

Radio Sermon, Sunday, June 29th—See page 6

# The Gospel Witness

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

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## U R B A N E

Perhaps the majority of our readers would take the word we have employed as the title of this article as an adjective descriptive of a certain refinement of manner, of a polite and courteous bearing; but we employ it here as a proper noun, for it is the name of a biblical character. He was not an apostle; he was not a pastor; nor was he a deacon; he was not noted for great riches, nor extraordinary talents. So far as we know, he was neither a preacher, nor a teacher, nor a singer. There is nothing to indicate what his peculiar gifts were. And yet his name is written in the Bible, by divine inspiration it is included on the our helper in Christ."

What, then, was Urbane's record? All that we know of him is what the Apostle Paul tells us in his epistle to the Romans when he writes, "Salute Urbane, our helper in Christ".

Here is a name immortalized by the fact that its bearer was willing to be a helper. To be a helper involves a certain measure of self-effacement. Most men would rather be a captain than a first mate, and rather the latter than a common deck-hand. One who is a helper must be willing to stand behind. He does not win the fight single-handed. He is neither a Shamgar, a David, nor an Eleazer. He hasn't the capacity to accomplish a great task alone, and therefore his name never appears in the headlines of the newspapers. When the church year book is published, his name is not included in the list of officials. He is not numbered among the "principal givers". He is not the soloist in the choir. He is neither the conductor nor the first violinist in the orchestra—he is just a helper.

Those who love the praise of men more than the praise of God will never be found among anybody's helpers. The position is not sufficiently recognized, nor its duties sufficiently remunerated, nor its incumbent sufficiently appreciated and applauded, to attract self-seeking, proud-spirited, persons. Urbane, therefore, we may be sure, was true to his name in its accidental English significance: he was polite and cour-

teous, willing to serve in obscurity, if only he might help a little. God be praised for the helpers in the Christian church, and in every relationship of life!

Urbane must have been one who cared more for the work than the wages. He wanted to see God's work done. He wanted to see the gospel furthered in the lives of men. He doubtless desired the glory of God in the salvation of souls, and therefore, whether he was recognized or not, he was delighted to have the privilege of helping.

How many of us are willing to be helpers in this respect? Do we put the interests of the work of Christ before our own interests? Are we willing just to keep on doing our duty as Christians, working behind the scenes, assisting the general interest while being ourselves in the shadow? We have known ministers who seemed to have but little interest in prayer meetings unless they were appointed to lead them, who cared nothing for sitting in a pew while someone else was in the pulpit. Not so with Brother Urbane.

But this man whose ministry the great apostle here acknowledges apparently limited his activities to interests which were identified with the name of Christ. Paul describes him as his "helper in Christ". What work we should get done if we could learn the art of spiritual concentration! What latent energies there are in every church! We do not, for the moment, speak of that which is distinctively spiritual. How great is the sum-total of physical energy represented in the membership of a church! And what would be the aggregate time if the leisure hours of church members were all put together? And what would be the total of money available for worthy investment possessed by the members of a church? And if all these different forms of energy were devoted to spiritual uses; if Christian people were to shut themselves up to such forms of service as are "in Christ"; and if then, as would inevitably be the case, all these natural powers were laid hold of, augmented, and sublimed, by the power of the Holy Ghost, what wonders we should see accomplished!

If the money spent in amusements and other injurious indulgences, in all sorts of unjustifiable extravagances, were conserved for work to be done "in Christ"; if all the fragments of time that are spent in idleness, and other hours that are wasted in lodge meetings and other unedifying occupations, were employed in helping such enterprises as are "in Christ"; and if all one's intellectual abilities and physical powers were reserved for spiritual uses, how victorious the church of Christ would be!

But such a helpful ministry as was exercised by Urbane must have involved on his part a life of abiding—for in that sense he was Paul's helper—"in Christ". It is impossible for one man definitely committed to a programme of labour "in Christ", to be helped in any true sense by one who is not in Christ in the same sense and in the same measure as he is. Two cannot walk together unless they be agreed; so that whatever difference of ability, of personal force, of spiritual gifts, there may have been between Paul and Urbane, they must have been one in their spiritual aims, and one in their common dependence upon God.

Highly talented men and women, fortunately, do not monopolize the Spirit of God: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit."

And very especially, Urbane was one of the Holy Spirit's gifts to the church. Perhaps it is natural that our minds should be occupied so largely with things

which appear to be big when measured by natural standards; but how important it is—how imperative, indeed—that believers should find their divinely-appointed place, and be content to serve where God has placed them! We should have no friction in the choir, nor in the pew, nor in any of the church organizations, nor between deacon and deacon, nor minister and minister, if each would accept with humble thankfulness the place to which he has, by divine decree, been appointed. For this is what is written in the Word of the Lord: "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, HELPS, governments, diversities of tongues."

So that Urbane had been "set in the church" by God Himself. He probably recognized that fact, and counted it a high honour. And whoever be our fellow-servant who is chosen to stand in the front line while we stand behind, is it not an honour for anyone to be permitted to help forward the work of the Lord?

We could write volumes upon such a subject. We could show that every great railroad company; every mighty ship that crosses the sea, every great industrial or commercial organization, depends for its success upon the ministry of those who are willing to be just "helpers". We follow the example of the great apostle: we lift out hats to, we salute, all "helpers in Christ".

## "Whatsoever A Man—Or A Convention—Soweth"

A front-page article in *The Canadian Baptist* of June 26th is entitled, "Looking Backward From The Associations". We also have received reports from a number of Associations. Such reports as have reached us indicate that the attendance in most instances was very small, and the spiritual interest almost nil. But lest we be regarded as a prejudiced critic, let *The Canadian Baptist* speak for itself. Here are two paragraphs from the article:

"Some of the statistics presented to the gatherings will form the basis of a great deal of thought and study, for they present in striking form, the problem that the churches have to face and solve. For instance: In an Association of eighteen churches, six churches reported a gain in membership in the last year: two churches had managed to hold their own, while ten reported a loss in the number of names on the roll. The total of the losses was twice as large as the gain in the six churches. The baptisms in the last year were two-thirds the number of the preceding year. Nine churches out of eighteen reported baptisms: nine others with a membership of over 700 had none; the average membership of the churches that baptized none in the year was almost 80 each.

These facts are stubborn and disturbing. They cannot be overlooked or condoned. No one can study them without a great question rising in his mind—WHY SO MEAGRE RESULTS? The pastors of these churches are among the finest in the Province: the churches possess great, spiritually minded laymen: the causes are well organized and led. BUT WHY THE SPARSE RESULTS? Deep probing for the cause is needed: when the reason is discovered it must be remedied."

In an Association of eighteen churches, only six reported an increase; two held their own; and ten

reported a loss during the year; while the total of the losses was twice as large as the gain. Baptisms had declined one-third; only nine churches reported any baptisms at all; and the average membership of these stagnant or declining churches was eighty, with an aggregate membership of seven hundred.

We agree with *The Canadian Baptist* that "these facts are stubborn and disturbing". And when the Editor has asked the question, "Why so meagre results?" he insists that the pastors are "among the finest in the Province", while the "churches possess great spiritually-minded laymen", and the causes are "well organized and led". Obviously, then, there is no fault with the churches! Certainly not with their leaders!

Genuine conversions are effected only by the power of the Holy Ghost. This editorial in *The Canadian Baptist* fails to recognize that. Indeed, in the entire editorial there is no suggestion that it is necessary to preach a pure gospel; nor that regeneration is the work of the Holy Ghost; nor that the condition of individuals' or churches' being used by the Holy Spirit is that men and churches walk by faith with God.

One thing is certain: God has not changed. The conditions of spiritual progress are evermore the same. The work of regeneration is still exclusively the work of the Holy Spirit. Why should we not all frankly acknowledge that if, as individuals or churches, our lives are unfruitful, there can be but one reason for it; and that is that we are not right ourselves with God?

### Not Surprising.

This report from the Associations of the old Convention is not at all surprising. What else could anybody expect? We suggest that the Editor of *The Canadian Baptist* write another article at an early date entitled, "Looking Backward To Convention Meetings". For years—ever since 1919—the Ontario and Quebec Convention has been dominated by men determined to suppress the testimony of anyone and everyone who dared to stand for the full inspiration and authority of the Bible as the word of God. All who boldly took their stand for this principle have been treated as though they were criminals. The attitude of the old Convention toward the Word of God has been precisely the attitude of Ahab toward Elijah: it has sought to decapitate everyone who dared to stand for that Word.

How can a Convention which has again and again repudiated the doctrine of the full inspiration and supreme authority of the Scriptures expect to see the gospel preached in demonstration of the Spirit and of power in the churches of which that Convention is composed? Professor Marshall plainly declared his position when he said, "I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't." The Convention of Ontario and Quebec endorsed that position by endorsing Professor Marshall in successive resolutions. The Associations, as part of the Convention, did the same. That is to say, the Convention and the Associations have rejected, explicitly or implicitly, the only instrument which God is pleased to use for the conversion of sinners.

The book of Jonah, for example, is an integral part of the canon of Scripture; but anyone who ever mentioned Jonah was greeted with ironical laughter. In other words, the Book that was written by men who were moved by the Holy Ghost, the Book of which the Holy Ghost is the Author, has been held up to contempt in these barren Associations. Can it be expected that the Holy Ghost will abide with people who mock at His word, and who persecute all who contend for the faith once for all delivered unto the saints?

The Convention of Ontario and Quebec made its choice between the inspired and infallible word of God on the one hand, and the modern view of the Bible as represented by Professor Marshall on the other. No body of people can sow Modernism and reap evangelical results. When the statistical reports come in, they find the tree they have planted has on it nothing but leaves—and very soon even the leaves will have withered away.

Once more: Professor Marshall repudiated the doctrine which lies at the very heart of the gospel, namely, the vicarious, expiatory, atonement wrought by Jesus Christ. Professor Marshall said frankly that he did not believe Christ endured the punishment of our sins, and the Convention laboured to support him; and every speaker for the old Convention attempted to justify Professor Marshall's position. In other words, the old Convention endorsed a bloodless gospel; which, of course, is no gospel at all. Some of us can still say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." But "the power of God unto salva-

tion" is never manifested in the so-called gospel of the Modernist. The churches of the old Convention are now reaping what they have sown.

Some day we propose to show the effect of this upon church attendance. Meanwhile, taking Toronto as a sample of the old Convention churches, the only churches of the old Convention in Toronto that have not changed pastors since Professor Marshall came to Toronto are: Park Road, Rhodes Avenue, Temple, Woodbine Heights, and Yorkminster. Rev. H. B. Coumans left Indian Road Church, reporting a membership in 1925 of four hundred and sixty-seven, to become the Pastor of Bedford Park and York Mills, with a total membership of one hundred and fourteen: Dr. Bowley Green, of First Avenue Convention fame, left Immanuel Church, and after a year or more—nearly two years we believe—without a pastorate at all, settled in Castlefield Avenue Church, the forlorn hope where the ministerial Micawbers "wait for something to turn up"!—Dr. A. J. Vining, the famous entomologist, resigned College Street, and, so far as we are aware, is like Noah's dove before she returned to the ark, while she found no place for the sole of her feet. The Pastor of Boon Avenue Church has left the Baptists to become a Presbyterian. Dr. John MacNeill has retired from the waning glory of Walmer Road to the retiring chamber for Baptist officials, sometimes called the Theological Faculty of McMaster University. Rev. W. E. Hodgson still holds on at the Baptist Church of the Guillotine, sometimes called the Temple Baptist Church; and we understand he has now reached the conclusion that the day of large churches is over. It must be a great comfort to be able thus to make a virtue of necessity!

According to the last Year Book there are thirty-two English-speaking Baptist Churches in Toronto in the old Toronto Association. Of these, all but five, or eighty-four per cent., have changed pastors since Professor Marshall came to Canada five years ago. The thirteen churches in Toronto who are no longer in fellowship with the old Convention have had but five changes of pastors, or thirty-eight per cent.; and nearly all of these changes took place within a year of Professor Marshall's coming, and had nothing to do with the denominational unrest. In the Year Book of 1925 the Toronto Association reported eleven hundred and forty-three baptisms, and in 1929, five hundred and twenty-one. The old Convention has sown to the wind, and will inevitably reap the whirlwind.

### THE WEEK END IN JARVIS STREET.

The attendance at the School Sunday morning was 1,336. At the evening service the sermon appearing in this issue was preached, and three believers were baptized.

Spend your Holidays at  
**FISHER'S GLEN**  
 JULY 26th—AUGUST 4th

## Dr. O. W. Van Osdel in "Baptist Temple News"

(The two articles following are reprinted from the "Baptist Temple News", and are from the pen of Dr. O. W. Van Osdel.—Ed. G. W.)

### A VERY GREAT SORROW.

We have known Dr. W. B. Riley all of his ministerial life. We have held him in the very highest esteem. His wonderful ability as a preacher, his imposing appearance in the pulpit, his fidelity to the truth, and his great zeal, have called forth our ardent admiration. Whatever other men might do, we have expected him to be entirely above criticism.

It will therefore be easily understood that we were in great distress of mind when we saw in the last issue of his magazine a cutting fling at those Regular Baptists who had been expelled from the Denomination. Of course our readers will understand that there can scarcely be a Denomination composed of independent churches, but this is the term he uses. Twenty years ago several thousands of Baptists in and about Grand Rapids refused to fellowship Modernism, which is another name for infidelity. The pastor of the Fountain Street Church, Grand Rapids, had printed the statement, "if your convictions and the Bible differ, follow your convictions. The Lord Jesus Christ is the product of evolution, and we may expect a greater at any time." These assertions speak for themselves, and it was impossible for those who belong to the Lord Jesus Christ to be true to Him and fellowship this sort of teaching. The stand taken by these Baptists greatly displeased the Convention, because the members of the Fountain Street Church are rich and able to contribute liberally toward the Convention budget. Many efforts were made to persuade these independent Baptists, refusing to fellowship infidelity, to be reconciled with a "composite Denomination" and the "inclusive policy," but were persistently refused. Later, at a meeting of the Michigan State Convention a committee was appointed, a part of which was composed of members of the Fountain Street Church, to take in consideration the relations of the Grand River Valley Association with the State Convention. Upon the recommendation of this committee, in open violation of their own rules, a majority of the State Convention voted to exclude all the churches in the Grand River Valley Association from their fellowship. Both the churches and the Association had regularly paid their Convention expenses, and there was nothing in the constitution of the State Convention that would permit them to exclude any church from their fellowship. However, this violent action was taken, and since that time these Regular Baptists have maintained their independence and orderly walk.

It is therefore an exceedingly painful experience to have a great and good man like Dr. Riley join with the committee from a Modernistic Church in casting reproaches upon those who have been persecuted for the faith which he himself professes to hold. Dr. Riley tells us that he is staying in the Denomination because there are large funds held by the various Boards in which all Baptists have an interest. This appears to be a reason, but when we consider the size of the Denomination, and the size of the funds, probably the amount of money when divided would not amount to more than a few cents for each individual Baptist. But

a more weighty reason appears in the teachings of the Word of God, which has always insisted everywhere on the people of God separating themselves from all contaminating influences.

Dr. Riley tells us that he has been in the habit of attending the meetings of the Northern Baptist Convention for many years. To be sure, Dr. Riley's appearance in Cleveland was not the first time that he has been in attendance, but other years he has gone there at his own suggestion, and usually as a defender and champion of what he is pleased to call Fundamentalism. This year he went upon the invitation of the "inclusive committee" to take part in an "inclusive program," in the service of a "composite Denomination." This has been the endeavor of the Northern Baptist Convention for years—to have a "composite Denomination," to work all branches under the "inclusive policy," and Dr. Riley was included on one side, and Harry Emerson Fosdick was included on the other side; and thus to all appearances Dr. Riley is standing in line with those who have adopted this distressing policy.

Dr. Riley has endeavored to persuade his brethren that there was nothing unusual in his appearance upon the program at Cleveland. However, it is very difficult for unbiased people to comprehend this. There's a vast difference between going to a Convention at one's own charges, a quite another when he consents to the inclusive policy on the program, and along all other lines. It appears to most of us that the program was inclusive of both Orthodoxy and Modernism. Dr. Riley represented one side; Dr. Fosdick represented the other side; and this arrangement was well understood, and in the acceptance of Dr. Riley he was helping the inclusive committee to carry out their inclusive policy. However Dr. Riley may endeavor to justify himself in the eyes of his brethren, the distressing situation still remains. It is a very painful matter for us to write these things, but we are impelled to do so by the uncalled for attack upon those who have been true to the faith and persecuted by Modernists.

Dr. Riley has for many years been a leader of the various Denominational groups who have been pleased to designate themselves as Fundamentalists. We do not care for the word designating people who are true to the Word of God as Fundamentalists. All our lives we have opposed Christian people in any endeavor to distinguish between essentials and non-essentials in the Word of God. For anyone to say that the Word of God contains matter that is not essential, is to disparage the inspiration and revelation and the Author of the Bible itself. Fundamentalists intimate at least by the term they use that there may be a distinction in the Word of God between that which is Fundamental, and that which is not. In any event those who adopt the word do so in the interests of compromise. There are those professing to be Fundamentalists who deny the importance of many things true Baptists believe and practice, and for such Baptists to join hands

with those who cast aside these principles as non-essential indicates upon the face of it compromise.

We are unwilling to identify ourselves with any movement that smacks of compromise. We believe that the Bible is inspired from the first word to the last. It is all essential and all Fundamental, or the Holy Spirit would not have dictated it. To say that the Bible contains anything that is not Fundamental is to say that the Spirit of God has trifled with human beings in providing the book we call the Bible. For a man to bring different Denominations together of varying beliefs can only be done by compromise. For a Baptist to declare himself as a Fundamentalist means that there are some things in the Bible that are not essential. This in itself is contradictory. A real Baptist believes the whole Bible and makes no distinction between one part and another as to its essential importance. To be sure there are doctrinal portions, prophetic portions, and historical portions, but every part is essential to the fully developed Christian life, of God would not have placed these particular things in His Word. It seems like folly to the present writer for any man who claims to be true to the Word of God to be casting reproach upon others who emphasize the importance of obeying the whole Word of God. If we have been bidden to come out from among the unbelieving and occupy a separate position refusing all composite relations, then it is very poor taste for anyone claiming to be true to the Lord to cast reproaches upon those who have bravely taken a decided uncompromising stand.

#### THE FUTURE OF THE BIBLE UNION.

When the Northern Baptist Convention held its annual meeting in Indianapolis, Indiana, quite a number of devout brethren from various parts of the country came together in an upper room in one of the hotels and there prayed and conferred together as they expressed their desire for a fellowship uncontaminated by belief and unbelievers. Dr. R. E. Neighbour was one of the leading spirits in this movement, and later when a meeting was called for interested parties to meet in Chicago he prevailed upon Dr. W. B. Riley and Dr. J. Frank Norris to join our ranks and make plans for the first great meeting held in Kansas City just previous to the meeting of the Southern Baptist Convention. Dr. Riley succeeded in persuading Dr. T. T. Shields to be present at the Kansas City meeting and accept the presidency of the Baptist Bible Union of North America. Since that time the Union has held its regular anniversaries until this year 1930, when, at the request of Dr. Shields, Howard C. Fulton, of Buffalo, N.Y., was elected to the presidency.

We are taking this opportunity to mention these matters on account of this change in the head of the Union, because it is due to all friends of the Regular Baptists that mention should be made of the great service rendered the Union by Dr. T. T. Shields. He consented to take the position of leader at the earnest solicitation of others, which required great sacrifice upon his own part. He has never spared himself, but has been constant in his endeavors to build up the Union at whatever sacrifice might be necessary, in order to serve the highest ends and glorify the Master. No great preacher ever adorned a pulpit, and no truer

man ever lived. His discernment of all situations and relations and his wisdom in guiding the ship through the storm, has been perfectly evident to all who have labored with him. Dr. Shields is an unusual man in that he is always just one of the brethren. Position and prestige never comes in to spoil his fellowship with those of less ability. The members of the Bible Union will never be able to give adequate expression to their appreciation of the great service Dr. Shields has rendered in serving the Bible Union as its president in these years of its formation.

There are a large number of churches at the present time who are in sympathy with the work of the Union, and it is only a question of time when all Baptists, who are really such, will embrace the opportunity of identifying themselves with this fellowship formed in the interest of all that Baptists hold dear. We are anticipating that in the near future the committee appointed for the purpose will have completed their work, and then a meeting will be held to take such action as may be found wise in making a greater work possible for the future. We speak about men being Baptists from conviction, and this is true, that a real Baptist must have profound convictions, but from our association with Baptists for many years we believe that they are really from Heaven and not of men. Foundations were laid in the beginning by men Divinely chosen as apostles, and without any sort of question every generation since our Lord went away to glory has had men and women whose convictions were heaven-born, and whose faith and courage has preached and preserved the principles so clearly set forth in the New Testament as characterizing the Church, the foundations of which were laid by the Lord Jesus Christ himself.

We are happy to tell our readers that Dr. Shields will still be identified with our movement, and all true friends who have steadily persisted will continue on and on. The apostle's exhortation is applicable, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." Men identified with the Bible Union may not be numerous or rich or popular, but they have convictions that are worth while because they have come to them from God, and for their propagation and maintenance the faithful and true will ever stand.

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# The Jarvis Street Pulpit

## THE MOST AMAZING ACCOMPANIMENT OF THE SECOND COMING OF CHRIST.

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

Preached in Jarvis Street Baptist Church, Toronto, Canada, Sunday Evening, June 29th, 1930.

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(Stenographically Reported)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

### Prayer Before the Sermon.

O Lord, we rejoice to know that Thou art here. Although we cannot see Thee with the natural eye, although we cannot touch Thee, Thou art in our midst.

"We may not climb the heavenly steeps  
To bring the Lord Christ down.  
In vain we search the lowest deeps,  
For Him no depths can drown.

"But warm, sweet, tender, even yet  
A present help is He;  
And Faith has still its Olivet,  
And Love its Galilee.

"The healing of Thy seamless dress  
Is by our beds of pain;  
We touch Thee in life's throng and press,  
And we are whole again."

Make us to know that Thou art near, O Lord, this evening. Bow down Thine ear and hear us, for we are poor and needy. Our sin has impoverished us; our iniquities have separated between us and our God. We have, by our own transgressions, forfeited our inheritance, and we have become aliens and strangers; but Thou, by Thy grace, hast recovered us and brought us home again.

We thank Thee that many who now bow in Thy presence know that though Thou wast angry with them, Thine anger is turned away, and now Thou dost comfort them. We thank Thee that the blood of Jesus Christ, God's Son, cleanseth us from all sin. What reason we all have to be afraid of the record of the past! How unwilling we should be to have the books opened and the pages turned! We thank Thee for Him Who blots out our transgressions. We bless Thee for the atoning Sacrifice by which satisfaction has been rendered the outraged law of God, so that God can be just and yet the Justifier of him that believeth on Jesus. Graciously look upon this congregation, and upon all who bow with us this evening; and bestow upon us Thine evening benediction.

We would especially pray for any who are in bodily affliction, for those in hospitals, for those upon beds of pain, for the aged and infirm. We beseech Thee, O Lord, to draw near to them and make them to know that Thy strength never faileth, that Thou art the same yesterday, to-day, and for ever; that the God of their youth is the God of their old age; that the God of the days of health and strength is still with them now that health hath departed. We beseech Thee to grant that in all such cases this evening the Lord may draw very graciously near.

May there be gladness in the hearts of multitudes of Thy people as they meditate upon Thy Word! Oh, we long above all things to hear of prodigals coming home. We pray for every unconverted man and woman who hears Thy word this evening. Answer the prayers that have ascended to Thee in their behalf, and that are treasured up in the golden vials of incense which are the prayers of saints. Bring back the wandering son or daughter, the straying husband, the rebellious wife. Graciously open the eyes of the blind to behold Jesus Christ; and, seeing Him, may we all be saved!

Help us in our meditation upon Thy Word. Make plain to us even its profoundest mysteries, and help us to rejoice in what we are and in the prospect of what we shall be, since we ask it in the name of Jesus Christ our Lord, Amen.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Love is a quality which is as rare as it is royal. The requirements of the law of God are met by such as love God with all their hearts, and their neighbours as themselves. I say, rather, such requirements would be met if any such people could anywhere be found. The whole law is summarized in that twofold duty. Hence, love is said to be the fulfilling of the law.

But this quality we call love which no one can define, but which all may experience, differs both in kind and in degree; and in our context the Apostle John, speaking by the Holy Ghost, expresses amazement at "the manner of love" which God has shown to us; and particularly in this, that by that love we are called the sons of God. Then he anticipates the instinctive cry of incredulity, as though someone should say, "Can it be possible that poor sinful men can become the sons of God? Has any way been found by which they may be brought from alienation and strangerhood into fellowship with the Father, and be made His children?" The answer is in the text: "Beloved, now are we the sons of God." We are even now, if we have believed in Him, His children. That is what we are *now*; but as to the future, who knows what is reserved for us? "It doth not yet appear what we shall be." Notwithstanding, there are some things we know, for we "know that when He shall appear, we shall be like Him; for we shall see him as he is."

I.

Therefore, I begin with this, THAT TRUE BELIEVERS ARE, EVEN NOW, ACTUALLY THE SONS OF GOD. Which, of course, means that if you are a Christian, *you have been made by grace other than you were by nature*. The assumption of the universal Fatherhood of God and the universal brotherhood of man has no foundation either in Scripture or in human experience. The fact is, men are not by nature the sons of God. You remember our Lord Jesus, Who spoke so graciously, but Who always spoke in truth, described some people as being "of their father the devil"; others He addressed as "serpents", as a "generation of vipers". And the Apostle Paul, by the Holy Ghost, in the chapter we read this evening, speaking to the Ephesian Christians, said, "Ye were"—that is, in time past—"by nature the children of wrath, even as others."

Let no one who hears me this evening assume that all men are the children of God. The text is addressed to those who have been the subjects of His grace; who

have been touched by divine power; who have been made, by grace, other than they were by nature. But all such may say, "Beloved, now are we the sons of God."

That means that *everyone who can make these words his own has been subject to a change of nature.* It would simplify matters greatly if we properly understood the use of strong words. "Nature" has to do with the essence of a thing, with what it is innately, inherently, essentially. And by nature we are not God's children. If we are now the sons of God, it is because we have been given a new nature, because our natures have been changed. And that is exactly what we read this evening, "You hath He quickened who were dead in trespasses and in sins." That is what Christianity is: it involves a new creation, it involves the impartation of a new life, it involves a new birth. "Marvel not," said our Lord, "that I say unto you, Ye must be born again."

Why must we be born again? Because by our first birth we are not the children of God, and we must be born from above, begotten of the Holy Ghost, before we can become God's children. I was speaking in Winnipeg last Tuesday evening, and at the close of the service one man came to me and said, "One thing I have especially learned this evening," I said, "And what is that?" "I was struck by what you said about the virgin birth; that we must hold fast by that truth, for the reason that if any one is to be saved the virgin birth must actually be repeated; that that miracle must be wrought in human lives; that we must actually be begotten of the Holy Ghost, really born of God."

Have you had that experience? Have you been made "a new creature"? (Chorus of Hallelujahs.) Are you, by grace, other than you were by nature? If you are, you ought to be among those who sing, as we sang just now, "Hallelujah for the Cross". Have you been made over again by the power of God? What a wonderful, what a gracious experience that is!

*How are people thus born again?* How do we become the sons of God? "To as many as received him", saith the Scripture, "to them gave he power to become the sons of God, even to them that believe on his name." We are begotten of the Holy Spirit as we receive Jesus Christ.

I fear, dear friends, that much modern evangelism has been very weak at this point. It is one thing to subscribe to the doctrines of the gospel intellectually, and to yield a mental assent to an orthodox statement of truth: it is an entirely different thing actually to receive Jesus Christ. But when we thus believe, we are to believe not with our heads only, but with our hearts too, to open every avenue of our being to the incoming of the Lord Jesus. We are to receive Him as we receive a guest; we must throw wide the door and welcome Him to our abode. We are to receive Him as the captain receives the pilot, surrendering the helm to Him. You who have crossed the sea know what an interesting event that is, when the engine stops, and all the passengers crowd to the rail of the vessel and see yonder a boat coming. Presently a man without uniform—the captain is in uniform, but a man without uniform always climbs the ladder and takes command of the ship. We are thus to receive Jesus Christ, to yield the command of our lives to

Him, to throw open heart and mind and every avenue of our being to His incoming.

That is the human side of it. The divine side is that when we thus receive Him, we become the sons of God. Very well; that is our present assurance: "Beloved, now are we the sons of God."

I wonder are there some who hear me this evening, either in this congregation or elsewhere among our radio hearers, who say, "I am doing the best I can, sir. I am a member of the church. I attend regularly the means of grace; I say my prayers; I read my Bible. And I hope by and by to see the end of a praying life. But I think it would be presumption on my part to say that I am even now saved." But you see how positively the Bible speaks. However that assurance is received, it is possible for a believer to say, "I am now a son of God."

Can you say it? *Are you absolutely sure of your salvation*,—as sure of it as though you were actually within the gates of pearl, and walking the streets of gold? We may rejoice in that at all events, that we are now His children, if we have so believed in Him. We are "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

## II.

Notwithstanding, however, THE FUTURE OF THE BELIEVER, IN ONE RESPECT, IS SOMEWHAT OBSCURE: "It doth not yet appear what we shall be." I am very glad that *we have scriptural ground for believing that we shall be, by and by, other than we are now*, even though now we are the sons of God. There are many of you whom I love greatly in the Lord—I love all of you, in fact—but I hope you will not always be exactly as you are now! To be perfectly candid, I think there is plenty of room for improvement! Of course, if you return the compliment to the pulpit, the preacher will say, Amen. It applies all around. (Laughter.) I hope we are not what some day we shall be. There are many of you here whose wives could suggest several improvements. (Laughter.) And there are some wives perhaps who have not yet reached perfection! I know that they were perfect as brides! But when people have lived together for a little while they get to know each other a little better, and imperfections are discovered. I am sure, if we were perfectly candid with each other, we could acknowledge that we need to make much progress before we get to the glory if we are not to meet disappointment there. "It doth not yet appear what we shall be." I hope that some day some of you will have a better temper and a sweeter spirit and a more perfect conformity to the image of the Lord Jesus Christ. I am sure you hope it for yourselves; I am sure that, if we are Christians, we all desire to be something better than we are.

You remember the story of the man reading in Corinthians, "By the grace of God I am what I am." When he came to that passage he said, "Well, I am not what I ought to be; no, and I am not what I might be; but I am sure I can say, I am not what I once was; yes, I can truthfully say, By the grace of God I am what I am."—But, "It doth not yet appear what we shall be."

The force of that word is that *it has never yet been manifested what a child of God shall be*; that the earth,

in all its long history, has never yet seen a perfect Christian. That is reserved for by and by. I, of course, am bound to remind you that I have seen many who supposed themselves to be perfect, but I earnestly hope that even the most perfect people will be other than they are before they get to heaven; for if not, there are a good many perfect people that I should not care to have to live with! Oh no, it has never yet been manifested in the life of any redeemed soul, whatever the extent of his knowledge, however symmetrical the development of his character, however continuous his growth, whatever be the measure of divine power he has experienced, it has never yet been manifested what he is to be.

What a blessing *God has willed that we shall be other than we are!* I delight to know that it is the will of God that I should be perfect.

"He wills that I should holy be,  
What can withstand His will?"

Some day I shall be what He wants me to be because He has willed that it shall be. "But it doth not yet appear what we shall be."

Moreover, *the fulness of divine grace has never yet been manifested.* "But, sir", says someone, "have we not seen it in Christ?" We have seen and experienced somewhat of the grace of God in Christ, but all the grace that is in Christ for us you have neither seen nor appropriated. It doth not yet appear what treasures of grace are reserved in Christ Jesus for you. The riches of Christ are said to be "unsearchable"; and it is promised that "in the ages to come He will shew the exceeding riches of his grace in his kindness toward us through Christ Jesus". You remember we had it in our morning lesson. "He that is holy, let him be holy still"; or, more accurately, "Let him be holy yet more." We are to go on and on with God: "It doth not yet appear what we shall be."

Jacob said to his sons, "Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die." By and by they came back each with a sack full of corn, and they demonstrated the truth that there was corn in Egypt. We have had our sacks filled, we know there is grace with the Governor. We know that God answers prayer. But all there is in reserve we have not yet understood. Jacob's sons went again, and this time they were admitted to an inner circle, this time they were placed in the order of their birth about the governor's table, and special dainties such as they had not tasted for many a day were prepared for their entertainment. They came back to their father the second time, and this time with wagons laden, not with corn only, but with all the good things of the land of Egypt, and with changes of raiment. The governor said to them, "You tell my father that I have sent him a sample. You had your sacks of corn, and now I have sent you of my riches by the wagon-load. But it doth not yet appear what I want to do for you. Come down and live with me."

Thus, whatever progress you have made in the divine life, you have not reached the acme, you have not reached the ultimate; it has not yet been manifest what God willed when He gave Jesus Christ to die for you. There are better things in store. There are

greater heights to scale, and profounder depths to sound, there are greater stores of grace and power which we are to experience.

I wish I could make that clear. I wish, rather, that the Spirit of God would make it clear to every believer, that the Christian life, while begun with that radical change called the new birth, while it is begun by the touch of God which brings us into filial relationship to Himself—that the Christian life is one of continuous growth and development. We are to go on and on with Him, so that no matter how old you are, "it doth not yet appear;" no matter how wise you are, "it doth not yet appear;" no matter how mighty you are, it is not yet manifested what God wants to do for you. It is a glorious thing to be a Christian here, to have a foretaste of heaven, to enjoy the earnest of the inheritance of the saints; but I beg you to remember that all we shall ever have in this life will be but an earnest, just a sample.

We used to have a preacher in this country, a mighty man of God named Alexander Grant. He had a way of making the things of the kingdom very real and very simple; he also had a way of saying striking things that were susceptible of spiritual application. He was a Scotsman. One day he was in a great hotel, and he looked at the breakfast menu—it was before the days of the ready-cooked, pre-digested things they call cereals; the breakfast dish was the old-fashioned oatmeal porridge. Mr. Grant said, "I will have some porridge." The waitress brought him some—a big plate with a couple of spoonful of porridge in the centre. He poured the cream on it, and it was soon dispatched. He called the waitress and said, "That was a good sample; I will have some!"

Whatever you have enjoyed of the Christian life, is only a sample; but I am sure it is enough to give us an appetite for more.

### III.

Yet here is the best part of my story. We know that we are now the sons of God. We do not know what we shall be, because it doth not yet appear. The future is, in some measure, to some degree, veiled in obscurity; and yet FOR OUR COMFORT AND INSPIRATION THERE ARE SOME THINGS WE KNOW ABOUT THE FUTURE EVEN NOW. We know that "when he shall appear, we shall be like him; for we shall see him as he is".

Let me again emphasize *the importance of our being assured of our future inheritance, though we do not know precisely what it is.* The Apostle Paul said, "I know whom I have believed." Again he said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "These things," said the Holy Ghost by John in this epistle, "have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life." *We may know it!*

Somebody the other day left us some money for the Toronto Baptist Seminary; he remembered us in his will. (That is a very good thing to do. If you have not made your will, make it to-morrow; and remember a Seminary that preaches the whole gospel, and teaches its students so to do.) But this brother left us a certain sum of money, and the other day we received a



cheque. It was only the earnest of what we are later to receive out of that estate, yet it was a comfortable little cheque of four thousand dollars—and *we know that we have that*. We know that because our bank account tells us so. But we know, on the ground of the last will and testament of that brother, that by and by when the estate is closed we shall have more. It is not at all doubtful. We know it. We have the will to certify that that will come to us by and by.

Very well, dear friends, we have the last will and testament of our glorified Lord. We have the promise of "God that cannot lie". We *know* that we have something already, that by His will we are children of God; and while we do not know what it shall be, because it is not yet manifested, we *know* that by and by we are to have something more.

I wish I could sound that note of assurance in somebody's ear, in somebody's heart, this evening. I was in Kenora on Wednesday, and a lady there who was quite deaf had written out a number of questions which she asked me to answer in writing. I sat in the car and tried to answer them. She asked, "Do you think anyone may be a Christian without actually knowing it? Do you think there are some of the children of God, who are really His children, who doubt their relationship to Christ?" I told her I thought it probable there were. I quoted this verse that I have quoted now, "These things have I written unto you that believe on the name of the Son of God; that ye may know"—she stopped me. "Ah," she said, "does not that prove my point, that there were some people who were children of God who did not know it, and John wrote for their comfort, that they might know it?" I said, "I believe you are right." I may not know the date of my birth, but I am alive, and I know it. And there are people who are really born again, but who do not know assuredly that they are Christians. But they ought to know; it is their privilege to know: we have the word of God for it, and upon that word we may rest. I commend to you this first epistle of John, for it is full of the truth that we may *know*.

What do we know? *We know that Jesus Christ shall appear*. I am glad He is coming again. Among the professing church to-day there is great perplexity, great differences of thought. "I wish we had some supreme authority," says someone, "I wish we had some one voice that could settle all our problems, some word that we might rely upon as the last word upon these matters." I believe we have it in the Bible. I believe that Jesus Christ, of Whom this is the record, is God's last word to the world: "Last of all he sent unto them his son." But some day this supreme, this sovereign, Arbitrator will come Himself. My Jesus Christ will come again. His second appearance is just as sure as His first appearance. There is not a shadow of doubt about it: some day Jesus will be manifested. That is the glory of it. He will not come secretly: He will come publicly: "Behold, he cometh with clouds, and every eye shall see him." When He shall be manifest, we shall be manifested with Him in glory.

I am glad He is coming again, for when He comes He will settle a great many things, for *He will be manifested for what He really is*. We shall know then that He was born of a virgin. We shall know then beyond all

peradventure that He died instead of us, that He paid our debts, the Just for the unjust that He might bring us to God. We shall know then, when Jesus comes, that He is pleased to be known in the character of a lamb, as the Sin-Bearer, for thus He will appear in the glory.

How many here this evening love the thought of His appearing? How many of us can say, as we said in our class this morning in response to His declaration, "Behold, I come quickly". "Even so come, Lord Jesus"? He is coming, and we *know* it. He shall be manifested, and when He is manifested we shall be manifested with Him in glory; we shall be like Him.

I am sure that *the coming of Christ will be a day of universal surprise*. When he bursts upon the world, when like the lightning He comes from heaven, when the white horse and his Rider come down the skies, how He will surprise *the religious world!* The men who have said, "I do not believe that Jesus Christ will ever come again"; the men who have said, "He is but a man. He is not God"; the men who have impugned His authority,—

"Every eye shall now behold Him,  
Robed in dreadful majesty;  
Those who set at nought and sold Him,  
Pierced and nailed Him to the tree,  
Deeply wailing  
Shall the true Messiah see."

Yes, when He shall be manifested, He will greatly surprise the religious world!

And, what surprises there will be in *the scholastic world!* The books of the critics do not live very long now. They are always revising their theories. Yet the old Bible, just as it is, from Genesis to Revelation, without amendment, is still the best seller. It is still the most popular book in the world, in spite of all the attacks of men upon it. But when Jesus Himself shall come again, how puerile, how utterly foolish, will appear all human attempts to rob Him of His crown and of His kingdom!

His coming will surprise *the political world*. There are a great many people who are trying to devise means of settling the problems of human society. But no sooner is one form of government devised than men discover its defects; and the failure of every form of human government points to the necessity of the coming of the Lord, for He will come again as a King to reign.

His coming, I say, will be *a surprise to the whole world*. And yet I believe *nobody will be so much surprised as the people of God themselves*. I know that we look for His coming. We shall not be surprised that He comes; we expect Him to come; but I am sure we shall be like the Queen of Sheba. She came from the uttermost parts of the earth to hear the wisdom of Solomon, and "when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the

words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." We have meditated upon the things of God, we have given imagination wings, we have soared away to the heavenlies, we have had our heavenly raptures, we have declared that we have had such joy in the Lord that if there were nothing better in store for us we should be satisfied; but when He comes—when He comes, we shall be the most surprised people of all. When He shall be manifested, and we are manifested with Him in glory we shall be wonder-struck at the wealth of His salvation.

I am glad there is a chance for us. There is a proverb to the effect that rather ugly young children grow up to be good looking, and that babies who are pretty very often are the reverse when they come to adult years. I am rather glad of that proverb, because it gives most of us a chance! We may be better looking by and by. But we shall be surprised when we discover we are like Him!

I do not believe the reward of faith will be chiefly in the streets of gold and the jasper walls. We have all said with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" But when we shall have done with sin for ever, when we shall have passed from time into eternity, when we shall have put off this mortal and have put on immortality, we shall be so amazed that, like the governor of the feast, we shall have to say, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." Oh, to be like Jesus! Just to be like Him! Then, to a degree not known before, we shall rejoice with a joy unspeakable and full of glory.

We shall be like Him *as to our bodies*. They will be better looking, I am sure. Our spirits will be more comfortably tabernacled. We shall be transformed. We shall be blessed with a body like unto His glorious body, "according to the working whereby he is able even to subdue all things unto himself". We shall be able to pass through closed doors; we shall be able to go here and there and everywhere as the will of God directs us. There will be no more pain nor rheumatism—nor any other ism!

We shall be like Him in moral likeness. Having done with sin for ever, we shall see Him as He is.

I wish I had time to develop that, but let me tell you *that the transformation begins with seeing Him*, "beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord." But the change has not been completed yet. There is a little bit of the "old man" left in the most perfect; but some day, remember—remember the assurance of those two words,—some day—"in a moment" we shall be changed. "We shall not all sleep, but we shall all be changed." How long will it take to perfect that which has been going on during the years? "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So

when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Just as the sunlight in the twinkling of an eye conveys the image to which the sensitized photographic plate is exposed, so when Jesus Christ shall be manifested, "the brightness of his coming," which shall destroy His enemies, will flash His image on our souls and manifest us in glory.

Are you a Christian? Will you open your heart to Jesus Christ, and become a son of God to-night, with the prospect of becoming, by His grace, ultimately, like Jesus Christ Himself?

Let us pray: We beseech Thee, O Lord, to bless the testimony of Thy Word this evening. Many of us are like paupers standing outside the King's palace. We are hungry, and we are in rags; we are friendless, and exposed to all the fury of the storm. The door is open into the King's table where we may take our place, like Mephibosheth, as the King's sons. Call the wanderer in this evening, we pray Thee. May those who hunger and thirst after righteousness be filled! May men and women be made to see that their own righteousness is but as filthy rags! And may they receive, at the Father's hand, the best robe! May all the treasures of this modern Egypt appear to them as not to be compared even to the reproach of Christ for glory. So help us all wholeheartedly to come to Thee and find salvation at the feet of Christ, for His name's sake, Amen.

### OUR RADIO MINISTRY.

We continue to receive letters of encouragement from radio hearers. So far, we have not received one unkind letter. One mother writes about the sermon on "Other Little Ships". She tells the story of her married life. Of her husband she says: "A kinder, more affectionate, home-loving husband and father could not be found." She tells of his kindness to her and their seven children, that he was a railroad engineer; but that a year ago last January, after nineteen days of illness with influenza and pneumonia, he passed away. Then she says, "You can never know, Dr. Shields, what your sermon meant to me as I sat and listened to your telling me that there were other little ships." She says, "It had been difficult for me to find a reason for my husband's being taken, yet I know that God never makes a mistake." Then she adds, "I have accepted Christ through your teaching after many years of uncertainty and conviction." We rejoice in this news of definite spiritual blessing coming to one of our radio hearers.

### Our Radio Fund.

There is a possibility that many of our appreciative hearers assume that other people are contributing so much to the Radio Fund that their contributions are unnecessary. The fact is, the broadcast is so expensive we need the help of everyone, and we urge every radio hearer who reads these words to send us a generous contribution.

# The Union Baptist Witness

This page is the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.  
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

## YOUNG PEOPLE, ATTENTION.

Many registrations have been received for the F.B.Y.P.A. camp at Fisher's Glen, near Port Dover, on Lake Erie. The purpose of these ten days, from Saturday, July 26th, to Monday, August 4th, is to "blend recreation with Christian fellowship and helpful Bible teaching." There will be opportunity personally to meet many of the leaders of our Regular Baptist work. Rates for ladies in the hotel are thirteen dollars for the ten days; for gentlemen in the tents, twelve dollars for the same period, with an additional two dollars charge for registration. Those who plan to attend, but have not yet registered, should write at once to the Camp Secretary, Mr. S. L. White, 87 Murray Street, Brantford, Ontario.

The Toronto district of F.B.Y.P.A.'s is holding its first annual picnic to Hanlan's Point, on Saturday, July 5th, at 2.30 p.m. All members and friends of our various churches in and around Toronto are cordially invited.

## A YEAR IN LONDON.

Central Baptist Church, James McGinlay pastor, which has recently opened its unusual and splendid building in the heart of London, Ontario, recently held its annual meeting. Reports covered the year ending March 31st, and showed at least 100% increase in all departments. During that year one hundred and eighteen were added to the roll of the church; and, of course, many have been brought in since the church year closed. Free-will offerings for the period amounted to about \$25,000. The work continues to go gloriously forward. No wonder when there are two hundred at prayer meeting on Wednesday night, and between sixty and one hundred on Saturday night. On Sunday, June 22nd, eight professed faith in Christ, making the number who have been converted during the first four Sunday's services at the new church to total seventeen. On Sunday, June 15th, fourteen were immersed, and some six more last Sunday. At the next communion service it is expected that between twenty-five and thirty will receive the right hand of church fellowship. Surely here is great cause for thanksgiving to God, as well as incentive to further intercession.

## FIVE YEARS IN SAWYERVILLE.

Completing five years ministry in the Sawyerville Baptist Church, Quebec, Rev. W. H. Vincer, because of ill health, has left the pastorate for a time. His farewell sermons were preached last Sunday. During his pastorate the church has been strengthened spiritually, through his loyalty to the Word of God and his untiring efforts to spread the Gospel. Mrs. Vincer's ability as a musician has done much to improve the musical part of the public worship. It was under the leadership of Pastor Vincer that the Sawyerville Baptist

Church took its stand a year ago January. The clerk says: "We can truly say that we now can see the results in the deeper, spiritual life of the church." Recently a young lady was converted and baptized. She is one of a number of young people brought into the church during the last five years. Pastor R. E. Jones, formerly of Woodstock, is to begin his ministry in this church next Lord's Day.

## MISSIONARIES AT NIXON.

It is certainly a sign of spiritual life when young people take an active part in the work of a spiritual church. Pastor O. Boomer was therefore rejoiced when the young people of Faith Church, Walsh, took full charge of the evening service on Sunday, June 15th. The following Thursday Rev. and Mrs. E. Hancox paid a visit to Nixon, and a number of folks from Walsh also attended. An appeal for consecration brought response from four young people, while several parents expressed their willingness to lay their sons and daughters on the altar of sacrificial service.

## AND AT BOSTON.

Two young men and two young ladies also responded at the Boston Church, when our Missionaries spoke there Sunday morning, June 22nd, on the relation of the Christian to the Great Commission. That week over fifty attended the church prayer meeting, in spite of the haying season. The pastor's message on "What Will Happen When Jesus Comes?" was followed by an interesting discussion. Many young people attend every service of this church, and the numbers at their own society, meeting each Friday night, run between seventy-five and one hundred. Continual prayer for real revival is being offered.

## ORANGEVILLE.

Rev. Arthur E. Glass, missionary at Grace Lecture Hall for Jews, gave a fine address on "Awake" at Orangeville last Friday. Our missionary loves the Book and knows much of it.

## FERGUS.

Rev. Fred Kendal is carrying on as evangelist in the Gospel campaign going forward in Fergus, and the Lord is blessing his ministry.

## EAST NISSOURI.

The Emmanuel Male Quartette recently held a campaign in the Baptist Church of East Nissouri. As one result, on Sunday, June 22nd, Pastor E. H. Thamer baptized four young ladies.

## MOUNT DENNIS.

The small group of Regular Baptists at Mount Dennis recently organized themselves into a church. Student W.

P. Hawkins has resigned, but the work will be carried on by various supply preachers. We trust that this infant organization may be greatly used of God in the growing suburb of Toronto, where it is located.

## PRAYING SAINTS IN EDMONTON.

Pastor G. W. Searle arrived in Edmonton on Saturday, June 14th, to begin his ministry in that city of fine opportunity for Gospel work. Pastor M. R. Hall had spent a week there before Mr. Searle arrived. Services began Sunday morning, June 8th, with twenty-six present, but with fifty-seven attending in the evening. Each night during the week from fifty-three to seventy were there. Pastor Searle's first message was therefore delivered to a much larger audience than he had expected. Indeed, his first Sunday evening the attendance was one hundred and forty-nine by actual count. Again the secret is prayer, for already there is "a good group of praying saints on the job." We believe that this group is following the example of Carey who expected great things from God and attempted great things for God.

## A CORRECTION.

The old proverb says there is many a slip 'twixt the cup and the lip, and there is often many a slip between the spoken word and the printed page. A careful reader last week was "amazed" to find the statement that money sent from Tibet for the work of our Union came "to the amusement of our treasurer"! Well, we wish the treasurer continual "amusement" from contributions, large and small, pouring in! But what we meant to say was that the money appeared from such an unexpected source to the "amazement" of those who received it. Furthermore, it is an "amazing" thing how much money our treasurer needs.

## FERGUS.

The Emmanuel Male Quartette are carrying on this week in Fergus. With a hall provided free of cost, with increasing interest, and with some professions of faith, the Lord is owning their ministry as they help Pastor C. Wright.

## KINGSTON, MICH.

This village boasts a population of about 400, and a fine growing Baptist work. Bro. B. A. Shirk, who has been pastor for more than five years, is carrying on an aggressive work, thereby proving that there is nothing in a name! The church has never been in the Michigan Baptist Convention. A revival campaign last winter resulted in about twenty professed conversions. Bro. Shirk has baptized about forty since coming to the field. The church now numbers 70 members.

## Baptist Bible Union Lesson Leaf

VOL. 5.

No. 3.

REV. ALEX. THOMSON, Editor.

Lesson 29.

July 20th, 1930.

Third Quarter.

### THE FALL AND CURSE.

Lesson Text: Genesis, Chapter 3.

Golden Text: "And I will put enmity between thee and the woman, and between thy seed and her seed; and it shall bruise thy head, and thou shalt bruise his heel."—Gen., Ch. 3:15.

#### 1. THE NATURE OF THE FALL, (vs. 1-6).

We know not how long our first parents lived in their earthly paradise untainted by sin, but there came to them one fateful day that sinister being termed Satan, clothing himself in a serpent, and using that subtle reptile as the vehicle of his nefarious work, (Rev. 12:9). Inasmuch as we have here depicted his usual method of procedure in approaching men and the same by which he approached our Lord, it is of interest and profit to note the particulars of the case.

It is evident first that Satan approached the weaker vessel, Eve, and through her he reached Adam; a way he has in the present day, although it is sometimes vice versa. His manner of approach was by way of the interrogation mark. "Yea hath God said," he asked; "ye shall not eat of every tree of the garden?" implying by the nature of the question that God had not been quite fair with them, and seeking to excite distrust in them concerning their Maker. Satan's attack is in the realm of faith, in connection with man's relationship to God. It is the shield of faith which quenches his fiery darts, (Eph. 6:16), and we must ever be on our guard in this realm against him. The old nature will lead into the grosser sins, but Satan is particularly concerned with our attitude toward God. The answer of the woman to the tempter shows that distrust had effected her spirit, for she adds to the command of God the words, "neither shall ye touch it," tending to magnify the severity of God's attitude toward His creatures, and to make it appear somewhat unreasonable.

In his second statement Satan becomes bolder in showing his animosity toward God, in contradicting His word and slandering His motive. He assured Eve that "ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil;" implying that God had forbidden them to eat of the fruit of the tree of the knowledge of good and evil through jealousy, lest they should become like Himself. This was the worst type of slander, but it bore fruit, for the woman partook of the fruit, and gave also unto her husband and he did eat and their ruin was accomplished.

The similarity between this temptation and that of our Lord is very striking: the woman saw that the tree was good

for food, and the appeal was made to our Lord to turn stones into bread; the tree was pleasant to the eyes: our Lord was shown the kingdoms of this world; the tree was desired to make one wise, and our Lord was tempted to cast Himself down from the pinnacle of the temple, (Luke 4: 1-13). In this temptation there is manifest the lust of the flesh, the lust of the eyes, and the pride of life, (1 John 2:16). Satan's approach was gradual, subtle, and purposeful, and centred round the word of God. Note the modernistic attacks on the Bible, their purpose, method, and source. The term "modernistic" is a misnomer, for the system so termed can be traced back to the time depicted in this chapter. Eve listened, looked, and fell. Learn from this to believe God's word, and refuse to listen to the tempter.

#### II. THE CONSEQUENCES OF THE FALL, (vs. 7-24).

Knowledge, (v. 7). The consequences were not long in following the act of sin. The fruit of the tree was desired to make one wise, and knowledge was the first consequence of the deed, but of a different kind from that expected. It was knowledge of their own condition our first parents received: "the eyes of them both were opened, and they knew that they were naked." Previously they had been naked and unashamed, but with the advent of sin came shame. Realizing their own nakedness they improvised a covering for themselves by sewing fig leaves together in the form of aprons. This was the best they could do, and was man's first attempt at remedying his sinful condition. Note the attempts of a modern man to remedy his condition, and the futile nature of each attempt. Fig leaves do not make a very substantial covering for one's nakedness, but they are better for that purpose than the present day schemes of men for the covering of spiritual nakedness. Note further the fact that there is a certain knowledge man is better without.

Fear, (vs. 8-13). The second consequence of the fall was fear. Before sin entered this was lacking, but with the consciousness of guilt man became afraid of his Maker. Several things may be noted in this section: The presence of God in the garden, "And they heard the voice of the Lord God walking in the garden in the cool of the day." It was undoubtedly the custom of God thus to visit His creatures and commune with them, bestowing rich blessing on each occasion, and welcomed always by them. But the presence of sin made a great difference, for we read that, "Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden." Fellowship with God was not desired, nor was it possible as long as sin was unconfessed. Man must be right with God. Sin separated from God, and it must be put away before there can be union.

We notice in the third place the question of God, "Where art thou?" He knew where Adam was, but gave him this opportunity for confession. Note the futility of hiding from God, and the many hiding places of the present day, in good works, church membership, etc.; also the significance of the fact that God sought and called for Adam. It is always God who does the seeking after the sinner.

Man responds, or otherwise, according to his own will.

The fourth thing to note is Adam's reply to God, wherein he acknowledges hearing His voice, and states, "I was afraid because I was naked, and I hid myself." In this he betrays his consciousness of sin, and the dire consequence in his own life, and in his relationship with God. He was a changed being, having lost his innocence, and gained guilty knowledge.

In the fifth place note the questions of God concerning nakedness and eating. He comes right to the point in the matter, and makes confession necessary. God never asks unnecessary questions, and all have a purpose.

The replies of Adam and Eve are worthy of attention. Adam blames his wife for his sinful deed, and Eve blames the serpent; both true statements, yet illustrating the tendency in human nature to blame another for the misdeeds committed by ourselves.

Judgment, (vs. 14-24). On the serpent, (vs. 14, 15). The various particulars of this judgment are clearly stated, and are as follows: The serpent was cursed above all cattle; upon its belly it was to go, and dust it was to eat all the days of its life; and moreover, there was to be perpetual enmity between it and the woman, and between their seed. In relation to the reptile, this judgment has fallen, for there is no love lost between serpents and human beings, but there is a deeper significance attached to it in reference to that old serpent the devil; the seed of the woman in this case being our Lord in His virgin birth, who on Calvary bruised the serpent's head, and in whom we shall also have the privilege of thus triumphing over Satan, (Rom. 16:20). This is therefore the first prophecy relating to our Lord's redemptive work. On the woman (v. 16). Concerning the woman her sorrow and conception were to be greatly multiplied; in sorrow she was to bring forth children, her desire was to be unto her husband. He was to rule over her. It is well to note this latter part in these days, when equality of the sexes is liable to go beyond Scriptural bounds. On the man, (vs. 17-24). Several things are worthy of note. First, the ground was cursed for Adam's sake, thorns and thistles coming forth in it; second, in the sweat of his face Adam was to eat bread; third, he was destined to return to dust; fourth, the Lord made provision covering the nakedness of Adam and his wife, denoting the first bloodshed; and fifth, our first parents were driven from the garden. There was mercy in this latter action, however, in that God prevented His creatures from living eternally in sin, (v. 22), having something better in Christ for them and their seed.

#### NORANDA, QUEBEC.

Miss Olive Copp, with the help of others, is still carrying on Gospel work in the mining town of Noranda, Quebec. Although it is very difficult to get the people to attend the preaching services, witness to the Gospel is given in the homes and on the street. We rejoice to know that some have responded to the message and have given evidence of the new birth.