

WILL PROF. L. H. MARSHALL LEAVE McMASTER?—See Page 3

The Gospel Witness

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

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The Old Year and the New

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

We have just closed another chapter in the book of our life's story. What do its pages record? What have we written? Have weakness and sins besmeared the story, or have faith and love and hope gilded each page with glory? Have we served ourselves alone, neglecting the needs of others, or have our days been tender and beautiful with thoughts and words and deeds which have carried cheer and help to many? Have we allowed the thoughts and tasks of earth to engross our minds and feelings, or has the love of Christ "constrained" us, and the thought of heavenly things raised us higher all the time? All of us have received countless mercies from the generous hand of God, but all of us have reasons for deep regrets for unfaithfulness and want of heavenly love. But the chapter nineteen hundred and twenty-nine is closed. What we have written we cannot alter now. We have to use the words of Pilate in another sense than that for which he used them, "What I have written I have written". No India rubber can remove a single line; so far as any effort of ours is concerned it is fixed forever. "But God"! Oh how we rejoice to be able to say, "But God"! Yes; when God comes upon the scene we have One, the only One Who by the blood of His beloved Son can wipe out the pollution of the past, and make the things of value to shine with a celestial beauty. How wonderful is God!

And now we start to write a new chapter, nineteen hundred and thirty. It would be "a thousand pities" as the old folks in England used to say, if we should carry any false or defiling thing into the New Year. The mistakes and blots on the pages of nineteen hundred and twenty-nine we need not, we must not, repeat. No bitterness against a fellow believer, no unforgiving thought, should be allowed to find a place on the pages of nineteen hundred and thirty. This new chapter of our life's story must be written better than the last. But this can only be as we listen to and open our hearts to welcome

God's great yearning love, that pleads with us to write our noblest and our best. He would have us "live the rest of our life to the will of God," and not to self or sin. He asks for purer, nobler living, for better and richer service, for more unselfish giving to weak and needy ones, for the love that comforts, and heals the wounded soul. He would have our thoughts and hearts to go out toward the widow and the fatherless, the lonely and the sad; He would have us carry the tender sympathy of Christ to bruised and battered lives, that they may know His healing balm. It would be intensely pleasing to our Lord if we placed our hand in His, and asked Him to guide our pen, so that He may be behind every word we write, and that every day we may write by His guidance, and by His strength.

And as we make this new start we need to remind ourselves that life is not necessarily made up of great efforts, "stupendous and exhausting attempts to achieve some dazzling victory", but of countless little things. Dr. Maclaren is true when he says, "Life is all great. Life is great because it is an aggregation of littles. As the chalk cliffs in the South of England that rear themselves hundreds of feet above the crawling sea beneath are all made up of minute skeletons of microscopic animalculae; so life, mighty and awful, with its eternal consequences, life that towers beetling over the sea of eternity is made up of trifling duties, of small tasks. And if thou art not faithful in that which is least, thou art unfaithful in the whole." While we speak of the Old Year and the New, we should remember that life is not measured by its days and years, but by that which pleases God. One small gold English sovereign is of more value than many scores of copper coins. And one hour that is pleasing to God is worth more than many long years of self-pleasing. A real man of God doubles and amplifies his days. So far as the years run, Enoch's life was the shortest among his contemporaries; but in

depth and value it was the greatest of them all, for "he walked with God, and he had the testimony that he pleased God."

"He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain."

Some persons spend their lives in frivolity, but such should know that though they may live in jest they will have to die in earnest. The one thing which saves this life from being contemptible is the thought of another and loftier world. The more profoundly we feel the reality of the vast eternity whither we are journeying, the greater do all things in time become. The things of earth are not made less in importance by our giving thought to the things of heaven. They certainly have less power to absorb and trouble us, but they enlarge immeasurably in meaning and in sublimity when they are seen to lead up to the heavenly and the eternal. Unless we "seek the things that are above where Christ is seated on the right hand of God, and set our mind on things that are above," life means but very little in the eternal reckoning. There may be continuous activity and fret and bustle, but it counts for nothing without God and the vision of eternity. "It is the horizon that gives dignity to the foreground. A picture without sky has no glory." The present life with its outlook of smoking chimneys and withered trees is a poor thing to gaze upon unless we see gleaming beyond it the eternal and radiant calm of the heaven above. And when we see that all the paths of our life lead up to the cloudless light of heaven, then we know that it is worth while to live and love and labour amidst the shadows of earth.

Each realm of life, the earthly and the heavenly, should be given its true place. There are plants that require two summers in which to grow. They make their roots and leaves in the first summer, and their blossom in the second. Our life belongs to two worlds, and it is a mistake to treat it as if it belonged to earth alone, for it cannot blossom here. The real beauty of our life, if we are the Lord's, will unfold in the heavenly land, and it is beautiful to know that when the eye of the soul is set upon the unseen and the eternal, even the sorrow of life "worketh for us". In that great passage of second Corinthians, chapter four, verses seventeen and eighteen, Paul shows how amazed he was at the contrast between the "seen" and the "unseen," that even the calamities of earth dwindle almost out of view in comparison with the glory to be enjoyed. His antitheses are wonderful: "affliction worketh glory." "Our light affliction worketh an exceeding weight of glory." "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Every word increases the grandeur of the future life, but it is striking that while we speak of the weight of care, the weight of anxiety, the weight of sorrow, Paul speaks only of a "weight of glory." When the unseen and the eternal are the goal of life, when the eye is directed thither as its constant aim and end, even affliction "worketh for us" in a way beyond conception, and to a degree beyond our dream. To all intents and purposes the things unseen are the glory of Christ; and it is upon this that Paul's eye was fixed. In comparison with this, life's pressure, perplexities, and persecution almost dropped out of view. So may it be with us.

As we start out on a New Year, let nothing blind us to the heavenly vision. A worldly and selfish career will work out no "weight of glory" for us, but if we "run the race set before us, looking unto Jesus," all things will work together for our good, and the glory of the future day will stream across our earthly pathway and illumine it as no light of this world can do. This year will have its cares, its conflicts, and its gloom, but God will be in every hour of our day, and so we need have no fear. Let us dedicate this new chapter in the book of our life to God, and write each line with earnestness and faith.

"'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours."

EDITORIAL GREETINGS.

The Editor of this paper ministers to a very indulgent company of readers. It would be vain presumption to assume that no one is ever disappointed with a single issue of the paper; but if any do feel disappointed sometimes, they are too kind to send us any complaint. At the moment we can recall receiving but one letter of criticism during the year from among our thousands of readers, and even that was kindly made, by one who thought our article on "A Bit of Religious Humour" was rather too light for a serious paper like *The Gospel Witness*. Doubtless we have often deserved criticism, but we are grateful to our readers for their patience with us. Sometimes we feel like penning an apology for the paper's lack of such literary finish as the subjects treated deserve; but we take for granted that our readers know that the production of the copy is but an incident in the week's work, and therefore make allowance for its rather free and easy style.

We have written the foregoing because our heart warms toward our readers, thousands of whom we have never met. Hundreds of them have sent us kindly words of cheer, and large numbers have also sent us contributions for the work. To all our readers, contributors, helpers in prayer, we send our warmest New Year's greetings. "A happy New Year" will be possible to any of us only as we hold communion with the Source of all true joy, and receive grace of Him Who says, "Behold, I make all things new". Such a Happy New Year, we pause to pray all our readers may enjoy.

To all our ministerial readers we send a special message. The Editor is first of all a pastor, and a pastor's son. He knows a little of the trials, the disappointments, and sorrows, as well as knowing something of the joy of the ministry.

Many of our brethren have written to say that the sermons and other articles have supplied them with spiritual food, and have helped them to endure hardness. We send you our warmest love, brethren; and if we are permitted in ever so small a measure, to be your helper, to lift a few ounces from the load of the minister and his wife, we shall count it a very high privilege.

WILL PROF. L. H. MARSHALL LEAVE McMASTER?

Our readers will be interested in the following news item which appeared in *The Toronto Daily Star*, December 26th:

Prof. Lawrence H. Marshall, M.A., B.D., of McMaster University, has received by cable a unanimous invitation to become the minister of Victoria Rd. Baptist Church, Leicester, England, one of the largest and most influential churches of the denomination in the British Isles. Should he decide to accept, his going will be a serious loss to the Baptists of Canada, as he has, since his coming to Canada four years ago, established himself securely both in the university and the denomination as a great preacher and teacher. He is the outstanding professor in McMaster's theological department where he holds the New Testament chair, and churches of all Protestant denominations have repeatedly invited him to supply in their pulpits.

"Great pressure is being brought to bear on me from England to return there", said Prof. Marshall to *The Star* to-day, "but I have as yet made no decision. I have invitations not only from the church at Leicester, but from my old church at Coventry."

Prof. Marshall's coming to McMaster in 1925, it will be remembered, was seized upon by the fundamentalist group in the Baptist denomination as further evidence of McMaster's apostasy, and a violent attack upon the university and the new professor followed. Prof. Marshall's brilliant platform gifts, his evident sincerity and fine Christian character were great factors in the victory won by the university in the bitter three-year controversy, which finally resulted in complete victory for the university and the formation of a new denomination by the fundamentalists. Dr. Shields, head of the new body, has never admitted permanent defeat, and has prophesied repeatedly that he would some day drive Prof. Marshall out of Canada. The latter's acceptance of the Leicester call would undoubtedly be interpreted by the fundamentalist chieftain as a personal victory.

"Professor Marshall's leaving McMaster at the present time is unthinkable", said Chancellor H. P. Whidden, "in view of the services he has already rendered the university, and of the increasingly valuable contribution a man of his scholarly attainments and outstanding gifts of expression can make in the future. I am confident every member of the board and senate feels just as strongly as I do. Having been the target of such bitter attacks we would naturally be disappointed, if now when Prof. Marshall has won all along the line, he would not remain with us to enjoy the fruits of victory and have the satisfaction of carrying on his regular activities as a scholar in the midst of normal conditions."

The foregoing report will be of interest to thousands of readers beyond the boundaries of Canada. *The Star* refers to the Editor of this paper in these words:

"Dr. Shields, head of the new body, has never admitted permanent defeat, and has prophesied repeatedly that he would some day drive Prof. Marshall out of Canada. The latter's acceptance of the Leicester call would undoubtedly be interpreted by the fundamentalist chieftain as a personal victory."

In view of this reference to the Editor of *The Gospel Witness* it would appear that some expression of opinion by us is expected. Therefore, as they would say in the United States, we give "our reaction" with alacrity.

Who Made the Leicester Call Public?

We must begin with the enquiry as to how this item of news became public. It was not a press cable, but a private message to Professor Marshall. The principals concerned in the message in Leicester and To-

ronto are evidently not "news"; and this alleged high compliment to Professor Marshall does not appear to have been a matter of public interest. It is, of course, the rule of the cable companies not to divulge the contents of private messages, so that a *Star* reporter, with a nose for news, could not by any means have extracted the message from the cable office. There is but one conclusion to come to, therefore, and that is that Professor Marshall gave out the information himself.

Why Did Professor Marshall Publish It?

This being so, the question naturally arises, Why did the Professor take the public into his confidence before he had reached a decision? Really strong men, as a rule, do not ask every Tom, Dick, and Harry, for advice in matters of this sort.

But before we discuss Professor Marshall's reason for publishing this bit of news we may pause to enquire why this Leicester church turned to Professor Marshall. He has been in Canada but a little over four years. That would be a very short term were he pastor of a church; but, having left the pastorate for the professor's chair, one would hardly expect him to relinquish his new job after a brief four years' trial.

Why Did Leicester Call Professor Marshall?

Why did the Leicester church assume that Professor Marshall might be willing to leave McMaster? If this church be so important as *The Star* report indicates, it would be rather unusual for a church rashly to incur the risk of having its invitation declined. Indeed, it is usual in such cases for a church to approach a man to ascertain whether its overtures would be welcome or not. There is, indeed, just a little courting before the question is popped! Had Professor Marshall been flirting a little with Victoria Road, Leicester? And if so, why? Or if not, did some little bird, catching the thought-waves radiating from Professor Marshall's cranium, learn that he was rather weary of Canada, and might be induced to return to the Old Land?

Professor Marshall Not Surprised.

It is almost certain that the call to Professor Marshall did not come to him as an absolute surprise. And if not, what is the matter? The Convention Constitution was amended in order to get rid of Jarvis Street Church and its Pastor. It had the effect of bringing into existence another Convention numbering now nearly a hundred churches. But, having been the occasion of one of the saddest wrecks in the history of Baptist churches on this continent, is Professor Marshall now prepared to run away from it? At one time this gentleman facetiously expressed his gratitude for the advertising we had given him. Surely he is not now prepared to throw all that publicity away!

Some years ago we were a member of a Committee of Forty in Toronto, and we brought the whole caste of a filthy play called "Deborah" into the police court, play-wright included. The play was repressed and the actors fined. The decision was appealed, and the court reversed the magistrate's decision, and gave them

permission to go on. It was said that the Committee of Forty had given the play fifty thousand dollars' worth of advertising, and that we had made the playwright's fortune. But before the end of the week the theatre was empty. The play was tried again in Philadelphia and in New York, and in both places it was broken up by the police; so that, while we did give the play a great deal of advertising, they discovered it was advertising of the wrong sort.

Has Professor Marshall discovered the same thing? Has he discovered that such advertising as he has received in Canada has made him, not famous, but notorious? And is he growing a little weary of it? Would he like to go back to England?

Who Assumed Prof. Marshall Willing to Leave McMaster?

But let us view it from another angle. Assume this to be an exceptional case, and that the Leicester church called Mr. Marshall without first enquiring whether he would be likely to respond to their invitation. What led the Leicester church to assume that Professor Marshall would turn away from the professor's chair so soon? Did somebody else than Professor Marshall intimate to the Leicester church that possibly Mr. Marshall was a little homesick? Or, if not sick for England, sick of Canada? Whoever inspired this action on the part of the Leicester church, it must be admitted that that institution would not extend a call merely to have it declined. They must have had some hope at least that Professor Marshall would respond.

Are "Calls" Compliments?

Why? If the victory of the Ontario and Quebec Convention is complete and absolute, and Professor Marshall is on top of the world, why should anybody suppose that anything in the world could induce him to step down from his throne? There are some men who seem to think it a compliment to be "called" here and there. We have ourselves received a good many "calls" in our time. But we never once asked anybody's advice as to whether we should accept them or not; and when the call was declined, information of the fact was never given to the public. We always felt that such overtures involved some sort of reflection upon our stability, and upon the permanency of our position.

Was the Professor's Chair Wobbly?

Did the Leicester people imagine that Professor Marshall was sitting in rather a wobbly chair? We have sometimes been in a room where some chairs were not comfortable, and we have had someone say to us, "Take this chair; you will find it more comfortable." Was there some compassionate soul who looked upon Professor Marshall with pity, and said, "Let us find him an easy chair for Christmas where he may smoke his pipe in peace"? Whatever else may issue from this call, it must be acknowledged that the opinion that Professor Marshall is forever established in McMaster University is not now unanimously held.

But we return to an examination of the question as to what motives could possibly have actuated Professor Marshall in giving this information to the public. Was he so shortsighted as to imagine it involved

a compliment? Did he feel the need of a little petting or cheering up from somebody, that he should advertise this supposed compliment from over the sea? Or, did he really want to know whether his presence in Canada was still very generally desired? Surely it is not possible that he should have cared to know our opinion! He has always professed supreme indifference toward *The Gospel Witness* and its Editor.

Who Cares for Personal Victory?

The Star said that we should regard his going as a personal victory, that we have refused to admit permanent defeat, and that we have said we would drive Professor Marshall out of Canada. *The Star* is in error. We have never said any such thing. We did say, at the beginning of the controversy, that the time would come when it would appear that it would have paid Canadian Baptists to charter a special ship to send Professor Marshall back to England. But we never said we would drive this gentleman out of Canada. This is a free country, and we would never think of being so impolite as to endeavour to "drive" anybody anywhere! As to admitting permanent defeat: we have never admitted even temporary defeat. We have never lost a moment's sleep, nor felt a moment's pain, by the action of the Ontario and Quebec Convention. We have felt infinite pity that men should be so blind as the Convention officials have proved to be. We have no desire for any personal victory. If we could see the Baptist churches of this country absolutely purged of Modernism, and the Bible restored to its place of authority, and the gospel once more proclaimed with the old emphasis upon salvation through the blood, we should be so supremely happy that we would be quite willing to give over Toronto Baptist Seminary, *The Gospel Witness*, Jarvis Street Church, and everything else in life we own, as a thankoffering to the Lord, and disappear from view entirely. We want no personal victory: we do want victory for the truth, for evangelical principles; and at that point we believe God has given us the victory all along the line.

McMaster never did a more deadly thing for herself than when she imported Professor Marshall; and, in order to keep him, she corrupted the whole denominational life so as to expel the protesting church and its Pastor from its councils.

Victory Only For the Truth.

On personal grounds, we have had nothing to regret, for Jarvis Street Church has never been more prosperous than it is at this moment. It stands as a unit with its Pastor, and a more blessed fellowship is not to be found anywhere on earth. *The Gospel Witness* enjoys the confidence and appreciation of many thousands of readers; and our Seminary, with its more than eighty students, is an indescribable joy. Why should we trouble whether Professor Marshall stays or not, on personal grounds? No; *The Star* was wrong. We have the victory: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." On personal grounds, it is a matter of supreme indifference to us where Professor Marshall lives.

What If the Professor Should Leave?

But now, what about his leaving Canada? We have found no reason to change our mind since we said that

the time would come when it would appear that it would have paid Canadian Baptists to charter a ship and send Professor Marshall home. We believe that Professor Marshall's departure from Canada, considered of itself, would be an inestimable blessing to the religious life of this country. His presence has been nothing but a blight, and should he decide to go to Leicester we could not honestly express any regret at his departure. Moreover, we are positive that there are thousands of people in the Convention of Ontario and Quebec who would rejoice greatly to hear that Professor Marshall had accepted the Leicester call. Indeed, notwithstanding what Chancellor Whidden is reported to have said in the item in *The Star* printed above, we are confident that most of the officials of the old Convention who have to visit the churches, and defend the Convention's action, would be happy to see Professor Marshall go. We know for a fact that many of them have grown weary of the task of defending him.

Would Convention Officials Be Relieved?

We have certain knowledge that the Home Mission Superintendent, Rev. C. H. Schutt, has said that if McMaster University were to appoint another professor of the same sort as Professor Marshall, the Convention would hear from him! Of course, the only interest such a protest from Mr. Schutt would arouse would be such interest as is manifested when the baby cuts the first tooth, or says "dada" for the first time; because for more than twenty years Brother Schutt, respecting these matters, has been as dumb as the proverbial oyster. If he were, by any chance, to gather courage enough to protest against anything, it might awaken just a little interest. But little attention would be paid to the protest of a thousand C. H. Schutts; and we refer to Mr. Schutt's saying only to show that Mr. Schutt has been forced to acknowledge, implicitly at least, that Professor Marshall's appointment and retention were a grievous mistake. We know that Brother Schutt's own views of truth are utterly at variance with Professor Marshall's position.

We are sure too that not a few close to the Foreign Mission enterprise would be greatly relieved to hear of Professor Marshall's leaving. It is the greatest mistake to suppose that among the old Convention churches—or the members of the old Convention churches—Professor Marshall is unanimously in favour.

Will the Crew Consent to Jonah's Accepting the Whale's "Call"?

The Convention ship has been in rough seas now for several years. Those responsible for its navigation have rowed hard to bring it to land, and we have no doubt would be willing to respond to the appeal of this modern Jonah should he suggest that they throw him overboard. Perhaps Professor Marshall has given out this information about the Leicester call in order to test the stamina of these weary rowers. Professor Marshall believes the book of Jonah is an allegory. Very well; let us quote from it. Here is what the men said:

"What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me

up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said; We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows."

We doubt whether anybody could write a better description of the official Baptist attitude toward Professor Marshall's continuing in the ship.

Prof. Marshall Only a Symptom.

Notwithstanding, it may surprise our readers to know that while, so far as his personal influence is concerned, we should not regret Professor Marshall's departure, taking the broader view, we are inclined to think his departure would scarcely improve matters in the old Convention. We have said over and over again that Professor Marshall was only a symptom. We have regretted profoundly the necessity of dealing with him at all. We have been forced to do so in order to prove the presence in the body of the deadly malady called Modernism. But if Professor Marshall were to leave, McMaster University would be just as corrupt from an evangelical point of view. Men like Professor New, Professor Wilson Smith, and many others, are utter strangers to evangelical truth.

And apart from the Faculty there would still remain the denomination's evil genius, the pigmy antichrist who has been primarily responsible for this whole tragedy; who is scarcely ever heard in public; and, so far as we recall, has but once spoken at a Convention. He is an enemy of the cross of Christ and of every principle of evangelical truth. He prepares the speeches for all the little puppets who get up in the Convention and quote books they have never read.

If Professor Marshall were to leave, the same evil spirit that has dominated McMaster University for twenty-five years would dominate it still. Professor Marshall has not a subtle mind. He is rather frank in his statements. We had only a couple of minutes to question him at the 1926 Convention. Then the Chancellor waved at him to sit down, and he suddenly made up his mind to "refuse to be catechised on the floor of the Convention". But in the two minutes we had to question him, Professor Marshall said enough to condemn him before evangelicals the world around. We have no doubt that even the worst enemies of evangelical truth in McMaster would like to have in Professor Marshall's place a man who could disguise his hand a little more artfully.

Professor Marshall No Worse Than Others.

If Professor Marshall were to leave, what would happen? We should find Mr. Schutt and Dr. Stillwell and a number of others going through the convention saying, "Now Professor Marshall is gone, and the trouble is all over." Even McMaster would acknowl-

edge Professor McMaster's heresies after he is gone. Professor Cross and Professor Matthews were as orthodox as Paul when they were in McMaster; but after they had left, their Unitarian tendencies were generally admitted. If Professor Marshall should leave McMaster, we should find men going all over the old Convention telling the people that the great cause of all the trouble was now removed, and that the old Convention had returned to orthodoxy.

A New Sleep-Inducer.

In the churches of the old Convention there are two classes of evangelicals. One class has been deceived into believing that there is no Modernism in McMaster; the other company, while they have not withdrawn from their churches, have been awakened to the present peril, and have refused to contribute of their means,—many of them to any of the Convention funds, and many more have refused to contribute to McMaster. If Professor Marshall should go, the sleeping evangelicals would sleep on undisturbed, and those who are rubbing their eyes would be persuaded to turn over and take another nap. Then we should find some very subtle gentleman put in Professor Marshall's place who could do as Dr. Shailer Mathews invariably does: in an orthodox pulpit he will preach an orthodox sermon, and in a Modernist pulpit he is more outspoken. Thus it appears to us that the last state of the Denomination might be worse than the first.

Would Former Members of Crew of Ship of Tarshish Return?

If Professor Marshall were to leave we should see a desperate effort made to bring Mr. S. J. Moore and Mr. Shenstone into line. Perhaps they would make an effort to put them back on the Board of Governors, and not press them too urgently to attend the meetings! Oh, we know the tricks of the Modernists—especially of the McMaster brand—and we have no confidence whatever in their integrity. We are therefore forced to this conclusion, that while we think the religious life of Canada would lose nothing by Professor Marshall's departure, his going would afford an opportunity to those who have been responsible for his retention, more completely to deceive the members of the churches of the old Convention; thus the way might be opened for still greater damage to be done.

The Call Itself Examined.

We must now, however, examine the call itself. Mr. Marshall is said to have been called to Victoria Road Baptist Church, Leicester; and *The Star* describes this church as "one of the largest and most influential churches of the denomination in the British Isles". If this were true, it would be a terrible indictment of Modernism, for if this church be one of "the largest and most influential", then what must the others be like? We know a little of the history of Victoria Road. The late Dr. F. B. Meyer was Pastor there from 1874 to 1878. But he found a condition in which it was impossible for him to exercise the kind of ministry for which he was fitted.

In describing Dr. Meyer's experience at Victoria Road, his biographer, Dr. W. Y. Fullerton, says:

"The deacons agreed to the establishment of a mission down-town, but strongly objected to anything but the accustomed routine at the church, the tension tightened, and at length Mr. Meyer felt compelled to resign what had appeared to be such a fair prospect of ministerial usefulness, preaching his last sermon at Victoria Road on May 5th, 1878. Of course there was a very decided cleavage of opinion: a large number of the more aggressive members of the congregation were in sympathy with their minister, but those on whom the responsibility of the church chiefly rested were adverse, and since Meyer could not change his methods or moderate his zeal, the best thing was to withdraw."

Dr. Meyer then wrote his acceptance of a call to the church at Glossop Road, Sheffield, and left his house late one night to put the letter in the box, when he met a Mr. Arthur Rust, who advised him of the opinion of many that he should remain in Leicester. The members who had withdrawn from Victoria Road gathered around him, and ultimately a new church was formed, and a new building erected known as Melbourne Hall. Dr. Meyer continued as Pastor of Melbourne Hall until 1888, and from then until now it has remained the largest Baptist Church in Leicester.

Victoria Road Division Like Jarvis Street.

The division in Victoria Road was somewhat analogous to that in Jarvis Street, for we, too, were accused of trying to convert the dignified Jarvis Street into a mission. Professor Marshall is a deacon of the church composed of those who objected to Jarvis Street's becoming a mission. This perhaps may be regarded as an additional qualification fitting Professor Marshall to become Pastor of Victoria Road, Leicester.

Subsequent History?

But what was the subsequent history of Victoria Road? The year following, 1879, Rev. John Gershom Greenhough, M.A., became Pastor of Victoria Road Church, and remained there until 1904, twenty-five years. Who was Rev. John Gershom Greenhough? He was one of the principal downgraders of Spurgeon's time. He was one of the principal thorns in the flesh. He was, indeed, at that early day, a Modernist; and it was against the teaching of Greenhough and others Spurgeon protested. But Mr. Greenhough was Pastor of Victoria Road for twenty-five years! What sort of church was it in those days? What was the standing of this "one of the largest and most influential churches of the denomination in the British Isles"? We do not know what its membership was when Mr. Greenhough became its minister in 1879, but the year following his retirement, 1905, the membership of the church was three hundred and forty-three, with two hundred and ninety-nine Sunday School scholars enrolled.

At the same date the church which had gone out from Victoria Road twenty-five years before, Melbourne Hall, had a membership of a thousand and forty-six. There were four other Baptist churches in Leicester at that time with larger memberships than Victoria Road, so that it was really fifth in size. Thus the fifteen years' ministry of the man who opposed

Spurgeon so vigorously had built a church of only three hundred and forty-three members. Jarvis Street, during the last five years, has had more baptisms during one year than the entire membership of Victoria Road Church under Mr. Greenhough's pastorate; while Jarvis Street has received an average of two hundred and eighty-five members per year for the last nine years.

Victoria Road Statistics, 1928.

By the latest statistics we have of the Victoria Road Church, Leicester, 1928, that church had a membership of five hundred and seventy, with two hundred and forty-seven scholars in the School. That does not mean an average attendance, but an enrolment—and that is "one of the largest and most influential churches of the denomination in the British Isles"!

Average Growth of Ten Per Year.

We know nothing about the men who succeeded Mr. Greenhough, although we have their names. Their ministry appears to have been a little more fruitful than his, for the church increased from 1905 to 1928, twenty-three years, from three hundred and forty-three to five hundred and seventy—a little less than ten per year; something less than one a month. It would appear therefore that Victoria Road Baptist Church, Leicester, is not a particularly attractive sphere of labour. But if "one of the largest and most influential churches of the denomination in the British Isles" has an average increase of a fraction less than ten a year, or an average of five-sixths of a member per month, what must be the condition of the other churches! And if "one of the largest and most influential churches of the denomination in the British Isles" has a total Sunday School enrolment of two hundred and forty-seven, what must be the condition of the Baptist Sunday Schools in England!

Can This Attract Professor Marshall?

And what sort of estimate of Professor Marshall's ministry in Canada has Victoria Road formed when they suppose Professor Marshall would leave McMaster University for such a church? Of course, if Mr. Marshall were going as a missionary to a very needy field, making a sacrifice to go, we could understand it; but when the call from such a church is published as being a high compliment, surely the Leicester friends must think that Professor Marshall is in rather a difficult position.

Can McMaster Let Professor Marshall Leave?

And what does Professor Marshall himself think? There is no hint in the brief interview reported that Professor Marshall felt it would be a sacrifice on his part to go to Leicester. Rather, quite the contrary is implied. If that be the standard of judgment thrust upon us for this case, Professor Marshall must find himself in rather a tight place. And if Professor Marshall should accept the call to Victoria Road, Leicester, what a black eye for McMaster University that would be! For her own reputation's sake, McMaster will have to prevail upon Professor Marshall to remain in Canada. It would never do to permit him to

leave a chair in McMaster University, to accept the pastorate of such a forlorn hope as Victoria Road, Leicester.

Coventry to Toronto in 1925.

Let us now, for a moment, contrast Leicester with the church Professor Marshall left to come to McMaster. Queen's Road, Coventry, is reported to have a membership of six hundred and fifty-nine, with five hundred and thirty-nine Sunday School scholars,—a membership of nearly a hundred more than Leicester Church, and a Sunday School with twice the enrolment. Yet Professor Marshall left Queen's Road to come to McMaster. Who is it that has so appraised the present situation as to suppose that Professor Marshall would now be willing to leave McMaster for Victoria Road, Leicester? It really seems, when looking at the whole situation, as though Professor Marshall's reputation in England has not been greatly enhanced by his stay in Canada. He cannot be looked upon by his brethren in England as a very successful man, if anyone would suppose that he would be willing now to lay aside this all-important work in McMaster to take up the pastorate of a little church like Victoria Road, Leicester!

Will Prof. Marshall "Go To Coventry"?

But Professor Marshall's own church in Coventry is now vacant. He was succeeded by Dr. F. T. Lord, who has resigned Queen's Road to succeed Rev. Thomas Phillips at Bloomsbury Square. And now Professor Marshall says his old church wants him back again. When a man leaves with a flourish of trumpets to take a very exalted position in a far country, known as the Dominion of Canada, and after four years is invited back again, does it look as though it were generally believed that Professor Marshall had achieved success on this side of the sea?

What Will They Think of Him?

The other night the Editor's car was out of commission, and he telephoned from the printer's office for a taxi some time in the small hours of the morning. The taxi-man was a little uncertain about the winding roads of Tangletown, known as Rosedale, and had to be directed. He said, "I used to work here three years ago for the same company, but I left to go to the States. I was glad to get back again." He had made no great advance in the three years of absence. Perhaps the Coventry people have rightly appraised Professor Marshall's progress in the land of his adoption.

What Will Professor Marshall Do?

So now, what will our friend Professor Marshall do? One thing is sure, if he could find out what we want him to do, he would be certain to do the opposite. Long ago certain officials admitted, in effect, "It was a mistake to bring Marshall here, and we wish somebody would call him back to England again. But we cannot admit that a mistake was made, without, at the same time, acknowledging that Dr. Shields' criticisms were justified. That would, of course, involve a surrender to Shields—and that is impossible." Oh,

(Continued on page 15.)

The Jarvis Street Pulpit

THE POWER OF AN INDISSOLUBLE LIFE.

A Sermon by Dr. T. T. Shields, Toronto.

(Stenographically Reported.)

Delivered before the Second Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, in Shenstone Memorial Church, Brantford, Friday evening, November 22nd, 1929.

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

"Who is made, not after the law of a carnal commandment, but after the power of an endless life."—Hebrews, 7:15, 16.

Brother Holliday said this afternoon that when a man has many addresses to give he has not much time to think. I heard that remark very sympathetically. The text I announce is too big for me to expound. Once, I think when I was barely out of my teens, I dared to try to preach from it—but I have been afraid of it ever since. And now I dare attempt only to point you to this treasury of truth, to call your attention to it; for it is one of those profound and infinitely rich texts that defy exposition. I think there are passages in God's Word that were written to be quoted. The best use we can make of them is to quote them; for their pregnant words are far beyond the power of human speech to unfold. My text is one such: "And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life".

"The power of an endless,—or indissoluble life". The argument of the epistle to the Hebrews throughout is that the priesthood of our Lord Jesus Christ is superior to the Levitical priesthood. The epistle opens with a magnificent declaration of the eternal Sonship of the Lord Jesus. He is named as the Creator, the Preserver, the Redeemer, the Heir of all things, the One Who upholds all things by the word of His power, the One Who is seated on the right hand of the Majesty on high. He is said to be greater than the angels. To Him is applied the scripture, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom".

Then the Holy Ghost, through the writer, brings into our view that mysterious character of Old Testament time, the One Who was King of Salem, and King of righteousness; but King of righteousness before He was King of peace. Our Lord is said to be "a priest for ever after the order of Melchisedec". Here, specifically, it is said that He is "not made after the power of a carnal commandment". He is not ordained to a temporal priesthood, for "they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood". In contrast with the temporal, transient, character of all other priests it is said of Him, "that he was made after the power of an indissoluble life".

That is the heart of the whole Christian revelation, because the theme of the Bible, from Genesis to Revelation, is the Lord Jesus Christ. And the end, the pur-

pose, of the Incarnation was the work of redemption which He came to accomplish. The heart of redemption is salvation through the blood, the blood of our Lord Jesus Christ. He was Himself the Temple, the Altar, the Ark of the Covenant, the Priest, the Sacrifice—all that was pre-figured in the temple found its fulfilment in the person and work of Jesus Christ. He is described here as a Priest, "made after the power of an indissoluble life".

I desire to turn over that phrase and think aloud, for that is all I can do with it, and ask you to think with me of the significance, to us as believers, of the fact that we have a Priest Whose life, in the very nature of the case, is indissoluble. The idea here expressed is not merely endlessness of duration; it is not quantity: it is quality. His is a life that is not subject to any power of dissolution, a life that cannot be destroyed, the very life of God Himself. He, being the Centre and Source and Fount of the world's life, is our High Priest, "made after the power of an indissoluble life".

I.

Think of that principle for a minute or two in relation to THE GREAT FACT OF ATONEMENT. We shall never have done studying the death of Christ. We shall never, in this life, get to the bottom of it, or be able to stretch our rule upon it; we shall never be able to estimate the dimensions of it, nor scale its heights. It is the one thing that angels desire to look into, and before which they stand in adoring amazement, worshipping Him, the Lamb that was slain from the foundation of the world.

Look at that principle, holding it in your mind as we think a little of this miracle, *this stupendous wonder, that such an One as He should die*. How was it possible for One made "after the power of an indissoluble life", in any sense, to die? It seems almost a contradiction in terms that such a life could be laid down. You remember how plainly He taught us that His death was no accident; that that tremendous event was not to be accounted for on the ground merely of human antipathy, or of human activity of any sort. He said in advance of the event: "Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father".

The death of Jesus Christ was not the death of a man. It was more than physical dissolution. It is not to be accounted for by reason of the enmity of the Jews, nor by the bitter hostility and frustrated ambition of the Pharisees and Sadducees. It is not to be accounted for by the political acumen of Pilate to discern the will of the mob who thirsted for His blood. Nor was the blame all Herod's, contemptible character as he was who failed to deliver Christ but sent Him again to Pilate. You must not say that the death of Christ was caused by the cross of wood, by those who drove the nails and platted the thorns and pierced Him with a spear. These instruments could never terminate the life of the Son of God, an indissoluble life. They could not rob Him of that vital principle. He went to the cross deliberately. He went of His own volition. He chose the place, He chose the time, He chose the manner of His death; and at the hour ordained from all eternity He sovereignly "laid down" that indissoluble life in our behalf.

What did it mean? We must remember that behind all their opposition there were spiritual forces, for we read that when He thus died He "spoiled principalities and powers, he made a shew of them openly, triumphing over them". The death of Jesus Christ was a triumph, not a defeat. It was the mightiest victory the universe has ever witnessed. Go back in the history of Christ to the days of His flesh, and see how again and again efforts were made to lead Him to death by some other than the appointed path. They brought Him "unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way": Once it was reported to Him that certain Greeks desired to see Him. They came saying, "We would see Jesus". I have for years thought that that text is grossly misused. That is the great desideratum of every enlightened heart and conscience: "We would see Jesus". These men came saying, "We would see Jesus"—but they did not see Him. Did you ever notice that He refused to see them? He hid Himself from them. Why? I do not believe they desired to see Him for any good purpose. He knew why they wanted to see Him. It was on the occasion when He refused to show Himself to those seeking Greeks that He said, "And I, if I be lifted up from the earth, will draw all men unto me",—mark—"this he said, signifying what death he should die."

It was not time for Him to die: He would not die by the hand of the assassin. Once He passed through the midst, rendering Himself invisible, so that they should not lay hands upon Him. But on the occasion when the Greeks came to Him, He deliberately hid Himself from them. He said, "Not yet. I am ready to die. I will die, I will lay down my life; but it will be at the appointed time". When one of our Lord's fearful disciples came to Him saying, "Get thee out, and depart hence: for Herod will kill thee", He said, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. Go and tell Herod that I defy him to interfere with my programme. To-day and to-morrow I shall do cures; the third day I shall be in Jerusalem, and then I will die—but not until then."

There were principalities and powers that would have turned our Lord aside from His purpose, and effected, had it been possible, a termination of His life by some other means than that which was foretold when it was said, "He that is hanged is accursed of God." He came to bear our curse by hanging on a tree, and by no other means would He permit Himself to die—challenging men and devils to vary His programme by a hair's breadth. He came at last to the cross and died, and until then there was no power on earth, there was no power in hell, that could cut His life short. Peter, by inspiration, recognized that when at Pentecost, referring to Jesus Christ, he said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." He recognized that the cross was the result of the "determinate counsel and foreknowledge of God". Very well, then, that is the life He laid down.

Dr. Stockley said a significant thing this afternoon, that if Jesus Christ did not bear the punishment which our sins deserved, then that punishment must still await us. I believe that is true. I cannot conceive of a God Who could pass by iniquity. The moral government of the universe would be impugned if sin could go unpunished.

In your studies of the Atonement, students, you will give thought to what is known as "the governmental theory", and there is a truth in it. There is a governmental necessity for the death of Christ in our behalf. But there must be a recognition of the fact that Jesus Christ is inseparable from His government, and that His government is inseparable from Him; that His laws, in all realms, are but the transcript of His own nature; and that one cannot violate the law of God anywhere without doing violence to the nature of the Law-giver. Sin always drives a spear to the heart of God. It would nail the hands of Omnipotence to a cross, and exchange the crown of universal diadem for a crown of thorns. That is what sin does.

Christ is our High Priest. He is our Sacrifice, and He comes to offer a sacrifice for our sin. In the Old Testament we read, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul". The life of the flesh is in the blood. That is scientifically true—if science knows the truth. The blood is the life in solution, and the precious blood of Christ is the life of our great High Priest, our Sacrifice, in solution,—it is indeed the wealth of the world—no, of the universe—in solution.

(I wonder if we may have some windows opened? Let me talk to you students. One of your biggest tasks when you enter the ministry will be to keep your people awake. I think seminaries should include in their curriculum a course in ventilation. I preach in a building that is mechanically ventilated, but some people sleep in spite of that. I spoke to some people the other day who asked me how we get people up in time for morning Bible School. I said, "I tell the people in my class to come anyhow, and if they must have more sleep, to finish their sleep in church. Some people do that in any case, and it will be only one or two more"! But very often a service is spoiled because there is no oxygen in the air. Our hearers must have fresh air if they are to keep awake. Thank you, ushers.)

What I was asking is this, What is the value of the life that Jesus Christ laid down? What life did He lay down? The life of the body? Was it mere physical life, animal life? Was it by His physical sufferings alone He made atonement for the soul? Certainly not. That was an element in it, but the death of Christ was more than the laying down of a mere physical life. It was the laying down of an indissoluble life, an endless life, a life that was equal in value to the life of all the sons of Adam born. The value of the life of Jesus Christ was equal to the value of the life of every human from Adam until the day the Lord shall come again. And He laid down that life to pay our debts.

He took it again—I am going to suggest something that you may not agree with, but I think it will bear investigation. As to the body, Jesus Christ died. Pilate would not deliver the body until it was certified that He was dead. They laid His body in the tomb, and on the third day He rose again, having loosed the pains of death because "it was not possible that he should be holden of them". I venture the assertion that the life of Jesus Christ was of such infinite value that it could have atoned for the sin of a million worlds. It was adequate to pay all debts. He laid it down and took it again, and that is the ground of our hope. That is the hope of our salvation, that by that infinite price our obligation to the law was fully met and discharged.

Having paid the debt—this is what I want you to see—He did not exhaust His life in the payment of the price of our redemption. If it were lawful to say so, I think I might say that, fearful as the debt was, inestimable, incalculable, as was the price, yet His life was of such infinite worth that the payment of our debts used, shall I say, but a small part of His capital? The life He laid down He took again. Laying it down for three days He atoned for the sins of the whole world, for all eternity; and when the price was paid, He took it again. He came back into the body of the flesh which God had prepared for Him, and in that perfect body, and by the power of that indissoluble life, He ascended to the right hand of God where now He sits making intercession for us.

I wish I could give you a glimpse, just a glimpse, of what I think this little faith of mine sees laid up in Jesus Christ for me; that He Who is my Saviour, Who has cancelled all my obligations, His life unimpaired, unexhausted, undiminished, in all its fullness and power, is there on the throne for me, just for me. You may claim it too, but I am speaking about myself just now. It is just for me.

What can anybody add to that? What can you add to the value of the precious blood? If the blood of Jesus Christ, God's Son, does not wash your sins away, there is nothing in earth, in hell, in heaven, in time, in eternity, in all the resources of men and of angels—or of God Himself—that can do it. He has put at the disposal of our faith the very life that throbs in the heart of God Himself. That is the ground of our salvation. What do we need of any other priest? It is no wonder it is said of Him, "Thou art a priest for ever after the order of Melchisedec".

The atoning value of the death of Christ meets all the demands of the moral law, which is a transcript of the nature of God. It meets the demands of the Divine Holiness, every demand that outraged Deity

has made on behalf of sin—all is adequately answered and satisfied by the outpouring of the blood of Him Who was made "after the power of an indissoluble life".

II.

If that be so, what relation has this truth to THE SECURITY OF THE BELIEVER? What is salvation? Not joining a church, is it? Not submitting to an ordinance; not making good resolutions; not turning over a new leaf; not any sort of works of righteousness which we have done, or can do; not following an example, however exalted; not seeking to pattern our lives after the perfection of the life of Jesus-Christ. It is something more than that. "My sheep hear my voice, and I know them, and they follow me: and I give unto them"—what does He give—"eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Salvation is the impartation of a new life. It is a new birth. By the power of the Holy Ghost we are begotten again—how? "By the word of God that liveth and abideth for ever." This is the quickening word by which we are begotten by the power of the Holy Ghost.

Do not allow anybody to deny the Virgin Birth, do not allow anybody to deny the literal resurrection of our Lord; because both these miracles must be repeated in the life of a new-born soul. We are quickened by the Holy Ghost, quickened into a new life, as our Lord was begotten by the Holy Ghost. And mark you: the very life that was in Him is in every believer if we are really saved. What sort of life is it? Does that mean that we go on and on and on and on for ever? Not primarily so. The life here described is not merely endless, but a life that is indissoluble, a life that is not subject to death, a life that no man or devil can take from us. It means that we are really begotten of the Holy Ghost, and that the very life of God is in us. Salvation consists in personal, vital, union with Him Who is our living Head. Every believer in the Lord Jesus Christ is a member of His body, of His flesh, and of His bones. The life that is in Christ is in us. And may I reverently say that we too are made, by sovereign grace, by the power of the Holy Ghost, "after the power of an indissoluble life."

What a salvation that is! It is a life that has a natural immunity from every alien principle. Scarlet fever, measles, influenza, typhoid, and other germs, take up their residence in these bodies of ours, and if there be a weakness at any one point they fasten upon it. I read the other day of someone who announced a cure for cancer. Remarking upon it, a great blood specialist said, "The only thing we know about cancer is that it is a blood disease, and I do not see how it is possible to cure cancer by any other means than by that which will cleanse the blood stream. We cannot cure cancer until we can pour new blood into the body."

How anxious mother is about the life of the children! When a child is seized with croup, how alarmed everyone is! When disease comes into the home, what a difficult time is experienced!

There is a parallel between that and the moral condition of the world, for there are germs everywhere that get into the blood stream, that corrupt people and lead them down; but when the life of God is given to the believer he is immune from all these attacks, from every kind of germ hatched in earth or hell. That life cannot be destroyed; it is as indestructible as God Himself. When a soul is saved, it is saved for ever.

What was that you were singing when I came in, about being in the front of the battle? That is a fine hymn for Shenstone Memorial Church. There are some churches that could not sing that very sincerely. They are in no battle at all. But we have a battle, though we are inclined to be a little fearful sometimes. Our Lord Jesus said, "Fear not them which kill the body, but are not able to kill the soul." They cannot really hurt you. We need not be afraid of Pilate, nor Herod, nor Caiaphas, nor Annas, nor any of the kindred of the high priest—nor of any kind of hierarchy, Baptist or otherwise. The worst they can do is to kill the body: they cannot kill the life that is a gift from God.

I think a Christian ought to be the bravest man in the world. I think a man who knows God ought to be fearless in the very teeth of death itself. "And who is he that will harm you, if ye be followers of that which is good?" Other people may not be able to go into malaria-infested districts, but if the life of God is in us we ought to go as His servants into the lowest depths of society unharmed—"Others save with fear, pulling them out of the fire." You ought to be able to go into fire itself without being hurt. That is what the Hebrew children did. It was a physical manifestation of the spiritual principle that there is no fire even in hell that can harm the life of a child of God: his is an indissoluble life.

"Nor principalities, nor powers." We wrestle, you and I, not against flesh and blood—although we have seen some of that; we have seen very much of the flesh—"but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Those are the foes we have before us, as Christians. Can we stand it? When a man won the Victoria Cross he often won it at the jeopardy of his life. No soldier who went to the front had any assurance that he would come back. But supposing a man could have been clad in an armour which no bullet could pierce? Supposing he were given a life-principle upon which no disease of any kind could fasten? Supposing he had been made immune so that, standing before the most powerful gun that human ingenuity could devise, he could say, "Fire away. You cannot hurt me"? What a soldier a man of that sort would be! What a giant to face, if he knew that he could not lose his life, if he knew that he could cut his way to the citadel of the foe and come out unmarked!

Yet are we not so equipped spiritually? Shame on us that we are like the children of Ephraim, who, being armed and carrying bows, turned back in the day of battle! There is no power in hell that can hurt a true child of God. We ought not to be afraid. Oh, they may singe your hair! The ladies ought not to mind that, for many of them cut it off anyway! I hope they will get over the habit some day. People may say some things that will hurt a little. I think

I will tell a story about Mr. Lawrence's little boy. The little lad came in one day with a hurt finger. "Who did that?" his mother asked him. As quick as a flash he replied, "Dr. Shields"! I get blamed for everything! Well, my friends, all that people can say against you will not hurt you. We are made "after the power of an indissoluble life".

Is it not glorious to know that that matter is all settled? ("Hallelujah!")

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

It is done! And I am as safe to-night as if I were walking the golden streets. That is why they could not hurt us in a Baptist Convention!—"Made after the power of an indissoluble life".

If we had time I could multiply illustrations of that great principle, but I shall give you two: one from the Old Testament, and one from the New. Pharaoh, observing the rapid increase of an alien people within his dominion, took counsel to destroy the male children, because he feared the ascendancy of this virile race. When he had thus given orders—mark how the Bible expresses it: listen with both ears—"In which time Moses was born." What a time to be born! What a time for this child to be born, when the sword was unsheathed to destroy all the male children! Who was this Moses? He was one upon whom God had set His hand; his coming into the world was no accident. God had a purpose in his life. Pharaoh said, "We will kill him." His mother had nothing with which to protect him. She made an ark of bulrushes and hid him among the flags; she laid the helpless babe in the ark of bulrushes, and put it down by the river—in the hope, I think, that Pharaoh's daughter, coming down to bathe, might see him. She came, and when she saw him—I spoke of these significant words in a sermon in *The Gospel Witness* a few weeks ago—"the babe wept" He wept just in time. Tears rolled down his cheeks, and the tears on those baby cheeks had a mightier influence on the world's history than the flowing of the mightiest river. "Kill him" said Pharaoh, but,— "He shall give his angels charge over thee, to keep thee in all thy ways." You know what happened: into the palace, out of the palace, into the wilderness, by and by before Pharaoh, at last through the Red Sea, and out into the wilderness; and when the day's work was done, his eye being undimmed and his natural force unabated, God said to the little babe, "It is time to go to bed. Come up into the mount, and I will put you to bed myself:—

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there."

"That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth:

Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men.

"And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave,—
And God's own hand, in that lonely land
To lay him in the grave?

"In that strange grave without a name
Whence his uncoffined clay
Shall break again, O wondrous thought!
Before the judgment day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

"O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace,
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well."

Not until God's hour struck did Moses lie down to rest. Man is immortal until his work is done. That is true of everyone of us who is made "after the power of an indissoluble life".

And the other example, parallel with it, in the Book, is this: "Now when Jesus was born"—when was he born?—"in Bethlehem of Judaea, in the days of Herod the king." Herod was a reincarnation of the spirit of Pharaoh, and he gave commandment to destroy the life of the male infants. But God sent an angel to take care of that Babe, and Joseph and Mary went down into Egypt "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." When they heard that Herod was dead they returned. But the significance is in the later commandment: "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." They are dead! The young Child is still living—and He shall still live, for He is "made after the power of an indissoluble life".

And we live in Him. As He rose from the grave, so shall we—and so have we, spiritually. That is what our baptism means. There is a passage in the New Testament I never tire of quoting. I hope you all

know it from memory: "The God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power"—what is the measure of the power available to every believer?—"his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places"—the figure, it seems to me, is that of the Lord's stooping down and raising Him from the grave into the heavenly places, and between that grave and the glory, what intervenes? What is there to prevent His coming from the grave into the glory? I will tell you—"far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." That power is ours!

III.

Which leads me, in a sentence or two, for your comfort, to ask you to apply, not so much this evening but in the days to come—to apply this principle to THE LIFE OF THE CHURCH OF CHRIST. The church is as indestructible as the individual believer. The church—I do not mean what men call the church. I mean the body of God's elect, those who have been saved by His grace and made new creatures by His Spirit—they are as indestructible as God Himself.

We mourn this division in our Baptist ranks, and we sincerely hope and pray that among the brethren from whom we have been compelled to separate, there are still thousands who love the Lord Jesus Christ in sincerity and in truth, and who will at last come to see the errors of the day; that they will then stand for the same things as we do, as many of them as are truly saved. Some will not; but the church, the believing body, is made after the power of an indissoluble life. The life of God is in us, and the cause of Christ is safe. Do not draw such a long face! Do not look so miserable! We ought to be happy, because we are bound to win. The life of the church is indissoluble.

Let me humbly exhort you students, and my brethren in the ministry: let us go about our work with the conviction that we are tending the plants which our heavenly Father has planted—and you remember that Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up," but no one can root up the plants of His planting. They will grow downward and upward. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God", because they are "made after the power of an indissoluble life".

That little group of Baptists yonder—what difficulties they have! Defection, breaking out among the few! There may be some Diotrefes who loves to have the pre-eminence. Diotrefes must have a position! He must be first! That is the most deadly spirit

in the church. Let us be willing to take the last place—or any place. When you see a little group like that, with dissension arising, you are afraid the flock will be scattered. But somehow or another Diotrephes goes; Demas asks for his letter—and Alexander the coppersmith goes to the old Convention! You say, "What have we left?" You have the flock of the Lord. If they are left, they will stand; and the trump of the archangel shall summon us into His presence.

The Ark of God is safe. The Architect and Builder of the church, Himself made after the power of an indissoluble life, says, "Upon this rock will I build my church." He builds the church. You and I do not do it; He does it. He "adds to the church daily such as are being saved"; "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers". He does it all. He is the Head of the church. He walks in the midst of the candlesticks, and holds the stars in His hand. Who would not like to be a "star" preacher? I should! "They that turn many to righteousness shall shine as the stars for ever and ever." The way to be a "star" preacher is to live with Him Who walks in the midst of the golden candlesticks, with Him Who holds the stars in His right hand. The preacher who is held in the right hand of God will be both comfortable and safe.

Are there any Welsh people here? I have heard that in the old days when the Welsh miners used to carry candles, one could see them, even of a windy night, going from their work to their homes, picking their way over the hills by the lighted candle they carried; they were so expert that, whichever way the wind blew, they could carry that candle through a storm and light the way home. I wonder sometimes that some preachers are not blown out! There are a great many people who try to blow them up! Most of us need to be blown up two or three times, and to have some punctures too! But if we are held in the right hand of Him Who walks in the midst of the candlesticks He will keep the light burning, and there is no wind that can extinguish the preacher's light or take his message from him. It is a great thing to be a preacher.

Let me tell you students a story. A student came to me once just after graduating from high school, and said, "I should like to consult you about my career." "What do you want to know?" I asked. "Well", said he, "my principal says that I have unusual talents. He says that I have a very promising future before me, and I am undecided what profession I shall select. I thought I should like to ask you if you think the Christian ministry would afford sufficient scope for the exercise of such talents as I possess"! (Laughter.) I told him I thought he would find quite enough to do, and that he would have no surplus ability if God should send him into the ministry. But if you have talent enough to be Prime Minister of Canada—or of Great Britain—I hope you will never consent to step down from the pulpit to take such a poor job as that! It is a great thing to be a preacher in the church that no power on earth or in hell can destroy.

I will not discuss it, but I suggest for your meditation and comfort, that you call up the Old Testament before your minds, and see how God took care of the collective life of His people. The Israelites in Egypt: "The more they afflicted them, the more they multi-

plied and grew." I hope you will have a hard time. I hope all our churches will have a hard time. I hope you will have a great deal of persecution. I hope we shall have so much tribulation that after a while we shall come to glory in it: "We glory in tribulation also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is a good thing for us to be afflicted. The more we are afflicted, the more we shall multiply and grow..

Do not go into controversy unnecessarily; do not go around with a chip on your shoulder; do not go around as though spoiling for a fight, because those who are spoiling for a fight are usually spoiled in a fight. But I mean, stand for the faith. When you go to war, you cannot be destroyed; nor can your church. The church is established upon a rock. He did not say that the Baptist Convention cannot prevail against it—although it implies that if such Convention should oppose the gospel—but He did say, "The gates of hell shall not prevail against it."

Go back to your task with new hope, with new inspiration, and with a new joy in the assurance of your own salvation, and in the perpetuity of your task. We have a job that will last for ever. I never expect to be out of a job. I am going to preach as long as I can in Jarvis Street. I tell the people if they do not like what I say they may go, because I am staying! They seem to like to have me tell them that. But when we get through here, and into the glory, we shall go on preaching. I read one of Spurgeon's great conference addresses in which he said something like this: "Brethren, shall we have a pulpit somewhere amid the spheres? Shall we have voices so strengthened as to reach attentive constellations? Shall we be messengers of the God of grace to unfallen worlds who will be wonder-struck when they hear the story of redeeming love?" Then he said, "I rather think so, for it is written that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God'."

Did you ever attend a prayer-meeting when people did not ask for anything? when people did not come begging for bread? It is a glorious thing to be privileged to ask for things, but the greatest meetings I have ever attended have been composed of persons who came to pour out their souls to God in praise of all His goodness. The church at Antioch "ministered unto the Lord". They praised Him, and praised Him again, and kept on praising Him. I think we shall come to a time when we shall not have to ask Him for anything. All our needs will be supplied, and our business forevermore will be to worship the Lamb, to praise the Lord, to tell to other worlds the glory of redeeming love.

Let us go to our homes with a stronger faith, a deeper love, and a renewed resolution by the power of the Divine Spirit, to carry on the Lord's work, that when He comes, in spite of all our difficulties, in spite of all our conflict,—when He comes, when the marriage of the Lamb is come, each seat shall be occupied, and we shall find that sovereign grace has gloriously triumphed. May the Lord bless to us our meditation this evening.

The Union Baptist Witness

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337 Jarvis St., Toronto, Canada.

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TREASURERS, ATTENTION!

We hope that our church treasurers took seriously what we recently said about the necessity of regularly sending in monies to the treasury of our Union. Punctuality on their part would greatly facilitate matters at the Union office. "Do it now," may be the motto of some high-pressure salesmen; but, nevertheless, we hope that those who carry the bag will send on the missionary monies in hand as soon as possible.

AMONG THE INDIANS.

Baptist work among Indians on the Medina Reserve is progressing, under the ministry of Pastor Melchie Henry. On Sunday, the 8th, a woman who was a member of an Anglican Church, applied for membership in our Medina Church by baptism. The first year of the ministry of the present pastor, he had the joy of baptizing the husband of this woman, and at the next baptism, the oldest boy of the family will also, D.V., follow our Lord through the watery grave. Sunday, the 15th, too, was a day of blessing. Rev. Mr. Welch, Chaplain of the Erie County Prison, Buffalo, New York, was the special speaker; and through the services a number renewed their covenant with the Lord, while one woman professed conversion and applied for baptism.

AN R.C. CONVERTED.

The Fundamental Baptist Tabernacle in Fort William, who recently moved into the church building they have purchased, have done some remodelling in accordance with Baptist usage. (This church formerly belonged to what are known as "The Wee Frees"). On Sunday, the 15th, there was another glorious conversion at the evening service. A married woman, who attends the services from a distance of some seven miles, turned from the darkness of Roman Catholicism to the light of salvation by grace, under the clear ministry of Pastor Leander Roblin.

CALVIN BAPTISTS.

A brother of Pastor Leander Roblin is another pastor, Mr. Frank Roblin. The Lord is increasing his ministry at Calvin Baptist Church, in the east part of Toronto. The Sunday evening attendance now runs between 55 and 60. There have been three additions to this little church in the last three weeks.

ORILLIA BAPTISMS.

Three men from the Orillia Church, where Pastor John Byers ministers,

were baptized by him in the neighbouring church of Collier Street, Barrie, on Sunday, the 15th.

"A LITTLE REAPING NOW."

Pastor A. C. Whitcombe has done faithful work against heavy odds in Collier St. Regular Baptist Church in Barrie. He is "beginning to do a little reaping now." On Sunday, the 8th, three took a stand for Christ. They will be baptized before the New Year, together with others who have been ready for some time. By dint of hard labor, the attendance at the Sunday School in Collier Street has increased its average from 31 to 50 in the last six weeks.

RENOVATIONS AND CONGREGATIONS.

It will be remembered that our brethren in Westboro, a suburb of Ottawa, purchased a little stone church, at a very moderate figure, some months ago. Lately, they have renovated the building, and improved it by changing the seating arrangement. Surely this is a sign of life. Another sign is the fact that congregations in the last month have increased, so that a week ago Sunday evening saw the largest yet in attendance.

THE SEAL OF MINISTRY.

The Lord continues to bless the ministry of Rev. T. J. Mitchell, at Wortley Road, London. On Sunday, the 8th, Mr. R. Brackstone, who is now a student in the Toronto Baptist Seminary, preached in his home church. As a result, one young man professed conversion, and the mother of a large family was restored from her backsliding. "Thus the Lord set His seal to our young brother's ministry." The following Sunday evening the power of the Lord again came down, and three young men sought and found the Saviour. Another mother expressed her desire for baptism.

"GATHERING HOME."

M. Blocher.

M. Blocher, pastor of an Evangelical Baptist Church in Paris, France—the church which, with others, sent missionaries to the French Ivory Coast—recently passed on Home. Our sincere sympathy is extended to Madame Blocher, her family, and the Church of our brethren in Christ.

Mr. C. H. King.

Orangeville Baptist Church, on Thursday, December 19th, lost its last living constituent member in the person of Mr. Charles H. King. His passing leaves a vacancy in the life of that church.

Mrs. A. Rae.

"Deborah Ann Corcoran, wife of the late Alex Rae, fell asleep in Jesus at her home, Longwood, Cardoc township. She was in her 84th year.

Mrs. Rae was converted and baptized early in life and has been connected with McBrydges Baptist Church from the beginning of its history; she was the first person baptized in McBrydges Church. She lived to see all her family converted and baptized, and six of her grandchildren. One of her grandchildren is a student in Normal School, London, and recently she was baptized and united with the Wortley Road Regular Baptist Church. She was a fundamental Baptist and her sympathies were with those who stand for the whole Bible and against the false teaching of McMaster University.

"Rev. C. Collins, a Fundamental Pastor, took part in the funeral service, as did the Pastor of McBrydges Church and the pastor of the Wyoming Church. We rejoice in the home-going of this saint of God, and 'sorrow not as others who have no hope.' She is with the Lord".
—R.J.M.

OUR JEWISH WORK.

We have good news from "Grace Lecture Hall for Jews," as published in *A Message of Grace*, Rev. G. W. Allen, Editor. This mission now has one hundred and twenty enrolled in its English classes, the enrolment being made up entirely of adult Jews, "many of them a very superior type of people, refined and educated." "Every week new faces appear among those who come, . . . new faces, new opportunities, new responsibilities, new burdens." Mrs. Kendall, the wife of our missionary, has formed a class for 'teen age girls. This class meets Friday afternoons and is showing a steady growth and interest.

"ANSWERED PRAYERS."

Prayer has been answered on behalf of one of the young men, who, some months ago, entered our English classes. He has been mentioned several times in these columns, and prayer requested in his behalf. Mr. B—, of whom we speak, came into one of our services recently, and at the close of the meeting, when spoken to, confessed his personal faith in Christ. When further discussing the Gospel, he said: "I read the New Testament, and I believe it. I read that Christ died for my sins, and I believe it. I read that He was my sacrifice and took away my sins, and I believe it. Is there more for me to do than this?" We rejoice in assuring him that personal faith in Christ as his sin-bearer was sufficient to bring him salvation. This is another encouragement to us in furthering our English classes, wherein have arisen many opportunities to give

a personal witness for Christ. One evening a whole class took home New Testaments, promising to read them faithfully.

* * *

"YOU MAKE ME MISERABLE."

"Our friends will remember that we mentioned some time ago a Hebrew teacher who came into our meetings, and for whom we requested prayer. He finally came to the place where he believed in the Lord, but feared to take an open stand for Him, lest he should lose friends and be boycotted and persecuted by his Jewish brethren, among whom he is very well known. Since hesitating in this manner, he has been in a very unhappy frame of mind, and finds it an unpleasant task following in Jonah's footsteps. When we were speaking to him recently in a restaurant, he said: "Why do you always speak to me about Christ and make me feel miserable. It seems that every day someone comes to speak to me about Him, and makes me unhappy. Yesterday I met a man in this restaurant; and when I walked out, he followed me; and as we walked along for several blocks, he talked to me of Christ. The day before that I met a man in a cigar store, where I had gone to make a purchase, and as I fumbled around in my pocket for some change, he began to speak to me, and told me that he had found a fortune the night before in the person of the Lord Jesus Christ. The day before that another man spoke to me about Christ in a restaurant downtown. It seems that God is following me and making me miserable. I cannot understand it."

* * *

IN JAMAICA.

Letters from Rev. and Mrs. J. W. Knight, who went to Jamaica from our Seminary, tell of the large sphere of

work in which they find themselves. "There are the three regular fields, very extensive in themselves and then there are the out-stations, or classes, as they call them here, of which there must be eight or ten in number. It is impossible to visit any two of the regular fields on the one Sunday. Somehow or other you forget that the people are black, and they are just the same as any other people—simple and poor and needy. The Christians love the Lord in sincerity and fellowship with them is sweet. It would seem that many of the fields are insufficiently manned all over the island."

MICHIGAN NOTES.

By C. R. Peterson.

QUARTERLY CONFERENCE.

The regular quarterly conference of the Grand Rapids Association of Regular Baptist Churches was held at the First Church, Ensley Center, Tuesday, December 10th. The meeting was well attended, about fifteen of the pastors being present, as well as a goodly number of laymen. The subjects presented were of a high, spiritual order. The speakers, and their subjects, were as follows: "Christ made sin for us," Pastor E. A. Ford, Kent City; "Christ made righteousness for us," Pastor J. Wilson Brown, Grand Rapids; "God made flesh for us," Pastor Lynn Stout, Howard City; "Christ made sanctification for us," Pastor Wm. Barkalow, Stanton; "Christ made justification for us," Pastor Benjamin Adecock, Hastings; and "Christ made redemption for us," Pastor Wm. Headley, Grand Rapids. Owing to being engaged in revival services at the North Chester Church, it was not the writer's privilege to hear the last two brethren, who spoke at the evening service. But it is fair to assume that they

put the climax to a great meeting. The themes were evidently carefully thought out, and brought out many hearty responses of approval from the hearers. Christ was indeed made very real to us by the speakers. The next meeting of the conference will be held in March, at Immanuel Church, Alpine Road. The ladies of the Ensley Center Church very adequately provided for the "interior decorations" by furnishing a bountiful chicken dinner and supper for all who attended. Around the tables, generously spread with viands, fellowship and wit, interspersed with argument, furnished added zest to the occasion. Two sessions of the Pastors' Conference during the day gave the ministers opportunity to work out some of their missionary problems.

* * *

MIDDLEVILLE.

Bro. A. N. Fields, who has recently become pastor of this church, reports that the work is going well, with several converts. A baptismal service will be held in the near future.

* * *

STANTON.

Pastor Wm. Barkalow, who came to this field about four months ago, reports good congregations and a growing interest. At a recent jail meeting, which he conducted, a murderer professed to be converted. A Bible Conference was held not long ago, with the following participating: Isaac Page, of the China Inland Mission; C. P. Meeker, of the Chicago Hebrew Mission; Jacob Hyzinga, of Grand Rapids; Leslie Tullar, of the Sudan Interior Mission; Mrs. B. Davidson, of the Ceylon Mission; Harry Lang, of the South China Boat Mission; and J. Montgomery, of the Shantymen's Christian Association of Northern Michigan.

WILL PROF. MARSHALL LEAVE McMASTER?

(Continued from page 7.)

the folly of it! These men have brought dissension into hundreds of churches; they have wrecked their entire Convention—all because they refused to acknowledge to the public the error of which they were themselves convinced, and which many of them have privately admitted.

Quite Happy Either Way.

We shall take them into our confidence thus far, and tell them in advance, we shall be perfectly happy whatever Professor Marshall's decision may be. If he should accept the invitation to Leicester, or the other call to return to Coventry, it will, of course, be an acknowledgment that he found Canada, notwithstanding our piled-up snow, too warm for him, and we should then have to confess that we had some humble part in leading him to that decision.

Time to Weigh "Calls."

It will be observed that if Professor Marshall requires time to weigh these matters, there must surely be something to be said in favour of one or both of these English calls as against his present position. If Professor Marshall should decide to remain in Canada,

it will undoubtedly be because pressure has been brought to bear upon him by the Governing Bodies of McMaster, and others, to remain. But if that is done, we know full well it will be for the reason, as intimated in *The Daily Star's* report of the case, they cannot endure that it should be said that Professor Marshall had been driven out by Dr. Shields.

It follows therefore that, notwithstanding their going to Parliament for aid, notwithstanding their unscrupulous methods in refusing a ballot vote in order to put their terror upon timid souls, thus forcing them to vote in accordance with the desire of "the powers that be", notwithstanding their subsequent expulsion of Jarvis Street Church and its Pastor, in the last analysis, they will be compelled to admit—and it will be to their shame when forced to admit it—that the policy both of McMaster University and the old Convention is still determined by the consideration of what Dr. Shields may be likely to say and do. This is recognized in the report of the "call" in *The Toronto Daily Star*. Thus, whether Professor Marshall stays or goes, we shall both stay in Jarvis Street, and, under the blessing of the Lord, go forward.

We can only hope that our analysis of the situation will assist Professor Marshall in arriving at a decision.

Baptist Bible Union Lesson Leaf

Vol. V

No. 1

REV. ALEX. THOMSON, Editor.

Lesson 3 January 19th, 1930
 First Quarter.

CONTENDING FOR THE FAITH.

Lesson Text: Jude.

Golden Text: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints".—v. 3.

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

This epistle according to the statement with which it opens was written by Jude the brother of James. Some believe he was one of the "twelve", while others hold the opinion that with James traditionally known as the "Just", he was a brother of the Lord by earthly relationship. The latter is probably the correct view. In this connection it is of interest to note his reference to the apostles, (vs. 17, 18), where he seems to differentiate himself from them. The persons to whom he wrote are addressed as "them that are sanctified by God the Father, and preserved in" (or for) "Jesus Christ and called" (v. 1). This is a general designation, not limited to the people of God in any one place but applying to all, with Jewish believers first in mind. Note the references to the Old Testament history. The term "sanctified" in the revised version read "beloved" as according better with the original; but both speak of the precious nature of the saints in God's sight. And they are "preserved for Jesus Christ", denoting His possession in His people, and the purpose for which men are saved. It also emphasizes their eternal security. Their call makes clear the source of salvation. God is always the first to move in the matter. The greeting extended is of the usual precious nature, each term full of blessed meaning; "mercy", "peace", and "love"—(v. 2), an ever-increasing experience of each being the privilege of the Lord's people.

11. THE CONTENTION (vs. 3, 4).

In these verses Jude states his reason for writing the epistle. His intention was to write unto them of the "common salvation" but he found it necessary to write exhorting them to contend for the faith, and this because of the entrance among the saints of false teachers. Certain things may be noted in this connection. First, the exhortation to contend. The Lord's people are at times ignorant of the dangers in their midst, and generally they evince a disinclination to be disturbed and thrown out of the even tenor of their ways. It is therefore necessary for some one to be raised up to exhort them to action. Such exhortation is not always kindly received, and the one who delivers it receives some hard knocks, but we ought nevertheless to thank God for

such an one. In the second place we note the nature of the contention. We are enjoined to "earnestly contend for the faith which was once" (for all) "delivered unto the saints". To contend means to strive for, or, as Paul states it, "striving together for the faith of the gospel", (Phil. 1:27). This implies coming out boldly on behalf of and in the power of the gospel, fearlessly proclaiming its message and defending its doctrine. The significant thing about the faith here referred to is its complete nature; it was "once for all delivered unto the saints". It requires no additions or amendments, it is to be received whole. This is a distinct inducement therefore to contend for it. We note in the third place the reason for the contention, "certain men crept in unawares". Note their manner of entering, their character, "ungodly men", and the nature of their teaching, "denying the only Lord God", etc. Emphasize the necessity for militant Christianity.

111. THE WARNING, (vs. 5-7).

That the sin of the apostates was of a heinous nature is made clear from the warning given in these verses wherein Jude cites three instances of God's judgment upon gross sin in the past. First, in reference to the Lord's own people, the Israelites. They were marvellously delivered from the power of Egypt, but sinning grievously in unbelief at the border of the promised land, they were denied entrance thereto, and died in the wilderness, (Numbers 14:29). Second, in reference to beings of a higher realm, angels who "left their own habitation", or principality, referring to their incursion among men some time in the past. These are "reserved", or kept, "in everlasting chains under darkness unto the judgment of the great day", (v. 6), when they shall be cast into the lake of fire. The third instance concerns Gentiles upon whom in Sodom and Gomorrah God poured out His wrath for their awful sin, (v. 7). Those examples make clear the fact of God's wrath against sin, the certainty of His judgment, and His impartiality in administering justice.

IV. THE CHARACTER OF THE APOSTATES, (vs. 8-16).

1. After citing these examples of judgment Jude shows that the apostates of his day were as bad in character as those already judged. They "defile the flesh", he states, "despise dominion and speak evil of dignities", (v. 8). All false teaching tends to this lawless attitude, for in essence apostasy is lawlessness. The incident of Michael and Satan is given in accentuation of the guilt of those persons, (v. 9). In this there is manifest the high position of the adversary, and the attitude to be adopted toward him. He is the ruler of the world, (John 14:30), and the prince of the power of the air, (Eph. 2:2), and although a fallen being he still retains some of the dignity and power of his great office. 2. Of the apostates it is further stated that "they have gone in the way of Cain", (v. 11, Gen. 4:3-8), in holding the religion of

the natural man; "and ran greedily after the error of Balaam for reward", (Numbers 22:24), in lack of understanding of God's grace in forgiving man and selling their services to please men; "and perished in the gainsaying of Core", (Numbers 16:1), in usurping the place of God's leaders. They were unbelievers blind to the things of God. They are also termed "spots" or rocks in the love feasts, (v. 12) on account of which the church was in danger of shipwreck. They were clouds without water", etc., no refreshments in them for thirsty souls; trees whose fruit withered, without fruit, etc. Note the gradation in decline; "raging waves of the sea", and "wandering stars", (v. 15). In such picturesque language does Jude describe the character of the false teachers. We are impressed among other things with their unlikeness to genuine Christian character. Pride and boastfulness are evident, together with ignorance and selfishness, and utter barrenness of life and effort. 3. Judgment awaits such apostates and all the ungodly in the future according to the prophecy of Enoch and other prophecies. That early saint prophesied of the coming of the Lord with His saints to execute judgment upon all the ungodly, (vs. 14, 15). In himself he is a remarkable type of the church in rapture in his entrance into the Lord's presence without dying, (Gen. 5:24; Heb. 11:5; I Thess. 4:17). Note the nature of our Lord's return, (Acts 1:11), and the necessity for readiness in anticipation of it, (Matt. 24:44). A further statement is made at the close of this section wherein the hypocrisy and self-seeking of the apostates is made evident, (v. 16).

V. AN EXHORTATION TO THE ORTHODOX, (vs. 17-25).

1. In this section there is first a call to remembrance of former warnings concerning the coming of false teachers, (v. 17-19). God did not permit His people to be caught unprepared. May we recognize such enemies of the faith when we meet them. 2. The exhortation proper deals first with certain matters relating to the personal life. We are enjoined to build up ourselves in our most holy faith, (v. 20). In a building operation several things are of the utmost importance, such as, the foundation, the building material, and the workmanship. The first of these is secure, the other two depend upon us. The purpose of such a building might also be emphasized, (1 Cor. 6:19). We are further exhorted to pray in the Holy Ghost, (Eph. 6:18). This implies being in the spirit and receiving His guidance concerning the subject, and purpose of our prayers. We cannot pray aright otherwise. "Keep yourselves in the love of God", (v. 21). There is just one way of doing this, and that is by giving implicit obedience to the will of God, and this in His power. "Looking for the mercy of our Lord Jesus Christ unto eternal life", which will be manifested at His glorious return. 3. The second part of the exhortation relates to Christian service in the saving of the lost, (vs. 22, 23).