

The Gospel Witness

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

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

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

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Vol. 8. No. 37.

TORONTO, JANUARY 30th, 1930.

Whole No. 402.

"DUMB DOGS"

Last Sunday evening in the Jarvis Street after-meeting a stranger spoke.^o He said he had been baptized by the Editor of this paper some years ago in Hamilton. We did not remember him, but were glad to hear his ringing testimony to the truth of the gospel.

In the course of his remarks he referred to a passage in Isaiah in which Israel's watchmen are described as "dumb dogs", and said there were many ministers who were like dumb dogs. But he said that a true pastor should be as a faithful watchdog, awake and alert, guarding the interests of the sheep.

It was a suggestive word which led us to turn to the passage to which he referred. It is in the fifty-sixth chapter of Isaiah, from the ninth to the twelfth verses: "All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant."

What a sad picture that presents! What dreadful irony is here employed, when Jehovah summons the beasts of the field and of the forest to come to devour the Lord's flock, for He says, "His watchmen are all blind"!

We would not be uncharitable, but simple candor compels us to acknowledge that this is a true representation of many a modern minister.

What Prowling Beasts!

Are not the Lord's sheep still surrounded by beasts of the field and of the forest? Was our adversary the devil, who, as a roaring lion, goeth about seeking whom he may devour, ever more active than he is to-day? Were there ever so many wolves in sheep's clothing ready to devour the flock as there are to-day? Would a mother, living in a hut in the midst of a

jungle, leave her new-born babe unguarded under the trees over-night? When a soul is re-born in our day, when a sinner finds forgiveness at the mercy-seat, and a babe in Christ desires the sincere milk of the word that he may grow thereby, what care is now exercised by the pastor of the flock? What precautions are taken for the safeguarding of the spiritual interests of the new convert?

At the Annual Meeting of the First Baptist Church, Ottawa, a proposal, which we understand was sponsored by the Pastor, was put forward, that the weekly prayer-meeting of the church be discontinued. Are there no spiritual foes in Ottawa? Is the devil afraid of the legislators on Parliament Hill?

Many Anti-Christian Cults.

How many anti-Christian cults there are to-day which threaten the Christian suckling—and, indeed, even mature saints! Is the scripture being fulfilled before our eyes, "For there shall arise false Christs; and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Russellism, Seventh Day Adventism, Christian Science, every variety of Modernism, as well as such ultra-spiritual, extravagant, psycho-physical, movements as certain forms of Pentecostalism and so-called Holiness movements—the last two of which substitute physical sensations for spiritual power, and are deadly in their reactions upon their votaries and victims; and in addition, the ever-watchful and aggressive Papacy stands ready to devour the spiritual babes as soon as they are born—all these, like beasts of the forest and of the field, prowl about every true fold of the Good Shepherd where His blood-bought sheep are folded.

"His Watchmen Are Blind".

God Himself, in irony, summons these lawless devourers to take His professed flock as a prey, and with deadly sarcasm, assigns the reason that, "his watchmen are blind". How else is it possible to account for the indifference of multitudes of ministers in our day to the deadly perils which menace the spiritual well-

being of their flocks? Surely there are many that come under the general classification, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

When, in our indictment of Professor Marshall, we have piled up proof upon proof, evidence of such a character that it would secure a unanimous verdict in its favour in five minutes from any jury in the land, there are people who say, "Where is your proof of Marshall's Modernism?" One might as well ask, when a murderer is found stooping over his victim, with blood dripping from his dagger, and a lifeless form at his feet, "Where is the proof of this man's guilt?" Professor Marshall stands beside the body of evangelical truth with knife in hand, red with the blood of his victim, but the watchmen say, "Where is your proof?" They have no eyes for the beasts of the jungle, but are blind to the dangers of the hour.

"They Are All Ignorant".

But it is also said, "They are all ignorant". Professor Marshall said the conflict in the Ontario and Quebec Convention was a battle between "ignorance and education". Of that, there can be no doubt. We supposed Baptist ministers were instructed in the principles which Baptists profess. We have learned, however, that many of them are desitute of spiritual discernment; are ignorant alike of theology and of the principles of evangelicalism.

For example: at the Hamilton Convention, when the discussion respecting Professor Marshall's attitude toward the blood was in progress, one delegate spoke to Rev. C. J. Loney words to this effect: What do you mean by insisting that we are saved by the blood? Were not the saints of the Old Testament saved? And were they not saved before the blood of Christ was shed? How, therefore, can salvation be through the Blood? And that delegate was a graduate both in Arts and Theology of McMaster University! Verily, it is true of the watchmen, "They are all ignorant." Many of them do not know what orthodoxy is, and therefore are undisturbed by teaching which is the very opposite.

"Dumb Dogs, They Cannot Bark".

But again it is said, "They are all dumb dogs, they cannot bark." How could even inspiration itself pack more of truth into a few words? The sheep-dog must be ever alert. He must hear or scent the approach of every enemy of the flock. He must instantly give the alarm. But these pastors are "dumb dogs" who cannot even bark.

All these beasts of the forest to which we have referred prey upon the Lord's sheep, and these sheep-dogs do not even bark. Our friend, Rev. C. H. Schutt, has said that if McMaster University appointed another professor like Professor Marshall they would hear from him. Unless we are greatly mistaken, he will have plenty of opportunity to make himself heard. But ever since we have known him he has been a "dumb dog" who "could not bark"; and he seems to be able to trot along as merrily in the company of wolves as beside the Lord's sheep.

But that is the outstanding tragedy of the hour, that the watch-dogs of the Lord's flock are dumb and cannot

bark. Lamb after lamb is taken out of the flock by lion and bear. Sheep after sheep is ravished and left weltering in its blood. But these "dumb dogs" never bark. No word of protest is ever heard. Perhaps when the loss is reported they may say, "It is too bad"; but they do absolutely nothing to prevent it.

"Dreaming, Talking in Their Sleep".

Why are they dumb? Is it really that they cannot bark? Are they so constituted that they cannot make themselves heard by any sort of cry of alarm? Here is the reason: "Sleeping, lying down, loving to slumber." Or, the margin has it, "Dreaming, or, talking in their sleep." Ah, that explains many a mystery in the Baptist Convention of Ontario and Quebec. We never could understand how men like John MacNeill, and the one-time orthodox Hugh McDiarmid, and other members of the Pentecost Celebration Committee referred to in another article, could insist that all is well, and that there were no beasts from the field or the forest about. Now we understand: they were dreaming; they were talking in their sleep!

Lazy Preachers.

How many lazy preachers there are!—too indolent to keep abreast of the times, too careful of their own comfort to keep themselves informed respecting the religious issues of the day. Yes; this is a record of many preachers: "Sleeping, lying down, loving to slumber." We think of not a few churches the inspection of whose records brings to our mind the wise man's observation, "I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man."

Yes; the description is accurate—"sleeping, lying down, loving to slumber,"—"dreaming, talking in their sleep."

"Greedy Dogs".

Nor is this all. Hear it: "Yea, they are greedy dogs which can never have enough." Ministers, as a rule, receive pretty small salaries; and those whose salaries are larger generally find that the demands upon them on account of their position, make them exceedingly poor. The fact is, those who seek much usually get little; those who love their lives, lose them. But to listen to the talk of some ministers one might suppose that the first consideration for any minister of the gospel is to get a comfortable parsonage, a reasonably good salary, and an agreeable lot of people to serve.

Not very long ago had we read from another's pen what we have now written, we should have resented it most strongly, and insisted that ministers, as a class, are the most self-sacrificing lot of men to be found on earth; for that is what we formerly believed. We never dreamed that ministers would sell their souls for position and for the meagre salaries they receive. We never expected that an ordained minister would come into our office and ask what we would do for him if he would come over on our side—could we guarantee that we would find him a church? But that is the spectacle we have witnessed.

When we told a certain gentleman living not far from Peterboro that he had made a "bread and butter speech", we supposed he was rather the exception to the rule. He later asked if he looked as though he were a man who was living without butter. He certainly did not! But he was only a type of many others.

It is painful to write such things, but still more painful to witness them, and to know that they are true—that men upon whose heads ordaining hands have been laid, and who have been dedicated to the work of preaching the gospel, could accurately be described in these words, "Yea, they are greedy dogs which can never have enough".

Those who sleep much are likely to develop large appetites; the two things go together. The more one eats, the more somnolent he becomes; and the more one sleeps the greater becomes his appetite. It is those who have done least for the churches they have served, who have brought little or nothing to pass, who have left their flocks bleeding and torn by ravenous beasts because they were themselves "dumb dogs" that could not bark,—these are they who ever magnify their temporal interests, and reduce the gospel ministry to that disgracefully low state when it becomes comparable to the priesthood of ancient Israel when it was said, "Put me into the priest's office, that I may eat a piece of bread".

"Shepherds That Cannot Understand".

But our scripture here changes the figure from dogs to shepherds, and declares, "They are shepherds that cannot understand." Of what use is it to argue with the ignorant? to submit visible proofs to the blind? There are shepherds who seem unable to distinguish between the bleating of the sheep and the howling of a pack of wolves, between the language of Canaan and the idiom of Philistia, between the voice of faith and the voice of unbelief. They are "shepherds that cannot understand".

The reason for their mental dullness is that their minds are so prejudiced in their own interests that consideration of the interests of their flock can find no entrance to their darkened understandings—"They all look to their own way, every one for his gain, from his quarter." That is the philosophy of the various votes taken in the Ontario and Quebec Convention, in the Northern Convention and elsewhere.

As to the future, here is the prospect: "Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." Ah, yes, here is the reason for it all: "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

This is ever the programme of the "dumb dogs" and the careless shepherd and the self-seeking pastor, "To-morrow shall be as this day, and much more abundant."

What of the Contrast?

But can we find no contrast to this? The duty of the faithful pastor is clearly set forth in the New Testament, in the scripture which says, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they

may do it with joy, and not with grief: for that is unprofitable for you." The faithful pastor, even though he be called a "controversialist", a "trouble-maker", a "disturber of the peace", a "radical", a "Bolshevist", a "fanatic", and whatnot, will watch for the souls of his people as one who must give account.

Every Plant Has Its Blight.

We have observed that as soon as one is converted a thousand spiritual foes attack him. It may be that no one has shown any interest in his spiritual welfare for years together. It may be he has attended a particular church year after year and no one has asked him even whether he has a soul to save or not. But as soon as he is converted, every anti-Christian cult takes an interest in him, and attacks his faith; while others of worldly mind, caring nothing for his soul, become exceedingly anxious about his church affiliation. A vacant lot, left alone, may produce an abundant crop of weeds, and if every weed in the plot were examined, very probably no sort of blight could be found on any one of them. Weeds grow of themselves. They need no cultivation. But let the plot be ploughed up, and the weeds destroyed, and the land fertilized and sown with the seeds of useful plants, and almost every plant that pushes its way up through the earth must face an unfriendly world. A bug or a blight of some sort attaches itself to every green thing, and only as the gardener watches every plant in his garden, applying different protective measures to different plants to preserve them from their particular foe, can he hope to see any fruit from his labour.

So it is when people are converted, when they become plants that our Heavenly Father hath planted.

We recently had an example of this principle in Jarvis Street Church. A brother in whose spiritual interest other churches had manifested no concern; so far as we know, not one of them had ever asked him whether he had a soul—but when the Good Shepherd found His sheep and laid him upon His shoulders, all the wolves of the mountains began to howl after him. Coming to the prayer-meeting and Bible lecture one Thursday evening for his own help and inspiration, he was met by a member of an old Convention church who had specially come to the lecture for the purpose of destroying his confidence in the ministry which God had used for his awakening and spiritual blessing. As a reason why the Pastor of Jarvis Street was not worth listening to, this young convert was told that the said Pastor had once, at a committee meeting, surreptitiously gone through somebody's pockets in order to obtain evidence favourable to his contention!

How busy the devil is! How silly he often is in his attacks! Notwithstanding, the true pastor must watch for the souls of his hearers just as a faithful mother watches over her family, providing for them according to the season's need, carefully observing lest any sort of malady should fasten upon one of the children. The fact is, a church of any size is very much like a large family in which one or more of the children will almost always be indisposed. It is croup, or whooping-cough, or measles, or a cold—and often mother is worn out watching over her family. So must the pastor watch; and by faithful exposition of the Word, giving the children line upon line, precept upon precept, here a little and there a little, he must endeavour so to fill their hearts and minds

with the truth of the gospel that they will be rendered immune to the epidemics of error to which they are exposed.

The Watcher's Compensations.

A hard business, you say? A wearisome service, is it not? suggests another. From some points of view, yes. We have seen weary mothers who seemed as though they could not stand another hour on their feet, and yet all earth's millions could not purchase the frail object of their care. Watching for souls has its spiritual compensations. Usually a very sympathetic understanding obtains between a patient and a nurse. Indeed, where cupid has not been forehanded, many a wedding has begun at a sick-bed! It is a labour of love to watch for souls. When that is the end of a man's ministry, he is likely to become rather familiar with his Bible. This writer was brought up by a mother who believed in homeopathy. She had her medicine book, and could diagnose any disease quite as accurately as we have ever known a doctor to do. Moreover, she knew instantly the remedy that should be prescribed for that disease; for it was all written in the book. Thus should the pastor know his Bible. He should know how to meet the errors of Russellism, of Christian Science, of Seventh Day Adventism, of Roman Catholicism, and of Modernism in all its aspects, with a "Thus saith the Lord."

And whoever engages in that ministry will not need an "easily available book"—other than the Bible—for prayer-meeting topics and sermon subjects. He will not need a committee to arrange a programme for his prayer-meetings extending over three or four months. No! No! Meat and medicine he will minister to the Lord's flock from the infallible Book. And he will find abundant compensation in the returning, and by and by, exuberant, health of those to whom he ministers.

The Pulpit A Sacred Trust.

But we must watch for men's souls as those who must give account. The pulpit is a sacred trust. Every Sunday provides inestimably valuable opportunities for service. Every prayer-meeting provides occasion for spiritual uplift. We pity the pastor to whom Sunday is a burden, and the prayer-meeting a distress. We could not live without our prayer-meetings. They are better than vacations by the seaside or excursions to the hills. They lift us into the heavenly places where we may breathe the very atmosphere of Heaven itself,—

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

And to think of a Baptist church doing away with its prayer-meeting! shutting the windows that open toward Jerusalem, excluding the air of Heaven, making the church an unaired, stifling, dungeon, where every moral malady may hatch, and every spiritual disease may propagate itself unhindered by Light and Air from Heaven. May God have mercy upon those in the First Church, Ottawa, whoever offered so blas-

phemous a suggestion as the giving up of the prayer-meeting.

With Joy or With Grief?

But the pastor must some day give account of his stewardship, and he will do it with joy or with grief. How ashamed shall we be if we have not watched for men's souls! How terrible our humiliation if the children of God to whom we professed to minister, appear before the judgment-seat of Christ with nothing to offer but wood, hay, and stubble!—stunted in growth, dwarfed in their spiritual stature, saved yet so as by fire.

What if on earth our names have been cast out as evil? What if we have been maligned, and libelled, and hated of all men for Christ's sake and the gospel's? If we have watched for souls, if it has been the aim of our ministry to preach Christ, "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus", and if to that end we labour, striving according to his working which worketh in us mightily, and by God's abounding grace are given some measure of success, what a joy will be ours when we are called to give account!

The mother with her family about her makes her children her chief interest, that they may grow up strong of body, sound and enlightened of mind, and ready to play their part as men and women in the world. It is for this the mother lives. So the watcher for souls may have little earthly reward, little reputation among men of the world; but the day of accounting will be to him a day of joy unspeakable and full of glory. Thus saith Paul, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

A Word of Exhortation.

If we may be permitted a word of exhortation to pastors and Sunday School teachers and Christians of maturity generally, we beg to exhort them not to sleep at their post, not to be afraid to bark at the midnight hour, even though it should disturb the slumbers of those who would fain sleep on. Let us be like David as he kept his father's sheep, when there came a lion and a bear, and each in his turn took a lamb out of the flock. David went out after him and slew him, and delivered the lamb out of his mouth. Let us be on the watch against lions and bears. Let us not sleep as do others, but let us watch and be sober. Let us not be "greedy dogs", caring for pleasure and position, for worldly honour, or for the plaudits of men: let us rather set our affections on things above, and so live that we may say with Paul, "It is a small thing with us that we should be judged of man's judgment." Let us remember we are writing an account of our stewardship every day, that as we watch for souls and are used of God to preserve them from error, we shall find that those to whom we have ministered will be our glory and joy at the opening of the books. Until then, let us bark on! Though some of the sleepers dream that we are barking at the moon; others will awake and join us in our watching. Thus they and we may be ready to give account of our stewardship when the Master comes.

WITHERED HANDS

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

Luke, the beloved physician, in the sixth chapter of his gospel, tells the story of a daring deed of mercy. It was the Sabbath day. The synagogue was crowded with people. Our Lord was there, and many in the crowd were enemies of the Saviour. Among the crowd, perhaps crouched on the floor in one corner of the building, was a poor man with a withered hand. The enemies of Jesus watch eagerly to see if there should be any movement of the Saviour's mercy toward the sufferer. They will be glad to find some charge against Him, for they are filled with envy. But our Lord's heart was filled with love, and love is the most fearless thing in man, and in Christ "perfect love casteth out all fear". Here was a case of suffering, and that was enough for Jesus. He must relieve the sufferer, and restore power to the helpless limb.

The story of this fact suggests another fact. In our churches to-day there are many men and women with withered hands; hands which ought to be engaged in loving, helpful service lie withered and powerless. The character of this man's infirmity is instructive. Archbishop Trench says: "It was a partial atrophy, showing itself in a gradual wasting of the size of the limb, with a loss of its powers of motion, and ending with a total cessation in it of all vital action." He was a living man, and he had a right hand, but he had lost all power for work. There are many people in the church of God to-day in exactly the same condition. They are alive spiritually, having been born again by the Spirit of God; they are not without some assurance that they are the children of God; they have a measure of peace and of blessing in their lives, but their right hand is withered. They are without power. Hands that ought to be lifted up in joyful confidence are hanging down in despondency, withered. Hands that ought to be lifted up in prayer and prayerful intercession for the church and the world are withered. Hands that ought to be grasping firmly the sword of the Spirit, which is the Word of God, and engaged in brave battle for the Lord against the powers of darkness, have no power to wield that weapon. Hands that ought to be holding the plough of Christian service, are lying idly down, withered. Hands that ought to take the cup of everlasting life and hold it to the lips of sinking and dying souls are helpless, being withered.

The church looks around for men and women who are fitted to do her various works of ministry and blessing amongst old and young, and sees instead withered hands. The world waits for those "greater works" of power which will convince it that the Lord, the Holy Spirit, is amongst His people, and the world sees withered hands. The perishing millions of the heathen are dying for the want of the bread of eternal life, but hands that ought to be busily engaged in dispensing the precious boon, are hanging down in utter uselessness, withered. Christians live in the midst of sin and want, in the midst of devil-tormented people, in the midst of family sins, business wrongs, social evils, and are powerless to move a finger for their removal. Education, refinement, wealth, forms of religion, outward goodness, and

some spiritual life, may be there, but no power. Is this my case? Is it yours?

It is interesting to note in regard to the case in the synagogue that the man was not born with a withered hand: it was the result of disease or injury. Spiritually there are many causes for the loss of power. Withered hands may be the result of disease. There are many diseases which sap the vital energy of the soul, and render a Christian powerless. The disease of doubt, or pride, or envy, or some secret unconfessed wrong; some unforgiven thing in the life will soon render the mightiest hand powerless.

Withered hands may be the result of disaster. Many hands are withered through some spiritual calamity, through a man's own fault, or through the fault of others. What a tale old church manuals sometimes tell of names which were once prominent, but which, through some sad fall, have lost their influence; and have dropped almost out of view. Withered hands may be the result of diet. Unsuitable food is the source of much physical weakness; and men are often rendered spiritually powerless through want of care in this direction. Some Christians try to feed upon their feelings and experience, upon "that which is not bread". Others try to live upon worldly "society", worldly amusements, worldly reading. They cannot be other than withered. Withered hands may be the result of degeneration. Put your right arm in a sling, and carry it there a few months without using it, and you will soon be unable to use it, even should you wish to do so. To neglect a power is to lose it, whether in the natural or in the spiritual world. Many a Christian, once a joyful, able worker, through change of circumstances, or change of place of residence, having given up his work, has degenerated into powerlessness, and insignificance. The right hand has become withered through want of use. This is indeed a sad condition, a condition which sorely needs the Almighty Healer.

It was a happy thing for this man that he was in the synagogue where Jesus was. He might have gone to many others in the land, and found no help. But the presence of Jesus makes a synagogue a place of healing. It is interesting to notice that the place of healing is the place of direct dealing with Christ. Jesus looked around the building, and seeing this poor sufferer there, personally and especially addressed him, manifesting at once His willingness to heal him. The Lord told him to rise and stand forth in the midst, that is, to set himself in a posture of real and direct dealing with Christ. It was a position that meant real business; and this is the place of blessing to-day. Self-efforts are of no avail, but it is necessary there should be a coming out of the indefinite and the vague into direct, personal dealing with the Saviour, into a place of close quarters with the Lord Jesus. And no soul need have any fear to take such a position. Our Lord delights in whole-souled work, and He is sure to do the definite thing for those who are in earnest with Him. It was also a place of confessed weakness. Standing before the Saviour, in the presence of the crowd, that right hand lying helpless by his side, the man thus openly con-

fessed his infirmity. This confession is necessary. There is no hope of restoration of power until its loss is realized, and confessed, until we tell out to God the whole story of our infirmity. It is a place also of entire submission to the word of Christ. The man in the story takes up the position of one who is ready to do whatever Jesus may command. It is perhaps just here where we see many draw back. They desire to have power, they confess their weakness, and they pray; but they are not always quite willing to take up the one position where power can be regained. It is only "when we give up ourselves to the Power to rule in us, that the Power will give up Itself to us to rule through us". The place of entire submission to Christ is the place of entire restoration by Him. It was also the place of expectant faith. There the man stood with his eye fixed upon the Lord, a picture of confident expectancy. So the place of power for us to-day is the position of waiting before the Lord. "They that wait upon the Lord shall renew their strength."

This man experienced an actual cure: it came through the obedience of faith. As the man stood in weakness with his eye fixed upon his Lord, the Word of Christ came to him, "Stretch forth thine hand!" It was a startling command. The man had not put forth his hand for many years: he had no power in himself to put it forth. Had he consulted his feelings he never would have been healed; but he was commanded to act in opposition to his feelings, to act upon the bare word of the Lord Jesus. He must make the venture of faith; and he made it. Spiritual power does not come through the senses, but through faith in the bare word of Christ. This method of restoring strength to withered hands is most divine. It lays the creature low in utter nothingness, and glorifies grandly the power of God. The healing was soon fully manifest, as the man of faith obeyed the Lord's command, and stretched forth his hand. There was the proof of his cure. The cure came with the attempt to put it forth; and the outstretched hand was a proof of the cure. We wonder how this man made use of his restored hand! Did that hand minister personally to the Lord Himself? Was it used in His service? Did it lead the blind to Jesus, or help to bring the sick to Him? Did it lift up the fallen or wipe away the orphan's tears? Did it support the weak, or shield the exposed, or bring the wanderer back to his father's home? We cannot tell, but we know this, that the proof of restored spiritual power in the reader will be the outstretched hand of loving, helpful ministry. Power will mean activity. Your hand will grasp the Spirit's sword, and you will fight the battle of the Lord. It will take the Bread of life and spread it before the eye of hungry souls. It will smooth the wrinkles from the anxious brow, and help to still the troubled heart. It will place the trumpet of the Lord to your lips through which you will sound the message of the gospel.

O Healer of souls, we come to Thee that our withered hands may be made whole and strong!

"Thy touch has still its ancient power;
No word from Thee can fruitless fall:
Hear in this solemn evening hour,
And in Thy mercy heal us all."

DES MOINES UNIVERSITY NOTES.

The following report appeared in *The Canadian Baptist* of January 23rd:

Des Moines University to be Sold.

"Des Moines, Iowa, Jan. 15th.—Des Moines University, Baptist Fundamentalist institution, which closed last fall after a long series of events rocked its student body and administration, yesterday was ordered sold to satisfy a \$225,000 mortgage held by the Boatman's National Bank of St. Louis.

"The order was made by Federal Judge Charles A. Dewey, who directed that the real estate, buildings and equipment be sold, after the bank asked foreclosure and judgment of \$207,070.

"Claims of 29 intervenors will be satisfied out of property not covered by the mortgage, it was said. Certain endowment funds owned by the school were exempted from seizure, but will be taken in charge by the receiver along with other property and accounts."

For the information of our many readers who are interested in the affairs of Des Moines we beg to say that we asked the bondholders last August to take possession of the property. During the regime of the present Trustees we had reduced the mortgage by nearly \$25,000.00 (included in the \$207,070.00 named above is a considerable amount on account of the last interest installment). We had also reduced the general indebtedness of the University from about \$90,000.00, as it was when we assumed control, to \$30,000.00, or perhaps \$25,000.00. That is to say, the University owed at least \$80,000.00 less when we decided to close the doors than it did when we opened them; and to that extent the University's creditors were better off.

We have since learned that before there was a ripple on the surface of the University's life, one of the Deans of the University went to St. Louis to ascertain whether there were any means by which a foreclosure of the mortgage could be effected. While we were paying this man's salary, and keeping bread and butter on his table, he was thus plotting the destruction of the University he had pledged himself to serve.

Our readers will be interested in learning that the "twenty-nine intervenors", as they are called in the despatch above, represent certain professors who entered suit for their salaries even before the full amount for which they sued was due. Included in the twenty-nine was one young woman who was a minister's daughter, and had received tuition free, at least since the present Trustees had been operating the University. But, having read some papers, or in some way having assisted one of the professors, she put in a claim for \$100.00, and sued the University that had given her her course for nothing!

We are most happy to be able to announce that before we wrote the bondholders asking them to take possession of the buildings, the professors and other employees of the University not included in the twenty-nine intervenors were paid their salaries in full. The only employees who have not received their salaries are those who sued for them; but, having appealed to Caesar, they will have to await Caesar's decision. The bondholders and the banks have been our best friends and have done everything possible to assist the Trustees. One of the bank's officers told us

we had given Des Moines University the only business administration it had ever had.

The former Board of Trustees had pawned every dollar's worth of assets that could be pledged as security on a loan, before we took possession of the University. The University, in short, as we have now learned, was absolutely bankrupt. We wrote the bondholders in August telling them we had decided to discontinue the operation of the University, and telling them to come and take possession of their property. Certain legal processes had to be observed before the foreclosure could be ordered. We wrote our representative in Des Moines also asking him to request the court to put the University under a general receivership.

The "twenty-nine intervenors" have asked that their arrears of salaries be paid out of the capital of the Endowment Fund, the securities of which have been held as collateral by the bondholders. Whether the court will grant this request, we do not know. Up to the present it has been refused.

The Trustees feel a measure of gratification that we were able to reduce the indebtedness of the University by a total of not less than \$80,000.00 during their regime; and to that extent Baptist credit suffers less than it would have done had we allowed the ship to sink in 1927 when, instead of doing so, we manned the pumps. When we have any news of importance respecting Des Moines we shall advise our readers. Meanwhile, no news is good news.

THE CANADIAN BAPTIST TOBOGGAN SLIDE.

The Canadian Baptist Approves Dr. Fosdick.

Modernism in the Baptist Convention of Ontario and Quebec is becoming bolder and bolder. Professor Marshall is going, but the anti-evangelicals who brought him here will carry on their deadly work of undermining the faith of the people in the Bible as the Word of God, and will gradually bring the uninformed to regard the worst enemies of Christianity as "earnest and God-fearing men."

Not very many of the editorials in *The Canadian Baptist* are written by Editor Kipp. The subtle hand of the man who wrote the editorial which the Convention of 1919, at Ottawa, so emphatically repudiated, is still to be seen on many of its pages. We know the writer of the editorial, we have his address and telephone number; and some day we shall turn on the searchlight.

We refer now to an editorial on the front page of *The Canadian Baptist* of January 23rd under the title, "Be Just". It records that the Editor of *The Biblical Recorder* had written an editorial based on a report of one of Dr. Fosdick's sermons, but that before publishing it, he wrote Dr. Fosdick enquiring whether he had said that which was attributed to him; to which Dr. Fosdick replied by sending a copy of a letter which he had already addressed to the *New York Times*, repudiating the statement attributed to him.

Of course, the Editor of *The Biblical Recorder* acted wisely in not publishing the editorial based upon a newspaper report of a sermon. He would have saved himself trouble if he had enquired of Dr. Fosdick before writing

the editorial. We never depend upon newspaper reports. That is why we have always been careful to have a stenographic report of what Professor Marshall said before criticizing him, and usually we have had two, so as to avoid all possibility of mistake.

But following upon this reference to the precaution of the Editor of *The Biblical Recorder*, *The Canadian Baptist* has this to say:

"Those of us who hold firmly to evangelical beliefs and who seek to maintain them, may well be careful in commenting upon men, particularly earnest and God-fearing men, who are bearing their witness, though perhaps in a way different from ours. There are many points, doubtless, at which we should find ourselves compelled to differ seriously, or even radically, from some of the views held by Dr. Fosdick. At the same time, as we have had opportunity to hear him in his Sunday afternoon sermons from time to time, we have been grateful for a voice so clear, so articulate, and often so deeply and movingly spiritual as his, particularly when it rings out in the midst of such a community as the great metropolis. We feel sometimes disposed to complain of some of our brethren, whom we love and honor, and who are zealous for our great elemental religious truths, that they are apparently more anxious and eager to emphasize some point of dissent from men like these, than they are to reinforce the pleas of such men for what we all believe to be the very marrow and essence of the gospel of Jesus. We would not abate one whit of our opposition to what appears to us to be erroneous teaching, but while bearing our testimony against what we conceive to be errors, we would give our heartiest and warmest approval to what we believe to be everlastingly true."

The fact is, of course, that Dr. Fosdick "breathes out threatenings and slaughter" against revealed religion every time he speaks. Sometimes he does it very politely, and with great subtlety, but he never fails to do it. Less than a week ago a friend told us of hearing a sermon from New York over the radio. He tuned in after the announcement of the speaker had been made, but, listening to the voice, said, "That must be a Unitarian". The message was opposed to evangelical truth throughout. When the station signed off the hearers were informed that they had been listening to Dr. Harry Emerson Fosdick of New York.

In his deadly book, *The Modern Use of the Bible*, Dr. Fosdick says:

"The framework (a word used throughout the book to indicate the text through which the ideas of the Bible proceed, has the color, the strength and weakness of its times, is not to be taken seriously, that is to say, not authoritatively, and is to be tolerated only in so far as it gives passage to soul experience

"These forms, these assignments of cause cannot be defended, but the experiences they so faultily endeavour to express are true. The miracle may be rejected as obviously without foundation, we need not bother to believe it at all, but we may accept without restraint a human experience which through all the blunder and crudity, actual superstition and, even, downright falsehood, seeks to prove the soul's reach after truth." (The emphasis is ours. Dr. Fosdick says there is in the Bible "downright falsehood.")

Again he says:

"I find some of the miracle-narratives of Scripture historically incredible."

But we have no space for further quotations. Dr. Fosdick's position is well known. Beyond question, he is the high priest of American Modernism. He utterly repudiates the supernatural everywhere, mocks at the virgin birth of Christ, and at His expiatory death and

resurrection; and declares that he does not believe in the resurrection of the flesh. He is especially insolent in his repudiation of the promises of the Lord's return. But *The Canadian Baptist*, though differing from him at some points, has "been grateful for a voice so clear, so articulate, and often so deeply and movingly spiritual as his". Had *The Canadian Baptist* printed that editorial four years ago it would have produced an earthquake in the old Convention: now it passes without a comment.

Rev. C. R. Duncan Exhorts Preachers.

In its issue of January 16th, *The Canadian Baptist* has an article on the front page by Rev. C. R. Duncan, entitled, "Preaching with Conviction", in which Mr. Duncan implicitly tells his brother preachers how to attract attention, and how to command a hearing for the gospel. In this, Mr. Duncan is very much like the man who, having become bankrupt several times, and having failed in everything to which he put his hand, made a fortune by writing a book on, "How to Succeed in Business"! Take this one sentence:

"The day of religious dogmatism is far spent, but the necessity for preaching with assurance the great truths of the Kingdom is ever with us who are under the command of Jesus to declare His Gospel, to which we expect the response of faith and action."

What drivel this is! How can one preach with assurance without being "dogmatic"? How can one execute "the command of Jesus" to declare His gospel, and, at the same time, avoid dogmatism? But one would never expect Mr. Duncan to be logical. We commend his article to the thoughtful attention of the readers of *The Canadian Baptist* for the reason that no man in the old Convention has displayed more striking ability to empty a church and bring it to the verge of bankruptcy than this man who tries to tell other preachers how to preach.

The Anniversary of Pentecost.

Another sign of the times appears in *The Canadian Baptist* of January 16th. The Executive Committee of the old Convention appointed a committee—but let us name them:

Rev. J. A. Huntley, D.D., Rev. M. C. MacLean, Rev. R. R. McKay, D.D., Rev. H. McDiarmid, Rev. M. F. McCutcheon, Rev. J. H. Sutcliffe, Professor L. H. Marshall, Rev. Geo. T. Webb, D.D., Rev. J. A. Johnston, Rev. C. R. Duncan, Rev. H. E. Stillwell, D.D., Rev. C. H. Schutt, Rev. John MacNeill, D.D., Rev. J. D. Simons, Th.D., Mr. L. F. Kipp, Mr. R. D. Warren, and Rev. C. E. MacLeod.

And what is this Committee for? To arrange a programme for the observance of the nineteenth anniversary of Pentecost! Let us take two or three sentences at random from this report:

"The committee suggests that special prayer-meeting topics be arranged for use in all the churches running from the middle of February until Easter, covering probably eight weeks. These topics will be based on some book that is easily available to pastors, and suggestions for the prayer-meeting will appear in *The Canadian Baptist* every week."

But what is the matter with the Bible? Have the Baptists of Ontario and Quebec no Bible? A Committee must be appointed to prepare prayer-meeting topics, and these topics are to be selected from some book "easily available to pastors"!

And who are the distinguished men who are to prepare this programme? Most of them are ministerially bankrupt. Dr. McKay, of Sarnia, preaches to an almost empty church. Rev. M. C. MacLean clung to Social Service until he later found asylum in a Baptist church. The celebrated mortician, Dr. M. F. McCutcheon, Pastor of First Baptist Church, Montreal, is included! Of course, Professor Marshall could not be omitted! When the Baptists of Ontario and Quebec need such leadership as this to conduct their prayer-meetings, and the Bible is set aside for some other book, "easily available to pastors"—of course it would be out of the question for them to find a book that was not "easily" available—the ministers of the Ontario and Quebec Convention must be in a very sad way.

But again:

"The committee will also prepare a second series of prayer-meeting topics to extend from Easter to Whit Sunday, covering seven subjects on the office and work of the Holy Spirit, which it is hoped will be generally used by the churches of our Convention."

Is there anything in the ministry of these men who are on the Committee to suggest that they are experts on this subject? One might just as well appoint an undertakers' association to act as a board of health for a city. These are the men who have been chiefly active in the defense of the anti-evangelical movement in the old Convention, which, "when it is finished", denies all that is represented by the name, "Pentecost".

But it is for ever true that as spiritual life declines, religious people become more and more formal. They read their prayers, they observe feast days, they are devoted to times and seasons,—as though the Lord God Who is the same yesterday, to-day, and forever, had a passion for anniversaries! Is there anything in the New Testament that suggests that New Testament Christians ever observed the anniversary of Pentecost? Was it not rather the apostolic method to look upon every day as a repetition of Pentecost?

But here is another gem:

"The committee feels keenly that the interests of our churches will be well served if on the 1900th anniversary of the institution of the Lord's Supper (that is, the Thursday evening preceding Good Friday) our churches will arrange for a simple, quiet, well-attended observance of the Lord's Supper, and earnestly commends this suggestion to the consideration of the churches."

The churches of Ontario and Quebec are being "quietly" chloroformed. This whole proposal is rather suggestive of a group of children playing church.

It is appropriate that the notice of the observance of the nineteen hundredth anniversary of Pentecost should be signed by Dr. Geo. T. Webb, the Secretary. The Committee is bad enough, useless enough, dead enough; but when the Pastors of the Ontario and Quebec Convention need Dr. Geo. T. Webb to teach them how to conduct their prayer-meetings, they must surely be twice dead, plucked up by the roots.

But we read also that a prize of \$200.00 is being offered by *The Christian Herald* of New York for the words of an appropriate hymn for the nineteen hundredth anniversary of the day of Pentecost. This hymn, we are told, "will be made a part of the nation-wide Pentecostal celebration programme of the Federal Council of

Churches." The Federal Council of Churches, if you please, is to lead in the celebration of Pentecost! This is the organization which was presided over by the notorious Dr. Cadman, and now by the semi-infidel, Bishop McConnell. Surely the serpent is disguising its head under the wings of a dove!

FOUND!—A POEM—OR A RHYME?

The following is an excerpt from our article on the Hughson St. Church case in our issue of December 19th:

"If the reports of Mr. Gideon Grant's pleading before the Court, which appeared in the papers of Monday, were correct, we congratulate Mr. Grant on having pleaded our case so successfully. It would appear that counsel for the Hughson Street Church had very little to say. He must have rightly concluded that the more Mr. Grant talked, the better it would be for us.

When we read the report of the hearing in Monday's papers, by the operation of some strange law,—was it a law of association?—there was recalled to our mind a story we had read of one of Ontario's very eminent judges, one, if we are not mistaken, who is still on the bench. He is a very distinguished man, and very versatile, a man of broad and numerous interests. Report has it that he occasionally, for his own amusement, writes poetry, or, at least, rhyme. This particular judge, according to the story, was with other judges hearing an appeal case. One of the parties to the dispute was represented by a very voluble counsel who seemed to assume that the judges knew very little, and were depending upon him entirely for information. As they listened to the argument of the very talkative counsel, the judge to whom we have referred seemed to be taking notes; but, as it transpired when the case was over, he was really writing poetry, a parody on one of Kipling's rhymes. He passed a sheet of paper to another judge, who read it; and a suggestion of a smile crossed his countenance. The parody, in the account we read, was published in full, but unfortunately most of it has slipped our mind. It was written in the measure of one of Kipling's pieces referring to the Colour Sergeant, and much of it was in the form of question and answer. Two lines of the parody were something like this, after one had asked what all the noise was about,

'Tis counsel's opening argument
The Colour Sergeant said.'

There were other things apropos of the case in hand, but the last three lines of the judge's parody read like this:

'And he's pretty sure to get it
Where the chicken got the axe,
When the court delivers judgment in the
morning.'

Why that particular story should have occurred to us in this connection we shall have to leave the experts in psychology to determine.

By the way, we omitted to call attention to the fact that the judgment referred to in the extracts from the evening papers printed above was written by Mr. Justice Riddell."

Only to-day we have come upon the original, which we had tucked away between the pages of a volume of Whittier. If our readers will go back to the issue of December 19th and read the article over again they may put in the complete poem which we were then unable to recall. It reads as follows:

Judge Riddell's Lapse into Poetry.
(Law Notes, Northport, N.Y.)

Chief Justice Falconbridge, of Ontario, Mr. Justice Britton, and Mr. Justice Riddell were sitting together

as a court in Toronto not long since. According to some legalists who were present, the presentation of argument on behalf of one of the clients was rather prolix and not very much to the point, to put it mildly. Mr. Justice Riddell was observed to pass to one of the other justices a slip of paper, on which, presumably, were written some notes on the case. It turned out that the "notes" read after this fashion:

(With apologies to Mr. Rudyard Kipling.)

"Oo is it makes that bloomin' noise?"
Asked Files-on-Parade.
"It's counsel's openin' argument",
The color-sergeant said.
"Oo 'as to 'ear the bally stuff?"
Asked Files-on-Parade:
"The chief and his two hired men",
The color-sergeant said:
"For he doesn't know his law, he misrepresents the facts;
His logic is so rotten you can see through all the cracks,
And he's pretty sure to get it where the the chicken got the ax,
When the court delivers judgment in the morning."

CHATHAM BROADCAST SUNDAY NEXT.

A service conducted by Rev. W. N. Charlton at Chatham, at which the children's choir will sing and Mr. Charlton will preach will be broadcast from CFCO, wave length 247.9 metres or 1,210 kilo at 1.30 p.m. Eastern Standard time. This station has been recently granted increased power. Mr. Charlton has been heard in Denver, Col. Our readers are requested to listen in next Sunday and to write Mr. Charlton of the result.

LAST SUNDAY IN JARVIS ST.

The Frost King has been especially unkind to us this winter, and he has seemed to be in a particularly severe mood over many week-ends. Zero weather is not exactly an inducement to early rising of a Sunday morning, and the prospect of standing on a corner waiting for a street car, or of labouring to start a reluctant motor is not altogether inviting. Somebody reported seven below zero by one thermometer last Sunday morning. Notwithstanding, there were 1,192 at School, great congregations, a number of confessions, baptism in the evening, and a time of blessing all day. The morning sermon appears in this issue.

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The Jarvis Street Pulpit

DOES THE LORD RECIPROCATE YOUR FAITH?

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

Preached in Jarvis Street Baptist Church, Sunday Morning, January 26th, 1930.

(Stenographically Reported.)

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

"But Jesus did not commit himself unto them, because he knew all men,

"And needed not that any should testify of man: for he knew what was in man."—John 2:23-25.

We have a saying to the effect that love begets love. If you find that another person is kindly disposed toward you, in the nature of the case there will be a reciprocal response on your part, and you will feel kindly toward him. "If ye love them which love you, what reward have ye? do not even the publicans the same?"—which means that it is natural for us to love those who love us. There is therefore a mutuality about love. It issues in a kind of reciprocity inevitably.

The same is true of faith. Faith begets faith. If you really trust a man, and he knows it, your trust may, in some measure, beget trustfulness in him. To put a man upon his honour may sometimes help to make him honourable. There is about true faith a real reciprocity. That is the subject of the verses I have read, that if we really, genuinely, at heart, trust God He will in return trust us. We very often speak of our faith in God; but is there anything about us which could lead God to trust us? That is the great question.

I.

First of all, then, it is necessary to remark that THERE IS A FAITH WHICH IS NOT GENUINE. It is a mixture of magic and enchantment, a response often of the soul to the extraordinary and the unusual.

When Jesus Christ was in Jerusalem there were many who professed to believe in His name, and their faith was inspired by the miracles which He did. There seems to be in every man a natural love for the abnormal, the supernormal, the unusual. If it were not so, the circuses would go out of business. You will see, at Exhibition time, the midway yonder crowded with tens of thousands of people, most of whom are there to see that which is out of the ordinary. There are people who motor through the country and pass glorious scenes of rolling fields, in which the grazing cattle contently roam—yet they never see it at all. But if somebody shouts through a megaphone that a five-legged calf is on exhibition, they will be eager to see it. Why, it is difficult to understand. On Yonge Street you may see thousands of people walking any day, going about their business; but if one should stand on his head instead of on his feet, he would gather a crowd immediately. Nobody pays any attention to the cars that keep on the track, unless they want to ride in one; but if anything goes wrong, even an ordinary street car off the track will gather a crowd any time.

The same is true religiously. The religion that promises the unusual, the abnormal, will always, for

a while, attract a crowd. I have never been able to understand why people should be specially desirous of hearing other people speak in tongues which they cannot understand. I have heard not a few sing, and I have sung it myself, "Oh, for a thousand tongues to sing!" when I have been mentally most grateful that some people did not have a thousand tongues! In not a few instances the one they have seems to be one too many! In the springtime the trees gradually put forth their leaves, nature unfolds her beauties by natural processes; but all these veritable wonders will, by the many, be unobserved; yet if one could see a tree blossom in a moment, and fruit mature in an hour, the whole city, and more beside, would go to see it.

There is a kind of religious faith—I do not say Christian faith, but religious faith—that feeds upon the abnormal, that demands stimulants instead of food, that asks always to see a miracle. "Master, we would see a sign from thee." Another came to Him saying, "Sir, come down ere my child die." He said, "Except ye see signs and wonders, ye will not believe." There are many who imagine they are possessed of a superior faith when they are attracted by the bizarre, the extraordinary, the spectacular. They think they have a strong faith, while, in reality, it must needs rest upon these things in order to continue. When one needs a stimulant for faith—or stimulant for anything—it is an invariable indication of failing health. The healthy man will live upon nourishing food, and not upon stimulants.

There were many in Christ's day who saw His miracles, the putting forth of supernatural powers, and they said, "That is wonderful; He must be a wonderful man". They exercised a kind of faith in Him, they believed in Him to a certain degree. So there are people who tell you that you can never be a real believer until you have been sick and at death's door, and have been miraculously healed. They cannot see that it is a still more stupendous miracle to be preserved in health by the mercy of God. They are always going out after the spectacular.

Signs and wonders have their place. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." But signs were invariably given to the unbelieving. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas." There is a passion for enchantment, for magic, for sorcery, that seems to be native to the human heart; and in the realm of religion you have the conjuror, the palmist, the clairvoyant, those who deal in the irregu-

lar, and they conceive of God as being exclusively a God of the irregular. God does interrupt the ordinary processes of nature. God does intervene sometimes to show His sovereign superintendency of this material world, and we must hold to that, we must believe in the divine transcendency, that God is above all His laws, and that He can suspend them; but I would remind you that the sun shone upon this part of our earth this morning at the appointed time by the divine decree, that we live in a world of order, and of law, and that God is the Author of these ordered systems, and of these inexorable laws. True faith is that spiritual discernment and attitude of soul that will recognize God in all His ordered universe, and yet that will enthrone Him above it, believing that He can, when He will, for the honour of His name, and in mercy to His troubled children, sometimes suspend the operation of His law in answer to their cry.

But the truth outshining from our text is that faith is a moral quality. It is the soul's apprehension of the person of Christ, rather than a mere religious curiosity awakened by His supernatural manifestations. "Believe me", said He, "that I am in the Father, and the Father in me." That is faith full-grown, faith at the highest point, when He is believed for what He is—"or else", He added, "believe me for the very works' sake." If you cannot rise to that height and believe God for what He is, then try to believe Him for what He does.

Simon at Samaria gave out that he was some great one. He bewitched the people by his sorceries, by his conjurer's tricks, by his magic and his enchantments. When he saw what the apostles did, and especially when he saw that by the laying on of the apostles' hands the Holy Ghost was given, he said, "Would it not be wonderful to have that power? I could still go on with my trade." He brought them money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." And you remember how Peter said, "Notwithstanding your profession, I perceive that thy heart is not right in the sight of God. Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

In the parable of the sower, you remember our Lord spoke of some who received the word with gladness, but "when persecution arose because of the word by and by they fell away." How common this superficial faith is, faith that dwells on the surface of things but never gets down to the root of the matter! How many people there are who profess conversion who seem to bring forth at least the blade, but soon wither away! There are thousands of people in this city to-day who have made profession of faith in Christ, who have joined the various churches, who now never bend the knee to God in prayer, who do not witness for Him, who have no consciousness of Him. Theirs is a superficial, a spurious faith. I would put you young people, particularly, on guard against the faith that has a passion for these extraordinary things.

II.

Observe, OUR LORD RECOGNIZED THE SPURIOUS CHARACTER OF THEIR FAITH, and we are told that He did not commit Himself to them. They came to Him, in effect, saying, "We trust Thee", to which He answered in

effect, "But I do not trust you." He did not commit Himself to them. He saw that their faith was of a superficial order; He saw that, as we were accustomed to say years ago, "the root of the matter was not in them".

I should like you to ponder that a moment, as I ask the question of myself and of you: Can He Who sees our hearts, and from Whom no secrets are hid, trust us? Are you, as a Christian, in the sight of God really trustworthy? When His omnivident gaze penetrates the deepest recesses of the soul, and He sees you, not as you profess to be, but as you really are at heart in the white light of His absolute knowledge, are you at that point, trustworthy? Is yours a faith, may I reverently enquire, which begets faith in Him Whom you trust?

Our professed faith may beget faith in the person whom we profess to trust because he does not know whether we trust him or not. When I said at the outset that faith begets faith, you said, "I am not so sure of that, for many have professed faith in me, whom I did not trust." Why? Because you did not believe in the genuineness of their profession. But some people who did profess to be true, you trusted because of their profession, only to discover that they were disloyal at heart. But we are dealing with matters of another realm here, with another Person, with Someone Who knows what is in man. And the question I ask is, "In His eye from Whom no secrets are hid, Who is not shut up to what we profess, but to what we are, are we thus, before Him, worthy of divine confidence?" Can He commit Himself and His interests to us? That is the great question.

Can He, for example, trust you *with His Word*? If God should this morning, by the operation of His Spirit, open your understanding that you should understand the Scriptures; if He should communicate His will to you so that you should know beyond all peradventure that this particular thing is the will of God for you, that it is God's commandment resting upon you, can He trust you to do what you know you ought to do?

A certain lady said to a friend of mine once, "Mr. So-and-So, I want to talk to you about the subject of baptism." "Well", said he, "if we should find from an examination of the Scriptures—understand, I do not say that we shall find it—but if we should find, from an examination of Scripture, that you as a professed believer ought to be baptized, will you be baptized?" She replied, "Most emphatically, no!" "Very well, then", he said, "I have not time to waste in the discussion of the subject."

Somebody says, "O Lord, I want to know Thy will". The Lord knows whether you want to know His will or not, and He knows whether there is a willingness to do His will. Another says, who arrives at the cross roads, "It is so perplexing. I wish I knew just what road I ought to take. I wish there were not so much mystery about it. I wish the Lord would unmistakably point the way."—Notwithstanding, while he is saying that at the crossroads, he has a through ticket for the one road he has made up his mind to take.

It is of no use to pray for a knowledge of the Lord's will after that fashion, and to profess our desire to know this or that. He will not commit Himself to us

when He knows that even if we had a knowledge of His will, we would not do it.

Why is it that there are people to-day who are turning aside from the Book? Why is it there are some people who seem to be blinded, and deny the truthfulness of the Bible? What is the psychology of it? What is the philosophy of it? Nobody can really believe, in the true sense, that the Bible is the word of God and receive it, not merely intellectually, but to their hearts, apart from the grace of the Holy Ghost. It is the Spirit of God Who teaches us that this is God's Word. Why, then, has that sacred deposit been withdrawn from some people? Why is it that some people do not, and will not, believe the Bible? Ah, here is the philosophy of it, Jesus Christ will not commit Himself to the man who cannot be trusted with the revelation.

Why was it that when Ahab had his choice between the four hundred prophets who said, "Go up to Ramoth in Gilead and prosper"—when he had his choice between believing that message and the message of the one prophet Micaiah, who said in effect, "If you go you will never return"—four hundred to one—that he believed the four hundred and mocked at the one? Why? Why was it that the truth was not committed to him? Because it had been committed to him, and he had spent his life in its refutation. He spent his whole life asking for a lie, and at last God allowed him to have what he asked for. It is possible for a man so long to refuse to see God's light that he loses all power to see it, like the poor dumb beasts that labour in the coal mine, kept down there year after year, without ever seeing the light of the sun, until at last they lose all power to see it. It is for ever true that every faculty we have must be exercised or else it will be atrophied, and by and by become utterly dead and functionless. Can He trust you with His Word?

Can He trust you *with His work*? There is a divine programme. God has something to do in the world, and it is His will that it should be done by human hands. Dare He commit a piece of work to you, in the confidence that you will discharge your obligation in that respect to the letter? He knows whether you will or not. Can you trust a man who is a drunkard to mount the locomotive, to drive the engine of a passenger-train? You say, "No; I should not want to ride on that train!" Of course not! The man into whose hands great responsibilities are committed must be a thoroughly reliable and trustworthy man.

Sometimes men trust others who are not deserving of trust, but God never does. He knows what is in man. Are you out of a job as a Christian? Why? Not because there is not work to do. Do you find that more and more work is being piled upon you? Do you find that as soon as you open one door, another door of opportunity swings wide before you, and then another, and then another? Why is it that some people from complete obscurity, unknown to the world, at last emerge as people who have been honoured by the Lord with some great undertaking? Why is it? It is because the Lord knew that He could trust them. Was it any accident that Hudson Taylor became the founder of the China Inland Mission? Was it any accident that George Müller was honoured of God in such a marvellous way? Was it

any accident that D. L. Moody, the unlettered, and in the beginning, almost ignorant, clerk, should have become the world's greatest evangelist? Was it any accident that C. H. Spurgeon stood in London and preached, during his short life, to three hundred millions of people? Is it ever an accident when Carey goes to India, or Judson goes to Burmah, or someone else goes here or there? In some great missionary enterprise, who is singled out as the man to be the leader of the hosts of the Lord? Who is the man who receives a divine commission? He is the man whose faith, in the sight of God, was so genuine that God said, "I can trust him."

Can He, my friends, trust His work to you? What if an angel should whisper to you this morning, "I have a piece of work that must be done to-day. There is a soul that must hear the witness of the gospel to-day. There is something that will demand labour and sacrifice and physical discomfort, a piece of work that will involve all that, and God wants to have it done to-day. It must be done to-day, and God must find someone who will do it to-day"—is He likely to single you out? Are you the man who is ready to leave everything, and no matter what it costs, knowing the will of God, and the obligations of the work of God, say, "I will go to the ends of the earth, and will do it if it costs me the last drop of my blood"?

Can He trust you *with His honour*? Can He? When the work is done, to whom shall the glory be given? When the task is completed, who shall have the praise? I have heard of an organist who was a very skilled musician. It was in the days before the application of electricity to the business of playing an organ. Some of you are old enough to remember the curtain just behind the organ, behind which someone sat faithfully pumping away. Well, there was such an organist, and he performed in a marvellous fashion before a great audience. He was applauded to the echo. When the great concert was over and he had received congratulations from his friends, the boy who had been behind the curtain came up to him, and with shining eyes, said, "We did pretty well to-night, did we not?" "We!" "Yes, 'we'!" "What did you do?" "Why", said the boy, "I made it possible for you to do what you did." "Oh, nonsense; anyone could have done that."

There was another time, another great occasion, when the same organist was playing. When he had reached one of his most tempestuous periods, and he needed all the power of his organ—suddenly the wind began to fail. He signalled to the boy, but there was no response. He signalled again—no response. Then he leaned around, and said, "More wind!" A hand drew aside the curtain and a voice whispered, "Well, shall it be 'we'?"

Ah, there is a moral in the old story. There are people who would like to have God use them, they would like to be great, religiously; but they want the honour to themselves. They are not even willing to say, "We did that". It is "I". I sometimes hear testimonies in prayer-meetings that rather disturb me. We used to have a brother here—I am rather glad he is not here now—but he used to be loud in his profession. I never once heard him testify that he did not tell us what *he* had said, what *he* had been

doing during the preceding week. Can God trust you with His honour? Can He be sure that when the work is completed, and the victory won, you will say, "Not unto us", "not unto us give glory"? Can He be sure that you will bring forth the royal diadem and crown Him Lord of all?

III.

WHY DID NOT THE LORD TRUST THOSE PEOPLE WHO PROFESSED TO BELIEVE ON HIM AT THE FEAST? Because "He knew what was in man". Sometimes people come to me with a pocket full of credentials. Credentials have value sometimes, but occasionally people give other people credentials to get rid of them, just to unload them on someone else. Of course, if such credentials are a record of prolonged and faithful service, they have worth; the value of such credentials depends on their character. I have nothing to say against proper recommendation. But, my friends, when you come to the Lord Jesus Christ, you do not need any credentials, you do not need anyone to testify of you.

I heard a man pray once in Massey Hall years ago, and it was the funniest thing I ever heard in my life. I could not help laughing at it, and I was not in the least irreverent, because it was not prayer at all. He reviewed the history of evangelism in Toronto—and his part in it! He told the Lord of the days of Moody, and reminded the Lord that a special committee was appointed in Toronto, and that he was the chairman of it, and that he went to Buffalo to meet the great evangelist! And so he came down the line, rehearsing the history of evangelistic movements in Toronto and informing the Lord of the important parts he had played therein. I thought it was the most absurd thing I ever heard. But many people are in danger of falling into the same error, and imagining that the Lord is in need of information. Remember, He does not need anyone's testimony, and certainly not your own. He knows what is in man, and He does not see any angel there, as our friend, Professor Marshall, said when preaching on this same text. No, no! What He saw in the hearts of these people led Him to withhold Himself from them. They were so deceitful, they were so wicked, they were so untrustworthy, He said, "I cannot depend on you at all." Can He depend on us?

I should like to follow that out a little, had I time, but I think I can at least offer a suggestion that will set you thinking, and will help you to answer the question, as it will help me, whether we are trustworthy in the sight of God.

Is there anything in your heart or life that is incompatible with the pre-eminence of Christ? That is the whole question. When the crisis of life is reached, whose word will you believe? Whose will do you stand ready to do? What is the supreme power in your life? God knows, and if the will of God is regnant there, if His word is received with delight, if His word abides in you, and you are abiding in His word, He will trust you. When the crisis comes, whose work receives first consideration? Your interests? Your physical comfort? Your material profit? Your social connections? Your standing with your friends? Your reputation? Your denomina-

tional standing, my brother pastor? All these things? Must all these things be considered first? And do you stand ready to do the will and the work of God only insofar as it may consist with these other interests? If that be so, God will never trust you. He will not commit Himself to you. But when your business, your pleasure, your comfort, your social relations, your family, your wife, your husband, all your temporal interests, your honour, your reputation, everything—if He sees that you are possessed of a faith that will subordinate every interest in life to the supreme duty of doing the will and the work of God, and that, laying your own honour in the dust, you will give all honour to His name, He will give you a job to do for Him! He will trust you. In other words, no man can be trusted of God if in his heart and life God is not first. "How can ye believe who receive honour one of another, and seek not the honour which cometh from God only?"

There is one outstanding example, you remember, when the Lord came to Abraham's tent, and said, "Shall I hide from Abraham the thing which I do? Shall I trust him with a revelation? Shall I tell him where I am going? Shall I tell him what My plans are?"—as though Deity were soliloquising with Itself, and saying, "What about Abraham? Can I trust him? Can I really trust him?" At last He reached His conclusion, and said, "I know him. I know he will command his children and his household after him. I know that when at last I shall say to him, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of, when in the late, late, evening time I shall come to Abraham and say to him, 'Abraham, you have gone down into death once, I am going to lead you into the valley of the shadow again, and ask you to lay everything you have in death for me', I know he will do it." And he did it! Only as we do likewise can He trust us.

"O Cross, that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Let us pray: O Lord, we thank Thee for the privileges of the Christian life, privileges which angels covet. We thank Thee that Thou hast committed to our trust this sacred secret, which thing the angels desire to look into. Only as Thy grace abounds toward us can we be worthy of this high vocation. We pray that Thy dear children in Thy presence this morning may be found worthy in Thy sight to be trusted. O cleanse us, we pray Thee, of everything that defileth. Reveal it to us, that we may deliberately and voluntarily put away everything that is inconsistent with Thy glory, or incompatible with the absolute supremacy of Jesus Christ in our lives. O Lord, if we know anything, we want Thee to be first; we want Thee to be All and in All. Help us to a fuller surrender of ourselves, to a more complete yielding of spirit, soul and body, that we may be preserved entire unto the coming of our Lord Jesus Christ. For Jesus Christ's sake we ask it, Amen.

The Union Baptist Witness

These pages (14 and 15) are the Official organ of the Union of Regular Baptist Churches in Ontario and Quebec.

337 Jarvis St., Toronto, Canada.

W. GORDON BROWN, Editor.

WRONG END UP!

"They that have turned the world upside down have come hither also"; yes, that is what some of the (Ontario) Londoners think of the present ministry of Pastor James McGinlay. Of course, the truth is that the world is wrong end up, anyway; therefore to invert it, is to right it. With the blessing of the Lord, that is what this fiery Scot is about.

A week ago last Sunday evening his theatre service was carried on against opposition of such a special nature as was likely to attract much of the floating element away from attendance; nevertheless, there were not more than twenty vacant seats in the whole of the thirteen hundred available at the Capitol Theatre. Needless to say, the preacher did not spare words. Inside the last month or so, a score have professed faith in Christ. Ten were to be baptized in the theatre last Sunday evening. Prayer meetings have an attendance of one hundred and twenty, and that, we understand, in a home! The work on the building is progressing rapidly, and the drain on the finances is correspondingly heavy. The wage bill alone is \$400.00 per week. Now then, help if you can.

"SUNSHINE HOUR."

A particularly encouraging element in the work under the direction of Pastor J. G. Conner, in Stratford Memorial Church, is the attraction of juniors to hear the Gospel of Him Who loves to save in youth. After a period of depression, the Sunday School attendance now averages around two hundred. Recently a "Sunshine Hour" for boys and girls was announced; tickets were distributed at the day school; about four hundred children thereupon gathered at the church, and they had a good time. "In the days of thy youth," was the advice of the Preacher; older folks do well to prompt such "memory".

PASTOR J. R. DAVISON.

The Melrose Park Church, in North Toronto, now has as pastor an Irishman, right from Dublin, in the person of Mr. Jas. R. Davison, a preacher of the same old, but ever new, Story that we all love. The average attendance at the Sunday School now runs about eighty-five. About a hundred and fifty enjoyed the Christmas Tree on December the 30th. During the fifteen months of this church's existence, a total of \$2,132.83 has been raised by church and Sunday School. A Saturday evening prayer meeting now pleads for the souls of men, and also for the building needs of this work.

MILESTONES.

A number of our churches hold their annual meetings early in the new year. We have received reports from several

such; a summary of these reports follows herewith.

Bethel, Orillia.

At its second annual meeting our fellow Regulars in Orillia found their membership standing at 87; during the year 8 had been received by baptism, and 6 by experience, a total of 14. During the year, the church raised \$3,154.12, of which \$1,180.96 was for the building fund, and \$562.97 for missions and Miners' Relief. During the month of December, three men were baptized; on a recent Sunday evening, another man came forward seeking salvation. Mr. J. Byers is pastor.

Beneficent, Montreal.

The Lord is using Rev. Jules Danthy in the difficult work of our French church in Montreal. Reports at their annual meeting on January 22nd showed an increase in membership of 2 in spite of the decrease of 2 members and the departure of 7 to Belgium; for there were received by baptism, 7, otherwise, 4. The membership now stands at 43. A total of \$519.79 passed through the treasurer's hands. Through the ministry of Bro. Danthy, many French-Canadian Roman Catholics are having their eyes opened; one means of reaching these people is the hundreds of Testaments and Scripture portions distributed. Apparently, a Gospel service was held on the night of the annual meeting, and for it not a single seat was left vacant in the mission hall.

Mitchell Square.

The report we have received from Mitchell Square Regular Baptist Church is very short; there was a total receipt during the past year of \$512.53.

Mount Pleasant Road, Toronto.

The clerk of the Mount Pleasant Road Church, at their recent business session, reported a net gain in membership of 18, the detail being as follows: received by baptism, 18; by letter, 17; by experience, 2—a gain of 37; removed by letter, 5; by erasure, 9; death, 5—a loss of 19. The present membership is 173. The treasurer reported receipts for all purposes to be \$10,245, of which \$947, given to missions, was paid over to the treasurer of our Union. \$4,000 was given for the fire fund, this money being used to repair damage done by the fire our readers will remember. Included in the grand total given above were the Sunday School funds, amounting to \$414. There was a total attendance at the Bible School of 8,483; the average per Sunday was: primary, 60; senior, 101; teachers, 23. The retiring clerk adds: "The spiritual tone of the meetings week by week has been very high; the attendance, especially of strangers, has been good. Wednesday evening prayer meetings are well attended. We are trusting in God for future blessing

in the work here." Rev. A. Thomson is pastor.

Annette St., Toronto.

"The annual meeting of Annette Street Baptist Church was held on Thursday, January 23rd, with a larger attendance than a year ago; there was a decidedly increased enthusiasm and a very earnest desire manifested for a deeper spirituality and greater personal evangelistic effort. It is expected that Dr. Wm. L. Pettingill will be with the church for a week or two early in March.

"A case of gold was presented to the organist and choir leader, Mrs. R. Storrar, and to the pianist, Mrs. C. Hodgson. On motion, greetings were forwarded to our home and foreign missionaries, and also a message of love and sympathy to the pastor's wife, Mrs. W. J. H. Brown, in her great suffering through a long illness.

"The annual reports show total receipts of \$10,107.34, of which \$3,498.96 was for missions."

A special feature in the reports was that of the Annette Gospel Car. During 1929 this instrument of service travelled 1,508 miles; 11,600 tracts and 550 Gospels were distributed; 60 church services were taken by members of the Band, with 19 reported conversions; and 30 open-air meetings were held, with 5 more professed conversions. Our Lord said to begin at Jerusalem, and to seek first His Kingdom; this band of workers takes such commands seriously; their first open-air meeting was near the home base, at the corner of Dundas St. and Pacific Ave., and it was held as early as April 13th! The last meeting of the season was held at Bolton on November 2nd.

Orangeville.

From Annette to Orangeville is from a church of about 400 members to one of about 100. During the year the membership had 7 additions, 3 of them being by baptism; nevertheless, deaths and erasure reduced the net gain to 3. The church and all its auxiliaries gave a total of \$3,270.16. \$303.55 was sent by the church proper, that is, exclusive of subsidiary organizations, to missions through our Union. The business session was preceded by a supper, when members and friends gathered, as believers did of old, for a meal together.

A week ago a young man and his wife were received in to this church on experience; last Sunday another young man entered the membership by immersion.

ANOTHER MISSION OPENING.

When a member of the men's Bible study class of Hughson St. Baptist Church, Hamilton, moved to the Bridgeview Survey, on the Guelph Highway, he had it laid on his heart to start a prayer meeting in the homes of the district. So far, eleven meetings have seen

twelve professions of faith in Christ. Students Wm. Dynes and Paul Abriel, members of Hughson St., attending our Seminary, have taken meetings. Now comes the prospect of a permanent mission. A man who is not himself a Baptist, has donated a lot, valued at \$400. Prayer is asked for funds to erect a mission hall.

HORROR AND HUMOUR IN HEATHENDOM.

We who live in a civilized land, with the privileges of Christian fellowship, little realize how much our three missionaries in dark Liberia have to face. The most diabolical forms of heathenism abound. We have read that secret societies, presided over by "the devil", hold sessions outside of a village, for weeks, months, or even years. Witch doctors, so authentic reports say, seem almost to be able to kill at will. The manner in which the young negroes are initiated into the vilest of practices, is, to say the least, nauseating. Surely, the cheeriness with which our missionaries write home, is an evidence of the grace of God in their hearts.

Here are some more racey extracts from a letter received from Mrs. Davey, dated November 5th, 1929:

Urchins for Sunday School.

"I have spent the morning hunting up pictures of animals to cut out to decorate a sand-tray, to illustrate a lesson for the 'kiddies' next Sunday. All I can find, however, is one horse, two cows, a deer, and that famous dog 'Bonzo'.—I wonder if 'Bonzo' will be recognized? Well, the little black girl who is sitting on the mat this morning, struggling with the alphabet, has classified him. After regarding the picture for a minute or so, she shouted joyfully, 'It's a dog'; so into the sand-tray he goes. I had better explain that the lesson is on the Creation. I commenced Sunday School last Sunday. The men folk have given me control of the children, while they teach the adult school. I had twenty-four little black urchins last week and we had a glorious time. They were mostly boys, and I find that the girls and women will not come unless they are dressed. I have made a couple of dresses out of old cretonne cushion tops, combined with unbleached cotton, for two girls and shall be sure of them next Sunday.

The Third Wife.

"One of these girls lives in the village. She can't be more than twelve, and her slim little body is decorated with a rope of heavy beads. Her hair is braided into dozens of little spikes, sticking up all around her head, and she is a veritable Topsy. Every day she comes to see me with a big smile and a cheery 'Mornin' Mummy'. The poor child is the third wife of the laziest man in the village, and she is practically a little slave, with about as much chance of obtaining any clothing beyond her beads as the man in the moon. After some difficulty, I obtained permission for her to come to Sunday School, from her husband, who did not like to refuse, because I had helped his oldest wife and tiny baby a short while ago. You should have seen that child's joyful face when she saw

the little dress and knew that she could come to Sunday School. Well, she will have a chance to hear that God loves her and that Jesus died for her. These poor little black wives, it is very hard to get hold of them and very difficult to get permission for them to come to us regularly.

Chicken for Dinner.

"To-night we are celebrating. Mr. Lewis is coming for dinner and Mr. Kennedy, the gentleman who was so very kind when I arrived. He is in Liberia on business. I have an old rooster boiling at this minute, in anticipation of our party. Horace is still working on the house, and it will be almost completed by the end of December, and we shall be so glad to be there instead of in this hot village."

(Later.) "As Mr. Kennedy came out in his motor truck, Horace grasped the opportunity to go back to the beach with him to get remittances at the bank, and I have just finished packing a hundred-pound case of sugar into tins,—the only way to protect it from the millions of bugs and insects. It was 'some' job! Then on going out into the yard, I found two of my precious ducklings with their feet in the air, departed this life! We are trying to raise our own ducks and chickens, but somehow they seem to get tired of living in spite of our care! . . .

"Itchy" Folks.

"I have had several patients for treatment, all with the one complaint, the itch. This is a great place for that particular trouble, and a short while ago we had a boy come, who was so bad that it made one ill to look at him. He was covered,—head, face, body and limbs. You could not put a pin-point on a single sound spot, and on his legs were great, dirty ulcers. I just said, 'I'm afraid I can't do anything', but his disappointed face was too much for me. He had walked miles. We put up a little grass hut for him and began treatment,—simply a hot bath daily,—provided him with carbolic soap, and hoped for the best. I could not begin using my precious Mecca on him, for it would have taken a whole tin to cover the sores! But to our delight, cleanliness and care worked wonders, and above all the blessing of our God, Who has so often met our helplessness with His almighty strength. The boy is well enough now to come to church and he enjoys the services. We are praying that he will take Christ as his Saviour and put away his sin. The fame of that cure spread, and so a few more 'itchy' folk came along.

A Black Cupid?

"Our little boy, Gya Ba, is quite a problem. Sometimes he is like a black cupid, but again is a little rascal. He knows how to swear and help himself to things that do not belong to him; but when he sees a lump of sugar coming, he puts on a most angelic expression and sings, 'Only trust Him', or, 'In the sweet bye and bye'. He is a very small boy yet, and who knows what the future holds for him? When one remembers that many are praying for him, and God does answer prayers, we are hopeful for our mischievous little black boy. Just now he is having a wonderful time. After

having a bath and a nice clean suit, he promptly rolled in a puddle of mud; so for punishment he was put to washing his suit. He is flapping the suit around, while on his knees by a pail of water, so much for the punishment!"

What a good thing Mrs. Davey has a saving sense of humour! They say a missionary must be able to see a joke where there is none. Would not a little more of this joyful spirit help things in your home, too?

MICHIGAN NOTES.

By Rev. C. R. Peterson.

GRAND RAPIDS.

The Spirit of the Lord has been manifesting His power and presence in Calvary Church. Pastor Wm. Headley baptized ten on the last Sunday in the year. Seven of these were from one family. A husband and wife, who had been estranged, were saved and reunited. Their son, age 12, was saved. The husband's father, age about 70 or 75, his uncle, age 71, his aunt, age 65, and his sister were all saved, and were among those buried with Christ in baptism. Another of the converts was a lady, age 55 years, who had been greatly prejudiced against the Baptists. When she arose from the liquid grave, she took the pastor by the hand and began singing, "O happy day, when Jesus washed my sins away." Such manifestations of the Divine power would cheer the heart of any pastor. The serious question is, Should not this be the normal experience of every church? Selah!

* * * *

GRAND LEDGE.

Pastor Carl A. Smith closed his work with this church the middle of January. He is now giving himself to Bible teaching, pastoral supply, and conference work. Together with Mrs. Smith, he is conducting the "Speed the Light Book-room", at 127 N. McKinley Ave., Battle Creek, Mich., where sound, evangelical literature can be obtained.

* * * *

A DOUBTFUL COMPLIMENT.

In *The Watchman-Examiner*, issue of Jan. 2, appears the following: "A pastor in a far-away State writes us as follows: 'You are giving the Baptists of America a great paper, and doing a sorely needed work at the present. You have solved the problem of being thoroughly orthodox and at the same time in line with all things that Baptists are doing; a thing that some of our orthodox friends have not done!'"

* * * *

BUSY.

Pastors are, and ought to be, busy. Dr. M. E. Hawkins, pastor of the First Baptist Church of Mishawaka, Indiana, gives the following summary of his work: "During 1929, the pastor made 842 calls, baptized 49, united 37 couples in holy matrimony, conducted 67 funerals, beside the ordinary duties of a pastor. Fifteen united with the church on confession of faith and twelve by letter. Nineteen were dismissed".

Baptist Bible Union Lesson Leaf

Vol. 5

No. 1

REV. ALEX. THOMSON, EDITOR.

Lesson 7 February 16th, 1930
First Quarter.

CHRIST'S MESSAGE TO THE CHURCHES (Con.)

Lesson Text: Revelation 3.

Golden Text: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21.

I. SARDIS, (vs. 1-6).

(a) Condition of the Church, (v.1).

The church in Sardis is depicted as the dead church. The Lord, the upholder of the stars, His ministers, speaking in the fulness of the Spirit, says, "I know thy works, that thou hast a name that thou livest, and art dead". Sardis was the ancient capital of the kingdom of Lydia, situated near the river Pactolus, thirty-three miles from Thyatira, and twenty-eight from Philadelphia. It was the seat of the worship of the goddess Cybele. Archaeological excavations have brought to light a church building situated close to a heathen temple and entered therefrom. The close proximity of these buildings may have its significance, although one cannot definitely state the same. Nothing is said of conflict in relation to this church, either within or from without; the reason probably being due to the deadness of its members. They would be too helpless to deal with enemies within or to arouse opposition outside. In general there was but a profession of religion, the real living experience of salvation was lacking. Note the difference between mere profession and real possession of salvation. Note also the causes of deadness, such as prayerlessness, sin, etc.; and the consequences of the same, powerlessness, unfruitfulness, false witnessing, etc.

(b) A call to watchfulness, (vs. 2, 3).

It is evident from the verse which follows that all the members of this church were not dead, and that there was still some hope of accomplishing something in their midst. But a stirring call was necessary to awaken the members to the reality of their condition. They are enjoined to be "watchful". A dead church is one that is ignorant of its true condition, giving no attention to the realities of the situation. And the devil is keen to get a church into such a condition; it can then do his kingdom no harm. Alertness and strength are both required to stand against the wiles of the adversary, (Eph. 6:2), and this church is exhorted to "strengthen the things which remain that are ready to die", referring to matters in the church life affected by the general deadness. They are further called to remember that which they had received and heard, and to hold it fast and repent. They had received the truth at the beginning of their history, their duty now was to hold it fast. If the church had been alert in this matter false teaching would not have gained such a hold. Note the

privilege and responsibility of being the custodians of God's truth; also the warning of our Lord concerning His coming as a thief, in judgment upon the disobedient, silently, swiftly, and unexpectedly.

(c) A promise of reward, (vs. 4-6). The promise is given first to those in Sardis who had not defiled their garments. Even in such a dead place the Lord had His true representatives, as in the days of Elijah, (I Kings 19:18). He is never without His faithful ones, though at times they may be difficult to locate. The reward to be given them is the blessed privilege of walking with the Lord in white. And the same reward is to be granted to the overcomers. They are to be clothed in white raiment and to have their names confessed before God the Father. The afflictions of this life will then seem insignificant. It is truly blessed and fruitful to be faithful to God. Note the importance of living in the light of the judgment seat of Christ.

II. PHILADELPHIA, (vs. 7-13).

(a) Opportunity, (vs. 7, 8).

Philadelphia received its name from its founder, Attalus, King of Pergamum, who was called Philadelphia, because of his devotion to his predecessor and brother, Eumenes II. It was founded for the purpose of spreading Hellenism in the eastern part of Yydia, hence it was a missionary city from the first, and the message of the Lord implies this characteristic of the church. Our Lord in this connection significantly refers to himself as the One that hath the key of David, who openeth and no man shutteth. This implies power and authority, and as such an one He sets before this church an open door, which no man can shut. This means opportunity for service, also responsibility, duty, and call to service. Note the present day open doors.

(b) Vindication, (v. 9).

Enemies may triumph for a time, but sooner or later the Lord's faithful people receive vindication, not in the lowest personal sense, but in the truth. The false Jews referred to in this verse had given trouble in another church, (2:9), and evidently this church had also suffered through them, but the time was nigh when God would intervene. He would make them to come and worship before their feet, and to know that He had loved them. This means admission of guilt and real surrender, and possibly implies the conversion of these enemies. And, after all, this is the best and highest type of vindication. There is comfort and encouragement here for faithfulness, even under the most adverse circumstances.

(c) Reward, (vs. 10-13).

The Lord does not forget to reward those who are faithful to Him, and the promise is made that because they had kept the word of His patience He would keep them from the hour of temptation which should come upon all the world, to try them that dwell upon the earth. This is a reference to a particular tribulation from which they would be delivered, prophetically typical of the great tribulation preceding our Lord's second coming. Concerning this return

the promise is made that He would come quickly. His coming will be unexpected and unwelcome to those who are unprepared, (I Thes. 5:1-3), but to those who are ready it will be a glorious and blessed event, (Titus 2:13). To all, however, the event has a practical significance. He that hath this hope in him purifieth himself, etc. (I John 3:3), and the exhortation is given here to "hold fast that which thou hast that no man take thy crown". Faithfulness means reward, unfaithfulness means loss, (I Cor. 3:14, 15). We sometimes sing, "Will there be any stars in my crown?" We had better make sure, first, of the crown, for there is a distinct implication that all will not have crowns. This is an incentive and a warning. The wondrous reward of the overcomer is then stated. It should be noted that while all the children of God will surely enjoy eternal life, all will not be rewarded alike. The reward is in accordance with the faithfulness.

III. LAODICEA, (vs. 14-22).

(a) Lukewarmness, (vs. 14-16).

Laodicea is situated one hundred miles east of Ephesus in the valley of the Lycus. It was founded by Antiochus II of Syria and named for his wife, and like Philadelphia it was designed to be a missionary of Hellenism. As a city it possessed considerable wealth which gave rise to a feeling of self-satisfaction, which was reflected in the church life. This led to lukewarmness in the service of God. The people were neither cold nor hot. This implies manifest indifference, and lack of real interest in spiritual affairs, which had an adverse effect upon the Lord. He stated that on account of their condition He would spue them out of His mouth. Their condition was simply nauseating to Him. It is of interest to note the meaning of the term Laodicea, and its application symbolically and prophetically, implying the church of the people, the real democratic church, the church in which the people rule. Carried to the extreme it means the Lord outside the door, (v. 20). Note the signs of lukewarmness in these days, its curse, and its cure, etc.

(b) Self-satisfaction, (vs. 17-19).

In outward matters this church had all that it required. It was rich and increased with goods, and had need of nothing. It was quite satisfied with its condition, but it showed great blindness concerning its spiritual state. It had the world's goods in abundance, but it was lamentably poor and distressed spiritually. And it must be remembered God judges a church, not by its beautiful buildings, or its ornate furnishings, but by the spirituality of its members. Far better to have a church composed of poor persons spiritually rich than rich persons spiritually poor, for God will provide for every need and manifest His power through lives thus consecrated to Him. Note the nature of our Lord's counsel to this church, and the call to repentance. There is hope even for the lukewarm.

(c) Christlessness, (vs. 20-22).

This church was so self-satisfied that evidently it did not realize its need of the Lord. He was outside the door, seeking admission.