

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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UNSELFISH SERVICE

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

It is the glory of the creature to worship and serve the Creator. It is for service that we have been redeemed. Forgiveness and holiness are a part of the purpose of God. But there is a loftier end even than these, namely, to serve the Living God; to be a vessel into which He can pour His fulness, a channel through which He can show forth His glory, an instrument for the working out of His sublime purposes. It is a wonderful privilege to be able to stand in the presence of the Lord, and to minister unto Him.

This is a truly Christlike life, for "He came not to be ministered unto, but to minister, and to give his life a ransom for many." There are some of the Lord's people who desire to know the higher privileges of the Christian life, but they seek them in vain, because they seek the enjoyment of them for themselves alone. Any life which has self as its end is a poor thing, whatever its professions may be. The Lord seeks unselfish service, and thank God there is such service being rendered in the world, where the aim is lofty, and the motive pure.

One of the most beautiful pictures of unselfish service in the Old Testament is found in the life of Jonathan, the eldest son of King Saul. His character and conduct reveal remarkable self-forgetfulness, and self-sacrifice. He was heir to the throne of Israel. But that did not keep him from showing to David a perfectly wonderful unselfishness. When David won his great victory over Goliath, there was no one who joined in praise of that tremendous triumph more heartily than did Jonathan. And when Jonathan listened to the conversation between his father and the stripling after Goliath had been slain, we read that "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." And although that love exposed Jonathan to his father's anger, and to great peril, Jonathan never faltered in his affection to David till his body lay lifeless on Mount Gilboa.

Jonathan's selflessness especially shone forth when he made a covenant with David, and stripped himself

of his robe, and gave it to David, with his garments, even to his sword and his bow and his girdle. In Jonathan's robe and sword and bow and girdle the kingdom of Israel, with all its honours and glories, was represented, and sealed to David by this extraordinary act of Jonathan. The whole course of Jonathan's actions toward David was marked with the most Christlike selflessness. There are other examples of unselfish service both in the Old Testament and the New.

In the New Testament the beloved John in his third letter tells us of some who, for the sake of the Name, went forth taking nothing of the Gentiles; which means that these were anonymous Christians, people who had gone out on a little missionary tour, and in the course of it penniless and homeless, they had come to a city whose name is not given, and had been kindly entertained by a Christian brother whose name has been preserved. John says that these humble men went forth on behalf of the Name, the Name which is above every name, to do something to further it, and to make it better known.

They did not go forth for what they could get, as, alas, some do, but for what they could give. In contrast to this beautiful picture of unselfish service, we have some depressing words of Paul in Philippians, chapter two. The Apostle had spoken tenderly and lovingly of Timothy and his service, and then he says, "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Paul says that there were some Christian workers about him who were seeking first of all their own-interests and their own ease, and who did not give the Lord Jesus His true place in their service. One sadly fears there are such workers still in the field of the Lord. They can talk easily about the "honour of my Lord", but they must "feather their own nest" however much others may suffer. They can make great professions of loyalty to the Truth of God, but they seek place and position all the time. This kind of thing is pitiable in the extreme,

and it is almost enough to break the Master's heart again.

Those who profess to defend the Truth should at least be true. And those who preach a selfless Saviour, should not make self their aim. Our Lord stands out in this as in all heavenly things, the Supreme Example. He, in Himself, infinitely greater than Jonathan, stripped Himself of His royal robes, and came to earth to suffer scorn and shame; and then to pour out His heart's blood for His cruel foes. This is the most surpassing revelation of selflessness the universe can ever witness, and compared with which all resemblances dwindle into utter insignificance. The whole career of the Lord Jesus was one matchless display of unselfish service, and the measure in which we have His Spirit our service will be selfless too.

The Church of Christ sorely needs men and women who will lay aside their robes of supposed dignity, and who will take the towel and the basin, and stoop to their tired and travel-stained brethren and sisters, and refresh them by lowly, loving, service. Our wonderful Saviour was always stripping Himself, taking off first one robe of honour, and then another, till at last naked He was fastened to a cross of wood, and then He emptied out His inmost Self, pouring out His life blood, and giving up all for us till He was taken down and buried, penniless, in a borrowed grave. It is contact with this Matchless One that enables us to be self-forgetful. In the battle of Salamanca when Wellington bade one of his officers advance with his troops to occupy a gap which the Duke perceived in the lines of the French, the general rode up to him, and said, "My Lord, I will do the work, but first give me a grasp of that conquering right hand of yours." He received a hearty grip, and away he rode to the deadly encounter. —Has not the soul of my reader often said to our Captain, "My Lord, I will do Thy will with eagerness, if Thou wilt give me a grip of Thy conquering right Hand." What power for the most unselfish service it puts into the soul when he

gets a grip of Christ, and Christ gets a grip of him! Fellowship with Christ is the fountain of power for such service.

And there are so many who need to forget themselves and to minister to the weak. Mr. Spurgeon tells this story: "Sitting down in the orphanage grounds upon one of the seats we were talking with one of our brother trustees when a little fellow, we should think about eight years of age, left the other boys who were playing around us, and came deliberately up to us. He opened fire upon us thus, 'Please, Mr. Spurgeon, I want to come and sit on that seat between you two gentlemen.' 'Come along, Bob, and tell us what you want.' 'Please, Mr. Spurgeon, suppose there was a little boy who had no father, who lived in an orphanage with a lot of other little boys, who had no fathers, and suppose those little boys had mothers and aunts, who *comed* once a month and brought them apples and oranges and gave them pennies, and suppose this little boy had no mother, and no aunt, and so *nobody never* came to bring him nice things, don't you think somebody ought to give him a penny?' 'Cause, Mr. Spurgeon, *that's me.*' Somebody felt something wet in his eye, and Bob got a sixpence, and went off in a great state of delight."

There are many servants of God like little Bob, who might say, "Suppose there were a number of ministers and missionaries who have nice friends to think of them, and supply their needs, and suppose there were some who, like many of our dear earnest toilers in Jamaica and elsewhere, have no one to think of them, and they toil on, forgotten, and in need, with no one to bring them nice things, don't you think someone ought to give them 'a sixpence'?" 'Cause, dear reader, *that's me.*"

Oh, let our hearts open afresh to the Lord of love that He may flood them with His generous kindness, and lead us out into the paths of continuous unselfish service, so that orphaned lives within our reach shall never have to say, "Don't you think somebody ought to remember?" 'Cause *that's me.*"

A PROPHECY FULFILLED

In our issue of July 11th, 1929, we published an article entitled, "The Sheep's Skin Too Short to Conceal the Wolf's Head at the Northern Convention at Denver." Among the matters to which we then referred was a resolution having to do with ministers and missionaries. We reprint that part of our article to stir up the pure mind of our readers by way of remembrance. When they have read it we shall have something to say about the fulfilment of the prophecy then made.

From "The Gospel Witness", July, 1929.

"The *Watchman-Examiner* contains two columns of 'resolutions' passed at the Northern Convention set in six-point type. It is very probable that these resolutions passed while the brethren were visiting with each other in their seats, and when they heard the Chairman's gavel they lifted their hands and did not know what they were voting for. That is how resolutions are usually adopted. But they certainly needed some-

one present on that occasion with a Roman nose or an eagle eye, for here is one of the resolutions, as reported in *The Watchman-Examiner*:

MINISTERS AND MISSIONARIES.

"1. Whereas the recommendations of the committee on pastoral changes were adopted by the Convention June 15, 1929.

"Be it resolved that we request the Executive Committee of the Northern Baptist Convention to appoint a committee of three, which shall be the committee of the Northern Baptist Convention and of the Ministers and Missionaries Benefit Board jointly on the ministry, with the understanding that through this committee the Ministers and Missionaries Benefit Board shall establish for the Northern Baptist Convention a depository of the records of fact of pastors and churches within the territory of the Northern Baptist Convention, and that the Ministers and Missionaries Benefit Board be requested to devise such plans for the use and distribution of the facts contained in these records as may be helpful to churches and pastors, and that this committee shall work in cooperation with a committee of three pastors to be elected by each of our State conventions at their annual meetings.

"Let us examine it a little. First, a committee of three which is to represent both the Northern Baptist Convention as a whole, and the Ministers and Missionaries Benefit Board particularly, as a Committee on the Ministry. It is to be noted that this Committee was not appointed from the floor, nor at the Convention: it is to be a Committee appointed by the Executive Committee of the Northern Baptist Convention!

A Record of Every Pastor.

"What are these three men to do? They are to establish for the Northern Baptist Convention 'a depository of the records of fact of pastors and churches within the territory of the Northern Baptist Convention.' What are the 'facts'? There will be, of course, a record of the man's training, from what school he graduated; and very probably how he behaved himself in school: whether he took the doses of Modernism that were served to him with a pleasant face, or whether, like a bad little boy, he offered objection to the nauseous concoction.

"Then there will be written into the 'records of fact' of this pastor the story of his relationship to denominational secretaries,—whether he is a Fundamentalist; whether he ever had any connection with the Fundamentalist organization, or with the Baptist Bible Union; whether he has been obedient to the powers that be; whether, indeed, he is a man who has a mind and will of his own, or is one who is ready on all occasions to do as he is told. We have no doubt that the 'records of fact' of the pastor will be very complete.

A Record of Every Church.

"But there are to be 'records of fact' respecting churches also. This almost certainly likewise will be very complete. The record will show whether the church, as a whole, is established in evangelical truth. It will show who are the deacons of the church, and if there is a Mr. Pliable in the congregation who is not overburdened with conscience, but is willing to play politics. His name and address will certainly be written down as a man who can be used if occasion should require it. The record of the church will be sufficiently complete to show how the church can be manipulated in the interests of the denominational machine; so that if a Fundamentalist pastor should be established in the pulpit they will know by what means he may most effectively be removed. When the pulpit is vacant this Committee on the Ministry will know, quite apart from the officials such as Church Clerk and Chairman of the Pulpit Committee, who may be approached with a view to getting the will of the Committee on the Ministry done.

"We venture the opinion that 'the records of fact' respecting pastors and churches will never be printed. It will not be open to public inspection: it will be kept within the knowledge of the committee of three appointed by the Executive Committee. That Committee will also 'devise' such plans for the use and distribution of the facts contained in these records as may be helpful to churches and pastors.' Quite so! But it is a safe guess that the plans devised will not include the printing of all these facts. Nor will they be distributed in any public way: they will be available for the use of those who desire to manipulate the churches to further their purposes.

"But this plan is very cleverly worked out, for this

committee of three appointed by the Executive Committee of the Northern Baptist Convention 'shall work in co-operation with a committee of three pastors to be elected by each of our State conventions at their annual meetings.' No doubt the three elected at each of the State Conventions will be 'appointed by the Executive Committee' of the State Convention. The three pastors appointed, in every case, will be men sufficiently submissive and servile to do the will of the central committee.

"Judging from *The Watchman-Examiner's* report not a single vote was registered against the appointment of this Committee. If there was any discussion, there is no mention of it. Surely the interests of ministers and churches required that there should have been someone with a 'Roman nose,' or with some kind of nose, able to detect the origin and purpose of this new ecclesiastical Inquisition!

"But that is not the worst of it. The second clause tells us that 'government and industrial institutions recognize their obligations to provide retiring service pensions for employees.' This, of course, would bring rounds of applause if the brethren could stop gossiping with their next door neighbours long enough to listen to what was being said from the platform. Somebody now was taking a deep interest in ministers' salaries, and in providing a retiring allowance! How generous! Were they? Let us see. The resolution urges 'each church of the Northern Baptist Convention to pay to the Ministers and Missionaries Benefit Board the annual retiring pension due of its pastor and that the amount of such dues be made a regular item of the annual budget of each church.' 'Well,' says somebody, 'what is wrong with that?' Each church is to be urged to pay what is practically an insurance premium for the pastor, so that when he is past the working stage he will have a retiring allowance. But the Committee that is to have charge of 'the records of the fact of pastors and churches' is to be a committee of the Ministers and Missionaries Benefit Board as well as of the Northern Convention.

How It Will Work.

"Let us see how it will work. A man reaches the age of sixty years. He has been seven to ten years in his last pastorate, and he wants to move. Before any door is open to him 'the records of fact' are carefully scrutinized, and unless he has been perfectly obedient to the will of the Baptist hierarchy, every door will be ordered closed against him. If he should then want to retire because there is no further opportunity of service, he is still at the mercy of the Committee which keeps the 'records of fact.' If the churches, as such, pay the dues to the Ministers and Missionaries Benefit Board, will that obligate that Board to pay a superannuation allowance to any particular minister?

"We have seen the Superannuated Ministers Board in Ontario and Quebec trample its covenants under foot; and we know of superannuation allowances which will be continued only as long as the men who receive the wretched pittance allowed them, do as they are told.

"The resolution we have had under review provides for the appointment of a committee which will hold the ministerial life of every pastor of the Northern Baptist Convention in its hand. It will harry him

through all his active career, rob him of his independence, subject him to all sorts of humiliations; and, when broken in health and spirit, he seeks a place to lay his weary head until death shall claim him, this Committee will still pursue him, and have it in its power to hasten his end."

THE PROPHECY FULFILLED.

We have received from a pastor of the Northern Baptist Convention a copy of the letter that has been sent out in obedience to the resolution we have quoted. Following is a copy of the letter:

THE MINISTERS AND MISSIONARIES BENEFIT BOARD OF THE NORTHERN BAPTIST CONVENTION.

152 Madison Ave., New York City.

Avery A. Shaw, President.	E. T. Tomlinson,
Arthur M. Harris,	Advisory Secretary.
Vice-President and Treasurer.	P. C. Wright,
H. Pierson Hammond,	Executive Secretary.
Actuary.	G. L. White,
	Associate Secretary.
	March 26, 1930.

"My dear Brother:

"The Executive Committee of the Northern Baptist Convention appointed a Committee in 1928 to study the problem of pastoral charges. The Committee after thorough consideration reported to the Convention at its meeting in 1929. It recommended that The Ministers and Missionaries Benefit Board be requested to 'create and become the depository of records of facts concerning ministers and missionaries within the territory of the Northern Baptist Convention'.

"The Board does not purpose to become a medium of exchange of pastors. Such a plan could not be accomplished without injustice both to the Board and ministers.

"A ministerial record, however, can be of great benefit to our ministry and the churches of the denomination as a whole, by making available to churches and ministers information helpful to both.

"The Board therefore consents to comply with the request of the Convention and become the depository of such a record.

"Accordingly we are enclosing a blank form requesting that you fill it out completely with care and return it in the enclosed envelope, as soon as possible.

Cordially,

(Signed) P. C. WRIGHT,
Executive Secretary."

The blank form referred to in the last paragraph of the above letter as being enclosed is headed: "*Registry of Ministers and Missionaries of the Northern Baptist Convention.—Personal Information.*" Following this there are spaces for the name; address; wife's maiden name; date of wife's birth; date of marriage; living children, name, age, occupation. Next, a line: "*Present occupations of minister yielding financial gain (other than pastorate).*" Then space for the following information: "*Service rendered as Pastor:—name of church or position, place, date.*" Underneath: "*Assistant Pastor, Missionary, Director of Education, Secretary, Evangelist, Editor, Teacher.*"

Thus the minister or missionary is to supply information of the various positions he has occupied.

On the second page spaces are provided for the following: "*Education—Schools attended: High Schools or Academies, name, date; Colleges or Universities, Degrees received; Theological or Bible Seminaries, Degrees received; Special private or correspondence courses completed, name, work completed. Ordination to the Baptist*

Ministry: Date, Council Authorizing, Place, Church Requesting Ordination.

There are then two pages entitled "Service Record". On these two pages there are nine sections, everyone of them alike, providing for the record of nine different positions. Each of these nine sections has in the first square the following: I. *Position Held (Pastor, Assistant Pastor, Director of Religious Education, Secretary, Missionary, Evangelist, Editor, Teacher).* Also this: *Date of Beginning, Cause of Termination, Items of Interest Concerning Work or Self.* Extending beyond this, for the same purpose, *Salary at Beginning, Salary at Termination, Membership at Beginning, Membership at Termination; Budget at Beginning, Budget at Termination.*"

And then at the bottom of the Service Record there are these significant words:

"I agree that this information may be furnished to representatives of Baptist churches and any other Baptist organizations."

Following this is space for name in full and present address.

We call attention to two or three things in this Service Record. Nothing, of course, is said in the whole matter about the minister's or missionary's doctrinal position. He merely gives a list of all the schools attended. We may be sure that another blank form is sent to the schools named. It would be interesting to see that form. This special committee will be sure to find out from the schools that the minister has attended just whether he is an out-and-out Fundamentalist, or rather, evangelical; or whether he is a Modernist. As soon as this record is filled in they will be able to ascertain from every church he has served what position he took on these issues.

And particularly we would have our readers note there is a space for the "budget at beginning," and "budget at termination." Nothing is said of the total budget, but by hook or by crook they will ascertain the proportion of the budget that went to the denomination, because the principle by which men are now judged is the measure in which they co-operate with the machine.

It is significant that all this is gathered by "The Ministers' and Missionaries' Benefit Board." When a hungry man is given a good dinner he can scarcely refuse to answer the questions put to him by his host. Hence the Ministers' and Missionaries' Benefit Board was selected to do this piece of work. It was assumed, of course, that ministers would be afraid to refuse to answer the questions asked. And then, in order that the victim should be for ever muzzled, he is requested to sign his soul away by giving, over his own signature, permission to this so-called "benefit" board to communicate this information to any church or organization desiring it.

This last will prove to evangelicals the putting of the black cap over the head of the man who is about to be hanged. If one did not know the methods of Modernism, this record sheet might look innocent enough, but those who know how Modernism manipulates the churches and crucifies every man, and casts into the furnace everyone who does not worship the image which Modernism has set up, will

(Continued on page 13.)

The Jarvis Street Pulpit

"IF CHILDREN, THEN HEIRS".

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 31st, 1930.

(Stenographically Reported.)

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God;

"And if children, then heirs; heirs of God, and joint-heirs with Christ."—Romans, 8:15-17.

Prayer by Dr. T. I. Stockley.

O God, Who art the great invisible God, how we rejoice that the One Who lies in Thy bosom hath revealed Thee to us, declared Thee to us, unveiled Thee to our souls' vision. We praise Thee, O God, that Thou hast come near to us in the person of Thy dear Son; that He was incarnate God, and unveiled the very heart of God. We magnify Thy Holy name. For in this name we ask that by the power of Thy Holy Spirit Thou wilt make thyself a reality to each one of us, that we may not merely have theories about God, but have a personal knowledge of Thyself through the power of Thy Holy Spirit.

So we ask that Thou wilt break through all the mists of unbelief and sin and worldliness, and everything of self, and everything that will hinder the vision of Thyself. Oh, break through everything this morning! Come in upon our inmost nature with Thy light and purifying power, with Thine enriching grace, and Thine abounding light. Fill us with Thy fulness until our very hearts overflow in kindling thought and glowing word Thy love to tell, Thy praise to show. So command Thy blessing to rest upon this service this morning, and upon the message Thy servant shall bring to us in Thy name. May the whole assembly be wonderfully conscious of Thy presence now!

We ask, O Lord, that blind eyes may be opened, deaf ears unstopped, dead souls quickened, wanderers brought home to the Father's house, backsliders restored, the fallen lifted up, the sad and troubled lives cheered and comforted, the weak made strong, the selfish made generous and kind, and the Spirit of the Lord given in richer measure to us all. So let this service redound to the glory of Thy great name, and to the eternal blessing of all who are present.

Then we think this morning of those who are not with us, the aged, the weak, the frail, the sick and the bereaved, all mourning hearts; we commend to Thee, Thou great God of love, all these in tenderness and sympathy. Out of Thy fulness we pray Thee supply their need now, refresh and bless them as Thou only canst. May Thy gracious presence be so real that They shall lose all sense of their sorrow and of their loss, being occupied with Thee. So hear our prayer. May Thy richest benediction descend on this whole assembly, through Jesus Christ our Lord. Amen.

I.

"If children"! ARE YOU A CHILD OF GOD? That is the first great question. How do we become children of God? Not by a natural birth, however godly your parents, however well born you may be; if you would be a child of God "ye must be born again." All God's children are twice born, "being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."

I do not ask you whether you are a member of a church, for though you may be a church-member you may not be an heir, and I speak this morning of the heirship of believers. You may be a church-member, and have no part in the inheritance of the just. The great question is, Are you a child of God? And it is cer-

tain you are not, unless you have been born again. How many here have had that experience? I do not attempt to explain it. There is a great mystery about our natural birth; likewise, our spiritual birth is a mystery. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." If you have really been born of the Spirit, you have, in some way, by the power of God, been given a new life, a new nature; the very life of God has been imparted to you, and you are one with Him.

It is important that we should believe the statements of the Word of God. It is important that we should have correct views of truth. But the cardinal, fundamental, truth is that we should be quickened by the touch of the divine Spirit. And I ask you whether you have had that experience. Beyond all peradventure, do you know that you have been made a new creature, that you have been born again? How do we become children of God? "As many as received him, to them gave he power to become the sons of God." We become God's children as we receive Jesus Christ.

What does it mean to receive Him? That is a very difficult thing to explain, and yet in some respects very simple. But in the height and depth and length and breadth of its meaning that is also a mystery. How is it possible for a finite being like I am to receive the Infinite? How is it possible for a poor sinful man to be joined in indissoluble union with Him Who is the High and Lofty One, inhabiting eternity? Yet it is possible for us to receive Jesus Christ.

I think we receive him *intellectually*. That is to say, according to the intelligent understanding given me by God's Spirit, Jesus Christ is to me the Son of God. Is He that to you? He is the Son of God, and God the Son; and as such He died for me. I may not be able to explain it, but I can read what is in God's Word, and receive the great truth that He "hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him"; and that "He bore our sins in his own body on the tree"; "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Do you know that? Does your mind yield assent to the great proposition that "the Lord hath made to meet upon him the iniquity of us all"? Do you be-

lieve that Jesus endured the punishment your sin deserved, and that by His death the utmost requirements of the holy law of God were met, and your obligation discharged? Do you believe what God's Word asserts, or implies, everywhere, that God asks no more of any man than that Christ should die for him, and that when He stood in your room and stead all your sins were atoned for? When He came up out of the grave at last, you came out of prison with all debts paid. Do you open your mind to that truth? Do you say, "Because God says it, I will believe it"? Are you glad of it? Can you "receive the truth in the love of it"? Do you Christians know what that means? When you hear a hymn about the blood of Christ do you feel your heart warmed? Can you say, "I love to hear that story over and over again"? I confess I do. I cannot hear it too often. It strikes a responsive chord in my heart, and by that I know I am a Christian, not only because I believe that truth intellectually, but because I love it. I received that truth "in the love of it", and there is nothing that I can think of this morning that makes me so truly glad as to know that Christ died for me.

I know I have received that truth, and I know I cannot receive that truth without receiving Him Who is Himself the truth. Have you thus received Him, opening your heart to Him, and your conscience? The blood of Jesus Christ cleanses the stain from the conscience. No matter what good works you may do, no matter what ordinance you may submit to, there is still no peace of conscience. But when the blood of Jesus Christ is applied even our consciences are purged from all dead works that we may serve the living and true God. Therefore we are justified by faith, and have peace with God.

Have you thus received Jesus Christ? Can you say this morning, "Yes, sir, I open my mind to that truth. So far as I am able to understand it, I yield assent to it, I open my heart to it, I rejoice in it. My conscience finds rest in it, and my will is captivated by it. Voluntarily I yield myself to that truth in Christ, to receive Him as my Saviour." You cannot do that without, at the same time, receiving the Holy Spirit, for "if any man have not the Spirit of Christ, he is none of his."

What is it, then, to receive Christ? *To receive Christ is to receive His Spirit*, for Jesus Christ, in person, as to the flesh, is not here; but the Holy Ghost is here, and as we thus yield to this truth the Spirit takes possession of us, quickening our hearts, making us new creatures. "The Spirit itself beareth witness with our Spirit, that we are the children of God." That is to say, the Holy Ghost, Who wrote this Word, makes that truth real to me, enables me to rest upon it and to rejoice in it; and as I exercise faith in it, I have the witness of the Spirit certifying with my spirit that I have been born again, that I am a child of God.

II.

Are you a child? Then LET ME GIVE YOU SOME GOOD NEWS. "If children, then heirs". *Nobody can become an heir who is not a little child.* A stranger might leave you a fortune—I do not believe he will, but he might. There is no law against it! But there is no way of getting into the will and testament of this Multi-millionaire except by becoming a member of the

family. No works of righteousness which you can do will secure for you a favourable mention in His will. This Prince of Glory will leave all His estates to His own children, and there is no chance of your being included unless you are a child.

Sometimes when a rich man dies nobody knows who is going to share in the fortune until the will is read. I knew of one case where a man left much more than a million dollars, and there was one relative who was supposed to be his heir. People had courted the supposed heir, because some day he was going to be a rich man. When the will was read at the rich man's funeral it was found that he had left all his fortune to a certain institution, and the man who had expected to inherit it was left a mere pittance, an annuity, which did not amount to very much. He had been disinherited.

But we know who the heirs of Jesus Christ are. They are His children, and unless you are included in the family you will have no share in His wealth. It is reserved for His own family. But if you are a child then you may be sure you are remembered in the will.

And that is another comfort. In Ontario, last summer I believe it was, an act was passed making it possible, in the event of a man's leaving his money to someone who had no claim upon him, and failing to make proper provision for his wife and children, his natural dependents,—that act made it possible for the dependents of the man to apply to the courts for relief, and gave the court power to remedy their grievance, to give them a share in the inheritance, even though the testator made no provision for them. That act was passed because sometimes men disinherit their own children. Sometimes men fail to recognize their proper obligations to their wives. But in this case there will be no appeal of that sort, because not one of the children will be left out of the will. "If children, then heirs; heirs of God and joint-heirs with Christ." If you are a child, you can be absolutely sure you are going to be rich some day.

Furthermore, in this estate *the entire inheritance is guaranteed to the children.* Sometimes when an estate is distributed by will among the natural heirs, by the time the estate is wound up and the executors have completed their task, there is very little to be distributed. But there is no possibility of a diminution of this inheritance: It is "incorruptible, and undefiled, and that fadeth not away." It is a real inheritance, and it is "reserved" for the children. Every child begotten of the Holy Ghost will have his or her share. So we can rejoice in that we do not need to employ any lawyers, or any experts. We are just as sure of our inheritance this minute as though we were actually in possession of it.

How do I know? Because *it is guaranteed to us by the death of the Testator.* The Scripture says, "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: other wise it is of no strength at all while the testator liveth." But Jesus Christ did die. We speak of the "new covenant", of the "New Testament." What do

wé mean by the New Testament? We mean the last will and testament of the Prince of Glory.

When we come to the Lord's Table and take the cup, let us remind ourselves that He said, "This cup is the New Testament in my blood. It is My guarantee to you that I have remembered you in My will, that you are included, and that you will get your inheritance." This Testator, though He died, yet lives again to be His own Executor. They say sometimes the only way a man may be sure his property will go to the objects he desires to serve is to distribute it while he is living. But He Who was slain for our offences, and raised again for our justification, is in the glory to see that His will is carried out to the letter. What Jesus Christ died to accomplish He will certainly bring to pass, for He Who died lives again, and the Holy Ghost is the Executor of His estate, and He lives to see to it that we shall have our inheritance.

We are all minors in this life. We have not reached our majority. These are the days of our nonage. We have enough to go on with, as I shall show you in a moment, we have the "earnest of our inheritance", but we have not the whole inheritance. Yet we are sure of it, and the fact that we are children is a guarantee that we shall live to enjoy it. A man makes his will. He divides his wealth among so many children and grandchildren, or great-grandchildren, as the case may be. Then he specifies that in the event of the pre-decease of certain members to whom he has bequeathed so much, their share shall be equally distributed among the others. Thus when he makes his will to-day he is not sure that when the will is probated the heirs will still be alive. He may leave an amount of money to an infant, and the infant may never grow up. He may leave a share of his estate to a little boy, and the little boy may never become a man. But there is no such provision in the will of the Lord. We are to receive the promise of an eternal inheritance, for we have eternal life. All His children will live for ever, they will all grow up, and all come at last into their estate. Is not that a glorious anticipation?

III.

WHAT IS THE INHERITANCE? I cannot tell you: I can only suggest it. When you read of a will you read that there is so much real estate valued at a certain sum, so many stocks and bonds, so much insurance, and so on; then the aggregate is arrived at. Yet it may be that there will be more or less as values fluctuate, as they go up or down. One cannot be sure when a man dies how much his children will have. But it is not for that reason one cannot estimate the inheritance of the saints, but for the reason that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." We may be sure we shall get our inheritance, but what it is I cannot tell you except that part of our inheritance is objective to ourselves. This world is mine—I do not own much real estate now! I do not have to pay much taxes on my real estate! And after a while, and for a while if the Lord shall tarry, we shall not even be the owner but only the tenant of a six-foot grave. But I am

going to have a good slice of this earth some day. I am going to have an inheritance some day, because the whole creation is to be delivered into the glorious liberty of the children of God; and the meek shall inherit the earth. I believe that somehow this earth will be part of the inheritance of the saints because we, "according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Some day we shall have plenty of real estate, which will be *real* real estate, and which will never vanish away.

There are objective glories, though I cannot describe them. There will be certain immunities which shall be ours; there will be no pain, no sorrow, and no death.

And there will be subjective glories, for "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." I am glad that when I come into my great fortune God is going to see to it that I shall have the capacity to enjoy it. If some people were suddenly to become rich they would not know what to do with their money. I was telling the young people the other day of a trip I had going west. I was sitting in a dining-car, and there was a man across the table from me. It had been a dark and stormy day, and as I looked out toward the west, the sun was just shining down through the clouds. There was a golden sunset. It looked as though a hundred suns were shining. I think I have never seen anything like it. I stood it as long as I could, then I said to the man across the table, "Excuse me, sir, but do you see that? Is not that a glorious sunset?" He turned and looked at it, and most indifferently said, "It is going to be a fine day tomorrow"! He did not see the sunset at all. He had no capacity to enjoy the objective glory. But one of the waiters catching a glimpse of the glory, called everyone from the kitchen to share it with him.

If it were possible for people to get to heaven without being made new creatures, and without a capacity for God, what would they do? They would never see God. They would not enjoy heaven at all. But when we get there we shall be educated, we shall have a spiritual capacity. That is why we have trouble here, that is why we have affliction, that it may work for us "a far more exceeding and eternal weight of glory." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Is not that wonderful? One would be afraid to be an heir, and go to heaven as an ignoramus who did not know a thing, and have to sit in a back seat, and never be able to say, "How do you do" to Moses, or "Good morning" to Paul, or to sit down with the martyrs, and talk with them about the glories of the Lord. "If children then heirs"! Objective glory, and subjective capacity for the enjoyment of it; one with Him Who is the Heir, and in perfect harmony with the whole redeemed inheritance. What a salvation is ours!

"Incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." I never should be able to finish—and you would not get your dinner to-day—were I to go on trying to describe that inheritance, for I know I could talk to you about it, like the old preachers, until sundown. But I must say this word and close.

• What have we now? We received an earnest of our inheritance last week. It was not very big, but an executor wrote us a letter, in which he said, "By the will

of the late Mrs. So-and-So the Toronto Baptist Seminary was made a residuary legatee." This woman had not very much money, but she divided what she had between the church to which she belonged, and the Toronto Baptist Seminary. The executor said, "We do not know what the total will be. In the meantime we send you a cheque for two hundred and fifty dollars." It was a small estate, and we received the first instalment, but were assured that as soon as the executors were able to collect the rest we should receive our share. That was an earnest of what is to come.

The Lord knows how poor we are here, He knows we cannot wait until we get to heaven for our inheritance, so He sends us an earnest, just enough to go on with. The Holy Ghost is said to be "the earnest of our inheritance until the redemption of the purchased possession", and we have the Holy Spirit to go on with. He is a wonderful Helper. You see, for one thing, He is able to interpret the will to us. I think if anyone were to remember me in his will—if you know anyone who has not made his will, just tell him about me—but if anyone were to remember me in his will, and I were to read it, and should find some technical description there, and should have to say, "I do not know just how much I have. I do not know whether I am rich or not. I shall have to get advice on this." I should go to an expert legal authority and say, "I want you to interpret this will for me." Or perhaps when the court has interpreted the will, and says, "That is all yours", I say, "What is it? How much is that worth?" "Oh, we do not know, you have to get an expert to value that." So I have to get an expert to examine my properties. Of course, I really don't, I am just imagining it! But I send for an expert and sit down with him and say, "You have examined all this? What does that mean?" And then he tells me. "You mean I have another great house somewhere with large park-lawns? You say that paragraph means a fortune in itself?" "Yes, if you only understood it." And another expert tells me about something else.

But the Holy Ghost is *the* Expert, and when I feel rather poor and a bit forgotten, and things are going all awry, I like to turn over to the last will and testament of Him Who is the Heir of all things, and say to the Holy Spirit as I bow before Him, "Will you not please tell me what this means?" And that is what the Bible means when it says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

How do I know that we are going to have all this? I will tell you how I know. "Whom he hath appointed heir of all things, by whom also he made the worlds." Jesus Christ is Heir of all things. He really owns Toronto, every foot of land in it, every house, every body. He owns the world—and all the worlds. He is Heir of all things.

When Eliezer went to look for a wife for Isaac, he told her about the wonderful man, the son of Abraham, and said "I am Abraham's servant. And the Lord hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants and camels, and asses. He is the richest man of all the country, and unto

Isaac hath he given all that he hath. If you become Isaac's wife all that is his will be yours."

We are joint-heirs with Jesus Christ, and we know that the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and we shall reign for ever and ever"; "He must reign, till he hath put all enemies under his feet." And in the day of His glory and of His power, His blood-bought Bride will be at His side as His consort to share in His great wealth, and we shall be rich forever. We shall have so much wealth that the gold we here use to make precious things will be for us to walk on. We shall not have macadam at all. We shall have pure gold. In Solomon's day silver was not thought of much account. Indeed, in the days of Solomon, the royal household used only golden vessels. But yonder even gold will be too cheap. Whatever the figure means, they will pave the streets with it; precious stones will be so ordinary that they will put them into the foundation of the city. Pearls! Why, we will just swing them on hinges, and make gates to the city. Whatever these figures mean I do not know, except that the reality is greater than the figure—and all this is "reserved" for those who really are the children of God.

Are you a child of God? If you are, are you glad? Is there a hallelujah in your heart? If there is, why do you not let it out? If we are really the children of God we ought to be thankful, every one of us. And if you are not a Christian, do you not wish you were? You may be. You may receive Jesus Christ, and have a share in His will. May He bless His word for His name's sake!

Let us pray: O Lord, we beseech Thee to cause every believer here this morning to rejoice in his inheritance. And if there is one here who has never yet received Christ, or having received Him has never confessed Him, we pray that Thou wilt give grace to such an one this morning. May there be a great turning of hearts unto Thee! May the Holy Spirit deal with every one of us this morning, and send us away from this place children of God and heirs of glory, for His name's sake, Amen.

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WHAT THE SCRIPTURE SAYS ABOUT SPEAKING WITH TONGUES.

Fifth Lecture in a Series on "The Ministry of the Holy Spirit".

Delivered in Jarvis Street Church, Toronto, Thursday Evening, April 12th, 1928.

By Dr. T. T. Shields.

(Stenographically Reported.)

(Reprinted by request.)

We have for our study this evening a very important subject. When any doctrine of Scripture is unduly emphasized, it is possible to set it so out of proportion as really to misrepresent the truth. Baptism is a divinely-instituted ordinance, and is of great importance, kept in its proper place; but when too great an emphasis was placed upon it, and it was at last regarded as an ordinance necessary to salvation, it became in itself an evil. For example, in the English Church Catechism the question is asked, "What is thy name?" And the answer is given. Then the next question is, "Who gave thee that name?" and it is answered, "My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only fault I have to find with that answer is that it is utterly untrue. And yet the ordinance of baptism is exceeding important. The doctrine of God's sovereign choice of His people is a very precious truth to those who are spiritually enlightened; but it can be made an instrument of the devil, for I have known some hyper-Calvinists who believed in the doctrine of election so firmly that they made no effort whatever to bring people to Christ. The doctrine of the Lord's return is plainly taught in Scripture, and it ought to be preached with proportionate emphasis if people are to be given a well-rounded, well-balanced, view of the truth; but you can make a hobby of the doctrine of the second coming, and preach the second coming of Christ to the exclusion of other vital truths of Scripture, and thus fail to declare the whole counsel of God.

So the teaching of the Word of God respecting the ministry of the Holy Spirit is of tremendous importance. It would be impossible, it seems to me, to exaggerate its importance, for apart from the power of the Holy Ghost we are all utterly helpless. Because that truth is important, it is frequently associated with all sorts of extravagances and vagaries which have the effect of utterly discrediting the truth itself; and I hold it to be no small part of the duty of the ministers of to-day to recover some of these great doctrines from their evil associations.

Abraham was a pioneer, he was a pathfinder, he left Ur of the Chaldees, and went out, by divine direction, "not knowing whither he went". He had an imitator in the person of Lot, and wherever Abraham went, up to a given point, Lot went with him. But Isaac was of an entirely different character; he was a peaceful, devoted, domesticated, man, who apparently was not seized with any spirit of high adventure. He was quite willing to walk in his father's footsteps, and it is recorded of him that he "dugged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them." Many a doctrine of the Word of God is a well

of living water which the Philistines have stopped and filled with earth; but we do not need to dig new wells: it is largely our task to clean out the old wells, to get back to the original springs, in order that we may again with joy draw water out of the wells of salvation.

The Acts of the Apostles is the inspired record of the founding of the Christian Church, and of the carrying on of its missionary enterprises during the apostolic age. In the Gospels there is one reference to the gift of tongues. There is a promise in the sixteenth chapter of Mark as to what may be expected of those who go forth in the name of the Lord to preach His gospel, Mark sixteen: seventeen, eighteen, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Prior to Pentecost that is the only reference to speaking with tongues. It is not here said they shall speak with other tongues, or unknown tongues, but with "new tongues".

In the Acts of the Apostles we have three instances on record in which the people spoke with tongues. The first instance is in the second chapter of Acts, the familiar story of Pentecost, when they spake with "other tongues". The people who heard them on that occasion needed no interpreter, for they heard them speak in their own tongues "the wonderful works of God". The second instance you will find in the tenth chapter of Acts where the gospel was preached to the household of Cornelius at Caesarea, and "while Peter spake these words, the Holy Ghost fell on all them which heard the word", and they spake with tongues and magnified God. The third instance is in the nineteenth chapter of Acts where Paul found certain believers in Ephesus and said to them, "Did ye receive the Holy Ghost when ye believed?" And you remember how they said, "We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism." Paul explained the significance of John's baptism and the distinction between that and Christ's, and "when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." These are the only three instances recorded in the Acts of the Apostles of persons speaking with tongues. We shall return to that again.

In the first place, we have to recognize that in apostolic times there was a miraculous gift of tongues. We are not to make light of anything that is taught in the Scripture. I beg of you, run from those who would make a joke of the Word of God at any time. Do not associate any passage in the inspired Word

of God with any kind of levity. Let us, as we come to it, always approach it with reverence, removing our shoes from our feet and remembering the place whereon we stand is holy ground. I think that word of caution needs to be uttered, because some people in their opposition to some sort of exaggeration, turn it often into a joke, and make it a subject of jesting. That, we ought never to do. So let us face the fact that the Word of God very clearly teaches us that on the day of Pentecost the apostles did speak with tongues, that they were subjects of the operation of the miraculous power of the Holy Spirit. It cannot be explained, do not try to explain it away—it is there. I know that some expert psychologists would explain away the whole second chapter of Acts, but those of us who worship here believe this Bible to be the Word of God; and we are not here to explain it away, but to understand it, and so far as we understand it to obey its commands.

Very well, then, that gift was manifested at Pentecost, it was manifested again in the household of Cornelius, and again at Ephesus. Later I shall show you that it was very prominent in the life of the Corinthian Church, and the first epistle to the Corinthians gives large space to the discussion of this gift of tongues. If you have paper and pencil I can give you in about one minute every passage in the Word of God that relates to tongues, and then you can go home and study it yourselves, and see what the Scriptures have to say about it. If you have your pencil and paper, take it down. The first is in Mark, chapter sixteen, verse seventeen. I will speak slowly so that you may put them down: Acts two; one to eleven; ten: forty-six; nineteen: six; in the twelfth chapter of the first epistle to the Corinthians reference is made to it in verses ten, twenty-eight, thirty; first Corinthians thirteen, verse eight; first Corinthians chapter fourteen—you ought to read and study carefully the entire chapter in each case, but if you are quick with your pencil, put this down. I will give you the references in chapter fourteen. They are verses: two, four, five, six, thirteen, fourteen, eighteen, nineteen, twenty-two, twenty-three, twenty-six, twenty-seven, thirty-nine. There you have all the New Testament Scriptures relating to speaking with tongues. If you will take them with you, and make a very careful study of them, I think they will be sufficiently convincing.

Think a moment with me on the second chapter of Acts. You will remember there was a time when the whole world was of one language and one speech, and the children of men said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." So they began to build a tower, and the Lord came down to see what the children of men were doing. He said that nothing would be impossible to them, they would be restrained from nothing, were they to continue; and therefore He confounded their speech, and the tower was called Babel; and from that forward there were multiplied languages upon the earth. On the day of Pentecost the apostles gathered, and the disciples with them, first for prayer until "the day of Pentecost was fully come," then the Holy Spirit came, and you will remember how they spake with other tongues and what

they did. They magnified God. They came on that occasion, not to make for themselves a name, but to glorify the Name that is above every name; and as they magnified the Lord in their hearts, they were given this miraculous power to speak His praises with their lips "in other tongues."

I would remind you, just in passing, that that miraculous gift was first of all exercised in praising the Lord, in "magnifying" the Lord. One of the objections, I think, to be registered against much of the speaking with tongues is this—I have had opportunity of coming in contact with a large number of people who profess to have the gift of tongues. But somehow or another, they do not magnify the Lord, they are always magnifying the marvellous experience they have had. They speak so much of themselves and of all their accomplishments that one becomes weary of listening to it. When the Holy Spirit teaches us to speak with other tongues, He multiplies our ability to magnify the Lord; and we ought to be suspicious of any kind of movement which magnifies man and human experience, human attainments, above the grace of our God.

Surely it is legitimate to see in that manifestation of Pentecost a prediction of the ultimate triumph of the gospel; because there is to be a day when—oh, I cannot trust myself to quote that great scripture lest I should miss a word of it. Let me read it to you: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings, and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne; and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever,"—"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." On that day of Pentecost these people were enabled miraculously to speak in other tongues, and who shall say that it was not a prediction of the day when the redeemed of the Lord shall gather and shall speak in unison the praises of the Lamb?

We know the reason for the gift of tongues in the household of Cornelius, because in the eleventh chapter, when Peter was called to account for having preached the gospel to the Gentiles, he relates his experiences and tells them of the vision he had had, and of his reluctance to go, assuring them that he was just as much a Jew as any of them, but that when this

vision was given to him, and he followed the guidance of the Spirit, "the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ; what was I, that I could withstand God? I was against it, but when the Holy Ghost came, that burned up all my opposition." When the people heard that "they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." And they ceased their opposition. So the Holy Ghost was given at Caesarea certifying to the divine acceptance of the Gentiles as of the Jews by faith in the Lord. "What God hath cleansed, that call not thou common," and to-day people of all nations shall come to our Lord Jesus, and by the Holy Ghost, through the blood of the Lamb, they shall be made acceptable.

There is another instance in the nineteenth chapter of Acts, verse six. When Paul laid his hands on these twelve Ephesian believers and they received the gift of the Holy Ghost and spake with tongues, what was the purpose of it? They too were passing from one dispensation to another. They had believed, but they had believed in the testimony of John who said that "they should believe on him which should come after him, that is on Christ", but now that they heard that the Lord Jesus had come, and that He had purchased their salvation, they were baptized in His name, and they also spake with tongues. These are the three instances in the Acts of the Apostles.

But now I desire you to look at this: it is common in certain quarters to-day to speak of the gift of tongues as the one and only evidence of the reception, or, as it is called by our friends who take that view, "the baptism of the Holy Ghost"! I have before pointed out to you that the promise of the baptism of the Holy Ghost was fulfilled to the church on the two occasions to which I have referred. Peter explicitly says so, and in one Spirit we are all baptized into one body, and every believer thus shares in the baptism of the Holy Ghost. If anyone has not received it, then he is not in Christ, and he is not a Christian at all. But there is a difference between the *reception* of the Spirit, and the *fulness* of the Spirit as He was received by many believers in apostolic times. However, I desire to deal with the matter of the gift of tongues as an evidence of the Spirit's power in a believer's life.

Again and again we are told that if we do not speak with tongues, we have not received the Holy Ghost. I went into an office in a church in New York—I will not tell you where it was, but as I went in a man was giving an address. I heard him telling a story about some woman who was "seeking her baptism". That phrase itself is as contrary to Scripture as anything can possibly be; there is no word in Scripture that admonishes us to seek the baptism of the Holy Ghost. However, this dear brother had had six baptisms! He insisted that it might, in some cases, be experienced at once; or in six instalments. The poor fellow did not know the use of language. He talked about being baptized into power, about being baptized into love, being baptized into the death of Christ, and being baptized into several other things. And here was a company of people all saying, "Amen", "Amen",

"Hallelujah". I never heard in thirty minutes quite so much error in my life. He was using the term "baptism" in all these connections, and they responded without knowing what he was talking about. I did not know either—but I did know it was miles removed from the plain teaching of the Word of God according to my judgment.

There are only three instances in the Acts of the Apostles in which it is said that they who received the Holy Ghost spake with tongues. What about the rest? Somebody says, "You must take the rest for granted. You must assume that everybody else who received the Spirit spake with tongues, even though it was not explicitly recorded." But that is not the attitude of our Pentecostal friends, for it does not make any difference what length of experience the believer has had, the one and only test is, Do you speak with tongues? Some little slip of a girl, with only a few months' experience in the Christian life, comes to you and says that if you do not speak with tongues you have not received the Holy Spirit. Yet there are only three instances in the entire record of the history of the apostolic church of which it is recorded believers spake with tongues: Pentecost, Caesarea, and Ephesus—those are the three.

Are we to infer that all the rest of the apostolic believers were without the Holy Spirit? Are we to conclude that other men and women who wrought in the name of the Lord, because they did not speak with tongues, never received the Holy Ghost? For example: Stephen is spoken of as a man "full of faith and of the Holy Ghost". He preached but one sermon—but it would be worth a man's while to be born and to live many years, and to pass through a long discipline, if at last he might be permitted to preach one sermon like that of Stephen. But he preached only one, and it is recorded of him that he was "full of faith and of the Holy Ghost"; yet, strangely enough, the Scripture has not one word to say about Stephen's speaking with tongues. And yet he had the Holy Ghost. Surely if that were the one and only evidence of our having the Holy Spirit, it would not have been passed over in such an important case as Stephen's.

Then again: Philip went down to Samaria and preached the gospel to the Samaritans and "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." What happened in Samaria, I wonder? Peter and John went down from Jerusalem, and in answer to their prayer, the Samaritans received the Holy Ghost; but there is not one word to suggest that when they thus received the Holy Ghost, they spake with tongues.

Again: look at the thirty-first verse of the ninth chapter of Acts: "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." All the churches of Judaea and Galilee and Samaria, it is said, were "edified", they "walked in the fear of the Lord, and in the comfort of the Holy Ghost"—and

yet nothing is said of their speaking with tongues. Somebody says, "That does not prove that they did not speak with tongues." No; but it certainly proves that it is not the all-important matter that our Pentecostal friends would have us believe.

But let us go on a little further. In Acts eleven, verse twenty-four, we read of Barnabas, that "he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." Let us go back to verse twenty-two: "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." It is said of the preacher that he was "a good man, and full of the Holy Ghost and of faith", and that his ministry was blessed, for "much people was added unto the Lord"—yet for some reason Barnabas failed to tell the people that the one and all-important matter was that they should speak with tongues. Again I say that it does not prove that they did not speak with tongues, but it does prove that it was not the *sine qua non* of spiritual experience. Look at the opening verses of the thirteen chapter of Acts: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Was there ever a more important meeting in the history of the church than when the church at Antioch sent forth the first Christian missionaries? The Holy Ghost was there, the Holy Ghost spoke to the church; and yet there is not one syllable to suggest that there was any manifestation of this miraculous gift of tongues—but the Holy Ghost was there notwithstanding.

Then if you come to the fifteenth chapter of Acts, you find an account of the great meeting of the council at Jerusalem, when the church was threatened with schism; for when certain judaizing teachers were trying to make trouble, Barnabas and Saul came back to Jerusalem and told their story, and Peter told his story, and there is no doubt about it that the Holy Ghost presided over that meeting; for when the apostles summed up their report they said, "It seemed good to the Holy Ghost, and to us." But at that great meeting when the church was assembled at Jerusalem there is not a word about speaking with tongues.

Nor will you find it in the Acts of the Apostles outside of the three cases I have instanced; nor yet will you find it elsewhere in the New Testament outside of the first epistle to the Corinthians. But that does not indicate it is unimportant. I am suspicious of that arithmetical method of arriving at the relative importance of God's revelations to men. We are told that if God says a thing twelve times, it is of more importance than the thing of which He speaks only once. To me, if God speaks once, it is all-important. But the fact is, that when we are through with Acts, we are shut

up to the first epistle to the Corinthians for New Testament teaching respecting the gift of tongues.

Let us carry our point on to the Christian church in post-Apostolic times. What follows? Are we to assume that from the close of the canon of Scripture until these modern days, the Holy Ghost has been absent from the earth? What shall we say, for example, of the martyrs? Stephen was not the only one; many another one gladly went to the stake for the sake of our Lord, and some went home to glory in chariots of fire, singing the praises of the Redeemer—but they did not speak with tongues. Do you mean to tell me that those men who counted not their lives dear unto themselves by presenting their bodies "a living sacrifice, holy, acceptable unto God", and laid down their lives and everything for Christ—and will you tell me that they did not have the Holy Ghost.

Come down to the days of the Reformation. Think of men like Wyclif and Huss. Think of Luther! Do you mean to tell me that Luther shook Europe until it quaked under the power of his testimony, and yet he was destitute of the power of the Holy Spirit? But I have never read that Luther spoke with tongues. (Have any of you preachers read in your church history that he did? or that he laid emphasis upon it?)

Come down later still to periods within, if not exactly our own memory, yet with which we are more familiar. Take, for example, John Wesley and George Whitefield. Every time those men preached, hundreds of people were converted. I do not say that the gathering of congregations is necessarily a sign of the Spirit's presence, for you can gather a crowd with other things than by spiritual attractions; but I am saying that when men are converted, when the blasphemer is made to praise God, and the drunkard is made sober, and the libertine is made pure, and the lives of men are revolutionized so that the whole neighbourhood knows something has occurred, it is proof positive that the Holy Ghost is there. Anybody who has any knowledge of the Wesley-Whitefield revival still reads of it with beating heart, and acknowledges that the power of apostolic times was still with men in that day.

Coming later to the time of Charles Finney: I wonder if you have read of his revival? I never cared much for Finney's theology, although he was sound enough on the great principles. But how marvellously he was used of God! And I scarcely dare in my own mind to dissent from his position, for the reason that he was so manifestly God's chosen instrument. He carried the power of the Spirit of God with him, so that wherever he went the power of the Holy Ghost fell upon whole towns and cities, and men were converted by the thousands. Then somebody comes along, who has had some hysterical experience, and tells me that Finney had not the power of the Holy Spirit. Nothing in the world could be more absurd.

Then consider Moody for a minute. There was nothing spectacular about his ministry. I never heard him, but I have heard many descriptions of his ministry. He was rather a clumsy sort of man, not a man of polished speech, nor a man who gave any evidence of great intellectual culture, but the opposite. How cruel he could be sometimes to the King's English! But that made no difference. I have heard one say that he had heard so much about Moody that he went where Moody was to preach in order to hear

him. There was a crowd of thousands, and my informant said, "After a while out came a man who looked for all the world like a man from the country who never had been to the city before. He began to say the most ordinary things that anybody could say, but somehow or another, when Moody said them, something happened."

I remember my father's telling of the days when Moody and Sankey came to England. All the ministers in his town met and sent an invitation for them to come and hold a mission. The men replied that their engagements were so heavy, and their time so fully occupied, that it would be impossible for them to accept the invitation. When the ministers met to receive the report, their enthusiasm for a mission was dampened by the news of Mr. Moody's refusal; whereupon a young gentleman, a doctrinaire, rose and with an air of superiority, said, "Brethren, I should like to ask if Mr. Moody has a monopoly of the Holy Ghost. Cannot we have a revival without Mr. Moody?" An old minister rose and said, "Mr. Chairman, may I speak?" "Certainly, sir," said the Chairman. "I should like to say to our young brother that not one of us supposes Mr. Moody has a monopoly of the Holy Ghost. It is because it is so abundantly evident that the Holy Ghost has a monopoly of Mr. Moody that we want him in our midst." Nobody doubted that he was a man full of the Holy Ghost.

Of all the men whose writings I have read, no one has influenced me more—and perhaps for that reason I am especially partial. But I think I have a fair degree of familiarity with sermonic literature, and with the history of evangelism in ancient and modern times; and the name that stands out in my judgement as the giant of all preachers, as the one outstanding, glorious, preacher who has never had a peer since apostolic days, is the name of C. H. Spurgeon. Altogether, I think I have spent about six months in his pulpit, I have been in the homes of some of the men who consorted with him, and for a brief period I enjoyed the very intimate fellowship of his son, Rev. Thomas Spurgeon. We kept up correspondence for quite a while, and I have been in his home many times. I have talked with him about his father, and, a little bit aside from the subject, let me tell you what he said, "After I became pastor of the Tabernacle in succession to my father, it struck me as being most interesting the number of people who developed conscientious scruples about travelling on Sunday!" As long as the great man lived, they would come from any and all parts of London—and from all parts of the country as well—but after he was gone they thought perhaps it was not right to use the buses on Sunday, and that they ought to attend a church nearer home! But what a man he was! I think it was Dr. Pearson who said at Spurgeon's funeral that when God made C. H. Spurgeon He broke the mould, there was never another. Up to the time of his death it was estimated that he had reached, by tongue and pen, not less than three hundred million people. I was in the Tabernacle in nineteen hundred and seventeen for two months, and the Deacons told me that they were ceasing that year, because of the high cost of printing, the publication of the weekly sermon. Mr. Spurgeon preached three times a week: twice on Sunday, and once on Thursday night. All his sermons were re-

ported, so that when he died in eighteen hundred and ninety-two, although he had published so many, there were nearly as many unpublished, and from January of eighteen hundred and ninety-two until the summer of nineteen hundred and seventeen the church continued their publication. For fifty-three years—now listen—without one solitary week of failure, for fifty-three successive years, every week a sermon of that mighty man of God carried the gospel message to the world.

What else? He built his Pastors' College. Dean Stockley could tell you more about that than I can, because he is one of Spurgeon's men. He was trained under him, and enjoyed the incomparable privilege of that giant's ministry. But when he died, I do not know how many, but I think it was not far short of a thousand who had graduated from the Pastors' College during Spurgeon's life, anyway a large number. Men like Archibald Brown, and many of the leading preachers of England; some of them converted under his ministry, and others trained under the inspiration of his ministry. When one thinks of the three hundred millions he reached in his lifetime, and the twenty-five years of weekly preaching after he was dead, and the multiplied influences of the hundreds of men he sent out to preach the gospel, it staggers the imagination almost that one man could accomplish so much. And then some little bit of a man who rolls on the floor (now, do not laugh) who brings dishonour to the name of Christ with his performance, dares to get up and say that a man like Spurgeon—as Mr. Fisher wrote me from Winnipeg—was not even converted because he had not spoken with tongues.

Well, I must close—and I have not really started. I have to go to California on a hurried trip next week, so that Dean Stockley will speak next Thursday night, continuing this study on, The Ministry of the Holy Spirit. I do not know of anybody who could bring to it a richer experience or a fuller knowledge of the whole subject. I wish Mr. Stockley would take time further to expound this principle of the tongues. I was going to come into Corinthians and show what Paul's teaching was on the subject. I do not know whether Mr. Stockley will speak to you about that or not, but the address will be reported and printed just as though the Pastor were at home.

This was printed when first published without the author's revision, and is reprinted here as it first appeared.

A PROPHECY FULFILLED.

(Continued from page 4.)

see clearly that this is a cleverly devised plan to put into the hands of the Baptist inquisitors such information as will enable them at any time to bring any ministerial recusant to the stake or to the guillotine. Yet no protest is offered. It would appear that some people love to be strangled, and are more comfortable when wearing chains than when walking as free men.

THE WEEK-END IN JARVIS STREET.

Last Sunday the men's classes of the Young People's Department met in the Junior Vocational School a few doors north of the Seminary Building on Jarvis Street. This provides an auditorium of three hundred in which the men's classes may assemble, with other rooms in which two of the classes may meet. The total attendance in School last Sunday was 1,577. It was a good day; the tide was in, but not exactly at the flood.

The Union Baptist Witness

These pages (14 and 15) are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
387 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

REVIVAL AT BOSTON.

Revival meetings in the Boston Church, where Rev. A. J. Loveday is pastor, concluded on April 6th, and during the three weeks preceding a time of revival grace was experienced. Preachers for the first week were Rev. W. F. Mesley, of South Zorra; Rev. T. L. White, of Scotland; Mr. James Edwards, of Villa Nova; Rev. W. T. Farr, of Hartford; and Rev. F. A. McNulty, of Brantford, the Shenstone Male Quartette singing. On Monday evening a Polish woman and her daughter professed conversion, and during the rest of the week a boy and a girl responded to the Gospel invitation, and a young woman applied for baptism. Rev. R. D. Guthrie came the following Sunday as evangelist. That day five young people were baptized. Following faithful preaching of the Gospel night by night, a real "break" came on March 30th, when "many came to the front for salvation or baptism. At every service following there was response to the invitation." A communion service on April 6th was the most largely attended one in the history of the church. It is expected that, as a result of these meetings, there will be at least thirty baptized. Besides, there has been reconciliation by some who were personally estranged, although criticism on the part of those who see no need of standing firmly for the truth, still continues.

As usual, the secret back of this revival was prayer. It had been offered for the meetings for months beforehand, and a large gathering met before each of the revival services for the express purpose of prayer. Needless to say, Brother Guthrie holds a place of deep affection in the heart of the people. Incidentally, let us announce that the Pastors' and People's Conference of Brantford, Hamilton and District will be held in Boston.

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ADVANCE AT CENTRAL, LONDON.

Revival blessing continues to attend the ministry of Pastor James McGinlay in Central Baptist Church, London. In the two weeks preceding last Sunday, eighteen had professed conversion. Recently ten were immersed, and twelve others, at the last report, were awaiting baptism. The next administration of the ordinance will be in the church building now nearing completion, since the baptismistry has been transferred from the theatre to that auditorium.

It is expected that this new building will be opened about the second Sunday in May. It has a seating capacity of about eight hundred and fifty, and, besides, a Sunday School room to hold four hundred, together with ten extra class rooms. So far about \$19,000 has been spent on the original building, which was a large private residence. About another \$6,000 ought to finish the job. It is, indeed, marvellous the way in which

money has been received. Recently, \$2,000 were desperately needed. At the prayer meeting that Wednesday night special request was made for this urgent need. A lady who is not a member of the church, nor herself a Baptist, told the pastor that he could have \$1,500; in addition, another \$631 was received that night. Perhaps some of our readers have intended to have a share in the material equipment of this distinctly and aggressively spiritual work. Then, here is the place, and now is the time for you to send your contribution to Pastor James McGinlay, 380 Dufferin Avenue, London, Ontario.

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A FINE HALL IN VERDUN.

From London we go to Verdun, Montreal, where Rev. C. H. Leggett is pastor of the Emmanuel Baptist Church. On February 16th this church began to hold its services in their fine new hall, well located on a corner in the centre of a fast-growing new section of Verdun. The members are deeply grateful to God for His leading in their securing these commodious quarters. Not only has a good hall been secured, but it has also been well furnished. The old chairs, pulpit and platform were quite inadequate for the need of the new situation. It was, therefore, a delightful surprise for the members one day to find two hundred of the finest assembly chairs displacing the kitchen chairs formerly used. The new seating was provided by a Christian gentleman in Montreal, who has a deep interest in the work. A Toronto Regular Baptist lady provided lumber for a new platform, which one of the members built, while one of the large stores of Montreal furnished carpet. In this fine hall the Gospel is fearlessly proclaimed, souls are being saved, and communion and other services are well attended. The pastor's subject on a recent Sunday evening, was, "What Good Can Come of Torturing a Pure Being for the Misdeeds of Another?"

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THE NEED AT BELLEVILLE.

The Missionary Bulletin for April 12th says that our churches in Trenton and Belleville, "ministered to by Rev. H. E. Buchner, have felt the strain of the general financial depression, but have kept their missionary interests alive, and the Sunday School at Trenton is a real source of encouragement. At Belleville it is almost impossible to progress in their present location. Pray that a suitable building will soon be available."

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A YEAR'S WORK AT SHENSTONE.

At a recent meeting of the Shenstone Memorial Church, Brantford, reports showed that the present membership is 277, with a net increase of 34 over the preceding year, 29 having been received by baptism. The total amount raised by this church was \$10,305.41, of which \$1,-

693.52 was for missions. Aggressive work is being carried on with cottage prayer meetings, tract distribution, open-air services, etc. Dr. W. L. Pettingill conducted a week's Bible conference, dealing with practical and prophetic aspects of our faith, and answering difficult questions about the Bible.

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STUDENT ACTIVITIES.

The fifth edition of *The Seminary Advocate* reports conversion of a lady for whom prayer was asked, under the ministry of Student George Gorman, at Terra Cotta.

Several of our students have recently preached in the Vaughan Road Tabernacle, in North West Toronto, where Student Dalton Crosby is in charge. In two years of the existence of this mission "between forty and fifty have professed faith in Christ as their Saviour, the majority of these being children. The Sunday School has grown rapidly from seven to an average of sixty-five." This is an independent work.

Student D. Clark supplied at Westboro on April 6th, and preached at the morning service in Orangeville last Sunday.

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OWEN SOUND.

On February 27th, 1930, there passed on to higher service, Margaret Campbell, wife of Deacon James Stewart, of the South End Baptist Church, Owen Sound, in her 66th year. In early life she was converted and baptized at Glenelg Centre Baptist Church, later moving to Owen Sound, where she was a faithful member of the First Baptist Church, until the organization of the South End Baptist Church. Of this latter, she was a charter member, and one of the most faithful attendants and active workers. Her long and painful illness was borne with cheerful Christian patience, which was a constant testimony to all with whom she came in contact, of her confidence and hope. In accordance with her desire, the funeral service, which was largely attended, was held at the church which she loved so well, and was conducted by her pastor, Rev. E. Hancox, who gave a very comforting message from John 14:2, "In my Father's house are many mansions".

(Signed) MRS. H. E. TRELEAVEN,
Clerk.

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THE COURT CASE AT INDIANA, PA.

Rev. A. B. Fowler, pastor of the First Baptist Church of Indiana, Pa., reports that the suit in equity against them, which was made by the local organization of the adherents to the Northern Baptist Convention, has gone against our Fundamental brethren. Nevertheless, they are filing a "nisi decree on the judgment index". These brethren need

our prayers, and they also need financial help in their fight, inasmuch as this church, made up mostly of poor people, is fighting a "battle for the liberty of Baptist Churches everywhere to employ preachers who are Fundamental with a big F."

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THE CALL OF LIBERIA.

We are sure that our readers are always anxious to obtain the latest news from the missionaries of Liberia. A letter from H. L. Davey, dated February 12th, mentions a number of things. Missionary Davey says that a further supply of drugs has just come, and that he has ordered more. Our missionaries find that Kharophen is an excellent cure for Yaws. For instance, one little girl in the village had become horribly crippled from this dreadful disease, but after a course of treatment was completely cured. "The sores have disappeared as if by magic." This successful cure "has done much to increase our patients' confidence," and also to increase their number.

A Macedonian Call.

"We need help very badly, although we are perfectly willing to carry on and do our best, because we know that our God is able abundantly, but we do pray that others may speedily be forthcoming to cope with this growing and important work."

Five Enquirers.

In the Sunday School Mr. Davey has "charge of an enquirers' class numbering five. These are five men who have professed conversion, and have expressed a desire to learn what it really means to walk as a child of God should walk in every-day life. We hope and pray that later on they may see the need of baptism and be brought into Church membership.

"Our leper work is keeping us busy. We have five patients receiving injections twice a week, and the preparation of the medicine and the sterilization of same, plus needle and gloves, takes up a good deal of time, especially when one's sterilizer is a 'good old' enamel saucepan, with a vegetable strainer to keep the gloves from burning on the bottom of same!"

The Missionary "Mansion".

"We are moving up to our own house at the end of this month; it has cost us about \$500.00. This is not dear in view of the heavy expense of labour and material; and it is a nice four-roomed house, built of mud, with plank floors and wooden ceiling, thatched roof and wooden verandah, we shall feel quite proud of our 'Mansion'; and away from the turmoil of this village, away from its own, its very own, odour, we shall really feel that we have reached a haven of rest; although, let me tell you, these people wave a spell in your hearts and you really cannot help but love them, and methinks that oftentimes as we sit on the hill, we shall be wishing that we were once more in the midst of this town. . . . We love our work, we love the people, we want to see them saved. Keep us much in prayer and pray much for these Bassonians, that soon many of them may come to know the Lord as their own Redeemer. My wife and I are well and

very happy, we find plenty to keep us busy, but we are not tired of the work." The letter concludes with greetings to our churches, with their people and pastors, and to the officers of our work.

Now let us hear from Missionary A. J. Lewis, as we quote from a personal letter of February 21st.

Native Evangelists Needed.

"Brother Davey and myself, and, of course, his good wife, have been steadily grasping this language, and we can now carry on brief conversations with the people. This gives us a chance to do a little personal work. I believe that more can be done by that method than through the preaching in public service. The people are densely ignorant of these spiritual truths, and it takes so long for them to get the message, but thank God some are responding to the appeal. Our ambition is that we might see a goodly number of young men saved, who can be trained to go out and preach the gospel. This great tribe lies wide open for us to evangelize. We could send out a score of Spirit-filled, trained workers, if we had them, but that will take time. This will be the only way that the work will be effectually done, and is a need we must continually pray about.

A Convert Mocked.

"I wish you would pray for one man who has taken his stand alone in his heathen village; and he is being mocked by the others, but so far has been seeking to live the life. The devil hates to see any of them yield their lives to God, and every inch of advance must be one on our knees.

"The tending of the sick by Brother and Sister Davey is growing steadily, and is winning the confidence of the people toward us. The Bassa people have a custom of waiting until they see a person can be trusted before they will trust him, and we are slowly gaining their confidence. The children are glad to come to school, and listen eagerly to the Gospel, and in one sense they represent our greatest field. The Sunday services are well attended, and the people listen very attentively. Just now we are again approaching the farming season, which makes evangelism rather a problem."

CONVERSIONS IN LIBERIA.

Latest news from our missionaries reports that one of the men in the enquirer's class has asked for baptism, and has shown that he understands quite clearly what it means. As a fruit of Mrs. Davey's women's work, two women have publicly confessed Christ.

MINNESOTA NEWS.

By Rev. C. R. Peterson.
LINCOLN PARK.

Early in the year, a troublesome element in the church at this place called an irregular business meeting, and by unfair tactics and by un-Christian and un-Baptistic methods, voted by a small majority to oust the pastor, Bro. W. Clay Wilson. This faction then, in violation of the incorporation of Sept. 19, 1929, voted themselves back into the Detroit Baptist Union, and moved back to the building owned by said Union. The regular Baptists continued carrying on under the name of the First Baptist Church of Lincoln Park, which name was also used

by the other faction. After much prayer and discussion, it was voted to relinquish all claims to the property owned by the incorporated First Baptist Church, and begin a new work. To contend for what they felt was rightly theirs, the regular Baptists felt that this would engender much bitter feeling, and would be contrary to the Scripture which says, "Why do ye not rather suffer yourselves to be defrauded?" The new organization is known as the Berean Baptist Church (Regular) of Lincoln Park. A suitable location has been secured, and the work is going forward. It is hoped that a pastor can soon be settled. Brother Wilson returned to his home in Elizabethton immediately upon being ousted.

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ST. JOHNS.

Brother R. A. Frook, of Jackson, recently assisted Pastor S. H. Dull in revival meetings here. About twenty-five professed faith in Christ as a result of the services. The church has also lately been redecorated.

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ST. LOUIS.

As already reported in *The Gospel Witness*, the Michigan Baptist Convention has been seeking to deprive this church of its meeting house. By misrepresentations and un-Baptistic methods, the property was illegally deeded to the Convention nearly two years ago. Now that the church has been revived, it desires to regain possession of its own property. The Convention refuses to restore it. And this, too, in spite of the fact that they have solemnly pledged themselves so to do. On page 53 of the Michigan Baptist Annual of 1928, the acting Executive Secretary, speaking on the subject of "Property Matters", assures the churches that when the property is deeded to the Convention, "the State Convention solemnly pledges herself to conscientiously and legally to safeguard the property or the funds involved until such a time as Baptist work can be revived or recreated in the town from whence the money came." The Baptists of St. Louis built and paid for their own property, and owe nothing to the Convention. In the name of all that is honest and decent, why should the Convention refuse to return the deed now that the church is flourishing? The Convention officials ordered certain individuals to vacate the church building by March 5, 1930. On that date the trustees met and passed the following motion: "That the chairman be authorized and directed and empowered to take such legal steps and institute such proceedings as he shall be advised are necessary in order to remove any cloud upon the title to the church property, and to procure a declaration of the legal rights of this organization in and to its real estate, and also institute such proceedings as shall be necessary to prevent any interference with the regular work of the church by any and all outside persons." The whole matter is now in the hands of the church's attorney. In the meantime, the work of the church is gaining momentum, and the outlook for a Spirit-filled and Spirit-directed church is exceptionally good. The writer is acting as pastor, providing supplies when he is away at other points in regular missionary and evangelistic work.

Baptist Bible-Union Lesson Leaf

Vol. V. No. 2

REV. ALEX. THOMSON, EDITOR.

Lesson 18. May 4th, 1930.

Second Quarter.

THE LAMB AND THE HARPERS.

Lesson Text: Revelation, chapter 14.

Golden Text: "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14:3.

I. THE LAMB AND HIS COMPANY.
(vs. 1-5).

John is privileged to see many and varied sights of an intensely interesting character in the course of the revelation given him. In the previous chapter the scene was of a terrible nature; in the opening verses of this chapter the picture is of a bright description. John says he "looked and lo a lamb stood on the Mount Zion and with him an hundred and forty and four thousand having his father's name written in their foreheads." The Lamb is undoubtedly our Lord Himself, as we have seen in previous lessons, (5:6, John 1:29), and the one hundred and forty and four thousand represent the sealed ones of Israel, (7:4). The nature of the seal is here depicted, they had the Father's name written in their foreheads. Their great privilege is implied in their close companionship with the Lamb on Mount Zion.

After this John heard a great voice from heaven and "the voice of harpers harping with their harps". He hears them at this time, later he sees them, (15:2). Their instrumental music is accompanied by a song which no man could learn but the hundred and forty-four thousand. It is termed the song of Moses and the Lamb, and pertains to triumph over the beast, (15:2, 3). Only those who had gained the victory over the beast could sing the song, and this privilege was denied even the angels. Heaven is a place of joy: no sin shall ever enter there, nor anything that defileth; therefore the life of the place must be one of the purest delight. And when one remembers that in that place the saints will understand better than they ever did on earth the greatness of God's work on their behalf, we can well imagine with what wholeheartedness they will give Him praise. May we learn now to praise Him.

The character of the sealed ones is then stated. They are "virgins," signifying they have been kept pure from the corrupting influences of the time. The characteristics of that period will be apostasy, idolatry, immorality, and general wickedness. It will be a very trying time for those who desire to serve God. The general laxity in religion and morals at the present time is surely preparing the way for the more open sin of that period. It is further said in reference to the sealed ones that they "follow the Lamb whithersoever He goeth", implying close companionship and blessed fellowship. And they are the "redeemed

from among men, being the firstfruits unto God and to the Lamb", the firstfruits of the harvest which is to follow. "In their mouth was found no guile, for they are without fault before the throne of God". They have been cleansed by the blood of the Lamb and kept by the power of God from the sin of the time, and by this we learn that God is able to preserve His own in the midst of corrupt influences, and to reward them for their faithfulness unto Him.

II. THE ANGEL HERALDS, (vs. 6-11).

The first angel, (vs. 6, 7). Angel ministry past, present, and future, is a most fruitful and interesting study. God has legions of angelic beings, (Matt. 26:53), some of whom He has used in the past in communicating with men, and in the future He will again do so. The duty of the angel herein referred to is to preach the "everlasting gospel". This will be a message relating to the coming kingdom after the judgment on the Antichrist. Note the various aspects of the gospel, the gospel of the kingdom, (Matt. 24:14), the gospel of the grace of God, (Acts 20:24), etc. Note further the auditors of this preacher, "every nation and kindred and tongue and people"; and the content of his message, containing a threefold division in matter; first relating to man's attitude toward God, calling upon Him "to fear God and give glory to Him"; second, warning him of coming judgment, and third, enjoining him to worship the One Who "made heaven, and earth, and the sea"; etc.

The Second Angel, (vs. 8). The second angel heralds forth the tidings of the fall of Babylon. Such an announcement is anticipatory, for that city is not recorded as falling until later. When it does fall, there is great rejoicing in heaven, (Rev. 18:20), for it is looked upon as being the enemy of God. "She made all nations drink of the wine of the wrath of her fornication". The location of Babylon has been the centre of man's rebellion against God through history; in Adam's day, (Gen. 2:10-14), in relation to the tower of Babel, (Gen. 11:1-9), and in connection with Babylonian antagonism to the Lord's people, Israel. To such it is also the centre from which have sprung the false systems of religion, for these have their rise in man's rebellious disposition against God.

The third angel, (vs. 9-12). A third angel follows the other two, proclaiming judgment upon the worshippers of the beast. God is always just toward man, and issues warning before visiting him with judgment. In the present day such warning is being given, and if men fail to take heed, they cannot blame God when they later find themselves in Hell. To the worshippers of the beast the warning is given that they "shall drink of the wine of the wrath of God, which is poured out without mixture" undiluted "into the cup of His indignation". This is a fearful statement and impresses us with the heinous nature of the sin of idolatry. God is a jealous God and will not allow anyone or anything to take His place in the human heart. The character of the punishment to be meted out to the beast worshipper is then depicted. He is to be "tormented with fire

and brimstone in the presence of the holy angels, and in the presence of the Lamb". And the eternal nature of such punishment is implied in the statement that "the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night." It is foolish indeed to doubt God's word in relation to the future existence of unsaved souls or their future eternal punishment. Now is the time to flee from the wrath to come.

III. THE BLESSED DEAD, (v. 13).

John again hears a voice from heaven, this time making a statement in reference to the saintly dead. Concerning them he is commanded to write a certain matter relating to their blessedness, "Write," the voice commands him, "Blessed are the dead which die in the Lord from henceforth". There is a reference to that particular time in this statement, yet it is equally true that those who die in the Lord these days are likewise blessed, for they are "absent from the body, and present with the Lord", (2 Cor. 5:8). "Yea, saith the Spirit, that they may rest from their labours; and their works do follow them". It means rest for all saved people to be in the presence of the Lord, but especially for those who enter His presence from great tribulation as some will do during that period. And each child of God will meet his earthly work at the judgment seat of Christ when it will be tested, and he will either be rewarded or suffer loss on account of its quality, (1 Cor. 3:14, 15). Emphasis should be laid upon the necessity for faithfulness to God now.

IV. THE REAPER, THE HARVEST AND THE VINTAGE, (vs. 14-20).

After hearing the voice, John looked and saw a harvest scene. There was the reaper, and in describing Him the apostle states he beheld a "white cloud and upon the cloud one sat like unto the Son of Man, having on his head a golden crown and in His hand a sharp sickle." The person described is our Lord, in majesty come forth to judge the world. Such judgment is predicted, angels being associated with Him in it, (Matt. 13:41, 42). And this John depicts for "another angel came out of the temple", he states, and cried with a loud voice to the Lord to thrust in His sickle and reap, and doing so, "the earth was reaped". After this two more angels appear, one with a sickle prepared to reap, the other requesting him to do so. This time it is the vintage which comes before us, and there is depicted a terrible scene of judgment, resulting apparently in the slaughter of many men, for it states the "winepress was trodden without the city and blood came out of the winepress even unto the horse bridles, by the space of a thousand and six hundred furlongs." This is in anticipation probably of the great battle of Armageddon described later, (19:19-21), and referred to in other parts of Scripture. We note from this scene the certainty of God's judgment, and the necessity for seeking salvation now in the day of grace. God permits nations to continue until their iniquity is full before He finally judges them, (Gen. 15:16; Matt. 23:32; 1 Thess. 2:16); even so, it is with the world.