

Tune In for Jarvis St. Service, Sunday Eve., May 25. (CKGW 690 kc. 434.8 metres,
6.00 to 8.00 Eastern Standard Time —7.00 to 9.00 Daylight Saving Time.

The Gospel Witness

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

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A CALL TO ALL REAL BAPTISTS EVERYWHERE

Grand Rapids, Mich.—June 11th and 12th.

By Dr. Oliver W. Van Osdel.

June 11th and 12th have been designated for a great convocation to be held at the Wealthy Street Baptist Church, Grand Rapids, Mich. ALL TRUE BAPTISTS ARE ASKED TO PUT ASIDE ALL HINDRANCES AND BE IN ATTENDANCE AT THIS PARTICULAR TIME. The high and blood-bought principles of Baptists have been disregarded, their liberties have been attacked, the right of the majority to govern in the local church has been denied, and if our freedom granted under the constitution of the United States is to be perpetuated, BAPTISTS MUST COME TOGETHER AND PREPARE TO DEFEND THEMSELVES AGAINST THE UNJUST ATTACKS OF CONVENTION BOSSES. Ostensibly this is to be a meeting of the Baptist Bible Union of North America, which has been largely composed of individuals. The time has now fully come when both churches and individuals must act if the great cause which Baptists represent is to continue to bless humanity.

PROGRAM

The program will be elastic. The day sessions will be given to discussions of great topics pertaining to Baptist history and principles. The discussions will be open and free to all in attendance.

OUR AIM

The aim of the discussion will be to find and form a new fellowship in which Baptists may maintain their independence, and still cooperate in all worthy undertakings. The evening sessions will be occupied with strong addresses from brethren in attendance, and we are expecting that Dr. T. T. Shields, who has served as President of the Baptist Bible Union steadfastly from the beginning, will favor the conference by delivering one or more addresses.

BAPTISTS NOT A DENOMINATION

Baptists have never been a Denomination in the sense in which those holding other beliefs have been

under a centralized form of government. Baptists have always been free and independent. At the present time Modernism has come in among us, a rationalized system denying the authority of inspiration, and the Lordship of Christ, and those indulging themselves in this sort of bald scepticism are equally oblivious to everything that Baptists have held dear. From time immemorial groups of Baptists have formed themselves into churches associated in the faith and fellowship of the Gospel, and under Democratic principles have always governed themselves by the vote of the majority. No outside force, system, organization, or power, has had any right to disturb them in the possession of their property and the carrying out of their principles—principles which have been cherished, defended, and maintained, by much sacrifice of treasure and blood.

THEIR PRINCIPLES ARE OF DIVINE ORIGIN

They were obtained from the Word of God, and can never be changed. In the early days when it was found necessary for the advancement of the great cause they represented for them to form themselves in Associations, it was specifically set forth in the constitution and by-laws of the Association that the Association had no control over the local churches thus associated, and the right of the local church to govern itself was ever maintained. The same principles characterized the State Conventions for many years, and under these principles there was great prosperity and blessing. However, the time came when that inbred, perverted disposition of humankind manifested itself in a determination to rule by means of centralized power. Men with Modernistic tendencies, ambitious to control the churches and the pastors, formed what is known as the Northern Baptist Convention, and undertook to make all organizations, all fellowships, all conventions, and all churches, subordinate to this centralized power, unbaptistic from top to bottom, first to last, and properly designated by Dr. H. C. Maybie of blessed memory, "an

oligarchy." This oligarchy is now in full swing. It is endeavoring to designate the qualification of ministers, to dominate ordination councils, and cruelly oppress and prosecute in the courts all who do not submit to their dominion.

PURPOSE OF THE NORTHERN BAPTIST OLIGARCHY?

Notably we have the case of the prosecution of the Sand Creek Baptist Church of Michigan, the Indiana Church of Pennsylvania, the St. Louis Church in Michigan, and others. The method of these men, calling themselves Executive Secretaries, is to go upon the field where the church has refused to submit to their dominion, find a few backslidden or dissatisfied members, get them to declare themselves the original church, call an exparte council which will also declare this minority the original church, begin a lawsuit, and persuade the court to take away the property from the majority and give it to the minority; and then when the minority is in possession and too feeble to carry on, sell the property and put the money into the treasury of the Convention.

Thus the endeavor is to establish a dominion and a tyranny that will take away the property of every local Baptist church that refuses to do according to the bidding of the officials. **This is an intolerable tyranny to which real Baptists cannot submit.** History shows us that Baptist churches have been free in the past to unite with Associations of their own choice, to change associational affiliations, etc. There has been no limit to the number of Associations formed, or of the number of Conventions in the state, whether one, two, or more, until in recent days. To be sure we have had a Southern Baptist Convention, and a Northern Baptist Convention, but the endeavor of the oppressors and the persecutors to-day is to **compel the courts to believe that all churches who do not send their delegates to the Northern Baptist Convention, that do not send their money to the Northern Baptist Convention treasuries, and that do not use the American Baptist Publication Society's literature in their Sunday-Schools, are not Baptists.**

DECLARATION OF INDEPENDENCE.

All real Baptists will be able to stand in their places and declare that **the local Baptist church recognizes no authority outside of itself, and is free to belong to an Association or Convention or not as it may choose.**

For the purpose therefore of issuing a new declaration of independence we are calling together the Baptists far and near for prayer and conference in order that we may find some wise and Christian way to cooperate in defending ourselves against the attacks of Convention officials, and the maintenance of our principles that have been in all Christian history dearer than life itself. Baptists have ever stood for the infallibility of the Word of God, and we desire to go back to the original source of wisdom and direction and faith. It is the purpose of those calling this convocation to discuss questions of soul-liberty, of constitutional rights, and the eternal principles set forth in the Word of God.

CHURCHES SHOULD SEND DELEGATES

All individuals will be welcomed to the convocation, but it seems particularly desirable that churches to which men belong should authorize them as their representatives and delegates to appear as such in this particular meeting. The Baptist Bible Union has been a very loose form of organization coming together for discussion and edification, but now it seems as if some tangible form of organization consonant with Baptist principles should be formed. So far the attacks of the executive secretaries have been upon the small and weak churches, and these have been too feeble financially and otherwise to bear the enormous expense of an ordeal in court, hence they have not been able to carry their case to the highest courts, where a decision might be secured in harmony with the constitutional rights of a Baptist church. Therefore it is important that we should arrange to stand together and help one another in the maintenance of our liberties.

Baptists have been fond of saying that while many millions have suffered martyrdom, and various Denominations have engaged in persecuting others, Baptists never persecute. To-day we are face to face with the anomalous situation of men masquerading as Baptists and engaged in persistent persecution and oppression of those who bear their own name. Baptists have held a high place in the history of the past. They have been credited as the champions of soul-liberty and honored with the credit of being leaders in the establishment of a free government, but to-day men have arisen who seem to have no appreciation of the laurels and the glory bought by Baptist blood shed in the interests of liberty, but are quite willing that all these sacred things should be dragged in the dirt.

"THE LORD IS MY HELPER"

In the epistle to the Hebrews in view of the promise, "I will never leave thee, nor forsake thee", it is said "we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

We doubt whether it would be possible to find one person anywhere who has never needed help. We are, none of us, sufficient of ourselves. The wisest, and the strongest, and the richest men are subject to distinct limitations. A man may plough a lonely furrow, but there are some things he cannot do alone. We need help against ourselves. Most of us are our worst enemies. Our chief difficulties and troubles originate within. Fre-

quently we need help against our circumstances which seem sometimes like prison walls, cold and immovable, forbidding all progress or enjoyment; and sometimes like a steadily encroaching ring of fire which threatens to consume us. Above all, we need help against our spiritual foes. Who of us has not felt the power of "the strong armed" that "keepeth his palace".

But the text we have quoted is the utterance of one who rejoices in divine help when human powers are arrayed against him. And sometimes we find ourselves in that situation when our difficulties, the sources of our chief anxieties, are unmistakably human. By which we

do not mean necessarily that men are deliberately our enemies. Some may be. Most people have been unfortunate enough to displease somebody who has become a foe. But one may stand in dread of troubles which come from human sources, even when men bear us no malice, and are not conspiring for our destruction. Both for our own peace of mind, and for our usefulness in life, we must refuse hospitality to that lying spirit which would make Ishmaelites of us, and set our hand against every man, on the assumption that every man's hand is against us. Nothing will unfit a man for service of any and every kind, or indeed, for any sort of human fellowship, like the cynical assumption that everybody is against us. We have known men and women who were mentally unbalanced, who suffered from the delusion that everybody was trying to put poison in their food, to rob them of their property, or in some other way to do them an injury. The cynicism which assumes that the world is specially unfriendly to us, is after all, a mild form of insanity; the fact is we are none of us of sufficient importance for the world generally to take cognizance of us. And anyone will reach the end of his usefulness, and indeed the end of his welcome in any sort of human society who takes up a defensive attitude toward mankind generally. The implications of a perpetually defensive attitude are about as uncomfortable to those we deal with as a constant offensive. That is not the meaning of the text we have quoted. More often, perhaps we need help because we are so generally ignored. There is not enough of us to attract attention. We get in nobody's way because we ourselves are nobodies, and the human world may pass us by in utter indifference to our existence. That imposes a loneliness which is very hard to bear.

But there is another sense in which men may do many things to our disadvantage, and, quite unconsciously to themselves, play the part of enemies. Human nature being what it is, life is made up of conflicting human interests. Somewhere we have read in Mark Twain, was it in "Innocents Abroad"? of a company of people crossing the Atlantic, who prayed earnestly for favourable winds, and of whom Mark Twain said they were the most selfish people he knew, because a little consideration would have taught them that the volume of traffic was in the opposite direction, and if the winds were favourable to them they must be unfavourable to travellers going the other way. It seems to be rather a nuisance when all the elevators are busy carrying people upstairs when you want to go down. We remember the case of a man who, in a rather dry season, came into a place of rendezvous in a little village, and remarked to those who were lolling there, "Well, we can stand a little rain now. Robert has got his clover in". Robert was his son. Many other farmers had not got their clover in, but Robert had; therefore let it rain!

Life is very complicated. We may be thankful we are not charged with the responsibility of ordering the weather. But because our situations are so varied, because our dispositions differ, because our aims in life are not the same, it is inevitable that life will always be full of conflicting interests, hence it will sometimes appear that men are against us, when the truth is they are not so much against us as they are for themselves. Innate human selfishness, rather than men considered as individuals, will often seem to be arrayed against our individual interests; therefore we had better whisper our complaints

against the selfishness of others, if indeed we must complain at all, lest others should proclaim our own selfishness from the house tops.

It is rather an old story, but it will illustrate the difficulties we are contemplating if we repeat it: Two travellers found themselves seated at the table of a village hotel. The supplies apparently were not very bountiful, and as they were nearing the end of the meal there were two pieces of cake on the plate. One was large, the other was small. One of the travellers, with great politeness, passed the plate to the other, who thanked him as he relieved the plate of the larger piece of cake. Upon this, the other remarked, "Do you not think that was rather selfish?" "Was it?" said the one with the large piece of cake. "Had I passed the plate to you, which piece would you have taken?" "I should certainly have taken the smaller piece." "Well, you have it, what are you objecting to?"

There is much in life that passes for politeness which is only veiled selfishness, which sets itself to prey upon another's desired generosity. It is rather distressing sometimes, no doubt, but the fact remains that the majority of people take the larger piece of cake, if they get the first chance at the plate. The man who had so long lain unhealed at Bethesda's pool, complained that his prolonged impotence was due to the fact that while he was yet a-coming another stepped down before him. That is a parable of life. People are always doing that. And because of that, like the impotent man, we need Someone to help us into the pool; or, otherwise to help us without the pool. At all events common human selfishness will put us into many situations where we cannot help ourselves.

But there are other human qualities which adversely affect us, and against which we must be on our guard. Sometimes we need to be saved from our friends. We have seen people who were an incarnation of unselfishness and unwisdom. Their very interest in us would destroy us. When one suffers from a cold he is likely to have prescribed for his recovery remedies enough, were they all taken, to kill the inhabitants of a small village. Many people have been ruined by their friends. Sometimes our friends are about as useful as were the friends of Job; they meant well, but they were incapable of advising wisely. How much we have all suffered from the incapacity of others, even as they have suffered from ours! The careful motorist finds himself exposed to others' recklessness, or incapacity. The half-asleep driver had no intention of effecting a collision with the oncoming car, but the wreck resulting from his somnolence was just as complete as if he had planned it. Life is full of such exposures, of such perils. Each of us is, in some respect, a menace to himself; and is, therefore, bound to be a menace to others.

We, therefore, had better try to keep our spirits as we journey along the highway of life. We shall meet all kinds of travellers going in the opposite direction, and only a few of them will study our convenience, and still fewer will endeavour to serve our interests at their expense. Yes; because human nature is what it is, we need help, in view of what men deliberately and of set purpose, or involuntarily, may do to us.

And such help we have in God. "The Lord is our helper." He is our Helper, against all unrighteousness. While we stand for truth and righteousness, we need

have no fear of any enemy; for righteousness and judgment are the habitation of God's throne.

It may be we shall be able to admire the grace of God the more if we meditate on our own inability, in certain circumstances, to help those whom we desire to help. How many have come to us seeking some sort of assistance, utterly oblivious of the fact that they were the creators of their own difficulties, and that the help they needed above everything was a power to make themselves over again! And is it not a miracle of grace that God found a way to help us? When we were madly in love with the very sin that would have destroyed us; when, proud of our own wisdom, which was but sheer folly disguised, when determined upon our own way, which way led down the hill to the precipice, when desperately set against all holiness and even against righteousness and truth, and against Him Who is the Source of all these, how wonderfully He helped us, by giving His only begotten Son that we "should not perish, but have everlasting life!" What marvellous wisdom was that, and grace abounding, and without measure, which, in the Person of Jesus Christ withdrew the covering from the place of a skull, and showed that all sin leads to Golgotha! And what matchless mercy, that the debt we owed, and could not pay, should have been paid for us by Another, and paid by One, Who having counted down the price of our redemption, should by His resurrection, release such spiritual powers as would effect our regeneration, and sanctification, and make us worthy of having been redeemed by blood! Oh, what a Helper God is, when He helps a man even against himself; and brings him into harmony with His own holy purposes, setting him at last on high, because he has known His name.

And is not that the further wonder of grace, that, having saved us from ourselves, and from the sin that was part of us, God could help us even from untoward human personalities! It must have required some wisdom on David's part to slay the lion and the bear without injuring the lamb. And none but the wisdom of God could have devised a way of slaying our sins while saving the sinner. Thus God can help us, not only against the machinations of human enemies, but He can help us by preserving us from being injured by the selfishness, unwisdom, or incapacity, of others, and in thus helping us, He can, at the same time, help those, by whose peculiarities, but for His help, we should be destroyed:

No, it is not necessary that the Lord should destroy one in order to save the other. He is everybody's Helper. He can, and will, help us one at a time, or all together, if we look to Him.

Sometimes there are domestic conflicts, which are difficult to compose; discords, and disunions, which have no consonance with heavenly harmony. Who can help in such a case, as for example, between an estranged husband and wife? Whoever attempts it is likely either to endeavour to be impartial, and take neither side, or else to take one side of the case at issue. God stands ready to help by taking both sides at once. In the view of some that would be impossible. When we were in the throes of our domestic upheaval in Jarvis St. on a certain evening when hundreds were flocking to the church to be present at a business meeting, a Yonge St. car was crowded,

and one member of Jarvis St., a lady, was seated, and another, a deacon, was standing in the crowd. Addressing the lady member of the church, the deacon said, "Well, Miss So-and-So, are you going to vote to-night for Jarvis St. Church, or for the Pastor?" To which the lady replied, "I am going to vote for both, Mr. So-and-So." That, the dear brother was unable to understand.

But it is thus God helps in many disputes. Sometimes discord comes into a church, and the spirit of unity departs, and people try to find some way to peace. They appoint committees; they solicit an arbitrator; they call a council, and in nine times out of ten they make matters worse, instead of better. In such situations only God can be the true Helper. He cannot only take both sides, but He can take all sides, and by His abounding grace; so change the hearts and desires, and the aims and ambitions of the parties to the dispute; that they discover there is no longer anything to dispute about. That is wisdom and power of the highest order, which effects peace, not by the force of compulsion, but by the gracious elimination of all causes of dispeace, and disunion.

The Lord is our Helper; we need not fear. "The Lord is my helper, I will not fear what man shall do unto me." Then surely, we all, who are Christians, can boldly say, The Lord will be our Helper. When we ask for His help, when we cease from man "whose breath is in his nostrils," when we abandon all confidence in human supports, in human wisdom, wealth, and power, and cast our helplessness wholly and unconditionally upon the divine Helper, Who never fails—then He will help us. He will help us through His Word, and by the power of His Spirit, by the ordering of His providence, by the ministry of His angels, by changing the hearts of our enemies, by shaping circumstances to our profit, by sovereignly making all things work together for good. Let us look to Him; let us lean upon Him; let us rejoice in the confidence that we shall never be helpless any more. He hath said, "I will never leave thee nor forsake thee, so we boldly say, I will not fear what man shall do unto me."

McMASTER ASSUMES NO EVANGELICALS LEFT IN OLD CONVENTION.

What speed a once-orthodox institution can make down the toboggan toward Unitarianism was last week strikingly illustrated by the action of McMaster University. In January, nineteen hundred and twenty-four, or thereabout, the Senate of McMaster University passed a resolution respecting our protest against McMaster's action in conferring an honorary degree upon Dr. W. H. P. Faunce, the notorious liberal theologian, the important part of which was in the following terms:

"That this Senate call the attention of the Baptists of Ontario and Quebec to the manner in which Dr. Shields has discharged the responsible tasks imposed on him by the Convention, and express the opinion that the circumstances hereinbefore recited are but symptoms of a general attitude toward the University, characteristic of Dr. Shields. That this Senate further declare its belief that the actions and attitude of Dr. Shields make it obviously impossible to co-operate with him longer in any constructive work with any hope of success."

The Convention Resolution.

The Convention met nine months later in London, and following immediately upon five hours' debate, the Convention for the first time in McMaster's history, refused that institution a vote of confidence; and, in spite of the Senate's strictures, by a ballot vote which was no snap and uncertain judgment, the officials then re-elected the Editor of this paper to the Board of Governors for another term of four years.

Just before the conclusion of that night session, at eleven o'clock, the Convention passed by a unanimous vote, that is, unanimous in the sense that no vote was recorded against it, the following resolution, the adoption of which was moved by the Editor of this paper, and seconded by Chancellor Whiddon, who seconded it obviously without any heart, and only because forced by circumstances to do so. The text of that resolution was:

"Whereas discussions have arisen from time to time within this Convention regarding the action of the Senate of McMaster University in granting certain honorary degrees, therefore be it resolved, that, without intending any reflection upon the Senate, this Convention relies upon the Senate to exercise care that honorary degrees be not conferred upon religious leaders whose theological views are known to be out of harmony with the cardinal principles of Evangelical Christianity."

How utterly McMaster University repudiates the principles of that resolution, and how far the Convention itself has moved from its position in nineteen hundred and four, is indicated by the fact that among those upon whom honorary degrees were conferred at the recent McMaster convocation, was the Rev. A. L. Huddleston of Halifax. We need not weary our readers by quoting Dr. Huddleston at length. Let one paragraph suffice:

"In any attempt to restate the doctrines of the Christian Faith in harmony with the advancing knowledge of our time we have nothing to fear. The spirit of Christianity can stand this test. It is not a static, but a living, vital force. One has but to read carefully such books as Clark's 'Sixty Years with the Bible,' or Fosdick's 'Modern Use of the Bible,' to be convinced that a reverent scholarship, employing scientific methods, does not rob us of our Bible, but, by enabling us to understand and utilize its sacred treasures, it restores this Book of books to thousands of our young men and women to whom it would be otherwise lost."

Any one who would commend Fosdick's infidel book, "The Modern use of the Bible," or W. N. Clark's "Sixty years with the Bible," is a Modernist of the Modernists. But to the complete and full denial of the supernaturalism of Christianity, McMaster University is rapidly moving, if indeed it has not already arrived.

PROFESSOR L. H. MARSHALL'S BACCALAUREATE SERMON.

The sermon preached to the graduating class of McMaster University by Professor Marshall, on May 11th, appears in *The Canadian Baptist* of May 15th. We have read the sermon with some care. As this, apparently, is the last important public utterance of Professor Marshall before his departure for England, special interest attaches to it. We read the sermon sympathetically, that is to say, with much sympathy for the preacher, because, as we

have already said in these pages, we think he has been treated rather shabbily by those who, having used him for their purpose, have now cast him off. That is, they stood in the way of his appointment to the position to which he was naturally entitled. We read the sermon, therefore, with no disposition to be specially critical of it. We expected to find it weak theologically, but assumed that it would be characterized by at least some elements of strength. In this we have been disappointed. The sermon is prosy in the extreme. There is nothing bright or interesting about it. A mild and somewhat complimentary characterization of the sermon would call it commonplace. We cannot find an original idea in it. Professor Marshall evidently belongs to that class of men, who feed their minds from some sort of chain stores, or literary delicatessen. In this sermon there is nothing to suggest a fresh and fruitful mental garden, where one can gather at least a few leaves of freshly grown lettuce, and perhaps a bunch of daisies for the middle of the table. The whole sermon is rather suggestive of an apartment kitchenette, and a can-opener; not that it is served without mixing or cooking, we mean only that the materials of the meal are not fresh. As we sought to appraise its intellectual quality, we were inclined to call it a *coney sermon*, because there came to our mind a verse in Proverbs, "The conies are but a feeble folk". But, on reflection, we concluded the metaphor would be inappropriate, because the verse continues, "yet make they their houses in the rocks"; there is not much suggestion of the rocks in this sermon.

We were mainly interested in the sermon's doctrinal content. It is difficult for us to understand how a Christian minister could address a class of University students on the occasion of their graduation without any mention of principles which are vital to evangelical faith. But, of course, Professor Marshall is not in any sense an evangelical. If anything were wanting to justify widespread dissent from his teaching it is supplied by his sermons. There is not the remotest suggestion of the necessity of an atonement of any sort; nor of a new birth, and the idea of salvation by grace seems never to have come within telescopic range of the preacher's view.

The following quotation will give some idea of the sermon:

"How then may we learn how to behave? There is only one way that is sure and certain—and that is to get into touch with Christ. Whatever else Christ is, He is most assuredly the great moral Leader of humanity, the Perfect Master of the art of living, the supreme Moral Reality of the Universe, the last and highest Fact of which the moral reason takes cognizance, the One whom our own hearts tell us that we ought to follow, the Last Word on all moral issues. It is His function to reveal the will of God and to bring all men into obedience to it. But how can we get into living touch with Christ? The answer is simple—through conscience. Christianity is primarily and essentially a religion of conscience. Conscience is the greatest of all our powers—far greater than intellect. We cannot get away from it. The moral law, the plain sense of moral duty, as written on our hearts. It has been said of George Washington that all through life he paid heed to the maxim that he found as a boy in his school copy book: 'Labour to keep alive in your breast that little spark of Divine fire called conscience'. That is the very thing we all of us most need to do. Just as the aerial wire connected with our radio picks up messages that are on the air, so conscience will bring us messages from a higher world, Christ's world, *if we want them, and are willing to obey them*. Conscience links us with things unseen and eternal. If we seek to get all our ideas of right and wrong from Christ, if we desire to behave in

Christlike fashion, conscience will unflinchingly register the mind and will of Christ within us, so that Christ will become our inward Monitor and moral Guide. Christ saves us from evil by acting on conscience; He inspires us to right living by acting on conscience. Do you want to be true as Christ is true, pure as He is pure, strong as He is strong, noble with His nobility, fired with His passion for the love of God and the service of man? If so, you will surely find that Christ will direct you through conscience, and guide you unerringly through life's tangled moral maze."

Professor Marshall speaks of Christ's operating upon men through the conscience, but gives no indication of how He does so. There is nothing to indicate that He has ever read that conscience is defiled, or that some of the worst crimes of history have been committed in the name of conscience, or that any objective standard of behavior is necessary. There is nothing to suggest that the principles of the Bible are necessary to the instruction and direction of conscience.

The sermon is a weak exhortation to young men and young women to behave themselves by trying to copy Christ, and they are to do that by obeying their conscience. That the Bible is the Word of God is obviously foreign to Professor Marshall's thinking.

We thought to write a readable article, but find we had set ourselves the difficult task of trying to make bricks without straw. The best thing about the sermon is its utter weakness. It is too weak to do anyone any harm, and certainly there is not enough in it to do anyone any good. Here is Professor Marshall's own summary:

"To sum up. A University degree will not be worth much to you, unless you graduate also in the school of Christ, by gaining from Christ a right outlook on the world and life, by allowing Christ to shape your character and regulate your conduct, and by learning from Christ to tread the path of the service of humanity in high-souled fashion. "The fear of the Lord is the beginning, ayé, and the end of knowledge".

There is surely not a suggestion of supernaturalism in this, and it ought to go far to reconciling even Professor Marshall's best friends to his returning to England.

Bon voyage, Professor Marshall! We bear you no ill-will and would fain be useful to you, were that possible. You believe almost nothing in common with evangelicals of any name. We pray that God may yet open your eyes to the truth of the gospel, and that you may never be permitted to do such damage anywhere else as you have wrought in your four years in Canada.

IGNORING OUR NOMINATIONS.

We feel that we have just cause for being offended that the authorities of McMaster University have utterly ignored our nominations for the degree of D.D. Not one of those whom we have named as having earned recognition has been honoured by this degree!

As Dr. MacNeill has not yet concluded his ministry in Walmer Road it may be too early for us to judge whether our suggestion of the Rev. J. C. Masee, D.D., as one eminently fitted for the position, would be considered as Dr. MacNeill's successor. But in order to give the brethren a little wider variety of choice, we venture to add other nominations. How would Dr. H. H. Bingham of Calgary do? He is in about the same class intellectually with Dr. MacNeill; and it may be assumed would therefore be able to minister satis-

factorily to those who have so long been accustomed to Dr. MacNeill's preaching. Or, if Dr. Bingham does not quite fill the bill, what about the Rev. O. U. Chapman, formerly of Windsor? Mr. Chapman proved himself able to work harmoniously with Brandon College, and earned further recognition by seconding the motion approving of Professor Marshall at the Stanley Avenue Convention, Hamilton, in nineteen hundred and twenty-five. We therefore respectfully submit the name of Rev. O. U. Chapman as a possible successor to Dr. MacNeill. If neither of the foregoing should prove acceptable, as the Rev. A. J. Johnston, of Talbot Street Church was to be commissioned "to get something started" in London, and apparently has yet not been able to do it, why not give him a chance "to get something started" at Walmer Road?

THE SEMINARY CLOSING EXERCISES.

It was a great night, one of the greatest, the sort of service that everyone wanted to prolong. The benediction was the signal for the beginning of another meeting. Nobody wanted to go home. That is a fine test of the quality of a service. There were from one thousand to twelve hundred people present. The student body of eighty in itself was a fine sight. There were thirteen in the graduating class, twelve men and one young lady. Rev. Alex. Thomson read the Scriptures, Rev. Sydney Lawrance offered prayer. The address to the graduating class was delivered by Dr. Stockley. It was a magnificent address, intensely practical, and full of spiritual power.

The names of the graduates are as follows: Miss Minnie Emily Lane, Mr. Walter Delmas Clark, Mr. Kingsley Macdonald Cutler, Mr. Jack Fullard, Mr. Samuel Rhodes Jeffery, Mr. Othniel Theodore Johnston, Mr. Evan John Jones, Mr. Thomas McClure, Mr. Harold C. Slade, Mr. Roland James Smith, Mr. W. J. Stanley Wellington, Mr. Wilfrid James Wellington, Mr. Arthur Wood.

DR. SHIELDS' TWENTIETH ANNIVERSARY.

(This brief introductory note is written by one of the Deacons, whose signature appears below, to explain that it is with the greatest diffidence the Pastor permits the publication of this appreciation in the columns of "The Gospel Witness". It was, however, the expressed will of the church, the night it was presented, that it should so appear. The Pastor has, therefore, withdrawn his objection.—E. A. B.)

It would not be fitting to allow this occasion to pass without calling attention to the fact that to-day marks the twentieth anniversary of the settlement of Dr. Shields in the pastorate of Jarvis Street Church. Twenty years is a long time, much longer than the average pastorate. We have had an extended opportunity for mutual acquaintance. From the standpoint of the church we unhesitatingly declare that the passage of the years has only tended to make the heart grow fonder. We flatter ourselves with the thought that, from the pastor's standpoint, our feeling toward him is reciprocated: in short, that with all our faults, he loves us still. We have passed through many varied experiences together; experiences of sorrow and of joy, of adversity and of prosperity, of censure and of praise. We have learned to work together in a common task, and we have no intention of dissolving the partnership. The Lord has been pleased richly to bless our fellowship and labor together. To Him we ascribe devout thanksgiving and praise unfeigned.

We wish, Dr. Shields, to express to you our united appreciation of the resolute stand you have taken for the truth,

(Continued on page 13.)

THE MYSTERY OF SUFFERING

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

One of the greatest problems of life is the problem of pain. The mystery of suffering seems to be entirely beyond the power of man to solve. We have all felt the awfulness of the enigma. We look around upon human life, and we are struck with its abounding inequalities and its sorrows. We see the unequal conditions in which men are placed. Some are born into the world with healthy bodies, and grow up in health and in physical vigour, while others are born with weakness and disease, and struggle against infirmity and suffering continually until life's close. Again, one is born with great mental powers and develops a mental majesty, which becomes the admiration and perhaps the envy of multitudes. Another is born with no mental advantages whatever, but with powers so few and narrow as to compel him to occupy a very obscure place in the world. One is richly endowed with gifts, and another has very meagre endowments. On one fortune smiles from the beginning, and life for the most part is a scene of brilliant sunshine. Over another, the clouds gather from the first, and rarely lift through life, and shroud the evening in darkness. Some seem to trip through life with light and joyous step, while others are heavily weighted and drag their weary steps along life's hard road till they sink through sheer exhaustion into death. Besides inequalities, there are disasters, strange and awful; misfortunes, and sorrows that appal. All thoughtful men are compelled to consider these things, and sometimes to ask the question: "Why should these things be?"

Our Lord and His disciples were passing along a road one day when a blind beggar arrested their attention. Perhaps in his cry for help, he urged his plea by the fact that he was *born* blind. Immediately the disciples asked our Lord the question, "Who did sin, this man, or his parents, that he was born blind?" In our Lord's reply, He utters a word of *caution*. There is a deep-seated instinct that attributes the inequalities of life to sin. The heart and conscience revolt against the theory that they are the result of mere chance, or that they are due to the arbitrary will of the Almighty. There is no doubt, however, that in the final analysis, all suffering in this world is due to sin. "Sin entered into the world, and death"—with all that leads to it, and all that follows it,—"by sin." But men feel that they need something more definite than this general statement. Like the disciples, they are inclined to ask, "Who did sin? Was it a question of personal sin?" Now, we have to remember that it is a question of personal wrongdoing sometimes. Our Lord Himself indicates this when He says to one, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." We are driven to the same conclusion ourselves sometimes when we know the story of the life of some man. But some persons will speak as if God gave no heed to the actions of men, that men can sin with impunity and no one will regard it. It will never do, however, for us to be mistaken by the immediate appearance of things. God is not asleep. "The mills of God grind slowly, but they grind exceeding small."

Take, for example, the drunkard's case. Is not his sin followed sometimes by great suffering,—suffering in his own person, in his family, and in his business? The word of God declares that "wicked men shall not live out half their days." On the other hand, virtue lengthens life, while vice shortens it. Our Lord warns us against the attempt in all cases to connect misfortunes and sufferings with some special sin in the person on whom the disaster has fallen. The tower of Siloam fell and killed eighteen people, and our Lord said, "Think ye that these eighteen persons were sinners above all men who dwelt in Jerusalem? I tell you, Nay." Job was the godliest man in the world in his day—this is God's own estimate of him; and yet was ever saint or sinner afflicted as Job was? When his comforters sought to trace his unparalleled sufferings to some great sin in his life or heart, they were entirely wrong, as the first chapter of that wonderful book discloses.

Our Lord tells His disciples that in the case of the blind man in John, chapter nine, the blindness of the poor beggar was not the result of personal sin. Jesus also says that it was not the result of heredity. Here again, however, we have to bear in mind the unquestionable fact of heredity. God has solemnly said that He visits "the iniquity of the fathers upon the children unto the third and fourth generation." This is manifest both in families and in nations. Trace the generations of the vicious and the evil, and one of the most awful facts of life is that suffering in one generation is the result of sin in those who have gone before. Vice and wrong lead to physical ill-health, mental weakness, and general decay. "The pigmy", says Dr. Joseph Cook, "is always born of disloyalty to natural law"; while another of his strong sentences is, "Rottenness is the mother of littleness". On the other hand, it is a most inspiring fact that generations of virtue result in health of body, and great mental vigour. It is said of the Greek race, that in the days of their purity they were as much higher in mental ability than the other races of their time, as the most intellectual modern race to-day is higher than the African. When the Greek race became lax, and marriage became unfashionable, and luxury brought in physical vices,—with looseness of life, came intellectual effeminacy. We dare not forget the awful fact of heredity, but heredity does not explain all the suffering, and misfortune, and sorrow in the world.

Suffering and sorrow come from an immense variety of causes. In the case of the blind man referred to, our Lord says his blindness was not the result of heredity. The tone of our Lord's word in this case warns us against idle curiosity. We must consider the perplexing problem with reverence and sympathy. The trend of our Lord's teaching is not toward speculation, but ever toward practical help. There is always *illumination* in His teaching. He tells us that the sight of suffering should call forth our sympathy. Take the story from the Memorials of Catharine Tait. Dr. Parker puts it thus: "I will risk any argument upon the divinity of Christianity, upon the experiences re-

corded in that volume. Your child died; but have you had two children dying; and as soon as the second died, the third sickening for death; and as soon as the third died, the fourth getting ready for heaven; and no sooner the fourth taken up than the fifth withers and dies:—week after week, till the whole five go, and all the little graves are green together, and no one can tell which was first to be dug? Then have you been able to say, 'Even so, Father, for so it seemed good in Thy sight?'" Is that a scene for idle curiosity, or for reverent sympathy?

In my own ministry I conducted the funeral of a little girl of five and a half years, and as we were leaving the graveside the father spoke to me and arranged for the burial of two others;—three dear little children from the same home buried in a week; and all the family of four dear children laid in their little graves within ten days. What say you to sorrows such as these? Surely they call not for cold speculation, but for the warmest, tenderest sympathy. Our hearts should open, and all the love of the indwelling Christ should flow forth toward such suffering. Nor should it be empty feeling. The sight of suffering and sorrow should be a *call to service*. The "works of God" should be manifest. Whatever time or effort we may give in seeking to solve the problems of human suffering, the facts remain, and they should ever be a call to us to manifest the works of God. Gentleness, compassion, patient forbearance, practical help—these should be called forth by the sight of suffering and sorrow. James calls this "pure religion", and what he means is that the pure ritual of religion is "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world".

It is not for us to seek out the cause of suffering, in order to blame the sufferer, and exonerate ourselves from any tender and practical sympathy. Sorrowing ones need comfort. The tempted and tried must be shielded. The fallen—yes, the fallen, besmeared though they are—must be lifted up. Our Lord knew His mission in the world; and when He saw any new cases of suffering among the people, He seemed to brace Himself afresh for the task of seeking to lessen the ills of men, and to save them. "We must work", He would say; and we should count it a privilege to be fellow-workers with Jesus in this gracious ministry.

In Paul's exhortations in Romans, chapter twelve, he says that we should show mercy with cheerfulness. When our Lord looked at the poor, suffering, blind man, He said: "As long as I am in the world, I am the Light of the world". If there was any cause which called forth the full beauty of that light, it was the sight of human sorrow and tears. And the light which He showed was not only the light of truth, but the light of His love. It was our Lord's delight "to preach deliverance to the captives and the recovery of sight to the blind". It is for us to light our torch from Him, the torch of divine love, and to carry it forward to the homes of distress and need. Brilliant speculations may be very wonderful; but the suffering and the tearful call for the softened, mellowed rays of divine tenderness and cheer. And as the time is brief, we need to feel the urgency of the call. "The night cometh"; the shades are gathering fast. Let the re-

maining hours of life's brief day be crowded with the works of God. The urgency of the need demands our utmost zeal.

But let not the children of God forget that "whom the Lord *loveth*, he chasteneth". Sometimes sinners are afflicted to lead them to repentance and faith, and saints are afflicted to refine and enrich their characters. In referring to a tradition, Dr. Pierson tells that by a disastrous conflagration in the Pyrenees that destroyed vineyards and threatened the people with dire distress, rich veins of silver were discovered which more than compensated for all the loss. Many a seeming disaster to a child of God proves the disclosure of new veins of experience, and fellowship with God. Suffering saints discovering these mines of consolation and compensation in God have learned to comfort others "with the comfort wherewith they have been comforted of God". Such deep experience has been the means of enriching others far beyond all that could have been imagined. So, while suffering and sorrow may seem to shatter some things that we hold dear, under the hand of a loving God we may discover veins of untold wealth which flash with eternal light and beauty.

"THE GOSPEL WITNESS", VOLUME IX.

The first issue of *The Gospel Witness* was dated May 17th, 1922. This issue is Vol. IX., No. 1. Whole number 418. We can scarcely tell how it has been done, but the paper has issued weekly now for a full eight years. We had no money to begin, we have no money now, but "here we raise our Ebenezer"! The Lord has made friends for us, and through them has supplied our financial needs. We closed the fiscal year March 31st last not owing a dollar. Hallelujah!

Our circulation has spread to more than fifty countries. Only to-day we received two letters from Sweden, one from a minister renewing his subscription, and the other ordering *The Witness* for two more Swedish ministers.

These eight years of writing have involved not a little labour and research. Sometimes the Editor and the staff have been more than a little weary—but the work has always been done, and always as an extra.

With only two or three exceptions, every one of the 418 issues has contained a sermon. They are rather longer than most sermons—fifteen of them would make a larger volume than most volumes of sermons of our day. Had they been issued in book form, fifteen sermons to the volume, the Editor would have published in the eight years no less than twenty-eight volumes, or nearly four a year.

God has blessed the paper greatly to the ends of the earth, to the conversion of sinners, the edification of saints, the comfort of the afflicted, and the strengthening of many a war-weary soldier of the cross keeping guard at the outposts. For all this we are humbly grateful to God, and we begin the ninth volume as we began the first, with Christ for our Theme, the Gospel of the blood for our message, the promise of God our only capital, and the divine glory for our end.

ORDINATION AT BARRIE, JUNE 6.

A council is called to meet with the Collier St. Regular Baptist Church, Barrie, Ont., to consider the ordination of Mr. Alfred Whitcombe, B.A.

The Jarvis Street Pulpit

A MESSAGE OF COMFORT FOR THOSE WHO ARE HARD UP.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, May 18th, 1930.

(Stenographically Reported.)

"Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

"Then a lord on whose hand the king leaned answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. II. Kings, 7:1-2.

Prayer Before the Sermon.

We confess, O Lord, that this service will be profitless to us unless by Thy Spirit Thou shalt use its exercises for our good and Thy glory. We have come to deal with matters that are beyond human understanding. We are to give our thought to things which transcend all possibility of human explanation. But Thou canst make the invisible visible; Thou canst make that which is unseen, which is beyond us, more real to us than the things we touch, and taste, and handle. So we pray that Thou wilt draw near to us this morning, and speak to us out of Thy word in such a way that every one of us shall be profited by our meditation.

There are some before Thee who are cast down and their souls disquieted within them. Some perhaps are in situations which are extremely difficult, face to face with problems for which they have been unable to find any solution. It may be indeed there are some who have come utterly to the end of all human resources, and are at their wits' end literally. We pray that Thou wilt come to us in great comfort this morning. We rejoice that it is written, As one whom his mother comforteth, so will I comfort you. Thou hast promised O, Lord, that Thou wilt not leave us comfortless, but Thou wilt come to us. We beseech Thee to draw near to every troubled heart this morning. Whatever our circumstances, whatever be the degree of our unfaithfulness, have mercy upon us. Bring us to the place of reconciliation with Thyself through the precious blood. Bring us to the place of fellowship. Bring us to the place where we shall learn simply to depend upon God because He is God. Oh, strengthen the weak this morning, and confirm the feeble-kneed; inspire any whose spirits are languishing and lagging, and who are halting by the way. Come to us in great power as well as in great tenderness at this hour.

O Lord, if there are any here, and doubtless there are many, who have not yet experienced Thy grace, who have not tasted experimentally that the Lord is gracious, who have heard of Thee by the hearing of the ear, but with the eye of faith have never seen Thee, disclose Thyself to such this morning. May this be an hour of Heaven's revelation, when we shall all be lifted above the things of earth to the things of heaven, and when we shall be taught how more profitably to set our affections on things above where Christ sitteth on the right hand of God.

Bless us now in our meditation with all Thy believing people everywhere, for Thy Name's sake, Amen.

The text relates to a period of Israel's history when there was a dire famine in Samaria. The capital city had long been besieged by the mighty Syrian hosts. They had been shut up, and none went out and none came in. They were reduced to such straits that they had resorted to cannibalism; and, as the king walked upon the wall of his city, a woman petitioned him for help, and explained that she and a neighbour had agreed to save their lives by the sacrifice of their children. One child had been sacrificed, and they had eaten of its body, and when it came the other woman's turn to give up her son, she had refused to abide by the terms of the contract. When the king was thus petitioned, he said, "If the Lord do not

help thee, whence shall I help thee? out of the barn-floor, or out of the winepress?"

Then he did what a good many other people do when they get in difficult circumstances—they pour out their wrath upon the representatives of religion, and so he said, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." We are not told what he hoped to accomplish by that proceeding, but when Elisha heard it he said, "Hear ye the word of the Lord; Thus saith the Lord, tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, If the Lord would make windows in heaven might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shall not eat thereof."

There you have a definite promise and man's answer thereto,—We shall look at the character of the divine promise and in contrast therewith the answer both of unbelief and of faith.

I.

WHAT IS THE CHARACTER OF THE DIVINE PROMISE? When God speaks, what are we asked to believe? There was involved in this word from the Lord a promise of *that which was by all natural standards an absolute impossibility*. We must not too readily blame people for not receiving it. Samaria had been besieged for months, all supplies were exhausted, and yet the word of the Lord said, "Plenty, to-morrow about this time. Cheap bread to-morrow." Now that, I say, was by all natural standards an impossibility. That is the character of the word of the Lord. That is the principle which differentiates this Book from all other books that ever were written or can be written. It is that principle which distinguishes the word of the Lord always. It has to do with other realms; with other sources of supply, with things that are entirely beyond us; whoever, therefore, hopes to understand the word of God by bringing to it only his own natural reason, mere powers of intellect,—however ripened, however disciplined—whatever the measure of a man's scholarship may be, the man who hopes to understand the word of the Lord without the Lord's help cherishes a vain hope. It would save us from much distress of soul, from much discomfiture, if we were once to recognize that the word of the Lord belongs to a realm apart, that the Bible must have a table by itself, that it has no proper place on the shelf among other books. It is more than a companion of other books—it is the lord of all books because it is the word of *the* Lord.

Let us look at this in the light of this bit of history. First of all, *there were no visible supplies from which this promise could be fulfilled.* The king and his officers had searched Samaria. There is no doubt the people had been rationed, and the government of the city knew there were no food supplies within the city, at all events there were none in view. There was nothing visible within the city from which this word could be fulfilled. In other words, it had to do with sources of supply which were invisible, that belonged to the invisible realm. God's word always does. It is said of Noah, that he believed God respecting "things not seen as yet." The riches of grace promised in this book cannot be discovered by the eye, for—"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." The bounties of His table, the wealth of His treasure, the garments in His wardrobe, all His sources of supply—are invisible. When you put an order in the divine store, you must not ask that it be shown to you in advance. The word of the Lord promises us help from sources of supply which no natural powers can comprehend. If you try your multiplication table here, if you attempt to shut God's word up to logical processes, and if you say, "I will not believe anything that I cannot prove", you will believe little that is of value. Certainly you will be excluded from the benefits of the promises of God.

We will go farther than that. This word had to do not only with supplies that were invisible within the city, it dealt with *things that were not in the city, either visible or invisible.* Now, when God speaks to us, He challenges us as a Creator. When you ask, "How can these things be?" you are asking a question which does not belong to the realm of faith but of reason, and while faith is not unreasonable, it is above reason. It is more than reason: it is not reason in its infancy, but reason grown to be a man.

Abraham is the outstanding example to all believers. It is said of him that he believed the promise of God as the promise of One Who "callesth those things which be not as though they were". God called Isaac by name when there was no Isaac. He made a plan for the whole world by which, for all time, in all ages, all nations, and peoples, and languages, and tongues, were to be blessed by the seed of one man when as yet he had no seed. He was promised that "in his seed should all the nations of the earth be blessed" when as yet he had no son. But being Creator, He spoke of one who was not as though he was. He spoke of that which had not yet come into existence as being already existing.

No one but God can talk after that fashion, but He can. His word always challenges you and me to give Him a place apart, to enthrone Him above all others as God who is able to do all that He promises to do. Hence, when He says, "There shall be cheap bread to-morrow, a measure of fine flour sold for a shekel, two measures of barley for a shekel", your intellectual experts says, "What is the use of talking like that! There is no flour in Samaria, and there is no barley in Samaria, cheap or dear, for one shekel or for a hundred shekels. If you had the wealth of the world you could not buy it because it is not here". But God says it shall be here to-morrow! He is the Lord of the fine flour, and of the barley, and of every other fruit of the field, and when He says it shall be, it shall be, because He is God.

Then again: *He promised that respecting which there*

were no natural channels in view through which it might come. How often we want to confine God to our processes. The Lord promised that which nobody could see was possible of accomplishment. If it were so that there were fields of barley yonder, then we could understand how it might be brought here; but there are no barley fields in sight, there are no flour bins, and we cannot see how there can be. Never mind whether you can or not! God says, "There shall be". I would not believe it if anybody but God said it. It would be sheer nonsense, but if God says it, it is an entirely different matter, simply because He is God.

Elisha did not say, "Hear ye the word of the prophet". Elisha did not preach as some preachers do, "This is my opinion". What Elisha said was, "Hear ye the word of the Lord. Thus saith the Lord, 'to-morrow.'" Nobody else can talk about to-morrow. "Go to now, ye that say, 'To-day or to-morrow we will go into such a city, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow.'" Only God can talk about to-morrow with certainty. He is from everlasting, and to-morrow is as sure to Him as to-day. He can do what He wills to-morrow. Nobody can stay His hand. I have quoted it to you often, and I love to quote it to myself, and meditate upon it, especially when I hear men talking about Jesus going up to Jerusalem as though He did not know what He was going for, as though He were full of uncertainty, as though He were going to try to solve a certain problem. Jesus never tried to do anything. He never attempted anything. Whatever He set His will to do He did. When He was going to Jerusalem and somebody said, "Depart hence for Herod will kill thee", He said, Will he? Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected, for it cannot be that a prophet perish out of Jerusalem. Go and tell Herod that I am not keeping my programme secret at all. I give it to you—to-day, to-morrow, and the third day. Now interfere with it if you can!" Oh, it is only God who can talk about to-morrow. I do not care how difficult it is, when we have the word of the Lord for to-morrow we are as sure of to-morrow as we are of to-day.

They could not see that there was any human power that could effect the answer to this prayer or that could be used as God's agency. It is sometimes said, "The Lord helps those who help themselves". That may be true; but I have often been in a place where I could not help myself. Have not you? Were you ever in a place where you could not help yourself? Where does the Lord come in there? Hear this woman saying to the king. "Help, O king!" She had gone to headquarters, and the king said, "If the Lord does not help you, how can I?" Even the king is at the end of himself. The king cannot help. Think of that! The poor woman, begging for a piece of bread, and even the king of a great nation saying, "I am sorry, but I have not a crumb to give you. I cannot help you. I have nothing." Very quietly and calmly the prophet in effect says, "The Lord will do for you what the king cannot do. To-morrow, the famine will be relieved, and you shall have plenty of bread."

Is there somebody here this morning who can find no help in any direction? Is there someone who says, "I had some influential friends once, and if I only had somebody who would open the door for me, if I had only someone influential enough to give me a start, I could soon be on my feet. Help! Help! Help! Did

you ever pray thus? When a man is drowning he does not offer a very elaborate prayer. I sometimes wish people in prayer meetings could have an experience of it. If we can learn to be direct—"Help!"—that is what we want. "Help!"—and nobody answered. The king himself said, "There is nobody on earth can answer you but God." Has it come to that, then? Has it come to that? Nobody but God can help? We have learned much when we have learned that.)

There were no earthly sources of supply at all. God promised the impossible. That is His word. There is a man here this morning who is not saved. He has tried the strength of his own resolution, and he has said, "I will do it. I will do it", but he has not done it because he could not do it, and he is the same old sinner still. Then he said, "I think it will do me good if I go to church". And he went regularly to church on Sunday. He sang the hymns of praise, and he listened to the prayer and the sermon, and he went away the same old sinner. The church did not help him. Then he said, "I will make a profession of religion, and I will observe the ordinances of religion." Uninstructed, perhaps, he depended upon some ceremony—baptism, which has its place for the believer—or the Lord's Supper. "Now, if I come to the Sacrament, that will do me good; and certainly, I will read my Bible, I will live a religious life". Outwardly, he is religious, but it does not do him any good. Heart and conscience are just the same. The will is just as feeble as it ever was. "I am wondering," says the man, "if there is any help in religion for me. I am dissatisfied; and hungry—why, there is something in me that is starving! Thirsty, too—

I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stooped to drink they'd fled,
And mocked me as I wailed.

I am the most miserable man in the world. I am very much like that woman you tell me about. I am really at the end of everything. Is there any help for me?"

No, not in yourself, not in the church, not in any religious system, not in ordinances, not in Bible reading, *per se*, not in saying a prayer—nothing you have done, may do, others may help you to do—nothing in it at all. There is only one Help for you. God must step in and do something in that heart of yours that no human can do. He must change you inside as well as outside. He must give you new desires, new tastes, new aims, new ambitions, new powers. Old things must pass away, and all things must become new. You must be a new creature or there can be no help for you. "Oh, well", you say, "you have got to take things as they are". God does not take things as they are. "He calleth things that be not as though they were." He can call the worst sinner out of hell a saint, and make him just what He calls him. He can change you. "Why", you say, "is that what the gospel promises to do?" Yes. The gospel is the promise of the impossible. The gospel is the promise of the supernatural. The gospel promises to do what nobody but God can do. What is your answer?

II.

WE MAY UNDERSTAND WHAT FAITH IS IF WE LOOK AT UNBELIEF, FOR FAITH IS JUST THE OPPOSITE OF UNBELIEF. Sometimes it is instructive to learn by contrast. "The Lord upon whose hand the king leaned" when he heard

that, said with a touch of irony in his voice, "Yes, if the Lord were to make windows in heaven, then could these things be; but He is not likely to." Now mark, *that man did not deny God's ability to fulfil His word.* He acknowledged tactily, "The Lord may do it, the Lord could make windows in heaven—if He would, if He would, then it might be. The Lord could do it, but I do not expect He will." "Why", yonder man says, "I am not an infidel; I believe that Christ died for sinners." That will not do any good. "I believe as much as anybody does, that God can do what He promises to do." That will not do you any good. "The devils also believe, and tremble." A man may subscribe to everything that is in the Bible, and say, "I believe it all", and yet himself remain in unbelief. That is a strong statement to make, but it is true. It will profit you nothing to say, "I believe in somebody who is infinitely remote, infinitely wise, infinitely powerful; Somebody who is apart from me, to whom nothing is impossible." I may say God is very wonderful and very great, and yet receive nothing from His hand. You may say, "I have always believed the gospel." No doubt, but you are not saved. I always believed it, and stumbled on that very fact, that I had never doubted it. I subscribed to it, but I had never appropriated it to myself. Do you see the difference between that general belief in God and the particular belief which involves an appropriation of a promise from God to supply my particular need at a particular time? I wish I could make it plain to you, but mark that word—this man did not deny that God was able to do what He said He could do.

Then he would have confined God to one particular method. He said, "If the Lord were to make windows in heaven—there is no other way. I know how He could do it, and there is just one way." Many of the Lord's own people have that habit. They are like a man who says, "My friend So-and-So is coming from Montreal." He takes out his time table, and remarks, "There are so many trains—one comes in at such a time, another at such a time, and a third at such a time; and if he does not come on one of those three trains, he will not come at all." He goes down to the station to meet him, and his friend does not come on the first train, he does not come on the second, nor on the third, and therefore concludes he is not coming. When he gets home, he finds his friend there, he says; "Where did you come from? How did you get here?" "Oh, I did not come by train; I came by motor," or by some other way. There are some people who will hardly let the Lord have a motor car or an aeroplane. "If the Lord does not do it that way, He will not do it at all." Do not presume to try to tell the Lord how to do anything. It is none of your business how He will do it. It shall be done. Rest on that:

You see, *there were some things that this man had not taken into account.* For example—all around the city, everywhere, were the Syrian hosts. There were their tents—thousands of them, tens of thousands of them. "If there were only a few,"—mark—"if there were only a few, we might expect help; but because there are so many that they surround the city, there is no help." *It never dawned upon them that God could make the very enemy the messengers of His grace.* If they had only seen it, a handful of Syrians could not have sup-

plied the city. It was necessary that the city should be besieged by more than the population of the city, or else they would not have had enough bread in their tents to feed the city. The bigger the army without, the greater the bounty, by-and-by within. All they could see was the Syrians.

In the preceding chapter, we read of how the young man got up early in the morning, and roundabout the city were the Syrians everywhere; and he said, "Alas, my master! how shall we do?" There are people here who have eyes for the Syrians. You have all kinds of difficulties—you are out of employment, you are in the midst of hard times. (They were having hard times in Samaria). My message this morning is a message for hard times, because there are so many people that are hard up—their circumstances are adverse, and they say, "I do not see any way out." No; but there is always a way out, and when God speaks, you will be wise to leave it with Him. "Well, sir, that is all right; but—but—but—but—but." But what? "The Syrians!" The Syrians! Ah, yes! it is dark, and there is going to be a great storm. There is no sunshine anywhere:

"Ye fearful saints, fresh courage take!
The clouds ye so much dread"—

the clouds, the very objects of your terror; the circumstances that crib, cabin, and confine you; your very adversity or your affliction—what are they? Why, your circumstances shall become ministering angels; your difficulties shall become stepping-stones; your afflictions are divine almoners—

"Ye fearful saints, fresh courage take!
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head."

Do not undertake to tell God what to do. "Not by might; nor by power, but by my Spirit saith"—who said it?—"the Lord of hosts." What hosts? All hosts, the Syrians, if He wants them. He can command them to do His bidding. They never thought that the Syrians would bring them relief.

Then to make it worse—look at them, just outside the city wall a *company of lepers, starving lepers*. It was a good thing they were lepers, because they said, "If we sit here, we shall die. If we go yonder we can only die. We can but perish if we go, we have resolved to try, for if we stay away we know we must for ever die. Let us go and see." The Lord upon whose hand the king leaned had not thought of lepers! It never occurred to him that God might use four lepers! "Depart hence," said the Lord to Elijah in a time of famine, "to such a place. I have commanded the ravens to feed thee"—the ravens? When He had finished with the ravens, he said, "Go to another place, and stay with"—a multi-millionaire! the one who has plenty in the time of famine?—No; He said, "I have commanded a widow woman to feed thee." God hath chosen things that are weak, and despised, and foolish, "yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." He can use the Syrians, and He can use the lepers.

Just out there in the camp of the enemy, there are gorgeous robes; and there is plenty of food and the dinner is all ready. The Lord can make the enemy cook your dinner for you, get it ready—and you women would like that, I know you would like somebody to do something for you. When the lepers had had enough, they said, "We do not well. If we tarry here till the morning light, some mischief will come upon us: this day is a day of good tidings. Let us go and tell the king's household." When they told the king, he said, "I know all about that—it is a trick. Let nobody go out." There were no flying machines, no aeroplanes, in which to go out of the city to see. Then some wise man said, "We have slaughtered nearly everything in the city, and we have just a few horses left." "How many?" "Five. Just five horses that are remaining. Put somebody on them, and let them go out and reconnoitre. Let them see whether it is true or not." I wonder why the five horses were not slain? They never supposed that God could use four lepers and five horses and all the Syrians. They did not take that into account.

But there was more than that involved. How did it happen? "*The Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host*"; and they began to listen and to say, "What is that? What is that? It is the kings of the Hittites; the king of Israel has hired a lot of others to fight against us: Let us run." And they ran—they did not even stop to pack up. Whatever they had with them, they cast away from them in their haste. "The Lord made them to hear a sound"—deceived them? No; for the horses and chariots of fire that were roundabout Elisha were very real. Sometimes they came silently, but the Lord simply said, "Let the tramp of their horses be heard. Let the noise of the chariots of fire fill the enemy with alarm." As soon as God went forth to battle, the enemy fled precipitately before Him. The horses and chariots of fire are still here. It was not the five horses in Samaria; it was the chariots of God, which are "twenty thousand, even thousands of angels," it was they who were commissioned to fulfil God's word.

Then they brought the bread into Samaria, and the fine flour was sold at exactly the price which the word of the Lord said would be fixed, and the barley also was sold at exactly the same price. Many people would like to know the markets for to-morrow. There are many business men who would like to know what price flour will be, or wheat, to-morrow. Learn from the Lord, because He fixes the markets. He knows all about it. He can tell you whether to buy or not to buy, you business men. Take Him into partnership, and you will not have a lot of goods left on your shelves. You will know when to buy, and when not to buy; for He knows what prices will be to-morrow.

When the multitude came in, the lord, on whose hand the king leaned, was put at the gate to keep the gate, but there were so many of them that they trod him under foot; he saw the bread, but he never ate of it, according to the word of the Lord.

What a great God we have! What a great gospel! If we would but accept His word for what it is—what is it? What is faith? I come to it, I hope, every time

I preach to you. What is faith? I think Elisha would have said, "It is recognizing God as God, that is all." No matter whether you understand, if God has said, "It shall be," respond, "Amen." Trust Him as God, and then He will use the Syrians and the five horses, or the chariots of fire—and it will make no difference how He does it, "to-morrow, at this time"—every word that God has promised—shall be fulfilled. In the great to-morrow, His own to-morrow—the time is with Him—the white horse and his Rider shall come down the skies clothed in a vesture dipped in blood whose name is called The Word of God, and Who is the "KING OF KINGS, AND LORD OF LORDS." He is our Saviour. We need no other. May God help us to trust Him for our eternal good and for His glory.

In our urgent need, O Lord, we come to Thee, and we pray that Thou wilt undergird every one of us this morning. Send us from this place, praising the Lord for that which He has promised not only for to-day but for to-morrow. Help us to see that the future is as secure as the present, because God is our Helper. For Jesus' sake, Amen.

JARVIS STREET SUNDAY EVENING BROADCAST.

Over CKGW 690 kilocycles 434.8 meters, (long wave); and within two weeks VE9GW 6,095 kilocycles, 49.22 meters (new short wave). 7.00 to 9.00 Daylight Saving Time; 6.00 to 8.00 Eastern Standard Time, from the most powerful station in Canada.

Last week we gave full particulars of our arrangements for the weekly broadcast of the Sunday evening services over the above station. The time table which we published last week will probably be republished next week.

Let Us Hear From You If You Hear From Us.

We ask every one of our readers who listens in on our services, whether five miles away or five thousand, to write us at once giving as full information as possible about how clearly the service was heard. Don't delay, but advise us at once. Address Jarvis St. Baptist Church, Toronto 2, Ontario. It will help us if you will write on the outside of the envelope, Radio Dept. Jarvis St. telephone number is Elgin 3531.

Of course we shall appreciate any contributions to the Radio Fund our readers may send. But please don't send currency. Send either cheque or P.O. order. Two men are serving sentences in Kingston Penitentiary now, we regret to say, for robbing *The Gospel Witness* mail.

The Radio and "The Gospel Witness".

Each Sunday evening sermon will be printed in the issue of *The Gospel Witness* following the Sunday, so that anyone receiving blessing through the sermon may obtain a printed copy of the message. If the morning sermon is printed at any time it will be printed in addition to that of the evening.

Help To Extend Our Radio Ministry.

We ask our readers to tell their friends about CKGW and multiply the number of our hearers. Of course we hope no one will stay home from his own

church to listen to the Jarvis St. service; unless, of course, he has a Modernist preacher, in which case by all means urge him to hear CKGW.

Readers In Remote Places.

We should esteem it a special favour if our friends in remote places—of course we mean remote from Toronto—would endeavour to pick us up, and if successful, let us know. Say especially anywhere across the Atlantic in Europe, or across the Pacific, New Zealand or Australia. In the Old Country they would have to stay up till midnight and after. They would not, of course, do that regularly, but we should appreciate their doing so a few times to endeavour to tune in on us.

We shall hope to hear often from our friends on the Pacific coast, because they can get us at three in the afternoon.

Perhaps that will do for now, so the Editor will sign off.—Meet us in the air!

DR. SHIELDS' TWENTIETH ANNIVERSARY.

(Continued from page 6.)

even when such a stand was not popular. You have done more than will ever be known, not only for this church, but also for our sister churches in these two provinces, and for the world, to stem the tide of doctrinal and spiritual declension so prevalent in our day, and to preserve an untarnished testimony to the truth and power of the gospel. Many a heart would have grown weary, many a step would have faltered, but for your unflinching courage and heroic leadership.

We wish further to record our conviction that through the *Gospel Witness* you are accomplishing a service the far-reaching character of which only the thoughtful can accurately appraise. In the estimation of your people, one of the greatest tasks you are fulfilling, one most surcharged with spiritual uplift, cheer, helpfulness and inspiration, is the weekly issue of a religious paper, with an evangelical message, that not only touches your own immediate constituency, but that penetrates to the ends of the earth, carrying with it a veritable soul tonic wherever it goes.

It is most appropriate that your anniversary should coincide with the closing exercises of The Toronto Baptist Seminary. The institution, under whose auspices we are gathered this evening, is the child of your thought and heart. Under God, it owes its existence to your vision and initiative. Its graduating classes as they go forth year by year, will, we trust, re-incarnate the spiritual principles for which you yourself have stood, joining with the worthies of the past in placing the diadem upon the brow of Christ. The passing of the years may yet demonstrate that in the founding of the Seminary you have accomplished your greatest life task.

In this simple tribute we would include the name of Mrs. Shields. Her quiet, gentle personality, her sympathetic interest in all that pertains to the life of the church and its membership, has endeared her to us all. We want her to know that she enjoys a very definite place in our regard and affection.

As to the future, we face it, we trust, with fresh consecration and renewed faith. Starting out together, as we do to-night, on our second twenty years, we would re-dedicate ourselves to our God appointed task. We would re-assure our pastor of our continued loyalty and affection, and pledge to him our unqualified support.

Signed on behalf of Jarvis St. Baptist Church.

Geo. Greenway,

Vice-Chairman, Deacons' Board.

E. A. Brownlee

Secretary, Deacons' Board.

THE WEEK END IN JARVIS STREET.

The attendance at Bible School last Sunday morning was 1,324. The morning sermon appears in this issue. Morning and evening about fifteen responded to the invitation; and at the evening service seven were baptized.

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.

TWO HUNDRED AT CONFERENCE.

Large attendance, splendid fellowship, the conscious ministry of the Holy Spirit, these blessings attended the latest meeting of the Pastors' and People's Conference of Brantford, Hamilton and District, at Boston, on May 13th.

Rev. H. S. Bennett, the vice-president, took charge for the morning session. After devotional exercises, special requests for prayer were asked for; and in a way which evidenced the spirit of bearing one another's burdens, and so fulfilling the law of Christ, requests came in from many present, and were presented before the Lord. Miss Doris Teakle, of Shenstone, Brantford, then gave a message on "prayer, with trust, resulting in thanksgiving," as this truth is shown in Philippians 4:4-6. Thereupon another season of prayer followed.

The fellowship of the two hundred present around the luncheon table was such as Fundamentalists enjoy. With the church building filled for the afternoon session, our secretary, Rev. W. E. Atkinson, used the illuminated map to present our home mission work; he also spoke on the progress of our new mission in Liberia. It had been hoped that Dr. W. L. Pettingill would be present to speak, but he was detained from coming. It was therefore suggested that the ministers one by one should each speak for five minutes on any verse from Ephesians. This plan worked well, although most of the speakers went over their time! Nevertheless, there were some very helpful messages. To complete this session Rev. F. W. Mesley preached on faith, from Hebrew II, the "by faith" chapter.

The evening meeting was evangelistic, when Rev. T. E. Summers preached on "Windows in Heaven." We are sure that the delegates and friends from the twenty churches returned home with a greater determination to carry on for the Lord.

AN INDIAN BROTHER.

Our Indian brethren in the Medina Church had a blessed time on Mother's Day. Mrs. A. J. Loveday gave a helpful message to the mothers and children, and her husband also took part in the special service. That evening Pastor Melchie Henry, following the sermon from John 12:1, 2, had the inexpressible joy of seeing a young man who has served some years in the penitentiary, make profession of faith in Christ. Reports say that the work in this church is encouraging all round. One new member is joining by letter.

WORK IN MOUNT DENNIS.

The following report of Regular Baptist testimony in the suburb of Toronto known as Mount Dennis, will be of interest to all our readers.

"Three or four weeks ago the students of the Seminary put on an intensive campaign in the district, coming up on Sat-

urday afternoons, and going from door to door with handbills accompanied by a word of personal invitation. In this way the whole district, and part of Weston, was covered once, and parts, twice. As a result a large number of names have been secured of those who seemed interested and these are being followed up.

Larger attendances have resulted, especially in the morning services.

"The presence of Rev. A. Lee, B.A., and his wife, on furlough from Africa, his mother being a regular attendant at the services, is greatly appreciated, and the fellowship is a blessing, especially to those who have known him in days gone by. We are looking forward to the services he will conduct in the near future.

"We have been praying for some months for a pianist, and God has answered prayer by sending to us a young man who recently accepted Christ. This brother is taking charge of the musical side of the services, and is training some of the young people for public singing, for which he is well fitted by considerable experience in church choirs.

"On Sunday, May 18th, when the invitation was given one young man responded, and we rejoiced in the restoration of a backslider. We are organizing in the near future as a church; and feel already that prayers which have ascended to the throne of grace, will shortly be answered, and that the drops of blessing now falling are but the earnest of the showers that are to come."

A STRONG STAND.

We are glad to read in a recent letter from Lindsay this statement: "Our stand here is strong for what we represent." A strong stand makes a strong church. And now after much prayer, along with a deepening of the spiritual life of the members, there has come the first "break." On a recent Sunday night an appeal was given for an "open confession of our Lord in Lindsay," and twenty-one rose to their feet. Of these five "were clear acceptants of Christ as Saviour. It was wonderfully spontaneous" and very "evidently of the Spirit. We thank God for it, as it is a real development for this formally religious place." Our Lindsay brethren have been showing their "strong stand" by distributing *The Gospel Witness*. This paper is "placed in various institutions here, including the prison," hotels, etc. It is also mailed to other places; many are asking for it; friends, are speaking in appreciation of various articles. There has been a real strengthening of the work under Pastor J. M. Fleming.

SEVENTH ANNIVERSARY.

Last Saturday night a young Irishman, converted five years ago in the Old Land, and recently come to this country; a young Englishman, brought to Christ at the Thanksgiving Rally at Alton last

Fall; together with Pastor W. Gordon Brown, conducted an open-air service on the main street of the village of Grand Valley, some twelve miles west of Orangeville. A good gathering listened intently to the songs, testimonies, and messages.

The next day the pastor was celebrating the seventh anniversary of his pastorate in Orangeville. Knowing his wishes in the matter, the Ladies' Aid had prepared gowns for the lady members of the choir, thus giving a more becoming appearance. At the evening service two girls in their teens were immersed, and two other girls responded to the Gospel appeal, following the second of a series of sermons on "The Holy Spirit." The good congregation enjoyed two solos from the pastor's brother, Mr. L. Douglas Brown, of Annette St., Toronto.

PERSONAL NOTES FROM MRS. DAVEY.

Herewith we give some extracts from letters received from Mrs. H. L. Davey, our indefatigable missionary in Liberia.

"Here am I skipping my daily language lesson in order to write some letters—the boy comes at 5 for the mail and it's 8.30 now, so I haven't much time, but the days seem so full now, I am afraid letter writing is pushed into the background.

On Trek.

"Horace has gone to the beach to-day on the old push-bike. He usually runs in once every two or three weeks for supplies and mail, or business with the Government, and it takes a good day to do the journey. It is very hot just now and speed on a bicycle up and down Liberian hills is not possible. Mr. Lewis is away on trek (March 14th). He is looking over the country for future work in the interior. So I am alone on the ranch except, of course, for Ada and the children. There is also a boy cleaning away the heavy bush around the houses.

Converts Bring Joy.

"We have some good news to report this week, and I know that you will rejoice with us, when I tell you that two women have publicly confessed faith in the Lord Jesus Christ and have expressed a desire to follow Him. These are the first women to confess Christ openly, and I believe several more will do so soon, for there is a steady interest. Horace is reaping, too, in his enquirers' class. Last night, one man who attends, came to the house, asking for baptism. He is quite clear about his salvation; and you may be sure about our joy to see them beginning to come.

"Mammy, Pray for Us."

"Last night we went to a village for a Gospel service, and there we saw the result of our leper work. The Town Master is a leper, and has been receiving the treatments regularly and has shown a wonderful improvement. He

comes regularly to the Church services, but what impressed us was his village. We have never had such an enthusiastic welcome, and the people all came and listened well, afterwards coming for some distance along the path home. As I passed the women on the road, and they turned to go back, they said, "Good-bye, Mammy; come back to us again, and pray for us." I wonder when I shall hear of another woman from home who will pray and come to help these Bassa women. (Praise God that Mrs. Davey now knows that Mrs. Hancox has heard the call and responded. Ed.)

Teaching the Teacher.

"The Girls' School is held now each morning and what a hectic time we have! It is good for me, though, for I practice my Bassa on the kiddies, and I am not left in ignorance about the pronunciation of a word, for they all shout it at me, if I get it wrong. We have reading, writing and counting, a sewing lesson, and are learning some choruses. After a while we hope to add basket and mat-making to our programme, so that these girls will be taught useful native tasks, in order that they may become useful Christian wives some day.

"Planning, supervising their meals, and seeing that each one shares in the work, and looking after my own home, gives me a busy morning. Then the afternoon language study is interesting. I find my big Bible lesson pictures a great help. Ada and I sit down in front of one of these and talk Bassa. It isn't easy and the sounds are most difficult to write. I cannot pronounce what I have written! Horace is miles ahead of me. He has a very keen musical ear and he can understand a great deal.

"Then, if the evening is fine, we go out to the village for meetings. So the days go. We are very well, and now that we are seeing definite results, we are very happy.

Later. "It is 8.30 p.m. and everything is quiet and I am going to write—but, here is interruption No. 1: Enter Ada with a girl who is staying here for treatment. She has a dreadful cough.

A Large Field.

"Mr. Lewis is back after his long trip. He has covered a good deal of the country, and is satisfied that we have located in one of the most thickly-populated districts. If you could see the dozens of towns around here, within two or three hours walk, which we can scarcely touch yet, you would think that there was a large field for work.

"Every afternoon, except Wednesdays, I have language lessons and I find the Sunday School picture rolls a great help. We hang up a picture, and first I explain the picture to my helper. Then she tells me the story in Bassa. I follow her by retelling it in Bassa, then I write it; then I have it for the girls' school next morning. This afternoon I found a picture of David and Goliath, and you should have seen her face when I told her that story. She said, when we had finished, "My, I love these stories so much."

Now a Sewing Circle!

"I have a new department now, a Women's Sewing Circle,—African women who have not the faintest knowledge of sewing. Let me tell you about it. I

wanted to get hold of these women and they held off. They are not easily approached and do not make friends readily. So I thought I would try a sewing class, and I wrote home to Ottawa and asked the Women's Auxiliary for some pretty wash goods, and they sent about twenty yards, all different colors, and I told the women. Well, they came, and last Wednesday we measured and cut out. Afterwards we had a Bible class and they all enjoyed it very much, and have spread the news. Consequently on Sunday, half of the church was solidly packed with women, and they all say they are coming this Wednesday. I haven't any more cloth; but if they come, I will send to some other auxiliaries for help. I believe there are lots of the women who would help me out with even a yard and a half of cheap wash goods. You see, it is just to get them, and then we will spend half of the afternoon sewing—or learning—and the rest in a series of simple Gospel messages just for these women. Two have already professed salvation, and I believe God will give me all who come; and then again I will get to know them intimately; and before you can do anything for a native woman, you have to reach her heart, and make her feel that you are her friend. These people are not ungrateful and are willing to give something for the cloth and each one is going to bring a chicken, value, two shillings, for many of them haven't money to bring, but the chicken is useful to us. In turn we buy the food, rice and fish, for the girls' school. So every yard of cloth has two uses, it brings a native woman and helps feed a little girl here, a little one who before we came had nothing to look forward to in life, but to be sold to someone, with far worse to follow.

'Willie, Come, Another Jigger!'

Later. "Let me introduce 'Willie?'" He is a bright boy who does odd jobs—stoking the kitchen fire, washing pots and dishes, cleaning shoes, etc., and can tell more fibs in a day than anyone else I know. Everything has to be kept locked up, for he would walk off with half our stuff, but the modernists tell us there is a divine spark! Willie, however, is a wonder at removing jiggers! This hill is full of these interesting 'critters,' and, really, every day I manage to get one. They burrow in your toes, usually around or under the nail, and then grow into fine little grubs. They let you know that they are in residence by the burning and throbbing like a boil; and there is only one thing to do—shout for Willie, arm him with a needle and let him remove the jiggers. He does, too; he has it down to a fine art, and so I would not part with him.

Church Bibles Without Readers.

"Our one and only object is to teach these children to read in order that they may be able to read the Bible for themselves. Here and there, there are churches possessing a Bible, but no one can read, and you can imagine a Church at home trying to build up strong, healthy Christians without the Bible! Well, the Bassa Church is like that, poor blind leaders of the blind, and we want to be able to send out men and women who can read God's Word at least; and I, with my little hand-

ful of girls, am looking to the future. I believe every African mission station goes through the perplexity of seeing, as the work grows, young men become Christians and seek Christian wives, and usually there are none. In my own personal experience I have seen bright, promising young men, on fire for the Lord, absolutely spoiled by marrying heathen wives, when there would be no Christian girls for them."

MICHIGAN NOTES.

By Rev. C. R. Peterson.

STRICKLAND.

The work at this place is going forward, in a very satisfactory manner. Pastor and Mrs. Kaufman drive seventeen miles each Sunday to reach this place, making thirty-four miles both ways. On a recent Sunday it was discovered that one girl had walked five miles to church and Sunday school, another walked three miles, and two others walked two and a half miles. These girls are about fifteen and sixteen years of age. They have been walking these distances every Sunday, winter and summer, through snow and mud and slush, as well as when walking was pleasant. Two of the County Sunday School workers recently visited the Sunday school, and expressed their pleasure at the condition of this country school. The average attendance is around 45 or 50, with many young people and adults present.

GRAND LEDGE.

Bro. A. Carnell, of Cordova, Ill., has recently been called to this field. He is now on the field. He was formerly connected with the Grand Rapids Rescue Mission. His family consists, beside himself, of Mrs. Carnell and four children. We welcome him to Michigan, and pray the Divine blessings upon the work at Grand Ledge.

JACKSON.

Gorham Street Church, after being pastorless for some months, has extended a call to Bro. J. D. B. Adams, of Kentucky. He has accepted the call, and is now on the field. This is one of the most promising fields in the state, and we wish him God's blessing.

MISSIONARY CAR.

The writer is missionary for the Union of Regular Baptists of Michigan. One of the main handicaps in the work up to the present time has been the impossibility of visiting many of the needy fields, owing to the lack of adequate methods of transportation. The members of the Strickland Baptist Church were the first to sense the great need of an automobile for the use of the missionary. They gathered more than \$40.00 to begin a fund for this purpose. Their example inspired others to contribute to the fund. One good brother gave \$50.00; others gave smaller sums. About the first of May, a good used car was purchased, and the missionary's efficiency has been about doubled since then. There is still due about one hundred dollars on the car, which we are trusting the Lord to provide as payments come due.

Baptist Bible Union Lesson Leaf

Vol. V.

No. 2

REV. ALEX. THOMSON, Editor.

Lesson 23.

June 8th, 1930.

Second Quarter.

THE COMING OF CHRIST DESCRIBED.

Lesson Text: Revelation, chapter 19.

Golden Text: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war."— Rev. 19:11.

I. THE HALLELUJAH CHORUS. (vs. 1-6).

In the last lesson the contrast in attitude between heaven and earth was noticed; in this the contrast is further emphasized — on earth sadness and mourning, in heaven rejoicing. Such a contrast implies a different attitude toward sin. The world lacks sin-consciousness, and judges events from the materialistic standpoint; the judgment of God is based upon the relation of man to Himself in righteousness. Heaven condemns sin; earth condones it. Heaven rejoices at sin's overthrow; earth mourns at the same. In this is manifest the sinful condition of the world. "All have sinned and come short of the glory of God." (Rom. 3:23), and all require to be born again, (John 3:7).

After the destruction of Babylon, the hallelujah chorus begins. John hears a "great voice of much people in heaven, saying, Hallelujah; Salvation, and glory and honour, and power, unto the Lord our God." (v. 1). The apostle had previously heard the call to rejoice (ch. 18:20). Now he hears the rejoicing, which opens with an inspiration of praise to God, each particular part of which is worthy of emphasis. This is followed by a statement of the reason for rejoicing, referring to the overthrow of Babylon. Mention is made first of the righteousness of the judgment, "true and righteous are His judgments." (v. 2). There is never a miscarriage of justice with God, either through favour, fear, or lack of understanding. The particular judgment is then stated, "He hath judged the great whore, which did corrupt the earth with her fornication," referring to Babylon and all that it stands for in the realm of apostasy and the world-wide corrupting influence emanating therefrom. "And hath avenged the blood of his servants at her hand." Many thousands of saints have been put to death by men on account of their faithfulness to God, their blood has been shed, yet no divine action has been taken against their adversaries; but a time is coming when judgment will fall upon such persecutors, and the testimony of God through His servants shall be vindicated. Note the patience of God, the certainty of judgment, and the wisdom of serving God in the present time.

Reference is then made to the eternal nature of the judgment upon Babylon (v. 3), and further particulars are given concerning the participants in the hallelujah chorus. The five and twenty elders and the four living ones, repre-

sentative of the redeemed creation, fall down and worship God and unite in the chorus (v. 4), and a voice unidentified, but which some attribute to our Lord, calls from "out of the throne, saying, Praise our God, all ye his servants," etc., and a great multitude, as the voice of mighty thunderings, says, "Hallelujah, for the Lord God omnipotent reigneth." (vs. 5, 6). Note the harmony, power, and earnestness of this chorus, and the number and character of its participants.

II. THE MARRIAGE OF THE LAMB. (vs. 7-10).

The next scene described is that of a marriage with some of its attendant circumstances. First, the spirit of the occasion is mentioned. The voice calls upon all to "be glad and rejoice and give honour to him" (v. 7). Marriage is the fulfilment of desire, the consummation of hope, and is predictive of increased happiness and satisfaction; therefore, it is participated in with real joy. And if such be the case with human beings, in greater measure must it be so in connection with this heavenly union, for there will be nothing then to mar the happiness of the occasion as so often happens upon the earth. In the second place we note the identity of the bridegroom. Generally it is the bride who receives the most attention, but here, while she is not overlooked, it is the bridegroom, the Lamb of God, who is the most important principal in this significant event. John the Baptist referred to Jesus as the Bridegroom (John 3:29), and our Lord represented Himself as the Bridegroom in answering the question of John's disciples concerning fasting (Matt. 9:15), and in the parable of the virgins (Matt. 25:1-10). We therefore conclude that the Lord Jesus Christ is the Bridegroom. Note the significance of this term applied to our Lord, devoting among other things close, affectionate, and permanent union and fellowship.

There is general agreement in relation to the identity of the Bridegroom, but difference of opinion exists concerning that of the bride. Information is given relative to her preparation for the marriage, but nothing is said as to her identity. We are told she "made herself ready," as is the usual custom of brides. "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." (v. 8). The identity of the bride is to be found in the Church of Jesus Christ, every member of which is included therein, namely, every regenerated person from Pentecost to the rapture of the Church. Israel is referred to as the wife of Jehovah, but she is accused of spiritual adultery. (Jer. 3:20, 31:32). The Church is represented as a virgin, (2 Cor. 11:2). Israel's blessing is peculiarly of the earth (Ezek. 37); the blessing of the Church is heavenly (Eph. 1:3). It is of interest also to note that the marriage union is used as an illustration of our Lord's relation to His Church. (Eph. 5:32). The preparation referred to doubtless denotes the result of the appearing before the judgment seat of Christ, when after the testing of the work of the saints (1 Cor. 3:13), only that remains which glorifies God, and is truly righteous; and in such righteous-

ness due wholly to the grace of God and procured by His power, the saints will be arrayed. Contrast such apparel with that of the harlot (ch. 17:4). Note also its character, and for typical teaching of the whole see the record of Isaac's marriage with Rebekah. (Gen. 24). Following the reference to the Bridegroom and the bride, mention is made of the guests and the marriage supper (v. 9). Nothing is said of the ceremony, although there may probably be something to correspond with that part of the proceedings. The identity of the guests is not stated, but they will undoubtedly be the friends of the Bridegroom. John the Baptist termed himself such. (John 3:29), and the Old Testament saints may be looked upon, as such; the guests therefore who participate in the blessedness of this wonderful feast, are the saints of God prior to Pentecost and those who are taken to glory after the translation of the Church. After the marriage ceremony, there usually follows the wedding trip; and our Lord and His bride in pursuance thereof will return to the home of the bride on this earth where they will remain during the millenium. (Jude, 14, 15; Rev. 20:4). The effect on John of this wonderful vision is then stated. (v. 10).

III. THE COMING OF CHRIST. (vs. 11-16).

After the marriage scene, John saw the coming of Christ in glory and power, concerning which several things are stated. First he saw heaven opened. Second, he beheld a white horse. Third, he saw one sitting upon the horse. Of Him a particular description is given. He is termed "Faithful and True," designating His perfect character. In relation to His actions it is stated, "in righteousness He doth judge and make war," (v. 11), signifying that His enemies receive justice. Concerning His appearance, it is said, "His eyes were as a flame of fire," denoting piercing, keen, holy intelligence; "on His head were many crowns," significant of His high office as "King of kings, and Lord of lords," (v. 16); and "He had a name written that no man knew but He himself," (v. 12). Concerning His clothing we are informed, He "was clothed with a vesture dipped in blood", referring to His judicial action in punishing His enemies, "and his name is called the Word of God", (v. 13), significant of His mission as the one through whom God is revealed. (Note John 1:1). Following this wonderful Leader are the armies of heaven riding also upon white horses and clothed in the same manner as the saints, in fine linen, white and clean (v. 14), implying the presence of the saints as predicted elsewhere (1 Thess. 3:13). The action of our Lord on reaching the earth is depicted as being one of judgment. He shall rule with a rod of iron, and tread the winepress of the fierceness and wrath of Almighty God, (v. 15). (Note in this connection Ps. 2, and 2 Thess. 1:7-10).

IV. THE BATTLE OF ARMAGEDDON (vs. 17-21).

The battle of Armageddon will take place at our Lord's return, and will conclude the great tribulation period. It is more truly a judgment scene than a conflict, although the armies of Antichrist will be gathered together against the Lord and against His army. (v. 19).