

# The Gospel Witness

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

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

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## BAPTIST BIBLE UNION CONVENTION

The Executive of the Baptist Bible Union of North America have accepted the cordial invitation of Dr. Oliver W. Van Osdel, Pastor of Wealthy Street Baptist Church, Grand Rapids, Mich., to his great church to hold its Annual Meeting in the Wealthy Street Church, Wednesday and Thursday, June 11th and 12th.

The Baptist Bible Union came into being in May, 1923, at Kansas City, Mo. From then until now it has borne a consistent uncompromising testimony to the faith once for all delivered, while at the same time endeavouring to expose and thereby to protest against the ravages of Modernism among the people called Baptists. We believe the Baptist Bible Union has served a very useful purpose. It has had the effect of awakening tens of thousands of people to the perils of the day. It has brought together thousands of Baptists whose faith in the divine inspiration, infallibility, and consequent authority, of the Bible has remained unshaken amid all the storms of criticism.

But as nearly as we are able to estimate the situation, there is a general feeling that the Baptist Bible Union ought now to be merged in an organization of a different character. The Bible Union has never been anything but an organization of individuals. In various localities evangelical Baptist churches have found it necessary to band themselves together in a new fellowship *as churches*. Such groups may be found in Michigan, Ohio, Pennsylvania, California, and other places in the United States; in British Columbia, and Ontario and Quebec, in Canada. In many parts of this great continent there are to be found individual churches separated by considerable distances from others of like faith and order, who are themselves standing heroically for the faith. In some states or provinces there may not be a large enough number of churches to come together in a state or provincial convention. Practically all of those churches desire to be able to support distinctively Baptist missionary work. They believe there is the same reason for Baptist missions that there was fifty or a hundred years ago. They neither believe, nor practice, anything new;

they are merely old-fashioned Baptists who are so satisfied with the gospel of grace that they have no desire to change it for "another" gospel.

There is a growing feeling, if we rightly interpret the pulse of things, that the time has come for a larger Baptist fellowship when all these churches can join hands in some unifying missionary undertaking. Such a fellowship would mean a larger group of churches and ministers. All the ministers belonging to that group, while they might differ from each other in talents and abilities, would be all alike in this: they would be agreed on the verities of the faith. If once such a fellowship were established, in a few years hundreds and probably thousands of other churches would join it.

We are not able at the moment to announce any programme for the Grand Rapids meeting, except to say that it is the mind of the Executive that the time, with the exception of evening meetings, should be wholly occupied with discussing plans for the formation of some such fellowship as we have here suggested, except, of course, such time as is spent in direct waiting upon God. The time is short. We therefore ask every Fundamentalist publication to be good enough to copy this announcement so that Baptist Bible Unionists all over America may know of the meeting.

It seems to us such a fellowship can be established that union with it would not at all affect the legal standing of the properties of churches so uniting. This must be carefully guarded.

The presence of Dr. Harry Emerson Fosdick as the last and principal speaker of the Northern Baptist Convention ought to convince every doubtful Baptist that the Northern Convention is now Modernistic to the core, utterly joined to its idols, and ought to be left alone.

The meeting in Grand Rapids will make history for the Baptists of North America, and will mark the beginning of a new era for Baptist evangelicals.

We repeat: will all papers please copy, and every Fundamentalist Baptist, who can possibly manage it, arrange to be present.

## THE NORTHERN BAPTIST CONVENTION PROGRAMME

Since our reference some weeks ago to the programme of the Northern Baptist Convention, which is to meet in Cleveland, May 28th to June 2nd, we have received many letters asking for further information. We regret that we have no information to give beyond that contained in the official announcement of the programme by the Programme Committee in the issue of *The Baptist* for May 3rd.

From an article in *The Fundamentalist*, of Fort Worth, by Dr. W. B. Riley, we quote the following:

"Harry Emerson Fosdick has already quit the Baptist denomination and even taken the name from the church that he serves. He will not appear on the Northern Baptist Convention programme as a Baptist, but on Wednesday night when the Convention is practically over simply as a speaker, and Harry may yet have a kindred experience with that through which Campbell passed. For, has he not recently said, 'I have watched liberal churches grow sophisticated, absorb their religious energies in the theological adjustments, spend their time informing the world how up-to-date they are, becoming intellectually complacent, lose dynamic spiritual power, until they were not worth to the community what it cost to run them. May God save us any such inglorious anti-climax!'"

Give Harry time! He is really a talented man who would have been a mighty preacher of God had not the university and theological professors twisted his intelligence while it was yet in the green state. Sometimes a wind may take out of a tree a bend that was put into it, while yet a twig. We might pray that the breath of the Spirit blow with straightening over the intelligence of Fosdick."

According to the official programme to which we have referred, Dr. W. B. Riley is to deliver an address, Sunday evening, June 1st, on The Church. We reprint the programme for the last session of the Convention exactly as it appears in *The Baptist*:

Monday, June 2.  
Evening Session.

7.00—Mission Study Class—Conducted by Rev. C. S. Detweiler, New York City.

7.30—Song Service and prayer.

7.45—Final Convention Business.  
Report of Committee on Enrolment.  
Approval of Minutes.

8.15—Topic: After 1900 Years.  
Address: Rev. Harry Emerson Fosdick, New York City.  
Adjournment.

The Committee on Program—  
John N. Lackey, Chairman.  
Mrs. Jessie Burrall Eubank.  
C. Oscar Johnson.  
Earle V. Pierce.  
D. R. Sharpe.  
John Singelton.  
William B. Lippard, Secretary.

(Program approved by Executive Committee of the convention at its meeting in Chicago, March 3, 1930.)

From the foregoing it appears that the final convention business is to be done at 7.45 Monday evening, June 2nd, when the Committee on Enrolment will report, and the Minutes of the Convention will be approved, following which, and immediately before adjournment, a public address, to which no one will have any opportunity to reply, but as an official speaker of the Northern Baptist Convention, the Rev. Harry Emerson Fosdick will speak.

### A Protest From Minnesota.

We have received the following note of protest from Rev. Geo. W. Kehoe, of Fairbault, Minn., with request that it be published in *The Gospel Witness*:

### Do Not All Believers Among Northern Baptists Need to Repent?

"And to the angel of the church in Pergamos write—"

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam—"  
"So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate."

"REPENT," (Rev. 2:12, 14, 15, 16.)

The Lord was in the midst of the seven churches of Asia as Judge of their church life and conduct. The seven messages of Revelation, chapters two and three, are His reports. In Pergamos He observed that they were tolerant toward false doctrine. They had not lifted up their voice against it so as to satisfy the Lord that they hated the false doctrine that He hated. They were silent without protest. Therefore He judged them and required that they repent.

This year the noted modernist, H. E. Fosdick, speaks at the Northern Baptist Convention; C. N. Arbuckle, who accepts Unitarian fellowship agreeably, and other liberals speak. Where is the protest? Why are so many who kept not silence before not lifting up their voice now? Are we tolerant enough toward false doctrine in our midst to remain quiet? If we are the Lord requires that we repent. And when we repent we will admit our sin of tolerance, and from the least to the greatest will be committed against modernism among the Northern Baptists; no more can we hold our peace. Brethren, we have no choice but to speak out against modernism if we please the Lord.

Pastor GEORGE W. KEHOE, Fairbault, Minnesota.

### A NEW PAPER

We have before us the second number of the first volume of *The McMaster Silhouette*, dated April 11th. We are really not in a critical mood as we survey this paper, but we confess it is rather disappointing. There is no spice in it: it lacks even pepper and salt. We suggest to those who make the reports that they try to make them readable. Even the most commonplace events may be reported in an interesting fashion. For example, here is the first paragraph of a report entitled, "Theologues Honour Professor Marshall":

"About forty students in Theology gathered at the Royal York Hotel on Tuesday, March 25th, to honour Professor Marshall, who is leaving McMaster after a brief, but brilliant career on this side of the Atlantic." That is a very prosy way of introducing the subject. Supposing the writer had assembled the forty students before his mind! He might have described them,—the long and the short of it, the black and the red of it. He might have

told us where they came from. He might have copied the chef in a Chinese restaurant, for when you order a simple sandwich there will be a little bit of lettuce on the plate, or perhaps a little parsley, and possibly an olive fastened on the top of it to decorate it. Of course, it is only a sandwich, but decorations give it an attractive appearance! And then for the information of former McMaster students, who have not seen Toronto since the Royal York was built, they might have told us something about that palatial hostelry. They might have informed us in what room the banquet was held.

They might have introduced Professor Marshall a little more elaborately. We are really of the opinion that his work in Toronto deserved something more than this: "Professor Marshall, who is leaving McMaster after a brief, but brilliant career on this side of the Atlantic". We are not urging mere verbosity, the multiplication of words: on the contrary, more might be said in fewer words, as, for example, Professor Marshall, who is leaving McMaster, after a meteoric career on this side of the Atlantic. That word, meteoric, combines the ideas of brevity and brilliance, and is fairly true to fact in this case.

Another sentence might profitably have been amplified a little. This, for instance: "Professor Marshall, in replying to the toast, spoke of his stay in Canada and of some of the impressions that he had received." We confess to a feeling of curiosity. We should like to know something of what the impressions were, or, perhaps, we should use the present tense. Possibly the impressions remain, and may prove to be indelible.

We shall send a copy of *The Gospel Witness* to *The McMaster Silhouette* with a request that they put us on their exchange list.

There is a notice of McMaster's nineteen hundred and thirty Convocation, which, it is promised, will surpass all previous years. The Baccalaureate Sermon is to be preached on Sunday, May 11th, and Convocation on Tuesday evening, May 13th. No announcement is made as to where these meetings will be held.

We have not yet seen the names of those who are to receive honorary degrees. Lest they should be overlooked, we repeat our nominations of some time past. It is surely time that the virulent service rendered by the Rev. W. E. Hodgson and the Rev. Hugh McDiarmid should be recognized. Furthermore, has not the silence of the Rev. C. H. Schutt entitled him to recognition? Rev. H. E. Stillwell was made a D.D. Surely it is about time a similar degree were conferred upon Mr. Schutt! We hope, however, if it is conferred no one will associate it with the initials of a front page article in *The Gospel Witness* of some weeks ago entitled, "Dumb Dogs". We are frankly of the opinion that Mr. Schutt's acquiescence in the modernistic programme of the Convention has entitled him to some recognition at the hands of McMaster University.

And what about the Educational Secretary, the Rev. C. R. Duncan? A D.D. would certainly give him a little distinction, which he greatly needs. One who represents McMaster surely ought to be a Doctor of some sort. We are not sure, but we rather think we have nominated him before, but lest he should be overlooked, we mention his name again.

And why not the Rev. J. R. Webb, of Ottawa, and the Rev. J. A. Johnston of London? By the way, has anyone yet heard as to whether Mr. Johnston has started anything in London? We understood that it was decreed that he must do so. We suggest that McMaster offer him a D.D., by way of encouragement.

Of course our original nomination of Professor Marshall as a candidate for this honour stands. There are many other men of distinction whom we might name, such as Rev. John Gault, who used to be at Oshawa—we forget where he is now. And the Rev. W. S. Edgar, last heard of at Gilmour Memorial, near Peterboro. Oh, and by the way, the Rev. Joshua Marshall, who is not in any church so far as we know, but the Senate of McMaster might find his address by looking up *The Canadian Baptist* files, as it was printed in *The Canadian Baptist* some time ago! Unless we are mistaken it was somewhere on Jarvis Street. If such an important matter as a D.D. were in the offing, no doubt some way might be found to discover his whereabouts.

No doubt there are many others equally worthy, but perhaps this is a sufficient list for the present.

### A Few Other Items.

There are a couple of letters in the correspondence columns: One asks for some improvement in the men's reading room, and enquires, "To mention the newspapers,—why is it possible to count four or more *Mail and Empires* (where two would suffice while only one *Globe* is to be found (sometimes none!) that being consigned to the waste basket early in the afternoon?"

What has come over McMaster University that it does not like *The Globe*? There was a day when the majority of Baptists in Canada read *The Globe*. Is it on account of its stand for the fundamentals of the faith that *The Globe* has lost favour in McMaster University?

The writer asks further "Could not a more equitable choice of newspapers and a wiser selection of magazines be made next year, to meet more adequately the wide range of literary tastes presented by so cosmopolitan a student body?" *The Gospel Witness* still goes to the library of McMaster University. We wonder whether that is put on the table or not? If not, the students are certainly missing a great treat! Will somebody please inform us?

### "JOIN THYSELF TO THIS CHARIOT".

"To stir up your pure minds by way of remembrance," the apostle Peter twice declares, was his object in writing his second epistle. It is a solemn and soul-stirring reflection, that our minds are already stored with such scriptural knowledge as would make us far other than we are, if only that knowledge were vitalized by the power of the Holy Ghost, and translated into conduct and character. We have recently been amazed by the prayers and testimonies of a man now only three weeks old as a Christian. His mind must have been stored with Scripture in earlier years, for now the Holy Spirit has enlightened his understanding, and suddenly every treasured verse has become a burning bush vocal with God's empowering word.

If every Christian who reads these words would this moment begin to do what he knows is the Will of God for him; if he would but pray God to light His candle in his mind, to enable him to remember what is already written there, and then at once obey the voice of the Holy Ghost, such a revival would sweep through our churches as Canada has never seen. You do not need another preacher in your church, nor more books, nor further knowledge of any kind, to bring about a revival. You need only to pray that your mind may be stirred up to remember what you have long known God requires of you, and then at once, and at all costs, to obey God.

This is written to remind you of what you already know about the eighth chapter of Acts. Philip was one of a committee of seven. But the committee differed from other committees in this, that it was appointed by the Holy Ghost. And committees of His appointment always bring something to pass. Stephen was another member, and his first bit of service cost him his life. But the others went on preaching in spite of the stones.

Philip was God's torch to light a revival fire in Samaria. The fire was kept burning by the Holy Ghost. Whenever you read of a spiritual awakening anywhere, do as the apostles did, pray that the converts may receive the Holy Ghost. Feed the revival fire by prayer for the Holy Ghost. You will soon have so much to pray for that you will require hours in which to pour out your hearts before God.

Then Philip heard God's angel tell him to go somewhere else. The angels never fail to deliver God's message! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" But only the Spirit-filled Philips have "ears to hear". Therein is Jacob differentiated from Esau: Jacob, in spite of all his unloveliness, hears the lovely voices of the sky! Do you?

God's angels are good guides. They know all the roads along which God's purposes run, "the way that goeth down from Jerusalem to Gaza" among them. And we shall never get God's work done until we get orders from Him direct. He knows who is on the road. He knows "the house of Judas" in "the street which is called Straight", and He knows, too, the name of the blind man who has just arrived, and that he is just now praying.

The old truth, my brother. Remember it! Remember it! Let God's angel speak to you; and He will give you the name and address of the soul in your neighbourhood to whom you must bear witness for Christ. Don't ask your pastor; he cannot tell you. Ask God! Ask God, man! His plans are all made. Beg Him to suffer you to have some humble part in carrying them out.

Philip did as he was told at once. Had he waited an hour he would have missed his opportunity. God's angels are great despatchers. The trains they set in motion never miss their connections. Make haste, man! Run in the way of His commandments, or you will miss your man. Speak, not only what, but when, God bids you.

The angel was not "narrow-minded", yet He bade

Philip testify to a religious man returning from orthodox worship. When shall we "remember" what we know, that church membership does not bring salvation? Do not assume that all your neighbours know Christ because they go to church. Listen to the angel.

Don't be afraid of "a man of great authority". It is easy to speak to one of humble rank. "The poor have the Gospel preached to them." But let God tell you His plan for the "biggest" man in your town. And if God sends you to him, don't be afraid to go.

The Spirit said, "Go near, join thyself to this chariot." Philip did not send back to Samaria for Peter or John. Don't send your pastor, when the Spirit says "Join thyself to this chariot". Or, are we writing to a pastor, or deacon, or superintendent, or teacher, or parent? When the Spirit says, "Join thyself", do as you are told. No one else can do your work.

Obedying the voice of the Spirit Philip found a man reading his Bible! And the Holy Ghost had actually selected a text for Philip to preach from. And the man was converted and baptized and went on his way rejoicing!

And this is the truth of which you are "reminded", that the Spirit of God never sends us a warfare at our own charges. There was really nothing to fear in the attitude of "the man of great authority." The Spirit which directed Philip had prepared him. The same truth is in the story of Saul's conversion, and of Peter's mission to Cornelius. What a deluge of blessing, what multitudes of converts we should have immediately, if every pastor, and deacon, and parent, and teacher, if every Christian, would obey the Holy Ghost today in this and in all other matters!

## THE ENCIRCLING MOUNTAINS

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

Many city dwellers will soon be making their arrangements for their summer holidays. Some of the specially favored ones will probably spend their holidays amongst the hills and the mountains, and nothing could be more bracing and health-inspiring. The rocky mountains of the West offer wonderful opportunity for such a health-giving vacation.

Some of us who have had the privilege of a season of rest amongst the mountains look back upon it with the deepest thankfulness and joy. It was amongst the Swiss mountains that we once had a holiday, and as we moved along the valleys we often looked up to the encircling heights, and said within ourselves: "As the mountains, . . . so the Lord." (Psalm one hundred and twenty-five, verse two). He is our encircling Defence. It would be well if the Lord's people would learn this lesson. How often even the people of God are prone to make circumstances their defence. These are utterly insufficient. They are constantly changing, too. Our homes, our relatives, our money, our property, our health—cannot be our defence; however sure they may seem to be at present. God alone is sufficient. Some try to find their defence in what they call the certainty of *human knowledge*. But did man ever find anything more fluctuating than this? What is stoutly affirmed to be certain truth to-day is

relegated to the limbo of exploded theories to-morrow.

Some years ago Mr. H. L. Hastings pointed out the instability of certain "advanced learning". He said that since the year eighteen hundred and fifty there had been published no less than seven hundred and forty-seven different theories on the subject of the origin and authorship of the different books of the Bible. For example: for Genesis, sixteen theories; Exodus, thirteen theories, and so on; making up the grand total of seven hundred and forty-seven different theories in all. Of these six hundred and three had already gone into oblivion, leaving only one hundred and forty-four when Mr. Hastings wrote. Probably by this time, many of the one hundred and forty-four have gone too. And yet men talk of the certainty of human knowledge. We are told that a scientific book which is more than ten years old is now regarded as quite out of date and untrustworthy.

We need, therefore, to turn elsewhere for any sure defence. We turn to God. He, like the mountains, is round about His people. Elisha's experience at Dothan is an example. The prophet's servant was full of fears because the Syrian army had encompassed the city; so Elisha prayed: "Lord, open his eyes." And when the young man's eyes were opened, he saw that the man of God was encircled by "horses and chariots."

of fire." There was an unbroken circle of defence. God is on every side. His circle of defending power is complete.

Greek mythology tells us that Thetis, the mother of Achilles, sought to make her son invulnerable, and so she dipped him in the waters of Styx; but the heel by which she held him was untouched by the water. Achilles was vulnerable at that heel, and there he received his fatal wound. But the encircling God makes those who trust Him invulnerable at every point. God is impregnable.

When you gaze steadily at the great mountains you are impressed with their massive might and their awful power. God is infinite in power. Luther, in his bold way, says: "If Satan through these munitions casts his dart at us, it must needs be that the Lord Himself shall be hurt before any harm can come to us." The enemy has to deal with God before he can touch us if we are encircled with Omnipotence. Mountaineers may climb over mountains, and engineers may drive tunnels through them; and sometimes what *seems* like evil may reach those who trust in God, but it can only reach us as He permits. And we know that the choicest good is intended when the Lord permits an arrow of pain to touch us. It need cause no anxious thought.

"The storm may roar without me,  
My heart may low be laid;  
But God is round about me,  
And can I be dismayed?"

So we can do our daily tasks with strong and buoyant heart. "As the mountains, . . . so the Lord." What a defence this is!

When looking steadily at the Swiss mountains, we said to ourselves: "Is God so?" Then how manifold are his glories; for we noticed that the lower slopes of the mountains were beautifully green with fresh grass and patches of vegetables. Above these lower slopes, the rich coloured pines clothed the mountain sides, yielding a delightful shade; while above the pines the pure white snows reach to the summit, all bathed in the splendour of the radiant sun. "As the mountains . . . so the Lord." Like the grass on the lower slopes how gentle and tender He can be to sorrowing hearts! How sweet and fresh the comfort of His love! To others He is like the pine-clad slopes giving rest to weary hearts, affording ample shade to tired lives who are bearing the burden and heat of temptation and persecution. To others, the pure snows of His infinite holiness lure the adoring gaze. And the soul sings—

"How wonderful! How beautiful! the sight of  
them must be,  
Thine endless wisdom, boundless power, and awful  
purity!"

The beautiful snows are the glory crown of the mountains, and they suggest this "most worshipful of attributes"—God's awesome holiness.

Nor is this all, for from the snows there flow down the mountain sides beautiful torrents and water-falls, adding much to the loveliness of the scene and yielding constant music to the ear. "As the mountains . . . so the Lord." He overflows with fresh life and joy-

ousness, and His beauties transcend all human thought.

But upon the mountains sometimes the storms broke, however in the shelter of the valleys there was peace. The storm of divine wrath due to human sin burst upon the head of our redeeming Lord:

"The tempest's awful voice was heard;  
O Christ, it broke on Thee!  
Thy open bosom was my ward,  
It braved the storm for me.  
Thy form was scarred, Thy visage marred;  
Now cloudless peace for me!"

The storm could be very awful upon the mountain's brow, but in our place of shelter there was peace. After the storm had spent itself, fresh streams and water-falls could be seen at every turn. So with our God. When the storm of divine judgment had burst upon the sacred head of our Great Substitute, streams of pardon, life, peace, and consolation flow freely down to trusting souls.

As one lingers among the mountains they become possessed with a wonderful fascination. In the early morning you spring out of bed to catch a glimpse of the sun's first rays upon the snowy peaks. In the evening, you are eager to see the sunset glow upon the same summits, when the snows seem to be alive with golden fire. "As the mountains . . . so the Lord." As we dwell near to Him, He grows in loveliness to our vision. The Holy Spirit delights to take of the things of Christ, Who is the effulgence of the Father's glory, and to reveal them unto us, until He glows before the soul in unspeakable beauty. Experience also helps us to see new beauty in God. After the storm among the mountains what had been rain to us was snow upon the peaks, and that gave a new glory to the lovely summits. It is ever so, until everything the heart can crave is seen in God.

"There is not a craving of the mind,  
Thou canst not meet and still.  
There is not a wish the heart can have,  
Which Thou canst not fulfil."

He becomes the Altogether Lovely One.

Then in the majesty of the mountains, how small man appears! One day at Murren we turned the powerful telescope which stood in our garden upon the upper slope of the Jungfrau, and there we saw three men, mountaineers. How tiny they appeared in comparison with the mighty mountain! This feeling of the insignificance of man creeps over one constantly when standing near these giants. You may read about mountains, and see pictures of them, without any such feeling. But when you are actually near them, your smallness impresses you. "As the mountains . . . so the Lord." To draw near to God is to be deeply humbled. It has ever been so. The patriarch Job is recorded to have said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, repenting in dust and ashes." It was the same of Isaiah; his near vision of the Lord, "high and lifted up," compelled him to exclaim, "Woe is me! for I am undone." Daniel too was bowed prostrate in the presence of God, and the beloved John in the manifest presence of his glorified Lord "fell at His feet as dead."

"The more Thy glories strike mine eyes,  
The humbler I shall lie."

One thing more we will mention about the mountains, and that is their loneliness. They stand far apart from the reach of most men. A few daring mountaineers may climb their lonely heights. "As the mountains . . . so the Lord." How deep is the ministry of His loneliness! He is ever encouraging us to come near to Him for He desires our company greatly. But we are generally so engrossed with life's trivial things that the loftier and larger call to fellowship with God is neglected. Sometimes when the clouds have gathered about the mountain peaks, they have given them the far-away look. Yet they have not moved. "So the Lord." How far away He seems sometimes, yet really He is just as near as He ever was. Sometimes the clouds came down upon the mountains and completely blotted them out of view; but "mountains by the darkness hidden, are as real as in the day," and they are just as surely there as when manifest in the perfect blaze of light. So those who trust in God need not fear to face any experience that may await them, for God the Eternal One is always nigh. And though at last "the mountains shall depart and the hills be removed", yet, says our Everlasting Friend: "My kindness shall not depart from thee, neither shall the covenant of my peace be removed."

### THE PERIL OF HALF-VICTORIES.

By Henry W. Clark in "The British Weekly".

In an oft-quoted sentence, President Lincoln said to his Cabinet, after an important success in the American Civil War: "Now, gentlemen, we have got our harpoon into the monster, but we must still take uncommon care or else by a single flop of his tail he will send us all into eternity." Perhaps one of the worst temptations besetting every aspirant after an ideal is the temptation—so subtle that it may be quite unthought of and may yet be insidiously mastering us all the while—of being content, after a beginning made in enthusiastic fervour, with a victory half-won. Such a content may easily spell disaster. It creeps on so gradually, that feeling that the continuance of the struggle and the completion of the triumph do not matter so greatly as we had at first supposed. It may be securing its foothold, and a strong one, in the realm of sub-consciousness, though its victim would scornfully repudiate it if it dared to show itself as an open candidate for his assenting vote. And not till there comes some crisis, revealing us as incompetent to win new victories or even to keep the fruits of the old may we realize—though realize it then in the glare of our failure we must—that by our harbouring of the feeling we have allowed our strength to be drained away and the edge to be blunted on our swords. The danger is one which both the individual Christian in regard to his spiritual progress and the Christian Church in regard to her mission in the world do well to face.

#### I.

In some spheres — important, but yet lower spheres in comparison with the sphere in which the supreme spiritual issues are worked out—the danger is recognized. It is a commonplace with the business men of

to-day that he cannot afford to sit still, trusting that his affairs will by some law of automatic progress compass further stretches of prosperity's road. He knows that without continued effort after still larger things he will not even maintain what he has gained. There is too much against him, too many open or lurking threats, for that. The political reformer knows that he holds the ground already won only on condition that he presses forward. He cannot look on his past achievement as if it were the planting of a seed sure to come to full fruition at last. He must look on it rather as the building of a bridge over an abyss—a bridge insecure till the last girder is in place and the last rivet driven in. But in our conflicts against evil and in our cultivation of the good we forget the principle all too soon. And the Christian above all others needs to remember the searching truth—stern and awful in its implications for the trust he holds in charge—that the good may be the enemy of the best.

Does anyone demur and think it strange to charge against the individual Christian or against the Church that they are content with half-victories? Yet a little consideration will confirm the charge. True there are always new movements, special efforts, suggestions for fresh enterprise in this direction or in that. Yet when one get down to the bottom of things one's satisfaction with all this becomes disturbed. What need for "special" efforts would there be if Christian and Church were always pressing ahead? The very prevalence of them is itself an accusation. It really comes to this—that every now and then current Christianity has its own true ideals forced upon its attention by some violent attack and seeks feverishly to rise to the occasion. There come effervescences and fuses of energy, and for a while zeal runs high. Yet even in these periods of awakening we should have to confess, were we wholly honest, that our powers of dealing with the emergency have been undermined by the preceding times of sleep. And in any case the occasional spurt is no adequate substitute for the constant pressure towards the goal.

#### II

Content with a half-victory is natural enough — which fact, by the way, constitutes its chief danger. For one thing the half-victory is really there, representing an actual and undeniable gain; and the joy of possessing its fruits, even though free from any taint of egoistic self-satisfaction at first, may easily bring a pause upon effort. The Christian who realizes that at least some few of the fruits of the Spirit are growing in the garden of his soul may amid his thankfulness and wonder throw into the background, without actually forgetting, the thought of how much lovelier the garden needs to be. The Church which can read clearly upon the history of the world the signs of her partly successful crusades is apt to sit down comfortably and chant her psalms of triumph instead of seeking to enlarge her bounds of conquest till they are co-terminous with the world itself. Both by Christian and by Church the interjection of an occasional reminder of the perfect thing may come to be taken—always only half-consciously—as sufficient homage to its claims. So soon may a quite legitimate emotion change from an encouragement to a snare, from a spur to a brake. The very least that Christ has done for or through His own is so wonderful that the suggestion

of greater things loses its imperativeness though respectfully bowed to still. It remains on the programme, so to say, and that is all. And of other factors making for listless acquiescence in the half-won victory little needs to be said. Self-satisfaction, even if absent at first, swiftly creeps in. The Christian man is so far from the worst that he fails to realize how far he is from the best. The Church has done so much that she feels entitled to rest upon her record instead of blaming herself for her undone tasks. And of course there is always the weariness that ensues upon a spiritual conflict maintained up to even the smallest degree of success. One way or another, let it be repeated, the good may easily become the enemy of the best. The thing is natural enough.

### III.

Yet, natural as it is, it cannot by reason of its naturalness escape the severest of rebukes—the rebuke of being an actual refusal of the call of God and a definite withdrawal from co-operation with Him in His redemptive work. No smaller charge than this puts the matter high enough. For surely God strives through the ages after a perfected world made up of perfected souls; to this end all His influences have been put forth in the great historic movements, in prophets and seers, in Christ. If recognition of God as life's Lord and King means anything at all it means a pledge that life shall by what it is express and by what it *does* forward God's ideal. And since God's ideal is ceaseless advance till the perfect thing be come, the pledge means no occasional or intermittent but a perpetual advance for those who take it. To suspend the high enterprise even for an hour is to turn traitor. A hard saying? Well, Christians would be all the better for realizing that God and Christ make stern demands. One may speak of a light burden and an easy yoke; but there are other things to be said as well; and perhaps only they who listen to those other things come to understand what the sweeter sayings really mean. The Christian is called to be a saint, not merely a quarter or half saint. God is to rule absolutely in all ranges of the world's life—not merely to be admitted to a part share in their government, not merely to be co-opted on a miscellaneous committee, even though His voice is acknowledged as a preponderating one. A ceaseless forgetting of the things that are behind and a pressing on to the things that are before—that, one may with reverence put it, is God's own programme of those who name God's name, if they are to escape reproof and shame. In one sense God sends many calls—a whole series of calls to new methods for new times: In the fundamental sense He calls but once—with the call laid upon us when first we bow before Him. And that is a call to us to know no rest as He Himself knows none, till in the individual soul and in the world at large His redemption is complete. To lapse into a trance of idleness or mean satisfaction is to turn our back upon our vows.

### IV.

There is one consideration which might well set us on perpetual guard against content with a half-victory—the consideration that even a half-victory cannot be maintained unless we seek to enlarge and multiply it to something more. That is a commonplace idea enough, and as was said earlier, an idea recognized as valid in

business and political spheres. Yet the strongest endorsement of the idea is often missed. It lies here—in the fact that spiritual success, both for the individual Christian and for the Christian Church, has to be won and maintained against living foes. And these, though partially conquered, are ever on the watch for opportunities of retrieving their lost ground, and assuredly ever ready to take advantage of hours when the right hand of the Christian warrior falls slackly to his side. We are too apt to assume a general tendency on the part of things in general towards right and good—so that at the most, we fancy, we interpose a little delay if we let ourselves pause. The ideas of growth and evolution dominate our thinking so absolutely that they may easily, fruitful as they are, become a snare. There are forces at work that make for good: Undoubtedly, for God is at work. But there are also forces at work that make for evil. God does not have the field to Himself. We must not complacently take a "tendency towards righteousness" for granted. No one who knows anything of history or of himself can doubt that veritable powers of evil (name them how one will, energizings of a personal devil or anything else) are on the field. Indeed, if we look back upon either our own spiritual history or that of the world, we realize at once that any success which marks its course has not been secured simply by acquiescence in a "tendency." It has been secured by resistance unto blood. There has been a conflict with "principalities and powers." And the danger which threatens in our hours of easy contentment with the half-victory is not merely that an upward process may come to a pause, to be re-started from a position of rest whenever the sign is given. The "principalities and powers," strengthened by the truce we have allowed them, will call up reinforcements and take the field again. Or rather, even while we may be singing our happy psalms of praise for what has been achieved, they will be recovering something of what they have been compelled to surrender. It is a sad thought that to-day, while the spirit of daring aspiration ebbs to low-tide in the individual and in the Church, there is something more than an intermission of progress, something more than a mere delay in the coming of God's kingdom; there is actually a counter-attack, and to a great extent a successful one, by the forces which fight for the kingdom of sin. Yet sad though it be, the solemn fact is so.

### V.

And the cure? To recapture God's own vision! To look, not back, as we are so prone to do, but forward, as (we may say with reverence) God does! Never to join in a psalm of exultation for things achieved without mingling with the psalm a minor strain of lament because the achievement is so small! To take our measurements, not from the road's beginning to the point we have reached, but from the point we have reached on to the point where the vision of the "things made perfect" gleams and glows! Christian and Church will not fulfil their high destiny until, together with the mood of thankfulness for what has been done, they share also in that other and sterner mood which brooded ever over their Master's spirit, and feel themselves to be straitened because they have not accomplished the baptism wherewith they are called to be baptised.

# The Jarvis Street Pulpit

## A PRE-COMMUNION ADDRESS.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 4th, 1930.

(Stenographically reported.)

### Prayer by Dr. T. I. Stockley.

O Thou Who art the once crucified and now risen and glorious Redeemer, we rejoice to gather in Thy holy presence, for Thy word is sure that Thou dost hear us who meet in Thy name. Draw near, O Lord, as we worship Thee. We lay at Thy feet this morning our offering of intense adoration. May our whole heart be kindled by Thy Spirit with a great warmth of love to Thee! We thank Thee for all Thou art to us; the revelation of Thyself to us, the revelation of Thyself in us by the power of Thine own Spirit! Thou hast made us Thine by Thy redeeming love. We praise Thee, O Lord our Saviour, for all Thou art to us. And now as Thou seest our hearts' need, as we are gathered here, wilt Thou graciously lay Thy hand upon us where we are weak, and there give us power. Heal us where our hearts are sore. Dispell all gloom from our spirits. May we all rest in Thee, knowing that Thou doest all things well. Save us from all anxious cares. Help us to lay every burden at Thy feet—the burden of personal need, of family, or business care, or whatever the need may be—help us to lay every need at Thy feet, and here this morning leave every burden with Thee; and to realize how near Thou art. We beseech Thee grant as we gather thus week by week that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Make us more spiritually minded. Thou hast said such shall have life and peace. Make us to delight in Thee increasingly, and in Thy holy word. May the exercise of communion with Thyself be a growing joy to us as the days go by. We love to read thy holy word; we love to draw near to thee in prayer. We love to witness for Thee, and to bear our glad testimony where it ought to be borne. Hear us, we pray Thee, for spiritual illumination. May all error be taken away from our minds, and our whole hearts be warmed toward Thyself, and Thy holy word. Strengthen us by Thy word, by the Holy Spirit, in the inner man. May Christ dwell in our hearts by faith! May we be rooted and grounded in love, and able to comprehend something of the length, and breadth, and height, and depth, of the love of Christ which passeth knowledge, that we may be filled with the fullness of God. Command Thy blessing to rest upon us this morning. How we rejoice that Thou lovest every soul here, and art interested in every life! We ask Thy blessing to rest upon the whole service, and on Thy servant who brings us the message. Grant that every one of us may realize the greatness of Thy power. We ask it all in the name of Jesus Christ our Lord, Amen.

I shall not take a text this morning. I shall speak very simply, and very briefly about our faith in Christ; and the two ordinances divinely ordained as a means of confession of faith. I shall content myself with the alphabet of the subject, especially as so many of our young members are here this morning.

### I.

It is clear to us all, I hope, who have professed faith in the Lord Jesus Christ, that our faith has appropriated all that He has done, and all that He is. We are not saved by "works of righteousness which we have done." That is the most difficult matter, always, to explain. But until we have come clearly to understand the great principal that salvation is by grace, and grace alone, there can be no establishment in the Christian life.

Let us clearly, then, comprehend this truth, that sin is

something more than an act, whether of the hand or of the tongue. It is something more than a word. It is something that is rooted in our natures, which affects our thinking, and our speaking, and our doing; we are by nature not only sinners, but so sinful that we are incapable of thinking a holy thought, or of doing anything that can be well pleasing to a Holy God. We are morally and spiritually bankrupt: we have nothing to pay. Our best works,—be it our prayers, our Bible reading, our hymn singing, our religious activities of one sort or another—the very best things that we can do ourselves are in the sight of God as "filthy rags." All our righteousness is as filthy rags. We have nothing to give to God; we can do nothing which He could possibly accept. We confess to Him, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

Some of you have seen pictures of the peculiar dress of savage tribes in uncivilized portions of the world. I remember reading of some of the African chiefs, barely clad, and dressed in the most grotesque fashion, coming to the coast to meet His Royal Highness the Prince of Wales. Notwithstanding their but semi-civilized state, they had learned to use Ford cars; and they came in their chariots to meet the prince. Somewhere they had heard that on such important occasions as that, they ought at least to be adorned with silk hats. And I saw some photographic representations of that motley crowd. Some of them, practically naked savages, in their Ford cars, wearing silk hats. Anything more ridiculous, more absurd, I think I never saw. And yet they were well trained, and well dressed gentlemen in comparison with our very best efforts to make ourselves presentable to God. Those poor African savages were better dressed in the presence of the Prince of Wales than any one of us would be if we were to appear before God with the very best that we could do. The fact is, we have nothing; we can do nothing. And that is why we are saved by grace. God undertakes to save us. He says, "I will make you a robe, and you shall wear the robe that I provide. No one shall ever come into My presence with any other sort of dress than the robe which My grace has woven for his wearing." So Jesus wrought out a perfect righteousness, fulfilling the law for us; and when we trust Him, all that He ever did is reckoned to our account, and we appear before God not in our own merit, but robed with the righteousness which Jesus gives.

Do you remember that seamless robe the Saviour wore up to the hour of His crucifixion? And do you remember how the soldiers divided His vesture among them? That was the practice; the soldiers at an execution each had a share of their victim's clothes. When they came to the seamless robe woven from the top throughout, all of one piece, they said, "If we tear this and divide it up among ourselves it will spoil it. Let us not rend it, but



cast lots whose it shall be." And so they cast lots, and one of the soldiers, one of those who crucified Jesus, received that seamless robe. I have sometimes fancied his putting it on. I have fancied I have seen him coming down from the mountain when the darkness had passed, and somebody, seeing him, saying, "Why look! I thought you told me Jesus of Nazareth was crucified to-day?" "So He was." "Well who is that man? Is not that He? He has a robe exactly like the robe Jesus used to wear." One can almost imagine the soldier thus being mistaken for Jesus Himself, because he had the robe of Jesus on him.

We all had a part in His crucifixion; we all did something to drive the nails; and to plant and plait the thorns, and to pierce His side with the spear; and He has bequeathed to us His robe. But I am glad we have not to cast lots on it. I am glad we have not to gamble about our salvation. There is a robe for every one of us. Every one of the soldiers wanted that robe, but there was only one and, therefore, they cast lots for it. They did not know that by that very death their Victim was making it possible for everyone to have His robe.

That is what grace is: the righteousness of Jesus reckoned to our account. And when we stand before God, oh may I say it, in the view of angels, yes better still, in the view of God Himself, we look just like Jesus Christ, because we are complete in Him Who is the head of all principality and power. Since I have believed, God does not see me as a poor sinner; He sees me only as I am clothed in the robe of His righteousness. We sing it, and I often quote it:

"Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

## II.

The Lord has given us two ordinances, in each of which that great truth is set forth. The first is the ordinance of baptism. You will remember what is written about that: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." As He went into the grave for us, and then on the third day rose again, we, having believed on Him, having appropriated His life, His death, His resurrection, we, too, are buried with Christ, and rise in the likeness of His resurrection. And "if we have been planted together in the likeness of his death, we shall be also in the likeness of His resurrection."

You will remember that our Lord Jesus Himself made His disciples by baptizing them. It is written that the Pharisees had heard that "Jesus made and baptized more disciples than John." All who became the disciples of Jesus were baptized. And before He went to glory. He said, "Go ye therefore, and teach all nations, (or, disciple all the nations) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age." When they began to execute that command on the day of Pentecost, when Peter had preached, and

the multitude said, "What shall we do?" Peter said, "Repent, and be baptized every one of you!" And then we read that "they that gladly received his word were baptized: and the same day there were added unto them"—unto the company of the disciples—"about three thousand souls." They were baptized, and then they were added to the company of the disciples, the Church. There was not one member of that church in Jerusalem who did not profess faith in Christ, and who did not make confession of his faith by being baptized. All the way through the New Testament, without any exception, whenever people believed they were baptized, and they were never baptized until they professed to believe. So important was baptism held to be that we have one instance in which they were baptized the second time. When Paul went to Ephesus, and found certain believers, and said, "Have ye received the Holy Ghost since ye believed", or "Did ye receive the Holy Ghost when ye believed?" they said, "We have not so much as heard whether there be any Holy Ghost." And instantly he said, "Unto what then were ye baptized?" Which, being interpreted surely meant, How is it possible for anyone to be baptized without hearing of the Holy Ghost when the Lord commanded us to be baptized in the name of the Father, Son, and Holy Ghost? Then he explained to them that Jesus had come. And when they heard that they were baptized again in the name of Lord Jesus. So that baptism properly stands on the very threshold of Christian experience, and everyone who believes ought to be baptized. Nothing is baptism in the scriptural sense but the immersion of the believer in water in the name of the Father, Son, and Holy Ghost. You may have been sprinkled when you were a child—christened as you call it—but that is not baptism. Nothing is baptism but immersion; and nothing is scriptural baptism, but the baptism, or the immersion of the believer. We should believe first; and then be baptized.

Following that there is the ordinance of the Lord's Supper. Mark this: There is no instance in scripture that can be established, where the ordinance of the Lord's Supper was ever observed by anyone who had not first of all been baptized.

We have no right to reverse that order and say, "I will come to the Lord's Table, but I will not be baptized." It is not that those who are baptized are any better than those who are not baptized, for we are all "a bad lot," and saved only and wholly by the grace of God. But *we must obey the scriptural order if we are going to give a clear testimony to its authority. We must be baptized; and after we have been baptized, and not before, we ought to observe the ordinance of the Lord's Supper.*

Now what is the Lord's Supper? It is not a sacrament any more than baptism is a sacrament. If you have not believed on Christ, and been made a new creature by the power of the Holy Ghost, baptism will do you no good. You may be baptized a thousand times and be lost. Baptism is nothing more than a confession of your faith, an outward manifestation of what you believe God has done for your soul. If that has not taken place, let it be clearly understood baptism is of no value. Similarly, the Lord's Supper can have no value whatever apart from the spiritual preparation for and participation in the ordinance by those who observe it. Let me ask, What is the Lord's Supper? Jesus said, "This is my body which is for you." Our version has it, "which is broken for you."

Now that is what the bread symbolizes. Can you say that? Do you know that the body of Jesus was broken for you? Can you say, "He was wounded for *my* transgressions, he was bruised for *my* iniquities: the chastisement of *my* peace was upon him; and with his stripes I am healed?" If you cannot say that you have no right to take that bread; indeed, you would be eating it unworthily, and you would bring judgment upon yourself. No, my friends, you must first of all, by faith, look to the cross, and say, "When Jesus died I died in Him; when He was buried I was buried with Him; and when He rose again I rose with Him; and that new life He has given is to be nourished with this heavenly food, and I am to feed upon the very body of Jesus Christ by faith." Can you say that? If you cannot, do not come to the table, and do not let anybody persuade you that the mere taking of bread will confer any grace upon you, for it will not. It will only bring condemnation.

And so also when we take the cup we are to remember He said, "This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Oh yes, the one symbolizes the blood of Jesus shed for our cleansing. But it symbolizes more than that. More than that? Yes; "the life of the flesh is in the blood." "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Our sins are forgiven on the ground of the death of Christ. But Jesus lives to communicate His very life to us; and He has done so by the power of His Spirit, so that now we have eternal life. And as we take that cup, in symbol, we partake of the very life blood of Jesus. We receive His life by faith, and the life that He has given is nourished by that heavenly refreshment.

What do we do when we take the cup? Oh, when we keep these two ordinances together in their proper New Testament order and simplicity, what is it we do? When we are baptized we proclaim to the world that we have no confidence in ourselves. We say, "This old man is dead, is crucified with Christ, buried with Christ as not fit to live, and a new life from heaven is given, and it is all of grace." Then when we take the bread and drink the wine we show the Lord's death, and we proclaim to all the world that in the beginning and continuance of our new life, right on into eternity, we are absolutely dependent upon His grace.

*What does it mean to eat and drink worthily?* Does somebody here this morning say, "Sir, I am so unworthy, I am not fit to be baptized; I have been wanting to be baptized for a long time, but I am not fit to be baptized." Well, if you believed you were fit to be baptized you would not be fit to be baptized. But if you say "I am such a sinner that I am only fit to be buried," that is exactly what baptism is. Do you not see if you say "I am such a sinner that I have not any hope whatever of being saved; I cannot save myself; I can only look to Jesus and believe He died for me," that is what baptism means:

"All the fitness He requireth  
Is to feel your need of Him:  
This He gives you—  
'Tis the Spirit's rising beam."

The very fact that you know you are lost and undone without Him is your fitness.

Then as for the Lord's Supper, do you say, "Since I believed on Christ, and since I was baptized, I am afraid I have walked so unworthily, I have fallen so far short of what I ought to be that I do not know whether I ought to come or not." But my dear friend, the only worthiness that we can have for participation in this ordinance is to be conscious of our own unworthiness, and to be sure of the worthiness of Christ. If you are so good that you do not need the blood of the Lord Jesus Christ, do not come to this table. If you are so good that you do not need the broken body of Christ, do not come to this table. If you are so perfect that you can look down on others, I do not think you had better come. But if you can say:

"I'm a poor sinner, and nothing at all,  
But Jesus Christ is my All in All,"

I would love to take that bread this morning, and say, "This is His body broken for me"; I would love to drink of that cup and say, "He is in everlasting covenant with me, and on the strength of His promise I know I shall be safe," if you can thus speak, that is your fitness. May we all thus come trusting only in His merit, and in obedience to His command.

Let us pray. O Lord, we draw near to Thee. We pray Thee to enable those of us who come to Thy table to keep these things in remembrance. If there are any who would trust Jesus this morning we pray that such an one may come confessing Christ, not to the table, but to the Lord. If there are those who have trusted Him, and have never been baptized, we pray that they may see their duty and resolve to follow Thee. And if there are any who, having been baptized, have been living in neglect of this other ordinance, we pray that such may be led to obedience to-day. Now bless us all, for Jesus' sake. Amen.

#### THE JARVIS STREET ANNUAL MEETING.

From the Editor's correspondence we learn that a great many of our readers are interested in the affairs of Jarvis Street Church. For the interest thus shown we are most grateful. We have to confess that we entirely forgot, when preparing copy for last week's issue, that we had just past the Annual Meeting of the church.

To record the details of our church life for a year, or even to report the activities of our various organizations adequately, would fill an entire number of this paper. For some years past it has been customary for the Deacons to summarize in their report the progress of the church during the year. We content ourselves, therefore, with publishing the Deacons' report.

#### REPORT OF DEACONS' BOARD JARVIS STREET BAPTIST CHURCH For Year Ending March 31st, 1930.

Presented at Annual Meeting, April 25th, 1930.

The twelve months covered by this report have seen, in Jarvis Street Church, much of the divine favour manifested in all departments of the work. The gospel has never been more faithfully or ably proclaimed in our midst. Congregations have been uniformly large. Interest in all the services, including the services for prayer, has been well sustained. We believe God's people have made progress spiritually. Particularly have the young people been called to lives of fuller consecration, while the conversion of sin-

(Continued on page 13.)

## DID CHRIST DIE IN VAIN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 4th, 1930

(Stenographically Reported)

"If righteousness come by the law, then Christ is dead in vain."—Gal. 2:21.

Prayer by Dr. T. I. Stockley.

O Thou Who art the eternal God, we rejoice to be able to say the eternal God is our refuge; and underneath are the everlasting arms. We bless Thy holy name for the protection and shelter Thou hast granted to us in Thyself through Jesus Christ our Lord:

"Rock of Ages cleft for me,  
Let me hide myself in Thee."

May this be the language of every soul in this congregation this evening, to have no shelter apart from Thee. Thou art the refuge of Thy people.

We bring our song of grateful thanksgiving for Thy countless mercies that come to us all, night and day; physical mercies, domestic mercies, business mercies, church mercies; countless blessings are scattered along our pathway continually, more than we can number, like the sands of the sea shore, and radiant as the stars of heaven. Blessed be Thy holy name! We thank Thee most of all for Thyself. Thou hast brought us into fellowship with Thyself, and given us to know Thy forgiving mercies, and the righteousness Thou dost give to those who trust Thee; the place of welcome in the Father's house; the place among the children of God, where we have the joy and privilege of saying, Father, Abba, Father. We pray that Thy blessing may rest upon all Thy people gathered to-night. Thou knowest every heart, and art acquainted with every desire. Purify every life by the precious blood of Jesus, by the cleansing power of the Holy Spirit of God. Give us grace to see Thy will and then give us power of will to go forth to do it. Save us from marring the purpose Thou hast concerning our lives. May Thy beautiful plans be realized and may we be saved from self will and anything that would hinder Thee from accomplishing Thy purpose in our lives. May we surrender ourselves completely to Thee to do just as Thou wilt do in us.

Hear us for any anxious and troubled heart. May they cast their burdens upon Thee, and open out their whole nature to Thee. May they feel Thy holy touch, and hear Thy gracious winning words, and be able to rest in Thee, and know the joy of sins forgiven, and of restoration to God!

We pray Thy blessing to rest upon those who are unable to be with us to-night, those who are sick, and those who are kept away for other reasons. May all such realize that the Lord is with them, and is their strength, and their stay.

Pour out Thy blessing upon Thy people throughout the whole world. Let Thy Church increasingly be prepared as a bride adorned for her husband, ready for the glorious day of Thine appearing. May Thy richest blessing rest upon Thy dear servant as he brings to us the message. Give him great wisdom, and great power. May the service to-night be crowned with Thy largest blessing, and enrich the lives of Thine own people, and be the means of salvation to a large number of precious souls. May the name of the Lord Jesus be magnified, and new joys sounded among the angelic hosts of the Lord. We ask it in the name of Jesus Christ our Lord, Amen.

"If righteousness come by the law, then Christ is dead in vain"; which really being interpreted means, that if a man can save himself by his own efforts it was a mistake for Jesus Christ to die.

There are three matters in that brief sentence which call for definition. What is meant by the law? What is meant by righteousness? And what had the death of Christ to do with these matters?

## I.

WHAT IS HERE INTENDED BY THE LAW? Something really at bottom much more than the ceremonial law,

with which this epistle very largely deals. It never was designed that men should be saved by the blood of bulls and of goats. There is nothing in Scripture to suggest that God is appeased, that His justice is satisfied by these animal offerings presented for sin. The whole system of the ceremonial law was designed, symbolically, to teach the need of human cleansing in order to acceptance with God. And the law here means something more than circumcision, and the other ceremonies connected with the Hebrew ritual. The law means something more, too, than the ten commandments. The ceremonial law has passed, for "there remaineth no more sacrifice for sins". But the Decalogue has never been repealed. The ten commandments are still in force, and they are in force because they are founded in the nature of things. They relate to the nature of God Himself, and they are what they are because God is what He is. They are also founded upon the necessities of human nature. Indeed the ten commandments are really the divine poison label, telling us to avoid the things that have death in them.

But the law here referred to is something more merely than the ten commandments written; for after all they were but the transcript of the divine nature. God is the source of all law, in nature, in the physical realm, and in the moral realm beside. God does not change: He is "the same yesterday, and to-day, and for ever". And this particular verse refers to the works of the law, to man's endeavour to fulfil the divine requirements; to a man's effort to be and to do what, in the view of God, he ought to be and he ought to do. The text tells us that if righteousness could have come by the law, if by the principle of unaided human endeavour man could have attained to the divine standard of oughtness, and have made himself fit to stand in the divine presence, it would then not have been necessary for Jesus to die. And if now it is possible for men thus to attain to that standard, then the death of Christ was a mistake: Christ is dead in vain.

## II.

WHAT ARE WE TO UNDERSTAND BY RIGHTEOUSNESS? That perhaps is a still more difficult question. What do you understand by righteousness? Certainly it is *not the judgment of any individual* as to what constitutes absolute right. What is right in respect to life's relationships? What is righteousness in the office, and in the shop, in respect to the relation of employer and employee, in the home, and in all other walks of life? Who shall say when a man has done righteously? Someone will say of a certain man, "I see no fault in him. He is an eminently worthy man. He lives righteously in all life's relationships." But by whose standard? Who is to be the judge of what that man ought to be and ought to do; and who shall determine that he has attained to the standard of absolute righteousness?

Does any one of us know anything about righteousness in the absolute? What is right?

Someone will say, "That is a matter of opinion". Exactly! But whose opinion? Yours, or mine, or somebody else's? Did you ever try to settle a dispute between two or three people, each of whom was absolutely certain that he was right? How are such disputes settled, but to bring all the disputants to some common court where they will be judged by one common and accepted standard? How else can you ever find agreement between people whose opinions widely differ? Righteousness is not to be determined by the *collective judgment of the majority*. That view prevails in some quarters, that we may amend the Decalogue by vote, and that whatever the majority believe to be right, is right. It may sound strange to say that in many matters the majority are often wrong; for the road "that leadeth to destruction" is a broad road, and the gate that enters upon it is a wide gate, and the people who take that path are many. Oh no, you will not settle the question of the marriage relation by a vote in Parliament, or by a popular vote. The collective will, or judgment, of the majority is not the standard by which we are to be measured.

What is righteousness? Obviously *there must be some fixed standard*, some form by which all things can be judged. It is amazing how, in the name of superior intellectuality, we are admonished to be tolerant, to be liberal! Suppose you apply that rule to other elements of thought and activity than that which is strictly religious, what then? "What time is it, please?" Well, it is six minutes to eight by my watch; but if I could talk to the sun he would say, "It is nothing of the kind." But if I talk to you I should probably find that there was a variation of seconds between us all. Do not be over-particular about the time; let us be tolerant! Let us be liberal! My watch is as good as yours. I may have forgotten to wind it, but it does not make any difference. I do not see why you should be so bigoted as to insist that a man should be at the office to-morrow morning, or at his place of work, at eight o'clock, or nine o'clock! If any of you are going by train to-morrow, just say to the conductor, "Now be tolerant, be liberal, do not be narrow minded, do not be bigoted, do not insist on running your train on schedule! Standards have no value! It does not make any difference whether you start on time, or arrive on time! Every man's opinion should be respected!" You reply, "Do not talk nonsense like that." Thank you; that is exactly what it is—sheer nonsense, nothing else.

But that is how men talk religiously. "It is all very well, but I do not agree with you!" I do not ask you to agree with me; but I do insist that in the moral and religious realm there must be some standard to which men are to be brought, or you have universal chaos. If every man went by his own watch, if every engineer ran his train by his supposed time, what would happen? How would the despatchers do their business? We should have nothing but confusion everywhere.

A boy will rub his eyes to-morrow morning about eight o'clock, or half-past seven, whenever his mother calls him, and will say, "I don't want to get up!" He believes in being tolerant; he does not see any reason why the teacher should object if he walks into school

at half-past nine! Why should he not? He has just as much right to walk into school late as you have to come to church at five minutes past seven. Let me carry it a little further: you have a bill to pay, perhaps it is your electric light bill. It may be your rent. It may be the instalment that is due on a mortgage. I do not know what it is. But you go down to the person who is your creditor, be he individual or company, and pay fifty percent. of what you owe. But he says, "I cannot receipt your bill for that." "Why not?" "For the simple reason I want one hundred dollars, and you have given me only fifty." "Oh, but fifty dollars is just as good as one hundred, every bit." "But it is not!" "Oh, yes, it is." "But I say it is not!" "Well, it is just a matter of opinion. Be tolerant, man. Be liberal." Go to the bank and try to do business like that. How far will you travel along that road? Your wife goes to the store, and she gets something—it may be a beefsteak, or something else, I do not know what it is. And the man puts it on the scales. She is a careful and experienced housewife, and she has a shrewd suspicion that that is not full weight. She watches the indicator, and says, "That is not a pound"—maybe it is two pounds for you—but she says, "That is not a pound." "Well, that is a matter of opinion." And he take it up and says, "I think it is. Weigh it yourself." But she says, "I cannot weigh anything. What are your scales for? Is there no standard in this store? Are you not under government supervision? Are you not required by law to give sixteen ounces to the pound? Men behind the counter do not talk nonsense like that; and if they did the people outside the counter would very soon find some means of getting a little sense into their craniums, I imagine.

It is only in the religious realm that nothing matters. There every man's opinion is equally good. Whatever I say is right; whatever you say is right. Come on, let's shake hands, and be tolerant, and liberal, and it will be all right. Cannot any child understand that just as that principle would bring disorder, chaos, irritation, ruin, in any household, in any business, in any community, so that principle would bring ruin to the universe if there were no fixed Centre, no absolute Standard of what is right.

What is righteousness? "When he"—the Spirit of truth—"is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." Not because they do not pay their debts, not because the man is not a good father, not because the man is not honest in business. He may be all that, and in every way an exemplary character, but He will reprove the world of sin "because they believe not on me." That is the sin. By all human standards you may be a perfect man, but if you do not believe on Jesus then you are a sinner still. "Of righteousness"—and to this I wanted to bring you—"because I go to my Father, and ye see me no more. It is as though our Lord had said, "When I am gone there will be left no standard of righteousness on earth. There will be no means by which a man may measure himself. Men will measure themselves with each other. They will measure themselves by standards set by communities, by various man-made religions. They will measure themselves by all kinds of standards, but there will be left on earth no man who knows what righteousness really is. Therefore the

Holy Ghost will reveal to men the heavenly standard, and this will convince men of righteousness; He will measure them by Jesus Christ, and show them that by that Standard they are short measure."

If righteousness, according to God's standard, could have come by man's best efforts to attain to the standard of the law, if a man could have saved himself it would have been unnecessary for Jesus to die. And yet that is what is being taught in half the pulpits of our time: that righteousness can come by man's own efforts. The Scripture is exactly to the contrary. What are the facts? Jesus Christ was not only a Man; He was begotten of the Holy Ghost, and born of a virgin mother; having a human mother, and no human father, uniting in Himself humanity with Deity, Deity with humanity, being Himself not only the Son of man, but the Son of God, and not only the Son of God, but God the Son.

I glanced over an article in last evening's paper in which, from marked passages it seems to me that there is not an infinitesimal element of Christianity left: "Jesus was not determined to die!" "His death was not part of the plan of Jesus!" "Many of the prophetic descriptions of the Messiah must have been repugnant to Jesus. They are so drenched with blood!" "Jesus was not given any supernatural intimation of His death at Jerusalem." How contrary to the whole teaching of Scripture is such a view! Christ was the Lamb slain from the foundation of the world. In the plan and purpose of God He died before the worlds were made, to make provision for our sins. The God Man died.

Why did He die? If you could have saved yourself He had never died. If men, by works of righteousness which they could do, could have satisfied the requirements of God's holy law, Jesus would never have been born in Bethlehem of Judaea. He would never have gone to the cross. There would never have been those hours of darkness. He had never gone out into the outer darkness for you and for me. It would not have been necessary.

WHAT SHALL WE ARGUE, THEN, FROM THE FACT THAT HE DID DIE? What is the natural conclusion to come to? Just this: that even in the thought of God there was no other way by which the requirements of His holy Law, which was a transcript, as I have said, of His holy Nature, there was no other way by which the requirements of His law could be satisfied than by the giving of His only begotten Son. And He died for you and for me! I am sorry to have to say it, but I do not care what ten thousand professors say, nor what ten thousand pulpits say, the voice of the only One Who knows, finds utterance in this Book, and God says there is absolutely no way out of sin into holiness, out of darkness into light, out of hell into heaven, from the power of Satan into fellowship with God but through the blood of our Lord Jesus Christ! ("Amen!" "Hallelujah!") There is only one way home. There is no other way. Why do you want another way? The one way is adequate. "The blood of Jesus Christ his Son cleanseth us from all sin." How many of you believe that? How many of you have been saved by it? (Many hundreds raised their hands.) Then, let us sing:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains.

#### JARVIS STREET ANNUAL MEETING.

(Continued from page 10.)

ners, at both morning and evening services, has been the rule.

Numerically we have made some progress. Notwithstanding a somewhat drastic, though necessary, revision of the church roll, involving the erasure of over 100 names, our additions of 112 by baptism, 49 by letter, and 65 by experience, or a total of 226, have enabled us to close the year with a membership of 2,087, an increase of 40 over last year.

From a financial viewpoint, we have experienced the most favoured year of our history, with total receipts amounting to \$96,058.04, and a net credit balance, March 31st, 1930, of \$2,598.50. The deacons would commend to the church a spirit of profound thankfulness to Almighty God for this very manifest evidence of His good pleasure.

Gratefully we record the continued growth, and influence for good, of our great Bible School, which obviously is one of the most important branches of the work. The other auxiliary organizations in the church all seem to be in a healthy and prosperous condition. The Toronto Baptist Seminary, under the able leadership of Dr. T. I. Stockley, has had an encouraging year, giving evidence of virility and spirituality which speaks well for the future.

As in former years, the matter of visitation has received special attention, not only in connection with our Bible School, but also among the general membership of the church, by our two duly appointed pastoral visitors, and by our lady visitor. We believe this work has done much to assist the pastor and deacons in exercising a proper watch-care over the membership, and also to bind together, in a firmer bond, our entire constituency.

Attention should be called to the suggestions adopted by the church during the year, intended to emphasize the privilege and duty of the entire membership in the matter of the ordinance of the Lord's Supper, and also designed regularly to check over our membership roll, and insure the transaction of church business by those spiritually qualified to participate in that task. The deacons earnestly solicit the hearty co-operation of the entire membership in a common effort to reach these desirable ideals.

With genuine sorrow we record the death of thirteen esteemed members of the church during the year. We thank God for their fellowship and service while with us, and rejoice at the abundant entrance they have enjoyed into the heavenly kingdom. "Precious in the sight of the Lord is the death of his saints." The names of our departed fellow members are as follows:

Mr. Clark McCredie, Mr. B. F. Bennett, Miss Evelyn Highley, Miss Emma Beswick, Mr. Frank Hope, Mrs. George Greenway, Rev. James Currie, Mrs. J. W. Clarke, Mrs. T. M. Smith, Miss Grace Milkie, Mr. Oliver Sleeth, Mr. Charles H. Rudd, Mrs. F. Thompson.

It would not be fitting to close this report without placing on record once more our ever deepening appreciation of our esteemed pastor and his wife. We are reminded that Dr. Shields will complete, May 15th, 1930, the twentieth year of his ministry in our midst. His capable initiative, his inspiring leadership, his able pulpit work, his indefatigable labour, both early and late, his unswerving devotion to the truth, and his absolute loyalty to God-given ideals, have created for him a most unusual place in our affection and regard. We would acknowledge also his ever-widening ministry through the editing of *The Gospel Witness*, in whose increasing sphere of influence we greatly rejoice.

Devoutly we thank God for the blessings of the past, and turn our faces toward the future, with courage and hope.

Signed on behalf of the Deacons' Board,  
E. A. BROWNLEE,  
Secretary.

#### THE SEMINARY COMMENCEMENT.

The Seminary Commencement exercises will be held in Jarvis Street Church, Thursday evening, May 15th. It is expected that some twelve or fourteen will be graduating and receive diplomas. This is our second class, the class of last year numbering seven.

The Faculty and Trustees heartily invite all out of town Baptists who can possibly do so, as well as all Baptists in town, to set aside that evening so that we may have a great gathering.

# The Union Baptist Witness

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

337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

## SHENSTONE IN THE TIDE.

Waves of grace have recently swept Shenstone Church on the Brantford Hill. The Pastors' and People's Conference in the district met here on April 2nd. Rev. John Dodds, of Wheatley, was the speaker in the morning; Rev. G. F. Watts, of Springfield, in the afternoon; and Rev. C. J. Loney, of Hamilton, at night. The conference was, as usual, a day spent in the heavenly places in Christ Jesus.

On Easter Sunday Pastor F. A. McNulty preached on the resurrection of our Lord both by his sermons and also symbolically in the administration of baptism to six believers. Two other professed conversion.

On Sunday the 27th, the church celebrated the anniversary of occupying the present building. Pastor James McGinlay, of London, preached in the morning; and at the close of his rousing sermon, one young man professed to receive Christ. When Rev. C. J. Loney, of Hamilton, preached at night on the second coming of Christ, several more made profession, among them a man for whom prayer had long been offered. The following evening Mr. O. L. Raymer, of Jarvis Street, Toronto, held a profitable conference with the Shenstone people on Bible School work.

## BAPTISMS AT WORTLEY ROAD.

Three boys and a girl, all in their teens, were baptized by Pastor T. J. Mitchell, of Wortley Road, London, on Easter Sunday. This church has lately changed its Bible School to meet in the morning, and it is doing house to house visitation in search of new scholars. When the church goes after the people, the people will come to church.

## A YEAR IN CALVIN, TORONTO.

At its annual meeting on April 13th, Calvin Baptist Church, 281 Jones Ave., Toronto, found its membership had risen from fourteen to twenty-four, and that, with all accounts paid, it had a balance in the treasury of forty-two dollars. Under the part-time ministry of Mr. Frank Roblin, this work, as yet independent, is going forward, for at the Bible School fifty-eight were in attendance on a recent Sunday. It is interesting to note how teachers have been raised up for this school. During the past year two who now help as teachers, were baptized; another left "a worldly church", and still another, "a modernistic Baptist Church" for the separate fellowship. On the last Sunday in April, five made profession of faith in Christ.

## REVIVAL AT MOUNTSBURG.

Blessing from the Lord has come to the Mountsburg Church. Evangelist Ritchie asked to hold three weeks of

special services, and night after night preached the Gospel of God in this beautiful little church on a hill. As a result eighteen took a definite stand for our Lord. On Easter Sunday Pastor R. K. Gonder had the joy of baptizing six, three of them adults.

At Flamboro Centre there is also evidence of renewed interest. There paint, varnish and dye have shown that the people really do care what the building, specially consecrated to the service of God, looks like. Former Pastor Sydney Lawrence was the special preacher at the re-opening on April 6th, and the Toronto Baptist Seminary Quartette paid this church a visit on April 27th.

## BAPTISMS AT BARRIE.

Collier Street is rejoicing in the addition of two by baptism to their small membership. Another step in their progress has been to raise the salary of

Plan to Attend the  
F.B.Y.P.A. Convention  
May 23-25  
at Stanley Ave. Baptist  
Church, Hamilton

Pastor A. C. Whitcombe as from April 1st.

## ORDINATION OF PASTOR T. SUMMERS.

On Friday, May 2nd, at 2.30 p.m. about fifty-five messengers from twenty-two Fundamental Baptist Churches met in the Hespeler Regular Baptist Church, in response to that church's invitation to advise the church in respect to the ordination of their pastor, Mr. T. E. Summers.

Revs. F. A. McNulty and H. S. Bennett were appointed Moderator and Clerk respectively. The candidate's statement regarding his salvation and call to the Christian ministry thrilled the hearts of all those present and showed very definite leading of the Lord. His statement of belief in Christian doctrine was a full, clear, ringing testimony to the fact that the Bible is the infallibly inspired Word of God. Our brother answered all questions with a readiness which showed a firm grasp of the truth. The council agreed to fellowship Brother Summers in all three statements. In the evening the

following programme was carried out: song service, Rev. W. Mesley, of South Zorra; devotional, Rev. T. L. White, of Scotland; ordination prayer, Rev. G. F. Watts, of Springfield; anthem by the choir of the Hespeler Church; charge to the candidate, Rev. R. K. Gonder, of Freelon; charge to the church, Rev. W. E. Atkinson, of Toronto; hand of fellowship, Rev. C. J. Loney, of Hamilton; sermon, Dr. T. T. Shields, of Toronto; benediction, Rev. T. E. Summers.

F. A. McNulty, Moderator; H. S. Bennett, Clerk.

## CHATHAM A CENTRE OF BLESSING

In a temporary baptistry installed in the Patricia Hall, Pastor W. N. Charlton baptized five last Sunday.

Herewith follows his report of the recent Conference of the district: "A very successful Pastors' and People's Conference was held in the Ambassador Baptist Church, Windsor, on Tuesday, the 29th. The morning session was well attended, and the numbers increased as the day went on, until at the evening session, there was a splendid gathering. Once again the Lord set His seal to the preaching of the Word in these Conferences. Three responded to the invitation at the close of a very pointed Gospel message delivered by Rev. C. E. Scott in the evening session.

"Rev. D. Fraser was the speaker at the morning session, his subject being, 'The Eternal Struggle'. At the conclusion of Mr. Fraser's address, opportunity was given for questions. Several were asked, some of these coming from two members of Temple Baptist Church, Windsor. We believe these two sisters had their eyes opened, and we are praying that they may be used of God to enlighten others.

"In the afternoon Rev. W. E. Atkinson brought us a message dealing with the constructive side of the work of the Union. Mr. Atkinson's address was illustrated by some new and very interesting slides from Liberia. We were also privileged to have as a visitor, Rev. C. J. Loney, who spoke briefly in both the afternoon and evening sessions.

"The next Conference is to be held in Leamington with a view to the enlightenment of the Baptists there."

W. N. CHARLTON, Secretary.

## B.C. BAPTISTS SEND MISSIONARIES TO CHINA.

We have just received a report of the Missionary Rally in Mount Pleasant Road Church, Vancouver, B.C., on March 27th, to bid farewell to Rev. and Mrs. L. G. Baker, who sailed two days later to take up work in Northwest China with missionaries who have there laboured in Baptist practice for many years. Ses-

sions were held morning, afternoon and evening.

In the morning Rev. C. M. Ladd opened the gathering, and Rev. G. H. Harber led in a study of "Christ's Conception of the Christian Life." Rev. Reid McCullough followed, dealing with "Christ's Conception of Christian Service." After the fine fellowship of the lunch hour, Rev. J. B. Rowell discussed "Christ's Purpose in Missionary Service." From three to four was women's hour, with Mrs. Campbell in the chair. Mrs. L. G. Baker, told the story of God's preparation of her for China, after her conversion in a campaign of Dr. French E. Oliver. Mrs. Campbell herself spoke on "Efficiency in Missionary Service." Dr. R. E. Neighbour, in the hour following, discussed "Christ's Equipment for Missionary Service."

With President Lamb as chairman for the evening, Mrs. Baker spoke again, but quite briefly, and her husband's address followed. Both referred to the gracious fellowship they had enjoyed in their recent tour of the churches of the B.C. Convention. After the addresses, the parents of the missionaries were called to the platform, Rev. L. G. Baker's father, Rev. A. F. Baker, being the Convention's pastor-at-large; and Rev. A. A. McLeod led in a dedicatory prayer. The whole gathering was both scriptural and inspirational, and tended to lay the burden of souls in China heavily upon the hearts of our B.C. brethren. We hope our readers, too, will take it up with them in prayer.

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**WESTERN HARVESTERS WANTED.**

There is a famine in the land for hearing of the Word of the Lord. The need of men who will give the people a knowledge of the main facts of Bible history and their interpretation in experience, is simply appalling and this seems to be especially true, among other places, in our Canadian West.

Eleven months ago Mr. Willb. Silverthorn went to Leslieville, Alberta, to work independent of the Western Union Board, from which he had separated. In spite of preaching by another denomination, the people were densely ignorant of Scripture, and were particularly averse to an organized church in the community. Mr. Silverthorn went about the work, first, of soul-winning, and second, of impressing on the converts the doctrines held by Regular Baptists. As a consequence it is planned to organize a Regular Baptist Church in this place. It is further planned to hold evangelistic meetings at Rocky Mountain House and Nordegg during the early summer. Pray that the preached Word may so be blessed to God that a light-house testimony may be established there also.

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**HARTFORD.**

We mentioned above the baptism of nineteen candidates of the Hartford Church in the baptistry of Boston. The ordinance was there administered because the Hartford brethren have no baptistry of their own, although they hope to install one soon. Among the nineteen were a mother and her boy and

girl, a mother and daughter and grand-daughter, two sisters, and two pairs of brothers. The Boston Church was crowded beyond capacity that Sunday, and the whole day was a glorious one. Let us praise as well as pray for these churches.

\* \* \*  
**JAMAICA.**

A letter from Rev. John Knight, Clarksonville, Jamaica, reports that on recent Sundays two professed faith at Mount Moriah, and three at Aeonon Town. So the blessing recently received in this place is continuing.

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**OWEN SOUND.**

Easter Sunday was a day of blessing in the South End Baptist Church, Owen Sound, the work that Rev. Edward Hancock and his wife expect to leave in order to go to Liberia. The work of this church has slowly but steadily gone forward. We have been told that during the present pastorate some ninety have professed conversion. Two more took their stand on Easter Sunday, in response to the Gospel invitation, and six were immersed.

\* \* \*  
**MR. A. B. FOSTER.**

On Easter Sunday, April 20th, there passed to his rest a dearly-beloved brother in Christ, the late Albert Brunswick Foster. He died in his native province of New Brunswick, where he spent his later years in retirement. The funeral was from the Pleasant View Hotel, Hatsfield Points, Kings Co., N.B., where for the last three years he had made his home. The Rev. James Hall, of Calvary Church, Ottawa, in fulfillment of the lamented brother's expressed wish, conducted the funeral service.

Mr. Foster had resided in Ottawa for the greater part of his life. For more than forty years he had been secretary to the Treasury Board of the Dominion Government. In his first years in Ottawa he was connected with the First Church. Afterwards, in the starting of a new cause, now the Fourth Avenue Church, he was prominent, and was one of the charter members. He united with Calvary Church in the year 1919, and continued in membership and held the office of honorary deacon until the day of his death.

A man of strong religious convictions, a lover and student of God's Word, uncompromising in his attitude against Modernism, Mr. Foster will be greatly missed. He was laid to rest in the quiet village cemetery of Hatsfield Points, beside his beloved wife, who predeceased him by about five years. A memorial service held in Calvary Church, Ottawa, on the following morning, was largely attended by members and friends.

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**MICHIGAN NOTES.**

By C. R. Peterson.

**CEDAR SPRINGS.**

On Jan. 1st, the Bible school of this church entered upon a contest for attendance with the Bible school of Kent City.

The contest is to close May 1st, the losing side to entertain the victors. On a recent Sunday, the Cedar Springs school had 232 present, and Kent City had 360. Last year the former had an average attendance of 68, and the latter had 115. On Tuesday, April 15th, Pastor E. R. Hill gave the hand of fellowship to 16. Most of these have come into the church recently by baptism.

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**GRAND RAPIDS.**

Dr. O. W. Van Osdel baptized 15 at the morning service and 10 at night on Easter Sunday at Wealthy Street Church. About 75 have come into the church by baptism since the special meetings held during the month of March. Four missionaries of the church, home on furlough, were present and spoke on Easter Sunday. They are: Mr. and Mrs. Floyd Peterson, from French Indo-China; Miss Margaret Church, from China; and Miss Bernice Steev, from India. They brought brief, but stirring, messages. The Lord's Supper was observed at a special meeting on Thursday evening preceding Easter. There was an unusually large attendance at the communion service.

\* \* \*  
**VASSAR.**

Pastor J. Wallace Jacobus baptized four at a recent Sunday morning service. He reports that steady progress is being made in the church. Bro. Jacobus, who is first vice-president of the Union of Regular Baptists of Michigan, has been pastor of this church for nine years.

\* \* \*  
**SKEELS.**

This church has been pastorless for a number of months. Recently they called Bro. Leslie D. Gross, who has been serving North Chester, Ravenna and Slocum. We wish him God's richest blessings in his new field.

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**EXECUTIVE COMMITTEE MEETING.**

The Executive Committee of the Union of Regular Baptists of Michigan met on Friday, April 25th, with the First Church of St. Louis. The forenoon session was given over largely to prayer. In the afternoon a conference with the local church was held, to confer concerning the situation that has arisen in this church. Both the church and the Executive Committee seemed to be of the same mind concerning the matter, and laid the matter before the Lord, committing the outcome of it to Him. A public service was held at night. At this service, Bro. Gerard Knol, pastor of the Lake Drive Baptist Church, East Grand Rapids, and chairman of the Missionary Committee of the Union, and Bro. J. Wilson Brown, pastor of Berean Baptist Church, Grand Rapids, and president of the Union, gave inspiring and uplifting messages. Of course, Bro. Wm. Headley, of Calvary Baptist Church, of Grand Rapids, presided at the piano. He knows how to do this. It was a great day both for the committee and the local church; great in the sublime faith that characterized every utterance and act, and great in the assurance of victory given to all present.

## Baptist Bible Union Lesson Leaf

Vol. V.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 21.

May 25th, 1930

Second Quarter.

### THE FALL OF BABYLON.

Lesson Text: Revelation, chapter 17.

Golden Text: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."—Revelation, chapter 17:14.

#### I. A DESCRIPTION OF MYSTICAL BABYLON, (vs. 1-6).

(a) **The woman.** In the previous chapter the final act in the pouring out of the wrath of God is stated in general terms; in this and the following chapters particulars are given in relation thereto. The fall of mystical Babylon is the subject of our present study, a description of the symbolism being given in the opening verses, and an explanation of the same from verse seven to the end of the chapter. Note the person who directs John in observing the vision, (v. 1).

**The character of the woman.** The character of the woman is manifest in the designation applied, and the actions attributed to her. She is termed the "great whore". She is therefore an unchaste woman, a fallen creature, and a source of contamination to the inhabitants of the earth, (vs. 2, 5). She is also most ungodly and wicked as the persecutor of the saints, (v. 6). Such a character is probably the worst that one could depict for it implies enmity toward God and man, and betrays a wicked persistency in the carrying out of nefarious work, with a ruthless spirit shown toward those in opposition.

**The position of the woman.** The position of the woman is of a rather striking and significant character. She is seen sitting "upon many waters" (v. 1), and "upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns", (v. 3). A beast similar to this has been brought to our attention before, in connection with the woman and the man-child, termed the dragon, (12:3), and in another lesson symbolizing the Antichrist, (13:1). The woman is sitting upon the beast, denoting familiarity therewith, and a certain influence or power over the beast.

**The appearance of the woman.** The woman had rather a gorgeous appearance. She was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written "Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth". And John adds further, "I saw the woman drunken with the blood of the saints", etc. (v. 6). Such an appearance manifests wealth, vulgar display, shamelessness, and brazen wickedness.

**The fate of the woman.** (a) The woman is depicted as meeting a fate in keeping with her wickedness. She is described as being put to death by the ten horns of the beast, "these shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." One is reminded in this of the Divine law concerning sowing and reaping, "for whatsoever a man soweth that shall he also reap", (Gal. 6:7). The woman is portrayed as a destroyer, therefore it is fitting she should be destroyed.

(b) **The beast.** A very brief description of the beast is given. It is stated to be a "scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns", (v. 3). A reference has already been made to a beast of similar description, and it is well in studying this subject to compare like symbols in order to arrive at the proper explanation. The character of the beast is denoted in its description. It is blasphemous in relation to God, opposed to His will in supporting such a wicked woman, and is an outstanding enemy of God. Its appearance is unique, and its power great.

#### II. AN EXPLANATION OF MYSTICAL BABYLON, (vs. 7-18).

(a) **The beast.** John wonders at such a marvellous sight, and not understanding it the angel is the means of granting him an explanation with which we also are benefited. Certain things are stated in reference to the beast. First concerning his life. He is referred to as the beast "that was, and is not, and yet is" implying by the second term a certain cessation in manifestation in that which is symbolized. The place from which he comes is then stated. He "shall ascend out of the bottomless pit", inferring Satanic power and direction in the carrying on of his work. His fate follows. He shall "go into perdition". The effect of beholding this singular spectacle will be one of wonder on the part of those whose names are not written in the book of life.

**The seven heads.** After the general statement explanation is made concerning certain particulars in reference to the beast, the first of these relating to the seven heads. "The seven heads" we are informed "are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was and is not, even he is the eighth", etc., (vs. 9-11). Various interpretations are given to this statement. In one the seven hills are taken as representative of the seven hills on which Rome is built, and that city is named as the location of the woman's seat, the seven kings being taken to refer to seven distinct forms of government existing at different times in the city. Taken in conjunction with the statement of verse eighteen there seems some plausibility for this. Another view and probably the one which most fully suits the picture accepts the mountains in a symbolical sense as denoting regal authority and the seven kings as denoting regal powers or world empires. Concerning these John is informed "five are fallen, and one is, and the other is not yet come." The Roman

Empire was at that time in existence, great powers such as Greece, Persia, Babylon, Assyria, and Egypt had fallen, and in the future the Antichrist is to be the head of a worldwide empire, (13:8), but the duration of his reign will be brief.

**The ten horns.** The ten horns depict that which is entirely future. They symbolize ten kings and concerning them certain things are stated. In John's day they had "received no kingdom", and history since then does not furnish us with any information concerning their entrance thereunto, and as the beast has not yet been manifested, the fulfilment of this prediction has not yet taken place. They "receive power as kings one hour with the beast", (v. 12). The beast exercises his power during the great tribulation period, (13:5), therefore they reign at the same time, but just for a brief period of that time. The territory over which they reign is not stated here, but may be ascertained from a study of the visions recorded in Daniel, (Dan. 11:7), where we note their kingdoms are within the bounds of the world empire territories of old, the Roman power being the last of these. These kings "have one mind and shall give their power and strength unto the beast", (v. 13) implying their complete union with him. They become his allies and help him in his wicked work. Uniting under his leadership they "make war with the Lamb", but the "Lamb shall overcome them", (v. 14). This is probably a reference to Armageddon, the result of which is described later: the last great battle of this age when the forces of evil will be arrayed against the people of God, and shall be utterly discomfited and multitudes of them slain at the revelation of the Lord at His second coming when He shall stand upon the Mount of Olives, (Zech. 14:1-6). Before the kings are thus overcome, they will destroy the harlot, making her "desolate, and naked", the complete end they will make of her is described in the statement that they "shall eat her flesh, and burn her with fire", and in such action they will be carrying out God's will, (v. 17).

**The woman.** We have noted several things in reference to the woman. It is necessary now to identify her if we can. We are informed that she "is that great city which reigneth over the kings of the earth", (v. 18). The great city of John's day was Rome, but it does not seem possible to apply all the teaching of this chapter to pagan Rome. Certainly that city was wicked enough, but it would seem that the city referred to had a much greater influence and extended over a longer period of time. The woman represents the apostasy of the ages, of which Babylon was the ancient centre. The teaching of the chapter would seem to be that at the end of this age an apostate system of religion, originally emanating from Babylon, will have worldwide influence, being upheld by the various governments. It will be in open alliance with the world, having the various characteristics of the harlot, spiritually interpreted. Its power will be destroyed by the kings who will arise in the old Roman Empire territory who will give their allegiance to the Antichrist.