

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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THE ANOINTING

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

The Lord Jesus is called in Hebrew "the Messiah"; in Greek, "the Christ"; and in English, "the Anointed". And concerning His own it is written, "Ye have an anointing"—a chrism—"from the Holy One", that is from the Lord Himself, and that chrism is the Holy Spirit Whom the exalted Christ bestows.

In the Old Testament many persons and things were anointed. We mention a few. Of the tabernacle we read, "Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them." Aaron and his sons were anointed to the priesthood. The leper who was to be pronounced clean was not only washed, but he was touched with blood, and with anointing oil, upon the right ear, the thumb of the right hand, and the great toe of the right foot. Of Saul the word came to Samuel, "Thou shalt anoint him to be captain over my people Israel". Of David it is said, "They anointed David king over Israel". Elisha was anointed to be a prophet of the Lord. Guests were also anointed.

It is the Christian's privilege to be anointed with the Holy Spirit; and this means that he is the Christ-one, the one who has received the chrism. The privilege thus conferred upon the believer is that he is called, first of all, to represent the Lord Jesus. John tells us of Antichrist, and many antichrists; and in contrast with these the Holy Spirit is given to raise up Christ-men. One aspect of the great mission of the Spirit is "to reproduce Christ in the Christ-ones, and to call them and train them to represent their Master, and repeat His life through the Christian dispensation."

Then the anointing calls the Christian to a position of three-fold ministry and responsibility. The anointing makes the Christian a "seer", as prophets of old were called. Spiritual insight is given him so that he is able to detect the falsity of the counterfeits of Christ. The words of John are very emphatic and startling. To those who have the anointing he says, "Ye know all things." In verse twenty-seven he says, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anoint-

ing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him", that is, in Christ.

The anointing teacheth, giving insight into spiritual realities. This makes us to know; and so John repeatedly says, "We know". No prophet has any true insight apart from the anointing. Only the Spirit of God can know the things of God, and only He can make them known to us. The tuition of brain work, and the tuition of the Holy Spirit are not the same. When John says that having an anointing "ye know all things and need not that any man teacheth you", he is claiming infallibility for every believer or denying all need of human agency in Christian instruction. The language of John is not meant to imply that every anointed one is inspired like the prophets and apostles, or that he can dispense with the Holy Scriptures. Dr. Law puts it thus: "It is not required that I write unto you as if ye were ignorant of the principles of Christian truth that are here in question. Ye are taught not only by the Word, but also by the Divine Teacher, Who continually enlightens your understanding, strengthens your convictions, and ministers to you an invincible assurance of the truth of the gospel. In this respect you are independent of other teaching."

Yes, and it means more, namely, that we are not to receive any message merely as the word of man, but only so far as it is expressive of the mind of God, as revealed in His Word. Those who are anointed with the Spirit see truth that others cannot see. They have passed from a traditional faith, depending upon what man says, to a living vision of Christ and His truth. In the immediate context we see that the phrase "all things" of verse twenty, is explained by the words "the truth" of verse twenty-one, and that "the truth" is "that Jesus is the Christ". Dr. Chalmers puts it well when he says, "The Holy Spirit does not tell us anything that is not in the record, but all that is within it He sends home with clearness and effect upon the mind. When a telescope is directed to some distant landscape, it enables us to see

what we could not otherwise have seen, but it does not enable us to see anything which has not a real existence in the prospect before us. The natural eye sees nothing but blue land, stretching along the distant horizon. By the aid of the telescope there bursts upon it a charming variety of fields and woods and spires and villages. Yet who would say that the glass added one feature to the landscape? And so with the Holy Spirit. He does not add a single truth or a single character to the book of Revelation. He enables the spiritual man to see what the natural man cannot see, but the spectacle which he lays open is uniform and immutable. It is the Word of God, which is ever the same."

And the Holy Spirit will not only bring out into clear and impressive light what the Word of God contains, but the lie of Antichrist will be quickly discovered through the supernatural light given by the Holy Spirit. The presence in the soul of the heavenly Guide will enable one quickly to detect the false guides. Most of us have met with persons whose educational advantages have been very slight, but who, by means of the anointing, had remarkably clear and comprehensive knowledge of the great essential truths of the gospel of Christ, and who have been able to detect anti-christian teaching with a remarkable swiftness and accuracy. The anointing teacheth.

We have already seen that some men were anointed as seers, others were anointed *as priests*. And one of the great works of the priest was to represent the people to God. He was to go into the Holy Place and lay the needs of the people before God, and intercede for them. All who have received the anointing of the Holy Spirit are priests. Peter calls the Lord's people "a holy priesthood," and in the Revelation we read of them as "priests unto God." As such it is the office of the anointed one to intercede. This is the highest form of ministry; it is the chief instrument of blessing, and is twice blest. It blesses the man who prays, and it blesses those for whom he prays.

Job was a striking example of the former, for we read, "The Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before." This is a ministry of tremendous and far-reaching power. The servants of God may be enriched, churches filled with revival power, lives and homes transformed, floods of blessing secured for distant lands. One of the great needs of our time is a great

company of anointed intercessors, men and women who will take the crying needs of the church and the world upon their hearts, and lay them in passionate and continuous prayer before the Lord, like Paul "praying night and day exceedingly." It is in intercession that the church is to find and wield its highest power; that each member of the church is to prove his descent from Israel who as a prince had power with God and with men and prevailed. With such praying something would happen that would rescue multitudes of the servants of God from false teaching, and flood their souls with evangelical fervour and cause the church to rise "fair as the moon, clear as the sun, majestic as an army with banners."

The third great privilege and responsibility is that the anointed *are kings*. Anointing gives royalty, dignity, and a victorious life. The majesty of the saint is seen upon the brow of the anointed. This means power and influence. As priests we have power with God; as kings we have power with men. Kings reign and rule in the highest sense. The chief thing both with the priesthood and the kingship is power, influence, blessing. In the first it is the power rising upward and prevailing with God; and then as a result in the king, it is power coming downward and going out to men. Kings reign; and it is the privilege of the anointed to reign in life, and to reign with Christ. Kings rule, and it is the privilege of God's anointed to rule in the power of the chrism over sin and self, and the world. God's kings live a victorious life. Kings are anointed to rule in the name of God, and to stand with a God-given majesty as His representatives. They a regnant life; triumphant over temptations and difficulties, with a heavenly dignity of character that makes them marked men wherever they are.

Our Lord rejoiced in His anointing when in the synagogue at Nazareth He stood up and said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." This anointing by the Holy Spirit is the privilege of the humblest and most unworthy. Let the Holy One pour upon us this Divine chrism, and in the age which is anti-christian let us be not only Christians but Christ-ones, standing for our Lord on earth even as He stands for us in heaven.

PRINCIPAL JOHN MacNEILL

There is no more interesting subject of study than the human mind. The chemist observes the action and reaction of the elements with which he works, with deepest interest; the biologist, the beginning and development of various forms of life; and other investigators, matters which belong to their respective spheres of study. But as a subject yielding new wonders and mysteries and surprises and problems and disappointments and challenges, nothing human can surpass, or even equal, the psychology of a human soul.

How men will apparently deceive others, and even themselves! What disguises and subterfuges they

will employ! What revelations of selfishness, self-seeking, and self-exaltation, they make!

The situation among Ontario and Quebec Baptists, created by McMaster University's invitation to Dr. John MacNeill to become a member of the Faculty, and Dr. MacNeill's decision to accept the invitation, supply a chapter in religious psychology which furnishes a striking example and an overwhelming confirmation of that condition of the human mind which theologians of an earlier generation were wont to describe as "total depravity".

The papers have announced that Dr. MacNeill has accepted the invitation of the Governing Bodies of

McMaster University to become "Principal of the Theological Department and Professor of Practical Theology"; that in view of this he has resigned the pastorate of Walmer Road Baptist Church after an incumbency of twenty-four years, to become effective some time in June.

Two Related Facts.

We referred to this probability in an article published in our last issue. But now we have the two related facts before us for consideration: that Professor L. H. Marshall is leaving the professor's chair in McMaster University to return to the pulpit, having accepted the pastorate of Victoria Road Baptist Church, Leicester, England; and that Dr. John MacNeill is leaving the pulpit of Walmer Road to occupy the chair in McMaster which will be made vacant by Professor Marshall's returning to the pulpit.

Professor Marshall's leaving McMaster, in spite of all efforts which have been, or may yet be made, to disguise the reason for it, illustrates the evanescence of such popularity as a man enjoys while he is being used to serve the evil purposes of others; while Dr. MacNeill's decision to take Professor Marshall's place is a superb example of that ephemeral loyalty which exercises the mind of a man who praises another for the purpose only of effecting his own selfish ends.

Before we proceed to a further discussion of this matter we must again raise the question of the authorship of an article which we printed last week, and reprint again below.

Who Is The Author?

We ask our readers to peruse this anonymous article very carefully. The subject we here discuss should be of interest to Christian people far beyond the confines of Ontario and Quebec, or even of the American continent. Medical science examines with care any and every example of disease to which its attention is directed; and the spread of this religious leprosy in McMaster University and its appalling reaction upon the ethical standards of its victims, must challenge the attention of all students of religious psychology.

The article which was sent to *The Gospel Witness* office without a name, reached us on the eighth of January last. It was entitled, "Why Should Professor Marshall Go?" Because the writer withheld his name we did not publish it at the time, nor should we have published it last week if the prophecy it contained had not been completely fulfilled. The fact that Dr. MacNeill's invitation to McMaster was predicted in this article before any whisper of its probability reached the public, invests its authorship with special interest and importance. But we must repeat here the article itself, so that our readers may peruse it afresh, and share with us the interesting enquiry as to its authorship. The article was as follows:

THE ANONYMOUS ARTICLE.

WHY SHOULD PROF. MARSHALL GO?

"Last week *The Gospel Witness* made an extended analysis of the calls that have come to Prof. Marshall. There are still some important questions that should be asked and answered, and I respectfully ask the privilege of looking at the matter from another angle.

"The strong editorial of last week considered the situation from the points of view of the Professor, the Old Convention, and the churches in the Old Land, with just a slight glance

at the University itself. It is about the latter that I would like to ask a few questions and perhaps make a few observations.

"The question is this: Is there any reason in the University itself why Prof. Marshall should wish to leave Toronto?

McMaster in Hamilton.

"McMaster University will next year move to Hamilton. With new buildings on a new site, in a new environment and under a new patronage, the University ought to be an attractive institution. Just on the eve of this, Prof. Marshall may leave and fly away. Why? Furthermore there are days of material prosperity ahead for the university. The Hamilton citizens have given half a million dollars for the erection of a science building, and while the Board of Governors has not felt it wise, yet, to abandon the Baptist position respecting the use of state or municipal funds for church purposes, it will not only allow, but encourage, the City of Hamilton to expend city funds for the advantage of the University and its surroundings. McMaster will be a beautiful place. Why does Prof. Marshall wish to leave it now?

"The City of Hamilton will wish to have a voice in the direction of the University for which it is doing so much, and for the sake of material gain the Board will find a way to do what is demanded. McMaster will be increasingly a city institution, and will enjoy corresponding material prosperity. From a worldly point of view, McMaster is just coming to its own. Why does the worthy Professor wish to leave it just at this time? There must be a reason, and the friends of the University should know it. Is the reason to be found behind the scenes in the institution itself?

"Some of us are of the opinion that there are internal reasons for this restlessness which the Baptists of the old Convention should know, and it is perhaps the business of *The Gospel Witness* to help them to this knowledge. Perhaps if even those who are quite willing to have Prof. Marshall go for the sake of denominational peace and doctrinal security, knew all the facts of the case as some of the leaders on the inside know them, they would prefer to have the things remain as they are rather than have a worse thing come upon them.

The Dean of Theology.

"The department of theology, while the smallest in the university, is really the whole reason for its existence. The headship of the department of theology is the most important place in the institution, yet since the passing of Dr. Farmer there has been no Dean of Theology. Why? Is it because there is no man in the Theological department who is counted fit for the position? Or is it because all the men of the department are of such equality of mediocrity that no one can be found able to lead or direct the others? Perhaps it is that the Board would like to name Prof. Marshall, but does not dare do so. Is this the reason why he thinks it well to go? Dr. McCrimmon is too old a man for the office, but Prof. Marshall is a young man whose scholarship has been broadly boasted, and really he is a pleasing gentleman, why is he not appointed? Is it that the Board of Governors knows that even now the people would not stand for such an action, and they dare not act as they wish? How does Prof. Marshall feel about being sidetracked by those who have claimed to be his friends? What part does this situation play in the gentleman's readiness to leave McMaster and Toronto and Canada?

"Some of us think that we have not yet reached the depths of this cesspool of treachery. If we look further we may see some interesting things.

Dr. MacNeill and the Deanship.

"Walmer Road Church is going to be a different kind of place after the removal of the University to Hamilton. Not that many of the teaching staff attend that church, but the gradually dwindling congregation of Walmer Road Church is somewhat augmented by the students, and, of course, one or two of the professors attend there, too. But the prestige of the University will have departed, and the real value of the ministry of the church will appear. That will mean that there will be some slump in Walmer Road after next year. Moreover down town conditions are gradually creeping up to Bloor Street and it will not be very long before that church will have to face some real problems, and its pastor never has faced problems, and never will be able to do so, he doubtless

would like to find a better resting-place for himself, even at the expense of the better man who has the prior claim. Is Dr. MacNeill slated for the Deanship?

"It will be replied that Dr. MacNeill was once offered the Chancellorship and would not take it. That may be true, but the University had not been given over in large measure to a Municipal control, no person then thought that a man would be able to stand up before a group of several hundreds of Baptists and say without contradiction, "McMaster University is no longer a Baptist Institution", as was said by more than one speaker at the laying of the corner-stone in Hamilton a few weeks ago. Now there is prospect for an influential position for the Dean of Theology, and Dr. MacNeill might like to have it for himself. It would be rather rough treatment for such a man as Prof. Marshall, but then.

"Some person might say that Dr. MacNeill has neither the scholarship nor the executive qualifications for the deanship. That we will admit, but his wide acquaintance with preachers, and the content of their sermons would enable him to prepare a few lectures on preaching, and in that way, get by.

"Is it the plan of the Board of Governors to do this thing over the head of Prof. Marshall? If so, if his colleagues would treat him thus, then his self-respect would take him away, and he will have learned, at considerable cost to himself, the real character of his professed friends, and the selfishness of some of the devotees of that Bloor Street institution.

"Coming events cast their shadows before. One wonders if there are not some signs of this method of rewarding a faithful follower while snubbing another, and the snub makes it the easier for that one to slip away where men of greater courage and better principle are to be found.

"The writer does not claim to have any inside knowledge, or to have the gift of prophecy, but he ventures to suggest that those who keep their eyes open may discover that the reason for squeezing out Prof. Marshall is to be found in the management of the University in itself. Let us watch."

The Foregoing Article Examined.

In the third paragraph the writer remarks upon the increased attractiveness of McMaster University with new buildings, new site, and new environment, under new patronage. He points out that the Board of Governors have abandoned their Baptist principles to accept state or municipal aid for church purposes. In the next paragraph he predicts that—

"McMaster University will be increasingly a city institution, and will enjoy corresponding material prosperity."

In view of these things he asks why Professor Marshall should now choose to leave McMaster, and raises the question,—

"Is the reason to be found behind the scenes in the institution itself?"

The writer then says:

"Perhaps if even those who are quite willing to have Prof. Marshall go for the sake of denominational peace and doctrinal security, knew all the facts of the case as some of the leaders on the inside know them, they would prefer to have the things remain as they are rather than have a worse thing come upon them."

The author then asks why no Dean in Theology had been appointed up to that date in succession to Dr. Farmer, and enquires.—

"Is it because there is no man in the Theological department who is counted fit for the position? Or is it because all the men of the department are of such equality of mediocrity that no one can be found able to lead or direct the others?"

He then adds:

"Perhaps it is that the Board would like to name Prof. Marshall, but does not dare do so. How does Prof. Marshall feel about being sidetracked by those who have claimed to be his friends?"

There follows a brief paragraph which we think is the heart of the whole article. Here it is:

"Some of us think that we have not yet reached the depths of this cesspool of treachery. If we look further we may see some interesting things."

We refer our readers to the paragraph in the article headed, "Dr. MacNeill and The Deanship", in which the writer refers to—

"The gradually dwindling congregations of Walmer Road Church"—

and predicts that after McMaster's removal to Hamilton there will probably be more empty pews.

Walmer Road Congregations.

Is it a fact that the congregations at Walmer Road are "gradually dwindling"? In *The Canadian Baptist* of February 27th there appeared a report of the Annual Business Meeting of the Walmer Road Church, containing some extracts from the report of the Deacons. One paragraph was as follows:

"We rejoice in the large congregations that gather from Sunday to Sunday, to worship and to listen to the preaching of the Word; but we are somewhat concerned over certain conditions that threaten to make it more difficult than formerly to maintain our congregations at full strength. One of these conditions is the removal of so many of our members to a greater distance from the church. The average radius has been greatly increased in recent years, and is still increasing. But by far the most formidable obstacle at the present time is a certain spirit of religious and moral unrest and revolt, widely prevalent ever since the war, and sedulously fomented, not only by the baser sort of newspapers, and magazines, but also in much contemporary fiction, and even in some books that presume to speak in the name of ethics and psychology. If the Church of Christ is to make effectual headway against all this, she must somehow convince this generation that the gospel she preaches is the complete answer to the real needs and desires of men, and that Christ is the solution of all the deepest problems of the human spirit."

The above paragraph is a confirmation of our correspondent's observation. We shall return to a discussion of that matter later.

How Did the Writer Know?

We call attention to the fact that the Walmer Road Annual Meeting was held February 19th, and that this extract from the Deacons' report appeared in the issue of *The Canadian Baptist* of February 27th; but that the observations of our anonymous correspondent reached us on January 8th, and in his letter he says,—

"It will not be very long before that church (Walmer Road) will have to face some real problems, and its pastor never has faced problems, and never will be able to do so, he doubtless would like to find a better resting-place for himself, even at the expense of the better man who has the prior claim. Is Dr. MacNeill slated for the Deanship?"

Who is the Author?

Who is the author of this article? We frankly do not know of any member of the Union of Regular Baptist Churches who, at that time, could have possessed the necessary information for the writing of this article. Is he a member of the University staff itself? One thing is indisputable, nearly two months in advance of the announcement he knew what McMaster University was going to do. How did he find out? Is this a voice from the inside? Is the writer himself on the inside? If he is not, he is certainly in the confidence of someone who is on the inside. The article we have printed could not

possibly have been written without direct or indirect inside knowledge. This indicates, of course, that all is not exactly well even on the inside of McMaster.

Did Professor Marshall Write the Article?

Is there a possibility of this article's having been written by Professor Marshall himself? Under the sting of the discovery that he had been basely betrayed by those who professed to be his friends, has Professor Marshall actually condescended to send a communication to *The Gospel Witness*? Perhaps not. But if not, who wrote it? Our readers will recognize that the article is exceedingly well written. The writer is no novice. Whoever he is, he has not spent his life in entire obscurity. The product of his pen has been in print many times before or we are greatly mistaken. Who is the gentleman?

Professor Marshall Disillusioned.

Whatever be the answer to the foregoing questions, we are sure of this, that Professor Marshall has been disillusioned by this time. He was hailed as a great champion by those who have now cast him off. But if Dr. MacNeill can use another man to write his sermons for him—or, to be more exact, if he can, without conscience, steal the product of another man's brain, and print it under his own name as though it were his own, he would not be above using Professor Marshall to pull his chestnuts out of the fire.

Professor Marshall a Cat's Paw.

We knew from the beginning that Professor Marshall was nothing but a cat's paw for the enemies of the gospel in McMaster University. We knew that he was specially imported from England to be used as a lightning-rod to draw the electricity from the clouds, in the hope that amidst the general confusion caused by the storm, the anti-evangelicals would be able to reverse the unfavourable verdict of the London Convention in 1924, when, for the first time in its history, the Convention refused a vote of confidence to McMaster. And, in his inexperience, Professor Marshall foolishly supposed he was loved for his own sake.

The Green-Eyed Monster.

We have been told it was the green-eyed monster of envy and jealousy which converted Dr. MacNeill into a denominational leader. Until Dr. MacNeill was selected to be the leader of the Forward Movement, he had never given any evidence of caring whether the Denomination went into bankruptcy or not. He has never been a worker. He will never set anybody an example of real industry. But he has always been as vain as any peacock strutting across the barnyard. He has been consumed with a desire to be able to stand on his own feet, but like some pictures of only mediocre qualities, and which need a large and elaborate frame to give them any prominence, Dr. MacNeill's importance has for many years depended upon official prestige.

Dr. MacNeill's Strategic Retreat.

Now that Walmer Road congregations are diminishing it is natural that Dr. MacNeill should seek some other position. But Dr. MacNeill has usually been less loyal to others than others have been to him. It was very kind of the Deacons of Walmer Road to cover Dr. MacNeill's strategic retreat by referring to the removal of many members to a greater distance from the church, and to attribute the dwindling congregations of Walmer Road

to "a certain spirit of religious and moral unrest and revolt", and to lay the responsibility for this upon "newspapers, and magazines", "contemporary fiction", and "books that presume to speak in the name of ethics and psychology".

Dr. MacNeill's Rear-Guard.

A most formidable rear guard is thus provided for Dr. MacNeill. But does this "spirit of religious and moral unrest and revolt" particularly disturb Walmer Road Church? Are not other congregations subject to the same influence? Jarvis Street Church, for instance, was downtown when Walmer Road was born forty years ago or thereabout. The same conditions obtain in other cities than Toronto. We supposed the majority of Walmer Road members were well enough off to own motor-cars, so that their removal to "other parts of the city" ought not to prevent their attendance at Walmer Road, unless, of course, they establish other connections.

Another Reason.

But there is another reason which the considerate Deacons of Walmer Road fail to mention. They ought to have added to the "books", "magazines", and other matters, which apparently have entered into a conspiracy to diminish Dr. MacNeill's congregations, the word "Yorkminster".

We have no brief whatever for the Pastor of Yorkminster Church. We have absolutely no agreement with Rev. W. A. Cameron's theology. We think his answers to questions on "life problems", or whatever they call it, in *The Toronto Star Weekly* are usually either piffle or poison. We can see no good reason why anybody should bother asking questions to receive such answers.

We say this in order to avoid all misunderstanding. We regret that Mr. Cameron has apparently utterly abandoned the evangelical position. His one virtue is that he is frank about it, and does not pretend to an orthodoxy which does not belong to him. But as a man, he is rather a likeable fellow. It would be ridiculous to charge him with any knowledge of theology. But that he is an attractive man, possessed of great qualities of leadership, no one can reasonably deny. He knows what the people want and supplies them with it. He will never disturb anyone's conscience. If he can be likened to a physician, he is one who prefers sedatives to stimulants always.

We lay claim to no special virtue in respect to the matters of which we write. Neither Dr. MacNeill nor Mr. Cameron is a factor in our ministerial experience. No one who can enjoy the ministry of either is likely to attend Jarvis Street the second time. But Walmer Road and Yorkminster are sufficiently alike to be serious factors in each other's experience.

We have sometimes travelled in a train when two or three trains were running parallel to each other in the same direction. For a while they seemed to be running at about the same speed, but after a while one could observe that one train had gained half a car, then a whole car length over the other. A minute or two later it became apparent that one train was slowing down, and that the other was accelerating its speed. Dr. MacNeill has been watching anxiously from his window for some time, and has observed another train rapidly gaining upon his, and has been alarmed to observe that one of the cars was named, "Yorkminster". As the slow train becomes slower and slower, and the trainman, or brake-

man, or conductor, or somebody, is heard to call, "Change here for Hamilton", Dr. MacNeill gathers up his bags, saying to himself, "I had better get off here!"

Why Was Dr. MacNeill Appointed?

Last week we published an article entitled, "What a Little Bird Said", and we told the story that one of our *Gospel Witness* birds heard when Mr. W. C. Senior and one whom we called, "Mr. Ex-Official" were sitting under our little bird's branch. We suppressed the name of the second party to the conversation last week, but we know the curiosity of many has been aroused, and we propose to gratify it.

Dr. R. R. McKay.

Mr. Ex-Official who said, "But we must get an orthodox man at McMaster", was Rev. R. R. McKay, D.D., ex-President of the Convention. We give his name just now for a purpose. In *The Canadian Baptist* of March 6th there is printed the resolution by which Dr. MacNeill was invited to the McMaster staff in Theology. *The Baptist* tells us that the resolution was moved by Mr. Albert Matthews and seconded by Dr. R. R. McKay. So then, Dr. MacNeill was appointed on the principle of Dr. McKay's contention—

"We must get an orthodox man at McMaster!"

We are happily indifferent to the conduct of affairs in McMaster. When a friend has a relative stricken with tuberculosis or with cancer, for a while it is natural to ask how the patient is doing. But as the weary months drag on, and everybody knows it is but a matter of time until the undertaker's assistance will be required, it becomes useless to ask the question. Such is the situation in McMaster University, and when the settled policy of an institution is that for the sake of appearance, it must have an orthodox man, and the best sample of evangelical orthodoxy to be found anywhere is Dr. John MacNeill, the situation is surely hopeless enough.

But our anonymous correspondent said:

"Some of us are of the opinion that there are internal reasons for this restlessness which the Baptists of the old Convention should know, and it is perhaps the business of *The Gospel Witness* to help them to this knowledge."

Perhaps therefore we ought not to shirk our duty, unpleasant as it may be.

Professor Marshall and Dr. MacNeill.

At the First Avenue Convention Professor Marshall made a speech in the course of which, among other things, he said:

"I come to the question of the anathema that was pronounced upon me by the papal authorities in Jarvis Street on January 14th last. I just notice the main points. The question of Genesis I, I dealt with so fully here, satisfactorily to most people who know the charges—'Professor Marshall Refutes Serious Charges'—you know it. I dealt with Genesis I there. I cannot say anything clearer than that. It was satisfactory to Dr. John MacNeill, it was satisfactory to Dr. Farmer, and I do not think I need worry about it being satisfactory to anybody else."

This quotation serves a double purpose. Professor Marshall is admittedly an evolutionist. He is on record as saying that where science and the Bible conflict in respect to Genesis, he would accept the decision of science, and in that connection he adds:

"It was satisfactory to Dr. John MacNeill, it was satisfactory to Dr. Farmer, and I do not think I need worry about it being satisfactory to anybody else."

In the first place, we know from that the measure of Dr. MacNeill's orthodoxy. But we would not press that, for Dr. MacNeill's mind is so obviously devoid of analytical powers, and his whole mental makeup so manifestly destitute of any logical faculty, that his opinion on theological matters would not be worth the paper or the ink to print it. A man of ordinary discernment, who was able to relate things in logical sequence, would never have been so stupid as to crib whole paragraphs from another man's copyrighted books, and, omitting all quotation marks, incorporate them in a sermon, and then print that sermon in his own name. There are men who cannot be called able, who are at least clever, but Dr. MacNeill is neither.

But we have printed this quotation from Professor Marshall's address at the First Avenue Convention for another purpose. Professor Marshall then seemed to consider that the great desideratum was that he should satisfy Dr. MacNeill. We wonder what he thinks now?

Another Little Bird.

Another little bird visited us recently pecking at our window—and we let the little bird in. The little bird told us that in the mysterious language by which birds communicate with each other, it had been reported to him that Dr. MacNeill had had a "regular set-to" with Professor Marshall, and that Dr. Frank Sanderson had been making Dr. MacNeill's position in Walmer Road very uncomfortable. With whom ought we to sympathize among this trio?

A Baptist Trotsky.

Frankly, both with Dr. MacNeill and with Professor Marshall; for the Adam by whose disobedience in the old Convention many were made sinners, so that death passed upon all that were in the old Convention, in that all have sinned, is named Dr. Frank Sanderson, a disciple of Professor Matthews. If possible, he outruns even his master. More than any other man he has poisoned the springs of Baptist life, and by his utterly anti-evangelical principles, has succeeded in bringing barrenness to the Baptist denomination.

When such a trio conspire against the truth, the ultimate result is almost certain to be the destruction of all of them. Trotsky, who, with the deceased Lenin, was chiefly responsible for the unprecedented moral and political tragedy of Russia, is now an exile from Russia, and is unwanted anywhere in the civilized world. Dr. Frank Sanderson is the Trotsky of the Baptist denomination, and if he lives long enough he will end his days as an exile from all Baptist fellowship, distrusted by all who know anything of the record of his destructive influence. Dr. MacNeill and Professor Marshall have been his bosom companions. Each of the three is now finding the others out.

Not "Dean" But "Principal".

There are one or two other things which must not escape our observation. Dr. MacNeill is not to be Dean of Theology. He is to be "Principal" of the Department of Theology. That is a name much used across the seas. We suppose we shall soon hear of Rev. Principal MacNeill, D.D.

A certain American bishop once said something to the effect that whenever he was a little bit downcast, and wanted something to amuse him, something really

funny to chase the blues away, he bought the latest book on evolution. We could offer him something funnier than that. We think we could write an interesting little book on the subject ourselves had we time to do so. The title would be, "How John MacNeill was Evolved into a Theologian"! Every time we think of John MacNeill as a theologian we feel almost wicked,—as though we had attended a minstrel show, or listened to some sort of comedy. Try as we will, we cannot associate any seriousness with the idea of John MacNeill as a theologian. It is beyond question the funniest thing we ever heard. But after all, one has only to glance at the list of the Board of Governors; excellent gentlemen, but what do they know about theological education?

Why the Change?

But why the change from "Dean" to "Principal"? Professor Marshall has had to make way for Dr. MacNeill. Who else will have to make way for this Scarborough-made President of the Baptist World Alliance? We have repeatedly said that in any company of mediocrities, Chancellor Whidden would be overshadowed by the least of them. How long will Dr. H. P. Whidden remain Chancellor, with Dr. MacNeill as "Principal"? Shall we hear by and by that the Arts Department has become known as University College, and will Dean McLay become Principal McLay? If not, why not? The Arts Department has always been the larger of the two. Why a Dean of the Arts Department and a Principal of the Theological Department?

But we have now another question to ask—

What About Walmer Road?

Men who would be capable of so filling Walmer Road as to stop the congregation from "dwindling" are not very numerous. In our article of last week we paid willing tribute to Dr. MacNeill's ability as a platform man. Not one man in many hundreds, or perhaps thousands, can equal him there. We repeat that on set and particular occasions he can rise to great oratorical heights. And if Dr. MacNeill's generally acknowledged ability in this direction has failed to keep Walmer Road Church full, where will Walmer Road Church find a successor to Dr. MacNeill?

The Editor of this paper claims to know something about the Baptist ministers of the American continent. We do not speak now of their theological positions, but of the ability of men as masters of assemblies; and there are very few available of Dr. MacNeill's platform power. We have, however, two men in mind, and we may rest assured that Walmer Road Deacons will not be adverse to receiving suggestions from anyone, providing they are good suggestions. We would therefore, with great humility, assay the task of finding a successor for Dr. MacNeill.

Nominee Number One.

The first man we have in mind is reputed to be a man of great scholarship. He is said, indeed, to take first rank in this respect. He is also reported to be a man of very "fine spirit"—wonderful spirit; in fact, he is incomparably charming, if all the reports of his personal qualities be true. He is said also to be a man of great pulpit ability. He is of such worth that in a certain denomination he has been put to the fore, and literally, like David, to be estimated as being worth ten thousand others who have been sacrificed in his interests.

For many years one of the outstanding characters in the life of the Walmer Road Church was the late Dr. J. H. Farmer, Dean in Theology in McMaster University. Dr. Farmer was, until the time of his death, one of the Deacons of Walmer Road Church. He believed himself to be possessed of special qualities fitting him to select pastors for all churches; and for many years acted not only as a bishop, but as an arch-bishop. He had a profound conviction of the infallibility of his own judgment in respect to ministerial fitness. It is on record that in respect to the gentleman we have in mind as a possible successor to Dr. MacNeill, Dr. Farmer said:

"I had to make up my mind as to my action. I faced the thing then before God and in my own room, and I said to myself: as an honest man, and as a Baptist Christian man, I cannot turn down a man like that, whose spirit is so fine, and who so exults in the grace of the Lord Jesus Christ. And I took my stand, and I am going to stand by it."

Since his passing, Dr. Farmer has been almost canonized by certain people. But whatever his influence elsewhere, he no doubt spoke with authority in Walmer Road. Had he been living he would, beyond question, have been appointed a member of the Pulpit Committee. Therefore with this statement of Dr. Farmer before us, and the enthusiastic endorsement of the Convention of Ontario and Quebec at Stanley Avenue, Hamilton, at First Avenue and Temple Churches, Toronto, also in view, *The Gospel Witness* begs respectfully to nominate as successor to Dr. MacNeill in the pulpit of Walmer Road Baptist Church, Rev. L. H. Marshall, B.A., D.D.

It may be objected that Professor Marshall has already been called to Victoria Road, Leicester. But Victoria Road is but a little church, living at a poor, dying rate, with a comparatively small membership. Surely they would be willing to release Professor Marshall to occupy such an important position as Walmer Road Church. And as Dr. MacNeill and Professor Marshall have been such close friends, and such mutual admirers, there must be some affinity between them which would eminently fit Professor Marshall to succeed Dr. MacNeill.

Any historian of the future, examining the denominational records containing an account of Professor Marshall's zeal for McMaster University, would surely be struck with the intensity of his devotion to the institution to which he had become so recently attached. And if, in the future, the chronicles of the Denomination should be delivered to some wakeful investigator, and he should read of the valiant service rendered by one L. H. Marshall, would he not be inclined to call for someone having a knowledge of the facts to enquire: "What honour and dignity hath been done to Marshall for this?" And certainly, as the case now stands, there could be but one answer from the denominational secretaries, ex-Presidents, et al, "There is nothing done for him." What a shame that would be!

Whom the Denomination Delights to Honour.

Somewhere about next May or June, surely the Denomination might well call in Dr. John MacNeill and ask, "What shall be done unto the man whom the Denomination delighteth to honour?" One might wisely leave the arrangement of the programme in such a case to Dr. John MacNeill. What could he suggest but that he be made to ride in the car that the richest man in the Denomination rides in? that all the people should be assembled in Walmer Road Baptist Church, that the man should then

be arrayed in academic robes, and that every title of honour which McMaster University can confer should be bestowed upon him. If a chain of gold cannot be put about his neck, at least a doctor's hood should take its place.

Added to the programme which Dr. MacNeill would be likely to prescribe for the man entitled to such prominence might be the pastorate of Walmer Road Baptist Church. Then it should be decreed, "Now haste, and take the car and the gown and the hoods, as thou hast said, and do even so to Marshall, who is about to sail for England. Let nothing fail of all that thou hast spoken."

To nothing less than this is Professor L. H. Marshall entitled at the hands of those whom he has so slavishly served.

Failing to call Professor Marshall, we suggest Walmer Road call Dr. J. C. Masee, formerly of Tremont Temple, now evangelist at large.

What of the Future?

But what of the future? Dr. R. R. McKay said on the bench under the tree, in the hearing of *The Gospel Witness*: bird, "We must get an orthodox man at McMaster." The Denomination will now be told that they have found that man in Dr. MacNeill. But what of it? Did he not say long ago, that Professor Marshall was only a symptom of the disease? Proof of that statement multiplies every day. For example, *The Toronto Star* of Monday contained the following:

INFALLIBILITY DENIED.

McMaster Professor Sees Discrepancies in Bible. Correspondence of The Star.

Montreal, March 9.—Biblical infallibility was denied to-night by Professor N. H. Parker of McMaster University in a sermon preached at Westmount Baptist church. Not all the ideas contained in the Bible were of God, he declared. In the Psalms, in Job and Isaiah were passages which were controverted in the light of fuller revelation. Even the finest teachers of the Old Testament only comprehended dimly the character of God. Thus, Moses taught love of friends and hatred of enemies, while Christ said: "Love your enemies." In Christ only, the word made flesh, was a complete revelation of God. All others were imperfect.

When Professor Parker first came to McMaster he feigned orthodoxy: now unblushingly he denies the authority of the Book. If he really believed in the infallibility of Christ, he would be compelled to believe in the infallibility of the Bible. The truth is, he believes in neither.

But this utterance is significant both because of the person to whom it is attributed and the place where the address was delivered. McMaster University has been reeking with Modernism for years. It was kept under cover because the Denomination was supposed to be unsympathetic toward it. The University needed money, and it wanted to keep on good terms with the people until the money was obtained. But from the days of the appointment of Professor Matthews, twenty-five years ago—and, indeed, before—there have been some elements in McMaster determined to throw off the yoke of the Denomination, that the University might be a law unto itself. In season and out of season they have worked toward that end. Their efforts have been redoubled and intensified of recent years. The thing they have striven for is to obtain denominational sanction for their determination to throw off the yoke of evangelicalism. They knew they could never secure such a verdict on purely doctrinal or theological

grounds, and so ever since 1919 they have been beclouding the issue, and have introduced into the Denomination a bitter hatred, chiefly of one man.

The Convention foolishly allowed itself to be hoodwinked. And now McMaster's Governing Bodies take it for granted that the Convention will approve of anything they do. And so it will, because there is no one left in the Convention who will vigorously oppose them. Dr. MacNeill stamped with his approval the Modernism of Professor Marshall. As Principal of the Theological Faculty he will be Professor Parker's chief, and of course he will approve of Professor Parker.

Professor Parker in Westmount.

But Professor Parker's address was delivered in Westmount Church,—until recently, quite orthodox. This is the church of which Mr. Arthur Jones, Mr. William Muir, and others of the same school, are members. For a long time the settled policy of the church was to "keep the controversy out of the church." But it is difficult to keep out typhus fever when it is epidemic. Now Professor Parker boldly declares his modernism from the Westmount pulpit, and so far as is reported, there is no voice of protest raised.

Mr. S. J. Moore Was Right

when he said in 1922 McMaster is past redemption.

McMaster University grows worse and worse. Here is the story of McMaster in the law respecting leprosy in a house:

"And he that owneth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house: then the priest shall command that they empty the house, before the priest go into it to see the plague, that all that is in the house be not made unclean: and afterward the priest shall go in to see the house: and he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish, which in sight are lower than the wall; then the priest shall go out of the house to the door of the house, and shut up the house seven days: and the priest shall come again the seventh day, and shall look: and, behold, if the plague be spread in the walls of the house; then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city (which, being interpreted, means, remove the professors): And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place: and they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house (which, being interpreted, means, they shall appoint other professors in line with Dr. R. R. McKay's insistence, 'We must get an orthodox man at McMaster'). And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered; then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place (which, being interpreted, means the removal of McMaster University to Hamilton.)"

The Jarvis Street Pulpit

HEAVEN'S ADVERTISEMENT OF ITS WARES.

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

Preached in Jarvis Street Baptist Church, Sunday Morning, March 9th, 1930.

(Stenographically Reported).

"And the king said unto Nathan the prophet, See now I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart. And it came to pass that night, that the word of the Lord came unto Nathan saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in? . . . Also the Lord telleth thee that he will make thee an house. . . . For thou, O Lord of hosts, God of Israel, hast revealed to thy servant saying, I will build thee an house: therefore hath thy servant found it in his heart to pray this prayer unto thee."—II Samuel 7:2-5, 11, 27.

David had been greatly prospered in his personal life, and in his relation to the kingdom; and God had given him rest from all his enemies roundabout. He had built for himself a very fine mansion: he dwelt "in a house of cedar". He was living in a house of cedar, and as yet no house had been built for the ark of the Lord; it was still dwelling within curtains; the tabernacle had not been displaced by the temple. David conceived the idea that he ought to do something for God, that he ought to build Him a house.

It may be very commendable for us to desire to do something. There are many people like David, who imagine that God wants them to do something for Him. There are many who suppose salvation consists in something which we may do. You will remember when the centurion came to Christ making certain requests of Him, some of the Jews testified that he was worthy for whom this thing was desired; "for", said they, "he loveth our nation, and he hath built us a synagogue. He is a good man, and because he is a good man, his prayer ought to be heard." There are not a few who take up that attitude toward God; there are a great many people who are as orthodox as David was, and who are disposed to exercise themselves in some worthy work.

David's motive was right enough. His heart was right with God. It was commendable in him that he observed the contrast between the cedar house in which he dwelt in splendour, and the simple curtains which tabernacled the ark of God.

A Very Natural Thing.

And David did a very natural thing: he consulted with the prophet. I think, to bring it up to date and to make the application of it to ourselves, we may say that David had a talk with his pastor about it, and intimated that he would like to build a house for the Lord. Nathan immediately said, "I thought of that myself; that is a splendid idea. Go, do all that is in thine heart." I suggest to you that when you are considering your relationship to God, when you would know the measure of your obligation to Him, when you would be informed as to precisely what He wants you to do, there is something better for you to do than to ask your Pastor or any Christian friend. A great many people are fond of asking advice. It seems to me about half my time, or more, is spent in listening to requests for advice—"What ought I to do in this direction or the other." It is true that some-

times out of a larger experience some Christian friend or pastor may be used of God to give us wise counsel, as we shall see Nathan was ultimately used. But it is not always safe to ask any human friend what we ought to do.

When the Apostle Paul was converted as Saul of Tarsus, after he had had that wonderful revelation from God, he said, "I conferred not with flesh and blood". Therein you will find the secret of Paul's extraordinary career. He received his direction from Headquarters. There were apostles who were in Christ before him; there were men who had kept company with Christ, and Saul had heard of them, Peter, James, John, and others. I suppose we have sometimes thought if we could sit at an apostle's feet and get his judgment on some matter, we should be unerringly guided in the right way. But Saul of Tarsus said, "I conferred not with flesh and blood." You and I have to live our lives before God. Every one of us shall give account of himself to God, and it is to God we must go. It is from Him and from His Word we must receive direction if we are to be led into a knowledge of His will.

Too Ready To Advise.

Nathan, without taking time to ascertain the mind of God, immediately advised David, saying, "Go, do all that is in thine heart." There are many people who are highly complimented when someone comes to them and asks for advice. I read somewhere how to order a good dinner at a restaurant. If you want to get a waiter on your side, just say to him, "Now, what would you advise?" I tried that once. I said, "What would you advise?" The waiter was ready with his advice, and he said, "Well, sir, I would suggest so and so"—and it was something that I could not eat, I think, if I were starving. But that was his taste. One is in danger of getting the wrong advice sometimes.

As for those of us who are Christians, we ought to be very careful how we give counsel to others. Do not be too ready to advise. I know there are many people who think that wisdom dwells with them. They know everyone's motives; they know what everyone ought to do; and they are ready on the spur of the moment, at any time, to advise one on any matter. Some people even know whether young people ought to be married or not—and to whom they ought to be married. A little experience will make

them wiser at that point. Do not be too ready to offer advice, nor too ready to counsel people even when they ask you. If your counsel is of any value at all it will be so because you have received it from the Lord. If anyone comes to you, try to avoid Nathan's error of instantly saying, "I should do so and so." Counsel them to go to God, to wait upon Him until they know something of the mind of the Lord. As for yourself, say to them frankly, "Before I can advise you on that matter I should have to have an audience with the King Himself. I should have to bring your case into the light of God's Word, and get counsel from the Sky."

"Thus Saith the Lord", Our Authority.

Nathan went then to his house, and that night the word of the Lord came unto Nathan; and notwithstanding his long experience, and his generally sound wisdom, the word of the Lord proved to be the very opposite of what he had advised David. The Lord said to him, "Go and tell my servant David, Thus saith the Lord."

A "thus saith the Lord" is better than a "thus saith Nathan." We use a little booklet here entitled, "Scriptures for Seekers and Soul Winners", a collection of scriptures, which I put together between twenty and twenty-five years ago. On the last page of that booklet there is printed out in order every single passage relating to baptism. One of my friends, looking at that, said, "This is very good, but I think I could improve on it." I said, "I dare say. What would you do?" "Why," he said, "on that page where you have all the scriptures relating to baptism I should have added what Calvin said about baptism, what John Knox said, what Wesley said; and I should have quoted a long list of pedo-baptist scholars as favouring believer's baptism, the immersion of the believer in water. Do you not think that would have been a good idea?" I said, "No; the moment you consult any human authority, you open the way for that person to consult some other human authority. Thus you get Nathan advising against someone else. The best way in these matters is to go to the Book itself. Get a 'Thus saith the Lord'."

You young people will have problems in your life. There will be many difficult situations you will have to face. Many crises will come to you when you will need an authoritative word. If you are as willing to be led as the Lord is willing to lead you, it is possible for you to get the teaching of God's word in these matters. Do not be content with a "Thus saith Nathan", or a "thus saith my pastor", or a "thus saith my teacher", or a "thus saith Dr. Scofield", or a "thus saith Dr. Anybody Else." Never be satisfied until you have a "Thus saith the Lord", until you know what God wants you to do. Then you are on safe ground.

What Saith the Lord?

Now what did God say? "Thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my

people Israel, saying, Why build ye not me an house of cedar?"

What Nathan was commanded to tell David was this, "Ask David to examine My word to discover whether in My word there is anything to justify this project of his. Since the time when I spoke to My people did I ever ask anyone to do what David now proposes to do?" That is the question. When you want to do something, go to the word of God and say, "Has God ever told me to do it? Am I acting now in obedience to His commandment?"

"Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." As though the Lord would say to David, "I converted a shepherd into a sovereign. I put you on the throne, and put a crown on your brow. You did not do it yourself. You would have been tending sheep still had it not been for Me. All that you have I gave you. All that has been done for you I have done"—"And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime; and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house."

David said, "Let me do something for God." God said, "I have never asked you to do it, David, and what I now require of thee is that thou shalt consent to My doing something for thee."

God Never Asked Anyone To Do Anything for Him.

Nowhere in the Bible will you find one word to suggest that God has ever asked any man to do anything for Him. Nowhere in the Bible is there a word to suggest that God requires us to work for Him. He is sovereignly independent; He does not need our efforts; He can do without any service we render, however worthy. He has never said to any man, "Do something for Me." The Bible is full of direction as to what we are to do *with* God, but never *for* Him. Never! We are workers together *with* Him: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Salvation is of grace always from its beginning to its end, in every aspect of it. There is not a bit of it that is not of grace. We can be acceptable to God, and can be used of God, only as we recognize that the grace and power are from God. He does not want you to build Him a house.

Look abroad in the churches to-day, and what have we? They are busying themselves in a thousand things which were never required, striving to build up something that has never been commanded at all.

There is an illustration in the New Testament—I have referred to it in different ways again and again. This is one of the things about which I am sure I am right! Notwithstanding that, I can never get the ladies to agree with me! But this is one case in which I am right. I know I am. I know it is the teaching of Scripture.

Martha and Mary.

There is a record of two women in Scripture who were sisters, Mary and Martha. Martha is a type of that religion that wants to do something for God. Martha loved the Lord, and her motives were pure enough, but she was un-instructed. She had not apprehended what God wanted her to do, and she thought the proper thing to do was to get a meal for the Master: When she saw Mary sitting at the Master's feet hearing His word, she was indignant, and came into the room and said, "Lord, dost thou not care that my sister hath left me to-serve alone? Dost thou not know that I am trying to get dinner? Dost thou not know I am busy doing something for Thee? Dost thou not know that I am trying to fulfil my duties as hostess, and to honour my Master, and that Mary is sitting there at Thy feet? Bid her therefore that she help me." What is the use of having a prayer meeting? What is the use of studying your Bible? What is the use of Bible teaching or preaching? Do something! "Come on, Mary; out into the kitchen with you, and let's get up a supper!" Do something!

The Lord said, "Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. Martha, you mind your own business. Mary is going to sit right here with Me until I have done talking with her."

What Was the Difference?

What was the difference between those two women? Martha thought she had to do something for Christ. Mary saw that her Lord was longing to do something for her. Instead of busying herself with kitchen duties for the moment, Mary had apprehended that what Jesus wanted her to do was to sit at His feet and hear His word. In other words, not to give, but first of all to receive. And that is evermore what God wants of us, not that we should do something for Him, but first that we should receive from Him. His dealings with us are of grace, and of grace alone.

Whenever I have spoken thus, no matter how carefully I try to explain it, at the close of the service some lady comes and shakes hands, and says, "That is all right, but you could not do without Martha." Yes, I can. You are welcome to her. I do not want to live in the same house with her at all. She was a good woman, but when Martha got the dinner all the neighbours knew she was doing it; and when Martha laboured everyone knew what she was doing. You say, "Martha was such an industrious woman." Who said so? Who said so? Nobody, but Martha!

A Man's Estimate of Himself.

You get a man's own estimate of himself, and he is a fine fellow! I have travelled a bit—I have said this before, but I never get on a train but I am reminded of it. Go into the washroom in the morning—I have a quarrel with these Pullman people because they make no provision for a non-smoker. I got home yesterday afternoon and my wife said, "Where have you been? You have not been smoking?" I said, "No, but you cannot get away from these smokers, no matter where you go." Travellers, business men of one sort and another are able to settle every national

or international problem in all the world. They can be settled in ten minutes in the smoking room of a Pullman car. There you can find presidents and premiers, and foreign secretaries, and generals, and admirals galore. It is a wonder to me there is any trouble in the world! I know I could find in one Pullman car enough wisdom to settle everything, if I were to accept men at their own estimate.

It was Martha who said she had been left alone—and all that you ever heard of her she said herself. I will tell you another thing: Martha did not get dinner that day; it was Mary who got dinner. How do I know? I know of another occasion when the disciples came back from the city where they had gone to buy bread, and they said, "Now, Master, everything is all ready, eat." But He said, "You are too late, I have had my dinner. I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat?" No, but a woman had. She had sat at His feet and heard His words, and He said, "My meat is to do the will of him that sent me, and to finish his work."

If you want to satisfy His heart, sit at His feet. If you would come within the circle of the plan of Jesus Christ, let Him build a house for you: and do not presumptuously suppose that you can build a house for Him. You cannot do anything for Him. But you say, "He needs a dinner." No; He does not. "If I were hungry, I would not tell thee. If I needed a meal, I would get it Myself. What I want you to do is to be passive, submissive to Me, and let Me help and bless you when I want to do so."

In the work of the Lord at large it is His work, not ours. You remember how Paul said of Epaphroditus that for the work of Christ he was nigh unto death. Not for Paul's work, but for the work of Christ.

And what is His work? Jesus said, "Upon this rock I will build my church." That is what He is doing. He is the Architect, He is the Builder; and all we have to do is to hear His word, and let Him, by the power of His Spirit, work through us "to will and to do of his good pleasure." What rest it will bring us, what blessing, if we will sit at His feet, and hear His words!

It Was Mary Who Got Dinner.

And mark this: Mary seems to have been the only person in the world who anticipated the cross, and understood it; and Mary at last brought her alabaster box of ointment and broke it on the head of Jesus. No one ever criticized Martha, but they criticized Mary. You get a dinner, and no one will find fault with you; but if you sit at the feet of the Lord and hear His words, you will have plenty of critics. At last Jesus Christ said, "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." If you want to shut yourself up to the limits of a little room or a little locality, and exert yourself to your utmost getting a dinner, you may do it—and your efforts will die with you. But if you sit at the feet of Jesus and receive His power, and let Him through you accomplish His purposes then to the last syllable of recorded time what you do will go on and on for ever, like Mary's ointment. "Whatsoever God doeth it shall be for ever."

Martha Had No Critics.

It is easy for a preacher to please people. I could get a crowd of people to come here whose fancies would be tickled, whose ears would be pleased, who would spend an enjoyable hour, if I wanted to do something for them, get a dinner—not in actual bread-and-butter fashion, but intellectually. But a few years hence when a preacher of that sort is gone and forgotten, all that he ever tried to do will have died with him. But if we work with the Lord, and let Him work through us, what we do to-day shall be for ever. You teachers who are bringing the word of God to your scholars, you are doing something that will go on in blessing everlasting, when you have been yourself forgotten.

The Bible and Prayer.

Now I must hasten. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak unto David." Is that plain, that God wants to do something for you, that He wants to build a house for you? I want you especially to observe this principle. I lay this down as a principle, that a knowledge of God's Word and the exercise of prayer always go together. When you cease to hear anything from the Lord you will cease to transmit anything to the Lord. When you cease to hear God speaking to you, you will very soon cease to speak back to God. You cannot neglect your Bible without neglecting prayer, because true prayer, as I shall show you in a minute, is always scripturally based; and it is not until you have heard a word from the Lord that you know how to pray at all. You young people, bear that in mind. If you are losing interest in prayer, if your prayer has become formal and mechanical, so that you say the same prayer day after day, and it becomes merely a matter of posture and mechanical exercise—if that is the kind of prayer you are praying, it is because you are not studying the Word of God. If you study of Word of God, and get a revelation from Him of what He wants to do for you, you will be praying a new prayer every day, as often as you get a new truth from God, as often as you get a new promise from the throne, you will come to plead that promise from the Lord.

What Dimension Is Your Prayer?

"Then went King David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?" "Why," said David; "it is not for the present, but Thou hast spoken of my house for a great while to come." When you get a word from the Lord

you will find that you will pray prayers of a different dimension altogether. Instead of shutting yourself up to, "Bless me, and my house, and my children. Give us health and strength, and food and raiment, and make us truly thankful for all that we have received;" is that the measure of your prayer? You will get a word from the Lord, the veil will be drawn, and you will see into the remote future; you will begin to pray about things for "a great while to come". And David said, "I never would have thought of praying: as I am praying now, out of my own heart. I never would have thought of asking for the things I now ask for."

As Advertised.

Why do people advertise? We have a proverb to the effect that what the eye does not see the heart does not crave. If you do not see a thing, you do not want it. Why is a store front of glass? Why is there more than a simple door by which to enter? So that they can display their goods. Why do they display their goods? Just to make you want them. When you pick up a newspaper and read of something advertised, you say, "Really, I did not think of that, but I should like to have that myself". Very probably when you women go down town you cut the advertisement out of the paper and put it in your bag, and when you get down to the store you open your bag and take it out and say, "I saw this advertised, and I want it." If you had not seen the advertisement you never would have gone shopping.

The Bible God's Show-Window.

What is the Bible? The Bible is the show-window of the greatest Merchant of the universe. It is the place where He displays His wares. It is the advertisement of high heaven, of all the riches of His grace. They are displayed there just to make you want them, so that when you look into the show-window, you may say, "Oh, is that not wonderful!" That is the way you women buy your dresses, and your hats. When the store is shut up, and you cannot buy a cent's worth, the windows are ablaze with light, on the chance that someone walking down at night will say, "I like that dress". Next morning bright and early you go down and say, "I want a dress like that one in the window." I was in an American city one time, and I saw a suit of clothes in a window—and I wanted it. It looked so fine—and *it was so cheap*. It was mainly cheap. It was so cheap, and all ready made. I went in and said, "I do not know that I am especially at the moment in need of a suit of clothes, but that thing tempts me." "Oh, we will just show you some suits." "No; I do not want you to show me anything. I want a suit like that one in the window. I want the one I saw there." The revelation of it had made me want it.

The Streets of Revelation.

Go down the streets of Revelation and look into the windows, and see what God wants to give you. See what God wants to do for you. When we pass show windows we have not the price, have we? There are many things we should like, but we cannot buy them. But how would you like to be in a city where every street is a business street, where every window is a show window, where every possible treasure that anyone could possibly use is displayed; and instead of a

price-ticket saying, "formerly twenty-five dollars, reduced to so-and-so" (naming a price)—suppose instead of finding that, you saw on every hat, on every dress, every suit of clothes, every piece of furniture—and on every automobile for that matter, just this one sentence, "All of grace; come in and help yourself"! Who would be poor in such a condition? And yet that is exactly what the Bible is. It is the Lord's treasure-house, where He tells us what He wants to do for us.

"Above What We Think".

David said, "I never would have thought of asking for the things that I am now asking for if I had not seen the advertisement. Let me read it: "And what can David say more unto thee? for thou, O Lord, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods?" Did you ever read an advertisement like this, "Dear Sir: Enclosed please find. . . . (and the amount is put in.) Please send me per parcel-post so and so." There is a place for your name, and all you have to do is to sign your name. Sometimes they even say they will send the article to you on approval. You do not need to send any money. Of course they sent for it afterwards! But there it is, and all you have to do is send your money, and put your name to the order form—just as though you should say "Amen" to that order-form, and send it off.

David said, "And now O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. This is the order, I have nothing more to ask. And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee."

Revelation and Prayer.

That is the crux of the whole matter, and that is the verse that I should like to have taken as a single text: "Thou hast revealed to thy servant, saying, I will build thee an house—the very opposite of what I had in mind. First I said, 'I will build the Lord a house'. He put that aside, and said, 'I will build thee an house'." Therefore hath thy servant found in his heart to pray this prayer unto thee. And I never would have thought to pray that except for the revelation." Is that not simple? If you want to know what clothes to wear, look into the Book, and He will tell you. If you want to know how to live, look into the Bible, and He will tell you. If you need special grace, look into the Book, and He will tell you what you need. When you have the revelation you will be able to fill out the order form and say, "Lord, that is exactly what I want. Now please do as Thou hast

said"; for no prayer ascends to heaven that did not first of all come down from heaven. "The Spirit also helpeth our infirmities for we know not what we should pray for as we ought." Left to ourselves we shall be asking for the wrong things all the time, but His Spirit will teach us, as we know His Word, exactly what God wants to do for us. You will find it is far better than anything you could plan for yourself. Oh, to accept His plan and to let Him build us an house!

As for you who are not Christians, just hear me in a sentence. You have always thought that you would have to pay something to be a Christian, or do something to be a Christian. Mr. Lloyd George a few years ago drew a picture of a man standing outside of what they call in England a "cook shop", a restaurant, down at heel, out at elbow, ragged and forlorn, looking in. Someone said, "Why does he not go in? Is he not hungry? Why does he not go in?" Because he has no money to pay for a meal. And Lloyd George said, "That is Europe,—down at heel, out at elbows, needing everything that Britain or anyone else can manufacture, but having nothing to pay for it. Therefore there is no business, and only hard times everywhere." The Bible paints a picture just like that: we are all down at heel, out at elbow, clad in filthy rags, without money and without price—and inside the riches of His grace we may have. Salvation for nothing! Just come in and get it. You thought you had to do something to be saved, but

"Jesus paid it all—

All to Him I owe;

Sin had left a crimson stain;

He washed it white as snow."

(Many responded to the invitation and came forward.)

THE EDITOR IN WEST VIRGINIA.

Since May, 1923, we have been so engaged with Baptist Bible Union interests that it has been impossible to accept invitations for services extending over more than one or two days. To this rule there have been, in seven years, only two exceptions. Being now practically free from these obligations, it was a joy to accept the invitation of Dr. Gabriel Reid Maguire to spend twelve days with him at Clarksburg, West Virginia, in an evangelistic and Bible-teaching ministry.

Dr. Maguire is well known to our readers by reputation as Pastor, successively, of Ruggle Street Church, Boston, Mass.; First Baptist Church, Vancouver, B.C.; and Westmount Baptist Church, Montreal, Que. In each of these spheres Dr. Maguire's ministry was conspicuously successful, and his departure from Canada was regretted by all Canadian Baptists.

If anyone would like to have an experience of all the good and beautiful things that Ireland can produce, minus all its disabilities, let them pay a visit to Dr. and Mrs. Maguire. In many years we have never had a more delightful two weeks than the time spent in co-operation and companionship with these two gracious and genial saints.

West Virginia is itself an interesting country. We were met in Pittsburg by Dr. Maguire and Mr. W. S. Iams, Saturday, February 15th. From Pittsburg to Clarksburg is a distance of about one hundred and twenty miles. When one has fine companionship, a careful and skilful driver, and a good Stutts car, motoring is usually a pleasure.

We expected to find warmer weather in West Virginia, but Boreas apparently took advantage of our reputation as a "disturber of the peace", and the north wind blew keenly, bringing snow and ice, in order that we might arrive in Virginia with the credit of having brought another winter

with us! Ordinarily, and particularly in the summer, West Virginia must be a beautiful land. In the whole distance we travelled from Pittsburg to Clarksburg, so far as we can recall, there was not half a mile of either straight or level road. The road winds roundabout the mountains, and one is winding about and either climbing or descending all the way. The country resembles Wales in some particulars, except for the mist upon the mountains. The West Virginia country, like Wales, is a land of coal. But the mines in West Virginia seem, for the most part, to be sunk into the sides of the mountains, and many of them have no derricks at all. Indeed, one can see the coal cropping out by the roadsides in not a few places. On some of the buildings connected with the mines we saw permanent signs painted, having to do with strikes and labour troubles in general; as, for example, on one building in large letters, "Be A Man, and Not a Strike-Breaker".

We were not there long enough to get any accurate information about industrial conditions, except that we were informed the price of coal was very low, which was a great surprise; for, judging by our own experience, we imagined the days of low-priced coal had gone for ever.

The mountains of West Virginia must be very beautiful in the summertime. We understand the climate is a very temperate one. Motorists seeking a vacation, one would suppose should find in that country a pleasant land. It is a poor country for the fast driver, however, but those who are content to drive slowly and feast their eyes on a glorious landscape would enjoy motoring in West Virginia. Our trip from Pittsburg to Clarksburg was interesting to say the least, especially to observe how a good man at the wheel can pilot a car over the winding and hilly roads of West Virginia when they are covered with ice. But however skillful the driver on such occasions, one may well pray that the driver's skill be supplemented by the ministry of angels.

Dr. Maguire's church has a membership, we believe, of roundabout fourteen hundred. Included in the membership there are many men who occupy leading positions in the business and professional worlds. We were glad to discover that Brother Maguire's people are all evangelicals, and are opposed to any other gospel "which is not another".

Mrs. Maguire has a large Bible class of women Friday afternoons, and each Monday evening teaches a great group of young ladies who belong to what we believe is called a Victory Club. These girls are mostly out-and-out Christians. In fact, we believe the full-members are all Christians; but they are encouraged to bring others who are not Christians. The object of the club is to lead those who are saved to a victorious life in Christ, and, through them, to seek to bring others to believe on Him. We had two very happy meetings with these Victory girls, and were profoundly impressed with the tremendous influence a gifted Christian woman, depending wholly upon the teaching of the Word of God, can exert upon such a company.

Dr. Maguire is—well, he is Dr. Gabriel Reid Maguire; and no one could say more, for no other man was ever quite like him. A more gracious and selfless soul we have never met. He loves the Lord, and loves His Word; and all who know him in West Virginia know it. We heard from several sources that he has made himself felt in a very marked way in the State Convention; and his clear testimony, his clear witness, to the Book of books, and to the Lord of lords, is appreciated by many other pastors.

The meetings at Clarksburg were well attended. We were told by Brother Maguire that both afternoon and evening attendances were larger than at any similar meetings during his pastorate with the exception of meetings addressed by a certain very famous woman. A fair number professed conversion, and it is our hope that many of the Lord's people received definite blessing. Our experience, however, forbids our making any estimate of the results of the services. Being a Pastor we have learned that such results can be measured only over a somewhat extended period of time. Evangelists who have cards signed, and who count heads, know nothing about the effect of their meetings upon the church after they have gone. Our only object in going to Clarksburg was to give a lift to a much-beloved and loyal brother in a simple, regular, ministry of the Word.

Our contact with the membership of the Clarksburg Church was in every way delightful, and we shall always cherish happy memories of our fellowship with the saints in that place.

It was our privilege to visit Broadus College in Philippi, on Battle Hill. Our efforts to rehabilitate Des Moines University, and our knowledge of the extreme difficulty of getting funds for educational work, gave us special interest in this college. It is a Baptist institution controlled by a self-perpetuating board, as are most of the colleges in the United States. But it has been supported hitherto, in part, by the regular funds of the Education Board.

We were assured that Broadus College stands loyally for the Book. We had the privilege of speaking to the students, not a large body, but they appeared to be young people of deep spiritual interest, who responded heartily to an address on, "The Infallibility of Christ".

Broadus College is having a very difficult time to keep its head above water financially, and it seems to be the settled policy of the Education Board of the Northern Convention to close up such institutions, and concentrate upon theological education. Having taken the course the Education Board has taken, that is quite logical. There was a time when there were sound reasons for Baptist colleges and universities other than strictly theological schools because they were supposed to be distinctively Christian. But now that denominational colleges and universities are shot through with the teaching of evolution and other infidelities, there is no sound reason why Baptists should tax themselves for the support of such schools when they are already taxed for the state or provincial systems.

Further: so far as the majority of the theological institutions sponsored by the Educational Board of the Northern Baptist Convention are concerned, there is little reason for supporting them, unless one is a Modernist and desires to propagate the tenets of Modernism.

Why should not Broadus College be maintained as a strictly and distinctively Christian school? We have never seen an institution more beautifully situated. There are three magnificent buildings. We were delighted with the opportunity of having fellowship with President Trent, and Mr. Smith, the Field Representative, and members of the Faculty; and with all our heart we wish them success in their great enterprise.

So far as we could discover, the churches of West Virginia, as a whole, are more evangelical than in some other states. At one meeting in Clarksburg, Mr. Purdy, the Pastor of the Shinston Church, about fifteen miles from Clarksburg, was present with eighty-one of his people. Brother Purdy is doing a fine work in Shinston. We were interested in the discovery that he is a Canadian by birth, a native of Port Hope, Ontario.

Another splendidly loyal brother is Mr. Stump, Pastor of one of the oldest, if not the oldest Baptist Church in the State, at Hepzibah. He is doing a good work, and is known to all as a man who is out-and-out for the Book.

We found a delightful home at the Hotel Gore, whose genial proprietor and his gracious wife are members of the Clarksburg church.

Dr. Maguire has already accomplished in the four years of his pastorate at Clarksburg a great work, and we feel confident he is but at the beginning of a great ministry there. We could wish many of our churches could have the blessing of a visit from him. He is a fine preacher of the old-fashioned gospel, and conversions result from his ministry continually.

Jarvis Street Church has now another object for prayer through our contact with Dr. and Mrs. Maguire and their beloved people at Clarksburg.

THE WEEK-END IN JARVIS STREET.

Last Sunday was a good day,—not a record-breaker, nor perhaps even a "red-letter day", but just a "good" day. The attendance at School was 1,475, with large congregations at both services. A large number responded to the invitation in the morning, and a considerable number in the evening, of whom we have reason to believe many were soundly converted. The after-meeting Sunday evening, as also the prayer-meeting Saturday evening, was given a special touch of brightness by the presence of Dr. W. L. Pettingill, who this week is ministering in Annette St. Baptist Church; and as Jarvis Street is rather of the long metre variety, Dr. Pettingill was able to complete his service in the west end of the city at his leisure, and still arrive at Jarvis Street for the last half hour of the after-meeting.

The Union Baptist Witness

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337 Jarvis Street, Toronto, Canada.

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A STIFF FIGHT.

We knew it would happen; we were sure that when Rev. William Fraser went to Windsor, the city would know he had arrived. A man of lion courage combined with wide experience, he was bound to awaken opposition from the forces of evil in the community. It has proved to be so. The press reports almost every sermon Mr. Fraser preaches. Now there are a dozen large churches in the Border Cities, and, needless to say, many smaller ones; but while some of the churches have an account of their services published once in a while, the Pastor of Ambassador Baptist Church provides "copy" and "story" continually. Here are some of the newspaper headings: "Pastor Asks Strict Code. Accept Bible Literally and Fight Ends, He Challenges"; "Hotels Here Get Warning. 'Lawless' and 'Wicked' Due for Exposure, So Pastor Promises. Must Improve. Rev. William Fraser Trains Artillery on Border Hostilities"; and, "Church Card Parties Hit. Theatricals, Dances and Banquets Out of Place, Pastor Avers. Names 'Offenders'. 'Here to Stay and Continue Fight,' Mr. Fraser Thunders". Then, too, many letters appear in the "letter box" of the papers, most of them in support of the out-and-out stand taken by the Regular Baptists in Windsor, a few opposed, but all the discussion to the good of the cause.

For years Windsor has been engrossed in great darkness, but the truth is now being spoken and the light is getting in. Mr. Fraser does not preach only about sin in general, but also about sins in particular; he deals with those who are, we believe, most responsible for the deplorable conditions in the churches, namely, the preachers.

The Lord is blessing the Word: souls are being saved, Christians baptized, and members added to the New Testament cause that bears the name Ambassador.

WINGHAM PROGRESSING.

The Victoria Street Regular Baptist Church of Wingham, where Rev. Edgar Ferns is the faithful pastor, "is marching steadily forward". Recently they have enjoyed the ministry of Rev. T. J. Mitchell, of Wortley Road Baptist Church, London, in a series of special meetings. Brother Mitchell's preaching proved to be that of the "strong meat" style, but served in such a way, so Pastor Ferns says, as to be "easily digested". Through these meetings visible results were several professed conversions and two baptisms. Since Brother Ferns went to Wingham, he has had the joy of seeing twenty-three baptized, in-

cluding twelve immersed last summer from Glamis. It is expected that others will follow the Lord in this way in the near future.

Beginning Sunday, March 9th, this church is broadcasting their evening service over the local station 10BP, which ought to reach those living in a radius of thirty-five miles from Wingham. Pray for the ministry whose scope is thus enlarged.

THE HARTFORD REVIVAL.

We have already reported the opening of the revival meetings held by Rev. R. D. Guthrie, assisting Rev. W. T. Farr, in the Hartford Baptist Church; and we are now able to report further. Through these special efforts twenty have professed faith in Christ, two have been restored from their backslidden condition, and twenty have signified their desire for Christian baptism, while others are considering the same. But numerical statistics can never give the full results of the meetings, in conviction of sin, resting upon the un-saved, and in increased spirituality in the lives of the Lord's own. The sister churches of Boston, Scotland, Burtch and Medina assisted much by their sympathetic co-operation. The evangelist won a deep affection in the hearts of those to whom he ministered, and a little of it was expressed in the liberal thank-offering given him, as well as in the following resolution: "Be it resolved: We the members and congregation of the Hartford Regular Baptist Church desire to place on record our deep sense of gratitude to our Heavenly Father for blessing received, in the spiritual uplift of our own people, and for the souls born into the family of God, during the two weeks of special evangelism conducted by the Rev. R. D. Guthrie, of the Courtland Regular Baptist Church; for his untiring zeal and strong messages, based on the atoning work of our Lord Jesus Christ, that will long be remembered by those who had the privilege of hearing them. We also desire to express our thanks and appreciation of the Courtland Church for sparing their pastor to us for this period. Signed on behalf of the church, W. T. Farr, Pastor; Morgan VanLoon, Deacon, Solon Osborne" (one of the members).

CHILD EVANGELISM IN WESTBORO.

Some weeks ago we reported something of the blessing attending the ministry of Pastor William McArthur in Westboro Baptist Church, especially in the Saturday evening children's meetings. The phenomenal success of these gatherings for juniors is continuing and increasing. On a recent Saturday evening the attendance reached two hundred and twenty-five. "Such singing! You never heard anything like it, and all

good Gospel choruses." Two messages are given in Scripture and story. Recently two hundred pins were distributed, so that the children and pastor might know each other on the street, each pin bearing the words, "Christ died for me"; thus the Gospel message is carried into many homes. Indeed, many children have professed conversion through these efforts. The services Saturday night are also helping the Sunday School and Sunday evening services, which are "gradually increasing both in numbers and power. The zeal of the Lord has performed it."

BLESSING AT HESPELER.

Pastor T. Summers did not have an easy task before him, when he became pastor of the Hespeler Baptist Church; but Gospel preaching and good sense have done wonders, with the blessing of the Lord. In the last two months or so, fourteen have professed faith in Christ. On Sunday, March 2nd, six were given the right hand of church fellowship. The prayer meetings and Sunday services are well attended. At a church banquet on Friday, February 28th, Pastor W. J. H. Brown, of Annette Street Baptist Church, Toronto, known to many in Hespeler through his radio ministry over CFRB, Sunday noons, was the special speaker.

BENEFACTIC MOVES.

The church in which our French brethren of the Beneficent Baptist Church, Montreal, where Rev. Jules Dautheny is the self-sacrificing pastor, have been meeting, has been sold. At present the meetings are held in the double parlours of the home of one of the members. On May 1st our brethren expect to move to a rented hall on Notre Dame Street East. Nearby is a small park where it is hoped open-air meetings can be held Sunday afternoons. It will be remembered that several men were recently baptized by Pastor Dautheny, who had come out of the darkness of Romanism. Others who have professed faith in Christ, are in preparation for baptism.

IMMANUEL IN THE FLOW OF THE TIDE.

The following succinct report comes from Immanuel Baptist Church, Hamilton, where Rev. A. J. Milligan is pastor: "Congregations are increasing, prayer meetings crowd the prayer room, and souls are being saved. A number are now awaiting baptism."

AT ANNETTE.

Dr. W. Pettingill began a series of Bible conference meetings in Annette Street Baptist Church last Sunday, March 9th. Many outside of Toronto heard him over CFRB at one o'clock Sunday noon.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, Editor.

Lesson 13 March 30th, 1930
First Quarter.

THE TRUMPET JUDGMENTS (Cont.)

Lesson Text: Revelation, chapter nine.

Golden Text: "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." Rev. 9:5.

I. THE BOTTOMLESS PIT, (vs. 1-12).

(a) Opening the pit (vs. 1,2).

The last verse of the previous chapter is an introduction to the scenes described in this and the following chapters where a messenger of God as an eagle proclaims woe to the inhabitants of the earth on account of the judgments to be let loose upon men. These judgments are of a specially supernatural character, the first having to do with the opening of the bottomless pit, and the releasing of the locusts for the torment of wicked men. The pit is opened by one who is described as a star fallen from heaven, to whom is given the key of the pit for the carrying out of this purpose. This denotes probably an angel to whom is given the necessary authority for the liberation of the locusts. The awful condition of the place is made known in the description of the smoke pouring forth from it as the smoke of a great furnace darkening the sun and the air. Such a picture implies darkness and misery, and impresses us with the terrible nature of God's judgment upon sin. It is truly a dreadful thing for unrepentant sinners to fall into the hands of the living God, (Heb. 10:31). The bottomless pit is to be distinguished from the lake of fire, the place of eternal torment. Satan was imprisoned in the former for a thousand years (Rev. 20:1-3), then liberated for a short time, (Rev. 20:7), and cast into the latter place, (Rev. 20:10), thus denoting two places, the pit signifying the place of imprisonment during the continuance of time, the lake of fire the place of everlasting punishment.

(b) Releasing the locusts, (vs. 3-12).

"And there came out of the smoke locusts upon the earth". The smoke affected nature; the locusts are released to torment men. Locusts are destructive insects, and coming in large numbers are a veritable plague, creating desolation wherever they land. They devour everything in the fields and rob the husbandman of the fruit of his labours, but they do not attack human beings. It is therefore of interest to note the special power granted these locusts, "Unto them was given power as the scorpions of the earth have power". They are thus not ordinary locusts. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree." This the ordinary locust did. "But only those men which have not the seal of God in their foreheads". In a previous lesson

we learned something about the action of God in sealing a remnant of His ancient people, (Rev. 7:1-8), thus insuring their safety and marking them as His own. This select company is spared the pains of this judgment and the rest are afflicted. Some think this judgment is limited to the land of Palestine, and such may be possible. The exercise of the power of the locusts is not to prove fatal to man, but is to mean great torment for the space of five months, the usual period of the locusts' depredations. So severe is to be the suffering inflicted by them, that men will seek death, but this means of escape will not be granted them. Death shall flee from them, (v. 6). This implies a fearful judgment, with dreadful affliction and no possibility of release from it.

An interesting description of the locusts is then given. In shape they were "like unto horses prepared unto battle". On their heads "were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails." It is evident from this description that these are not ordinary locusts. They are far more powerful, and their appearance is not the same. They rather impress us as being a kind of infernal cherubim, a great company of evil spirits let loose upon wicked men. This interpretation would seem to be sustained in the statement implying their organization where we are informed "they had a king over them", (v. 11), whose identity is given as "the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon but in the Greek tongue hath his name Apollyon". Throughout the ages men have been more or less in touch with the spirit world. They have been forbidden to have any communication therewith, (Deut. 18:9-12), but despite this they have sought communion. In these days spiritism has many devotees and in the last period of this age they will increasingly seek for fellowship with the unseen. Warning requires to be given concerning such effort as it is exceedingly dangerous to mind, body and spirit.

II. RELEASING THE FOUR ANGELS, (vs. 13-21).

After the sixth angel sounded John "heard a voice from the four horns of the golden altar which is before God", denoting the place at which man's sin is directed. And the voice commanded the angel with the trumpet to "loose the four angels which are bound in the great river Euphrates", (v. 14). These must be bad angels or they would not be bound. It is of interest to note the location of their prison. The river mentioned is that recorded first in Genesis in relation to the Garden of Eden, (Gen. 2:14), the place of man's first disobedience, (Gen. 3:6), and Babylon, the scene of subsequent rebellions, (Gen. 11:1-9, Jer. 50 and 51), and of a yet future remembrance of God, (Rev. 16:19). It is therefore the centre of

man's rebellion against God. These angels are referred to as being prepared for "a special occasion", "for an hour, and a day, and a month and a year for to slay the third part of men", (v. 15). They are evidently the leaders of the horsemen mentioned in the verses following, and are kept for the carrying out of God's purpose in judgment. It may truly be said that known unto God are all His works from the beginning of the world.

After the angels there come the horsemen of whom there are two hundred million. John heard the number of them, (v. 16), he did not number them. He then described their appearance. They had "breastplates of fire, and of jacinth and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone". It is evident these are not ordinary horses, but terribly composite creatures of the spirit realm like the locusts. Supernatural armies are not unknown to Scripture as Elijah was taken up into heaven in a chariot of fire attached to which were horses, (2 Kings, 2:11); the servant of Elisha when invested in Dothan with his master by the army of Syria was made to see the mountains around the city full of horses and chariots of fire, (2 Kings 6:13-17); when our Lord is revealed to the world, He will be attended by the armies of heaven riding on white horses, (Rev. 19:11-14); and in the conflict between Michael and Satan the armies of both are mentioned, composed of angels, (Rev. 12:7). The horses in the text have been termed "infernal cavalry", and possibly there is justification for such a title, judged by their appearance, and the work they do. The deadly work accomplished by them results in the slaying of the third part of men. "By these three was the third part of men killed, by the fire, by the smoke, and by the brimstone, which issued out of their mouths". It would seem as if man would have no protection against them, and helplessly would be smitten. Man cannot overcome the supernatural unless by the aid of divine power, and those affected by this judgment cannot claim such aid due to their wickedness, for they are unrepentant.

One would think that the effect upon the living of such an awful judgment would be most salutary, and would be sure to lead to reformation of character, but the opposite is the case as depicted here for "the rest of the men which were not killed by these plagues yet repented not of the works of their hands." There is in these words an intimation of the hardening power of sin. Believers in a second chance are inclined to teach that the granting of such will mean repentance on the part of many because of their contact with God's judgment. But we need to remember that repentance is not merely sorrow on account of the consequence of sin, but sorrow leading to a change of attitude because of the sin itself, and such a change is not likely to be wrought by judgment alone. It is quite possible for men to love the sin yet hate its consequences, such an attitude being the opposite of true repentance.