taken, telling the people he does not believe it.

And this from the pulpit of Dr. John MacNeill, the president of the Baptist World Alliance! We have long honoured Messrs. Moore and Shenstone as stalwart evangelicals, true of heart and generous of hand; but certainly just now they are keeping very bad company. It was not surprising that the congregation of Walmer Road last Sunday evening should number not more than five or six hundred, if last Sunday night's sermon was the sort of pabulum to which they have become accustomed.

THE CHRISTIAN WORKER'S NEED SUPPLIED

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

In last week's issue of *The Gospel Witness* we made it clear that the felt need of the Christian worker is a very real fact. We will now consider the supply of that need. The late Dr. A. J. Gordon of Boston once wrote, "I know of nothing more nearly resembling Pentecost than the seasons which followed the preaching of David Brainard at Cross-Week-Sung, N.J." Even Brainard himself looked on with astonishment and awe at the power of the gospel on the hearts of those savage Indians. And I suppose that what we long for above all else to-day is to see the same power working similarly in the hearts of men and women around us.

What, then, was the key to the great work which David Brainard witnessed? How is it to be explained? Brainard himself should give us a suggestion in his dying counsel to his brother. Said he, "Strive to obtain much of the grace of God's Spirit in the heart; for when ministers feel the special gracious influences

of the Holy Spirit in their hearts it wonderfully assists them to come at the consciences of men and, as it were, to handle them; whereas, without these special influences, whatever reason or oratory we may employ, we do but make use of stumps instead of hands." And if we want to see how it was that Brainard received these special influences, how it was that he could grasp the hearts of those stolid Indians not with the "stumps" of reason and logic, but with the invisible and irresistible fingers of the Holy Spirit, then take another look at that man of God. See him in his secret place praying whole days and nights for the power of the Holy Spirit to come upon himself, and on the people. And see him engaged in that holy labour of prayer with so much intensity that even when the nights were very cold his garments would be wet with the sweat of his agony in prayer. There you have in concrete form the substance of the whole matter.

But someone will ask, Is this power of the Spirit possible for us all? And we would answer distinctly it is possible for every believing heart. Let us not dream for a moment that this essential gift will be denied to any. As the death of Calvary is for us all, so the gift of Pentecost is for us all. The enemy will try to persuade us that such power is given only to a favoured few. But as the late John MacNeill of Australia once said, "This is one of the Devil's champion lies." The fulness of power possessed by all Christians would mean such a routing of the forces of hell that the Devil does his uttermost to keep us out of our inheritance power. On the day of Pentecost Peter, addressing a host of anxious souls said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And to-day the Holy Spirit is the birth-right of every child of God.

Further, the fulness of the Spirit is made *imperative*. We all ought to be filled; we are commanded to be so. It is like a revelation to some Christians when they see that to be filled with the Spirit is a command. Ephesians, chapter five, verse eighteen, contains a double command, a negative, "Be not drunk with wine"; and a positive, "Be filled with the Spirit". The positive command is surely as binding as the negative! Is it a sin for a believer to disobey the word, "Be not drunk"? And is it not also a sin not to be filled with the Spirit? "Be filled" not from the poison vines of earth, but from Him Who is the true Vine of heaven.

It is clear, therefore, that we all may and ought to possess the fulness of the Spirit's presence and power. But how? Let the Scriptures themselves reply. In John, chapter seven, verses thirty-seven to thirty-nine, our Lord says, "If any man *thirst*, let him come unto me, and drink." "This spake He of the Spirit." There must be desire, desire like thirst. In view of our own unutterable need, and of the altitudes of blessing and power awaiting us, we should yearn for the Spirit. Our hearts should be a very furnace of desire. So many promises are made to the "thirsty" that there ought to be opened within us an insatiable longing for the Spirit of God in fulness, a soul-thirst like a consuming fire until the gift is ours.

Another Scripture says, "*Ask*", Luke, chapter eleven, verse thirteen; and in Acts, chapter four, verse thirty-one, we read, "When they had prayed . . . they were all filled." At Pentecost the disciples "tarried" and "waited", and "continued stedfastly in prayer" till "suddenly" the mighty Spirit came. Prayer! Oh, there must be real prayer! To thirsty souls Jesus says, "Come unto me." He is a Reservoir in which the power of God is stored. All power is His; it resides in Him for us. "Let us pray"!

The late Dr. Griffiths John of China some years ago wrote thus, "Feeling my lack of spiritual power I spent the whole of Saturday in earnest prayer for the fulness of the Spirit of God. On the following Sunday morning I preached on the subject. At the close of the service I proposed that we should meet for one hour every day in the ensuing week to pray for the fulness of the Holy Spirit. From fifty to seventy of the converts met day by day, and, confessing their sins, pleaded with tears for the outpouring of the Spirit of God. The native church of Hankow received

an impulse, the force of which continues to this day. The Holy Spirit became a mighty reality to many, and where once other things were preached, there Christ and His power to save now became a living reality."

So shall it be with us if we give ourselves to prayer. But we must never rest until we have obtained this blessing from God, watching daily at His gates, waiting at the posts of His doors, seeking it as silver and searching for it as hid treasure until in glad possession of the wondrous endowment we look forth as the morning, "fair as the moon, clear as the sun, and majestic as an army with banners".

Another word is "*Drink*". John, chapter seven, verse thirty-seven, "Let him come unto me and drink." Our risen Lord said to His disciples, "Receive ye the Holy Ghost." This is something more than prayer. Every gift of God is to be received. There is needed a definite act of faith, a personal appropriation of the mighty gift. Perhaps we understand how to appropriate the death of Christ. Why then are we so slow in taking in this boundless *gift* of Christ? The fulness is pressing in upon us. Just open and let it in. Take it and it is yours. Or rather say, *He*, the Almighty One stands at the door and knocks. If we will definitely throw open our whole life to Him, ready to be anything for His glory, He will immediately enter, and His full entrance will be the daybreak of love and power and blessing to us. It cannot but be so if the Almighty One comes in and fills us with His power. If the Overcomer comes in and fills us we shall overcome. A Christian man once said, "I have been seeking that blessing for about thirty years." "Brother, it is nearly time you got it then", was the swift rejoinder. And the writer of the story then remarks, "For all those thirty years that man was crying, 'O God, give—give—give!' While God in His wondrous grace had been bending over him and saying, 'Oh, my child, take—take—take!'"

Thus, if we will we may be filled with the Holy Spirit of God. If we but make Him room, this sacred Power will pour in through every chink and aperture, and we shall soon become "strengthened with all might by His Spirit in the inner man." "The power of the Highest will overshadow" our meek and waiting souls, and we shall be filled.

Thus, if we will, we may be filled with the Holy need of the Christian worker is supplied. Let there be thirst of insatiable desire. Let there be the asking of earnest and believing prayer; and let there be the personal acceptance of the proffered boon. And so the gift of the Holy Spirit's fulness and power shall be actually ours. Shall we seek to enter upon this inheritance of power to-day?

TORONTO'S TWO LARGEST BAPTIST SUNDAY SCHOOLS.

The two largest Baptist Sunday Schools in Toronto, we believe, are Walmer Road and Jarvis St. The attendance figures of these two schools will be of interest to many:

	Walmer Rd.	Jarvis St.
Nov. 3	516	1,470
" 10	429	1,343
" 17	525	1,442
" 24	508	1,347
Total	1,978	5,602
Average	494½	1,400½

The Jarvis Street Pulpit

GOING WITHOUT THE CAMP.

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

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

(Stenographically Reported).

"For if the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp,

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

"Let us go forth therefore unto him without the camp, bearing his reproach.

"For here have we no continuing city, but we seek one to come."—Hebrews 13:11-14.

Throughout the epistle to the Hebrews the writer has shown conclusively that the types of the tabernacle and the temple were literally and completely fulfilled in the Person and Ministry of our Lord Jesus Christ. The epistle to the Hebrews is a commentary on the books of Exodus, Leviticus, and Numbers; and, indeed, on the book of Genesis, too; it is an inspired commentary on the Pentateuch.

A few years ago we had a discussion in this part of the world about what constituted the higher critical view of the Pentateuch, particularly as represented by Canon Driver. And there were some very imperfectly informed ministers and others who said "It is a very small matter after all, it only relates to the human authorship of certain books of the Bible! It has to do with the possible or probable dates of their composition!" The epistle in whose study we have been engaged now for three months is a very complete answer to that fallacy. The modern view of the Pentateuch regards it as a composite book, made up of quotations from many other books, written by many human authors over centuries of time, and then at last cleverly compiled by some mysterious, unknown, or unidentified, redactor, who has cleverly put all these pieces together and produced a book which has, in the view of many, at least, the marvellous unity of the Pentateuch, of the first five books of Moses.

Because it relates to our text this morning, and to our three months' study in the School, I would remind you of one principle, those of you who are maturer students of the Word of God, and that is, that that which is said to be so unimportant, represented by Canon Driver divides the book into three main sections. There are many subordinate divisions, but there are three main portions of the five books of Moses. One is designated E, the supposed writer of that portion, because he uses the name *Elohim* for God. The second is designated by the letter J, because the writer of that portion uses the name *Jehovah* for God. And even very intelligent gentlemen seem unable to understand how God could have two names, nor how the same writer could sometimes use one and sometimes the other! The third section is labelled P, meaning the "priestly" writer. Those portions of Exodus, Leviticus, Numbers and Deuteronomy, that relate to the tabernacle, to the priesthood, to the offerings of blood, belong to what is called "the priestly code", written by this priestly author. Does it matter? According to that view, the tabernacle was not made "after the pattern shown in the mount", but it was a copy of the religions of Babylonia; and the priestly code was written perhaps

a thousand years after Moses was dead, and written for the purpose of buttressing the claims of the priesthood after the Babylonian exile. And it is supposed to bear unmistakeable evidence of having been coloured by the religions of Babylonia!

What does that do for the Pentateuch? In the first place, it makes that large section of the first five books of Moses that speak of the sacrifices of blood, and of the coming of the Lamb of God—it makes them all a forgery, and utterly unreliable. If that view were true, what would it do with the Epistle to the Hebrews? It would not only excise a large section of the first five books of the Bible, but it would absolutely destroy the Epistle to the Hebrews as being of no value at all. That view, which is now being taught in McMaster University, destroys the very foundations upon which the Christian revelation rests, and destroys Christianity itself. It is nothing less than a lie from the pit: it is certainly not of God. No man can hold that view and at the same time believe in the sacrificial work of Christ—that is, if his head is put on right! Of course there are some people who can hold a dozen things that are utterly contradictory of each other, and they see no inconsistency in their position. But the human author of Hebrews, summing up all he has said throughout the epistle, tells us of the sacrifice of Christ, how He went outside the camp and died as a sin-offering for us. He then exhorts us to follow Him, to go without the camp after Him; and He tells us there is great satisfaction to be found in fellowship with Jesus Christ without the camp.

I.

We shall look for a few minutes at THAT SACRIFICE "WITHOUT THE CAMP". Let us look at *the law of the sin-offering here expounded*. The bodies of those beasts which were offered as sacrifices for sin, a sin-offering, were carried outside the camp. The blood only of the sin-offering was brought into the sanctuary, but the bodies of the beasts offered as offerings for sin, were taken outside the camp and burnt to ashes. Likewise when Jesus Christ went to the place without the city wall, He was our Sin-offering. He went outside the camp, and He died in our room and stead, "the just for the unjust, that he might bring us to God".

Surely that was intended to indicate, in the first place, *how abhorrent a thing sin is in the eyes of God*. One of the prophets exclaimed, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Sin is such

an abominable thing that if God is to dwell in the midst of His people, and if the word is to find fulfilment in their experience, "the tabernacle of God is with men, and he will dwell with them", sin must be taken outside the camp. A fire from heaven must fall upon it, and destroy it, and purge it away from the camp of God's people. It is the defect of modern teaching that sin is too lightly regarded; and unless we have a proper conception of what sin is in God's sight, we shall fail utterly to comprehend the necessity for the Remedy which God has provided.

If sin be but an accident, or if it be but the residue of a lower animal state, from which, by natural evolutionary processes, we have emerged, then a man is not to be blamed for what he is; for after all, while he is not all that could be desired, he is certainly better than the lower orders of the brute creation, and he has made some progress since he left his animal ancestry behind. The proper duty of the preacher is, then, to compliment him on his progress, on his upward climb, and to assure him that in time all these crudities, all these moral defects, as they are called, will be sloughed off and the race will emerge at last into something which is a near approximation to the character of God! If ever there was a delusion foisted upon men which is destructive of everything which is necessary to one's moral and spiritual peace and progress, it is that utterly absurd philosophy known as the doctrine of evolution, which, without apology at all, I make bold to say is nothing but the philosophy of fools. It is only because "the god of this world hath blinded the minds of them which believe not" that men believe that fallacious assumption which has nothing, absolutely nothing, anywhere within the present sphere of human observation, or within the whole record of human history recorded in the rocks or anywhere else, not one scintilla of evidence, to rest its case upon. It is utterly false! It is a delusion and a snare from beginning to end!

But, my dear friends, if we can get out of that fog, and come back to the clear teaching of Scripture, we shall see that man was made in the image and likeness of God, and that his history is not one of progress but one of decline; that degeneration is the law of life; that man, instead of climbing up to God, is going farther and farther away from God; and that sin is the cause of it. Sin is the alien element; sin is what has disfigured the divine image, that has spoiled the handiwork of God. When you see the smoke of that burning sin-offering outside the camp where the heavenly Flame—fire kindled from the skies—has fallen upon it, you see a manifestation of the hatred of a holy God for that which has interfered with His programme for human perfection.

How significant it was! And surely it meant *the necessity for the absolute separation of the people of God from that which was so abominable in God's sight*. It is as though God had said, "You cannot have Me and sin; you must get rid of sin; it must be carried away, or I cannot and will not dwell in the midst of you." Sin, therefore, was carried outside the camp that the place might be made clean for God to dwell in. Without holiness no man shall see the Lord. By some means, dear friends, that thing which men are prone to excuse in themselves, and for which the learning of the day is providing excuse, that thing is so hateful in God's sight

that by some means we must be rid of it, or we cannot go where God is. Sin must be borne without the camp.

And then, my friends, there were many of the offerings which were presented to the Lord of which the priests, typical of the priesthood of believers, were permitted to eat. In fact, they who served the altar lived of the altar. But not so with the sin-offering. It was explicitly forbidden that any priest should ever eat of a sin-offering. The blood was offered as an atonement, as a propitiation, as a covering for sin, to God. The blood was the one thing that the omnivident gaze of Deity could not penetrate; covered with the blood they were clean. But of the sin-offering it was said, "No man shall eat thereof". The law would teach us that the soul cannot be nourished by participation in that which is contrary to God's holy will. We may seek satisfaction in things evil if we will, but we shall never find it. Have done with it; burn it without the camp.

All that was fulfilled in our Lord Jesus. Oh, I wish we could understand it! Does not that throw a flood of light on that mysterious scripture, the depth of which the human mind can never fathom, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"? Our Lord Jesus took upon Himself all your sin, all my sin, and the sin of the whole world. He stood before God as representing the mass of the world's iniquity; and he Himself, in our behalf, became abhorrent to God. When that sense of horror, of loathsomeness resulting from His contact with sin came upon Him, and He identified Himself with it, when darkness fell and separation from God followed, He cried out, "Why hast thou forsaken me!" He bore your sin and my sin; He went outside the camp, as a sin-offering He died; "through the eternal Spirit offered himself without spot to God".

We shall never know here, and I doubt if we shall ever be able to fathom hereafter, all the suffering that that act of His involved when He went outside the gate. And I would remind you that even the disciples were filled with fear. Perhaps in the summertime you have felt a strange hush fall upon nature: the birds dropped their wings, cowered in the trees, and ceased their singing; the leaves drooped; every breath of air was stilled; and a strange silence brooded over all. Then great clouds rolled up from the horizon, they gathered like armies from all points of the compass and the sky became blacker and blacker and blacker. Then you heard the distant roll of thunder, it came nearer and nearer. You saw the flash of lightning down the sky at the horizon, and it came nearer and nearer until it seemed to cleave the very earth beneath your feet as the crash of the thunder accompanied the forked flash, and you were filled with terror. What a terrifying thing that was in Bruce county a week or so ago, when that strange hush came over nature! Twenty-two cattle, sensing the coming storm, gathered from different parts of the field, and came together under a great tree. In the midst of the storm just one flash of lightning struck that tree and killed the twenty-two in an instant. You saw the other day the photographic representation of those twenty-two beasts all lying under one tree, dead.

If you read your gospels, you will find the disciples became conscious of a gathering storm, and they began to talk to each other as the darkness fell. Then there came that dreadful hour in Gethsemane when He left

them, and "went a little farther", went out into the darkness. When at last God's hour struck, and the storm broke, all His disciples, filled with terror, "forsook him and fled", as He went outside the camp in our behalf. There was no one to stand with Him for our sins; forsaken even of His God, He died without the gate in our behalf. As I have recalled these things with which you are familiar, many of you have said in your hearts, "Praise God! Praise the Lord that Jesus Christ went outside the camp for me. I am glad that my debts are paid. I am glad that 'the blood of Jesus Christ his son cleanseth us from all sins'."

II.

THE EXHORTATION, based upon that great truth is this, "Let us go forth therefore unto him without the camp, bearing his reproach."

The sacrifice was offered without the camp; and I venture the affirmation that *the only acceptable service is that rendered without the camp*. If we would be with Him we must go forth "unto" Him without the camp. "Oh, but," you say, "He is not without the camp to-day?" Yes, He is; He always has been from that day until now, so far as the world and the men of the world are concerned. He Himself said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." It is not possible to-day to accept the sacrifice which our Lord made without the camp, with all its implications, without ourselves going without the camp unto Him.

A man nowadays may preach *Jesus* in almost any church. It is a name to be heard with respect, of course! There never was such a teacher as Jesus! There never was such a reformer as Jesus! There never was such a human helper as Jesus! There never was such a human character, so worthy to be followed as an example, as Jesus! I can go anywhere and preach Jesus in these characters, and find acceptance. I may even preach that Jesus died, and find acceptance. I may hold Him up as a martyr to the truth, Who paid the last farthing of the cost in loyalty to His deepest convictions of truth, and be applauded. But there is one doctrine, one truth, to which human nature has always been opposed, the central truth which the devil has hated as he has hated no other truth, and that is this, that Christ "died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." You cannot accept that truth and witness to it, whether publicly or privately, without being compelled to go "without the camp".

My unconverted brother down there, if God the Holy Ghost should take that simple truth and lay it upon your heart and conscience, and make it real to you, that Jesus Christ died in your room and stead, and that He suffered without the camp, and it were to come home to you, you would say, "Am I, with all my righteousness, with all my culture"—if you have any—"with all my benevolence, with all my success in life, do you mean to tell me, preacher, that I am so abominable in God's sight, that I am not fit to live, and that I must be crucified and burned as a thing that God cannot look at? You tell me that is what I am?" Yes, that is what you are! You are not fit to live, not fit to be where God is—and you never

can go where God is except through Jesus Christ. Were preachers to preach that, the successful club man would be uncomfortable for a week! The Sunday golfer would be as unhappy as he could be! The man who is not over particular in his business transactions would have an uneasy conscience every time he came to his desk, and by next Sunday he would have talked to a good many of the officials of the church and said, "Look here, if our preacher is going to preach that way and make my life miserable, either one of two things is going to happen, he is going to vacate the pulpit, or I shall vacate my pew." That is what they said in this church. They moved to declare the pulpit vacant, and, failing, they vacated their pews. You cannot take that truth with all its implications, and yield yourself to it without reserve, without being compelled to go "without the camp".

Our Lord Jesus suffered excommunication from the religious world. And I remind you that that has been God's plan down through the ages. When men and churches and bodies of believers have taken the word of God and said, "We will abide by it, every jot of it, without any exception whatever", they have been excommunicated by the so-called religious world. They had to go "without the camp". You will have to go; you cannot help it.

Luther had to go. Luther had the idea, first of all, of reforming the Church of Rome. Wesley was an Anglican. He had no idea of founding the Methodist Church; he did not at first call his groups "churches" but "societies." Luther hoped to purge the church to which he belonged and make it vital. He hoped that men would come back to God, but he had to go without the camp. It was not his choice, but he could not be true to Christ and stay in it; he had to go out. The same was true of Spurgeon. The same has been true in tens of thousands of less conspicuous cases all down through the history of the Christian church. It would not be possible for any one, or any group, to be true to Christ and His gospel without passing through the experience to which the Master was subject, going "without the camp, bearing his reproach."

"But," you say, "there surely is no reproach to be borne for Christ's sake now, is there? It has become popular to be a Christian now, has it not?" No, it never was popular to be a Christian, never! It may be popular to be a church member. It may be popular to be a professing Christian. But actually to be with Christ, to follow the Lamb whithersoever He goeth, never has been easy. You will find that the reproach of Christ has always been the lot of every saved sinner who follows the Lamb whithersoever He goeth.

III.

"Well," you say, "that is rather a forbidding sort of gospel; there is not much comfort in that." Is there not? "For here we have no continuing city, but we seek one to come." LOOK NOW AT THE REWARD IMPLIED.

I dare say there are some tourists here this morning. I think it is very probable that outside the city here you have a camp, you have a tent; and you pitch your tent and live out in the open, you put up with some inconveniences, I know. The psychology of vacationism is very wonderful. That man of yours will put up with all kinds of things when he is out camping, but if you ask

him to suffer when he is at home, one-hundredth part of the inconvenience he suffers when he is out on his own hook, just pleasing himself,—well, the peace of the house would be in danger! Some of you here came in from camps this morning. Supposing I were to ask you, Where do you live? You would say, "I live in Massachusetts"; "I live in Wisconsin"; "I live in Texas". If I were to call all the states of the Union, very probably some one would respond from each. "Well," I say, "that is your address, but where are you living now?" "Oh, it is no use my giving my address, we are starting early in the morning." "Starting early in the morning! Then you don't live here?" "No, I just have a tent here which I roll up and put in the car, and away we go." "I could not find you in Toronto?" "No, I do not live here, I am living just now on the road."

I heard of an old Methodist minister in the days of the Methodist itinerant system—who did not stay even for two or three years in a place, but was a "travelling preacher" in a true sense. He used to get on his horse and ride from place to place, put up wherever night overtook him, and enjoy the hospitality offered him. He told this story: "Sometimes I get into a very humble home, a little cottage perhaps, and they put me up in the garret; and I can lie in bed and study astronomy through holes in the roof! And if it should happen to rain through the night I might have to move my cot to try to find a dry spot! I am getting to be an old man, and sometimes it is a little uncomfortable; and the old man within me is inclined to complain a little and say, 'Well, you are having a rather hard time!' But the Spirit of God whispers, 'Never mind, it is not for long, you will be off again to-morrow.' And after a while I meet some saint of God whom the Lord has blessed with an abundance of this world's goods, and he invites me into his splendid house where there are servants to anticipate every want, and I am cared-for as though I were a prince. I am shown a luxurious bedroom, and I lay my tired body down, and say, 'Oh, this is luxury, I should like to remain here!' But then the Spirit whispers, 'Now, now, don't set your heart upon it, you will be off again to-morrow!'"

There is nothing abiding here. It is uncomfortable outside the camp sometimes, very uncomfortable. It rains; sometimes it hails. It may be very uncomfortable without the camp, but what of it? We shall be off again to-morrow. Here we have no continuing city; we have not to endure it for ever. I told the great company out in the open air last Sunday night about Moses. Do you remember that Moses, "when he was come to years, refused to be called the son of Pharaoh's daughter"? He said, "No, do not ask me to live in the palace, I do not belong to any earthly palace at all,—I would choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.—I shall be off again to-morrow. There is no satisfaction here for the soul—I esteem the reproach of Christ greater riches than the treasures in Egypt: for I have respect unto the recompence of the reward."

We have "no continuing city, but we seek one to come." The true Christian will never get his rewards here. You will never get your pay here, my friends. If you are looking for a weekly pay envelope, you will not go without the camp. If you are looking for denominational plaudits, or wordly preferment, or popular applause, you

will not go without the camp. You will stay with the Scribes and the Pharisees and the chief priests, and all the rest of them, for that is where you belong if that is what you are looking for. Judas thought he would get some satisfaction out of it, and I rather think he looked upon the disciples and said to himself, "You simple men, you do not know what I have got in prospect." He got it—thirty pieces of silver! And when he got them, they burnt him as though they were thirty pieces of coal from the fires of hell. He threw them down and said, "I do not want them." But his masters said, "What is that to us? see thou to that. You have your pay. We gave you what you asked for. You have it. Go and attend to it. Take the consequences."

Ah yes, but there is another pay day coming; there is another city; and we shall not be without the camp then. We shall be in the city whose walls are of jasper, and whose gates are of pearl, and whose streets are paved with gold, whose foundations are of precious stones, and the Lord God Almighty, and the Lamb, will be the temple of it. There will be no sun nor moon nor stars in the sky, for "the glory of God shall lighten it, and the Lamb is the light thereof." Some day, if you follow Him, you will walk down the golden streets, literally I believe, arm in arm with Moses. I am going to! I am going to talk to him and say, "Moses, tell me all about it. What about your writing your own obituary? You did that, did you not?" I do not see why he could not have done it. I have known men and women who have written instructions as to how they were to be buried, where they were to be laid, who the pallbearers were to be, and who was to conduct the services; it has been set out in their wills. And why a revelation of God to Moses could not have told him to write things that were yet to come as easily as things that happened millenniums before, I have never been able to understand. But I am going to have it out with him some day, and I am going to ask him all about it. And when we have walked with the saints, and have talked with the apostle Paul, a great many things that have seemed so serious to us here will be the subject of merriment.

I believe Heaven will be the happiest place in the world, and in preparation for it I am going to find something to laugh at here all the time. "A merry heart doeth good like a medicine." And if I cannot laugh at anything else, I will laugh at the Higher Critics. They deserve to be laughed at! They are only scholastic clowns who make of religion a burlesque.

But some day when we get to the Heavenly City, we shall get our reward. I do not believe we shall ever get anything done for God until we have learned to live for that day. If we are going to look after our reputations and consider what people are going to say about us, if we stay inside the camp, we shall not do much for God. But when we get outside we shall not be so particular about what people say: we shall be able to say, as did this writer in the early part of the chapter, "The Lord is my helper, and I will not fear what man shall do unto me."

And best of all, when you go outside the camp, *you go out to Him*. I have known a good many ministers these last few years, who, while they have not put it in exactly these words, have said, "Well, if I am going to be true to Christ I have got to change my course, I do not know what it will mean, but I shall have to go without

the camp." And they have gone; they have gone without the camp leaving everything behind. And when they have got outside they have found One with the marks of the thorns on His brow standing there saying, "I have been waiting for you; I am glad you have come. This is where I live on earth. As yet the god of this world has the things inside the camp. If you want to keep company with him, you may stay there; but if you want to keep company with Me you must abide out here."

You would have wasted sympathy on Daniel if you had said to him, "Daniel, you had a hard time in the lions' den, had you not?" He would have said, "No; I have had the privilege of making the acquaintance of a good many angels. But there was one I had long wanted to meet, and I met him there in the den of lions, a special angel sent to shut the lions' mouths. They did not hurt me, and I had a most delightful time with one of God's angels that I never could have known on earth if I had not gone into the lions' den." The Hebrew children had not a smell of fire about them. "How did you like it?" We had the happiest time of our lives." "Was it not uncomfortable?" "No; we walked about in the midst of the flames, and the climate was delightful; the temperature was not excessive." "But whom did you have with you?" "Oh, that was what made the difference. We found Someone inside waiting for us with Whom we had fellowship such as we have never known before."

If you would come to Christ, if you would be at peace with Him, then follow Him. "If any man serve me, let him follow me." I can give you the name, but not the address of my Lord Jesus; I cannot tell you where to find Him except that He will meet you right there in the pew; and if you want to be with Him, follow Him. They heard John speak, and "they followed Jesus". As He walked along He heard footsteps behind Him,—He always does, when anyone is following. He turned around and saw two men, and said, "What seek ye?" And they said, "Master, where dwellest thou?" I do not think He stopped walking; He just went on, and said, "Come and see." There was only one way to find out where He lived, and that was to follow Him. You do not need a Bible dictionary, or to go to a summer Convention, to find out where to find our Lord. Do His will, follow Him, and He will be with you, and you will be with Him. I would rather be outside the camp with Jesus Christ than inside the camp or in a palace without Him;—

"Where Jesus is, 'tis heaven there."

And as for you who are not Christians, look to the great Sacrifice this morning, and receive eternal life. Before we sing our hymn let us bow together in a moment's prayer.

O Lord, many prayers have been offered for this service. We have not needed to wait to come here to pray. We know Thou hast been with us, and art with us still. We pray that every child of Thine may leave this house in company with Christ; and if there be any here who did not know Thee when they came into this place, we pray that Thy gosel may illuminate their understanding, that they may see the Lord Jesus, receive Him, and follow Him all the way, for His name's sake, Amen.

DR. W. L. PETTINGILL IN JARVIS STREET.

Dr. W. L. Pettingill, who is greatly beloved by Jarvis Street people, will be with us from Monday, December 9th, to Sunday, December 15th, inclusive. Monday night we shall

have the usual workers' conferences, and Dr. Pettingill will take the lesson at 9.00 o'clock. Dr. Pettingill will speak each evening but Saturday at 8.30 in the church auditorium, his address being preceded by a forty-five minute prayer meeting. Thus every service will begin at 7.45.

WE FORGOT TO SAY

that because *The Gospel Witness* is too modest to speak for itself we have to speak for it. It carries no advertising, not because we are opposed to the principle, but because of the risk that might be involved. *The Gospel Witness* could not be true to its name and advertise anything that it could not recommend. Therefore if it were to accept book advertisements, it would have to have all the book read before advertising them. So of all other matters. This might be possible, but the supervision this would require might more than counterbalance any financial profit that would accrue.

The subscription price of *The Witness* does not even approximate the cost of publishing the paper. Subscriptions must be recorded and acknowledged; subscribers must be reminded when their subscriptions expire; thousands of addresses must be kept up-to-date, which involves scores of changes weekly; wrappers must be prepared; the matter contained in the sixteen pages must be dictated and typed; proofs must be read—and all this for a little less than four cents per week per paper.

The Editor receives no salary, nor has he ever received a cent of remuneration during the nearly eight years of labour incidental to the publishing of this paper.

In addition to these considerations, it should be known that many hundreds of *Witnesses* are sent to missionaries at home and abroad who cannot afford to pay even the price of \$2.00 a year. We have had testimonies from ministers all over the world to the effect that they find the sermons contained in *The Witness* helpful to their own spiritual life, and suggestive to them in the exercise of a biblical ministry. We heard recently of a missionary in China who reads *The Gospel Witness* in English, and then frequently delivers the truth of it to the Chinese in their own language. We have been grateful for many letters from our younger brethren in the ministry who have assured us that *The Gospel Witness* has put iron into their blood, and is often helpful in steadying them in times of crisis in their own ministry.

Beside this, *The Gospel Witness* has tried to plead many causes. It did its best to establish a Christian university, and helped to raise tens of thousands of dollars for that purpose. We failed to realize our ideal, but the paper pleaded the cause of Christian education at a net loss of not less than \$5,000.00.

Before there was any *Regular Baptist Call*, *The Witness* championed the Women's Missionary Society. It promoted the interests of the Missionary Society which preceded the Union of Regular Baptist Churches. It has been the only mouthpiece of the Union of Regular Baptist Churches since its formation; and has been the principal weapon of offence and defense in the fight against Modernism in Canada. In the United States it was largely instrumental in effecting the resignation of Mr. Cecil G. Fielder of Assam from the Foreign Board of the Northern Convention by the publication of his extraordinary statement of unbelief. The issue of *The Gospel Witness* containing the report of the Washington Convention in 1926 exceeded the combined circulation of *The Watchman-Examiner* of New York, and *The Baptist* of Chicago. Yet this paper has been carried on without endowment, without advertising: depending wholly upon the voluntary support of God's people the world around.

Do you not think that this hewer of wood and drawer of water for all causes, this pack-mule for every institution and individual with a burden, deserves a Christmas present—of a dollar two? Yes; but of thousands of dollars also. It is strange that people who give large gifts to missionary and educational institutions seldom think of giving with equal generosity to the paper through whose weekly visit they receive their information of these institutions' needs. We shall pray that God will graciously direct the eyes of some of His well-to-do stewards to these paragraphs; and move their hearts to give generously to this enterprise. Of course a thousand people giving \$5.00 apiece would make \$5,000.00, just as well as giving \$5,000.00. But if we received both, we should have \$10,000.00—so there, a Merry Christmas to you!—Hoping *The Gospel Witness* will have a Merry Christmas too. Please, when you see Santa Claus, tell him about us!

The Union Baptist Witness

This page is the Official Organ of the Union of Regular Baptist Churches in Ontario and Québec.
337 Jarvis St., Toronto, Canada.

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PURPLE PATCHES OF PROMISE.

Most of the news given in the twenty-eight pages of the report of the Executive Board of our Union, submitted at our recent Convention, has already been told our readers in these pages. Nevertheless, the report touches a number of "high spots" through which we have not pointed because we did not know of them. Accordingly, we venture here to refer to these.

Rev. R. K. Gonder has taken over the field of labour left pastorless by the removal of Rev. R. D. Campbell, to our Guelph Church, and is now serving the Churches of Flamboro Centre and Flamboro East.

The church at Guelph, where Pastor Campbell is working, has opened a new Sunday School, and the report now is that it has the largest attendance of any such in the city. Pastor Campbell is now taking the service Sunday afternoons at Moffat Baptist Church.

The work goes briskly forward under the ministry of Rev. William Frazer in the Ambassador Baptist Church of Windsor. "Recently the hand of fellowship was given to twenty-four members, and the Lord is adding to the church such as are being saved."

The Willowdale Church has, during the past year, reduced its Home Mission grant by 50%. We trust that this church will soon be self-supporting, as far as finances are concerned—although no church of God can support itself in spiritual things!

Our brethren in the Convention of Regular Baptist Churches of British Columbia have sent a splendid report of their difficult work. Last year their churches raised over eighty-five hundred dollars for Missions, home and foreign. "We expect our foreign missionary interest will increase now that we have our own Foreign Mission Field in Northwest Kiang-Si and two of our young pastors, Rev. A. J. L. Haynes and Rev. L. G. Baker, B.A., are ready to go out in the beginning of the year or shortly afterwards. On this field there are between 4,000,000 and 5,000,000, and our mission is the only witness for Christ. This mission has been carried on for about forty years by a few self-supporting missionaries, Baptists in their convictions; and as most of them are getting up in years, they have appealed to us to carry on the good work, and we have felt the call of God in this matter."

Regarding Jewish evangelism, Rev. Fred Kendal, the missionary in charge

of Grace Lecture Hall for Jews, reports twenty recorded conversions and five baptisms during the past year.

* * * *

WHY RESIGN?

It has been suggested in certain quarters adequately described in the *Witness* last week, that the pastor of Wortley Road Baptist Church, London, Rev. T. J. Mitchell, should resign. Following is further proof that he should not resign:

On Sunday, November 24th, three witnessed their faith in Christ by baptism, and two others came forward to unite with the church by experience. "If God be for us, who can be against us?"

* * * *

"A SOUND OF ABUNDANCE OF RAIN."

Sunday, November 17th, was a most enjoyable day at Hiawatha Street, St. Thomas. Four were baptized—three of them sisters. At the close of the evening service, six decided for Christ. Five proved to be friends of the three sisters and the sixth, another sister.

Sunday, November 24th, was also a wonderful day. Six received the right hand of fellowship at the communion service in the morning. Two more were baptized in the evening, another young man accepted Christ and a young married couple were restored.

There is "a sound of abundance of rain" and a great expectation is upon the people. The new converts are taking part in prayer and testimony and are among our best personal workers. The pastor is being called to homes to talk with the unsaved. Pray for St. Thomas.—D. F.

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NORTH BAY.

A blizzard reduced the congregation in the Royal Theatre in North Bay by two-thirds on Sunday evening, November 24th. We are sure, however, that better weather will provide a better opportunity for preaching the Gospel in this informal fashion.

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CALVARY CHURCH, OTTAWA.

The Rev. F. A. McNulty, pastor of Shenstone Memorial, Brantford, was with us for a week of special meetings, from October 22nd to 27th inclusive. Twice daily he ministered to growing congregations. On Sunday, the closing day of the services, large congregations gathered and listened with keen interest to the messages of our visiting brother.

Pastor McNulty is an able preacher of the "Wonderful Word," to use a

phrase which so often fell from his lips in expounding the Scriptures, so dearly loved by him. "The gospel of God's sovereign grace was sounded out in no uncertain way; the way of life made plain; sinners faithfully warned and saints lovingly admonished. The Bible, so wonderful in the eyes of the preacher and extolled as the Word of God, became a more precious book to the many who heard him expound its truths. The full results of such preaching are not always evident at the moment, but of this we are assured, sinners were convicted, saints revived and the spirit and hopes of church members renewed, so that they face the hard winter's work ahead of them with encouraged and uplifted hearts. This was Pastor McNulty's first visit to Ottawa, but if the wish of the congregation, as expressed by standing vote, is realized, he should be with us again in the near future.

For three nights, Oct. 28th to 30th, we were privileged to have with us one of God's great missionary servants, John Alexander Clarke, who for years, was associated with the great Dan Crawford.—James Hall, Pastor.

* * * *

MEMORIAL, STRATFORD.

At the recent anniversary service at Memorial Baptist Church, Stratford, where Rev. J. G. Connor is pastor, Mr. T. Urquhart, of Toronto, preached a forceful sermon at the morning service. In the evening, the pastor administered the ordinance of believers' baptism.

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SECOND MARKHAM.

The Second Markham Baptist Church, where Pastor W. S. Whitcombe ministers, is having special meetings throughout this week, "to exalt the Lord Jesus Christ and to teach His Word." We trust they will be much blessed of God.

* * * *

"BIRDS OF A FEATHER"?

If there be any truth in the old proverb, "birds of a feather flock together," *The Canadian Baptist* is showing its true position. In the edition of November 21st, there is a favourable review of a new book issued by the Arch-modernist of English Baptists, Dr. T. R. Glover. Advertising his work is not enough! On another page we find a report of an address this destroyer of the faith delivered at the recent meeting of the Baptist Union. We remember a writer in *The Canadian Baptist* not long ago quoting with approval another book by this apostle of darkness. The part of the toboggan slide now being traversed seems to be particularly slippery.

Baptist Bible Union Lesson Leaf

Vol. IV.

No. 4.

REV. ALEX. THOMSON, Editor.

Lesson 51

December 22nd

Fourth Quarter.

BROTHERLY LOVE.

Lesson Text: I John, chapter 4.

Golden Text: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John, 4:10.

I. TESTING THE SPIRITS, (vs. 1-6).

1. The previous chapter ends with the statement concerning the witness of the Spirit; this one begins with an exhortation to try the spirits, implying a connection in subject matter between the two. The early church was most sensitive to the leadership of the Holy Spirit, men were accustomed to speak in His power, and more attention was given to such help then than now. Evil spirits taking advantage of this insinuated themselves into the gatherings therefore the warning of the apostle to, "Believe not every spirit, but try the spirits whether they are of God". (v. 1). To this we also should give heed for now as then evil spirits are carrying on their nefarious work through false teachers. 2. The standard by which they are to be tested is their attitude to our Lord Jesus Christ, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God", (v. 2). This implies at least two things, first, the reality of our Lord's humanity. He was made flesh and dwelt among us", etc. (John 1:14). He was present on this earth in a very real manner in the flesh, and not simply in spirit. And in the second place the reality of His pre-existence, for in order to come He must have existed previously. 3. The spirit which does not confess this is not of God, but is of antichrist, (v. 3). There is a false charity these days which goes under the name of Christian, which refuses to condemn unchristian teaching, but rather condones it on the plea of liberal mindedness. Such is not the attitude of God as revealed in the Scriptures. Truth is centred in the Lord Jesus Christ and error is of the spirit of antichrist. False teaching receives unsparring condemnation in Scripture, and children of God should manifest the same attitude remembering that true Christian charity while loving the sinner never condones the sin, and false teaching is a most heinous sin in God's sight. 4. Following this declaration the apostle comforts the saints with the assurance of the overcoming power of God within them, (v. 4). False teachers are of the world, and are heard by the world, and persons may be tested as to the spirit possessing them, by their attitude to the truth, (vs. 5, 6). Those who are of God will listen to Him and obey His voice, those who are not of Him will not give heed, thus each person is known by

his works. One may observe in this section the necessity for the spirit of discernment which comes from God the Holy Spirit also for a knowledge of revealed truth, and a public and consistent testimony to that truth.

II. LOVE ONE ANOTHER FOR LOVE IS OF GOD, (vs. 7-12).

1. John has been well termed the apostle of love for he dwells upon that subject a great deal, emphasizing its necessity in the Christian life and explaining its source and practical nature. In the former he exhorts the saints to manifest love toward each other, and again in these verses he repeats his exhortation. In doing so he informs us of several things in relation to love. First as to its source, "love is of God", (v. 7), then as to the significance of its manifestation, "every one that loveth is born of God and knoweth God". Manifested as herein depicted it is a sign of the new birth, (3:14). This is followed by a statement concerning those who do not manifest love: they know not God; for "God is love", (v. 8). It is impossible for one in whom God dwells to refrain from the manifestation of love for the very nature of God is love. 2. God has manifested His love to us in many ways, but the supreme manifestation is to be found in the coming of the Lord Jesus to effect the work of reconciliation on Calvary, the result of which for those who trust in Him is eternal life, (v. 9, John 3:16). In this is emphasized the priority of His love. He loved us before we ever thought of loving Him, and He sent His Son to be the propitiation for our sins, (v. 10). His plans are eternal and arise out of His gracious loving attitude toward man, (Eph. 1:4-7). Note the nature and consequence of His propitiatory work, with its Old Testament types. 3. Having stated such matters relating to God's love, John uses such a manifestation as a basis for a further exhortation to love one another. "If God so loved us we ought also to love one another", (v. 11). The example of His love should stimulate us and the remembrance of the fact that He has manifested such love toward such unworthy beings as ourselves ought to encourage us to love one another. In doing so we shall give evidence that God dwelleth in us and in its exercise His love will be perfected in us, (v. 12). Our love will grow deeper and stronger, and more abiding and we shall be enabled even to love our enemies, (Matt. 5:44). Note the wonder of God's love as manifested in the pages of the Old Testament toward Jew and Gentile, in the New Testament toward saint and sinner, its nature as seen in Christ, and its necessity these days in the church, and toward sinners.

III. THE INDWELLING GOD, (vs. 13-15).

1. It is the blessed privilege of every saint to know that he is possessed by God, and John enlightens us concerning one evidence of such possession. We know "because He hath given us of His Spirit", (v. 13). Through the operation of the Holy Spirit God's people were born again, (John 3:5) and now our bodies are His temple, (1 Cor. 6:19). He

possesses us, it is our glorious privilege to be used to the carrying out of the Divine purpose, and to this end we are enjoined to be filled with Him, (Eph. 5:18). It must needs be said, however, that the full consciousness of His presence is only realized as we implicitly obey Him, therefore obedience requires due emphasis. 2. John then proceeds with a testimony concerning the Saviourhood of Jesus. Our Lord's purpose in coming to this earth was to be the Saviour of the world, (v. 14). His name Jesus means Saviour, (Matt. 1:21), and there is no doubt that He saves from the power and penalty of sin and later from its very presence. The world needs such a Saviour, but it is careless and neglectful toward Him, preferring its sins, and loving the chains which bind it to its iniquities. Salvation is experienced through faith in Christ, (Acts 16:31), which implies confession of Him through the Spirit, (v. 15, Rom. 10:9, 10). Emphasize the nature of our Lord's salvation, and its necessity for every person.

IV. WE LOVE, BECAUSE HE FIRST LOVED US, (vs. 16-21).

1. John in this section continues the subject of love in reference to the character of God, and its manifestation in man. There is first a reference to the knowledge of God's love, wherein he states, "We have known and believed the love that God hath to us", (v. 16). He had experienced it personally and had seen it manifested in Christ. There is then a statement concerning the nature of love as previously stated, also in emphasis of the character of God, for "God is love". And this is followed by the testimony borne, (v. 8), by the one who loves. He "dwelleth in God and God in Him", manifesting real unity of life. 2. The consequence of living such a life of love is that we "have boldness in the day of judgment because as he is so are we in this world", (v. 17). And "there is no fear in love", (v. 18). The judgment day is sure to come, (Heb. 9:27), and it is a fearful thing to stand before our absolutely sinless Judge, but the child of God need have no fear because he is in living vital union with the Lord Jesus Christ. In Him we were chosen before the foundation of the world, (Eph. 1:4); in Him we are accepted before the Father, (Eph. 1:6), so that in a very real manner we are as He is, because we are one in Him. Thank God for such a privileged condition and position. 3. John again emphasizes the source of love in the statement that "we love" meaning love in general exhibited toward God and man "because He first loved us", (v. 19). Our love is due to His love. And true love is practical indeed and not simply a fine feeling. This is illustrated in the text John applies to it. "If a man say, 'I love God and hateth his brother, he is a liar', (v. 20). Rather strong language, yet true, the reason being that if he cannot love his brother whom he hath seen, it is impossible for him to love God whom he hath not seen. And the command is given that "he who loveth God, love his brother also", (v. 21). Real love for God in the heart will sweep aside all the hatreds of the old nature.