

Radio Sermon, Sunday, August 17th—See Page 5

The Gospel Witness

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

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Editor: T. T. SHIELDS.

Associate Editors: T. I. STOCKLEY, ALEXANDER THOMSON, W. GORDON BROWN.

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto, Canada.

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REVIVAL OR MILLENNIUM?

Christian people the world around are longing for a great religious awakening. They long for it, and many are praying for it, because it is so manifestly needed. Generally speaking, the cause of Evangelical Christianity is languishing. The empty pews in tens of thousands of churches the world around cry out for a revival. As we shall note later, there are blessed exceptions to the rule, but we are speaking now of general conditions. A visitor from New York last Sunday told us there were very few Sunday evening congregations in the American metropolis, even in the largest churches, that would exceed sixty. Indeed, not a few churches close either their evening service or both services for the summer months. The Sunday Schools in many instances are practically deserted.

Conditions are not quite so bad in Canada, but church attendance, on the whole, is undoubtedly declining. Even churches which are well filled for part of the year; in the summer time are all but deserted. On a recent Sunday evening there were but three hundred in Yorkminster Church, Toronto, and only one hundred and sixty-three in Walmer Road. Conditions in England, from all reports, if they are not quite as bad as in the United States, are bad enough to give thoughtful people much concern.

But church attendance is not everything. We refer to it only as a symptom of religious conditions in general. There are also many other signs of religious declension. The decline of church attendance is perhaps more easily recognized than other symptoms which, to the discerning observer, are equally sure.

If church members be viewed in their homes, in their business or recreational life, it is often difficult to distinguish between them and those who make no profession of religion. In not a few places we have learned the management of theatres are most careful to avoid offending the churches, because they depend upon the churches in large part, if not chiefly, for their support. It seems to us indisputable that Chris-

tianity throughout the world is generally at a discount to-day. Again we remark, "generally", for there are many glorious exceptions.

If we observe the world of business, of finance, of commerce, of industry, religion has almost ceased to be a regulating factor in any of these realms. Politically, the same negative principle seems to obtain.

What are the causes of this almost universal religious declension? We have not the slightest difficulty in identifying the cause, for just as it is undoubtedly true that all that is best in our national, social, or multifarious economic life, has come from the Bible, so the converse is true, that the conditions we deplore are to be traced to the neglect or the denial of the truth of that holy Book. It is now the exception rather than the rule for professor or preacher to honour the Bible as the infallible word of God.

This has had the effect of lowering moral standards in all relationships of life. We see the professing church not only tolerating, but condoning and defending, and in some cases advocating, practices which twenty-five years ago would have brought excommunication from any Christian assembly.

Religious bodies—Conventions, Synods, Assemblies, or Conferences—in their reports almost unanimously deplore the religious conditions which prevail; but almost invariably they just as vigorously defend the unbelief which lies at the base of all the trouble. Old Testament history is repeating itself. The Old Testament is a record of alternating revivals and declensions; and in the time of declension invariably God's people have had recourse to every expedient but to that which alone could or can effect a cure, namely, repentance and faith.

But we would view this matter from another angle. Worldliness and unbelief are unquestionably rampant, yet there are many, indeed multitudes, to whom the Bible is what it has always been to the believing soul, the veritable word of God. But even they are

not without temptation to turn back and tempt God and limit the Holy One of Israel.

But the devil does not tempt all people in precisely the same way. Where doubt and unbelief creep in, and an intellectual pride discounts the Bible, the spiritual life declines and the soul is made an easy prey to all false philosophies, to every form of materialism and worldliness. But the pronounced, and perhaps militant, believer who recognizes it as a duty not only to believe, but to defend the faith, is not greatly tempted by a vision of the kingdoms of this world and their glory, to fall down and worship him who is called "the god of this world". On the contrary, such an one is more likely to be subjected to some ultra-spiritual form of temptation,—to throw himself from the pinnacle of the temple in violation of the laws of his physical being, and depend upon God to work a miracle to save his life; or to use such spiritual endowments as he possesses to turn stones into bread.

There is an intellectual pride and ambition which masquerades not in academic, but priestly or prophetic robes. One can be as proud of a fancied superior biblical knowledge while calling himself a Fundamentalist, as a Rationalist is proud of his unbelieving "scholarship". And pride of any sort is alien to the Holy Spirit.

There are many who profess belief in the second personal coming of Christ who mistake a carnal passion for self-exalting, hair-splitting, verbal, differentiations, for spirituality. Some we have known seem so obsessed with their idea of a great Jewish revival during the Great Tribulation, and so occupied in working out the special programme of that revival, that they have neither time, nor, apparently, inclination to concern themselves about a revival here and now. The disposition to become supremely interested in telescopically remote revivals is a serious temptation to many who have really spiritual minds.

We remember a man of an inventive turn of mind who spent much of his time dreaming of the things he might invent if only he could! He was a farmer, and his neighbours told us that once when he took his horses into the field to plough, he became seized with the idea of a wonderful seed-drill which would save much labour, and he became so absorbed with the mental picture of his drill that he entirely forgot even to put his plough-share into the ground. There is a type of ultra spiritual people who seem to delight in biblical speculations, in dreams, and discussions of possible millennial programmes, to the utter neglect of the duty of the present hour.

We would be the last to turn men's thought from "the blessed hope"; for personally we can see no hope for the ultimate redemption of this old world apart from the personal coming of the Lord Jesus Christ. But we are deeply concerned at the discovery that some people seem almost to delight in the present apostasy, or, rather let us say, who seem to find such satisfaction in discoursing upon it, that they seem to have transferred all hope of better conditions to some millennial day; and, being convinced that the final apostasy has set in, they have ceased to pray or even faintly to hope for any widespread religious revival. Thus, on the one hand, anti-supernaturalism ridicules both the possibility and the

necessity for revival, and ultra-supernaturalism transfers its expectation of such revival to another dispensation.

Thus by one form of temptation in one direction, and another in another, our adversary would turn our thought from the inestimable spiritual possibilities of the present to interests which, however important in themselves, do not admit of immediate realization.

Is revival possible? Is there any warrant in Scripture for our ceasing to pray for, or to expect, a great spiritual awakening, so long as the promise stands, "And, lo, I am with you always, even unto the end of the age"? How, and by what power, are dead souls quickened? Surely always by the power of the Holy Ghost through the quickening Word? If only one soul is saved, really made a new creature in Christ Jesus, does not that fact constitute a demonstration of the truth that the Holy Ghost is still with us; and that the word of God is still "the power of God unto salvation"? Have we come to a day when conversions no longer take place? We regretfully recognize that genuine conversions are less frequent than they were in former years; or, let us rather say, they are less general. But men are still being converted beyond a doubt. Humbly, and without boasting, save as we would glory in Him "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," we record the fact that it is our joy to see men saved frequently, nay, often,—almost daily. We should count it a dull day when the Lord's people assembled for worship in His house on His day, if we did not see someone turn to the Lord. And while the darkness is very thick, and unbelief is widespread, there are thousands of churches and ministers who still rejoice to see the gospel proving itself in their ministry "the power of God unto salvation."

While there is much to give the believing heart concern, we doubt whether there ever was a day when God had a larger number of consecrated disciples on earth than He has to-day. But God does not require large numbers: it is nothing with Him to save by many, or by few. A revival surpassing the Welsh revival, or any of its predecessors, might be brought about even in our day through the prayers of "two or three."

The summer is nearly ended. People will be trooping back from their vacations in a couple of weeks. We hope such as are Christians will return in the fulness of the blessing of the gospel of Christ.

We have written this article that we may urge every believer who reads these words, whether in Canada, or the United States, or in England, or in the Antipodes, or anywhere else, resolutely to set himself or herself to pray that God will visit His people, and that even now, while the enemy seems to be coming in like a flood, the Spirit of the Lord may lift up a standard against him. Such a revival as would bring people back to the Word of God, and restore the Bible to its proper place in the pulpit, and fill the courts of Zion with the hallelujahs of new-born souls, is worth living for, and, if need be, worth dying for.

As we read the Bible, we can find no reason why we should not yet witness the greatest revival of all history. May God lead us to pray for it, and to expect it, and thus to become willing to pay any price to be included in it.

HOW TO MAKE YOUR WILL.

We have received not a few enquiries from some of the Lord's stewards who desire to know how to make sure that their money, after their death, will be used for the purpose which they desire to further. For example: some have told us that they believe the "Union of Regular Baptist Churches of Ontario and Quebec" represents a movement inspired of the Spirit of God. They believe the company of churches of which the Union is composed have been brought into being to conserve the faith as historically held by Baptists; and, being Baptists, they would like what money they may have to leave behind them to be used in the propagation of those evangelical principles for which Baptists have always stood.

In answer to this enquiry we have advised that they be sure specifically to name "The Union of Regular Baptist Churches of Ontario and Quebec." That is the official designation of the Union. It stands apart from all others, and cannot be confused with any other body. Therefore if anyone has made a will, let such an one examine the text of it and make sure there is no ambiguity in their phraseology. If they want their money to further the work of "The Union of Regular Baptist Churches of Ontario and Quebec" they should specifically mention "The Union of Regular Baptist Churches of Ontario and Quebec" in their will. If they desire their money to be used in Home Mission work it would be well for them specifically to state that such an amount of money is left to "The Union of Regular Baptist Churches of Ontario and Quebec for Home Mission work"; or, if for Foreign Mission work, use the same term, "The Union of Regular Baptist Churches of Ontario and Quebec, for Foreign Mission work"; or, the same name, "for French Evangelization." If anyone desires to leave money to Toronto Baptist Seminary, they should specifically mention that institution, saying the money is for "Toronto Baptist Seminary"; and to make assurance doubly sure, it could be stated, "337 Jarvis Street, Toronto." So much for the designation of "The Union of Regular Baptist Churches of Ontario and Quebec." Do not assume that your lawyer knows the correct designation. Some lawyers may know and others may not. Make sure your lawyer understands your intention, and then that the correct designation is employed.

But some have addressed us in words to this effect: I have some money which I should like to be used for the propagation of the gospel after I am gone; but I cannot give that money now because I am dependent upon the revenue from it for my support. Yet I want to make sure that the Seminary, or the Union as the case may be, will receive this money, for I know that sometimes a will may, in the courts, be construed in a way that is at variance with, if not absolutely contrary to, the will of the testator. How, then, can I put my money into the hands of the Seminary or the Union so as to be sure that it will not fall into other hands, and yet receive the interest of it during my lifetime?

To that we have replied: Either the Trustees of "Toronto Baptist Seminary," or the Executive of "The Union of Regular Baptist Churches of Ontario and Quebec" would be willing to accept your money and give you a guarantee that that money will be invested in first-class securities such as would be ap-

proved by the courts as a sound investment for any money held in trust and the income therefrom would be collected for you, and paid to you during your lifetime. The principal would be entered in the books as a liability as long as you live. At your death it would then become an asset, and would be at the disposal of the Trustees of the Seminary or of the Executive of the Union as the case might be.

The writer is both a Trustee of "Toronto Baptist Seminary" and a member of the Executive of "The Union of Regular Baptist Churches of Ontario and Quebec," and he knows he can speak for both bodies in saying that neither Board would make any use of the money during the lifetime of the annuitant, but would insist that legal guarantees be given to the annuitants making it legally impossible to touch the principal during the annuitants' lifetime.

To sum the matter up, then, in either making or changing your will, name "Toronto Baptist Seminary" and "The Union of Regular Baptist Churches of Ontario and Quebec" as your beneficiaries; or, better still, make your contributions on the annuity principle now, and on such terms as we have suggested. If we have not made the matter plain we shall be glad to reply to any enquiries.

ABOUT THE RADIO BROADCAST.

We have a pile of interesting letters before us which we should like to share with our readers. They come from all sorts of people. We hear from many ministers who tune in on our service. We have been happy to receive word from many very aged people, some being above ninety. We are especially pleased, too, to learn that the services have been a blessing to people in sanatoria, in hospitals, and shut in at home. We have had a good many letters from people at their summer homes and on holiday.

We have had two communications which filled our hearts with joy. One was from a lady to this effect, that her son, who was not a Christian, had been listening several weeks to the services, and was manifestly under conviction of sin, but had not yielded to Christ. Then there came upon this young man the overwhelming loss of his little son by drowning, with the result that he came in to his mother, and, with tears, exclaimed, "O mother, I have found Christ, but what a fearful price it cost to bring me!" This mother wrote telling us the great news, and we are sure our readers will rejoice that our radio services had some humble part in his conversion.

Only to-day a man telephoned to say something like this: When you preached your sermon to backsliders a week ago Sunday, I was listening in, and I felt the message was for me. Then you said that perhaps somewhere one who had been a preacher, but who had drifted away from God was somewhere listening in. That word struck home to my heart, for I had been a preacher, and was for twelve years a missionary in Africa, but coming home, I had drifted from God, got-into evil ways, and separated from my wife and family. When I heard your message, though I believe I surrendered in my heart, I did not do so outwardly at once. Days passed, and God dealt with me until I yielded wholly to Him. I have since been going about making restitution where it was due; I have had a long telephone conversation with my wife, and to-morrow I am taking the train to return to her and to my family, and with them to begin life all over again.

What was said in the sermon to which this brother referred—we quote from the stenographic report in last week's *Witness*—was as follows:

There are some who hear me to-night somewhere who have been preachers of the gospel, or teachers of the Word, or singers of the old, old story of Jesus and His love; fathers whose voices have been heard by their children in supplication at the family altar; mothers, perhaps, who once were seen by their family reverently pouring over the pages of God's holy Word, who now have abandoned all religious profession. Think, my dear friends, of the solemn responsibility which rests upon any man or woman who has taken so prominent a position, who has been so outspoken in profession of faith, when such an one departs from Christ! What occasion they supply to the enemies of the gospel to blaspheme the name of our holy Lord! O Peter! Peter! I wish I could awaken some holy memories in your heart this evening that would turn you back again toward God.

It was this, among other things, a bow drawn at a venture, which the Lord used to bring this brother back to Himself.

We are sure our readers will rejoice with us in this bit of news.

Where Does the Money Come From?

"Ay, there's the rub." We are grateful to many friends who are helping us to continue this ministry through the air. We recognize that the summer is difficult because many are away from home, and we are depending on later months to make up any deficit. But we appeal to our friends who enjoy the services, to share our burdens in this matter.

A good number of people are making special contributions to the radio fund week by week; some are giving a dollar a week, some more, some less. Send us a contribution, and with it a promise that you will send so much a week, or so much a month, as may suit your convenience, for the radio fund. We believe it is one of the biggest things Jarvis Street Church is now attempting. The manager of the station assures us that CKGW is consistently heard by at least half a million people. If that be so, or half that number, or even a quarter, what a tremendous opportunity! We beg our readers to give what they can, and especially to pray God's blessing upon this ministry.

WANT OF NATURALNESS IN PREACHING.

By C. H. Spurgeon.

Sydney Smith tells us:—"I went, for the first time in my life, some years ago, to stay at a very grand and beautiful place in the country, where the grounds are said to be laid out with consummate taste. For the first three or four days I was perfectly enchanted; it seemed something so much better than nature that I really began to wish the earth had been laid out according to the latest principles of improvement. . . . In three days' time I was tired to death: a thistle, a nettle, a heap of dead bushes—anything that wore the appearance of accident and want of intention—was quite a relief. I used to escape from the made grounds, and walk upon an adjacent goose common, where the cart-ruts, gravel-pits, bumps, irregularities, coarse ungentlemanlike grass, and all the varieties produced by neglect, were a thousand times more gratifying than the monotony of beauties the result of design, and crowded into narrow confines."

Now, this is precisely the result produced upon most hearers by a too elaborate style of preaching. At first, it astonishes, amazes, and delights; but in the

long run, it palls upon the mind, and even wearies the ear. The high art displayed in sentences, polished into perfect smoothness, is certainly very wonderful, but it ere long becomes very wearisome. Men cannot for ever look at fireworks, nor pass their days among artificial flowers. The preaching which maintains its attractiveness year after year is after the order of nature, original, unaffected, and full of spontaneous bursts which the laws of rhetoric would scarcely justify. Homely illustrations, a touch of quaintness, a fulness of heart, thorough naturalness, and outspoken manliness are among the elements which compose a ministry which will wear, and be as interesting at the end of twenty years as at first. Of the refined politeness of a drawing-room most people have enough in a single evening; to continue such a manner of intercourse for a week would be intolerable; but the familiar communion of the family never tires, home's genuine and spontaneous fellowship grows dearer every year. The parallel holds good between the deliverances of a grandiloquent elocution and the utterances of a warm heart. The Primitive Methodist, being asked to return thanks after dining with the squire, thanked God that he did not have such a good dinner every day, or he should soon be ill; and when we have occasionally listened to some great achievement of rhetoric, we have felt the same grateful sentiment rising to our lip. A whipped cream or a sillabub is an excellent thing occasionally, but it is very easy to grow tired of both of them, while bread and cheese or some such homely fare can be eaten year after year with a relish. If it be natural to a man to be very elegant and rhetorical, let him be so; flamingoes and giraffes are as God made them, and therefore their long legs are the correct thing; but let no man imitate the proficient in an elevated style for geese and sheep would be monstrous if perched on high. To be sublime is one thing, to be ridiculous is only a step removed; but it is another matter. Many in labouring to escape rusticity have fallen into fastidiousness, and so into utter feebleness. It may be that to recover their strength they will have to breathe their native air, and return to that natural style from which they have so laboriously departed.

FATHER SEWELL, AND THE COLLECTION.

By C. H. Spurgeon.

He could not help being absent from the meeting, but his heart was there. His feet would have carried him down to the chapel two hours before, only duty forbade. As soon, however, as he had concluded his business, off the old gentleman walked, saying to himself, "I'm afraid I shall be too late, but I shall at least see how they have got on. The Lord grant a blessing on the meeting and the work in hand!" It was Father Sewell—an Israelite indeed—the very image of Old Honest in Bunyan's Pilgrim. There had been a meeting to raise money for home mission work, and the collection had just been made when the old gentleman entered, and the deacons had brought all the plates into the table-pew. The pastor no sooner caught sight of his aged friend than he said, "Our friend, Mr. Sewell, will I am sure close the meeting by offering prayer for God's blessing on the proceedings of this evening." Father Sewell stood up, but he did not pray. He did not shut his eyes, but, on the contrary, seemed looking for something. He did not clasp his hands, but put them into his pockets, and fumbled there with

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The Jarvis Street Pulpit

THE INFINITUDE OF THE LOVE OF GOD.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 17th, 1930.

Broadcast from Station CKGW 690 K.C. 434.8 Metres.

(Stenographically Reported)

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

Prayer Before the Sermon.

We acknowledge, O Lord, as we come to Thy Holy Word that we have no faculty wherewith to apprehend the truths therein revealed unless Thou dost by Thy Holy Spirit enlighten our understandings. The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned. Be pleased, O Lord, to grant us the presence and illuminating ministry of the Holy Spirit this evening, here in this building, and wherever the testimony of Thy word shall reach at this hour. As Thou didst open the heart of Lydia that she attended to the things that were spoken by Paul, so be pleased, O Lord, to open many hearts that they may receive the truth in the love of it, and may in Jesus Christ behold the Lamb of God Who taketh away the sin of the world.

O, make this service a means of salvation to a multitude of people. Grant, we beseech Thee, that hundreds may pass from death unto life because they shall hear the voice of the Son of God and live. We ask it in His name and for His glory's sake, Amen.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Of all the words in human speech there are few words more difficult to define than the word which is so prominent in our text this evening, the word "love". We hear much about it, and yet perhaps scarcely know what it really is. There are so many different kinds of love. There are so many degrees of affection. There is parental love, filial love, marital love, the love of country, the love of money, the love of life, the love of a thousand things. Perhaps the quality of love may generally best be understood by the character of the object to which it is directed. But all these kinds of love which have their illustration and exemplification in human and temporal relationships, fall immeasurably short of love at its highest, the love that is of God.

That is what our context tells us, that "love is of God" and that whosoever loveth—not whosoever says he loves, nor whosoever talks about love,—but "every one that loveth is born of God."

Whatever belongs to God is infinite in its quality. Consider any attribute of Deity, and it transcends immeasurably the same quality in a human life. Think of the knowledge of God, for instance. How different it is from human knowledge! We have our limitations. Men spend a lifetime in seeking to become expert in one department of knowledge. How little we know at best! But when we speak of the knowledge of God we must think of a quality that is infinite, of Omniscience, for "all things are naked and opened unto the eyes of him with whom we have to do". All history, all current events, all the future, the secrets of nature, the hidden things of the human heart—these are all open to His view, and nothing is hidden from Him.

When we speak of His wisdom, surely we must remind ourselves that there are no bounds set to the wisdom of God. We are amazed sometimes at the skill of the human investigator, when, let us say, in the realm of physics he brings hidden things to light. But whether he applies his superior knowledge and wisdom to the atom, or to the electron, or to the consideration of immeasurable stellar spaces, wherever he looks he discovers that all things are subject to law, and that that law is perfect, that all the operations of natural forces are directed according to a plan. Nothing is haphazard. There is no accident. Everything is divinely ordered. Well may we exclaim, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches."

What if we think of His righteousness, His mercy, His faithfulness, or His power—all these are qualities of Deity, a part of the Divine Essence, and every one infinite in measure.

Perhaps we can understand the power of God more easily than some attributes of Deity. We think we know a little about power,—the power of steam, and of water, and of electricity, of compressed air, and of various chemical combinations such as TNT, and dynamite, and a great many other things which men use to supplement their own energies. But great as these are, how very small they are compared with natural forces. How the earthquake shakes to the foundations men's proudest achievements! How the lightning splits the sky, and outdoes the most terrific military bombardment! Think of the power of the ocean, of the power of water in general as illustrated in this energy which lights this building, ventilates it, and plays the organ! Yet really we know nothing of the power of God! I read to you this evening that He "measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance". Even the nations are but as a drop of the bucket,—China and India with their teeming millions. "He taketh up the isles as a very little thing."

Yet the power of God in its fulness is but a part of His personality, it is but an element in the Essence of Deity; whereas love is a combination of all these qualities, for "God is love". It is not only said that love is of God, but that God is Himself love. And all these attributes—as we call them, because we attribute these qualities to God—all these attributes or qualities are but elements in the divine spectrum; they are but a part of the essential nature of God; and all combined make up that which God really is—and "God is love".

How, then, shall we coin a word that is adequate to express the love of God? What do we know, any of us, of the love of God? "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

I.

Let it be clearly understood, then, that WE SHALL NEVER FIND TRUE LOVE EXEMPLIFIED IN MAN'S ATTITUDE TOWARD GOD. The truth is, men do not love God. I know that *men have very often evidenced a deep devotion to their conception of God*. Men have formed their own idea of who and what God is, and they have bowed down to gods of their own making. They have sometimes given themselves unreservedly to these objective representations; they have made graven images, they have worshipped before stock and stone. But these are not pictures of God, for "no man hath seen God at any time".

Sometimes men have manifested the same passionate devotion to a religious idea subjectively entertained, to a philosophy of life, to a certain system. Mohammedanism supplies an example of what I mean. Men have given themselves whole-heartedly, even at the cost of life, to the propagation of what they conceived to be the will and the work of God.

But you will not find true love exemplified there, for men have been devoted only to their own conceptions of God, to what they thought God was; and in many instances, perhaps at bottom always, to what they wanted God to be. But the only true knowledge of God that any man can have comes by divine revelation; it is by God's disclosure of Himself that we come to know God. When He teaches us Who and What He is, and when thus God is revealed, men do not love God. They may love religion, they may love their temple, they may love their "cause"; but God Himself, the Centre of all things, is not the object of natural human affection.

If I had time to trace *the self-disclosures of God in the works of His hand*, I could show you that men have darkly judged of God by what they have seen of God in nature. They have feared the Great Spirit, they have sought to placate their Deity; but they have never conceived of Him as a Father Who pitieth His children, or as One Who really loves.

The Bible itself is a revelation of God. It is full of representations of God. And while those who are spiritually enlightened love it, those who are in the carnal state hate it, and the God therein revealed they do not love. You remember how Stephen said, "Which of the prophets have not your fathers persecuted?" Throughout the entire Old Testament the story is the same, that every man who has carried a message of the love of God to men has been persecuted, has been hated, and often has been slain; because men do not love God, nor the word which He sends them.

Then at last you remember how *God gave the world a picture of Himself*. There came One Who said, "He that hath seen me hath seen the Father." Men were told to think of God in terms of the revelation of God in the face of Jesus Christ. What was the world's verdict when He came Who was the express Image of the Father's Person? They brought Him to the place called Calvary, and nailed Him to the cross! How

true it is to-day, as it has always been, that men, of themselves, do not love God!

II.

But here is THE CONTRAST, "Herein is love, not that we loved God, but that he loved us." What a wonder that is, *that He should love the unloving!* Love begets love. It is very difficult for one to feel unkind to one who feels and manifests an affection toward him. Love will always beget some kind of consideration for the one who loves.

But we, on the other hand, have not loved God. And though unloving, unlovely, and unlovable, yet the truth is that God has loved us, and loves us still. That is the wonder. And He has manifested that love *by sending His Son*. How strange a truth! I know that you have become familiar with it, but I can understand how people who have never heard the gospel, when they hear for the first time the wondrous story that God sent His Son into the world, conceive of it as being the most startling intelligence that could possibly be communicated to men. Think of it again, familiar as you are with it, that herein is the love of God manifested, that He sent His only begotten Son into the world. That is where we are to attempt to measure the love of God.

I suppose the most popular man in the British Empire to-day, His Majesty the King alone excepted, is the Prince of Wales. He has, in some strange way, won not only the respect but apparently the affection of countless millions of people. In all the history of this empire I suppose there never has been one who has travelled more extensively; certainly no representative of the royal house has gone into the farthest corners of the empire as has the Prince of Wales. Often he has gone by invitation. He has been invited hundreds of times when it was impossible for him to go. But wherever he has gone he has been received with open arms, and open hearts, and has been accorded the utmost hospitality of the communities he visited. And when it is known that every part of the empire is loyal to the throne, and that no one is more welcome than the heir to the throne, it is not surprising that the Prince should find pleasure in visiting even the outposts of his father's dominions, and playing the part of a messenger of good will.

But supposing a part of the empire were in open rebellion, not only against the British connection, but particularly and specifically against the crown, and against the royal house, would you expect then that the prince would go unarmed, walk into the very teeth of danger and risk his life to carry his father's message? He might be willing, but the governments of the empire everywhere would protest against the risk incurred.

And this was a rebellious world, a world that was in arms against God, where there was not to be found anywhere one loyal heart, but where it was true that "all are gone aside, they are all together become filthy: there is none that doeth good, no, not one." To this alienated planet, to this world that was full of the habitations of cruelty, where every heart and every mind was enmity against God, and was not subject to the law of God, even to this world the Son of God came. "Herein is love, not that we loved God, but

that he loved us, and sent his Son." That is the most marvellous truth that can engage our thought, that the Maker of all worlds has taken upon Himself our nature, has condescended to our low estate, has made Himself partaker of our infirmities, in the sense at least that He was touched with the feeling of our infirmities. He came to speak our language, to live our life, to subject Himself to the conditions of life to which we are subject, in order that thereby He might manifest the love of God to us.

III.

And yet that is not the story of my text: that is but a part of it. God sent His Son into the world? Yes; but we shall never know the love of God if we think of Him merely as Heaven's Ambassador Who comes to persuade us to a better way of living. We shall never be able to measure the love of God if we think of Jesus Christ as One Who has come to set us an example merely, that we might follow in His steps. He has come for this purpose, but they have not known the gospel who stop at that point. "Herein is love, not that we loved God, but that he loved us, and sent his Son."

God manifested His love for men, *not by ignoring sin, but by dealing with it*. Nowadays the pulpit is much exercised in discussing the love of God, but in too many instances fails utterly to recognize that the basic principle of the gospel is that it is a message concerning God's way of saving men from their sin. You will never be able to understand Christ, you will never be able to understand His teaching, you will never be able to understand the genius of His ministry, the philosophy of His death and resurrection, unless first of all you recognize that *He came into this world to deal with the awful fact of sin*. That was the purpose of His coming.

What if one were smitten with some deadly plague—with smallpox, with cancer, with leprosy, with yellow fever, with any kind of malady that ordinarily spells death, how would you show your love for such an one, for one the victim of such a disease? Would you buy for him or her some silken robe? Would you clothe him in purple and fine linen? Would you expend your energy in procuring gems, costly jewels wherewith he might bedeck himself, or she herself? Is that how we show our love for one who is ill? Would you build him a great mansion? Would you provide him with a great estate? Would you give him a great name that he might be numbered among men of renown?

You remember the story of Naaman who "was a great man with his master, and honourable", who had many victories to his credit, who was captain of the hosts of the king of Syria—but who was, in spite of it all, a leper. All the good and pleasant things of life were to him reduced to ashes by the deadly plague that was in his blood. And no one could minister to the captain of Syria's hosts, or manifest a real affection for him, who ignored that basic consideration, that he was a leper.

Nor, my dear friends, could the love of God be understood—or, indeed, is the love of God manifested by a promise of the city foursquare of which the choir sang a few moments ago. Of what avail is it to us

that in the Father's house are many mansions if we are afflicted with that worst of all plagues which must for ever separate us from a holy God? God manifested His love to us, not by passing by sin, not by ignoring it, but by dealing with it.

And what manner of legislators or governors, give fullest proof of their love for the people to-day? Will you make good highways? Will you provide better trade? Will you make it possible for people to amass riches? Of what avail is that if lawlessness be permitted to run rampant in the land? The greatest good that our rulers can bring to this people is to stamp out lawlessness, to stamp out such crime as this last week has witnessed. It takes all the power of the state and an army of men to do it, that thing ought to be killed and made impossible anywhere in the British dominions. To allow that plague to continue—as I am sure it will not be permitted to continue—would be to work the greatest possible injury to the country in which we live.

Our God dealt with lawlessness, for sin is lawlessness. He knew that sin had hell at its heart, and that it would be impossible for men to be happy here or hereafter unless they were saved from their sin.

God sent His son to deal with sin, and *He did deal with it*. He dealt with it personally. He came to find proof of its heinousness. There is a terrible story in the Bible which I am almost afraid to refer to, and yet I will, because it illustrates this terrible principle that I am here trying to expound as a foil and background to the outshining of God's redeeming love. When the angels tarried at Abraham's tent they said they would go down to the cities of the plain, "to see whether they have done altogether according to the cry of it", the Angel of the Covenant Himself, none other than Jesus in the Old Testament, said, "I will go down into that sink of iniquity and find out for myself what sin is." And he found out! And later, "when the fulness of time was come," He came from the glory, wrapped Himself about with our nature, and took on Him the form of a servant; and was made in the likeness of man, yet revealed God in all the splendour and perfection of His absolute holiness. When He thus appeared, sin lifted its hand against Him and drove its spear into His heart and put its nails through His hands and feet, and put a crown of thorns, the very fruit of the curse, upon His brow! "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Oh wondrous love of God, that He should have taken our sin upon Himself, dying in our room and stead, Himself paying the penalty of the broken law! He came to be a propitiation for our sins, to supply that to the Divine Holiness which our sins had outraged, for God is a part of His law,—as I have often told you: His law is a transcript of His nature; and you cannot break His law without stabbing Him to the heart. He came, and because He was infinite in all the qualities of His Being, He took into His own heart the world's great grief; He took upon His own spirit our sorrow. "The Lord has made to meet upon him the iniquities of us all"; He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"—"Herein is love, not that

we loved God"—shame on us, but it is true—"not that we loved God, but that he loved us"—blessed be His name for that, but especially that He "sent his Son to be the propitiation for our sins."

He has removed every barrier that stood between us and communion and fellowship with the Holy One. He has thrown wide the gates of pearl, and it is possible for the worst of all sinners now to wash in this Fountain of which we have been singing, and be made whiter than snow.

There is some man who has not been at church for many years who hears me to-night. He is ashamed of the record of the past. He knows that he cannot separate himself from it. But I bring you this message, my brother, where you are, perhaps in a garage, or somewhere out in the country, in a restaurant, or perhaps, a pool-room? You say, "My life is behind me, and I have nothing before me. It is wasted and done, and I should be glad to be out of it all—and I should be if only I knew where I was going." I bring you this glad news, that in spite of the fact that you have never loved God, He loves you; and that He has manifested His love in this, that He has sent His Son to make it possible to blot out all the sins of the past and to make you fit not only for the company of angels, but to make you to stand at last in His holy presence without fault before the throne of God,—

"None but Jesus,
Can do helpless sinners good."

We will sing for our invitation hymn,

"I will sing the wondrous story."

How many of you this evening will respond to the appeal of the love of God? There are some here who need Christ, and He is ready to receive you. Will you come just as you are, without one plea? Do not wait to make yourself better—just come. And will you who are Christians, if there is a stranger beside you, enquire of that stranger whether he or she is saved or not; and if not, invite such an one to come?

There are some of you who believe who witnessed

that act of obedience on the part of that little boy this evening. You felt rather ashamed that that little boy had run ahead of you in doing God's will. When are you going to catch up? When are you going to do as God tells you, and be buried with Christ in baptism, and rise again to walk in newness of life?

Someone came this morning and said, "You did not give an opportunity this morning to those who wanted to come into the fellowship of the church to indicate their desire." I am sorry I neglected that, but I give the invitation now. If you believe with us, if you believe this glorious gospel, come as we sing,—

"I will sing the wondrous story
Of the Christ who died for me;
How He left His home in glory,
For the cross of Calvary."

Will you not come as we sing? I am sure many want to come.

"I was lost: but Jesus found me—
Found the sheep that went astray;
Threw His loving arms around me,
Drew me back into His way."

That is how you were saved, is it not? He went after you. Let us sing it to His praise; and will you not come as we sing? And I invite you who are not in this building to-night, someone who is listening to the gospel alone, yet the Lord is with you. Just as we sing this verse, lift your hand and say, "O Lord, I come." Come to Christ, and send us word to say you have come; tell Him you come, and we shall know it by and by.

"I was bruised: but Jesus healed me—
Faint was I from many a fall;
Sight was gone, and fears possessed me:
But He freed me from them all."

Seven have come in response to God's call. Let us sing that verse again; and as we sing, are there not scores here who will answer God's call?

(*Twelve responded to the invitation.*)

"AS MUCH AS IN ME IS."

A Week Evening Bible Lecture by Dr. T. T. Shields.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."—Romans 1:15.

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, August 14th, 1930.

(Stenographically reported.)

The redemption accomplished by blood, of which we all, who believe, are partakers, imposes upon every redeemed soul an obligation to dedicate all his capacities to the reception of the divine Fulness. "As much as in me is." How much is there in you? What is the measure of your abilities? What is your measure? A half-pint, a quart, or a gallon? What is your capacity? What capacities have we, any of us, for the service of God?

I.

THINK FOR A MOMENT OF WHAT CAPACITY MEN HAVE FOR EVIL. You will remember the man who provided hospitality for no less than a legion of devils. And what

terrible potentialities for evil are in human nature! "One sinner destroyeth much good."

Look at the records of Scripture. Think of one like Pharaoh, whose whole moral nature was saturated with evil. I mean that it had reached the point of saturation, wholly abandoned, until there was no room anywhere for God. The mind was entirely occupied with that which was against God; and he could afford no hospitality to the truth at all. His heart and will were so hardened, so petrified, he had become as adamant, and went on to his own destruction. Think of such characters as Ahab, who sold himself "to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up". Put the character of Jezebel beside him. In what a large house their

spirits dwelt! What large room they afforded for the entertainment of every kind of evil, and of every evil spirit! You remember the story of Judas: "Satan entered into him". Only a man, one solitary individual! And yet, not an evil spirit, not one of the lesser spirits, but Satan himself, entered into Judas! The spirit that can afford a habitation for God can provide habitation for evil. Look to-day at what you read in the daily papers. Think of that murder in Hamilton yesterday; and the reign of crime and terror abroad to-day; as though all the devils of the pit had been loosed upon mankind, and could find hospitality in a human heart! What were we made for? What are our capacities? To what purpose are they devoted? To what end are they dedicated? "As much as in me is"? What are you going to do with your large house? Who is going to live there? To what uses are all its powers to be given?

II.

On the other hand, think of HUMAN CAPACITY FOR GOODNESS. How wonderful it is that God should come and dwell in our hearts: that it should be said that "Christ may dwell in your hearts by faith"! The Maker of all worlds, the One Who built the mountains, Who set a boundary for the seas, Who flung a myriad worlds into space, Who carpeted the earth with flowers, and filled its hidden storehouses with treasures for our use, and Who upholdeth "all things by the word of his power", even He condescends to come and dwell with us—not in our homes only, but in our hearts. We have a temple that is big enough for God to dwell in. Oh, think of how richly God has dwelt in human nature! Just call before your mind the procession of the heroes of faith: Enoch, who, in the twilight of human history, "walked with God", and was so absorbed with God that God took him. Noah found favour with God, and in the midst of abounding iniquity obtained grace to walk daily in company with his Maker. Abraham talked with God as a man talks with his friend, and he was separated from everything and everybody, and shut up to God, so that he had a far view of the future, and saw Christ's day and was glad. And Moses! What a character he was! He laid the foundation for all that is true and good in all subsequent civilizations—a man who walked with God, and who "endured as seeing Him Who is invisible." Thus I might call the roll of all the prophets right down through the ages: David, who saw God in everything, the seraphic Isaiah; Jeremiah, who had a heart that was big enough to sorrow for the sins of the world; and Ezekiel, who looked into heaven itself. How measureless are our capacities of God! The New Testament also is full of the biographies of men,—most of them brief, some of them a little more extended—whose names are written in this honour roll, because they became the habitations of God.

How much there is in us, *in our moral natures!* How *conscience* may be quickened, and refined, and enlarged, and sublimed to holy uses, until it becomes sensitive to the approach of evil, like a barometer to the atmosphere, or a thermometer to the temperature,—until conscience becomes instantly alert when evil draws near! God may dwell in our moral natures until conscience becomes a vestibule of heaven itself.

"As much as in me is, I am ready." What is in you? Well, a *sanctified imagination*, as well as a quickened and purged conscience. What do you see with your imagination? I pity the man who has no imagination. He is like one who lives in a house without windows, and is in eternal darkness, and who is chained to the things about him; who can neither fly nor go, to reach immortal joys. What a blessed thing it is to have an imagination,—to have an aeroplane of your own! Talk about the R-100! An imagination is worth more than an airship any time. The aeroplane or airship has to be replenished. It may have a tear in its fabric; and it can stay up for just a little while, or fasten itself to a mooring mast here and there. But imagination is like a bird that needs no resting place: but spreads its wings and flies away. Where does your imagination fly? In the realm of the material? Does it see nothing but houses, and lands, and material concerns? Is it a bird of the earth, a barnyard fowl that can scarcely fly over the fence; or has it the mighty pinions of an eagle to fly into the very face of the sun?

How do you use your imagination spiritually? What spiritual dreams do you dream? Do you ever imagine what it would be to be like Christ? When we were children we dreamed of what we should do when we grew up. What houses we would build! What castles in Spain we then constructed! But do you give your imagination play to dream what you might be as a Christian? I wonder do you say, What could God do with me if He had "all that in me is"? If every power of the mind were dedicated to Him what sort of Christian could I be? How nearly could I approximate, by divine grace, "the measure of the stature of the fulness of Christ"?

It was a wholesome thing when Christian people used to think of heaven, and wonder what it was like, and sing such hymns as, "Jerusalem the golden". We do not hear very much about heaven now. Imagination seldom flies into the upper regions now. And yet we may be there very soon, if we are Christians, and heaven may be much nearer to us than we think. We are "a day's march nearer home"; and we may be nearer home than we think. But I suggest that imagination, with all its powers, should be indwelt and occupied by the Spirit of God. A spiritualized imagination that can anticipate the glories of the future, and lift us out of the common things of earth, and take us on an excursion into the heavenlies, will do us more good than a trip to the mountains, or a month by the sea. "As much as in me is." Paul knew what that was, for he had been "caught up into Paradise", and had seen things that it was not lawful for a man to utter. I believe, dear friends, that we may even now thus live above the things of time, if our powers of imagination be wholly devoted to spiritual concerns.

Then there is *the faculty of perception*: the eye of the mind. You remember how Paul prayed for the Ephesians that "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling." We none of us see with our eyes; but with what is behind them. Some people are colour blind; they have no eye whatever for physical beauty. "All that in me is": the faculty of perception, the ability to discern spiritual things glorified and possessed by

the Holy Ghost! Somebody told me that they once heard Mr. Spurgeon pray: "Help us, O Lord, to wear Jesus Christ upon our eyeballs." What an idea! to wear Christ upon our eyeballs, so that we must view everything through the medium of Christ. "The pure in heart shall see God." What is in our heart determines what we shall see? What does that mean? That we shall see God by and by; that we may see God when we get to heaven? Yes; but more: we may see God here and now. I repeat the quotation: Moses "endured, as seeing him who is invisible". We may see God all the time; we may not only see Him in the Bible, but we may see Him in our daily experience,—we may see God in our everyday affairs. We shall read history with new interest and discernment, for we shall see God there; we shall see Him in the record of our own lives; we shall see Him in current events, even in the daily newspaper, in the office, and in the shop.

There is one of our members who scarcely ever testifies without finding an illustration for what she wants to say from the kitchen, or from her contact with the children, or with the milkman, or somebody else; and it is quite evident that she has a capacity for seeing God in everyday affairs. No, no! we cannot live from Sunday to Sunday without seeing God: we need to see Him all the time. "All that in me is"—the perceptive faculty, ability to see into the invisible, spiritualized, energized by the divine Spirit. How wonderful it would be if that were dedicated to the service of God!

I have read of a woman who went to an oculist to have her eyes examined. She wanted new glasses. When he had examined her eyes he said, "You do not need glasses. Take your glasses off. Where do you live?" She said, "In a little narrow street." "What can you see from your front window?" "I can see the brick walls opposite. That is all I can see." "Have you an attic in the house?" "Yes." "Have you an attic window?" "Yes." "Well, what can you see from the attic?" "Oh, I can see over the roofs of the houses." "And what lies beyond?" "In the far distance I can see the peak of a mountain." He said, "That will do splendidly. My prescription is that you spend half an hour every morning looking out of the attic window at the mountain peak."

"But sir, I have not time. I am a busy housewife, I have a family of children. I have not time to look out of the window for half an hour."

"Oh, yes you have. You must take time. That is my prescription. You go and look out of the attic window for half an hour every morning. You are becoming near-sighted: you are looking at brick walls, and china dishes, and dish pans, and a lot of other things; and you are losing your power to see things at a distance. Go and look out of the attic window." She did so, and enjoyed it so greatly that she extended the time from a half hour to an hour, and by and by to a longer period.

At the time appointed she returned to the oculist, and he examined her eyes again, and said, "I see you have been following my order. Did you find the medicine hard to take?" "Oh, no," she said. "The time I spend looking away to the hills is the happiest time of my life."

It was something like that the Psalmist had in mind when he said, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Our ability to see things should be dedicated to God. "As much as in me is." And we shall need clear sight to see our mission—to find out in what direction our appointed task lies. We shall need clear vision to know how to do the thing to which our powers are dedicated.

And then there is *reason*. "As much as in me is." Can you think? Can you reason? Have you an analytical faculty in your head? Have you what Dickens would call "a good headpiece"? What about that faculty of the mind we call "Reason"? "Surely that has no place in the mental activities of a Christian?" you say. That is what the Modernists say Evangelicals believe. They say faith is unreasonable. But do you know reason is an advocate: reason has to deal with the evidence submitted: the other faculties of the mind will produce the evidence, and then reason must deal with it. Have you given up your powers of reason to the Lord? Are they spiritualized? Are they dedicated to His service in order that you may, to your own soul, plead the cause of Christ, and find reasons why you should believe Him more implicitly, and serve Him more heartily?

And *what about memory*? "As much as in me is." There are a good many people who say they have poor memories. I do not wonder. You can remember what you want to remember. Memory, like all the other faculties of the mind, can be trained, or it can be neglected. I remember before I came to Jarvis Street Church I had a membership of between five and six hundred, and I very seldom consulted a book or a telephone directory to get anyone's address or number in those days. I carried them in my mind. And, although twenty years have passed, I could even now call up a number of my London friends without looking at the telephone directory. I know the number of their telephones—unless, of course, they have been changed. I found afterwards when I left it to someone else, that my memory did not retain numbers as once it had done. What do you do with your memory? "As much as in me is."

I stumbled upon a certain minister once in a store in a town in which I was pastor years ago. He was a man whose collar buttoned behind, you know! And he had the clerical dress, wide-brimmed hat, with not much crown! And in the course of our conversation this gentleman at last said to me, "Well, I see you have thought somewhat about these matters." I said, "Thank you for the compliment. I have thought a little." He said, "I wish you would call upon me in my study. I have a very large library, and there are some books there I should like to consult." I suppose he had a large library: I never went to see. The only library in which I was interested was the one he carried under his hat—and that was not a very big one I soon discovered.

What do you carry under your hat? Yes, it is a very good thing to carry your Bible with you; but how much of it do you carry in your mind? You talk with any experienced Christian worker and, while he may not have thought of it, if you ask him the question, What Scriptures does the Holy Ghost make use of when He uses you in any form of Christian serv-

ice? Let him think that over, and he will tell you in the end, "The Scripture that I have committed to memory: the Scripture that I can quote without looking at a book. It is the word of God that has entered into me, and become part of me that the Holy Ghost makes use of:"—"As much as in me is."

How much of the Book is in you? "I have a very poor memory." No, you have not. Let your memory be given up to the divine service; think of it as a great room with empty shelves, with a capacity for a vast amount of spiritual knowledge. Go out and buy a Book for yourself, and take some great passage out of this Book. You have seen John's gospel, or Matthew, Mark, Luke, printed separately, have you not? You have seen perhaps the epistles printed separately. Say, "I am going to put the Epistle to the Romans into my memory. I am going to put it on the shelf there, so that it will always be on hand any time I want it." Store your mind with Scripture. It is amazing the capacity of the human memory. We have none of us tested our powers as we ought to have done in that respect. We can throw open the doors of the mind to the reception of the Word of God until we become animated concordances; and are able to quote Scripture accurately from Genesis to Revelation. And best of all, you will have your mind stored with the Word of God, that the Holy Ghost can take and make use of it at a moment's notice, and at times when it is impossible for you to consult a book. And oh, what a happy reaction there will be upon one's own life as the Spirit of God brings that word that is stored in the memory, and makes us to feel its sanctifying power. "As much as in me is, I am ready."

There is also our affectional nature: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." How many of you say in prayer meeting, "Bless the Lord, O my soul: and all that is within me, bless His holy name." Why, if with all that was within you you were to bless His holy name, it would take you all eternity to get through your testimony. Memory, and reason, and perception, and imagination, and affection, would all come to your help, and in glorious concert would praise the name of the Lord. We live too superficially; we live on the surface of things: too much of our religion is on our lips, and too little in our hearts. "As much as in me is."

Next there is the will: "I am ready." Even the will belongs to Him. People talk about surrendering their will. I am not sure that it is a correct phrase. I was talking with Brother Fraser last night about that hackneyed saying—and what in the world it means, I do not know, and I never met anyone who did; but they use it like so many parrots and I have heard so many people pray that they may be "in the centre of God's will." What do you mean by it? What does anyone mean by being "in the centre of God's will"? I fear many who use it have little idea what they mean by it. It is just a phrase, which is supposed to be spiritually correct. What do you mean by being "in the centre of God's will"? What do you mean by surrendering your will to God? Are we to be automatons? God gave you a memory that you

might remember; He gave you a power of reason that you might reason; He gave you perception that you might discern; He gave you imagination that you might have a creative power like unto His own; and He gave you a will—what for? Simply to become a slave, a puppet? No! That is not how God works. He does not bid me put my imagination aside; He comes in to possess it. He does not bid me cease to reason; He floods the reason with light that it may become His servant. He does not tell me that I must cease to love; He enlarges my heart that He may come in, and that I may love Him first of all, and loving Him, love all that He loves. And as to my will, He gave me the power of volition. That is the thing that makes me a separate entity: that is the distinctive quality of personality. A man has a will, as a ship has a wheel and a rudder as a power of direction. Do you say I am to cease to have a will? No!

"Thou seemest human and divine,
The highest, holiest, manhood, Thou:
Our wills are ours, we know not how,
Our wills are ours to make them Thine."

And so God comes into this complex nature of ours, possessing every faculty of the mind, and by His indwelling power energizes the will—for grace does not disfranchise the soul and rob us of our power to will and to do. But He comes to dwell in us, and thus "to will and to do of His good pleasure." And when His word dwells in me richly, and when into my affectional nature I receive the truth in the love of it, He gives me spiritual perception that I may see not only the letter of the Word, but the inner meaning. What is it Paul prays? "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe." He is to give us the spirit of wisdom: "the spirit of wisdom and revelation in the knowledge of Him"; ability to see into the heart of things. When thus He has illuminated and energized the whole man—and the will is indwelt like all other powers by the Spirit of God—the man intelligently and deliberately chooses to do His will, and does it.

"One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." What did Christ mean? He meant that Mary had come to see Him for what He was: recognized in Him the Son of God; opened her heart, and every avenue of her being to the inflow of His divine Personality, so that she had deliberately chosen to sit at His feet as the best possible part—not under compulsion; not in the sense that she had surrendered her will, and been driven with a whip; but she had yielded all her capacities to God, and therefore chose the better part.

Oh, we shall never become men in Christ Jesus by any mechanical means; by conceiving of ourselves as mere automatons upon which God superimposes His will. The Holy Spirit comes to possess the whole man, not merely the will. That is what Paul had in mind when he said, "As much as in me is, I am

ready":—when his whole being was given up to God, and God had taken possession of him, he was able to say, "I am ready."

"Stir up", said Paul to Timothy, "the gift of God which is in thee by the putting on of my hands." Everyone has some particular gift. A dispensation of the Spirit "is given to every man to profit withal." God has qualified you for something; and "as much as in you is" you are to summon all your powers, under divine direction, to the discovery of that thing that is in you, for the use of which you were called into the kingdom of God. Then when you have found it, you are to use it. It may be just the gift of being kind. There are a great many people who never were called to public duty of any kind, but who may have the gift of personal magnetism—of attractiveness. Some people have the power to make friends: to win others to themselves. What are you doing with that gift: "As much as in me is." Lay it at the feet of Christ, and say, "It shall all be used in Thy service, to win people to Thee." You may be a veritable magnet through whom the power of the Holy Ghost shall operate. It may be you have a gift of personal approach. Some people have a peculiar gift for personal work. On the other hand, I have known some prominent preachers who seemed utterly lost when talking to one personally. Can you talk to one man? There was a man here from Buffalo last Monday night. He told me that he had gone to his pastor at one time and said, "I am no preacher, and I cannot teach a Sunday School class, so it is of no use to set me at a job like that. But if you know of anyone anywhere that you want me to visit, I can do that." That is what we are to do: discover our gift, and then develop it, "As much as in me is."

IV.

We must discover our capacity for our special task, and having discovered it, say, "God helping me, it shall be developed to the full so that I may be something for God."

No one ever became an expert swimmer without practice; or a singer, or anything else. Why is it that in the Lord's service if people make one attempt to do a big task, and fail the first time they say, "I am not gifted for that"? Of course you are not. The first time I tried to ride a bicycle that is what I thought—and not only that, I thought the man who invented the thing ought to be locked up. I was quite sure it was never intended for any sensible man to ride. I found out afterwards the difficulty was in me, not in the bicycle! So with everything. Strumming away on the piano!—I do not know how this man Penney ever learned to play as he does. But here he is, and no matter what tune you pitch, or in what key, somehow, something works in his head, and out at his fingers, and there it is! You can hear it. But that did not come over night; that did not come without long practice and diligent application.

And that is what Paul meant: "As much as in me is, I am ready. I am going to develop the power that is in me, and God shall have every bit of it. And all these powers are to be devoted to one thing only. I am ready to preach the gospel to you that are at Rome also." Being interpreted this means, "I am ready to

do the utmost within my power—developed and augmented by the power of God—to make Christ known."

Oh, we could be better witnesses! Do you not think we could? We could be more expert workmen, every one of us. Shall we try? Shall we remember that it is a big business—being a Christian—and it is worth giving years and years of our lives, all of life, indeed, to the one business of learning how to serve the Lord?

May the Lord bless our meditation.

THE WEEK END IN JARVIS STREET.

Sunday was a good day. We write that every week, for all our Sundays are good days, because the good Lord is always with us whatever the weather may be. One Christian writes us from Syracuse, N.Y., expressing his amazement at the item in the evening announcement which he heard over the radio, that our Sunday School attendance was 969. The attendance, of course, is down far below normal, but we are grateful that so many come during the summer time. Morning and evening there were great congregations. We are sorry to hear that many churches are attended by but a handful of people, and in not a few instances two congregations unite in one church, and even then the company is very small. Yet at the heart of this great city our auditorium, while not crowded as often in fall and winter, may yet be said to have been practically full. Because we saw, during the very hot weather, here and there part of the back of a pew, we felt we should like to know something of general conditions, and took a census of six churches, including the three largest Baptist churches in Toronto next to Jarvis Street. The report showed there were some hundreds more in Jarvis Street than in the six churches combined.

But Jarvis Street offers no attraction but the old-fashioned gospel, not even an elaborate musical programme, but only great congregational singing, and when the choir sings, it sings only hymns in which everyone can join. Does it not go to show that the gospel of grace still has power to attract and save?

It happened that only one was baptized Sunday evening, and he one of the bright little Christians whose testimony we are sure was heard over the air by thousands. It is perhaps worth remarking that a week or so ago a young lady who was on holiday visiting friends in Toronto, was converted, and a week ago Sunday evening was baptized. Her father and mother, who are not yet Christians, were listening to our service a hundred miles away on the radio, and heard their daughter's name, and heard her ringing testimony from the baptistery before she was baptized. We were informed that she received a letter later from her father, saying he had been strangely thrilled as he heard his daughter's voice thus confessing Christ, and expressed his own gladness that she had taken a stand for the Lord.

THE WEEK EVENING BIBLE LECTURE.

This week we publish, in addition to the sermon, last week's Bible lecture. It may interest our readers to know that during the summer time our Monday night Bible lesson for teachers, workers, and others, has been attended, during the summer, by something over two hundred; while there has been a good attendance at the Tuesday meeting, a full attendance on Saturday, and Thursday evening, a company that could almost be described as a "crowd". For all these mercies we give God thanks. The Editor has taken no holiday this summer, and only one, a year ago last fall for a few weeks, in ten years; but this week he takes it a little easy by publishing the Thursday evening lecture, which is stenographically reported in any case, thus obviating the necessity of writing a further article. Perhaps our readers will excuse us.

NOW THEN — ALTOGETHER

Our readers will remember our appeal for the Ambassador Baptist Church, Windsor, Ontario. This is a young church of less than a hundred members, which has enjoyed phenomenal spiritual blessing. They have the opportunity of purchasing a church and parsonage for \$13,000.00 cash, or \$14,000 if time is required in which case the cash payment must be \$4,000.00. If they had to build a church and parsonage we are certain they could not provide the same accommodation for \$30,000.00.

We have just received a telegram from Rev. Wm. Fraser, the Pastor, who was for nine years Secretary to the Editor of this paper, as follows:

"Dr. T. T. Shields,

"Nearly five hundred dollars received since last Wednesday. Need only thirteen hundred more, together with loan, which is practically assured, to secure property for thirteen thousand cash; or twenty-three hundred more to make down payment of fourteen thousand dollars on time. Total Gospel Witness contributions to date nearly one thousand dollars. Contributions received by August twenty-fifth will be in time. Writing Monday, giving full details.

Wm. Fraser."

The Ambassador Church has an option on the property until August 23rd. The above telegram suggests that they must have been given a few days' grace, as contributions up to the 25th will not be too late. Mr. Fraser was at the Jarvis Street prayer meeting Thursday evening, August 14th. We asked Mr. Fraser to come to the front to lead in the closing prayer, and suggested that all who had anything to subscribe should meet him there. From this he will receive about \$250.00. No doubt Jarvis Street members are well represented also in the thousand dollars from Gospel Witness readers. But we appeal once more to all our readers who have not yet contributed, to have a share in making it possible for this church—which will soon be a big one—to secure this splendid property at this small cost. If there is not time between reading this and the 25th of August to send your offering to Windsor,

Send Us Your Pledge by Wire

and we will make arrangements to forward it. Even the smallest offering will be gratefully received, but let there be some \$25.00, \$50.00, \$100.00, gifts—and more. **NOW THEN—ALTOGETHER!**

FATHER SEWELL, AND THE COLLECTION.

(Continued from page 4.)

much perseverance. "I'm afraid," said the pastor, "that my brother did not understand me. Friend Sewell, I did not ask you to give, but to pray." "Ay, ay," said the straightforward, bluff speaker, "but I could not pray till I had given. It would be hypocrisy to ask a blessing on that which I did not think worth giving to." There was not a bit of ostentation in the old man; it was his honest heart pouring out its true feelings, and, odd as his behaviour seemed, his conduct preached the whole congregation such a sermon as they will not soon forget.

Prayer unattended by effort is, before the Lord, as when the churl saith: "Be ye warmed and be ye filled," to a hungry man. It is a mockery and no more. Clasp in supplication hands that have been free in offering. Let none of us appear before the Lord empty. To be allowed to give to the Eternal God is an honour so

great that none but brutish worldings will decline it. If we are liberal in serving the Lord's cause with our substance, we may expect Him to grant the prayers in which we ask Him to establish the work of our hands upon us.—C. H. S.

A PUZZLED DUTCHMAN.

A Wisconsin secular paper contains the following good story. One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptised. But this he claimed to be fallacy, for the preposition "into", of the Scriptures, should be rendered differently, for it does not mean into at all times. "Moses", he said, "we are told, went up into the mountain, and the Saviour was taken into a high mountain, etc. Now, we do not suppose that either went into a mountain, but unto it. So with going down into the water; it means only going down close by or near the water, and being baptized in the ordinary way by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of the brethren arose, and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:—

"Mister Breacher, I ish so glat I vash here to-night, for I has had explained to my mint some dings that I never could pelief pefore. Oh, I so glad dat into does not mean into at all, but shust close by or near to, for now I can pelief manish dings vot I could not pelief pefore. We reat, Mr. Breacher, dat Taniel was cast into de ten of lions and came out alive! Now I nefer could pelief dat, for de wilt beasts would shust eat him right off; put now it is fery clear to my mint. He vash shust close py or near to, and tid nid get into de ten at all. Oh, I ish so glat I vash here to-night!

"Again ve reat dat de Hebrew children vas cast into de firish furnace, and dat ail alwaysh looking like a peeg story too, for dey could have been purnt up, put it ish all plain to my mint now, for dey were shust cast near py or close to the firish furnace. Oh, I vash so glat I vash here to-night.

"And den, Mr. Breacher, it ish said dat Jonah was cast into de sea and taken into de whalesh pelly. Now I never could pelieve dat. It alwaysh seemed to me to pe a peeg fish story, put it ish all plain to my mint now. He vash not into de whalesh pelly at all, but shust shumpt on to his pack, and rode ashore. Oh, I vash so glat I vash here to-night!

"And now, Mr. Breacher, if you will shust explain a bassage of Scripture I shall pe, oh, so happy dat I vash here to-night! It saish de vicked shall be cast into a lake that purns with fire and primstone alwaysh —O Mr. Breacher, shall I pe cast into that lake if I am vicked! or shust close py, or near to, shust near enough to pe comfortable? Oh, I hopes you tell me I shall be cast only shust py a good vay off, and I vill pe so glat I vash here to-night!

From *The Sword and Trowel*, February 1871.

The Union Baptist Witness

These 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.

PRAYING FOR YOU.

This is the season of the year when many of our pastors are enjoying a well-earned respite from the burden and the heat of the day. We should like these faithful shepherds of the flock to know that those who are "holding the ropes" at home are sending up for them most earnest prayers to the Throne of grace. We are asking that, as they are being refreshed in body and in mind by the peace and beauty of God's wonderful creation, they may be gloriously strengthened also in soul and in spirit by a time of hallowed communion with God through Jesus Christ. So may it be that they shall return to us again filled with new strength and fresh zeal for the glorious work of preaching Jesus Christ and Him crucified. "Though sundered far by faith we meet Around one common mercy seat."

THE PASTOR'S AND PEOPLE'S CONFERENCE.

The Pastors' and People's Conference of the Hamilton and Brantford district of Regular Baptists met with the Faith Regular Baptist Church, at Walsh, on Tuesday, August 12th, 1930.

The morning session was devoted to prayer with an address given by Rev. W. F. Mesley, of South Zorra, from John, 17, under three headings: (1) Prayer a Dynamic of Personal Relationship to God, (2) The Dynamic of Divine Purpose, (3) The Dynamic of a Divine Plan. The message given was a heart-searching one which showed particularly the sinfulness of prayerlessness.

After the usual business of the Conference was concluded at the afternoon session, Rev. Melchie Henry, of the Medina Church, gave an outline of the Gospel of John, noting the prologue, the manifestation of the Son of God, His conflict with the unbelief of the Jews, and the faith of the disciples and the victory of the Son of God.

At the evening session which was evangelistic, Pastor Ritchie from the Emmanuel Regular Baptist Church, Hamilton, gave a rousing Gospel message.

The meetings throughout the day were well attended, particularly for this busy season of the year. Much praise is due to the pastor and members of the Faith Regular Baptist Church for their kindness and hospitality. The next meeting of the Conference, to which a hearty invitation is given, will be held at Scotland, September 9th, Rev. T. L. White, president; Rev. F. W. Mesley, Secretary; Rev. W. T. Farr, Assistant Secretary.

ORILLIA.

We are glad to hear that the Bethel Church of Orillia finds it abundantly true that our God is the God of the whole year round. In a summer town such as Orillia, it is usually exceedingly hard for the churches to maintain attendance and interest. Yet the Bethel Church

reports that in all branches of the work a splendid outlook has been sustained and the outlook for the future is very promising.

The Sunday services have been wonderfully well attended; the Wednesday night prayer meetings have had an average attendance of about forty; from fifteen to twenty-eight people have gathered every Friday evening at a cottage prayer meeting; a splendid attendance and an enthusiastic spirit have marked the meetings of the Young People's Society throughout the summer; the last offering for the building fund amounted to nearly two hundred dollars. For this the people are particularly thankful as the great need in Orillia is for a proper place of worship.

On Sunday, August 10th, a baptismal service was held at the lake when five adults and one boy bore open testimony to their faith in Christ. Between two and three hundred people witnessed the ordinance and listened to a powerful sermon on Baptism which the pastor took occasion to deliver. Let us pray that many hearts were touched by the message and that the seed sown may bring forth much fruit.

We thank God for the outlook of this church which was never more hopeful than at present and for the warm spirit of fellowship which pervades all its activities.

* * * *

WAVERLEY ROAD, TORONTO.

During the Pastor's absence on holiday, the friends at Waverley Road Baptist Church were pleased to receive messages from our missionaries, Rev. A. J. Lewis and Rev. and Mrs. E. Hancox. These messages which brought before the people the present needs of our work in Liberia, were greatly appreciated by all. Let us pray that as our missionaries visit our churches the Spirit of God may be present to bless the message and to inspire hearts with a desire to pray, to give and to go.

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WORTLEY ROAD, LONDON.

From Wortley Road Baptist Church comes the following good news: "Student Robert Brackstone has for the last two Sundays been preaching in the power of the Holy Spirit, and on Sunday, August 17th, a teen age boy, a young girl and a young mother came forward at the close of the service seeking the Lord Jesus as Saviour. 'His touch has still its ancient power'."

* * * *

NORTH BAY.

It is necessary for Pastor James Forrester to leave the work at North Bay so that he may continue his studies with a view to preparing as a medical missionary. We quote from a recent letter from Mr. Forrester:

"It will be necessary, as you are already aware, for me to return to Toronto

this Fall to continue studies in a further preparation for the glorious task of soul-winning to which God has called me. I am convinced that the medical course which I purpose following will open up 'a great door and effectual' for the unfolding of 'the unsearchable riches of Christ.'"

"It is not without a heart pang that I contemplate leaving this field of service. Our people here have, from the beginning, claimed my affection and to break from such a fellowship as exists among us is no mean ordeal. It has been a joy to have had the privilege of ministering to the spiritual needs of such a joyous body of Christians. Truly in ministering I have been ministered unto, for, I have been unspeakably enriched in my own soul by reason of the experiences of the past year. I had coveted the joy of seeing the work definitely organized before returning to school, but God has reserved this privilege for another."

"I am indebted to the members of the Executive Committee, to the office staff, and to Mr. Atkinson for many kind considerations and concessions shown and above all for the glorious spirit of interest and co-operation which has been so manifest."

"It will be necessary for me to return to Toronto by Wednesday, September 3rd. I trust that, in the meantime, the man of God's own choosing will be led into this work."

Pray that the man of God's choosing will shortly be found.

* * * *

RESERVE THE DATE.

Rev. and Mrs. Edward Hancox are scheduled to sail by S.S. Athenia from Montreal on September 19th. It will be necessary for them to leave Toronto a few days earlier than they may have meetings in Montreal. It is, therefore, being arranged that a Farewell Meeting will be held for them in Jarvis Street Baptist Church, Toronto, on Thursday evening, September 11th. Make a note of the date and watch for further announcements.

* * * *

OUR STUDENTS.

We feel sure that all of our churches are remembering in a special way our Seminary students, that their summer work for the Lord may be greatly blessed and may bring forth fruit to His honour and glory. It cheers our hearts to hear encouraging news from several of these young men and we are sure our readers will be glad to share the accounts of their experiences.

Student John Armstrong writes that he is having a good many opportunities for practical work this summer. Thus far he has spoken at Scotland, Boston, Medina, and twice at Hartford. He has also had opportunities to speak in the open-air and to a number of young people. Last Sunday he spoke at Salem United Church. Let us pray especially

that the Word given there may be abundantly blessed to the salvation of souls. Brother Armstrong asks prayer for two young men who this Fall expect to enter a course of study for the Gospel ministry, that they may be guided to the school of God's choosing. He also asks fellowship in prayer for four young people whom he longs to see led to Christ.

Brother Samuel Jeffery has written, expressing his appreciation of the Christian fellowship he enjoyed so greatly during his visit to the F.B.Y.P.A. Camp at Fisher's Glen. He felt that there was present a remarkable manifestation of the Spirit of God by which he was greatly helped. Since convalescing from a recent illness, Mr. Jeffery has been engaged for a time in secular work. He has, nevertheless, found many unusual opportunities to witness for the Lord and in this sphere of service he has been more conscious of the trials and temptations which they find who would testify for the Lord in the midst of evil. But the Lord has made this experience a means of strength to him and of blessing to others. Mr. Jeffery expects to leave for China at the end of September or the beginning of October and we know that the prayers of our readers will follow him, as he ventures forth in the strength of the Lord to preach the Gospel in that troubled land.

Student Howard Hindry has been acting as pastor of the church at Moffat, Ontario, while working week days on the home farm. This is Mr. Hindry's home church and we pray that God will use his ministry to the salvation of some of his immediate friends there.

Mr. E. C. Wood, another of our Seminary students, has much enjoyed the privilege of preaching the Word at Jolly's Hall, Mount Dennis, where the people are at present without a pastor. Although the average attendance at the services is small, the testimony of the church is extended by the holding of an open-air service each Sunday at the conclusion of the evening service. In this way the Gospel reaches many people who are within a hearing distance of the message. Mr. Wood has also had, on two occasions, the privilege of delivering the message at the mid-week prayer meeting of Waverley Road Baptist Church. He is grateful for the blessing of the Lord on the service which he has been enabled to render in this way.

MISSION WORK IN TIBET.

Brother George Bell, whose work is centred at Kweiteh, Kansuh, China, writes an interesting account of the missionaries' experiences in that place. His letter of the 12th of June reads as follows:

"Our place is beginning to take on the aspect of a fully-equipped Mission Station. When we left here by consular request a little over three years ago, we had not long been in this property and were living in only very small quarters. Since returning, the executive of the Mission have granted permission to build, which we commenced in earnest in March. We now have stables for horses, mules, donkeys and cows. Our own present menagerie consists of two mules, one a good kicker, a cow and her calf, a Tibetan dog and foreign hound,

two bunny rabbits, two cocks, four or five hens and five chicks; then two donkeys are due to be installed. There is also a new house for a Chinese evangelist and his family, rooms for Tibetan guests, a guest hall, a study, a box room, gatekeeper's room, harness room, native kitchen, our own new house with extra bedroom and a fairly good garden space. The new house will be ready for occupation in about six weeks. My! how glad we'll be when the day comes to move in, for at present we are making shift in partly finished rooms.

"We shall be glad, too, because we shall be able to leave the superintending of building work and get out into the country with the Gospel message. Mrs. Bell has been able to get out among groups of women while they were weeding their grain fields. Consequently many have become friendly and have visited our place to have a 'look round.'

"For six weeks we had a Tibetan priest staying here whose broken leg, the result of a robber's bullet, I mended as best I could. Several pieces of bone had to be removed and the wound kept open. He became well in spite of amateur treatment and the day came for him to leave. His three companions went to hire a yak from a trading post for him and were attacked by six mounted Tibetans from an enemy tribe, who took them off as hostages pending a settlement of an old murder feud. I gave our patient a New Testament and also one for the Abbott of his lamasery, which is in Tibet. We have a standing invitation to visit there, but our hands will be well filled with work more near to hand for many a day to come.

"We are now praying very definitely for guidance as to our first caravan trip among the Tibetans. We had hoped to get off before now, but the building work has held us here longer than we expected. In spite of this, many opportunities have come for service. We have been twice to the village of the head carpenter and had fair hearings. Then we have had many patients, and my wife has been on hand at weeding time to preach the Gospel of the glory of the blessed God to many women who might otherwise never have heard it. How we thank you for your prayers for we surely have been blessed. Pray for us as we work among the Tibetans with our three small children, the baby not yet four months old."

MICHIGAN NOTES.

By Rev. C. R. Peterson.

VACATION EXPERIENCES.

A two weeks' vacation in my native state, Illinois, netted some varied experiences. Not only was the drought evident in the physical realm, but equally so in the churches. Only the blind eye could fail to see the fulfilment of Scripture in the trend of events. Truly, the coming of the Lord seems very near.

"We preach not ourselves."

We attended services in a fundamental Baptist church in Chicago the first Sunday. The pastor was away on a vacation, and a former pastor preached. The preacher used most of the time in personal reminiscences. It seemed unwise

to us that he should call attention to the fact that it was sixteen years since he left the ministry to work for a railroad company. It brought to mind the Scripture, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." We came away from the service with our souls un-fed.

"We preach Christ Crucified."

In the evening we attended one of the large Baptist churches of Chicago. It has a membership of perhaps 1,500 or 2,000. There were about 60 present at this service. Many of the old gospel hymns were sung, and we were encouraged to expect a spiritual feast. Again we were disappointed. The sermon, if it could be called such, was as far removed from the gospel as it well could be. In fact, there was no gospel in it at all. We came and went without being noticed.

"Modernism and Backsliding."

Passing through Joliet, I looked up an old friend whom I had not seen for many years. We were formerly members of the same church, and she was one of the most active and devout Christians in the church. Imagine my surprise to learn that she no longer even attends church services. She gave as explanation of her changed attitude the statement that the world is changing, and we can't be as narrow as we were when we were in the "Church." Then I understood.

"Flies in the Ointment."

A real spirit of worship, and an atmosphere of spirituality, greeted us at the First Church, Kewanee, the following Sunday morning. The building was well filled, though it was a hot day. Orderliness and reverence characterized the entire service, and the preacher's message rang true to Divine revelation. We felt that this was none other than the house of God. The pastor preaches doctrinal sermons—and the people come! It was a delightful experience. The only thing we could not say a fervent "Amen" to, was the printed announcement that the church would vote at the following prayer meeting service on whether they should invite the State Convention to meet with them in 1931.

"Ye Must be Born Again."

The young pastor at Buda gave us food for our souls. He made the way of salvation clear and plain, in a very interesting manner. We had a delightful fellowship with him after the services, and learned that he is brother-in-law to one of our Regular Baptist ministers in Michigan.

"Contending for the Faith."

It was a real delight to drop in on Pastor Fredman at LaSalle. This is a Roman Catholic city, nearly eighty-five per cent. of the population being of that faith. Brother Fredman is doing a good work amid these surroundings. He has been pastor here for nearly eight years, and his work is promising. For the past three years he has been broadcasting the morning worship from 7.30 to 8 o'clock. The station over which he broadcasts is owned and operated by Roman Catholics. As is well known, his church is one of the outstanding Regular Baptist churches in the country. There are few such in the entire State of Illinois. He needs our earnest prayers.

Baptist Bible Union Lesson Leaf

Vol. V.

No. 3.

REV. ALEX. THOMSON, EDITOR.

Lesson 36. September 7th, 1930.
Third Quarter.

GOD CAME DOWN TO EARTH.

Lesson Text: Genesis, chapters 10 and 11.

Golden Text: "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do." Gen. 11:6.

I. THE GENERATIONS OF THE SONS OF NOAH, (10:1-32).

Sons of Japheth, (vs. 1-5). In this chapter and the following one an account is given of the increase and settlement by orderly division of the earth's population. The settlement takes place in accordance with the place of the three-fold line of development intimated in the previous chapter, and is of real value as a study in genealogy, ethnology, and prophecy. The first section records the names of the sons of Japheth, and informs us of the particular part of the earth occupied by them. "By these were the isles of the Gentiles divided in their lands, everyone after his tongue, after their families, in their nations"; intimating in a general way that the European coast of the Mediterranean Sea from Asia Minor to Spain was settled by them. The continent itself was afterwards peopled by the descendants of these early settlers.

Sons of Ham, (vs. 6-20). The sons of Ham and their descendants settled on land to the south of Palestine, in the northern part of Africa, and also to the east; such well known places as Babylon and Nineveh being mentioned in connection with them. In addition to the genealogical matter, interesting information is given concerning one of the leaders of that day, named Nimrod. It is said of him that "he began to be a mighty one in the earth. He was a mighty hunter before the Lord." And so prominent was he that a proverb arose concerning him expressing his prowess in the words, "Even as Nimrod, the mighty hunter before the Lord," (vs. 8, 9). This reputation was gained probably from his skill and success in hunting wild animals, but in addition thereto there is implied his power over men in establishing his kingdom. His name intimates rebellion, and probably by the use of stratagem and tyrannous methods, he gained the ascendancy, and his example being emulated by others, the proverb rose. "The beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar," (v. 10). This territory throughout Scripture history and prophecy is significant of rebellion against God; and in the following chapter an incident is given illustrative of the rebellious nature of its people.

Sons of Shem, (vs. 21-32). It may be said in general of the Shemites that they peopled the country to the north, and

northeast of Palestine in the Assyrian region, although some of the places mentioned are located to the south of that. Special reference is made in this part of the genealogy to Eber and Peleg, his son, (v. 2), the latter name implying "division," "for in his days was the earth divided." Evidently from Eber there came two distinct lines of descent, one through Peleg, the other through Joktan, the former being the ancestor of the Hebrews.

II. BABEL, (11:1-9).

The condition of the people, (v. 1). In this section there is depicted an interesting account of the state of society in the days succeeding the flood. The condition described seems in a certain sense to be almost ideal, though the action mentioned mars the picture. There is a striving on the part of some these days for a united world through leagues and other agreements, and by the advocacy of the use of one language, such as Esperanto, etc.; the purpose being the drawing of men together that they might better understand each other, and so live at peace, and raise the standard of life. One would not condemn such effects though they are bound to fall short of their aim.

The condition described makes clear the simple state of society in those early days. The people were united in race and language; they were, in large measure, under one ruler; dwelt in a common land, and had a mutual purpose in life. But they were not obedient unto God. They put self before God, as seen in their expressed desire to make a name for themselves. Their condition was therefore unsatisfactory and dangerous, for pride leads on to greater sin; and it became necessary for God to visit them in His displeasure. Note the condition of the world in the great tribulation period with its single dominant ruler, Antichrist, and its common religious system, (Rev. XIII), in fact all business, political, and religious affairs will head up under that child of the devil, and will, in a measure, reflect the condition herein described; although much accentuated. Note also may be made of the signs of the times pointing to this, and explanation should be given of the impossibility of pleasing God in our own strength, and of the necessity of the new birth.

The action of the people, (vs. 2-4). In unity, and under one leader, the people travelled eastward until they came to the land of Shinar, (v. 2), and there they sought to raise a memorial to themselves. The suggestion is made first to make brick and burn them thoroughly, which they proceed to do, (v. 3). In the East the custom was simply to make mud bricks, and sun dry them; but the brick here mentioned are of a more enduring kind. Having the brick they proceed to erect a city and tower, the top of the latter to reach unto heaven. This was a very ambitious programme, the purpose of which was the making of a name for its builders, (v. 4). As it was the purpose of God that the human family should overspread the earth, this action of centralization was in the nature of rebellion. The will of God had been made known, but contrary thereto men desired to

keep together. Such a union, therefore, based on disobedience to the divine will was wicked and dangerous. It manifested human pride, ungodly ambition, and apostasy, for it was a distinct falling away from the true worship of God. In the archaeological realm ruins are pointed out, purporting to be those of the tower of Babel. Explanation should be made of the governing principle of life, in seeking always the glory of God. He should be first, and self last.

The consequences, (vs. 5-9). Actions bring consequences in their train, and as are the actions so will be the consequences, for whatsoever we sow that shall we also reap, (Gal. 6:7). The actions described in this chapter being of a disobedient nature, brought judgment from God. He is first described as coming down "to see the city and the tower which the children of men builded," (v. 5). This is a strong way of stating His intervention in the affairs of men. Then follows His statement concerning the possibilities for evil in men, (v. 6); and His decision to confound their language, (v. 7). This decision was carried into effect, and the people were scattered abroad upon the face of all the earth, (vs. 8, 9). These consequences were in the form of a judgment, and were made to work out the purpose of God in division of the human family throughout the earth. Such a judgment, while drastic, was both wise and merciful, in that if the people had been permitted to remain in unity and carry out their own desires, they would have indulged in further wickedness to the detriment of their own physical, moral, and spiritual, welfare, and the frustration of the will of God. Compare with this confusion of tongues the miracle of Pentecost with its gift of tongues, (Acts 11:1-12), and note the contrast and purpose in each case.

III. THE SONS OF SHEM, (11:10-32).

In the previous chapter, the genealogy of the three branches of the Noachic family is given, and there is a return here to one branch in order to trace the ancestry of Abram the father of the Jewish race. Several things are worthy of note, of which the first is that Abram came through Shem. The second pertains to the shortening of human life after the flood. Noah was nine hundred and fifty years of age at his death, (9:29). Shem was six hundred years, (11:10-11), Eber, four hundred and sixty-four years, (11:16, 17), Peleg, two hundred and thirty-nine years, (11:18, 19) and Nahor, one hundred and forty-eight years, (11:24, 25), a continual decrease in age. This may have been due to change of climate, owing to the flood; and there may also have been a change in the manner of life after the dispersion. There is to be noted in connection with this that children were born earlier in life than formerly. In the third place, note the reference to the migration of Abram from Ur of the Chaldees, and his arrival at Haran, where his father Terah died. Ur was a city well advanced in the culture of the time, although it was idolatrous in belief and practice, and the motive underlying the removal of Terah, Abram, and the others from it, was undoubtedly religious, as we find from the record of the following chapter.



NEW FILE FOLLOWS

NEW FILE



The Gospel Witness

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

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

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Whole No. 432.

RAVENS AND DOVES

The chapters in Genesis recording Noah's stay in the ark while the flood of water was upon the earth are replete with spiritual teaching. They are suggestive of the preserving grace of God which provides "all things that pertain to life and godliness", and blesses believers with "all spiritual blessings in heavenly places in Christ".

It appears from the record that Noah spent a year and ten days in the ark. That was a long time to be on shipboard. It must have been all the more trying in view of the fact that the ark was stationary for seven out of the twelve months.

"He Sent Forth a Raven."

About three months after the ark had rested upon the mountains of Ararat "were the tops of the mountain seen". After forty days "Noah opened the window of the ark which he had made; and he sent forth a raven which went to and fro, until the waters were dried up from off the earth."

The raven was a bird of prey, a bird that fed on carrion. It was classed with the unclean birds. And when Noah opened the window and let the raven out it had no difficulty in finding carrion on which to feed, and would find plenty of places of rest for its unclean feet outside of the ark. Its nature made it quite at home amid the corruption of the earth.

It would be extremely interesting to note some of the characteristics of the raven. It exhibits a higher degree of intelligence than many birds. It is of a saucy and impudent disposition. It may be taught to speak sentences of a few words. It resembles the crow, but is much larger. Thus religious ravens are frequently extremely bold in their profession, and learn to speak not a little of the language of Canaan. But sooner or later the raven nature displays itself, and flies away from the shelter of the ark. One authority writes as follows:

"Aristotle wrote that ravens drove their young from their location and forced them to care for themselves from the time they left the nest. This is doubtful. Bird habits and characteristics change only with slow ages of evolution. Our ravens of today are, to all intents, the same birds as those of Palestine in the time of Moses, and ours follow the young afield for several days and feed them until the cawing, flapping youngsters appear larger than the parents. In Pliny's day, ravens had been taught to speak, and as an instance of their cunning he records that in time of drought a raven found a bucket containing a little water beside a sepulchre and raised it to drinking level by dropping in stones."

We are glad to be assured that the habits of birds "change only with slow ages of evolution". We are sure that the human raven has never changed within the knowledge of man. Like the raven, human nature is just the same as it was in the days of Moses.

And still a good many ravens get into the ark. There are many who profess the religion of Christ who give no evidence of being one with Him in nature.

In the parable of the sower our Lord described three classes of hearers who, hearing the word, never become fruitful: the wayside hearer who does not understand; the "stoney places" hearer who has no root in himself; and the thorny place hearer in whom the word is choked by the care of this world and the deceitfulness of riches. It is a matter of general observation that the unfruitful professors are quite as numerous as the fruitful branches of the Vine. Many begin well, but are soon hindered. And of those who profess conversion there are many who, like the raven, leave the ark, abandon all profession of religion, and apparently never return to God.

How shall we explain these facts? Merely on the ground that those who thus go away are ravens. They

have the raven nature. They find their satisfaction in all that is in the world, "the lust of the eyes, the lust of the flesh, and the pride of life." They are well able to do without the manna, for their natural appetites prefer the leeks and garlic of Egypt.

Why do some churches prefer the flesh-pots of Modernism to the "finest of the wheat, and honey out of the rock"? Why do some churches vie with the theatre, converting their platform into a stage? Why do their members, instead of witnessing to the truth, take the place of actors in some questionable play, and become puppets in the devil's pantomime? There can be but one possible explanation: those who thus feed on carrion instead of grain are ravens with a raven nature and a raven taste. Such churches are not made up of people whom God Himself has "shut in": they are like some in Smyrna who said they were Jews but were not, but were "the synagogue of Satan". They are part of that Babylon which is described as "the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird".

It is extremely distressing when, like Simon the sorcerer, professing Christians give evidence that "their heart is not right in the sight of God," but that they are in "the gall of bitterness and the bond of iniquity". But we can reach but one conclusion when the raven does not return to the ark, and that is that it has found some floating carrion somewhere which is more to its taste than the provender the ark provides, and that its failure to return is but a proof of its raven nature. It was this condition John had in mind when he wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went-out, that they might be made manifest that they were not all of us."

"Also He Sent Forth a Dove From Him."

But there is another word in the chapter that is full of suggestion: "Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth."

The dove was a clean bird. It is always described in the Scripture as exhibiting the gentlest and most affectionate disposition. It was prescribed as an offering for those who were too poor to afford a lamb. Though wild and free, it was easily tamed, and soon became a pet. Careful of its feeding, it was one of the cleanest of birds. Its character may be judged

by the fact that it was in the form of a dove the Holy Spirit came upon Christ at His baptism. Thus the dove is representative of the new nature, and that which is begotten of the Spirit—that which is born again.

Yes, we acknowledge ravens find their way into the ark for a while, but, blessed be God, there are some doves, are there not? We must not conclude that the ark is full of corruption because occasionally we see a raven leave it. Indeed, the raven pays the ark a high compliment by its departure. Empty pews must not always be interpreted as constituting a reflection upon the church's ministry. On the contrary, a temporary emptiness may be a testimony to the spirituality of the preacher's message. You cannot hold ravens by feeding them as doves.

But Noah's dove flew abroad over a wide waste of waters dotted with many a floating carcass; but it flew above a condition of life for which it had no natural affinity, to which its whole nature was opposed. "The dove found no rest for the sole of her foot, and she returned unto him in the ark." Thus God's true children are not wholly taken out of the world, but they are not of it, like the raven. They must abide in the ark. There they must find their rest. However far they roam they must, because their natures demand it, return again to the Ark.

"Yet clouds will intervene,
And all my prospect flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart
Expands the bow of peace."

Even the Lord's true children occasionally make excursions, if not *into* the world, then *over* it. Sometimes even genuine believers, for a while, forsake the fellowships and felicities of the Ark. God's true children, like the children of men, are sometimes tempted to believe they can manage for themselves, and they fly away. But if they are doves they will always come back again. They will find nothing in the world to satisfy them, no rest for the sole of their foot, and will cry sooner or later, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

After its second excursion the dove returned, "and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth." Naturalists tell us that the dove does not carry anything in his bill, but in his mouth, and thus brings home what he has found to share with his mate.

If you would get tidings about the flood, if you would know how the earth prospers, if you would study the signs of the time, notwithstanding all his academic degrees, you will learn little from the raven. But you may learn much from the olive leaf of the dove. This old world is a pretty bad place, we know, and it is much easier for the raven to orient himself than a dove. Notwithstanding, there are little colonies of regenerated souls who are citizens of the heavenly Jerusalem. There are communities of believers who rejoice that the waters of judgment have subsided, and that there is a condition of life where there is "no

condemnation". Though the "whole world lieth in the wicked one" as the earth of Noah's day was covered by the flood, the top of at least one mountain has appeared, and an olive leaf may be plucked from Gethsemane's garden hard by the place called Calvary.

Not yet are we any of us what we shall be. Not yet is this old world cleansed of its defilement. The earth still groaneth and travaileth in pain together until now. Notwithstanding, by God's good grace, and because, in the midst of wrath He remembers mercy, here and there the dove can find an olive leaf to pluck, bearing testimony to the fact that "where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

But have we in this record a veiled prophecy? We recognize the danger of attempting to find prophetic principles in symbolic speech. Nor would we dare even to make the suggestion on the ground of this chapter in Genesis. It is ever our practice, and we are accustomed to insist upon it as indispensable to any sound principle of biblical interpretation, that the symbols of Scripture must be interpreted in the light of the plain teaching of Scripture. We must not presume to accommodate the plain word of Scripture to an imaginative interpretation of its symbolism. But here is a delicate suggestion, "And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more." For by that time the flood of judgment had abated, the waters had subsided, and the earth was once again made habitable even for a dove.

We are promised that there shall be a day when the whole creation "shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Yes, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

There is a rainbow roundabout the throne, and He Who sitteth upon the throne has declared, "Behold, I make all things new." He will come again in person; and for those who have been made partakers of the divine nature, having escaped the corruption that is in the world through lust, and who have grown up into Christ in all things, when at His coming, "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." And we shall see what John saw when he said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were past away; and there was no more sea." The flood shall forever be at an end. The tabernacle of God shall be with men, and He will dwell with them.

"For lo! The days are hastening on,
By prophet bards foretold,

When with the ever-circling years,
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."

HOW GOD HAS USED "THE GOSPEL WITNESS" IN IRELAND.

(The following incidents were related in an address in Jarvis St. Church by Rev. Herbert Hunter, who has been visiting Canada this summer, Thursday evening, August 21st. Believing many of our readers who continually pray for God's blessing upon "The Gospel Witness" would be interested in this story, we asked Mr. Hunter to put these incidents on paper for our readers. Ed. G.W.)

It gives me great pleasure to inform your readers how some poor sinners in dear old Ireland have been blessed through reading the published sermons in *The Gospel Witness*. About three years ago two women from County Sligo, West Ireland, were baptized on profession of their faith in Christ. Western Ireland is one of the most neglected mission fields in Europe, and there has not been a Baptist testimony there for the last sixty years. Although three hundred years ago there was a flourishing church in Galway and about sixty years ago Rev. W. Hamilton laboured indefatigably in County Mayo, there is to-day not a single Baptist church along the Atlantic coast line.

I was anxious to know how these women from Sligo heard the gospel and learned the truth of believers' baptism, and was informed it was through reading a sermon preached by Dr. T. T. Shields.

Some time after this I was present at a baptismal service in Harcourt St. Church, Dublin, and after the man had been baptized by Rev. L. E. Deens, he told us how his brother had been saved in Jarvis St. Church, Toronto, Canada. His brother prayed for the conversion of his friends in Ireland, and sent them home *The Gospel Witness* every week. "It was while reading that paper," said the man, "that I was convicted of sin and led to put my trust in the Saviour. Since then my desire has been to be baptized in obedience to the Lord's command." We were very glad indeed to give the hand of fellowship to this brother, and although he is miles away from the nearest Baptist church, he is kept in touch with our work through *The Gospel Witness* and *The Irish Baptist*.

When I was a student in the Dublin Baptist Seminary I was invited by Captain Reginald Wallis to conduct a gospel service in Enniscorthy, County Wexford. After this service I was introduced to a school teacher who said she was saved through Dr. T. T. Shields of Toronto. "Did you ever hear the Doctor preach?" I enquired. "No," she replied, "but I read his paper every week, and regard him as my Pastor."

GOOD NEWS FROM THE RADIO.

We have had good news from our radio correspondents this week. We hear of two or three families gathering together, of neighbours inviting their neighbours; of believers being quickened, backsliders reclaimed, and sinners being convicted. We wish we had space for many of these letters, but the letter following will be of special interest:

Toronto, Canada,
August 24th, 1930.

"Dear Dr. Shields:

I feel I must write and tell you how you are being listened to over the air. A few Sundays ago I, with others, were giving tracts in _____, on Sunday night, and entered a garage and saw two rows of chairs with people listening in to Jarvis St. service, while some of our friends went into the Baptist church where only thirty-five people were present, and not a word about Christ or His blood. I mentioned this to our Brother _____, and he advised me to write you.

And now I have heard to-day of those on our own street that are listening in with the neighbours, and I believe will soon be enquiring about baptism. I secured a copy of your book on the subject, and gave to them. Among those listening in this home are Church of England, United Church, and Bible Students so-called. I trust you will make these three women a matter of prayer at your next prayer meeting, as we have been doing for some time.

"Enclosed you will find \$5.00 for Radio Fund.

Yours in the Master's service,

(Signed) _____

P.S.—I have not had the privilege of listening to you over the air as I am a lay preacher myself, and always on the job for Christ."

We are very grateful to those who have sent us contributions for our Radio Fund, and we once again make the suggestion that many might set aside a sum each week and send it to us either weekly or monthly; but in any event, we earnestly solicit the prayers of our readers for God's blessing upon this ministry.

LATEST NEWS FROM WINDSOR.

We have just received a letter from Rev. Wm. Fraser, Pastor of the Ambassador Baptist Church, Windsor, in which he says:

"You will be interested to learn that we have had the option extended until the 23rd of September, giving us thirty days more in which to reach our objective of \$3,000.00 cash, together with a loan of \$10,000.00, which is practically assured at present; or \$4,000.00 cash to make a down payment, for which it can be secured, leaving a balance of \$10,000.00 to be paid in ten years."

This is good news. On account of a tangle in the printing office some *Witnesses* missed the first mail last week, and we fear some of our readers did not receive their paper until after Sunday. The Windsor item last week said that contributions would not be too late up to August 25th. Some probably read the announcement after the 25th. We are glad to be able to say that contributions will not be too late up to the 23rd of September. So far, the sum of \$2,010.50 has been received. We received one telegram on Monday sending \$10.00.

We suggest the following division of the next thousand dollars:

2 gifts of \$100.00 each	.....	\$200.00
4 " " 50.00 "	.....	200.00
8 " " 25.00 "	.....	200.00
25 " " 10.00 "	.....	250.00
30 " " 5.00 "	.....	150.00
		<hr/>
		\$1,000.00

In the course of his letter Mr. Fraser says:

"From one or two enquiries received I am convinced there are a number who would gladly give, if they had

the assurance in advance that the full amount was forthcoming. There is nothing that will hinder us so much from getting the full amount as this very attitude. If every one were to be so cautious we should not have received our first dollar. We have been greatly touched by some of the letters showing unbounded faith in a twofold way. First of all, that God will supply all our need by multiplying their gifts; and, secondly, by supplying their own need after they had practically given their all.

"For instance one widow was so eager to help that she sent fifteen dollars saying that her friends would advise against sending it if they knew, but she was only too glad to give to a needy cause. Another woman writes saying her husband was sick and that she was sending ten dollars although he felt he could not send anything. She closes her letter by expressing the fullest assurance that the full amount will be forthcoming and that she can stand upon the promises of God and trust Him to supply her needs. Yet another from an old retired minister who has only a small superannuation allowance, but he sends four dollars as he wants to continue preaching the good old gospel through us, as this is the only way he can do it now. None of them express any fears or doubts but rather assure us that all our need will be fully supplied.

"I know you have many similar letters and experiences from those who write you; doesn't it stir you to the depths when you see such unwavering faith which must bring great glory to God?"

"I preached in Cadillac Square again to-day to at least five hundred people; practically all men. Nearly twenty responded by the uplifted hand, and later when the invitation was followed by a request that those who really meant business would come forward and receive further instruction and give their names, eight big strong splendid well-dressed men stepped right up, and waited about twenty minutes at the close of the meeting. My, it was a sight which made our hearts leap and dance for joy to see others coming to know Jesus Christ as their Saviour. By this means, I become introduced to a great many Christian people from Windsor who attend these meetings, and when they learn that I am at the Ambassador Church they become interested in our work there, and several have given me their names and addresses, and have promised to look us up."

Send your gifts for this work either to *The Gospel Witness* office, or directly to the Treasurer of Ambassador Baptist Church, Mr. D. E. Temple, 926 Pelissier St., Windsor, Ontario.

PLACE AND DATE OF NEXT CONVENTION.

The next Convention of the Union of Regular Baptist Churches of Ontario and Quebec will be held in Central Baptist Church, London, Ont., October 21st to 24th inclusive. Reserve these dates for that meeting.

THE WEEK END IN JARVIS STREET.

Saturday night the country was blessed with a welcome rain. We have not suffered such drought as our friends in the United States, but the country was getting very dry, and the rain was most welcome. As it was still raining at Sunday School time it had some effect on our Sunday School attendance, the numbers being down to 865. The skies had cleared by eleven o'clock, however, and there was a great congregation, and a number of confessions at the close of the service. In the evening there was scarcely a vacant seat in the auditorium anywhere, notwithstanding it was still August. The sermon appearing in this issue was preached, and a good number responded to the invitation at the close of the service. Seven believers were baptized. On account of the wet grounds the indoor after-meeting took the place of the usual open air service.

The Jarvis Street Pulpit

CAN WE SAVE OURSELVES, OR MUST GOD SAVE US?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 24th, 1930.

Broadcast from Station CKGW 690 K.C. 434.8 Metres.

(Stenographically Reported)

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."—Romans 11:6.

Prayer Before the Sermon.

O Lord, we beseech Thee to draw near to us and make Thyself known as we humbly bow in Thy presence for the hearing of Thy word. We acknowledge we have no ability, no power of discernment, whereby we may discover the things of the spiritual world. They are beyond us, and cannot be apprehended by the senses; they are revealed by the Spirit of God. We acknowledge before Thee that our service this evening, our meditation upon Thy Word, must be profitless to us unless we enjoy, each in his or her own personal experience, the ministry of the Holy Ghost.

We plead the promise,—let Thy Spirit guide us into all the truth. We pray that He may exercise His power in convincing men of sin, and righteousness, and judgment. May there be many within these walls this evening whose understanding shall be enlightened, who shall apprehend the truth of the gospel, and, receiving the truth in the love of it, be saved. We beseech Thee to grant that many hearts may be thrown wide for the reception of Jesus Christ. Hast Thou not said, To as many as received Him to them gave He the right to become the sons of God?

We beseech Thee, O Lord, to bless the testimony of Thy word to those who hear this message through the air. There are many who need it. There are many who listen who have not given themselves to Christ. We ask Thee to grant that this evening the Holy Ghost may take of the things of Christ and reveal them to darkened minds. Open the hearts of those who as yet have not believed, and may a multitude of people pass from death unto life through the hearing of Thy word. We thank Thee that the gospel is the power of God unto salvation to everyone that believeth. May the number of those who shall believe be very great to-night; and when Thy books are opened in that great day, may it then appear that many were brought from sin, and made partakers of the grace of life through this service this evening. Help us now to glorify Thee, for Thy name's sake, Amen.

Our evening text will be found in the epistle to the Romans, the eleventh chapter and the sixth verse: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

The Bible says, "The fool hath said in his heart, There is no God." Only the fool, the man who is at some point irrational, would ever dare to say there is no God. The existence of God, to every rational being, is indisputable: "Every house is builded by some man; but he that built all things is God." If that be so, there is no question more important than that which concerns our relationship to God. It is more important that you should be rightly related to God than that you should be rightly related to your neighbour.

We have a thousand evidences every day that life consists largely in right relations. There are certain laws of our own being which must be obeyed if we are to continue in life. I do not know, technically, how, or why, strychnine kills; but I know that it does, and therefore if I am to live I must avoid taking it. I remember some

years ago being entertained in a southern home down in Kentucky. They had a coloured cook who had been in the family's service for many years. Her name was Mary, and she was as black as ebony. She was a Methodist—or, as she called herself, a "Mefodist". Mary took particular care of me while I was a guest in the home. One day as we were sitting at the table, and the food was brought in, Mary the cook came in, and, looking toward her master, and calling him by name—it is far enough away that I may mention it—she said, "Now, Massa Chestnut, don't you dah to touch that. That is not for you." Then my host's wife turned to me and said, "Mary has taken such good care of my husband for many years that she knows exactly what he can eat safely, and what would upset him. She regulates his diet, and when anything is put upon the table that would not agree with him, she always issues her order that he must not eat any of that." It was not an arbitrary word on Mary's part: it was founded in the nature of things. She knew what was good and what was not good, and therefore wisely suggested that her master should regulate his diet accordingly.

Men were not made to live under water. They cannot so live, and therefore if a man cannot swim, if he is a wise man he will try to keep on land. I suppose a bird might light upon an aeroplane in passage, and when weary of riding lightly spread its wings and take to the air for itself. But if a man should try to leave an aeroplane under such circumstances he had better have a parachute with him. For myself, I think I should prefer to have several of them! But it is a law of man's nature that he cannot fall from a great height and live. He must recognize that he is subject to the law of gravitation.

Some years ago someone in a Toronto family took what he or she supposed was a seidlitz powder, but it was poison. The person was perfectly sincere in his or her belief that it was a medicine—but he died just the same, for it was the law that that poison, whatever it was, should kill.

I speak over this radio to-night. I do not know anything about the science of it: I know only this, that the apparatus employed in broadcasting this sermon brings me into a certain relation to certain acoustic laws and my voice is amplified and energized by electricity, so that it is carried hundreds of miles to those who are far removed from this place of worship. But we are able to do this, not by the violation of law, but by learning how these principles operate, and then bringing ourselves into right relation to them.

So, dear friends, life at many points is dependent upon our relation to our environment. We are comfortable this evening because the weather is moderate and we are lightly clad. But presently we shall have to protect ourselves from winter's cold. We shall have to relate ourselves differently to our surroundings if we are to enjoy life—and all because old Mother Earth has come into a different relation to the sun.

If that be true, how important it is that we should be rightly related to Him Who is the Source of all law, Who is over and above all the works of His hand.

I do not hear of men pleading for liberality in the interpretation and application of natural law. I have never heard of a chemist pleading for that sort of thing in his laboratory. I have never heard of a bank manager suggesting to his clerks that they can afford to be liberal in their use of the multiplication table. In all these matters we recognize that law is inexorable, it is immutable, and that men must obey it if they are to continue in life and in the enjoyment of life.

Thus, my friends, it is important—nay, it is imperative—that we should be properly related to God. No greater question was ever asked than this, "How shall man be just with God?"

I pass by our great General Hospital sometimes—not infrequently I enter it, and I find the surgeons and the physicians and the nurses and all the attendants busy always at the same task,—trying to make sick people well. Thus the minister ought always to be engaged in the same business of trying to get people to come into right relationship to God. That is my business fifty-two Sundays in the year, and seven days of every week. That is the supreme endeavour in which we ought all, if we are Christians, to be engaged, so to be used of the Spirit of God that through us men may be rightly related to God. We cannot afford to be out of right relationship, for the reason that we cannot afford to incur His righteous wrath; nor can we afford to deprive ourselves of His continuous help. There are some people who are always harking back to the past, and lamenting the passing of "the good old times". I dare say there were many things in former years better than they are to-day; but, materially at least, I am not anxious to go back to the past. I should not like to surrender my telephone—although it is a dreadful nuisance sometimes! I should not like to give up the electric light, and go back to gas, or lamps, or candles. I was in a church in Quebec where they had fixtures for electricity hanging from the ceiling, but I conducted a meeting there with only oil lamps for illumination. I asked them why they were not using electricity, and they told me it would cost too much! I am sure they would have had it could it have been secured by grace and not by works! At all events, I should not like to give up electric lights; nor a good many other comforts which science has brought to our doors.

Nor should I like to give up the greater privilege of having commerce with God! Nor should I like to be driven to the substitution of reason for revelation, and go back to the oil lamps instead of the Light that is above the light of the sun. No; I pity those who are not Christians. You are subject to ten thousand deprivations, and I would do anything in my power to bring you into saving relationship to God through Christ:

Very well, then, how is salvation provided? How is salvation received? What are the terms upon which we may live with God and be happy in His presence? My text says that if it be of grace—that is, if salvation is "by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

There is no more difficult task for the preacher at any time than carefully and clearly to differentiate between these contrasting and opposing principles of works and grace. The man who understands the difference between works and grace is a systematic theologian, although he may never have taken a theological course. The man who is able to note the relation of Sinai and Calvary, the failure of the one and the success of the other, the inadequacy of the one through the flesh and the perfection of the other through the Spirit, has learned that which lies at the very heart of the Christian gospel. I fear that among many who call themselves evangelicals, who profess to believe the Bible, there is much heresy in respect to the difference between grace and works, that is almost as dangerous as that of denying the truth of Scripture itself.

Let us look, then, at the terms, and find out how we may be saved.

I.

I call your attention, first of all, to this fact, that THE PRINCIPLES OF WORKS AND OF GRACE ARE, IN THE NATURE OF THE CASE, MUTUALLY EXCLUSIVE. You cannot have a little of each: you must have all of one or all of the other. You cannot have both. If it is of grace, then works cannot enter into it; otherwise it would neutralize and nullify grace, and it would cease to be grace. If it be of works, then it cannot be of grace, for if any element of grace were to find a place, that would mean the neutralization and nullification of the principle of works.

Now examine that a little. *The principle of works presupposes that human nature has some capacity for pleasing God by doing something for God.* If by any means a man may work out his own salvation, if salvation is in any respect to be the reward of human effort, then it follows as a matter of course that the man who makes such effort, and who exercises himself in the doing of what he calls works of righteousness, has within himself a capacity to do something which a holy God can approve.

Let us look at that on *the moral plane*. What can you do that can possibly satisfy the absolute holiness of God? If it were possible for any one of us to save ourselves by our own effort, one of two things would be true: either that at some point I am able to do something more than the law requires of me, and thus accumulate a surplus of merit, or, otherwise, it would argue that I have never sinned at all. For if once that moral deficit accrues, if once I fall short of the glory of God, if I am to fill the void and make up the balance, it follows logically that there must come a day when I am able not only to fulfil the duties of that day and to meet the requirements of that day as before the law of God, but I must do a little more and save up something that I may apply on the deficit of my yesterdays. I must do more than God requires of me to-day or I cannot possibly make up for that day when I did less than God required of me

That can be made very simple. Suppose a man earns two or three dollars a day, and suppose that be the utmost he can earn, and he cannot pay his way. He is earning three dollars a day—or five dollars a day—and he finds that that is not adequate to meet his daily obligations, and that each day he falls a little behind. How is he going to pay off that old score? If he is living at the bottom of the scale and is exercising the utmost economy, and yet cannot possibly keep body and soul together in his family by the full amount he is earning, what must he do to get out of debt? A little boy could tell you. He would say, "He will have to get a new job with more money." But suppose it is impossible for him to earn more than he is now earning? Then you say, The case is hopeless, for he is going more and more deeply into debt every day he lives.

It follows therefore if it is possible for you or me to please God, and to make up the deficits of life, and attain to a righteousness which God can accept, I say it follows inevitably—and I think you will see the logic of it, that either I have never sinned or else I have by some means become possessed of an ability to lay up a surplus of merit and to do more than the law requires of me. Did you ever do that?

Look at the application of that principle on *the merely physical plane*. Can it be said that God is worshipped with men's hands? Can I do anything materially to minister to God? What shall I give Him? Shall I help Him to improve this old world? Go into the laboratory of the scientist and ask him what he is doing, ask him if he is trying to set in operation some new laws for the government of natural phenomena, and he would say, "Do you think I am beside myself? Certainly not. The best I can hope for is to read that which is written in nature, to learn how certain material forces operate: I cannot improve upon nature's laws." What can I do for God that will commend me to Him, by the use of any power of intellect that I may have? How little we know! Even the world's scholars have not graduated from the kindergarten yet. "Who hath known the mind of the Lord? or who hath been his counsellor?" What contribution can you make? The very idea of God excludes the idea that you or I can do anything for Him. Will you bring your gold? You have none! Where did you get it? Did He not make it? Is it not true that the silver and the gold are His, that "the earth is the Lord's, and the fullness thereof"? It is not possible, by anything we can do, for us to minister to the divine completeness.

What folly for rich men to suppose they can buy their way into heaven! What folly for the alleged scholar to suppose he can improve upon this Book of revelation! What supreme folly for the moralist to suppose that he can by any means in his power attain to the divine perfection! Works, if they were the price of salvation, would argue that we can do something that is pleasing to God.

Then, on the other hand, *grace presumes that you cannot by any means add to the divine completeness*. Mark you, grace argues infinity always. If you had the millions of all the rich men of this Continent and of the world in your own name, you could not possibly deal with your fellows, with all of them, on the principle of grace. You might have to surround yourself with some

organization to do it, but no matter how great your wealth, there would come an end to it some time, and you could not for ever give—give—give—give, unless the stores out of which you were giving were infinite. I say, grace, the fact that God gives, that God does everything, that He keeps on giving for ever, for that is grace—grace argues infinity on the part of God, which means that He does not need anything from you. It means that God is in Himself complete and is not dependent upon any human ministry.

Indeed, it argues more than that: it argues a divine surplus, it argues that there is no end to His righteousness, His faithfulness, His love, His mercy, or His power. Why is it this electric light is metered? Why have we to pay for our radio broadcast? Why does it cost money to keep up this house? Why do you have to go to work to-morrow? You answer, "To earn money." What do you want money for? "But, sir, I have to make a living." What do you mean by that? "I must have food; I must have clothing; I must have a roof over my head for myself and my family." But have you not enough? "No, sir, I have to pay—pay—pay all the time; and because there is so much outgo I must work to provide a corresponding income."

Only God can afford to give and keep on giving without receiving anything in exchange. God is infinite, and so I say these principles of works and grace are mutually exclusive. If you are going to pay your own way with God, then pay it; but if you are to receive salvation from God, then you must receive it as a gift. But you cannot have both. It must be one way or the other, all of grace or all of works. You must be saved by Sinai, and by the perfection of your own duty-doing and by the flawlessness of your own righteousness, so that you will not be afraid of Sinai's thunder and lightning, or else you must come as a poor sinner to Calvary's Cross and admit that because you have failed, Another has succeeded on your behalf; that where you became bankrupt, Another was infinitely rich. Which shall it be?

You remember in the Old Testament it is said, "Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee"; and again, "Thou shalt not plough with an ox and an ass together." I wish those who sell goods "all wool and a yard wide" would remember that! It must be one thing or the other, but no mixture. So our text says it is either grace or works; but it cannot be both. They mutually exclude each other. Which are you going to have?

II.

Let us look at it from another point of view. THE NATURE OF GOD AND THE NATURE OF MAN MUTUALLY EXCLUDE WORKS AS A GROUND OF SALVATION. Because God is what He is, and you are what you are, there is not the remotest possibility of anybody's being saved by works.

Let us examine that a minute. *The bankruptcy of human nature makes it impossible for any man to touch his yesterdays*. You cannot make up the deficit of the past. You cannot recall the sins that were committed yesterday. You have no arm that will reach back into the past and blot out the record of your sin committed yesterday. Nobody in his senses would expect that of one. You say, "I can make restitution. I can pay my

debts." Yes; but the fact that you incurred the debt and incurred the risk of never paying it renders you culpable. The moral fact could not be changed—and who can unwrite the record of yesterday? Even if from this hour we could all keep the commandments of God blamelessly we should still have to face our past at the judgment seat, and there stand condemned for our misdemeanours and our delinquencies, for "all have sinned, and come short of the glory of God."

It is true too that *the limitations of human nature make it impossible for us to maintain the standards of the divine requirements even in the present.* Is there any man here who will say he has lived even this day—this day—the Lord's day, the Sabbath if you like, many hours of which some of you have spent in the house of the Lord in prayer and in praise and in worship—is there any man here who will dare to say that this day he has lived without fault before God? You know that you have not. You know that this day has added to the debt, to the deficit that is behind you, and that every day you live it is growing larger and larger. And you have no capacity whatever in yourself to meet the requirements of God's law for as much as an hour.

I heard some man say once, "If I can live without sin for one minute, I can live without sin for five minutes; and if for five minutes, why not for an hour? And if for an hour, why not for a day? And if for a day, why not altogether?" My brother, there is a scripture which says, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me." "Presumptuous sins" are the sins we commit deliberately, and with full knowledge of the fact that we are doing wrong. "Secret faults" are not faults that are secret from other people only, but they are faults that are beneath our own moral consciousness. They are faults that inhere in our sinful natures. Defects and contrarities of our natures which are essentially antagonistic to the divine holiness, but which, because of our low degree of moral enlightenment we do not recognize as faults. There is a cupboard in memory's room that has not been opened perhaps for years. There is some unholy thing hidden away in the chamber of imagination, the guest-chamber of the affections affords hospitality to many an alien spirit, and in the basement where the sense-servants live many unheavenly propensities are entertained. Yes, there are corners which need cleaning out. The parlour may be quite respectable. Within the realm of our finite moral consciousness we may know of nothing that is at variance with the will of God, but as the light of His truth penetrates to every part of our being, searching motive and aim and spirit, there is no man who will not have to confess that even in his holiest moments, in his loftiest aspirations, he needs the blood of atonement to cleanse "the iniquity of his holy things".

Not in the past nor in the present are we safe in ourselves, and as for the future, who can guarantee our security? Who knows what will come on the morrow? Who knows what pitfalls will be set for our feet? what temptations will come upon us? Someone says, "Sir, I have been delivered from many temptations." Thank God; I hope you have. A man used to get drunk, and is now sober. His tongue was often soiled with blasphemy, but now he speaks the language of Canaan. Temper was

often a menace to the peace of the home, and now that has been brought under control. And because the outside of the house has been improved, he imagines that the house is perfectly clean within. No, my friend, it is possible that even to-morrow you may fail in some duty, you may fail in the performance of some commission which God has laid upon you.

What, then, shall we say of the future? If to-morrow you should at some point fail to do the holy will of God, you would be back where you were and would say, "I am not saved at all, because I have failed to meet the requirements of God." We are a weak lot, are we not?—and a bad lot, straitened in ourselves, with no power whatever of ourselves to make ourselves right with God.

Then, on the other hand, dear friends, the nature of God—that is a strong word: one needs to use such a phrase with bated breath, the *nature* of Infinity! What do we know about the "nature" of anything? I do not say *character* of God, but the *nature* of God: what God is in His very being and essence makes it impossible that salvation should be of works. Against your imperfection you must set the absolute holiness of God. How can He accept your debased currency? How can He, Who is of purer eyes than to behold evil, and Who cannot look upon iniquity, of Whom it is said that even the heavens are unclean in His sight, and that He charges His angels with folly—how can He, the Source of all perfection, admit a poor moral ragamuffin like you into His presence? Or how can He permit you to come into His presence by your own effort? Mark what I say, if it were possible for you to do one single thing which God could approve, if you were capable of a single act which, in His holy sight and before His omnivident gaze, would be perfect, then you would yourself, at that point, equal the Divine Perfection, you would yourself fulfil the ambition of our first parents when they tried to put themselves on an equality with God when the tempter said, "Your eyes shall be opened, and ye shall be as gods." If you could do one thing that would be flawless in the sight of an infinitely holy God, then you would make yourself, by your own effort, what God is and even challenge His supremacy; and God would cease to be God.

The very exclusiveness of the Divine Nature, the fact that He is God and beside Him there is none else, makes it impossible that any man should come to Him as a buyer to a merchant's counter to pay down his coin in labour, or desire. Your works of righteousness cannot be accepted as a *quid pro quo*, as the equivalent of something God is to give to you. No, my friend, God will be God; and the nature of God makes it impossible that He should permit a man thus to come into His presence on an equality with Himself.

III.

Then let me remind you that THE NATURE OF GOD AND THE NATURE OF MAN EQUALLY REQUIRE THAT SALVATION SHALL BE BY GRACE, AND BY GRACE ALONE. What can you do? Are you ready to say, "Yes, sir; I have to admit that what you say is true. I am a bankrupt. I cannot pay even five per cent. of my obligation. I can do nothing to make up the deficit of the past, or to maintain the requirements of the present, or to assure the standard of the future: I acknowledge that so far as I am concerned I am at the end of myself"?

What should we do, if salvation were of works? What should we do to-night? Could you have peace to-night? Could you put your head upon your pillow to-night and say, All is well with me. I have done the will of God to-day, and I am not afraid to meet Him? No! No! A thousand times, no. If it were of works there could be no peace for us, for we could not be sure of salvation.

But on the other hand, God is able to give. As I was meditating upon this subject this afternoon, this great truth of the eternity of God's plan of redemption, the fact that the Lamb was slain from the foundation of the world came to my mind in a slightly different light, I think, than I had ever seen it before. Shall I share it with you? Who is God? He is God! What is God? The Maker, the Ruler, the Preserver of the earth, of the universe? Yes. How would you define God? Well, God is a spirit. What are His qualities? You will say, "There are many of them. Eternity is one, 'from everlasting to everlasting he is God.'" You would be correct. There never was a time when God was not God; there never will be a time when He will cease to be God. Nor was there ever a time when He was lacking, at any point, in the qualities of Deity; and if it is true that "all things are naked and opened unto the eyes of him with whom we have to do" now, they always were open to Him. The sin of the world was as clearly in the view of God from the beginning as it is now, was it not? Did He not see the end from the beginning? Therefore if there was to be any salvation at all, it had to be a salvation which He himself provided. He had to provide it in advance. Just as He furnished this earth for human habitation physically, He had to make provision for the moral requirements of the creatures which He made in His own image and likeness. If He would make man in His own moral likeness, He must endow him with reason and will. God had to determine, may I reverently say, whether He would make a person or a puppet, a man or a machine; and He determined to make a man. Hence He endowed him with reason and conscience and will. It was thus man was made, notwithstanding all the dangers which such rational and moral sovereignty involved. Therefore God, Whose infinity spread all the future before His view, was compelled by the nature of the case (to provide salvation in advance, if at all: hence the Lamb had to be slain from the foundation of the world. Our utmost need was anticipated. Therefore, because God was, and is, and forever will be God, salvation had to be of grace, it is of grace, and of grace alone!

Praise be to God that He has taken account of our limitations, and provided us with a salvation adequate for time and for eternity.

Give attention to these simple considerations, and I have done. Somebody says, "Sir, I am almost afraid of that doctrine. I am almost afraid to hear you preach it. I am nervous when you say that salvation is all of God, lest somebody should presume." Ah no, my dear friends, *there is nothing that places upon the individual man or woman such a tremendous responsibility as the gospel of grace.* If salvation were conditioned upon your contributing one infinitesimal part of it, if there were a fraction of human merit in it, you might stand at last before God's judgment seat and plead in extenuation of your unbelief: "O Lord, Thou didst not ask much, but Thou didst ask a little; and I was morally bankrupt, I

could not supply the little, and that is why I was not saved."

At the wedding feast the guests were provided with wedding garments, and when the lord came in and found one not having on a wedding garment he asked him how he had come in without proper apparel. And you remember what answer he made? He made no answer; he was speechless. If you had to provide your own coat you might not go to the wedding. If you had to provide yourself with robes of righteousness of your own weaving, you might excuse yourself from the marriage feast of the Lamb. But when grace, grace abounding, grace as infinite as God is infinite, has made every provision for the poor ruined sinner, if you fail to advantage yourself of it, what answer will you give to a God of grace when He shall become your Judge?

It is grace that humbles men in the dust. It is grace that smites the conscience and the affections and engages and enfranchises the will at last.

Will you come and receive salvation without money and without price? And *what an opportunity grace affords!* The responsibility is mine, and yours, but there is an open door right into the presence of God. There is a way to the glory where men and women shall stand at last without fault. There are temptations, there are enemies, there are principalities and powers that would bar my progress, but it is written that where sin abounded, "grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Grace says, "Give me your hand, and I will take you right into the presence of the Holy One in spite of men and of devils, and you shall be saved with an everlasting salvation." What an opportunity! Will you receive it?

I asked a little boy once,—no, a little girl—who came to me saying, "I want to be baptised", "How did you receive Christ?" She said, "I was in a children's meeting a little while ago and the man preached the gospel to us so that we could understand it. At the close he put his hand in his pocket and took out a quarter. He said, 'I will give this quarter to any boy or girl who will walk up and get it.' We all looked at each other and thought it could not be true. But it was. One boy pushed his way out past the rest and went up to the front, and when he put out his hand he got the quarter. I might have had it had I gone for it. When the preacher had given him the quarter he said, 'That is how salvation is secured. It is God's free gift. You have to pay nothing for it. It is to be received without money and without price. God sent His Son into the world to die for you, to pay all your debts, to adjust the balance, to magnify the law, and make it honourable,' wiping out all your obligations."

Our Lord "blotted out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them", as though He would fling His challenge to all the adversaries of the souls of men, and above all to the great adversary, the Devil himself, and cry, "I will sovereignly save the believing penitent sinner in defiance of all that hell can do."

I beg of you, be wise, be wise unto salvation, and receive eternal life, the gift of His sovereign, boundless grace, this moment.

The Union Baptist Witness

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W. GORDON BROWN, Editor.

PRAYER WITH THANKSGIVING.

We feel that these two words might well provide an alternative title for the *Union Baptist Witness* section of this paper. As our readers go to God with a burden of prayer for the needs of the work, we feel that they will also go with a paean of praise upon their lips for the wonders which His grace has accomplished in our midst.

Shakespeare indeed spoke wisely when he said

"There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune;"

As those who read, note the many prayer requests contained in this issue, we feel that they will surely realize that those words may be applied just as truly to the spiritual affairs in the interests of which our hearts are stirred at this time. The very abundance of the requests for our prayers is doubtless in itself a strong evidence that the tide of the spiritual life of our churches is at the flood which is about to spend itself in new revival blessing. The reports from many of our churches apprise us of the fact that "on such a full sea are we now afloat" that we have come to the time when we as a people must take hold of God with greater earnestness and with greater faith for the victory which is ours through Jesus Christ. With that supplication will mingle also a deep, sincere need of thanksgiving for the spread of the Gospel testimony which has been entrusted to us, for the salvation of souls, the stimulation of the saints, and a deepened realization of the pressing need.

So may we, even to the point where it means sacrifice of personal comfort, of personal pleasure, and even of personal interests, let our prayers "rise as a fountain. . . night and day" lifting our hearts to God for the work in all places, that the waves of blessing may break in that flood of revival which will refresh and inspire and sanctify every heart.

MAPLE GROVE.

Glad news comes to us from Brother Charles McGrath, that in Maple Grove the Lord is answering the prayers of His people and blessing the work. The Sunday services are well attended both here and at Providence and the prayer meetings are quite encouraging. It was a real inspiration to the pastor last Sunday morning to see a young man of twenty-five years of age come forward and accept Christ as his Saviour. The hearts of God's people were stirred to see this outward evidence of His blessing upon the work for Christ. They are trusting that this is just the beginning of great things, and they covet our earnest prayers that the blessing of the Lord will be continued.

GUELPH.

Our readers will be interested to know that the church at Guelph has called Rev. Fred Kendal to its pastorate. A letter received recently says that the meetings with Brother Kendal are awakening great interest. His messages have been splendid, souls have been saved, and Christians blessed and strengthened. Let us look to God that under the ministry of Mr. Kendal, the work may go on and that the spiritual growth of this church may be greatly increased.

FORT WILLIAM.

Pastor Leander Roblin, of the Fundamental Baptist Tabernacle, writes that at the Sunday evening service of August 17th, two came forward for baptism, and one for salvation. As there had not been any public decisions in the church for several weeks, this evidence of the working of the Holy Spirit especially cheered the hearts of the people there. Believers will be baptized shortly and the work is making encouraging progress. It is expected that Professor Campbell will take the services on Sunday, August 31st. Pray that the messages on that day may result in the salvation of souls.

THE BURDEN OF THE NORTH.

The work in North Bay especially claims our interest and prayer at this time. Recently two persons publicly confessed Christ in baptism. Rev. W. J. H. Brown, of Annette Street, who has been assisting in the special effort made there recently, administered the ordinance. Pastor James Forrester, who has so faithfully served in this part of the Lord's vineyard for one year, is leaving in order to prepare himself for the work of the medical missionary. Only a spirit-filled man can serve this difficult field. Pray that he may be found. What a privilege has been Mr. Forrester's as he has seen hardened sinners soundly converted and has been used to win many trophies for the Lord Jesus Christ!

The burden of the North in its need for the Gospel message again comes to our hearts as we read of the work at Kirkland Lake. This town of ten thousand souls with no unemployment problem, but sadly neglected from a spiritual standpoint, should be possessed by Regular Baptists. Miners have no place to spend their leisure hours, save in places where sin abounds. The churches are paralyzed. Rev. W. E. Atkinson recently visited the field, and now Pastor Brown, of Annette Street, Toronto, is giving two weeks of his vacation to special services. A Christian woman who has a vision of a real work in her town, is busy for the Lord. She needs a lantern for the children's meetings. Pray that this will be supplied and that real blessing will follow the preaching of the Word and

that some young man will be heavily burdened for the work in this needy town.

OUR MISSIONARY BULLETIN.

The *Missionary Bulletin*, in the sixth issue of which we find much interesting news of the work of our Convention, and a number of urgent prayer requests, is indeed a fund of information concerning the interests of the Union of Regular Baptists of Ontario and Quebec. The *Bulletin* will be mailed on request to any address and we are sure those of our readers who have not seen it will be glad to write to The Union office, 337 Jarvis St., Toronto, for a copy. The *Bulletin* this month brings to us the following items of interest about our churches:

The church at Lindsay has been strengthened and blessed during the open-air services. The pastor finds that in their endeavor to bring blessing to others the members have been quickened and are being brought into a larger experience.

Hope Church, London, is holding special services in its new building on the Hamilton Road.

The Westboro Regular Baptist Church reports baptisms. Rev. Donald Fraser is pastor.

The *Bulletin* also contains a number of prayer requests and we are sure that our people will join in the petitions which are being sent up for these various interests.

Before many weeks our Student-pastors will be leaving their fields and many will be without services during the Fall and Winter months. Pray that the testimony will not be lost; that the Christians be kept faithful and that the seed sown will take root.

At Ambassador Church, Windsor, Rev. William Fraser and his people are praying and working for the building which is so sorely needed. Funds are coming in but sufficient are not as yet in hand. Thirty-eight persons have professed conversion through the open-air services. Let us unite our prayers with those of the people of Ambassador Church that God will work wondrously in their behalf and for His glory.

An exchange has been arranged between Rev. George Creagh, of the Shedden and Fingal Churches, and Rev. A. E. Dallimore, of the Cannington and Sunderland Churches. Prayer is asked that both places may receive blessing through the ministry of the visiting pastors.

The Gospel Car is continually in service. Pray that many will be saved through the ministry of the young men in charge.

Begin to pray now that the Spirit of the Lord may be present in a mighty

way at the Third Annual Convention of the Union to be held in October. The Convention year will be one of eleven months only, ending September 30th, to permit of the Convention meeting being held a month earlier than formerly.

And for our Missionaries—Pray for Mr. and Mrs. Davey as they labour alone on that far away field in Liberia, also for Mr. and Mrs. Hancox as they face strenuous days of preparation for their long journey. Remember them too in the days when they will be making difficult farewells. Bring before the Throne also the work in China. The Regular Baptist Convention of B.C. have a Mission in that land for which they are solely responsible. Let us intercede with God also for the China Inland Mission workers, and for the Bell Brothers with their wives and families on the borders of Tibet.

MORE NEWS FROM TIBET.

In our last issue we gave an interesting account from Brother George Bell, of his work at Kweiteh, Kansuh, China. Further word has now been received of later developments in the work at this centre, and we are sure our readers would like to share with us the encouraging news which has come to us from our missionaries.

BUILDING.

"Hurrah! a free day at last! For weeks now I've been tied down with building operations, but a heavy shower this morning has kept the workmen at home, so I'm going to tackle a heap of correspondence. There will be plenty of interruptions, but here goes.

"Last Fall we barely managed to erect enough rooms to tide us over the Winter in makeshift accommodation. This Spring has been largely occupied in gathering materials together to complete the work, such as timber logs from standing trees; bricks dried in the sun on our own place; rafters from the mountain forests; straw, chaff, and finishing timber from farmers; and the remaining necessities from various quarters. The framework is nearly all erected now and we are busy with the details of masonry and interior work. We are hoping that our new house will be dry enough to occupy by the end of July. In the meantime, we are living in rooms that will be used for the work later on.

"The main entrance to the station is wide and inviting. It leads into a square yard surrounded by rooms on four sides. Jo Sy and his wife occupy the rooms on the west side; a native sleeping room, kitchen, and box room for the east side; on the north are two more sleeping rooms for guests, also a room for harness and animal fodder; on the south are a roomy guest hall where visitors and patients will be dealt with, and my study. Between the study and guest hall is a doorway leading into the inner yard where our house is, and to the east of the outer yard is a stable yard for the animals which take us into the country on preaching work. At present there are two mules and two donkeys.

"What a blessing it will be to have done with building, have room to put things in a place of their own, and have a house that is really a house,

instead of a combination between a dining, kitchen, guest, preaching, dispensary, sleeping, nursery, study, box, store, etc., room. It just strikes me that this is the first stationary home that we have had since we were married. Let me see, that was away back in 1921. We shall still need our trunks, mules and donkeys, and travelling outfit, but will it not be grand to come back from preaching tours and find the living room under the children's bedroom and our bedroom above the dining room, and the kitchen behaving itself in its proper place, instead of the whole lot of them fighting for existence in a jumbled up heap. Congratulate us, and please pray that the new buildings may be used to the glory of our glorious God.

BROKEN LEGS.

Last week our readers would notice the story of the Tibetan priest, whom our Missionaries were able to help. A recent letter informs us that Sir "Highest", as the priest is called, is improving steadily, and the letter continues—"He is now in a room yet unfinished, but windproof. We had been looking forward to a completed station where there would be room to deal with visitors and patients, but here we have our rooms occupied before they are even completed. May our Lord bless these new buildings to His own glory. We have been incidentally learning Tibetan from "Highest" and his companion. I have given them a New Testament and other Christian literature. They seem very grateful for our attention and have invited us to visit their lamasery in Tibet.

"This is the second broken leg I have been requested to set within a month. We have had many patients recently. Two lepers have applied for entrance into our Hospital at Lanchow, and there are many more lepers in this district. The other day a little girl of about nine or ten years came to us with a large growth in her jaw. It looks like a tumor in the jawbone, and it will probably cost her her life. Her father is a Taoist priest who has spared no effort to bring relief to his daughter by his chantings, native divinations, and what not. What an opportunity for some Christian doctor to remove the tumor and save the child's life. But . . . ?? Again comes forcefully upon us the utter inadequacy of the medical and evangelical missionaries on the field.

"I have been asked lately why certain Chinese cities in this county have no Protestant missionary. How may I answer? How can we tell the lepers that they have to journey nine days' distance to receive medical aid, How can we tell little children and their poverty-stricken parents that we can do nothing for them, because our medical skill is very limited and that there are no doctors within reasonable distance?

"Come over into—China and Tibet—and help us."

A VISIT FROM BANDITS.

"They numbered about three hundred. The people started fleeing into the country several days before they arrived, so that by the time the robbers came, all the business houses were closed and most of the homes in and about the city vacated. Our workmen didn't show up for over a week. A garrison of about

sixty Salar Moslem soldiers held the city, while the bandits billeted themselves in the suburb. They professed friendliness and were ready to discuss being received into the army again. Evidently, however, there was some variance of purpose among them, for they had come armed and empty saddled, fully prepared to loot. Things were at a high tension for a day or two because cavalry reinforcements to the local troops were travelling towards us at record speed. Within ten miles of the city, two horses died of over exertion. The bandits hurried to the river's edge and held the ferry until the local headmen persuaded them to let the Commander of the reinforcement troops over the river so that they might talk terms. This done, the tension was relieved and an announcement was posted up with a view to quieting the people.

"The following day, Sunday, five or six of the bandit leaders came into our place on a professedly friendly visit. They were the worse for liquor. They wanted their pictures taken and would not believe that I had no printing papers on hand. To satisfy them, however, I took a snap with Jackie, our little boy, in the foreground, and have the film ready to develop. About two and a half hours later all the bandits made a very sudden get-away, fearing that the arrangements being made for their reception into the army was only a ruse to capture them, which in all probability, it really was. What a relief it was when they left!

"About seventy of them were billeted in a barracks directly opposite us. No sooner had they settled than two of their number strolled in to borrow some things from us. One had a wide sword slung over his shoulder. I did not lend them anything, but paid a visit to the officer who received me very politely and promised to be responsible for the borrowed articles. He also requested me to look after one or two of his men who were ill.

"On receiving orders to leave, he sent over for us, asking us to take away our things and also a rug and some grain and flour in payment of the medicine. These were the very men that had looted Miss Hoover and Miss Bain's mission station, robbing them of every penny, blankets, and many other things.

"During the scare we had over a dozen refugees staying with us. Of these, two were prominent under-officials. They were struck with the tremendous realm that prayer covers when hearing us commend the place and people in their danger to an omniscient and omnipotent God.

"Our praise is ever to Him for His peace and rest which the world neither gives nor can take away."

MEMORIAL, STRATFORD.

In the Home-going of Mrs. A. T. Bagget, the Memorial Regular Baptist Church, Stratford, has suffered a great loss. Mrs. Bagget went to be with her Lord on Sunday, August 17th, and her husband, her family and her Church mourn her loss but rest in the certain hope of being reunited when Jesus comes for His saints.

Mrs. Bagget was a charter member of Memorial Church.

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ABRAM CALLED.

Lesson Text: Genesis, chapter 12.

Golden Text: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Gen. 12:1.

I. THE CALL, (vs 1-3).

The nature of the call (v.1). It is a matter of real interest to study the manner in which God called men into His service. The record of each case is not given, but some are mentioned for our instruction; as Moses, beside the burning bush, (Ex. 3); Samuel in the night vision, (1 Sam. 3); Isaiah also in vision, (Is. 6); Matthew at the receipt of customs, (Matt. 9:9); and Paul on the way to Damascus, (Acts 9:1-8). The circumstances differed in each case, but they had this in common, that God made clear to them His presence, and His purpose. And in these days while there may not be an accompanying vision, yet God makes known His presence, and directs His servant concerning the carrying out of His will.

The first thing to note about this call is that it originated with God. And the same is true of every genuine call in the spiritual realm. It is indeed a call of God. Salvation originates with Him, (Eph. 1:4); Christian service is planned by Him, (Eph. 1:10); and He gives direction in the same, (1 Cor. 12:1-11). The one thing men are called upon to do is to obey.

The nature of the call is found stated in the first verse, wherein the twofold command of the Lord is recorded; first to leave a certain place; and then to enter another one. The Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Such a call was clear and simple and easily understood; it meant complete separation from old associations and associates; and was a real test of faith. We cannot question the right of God to make such a call, for in war times our country makes a call upon its men to leave all and go and fight the enemy, sacrificing life if need be in such service; and God is above country. If the call of the nation is heeded, and men flock to the standard in patriotic fervour, how much more should the children of God obey the voice of their heavenly Father! The call of God to-day is along the same line of sacrifice; denying self, taking up the cross and following the Lord, (Matt. 16:24), and blessing follows obedience thereto.

The purpose of the call, (vs. 2, 3). God always has a purpose in all His actions, and never acts frivolously, or thoughtlessly. The purpose of this call involved both natural and spiritual blessing. The natural blessing is stated in the words, "I will make of thee a great nation, and I will bless thee and make thy name

great; and I will bless them that bless thee, and curse him that curseth thee". Such a purpose was of a most gracious nature, and has been carried out in a wonderful manner; the descendants of Abram became numerous, and their nation is reckoned among the great; the name of Abraham is among the greatest of the earth, and individuals and nations have been strikingly affected for weal or for woe in accordance with their attitude to Abraham and his descendants.

The spiritual part of the blessing,—while not wanting in that which is denoted as the natural,—is found more particularly in the last clause of the statement, "In thee shall all families of the earth be blessed." The fulfilment of this is to be found in our Lord Jesus Christ, who was a Son of Abraham according to the flesh, and through whom multitudes from among every nation under heaven have received blessing.

The significance of this call is understood when we bear in mind the purpose of God in redemption, and the unfolding of His plan in carrying it out. The message of the Bible is redemption, and each particular part has something to do with this. The first promise in reference thereto is found in Gen. III:15; and the first typical teaching in reference to the nature of redemption is found in the same chapter, (III:21); and more clearly in the next chapter, (IV:4). The chosen line of descent for our Lord's human nature is Seth, and through him Noah, Shem, and Abram. Before the latter's call, God had been dealing with the whole human race, but from that call He deals with a particular family. It is of interest further to note the manifest desire of God to have a people for Himself, devoted to His service, as in Adam, Seth, Noah, Shem, Abram, Israel, and that in each case the descendants and followers of each one have failed Him. This also emphasizes the necessity for separation, turning unto Him from idols to serve Him, the living and true God, (1 Thess. 1:9). Note this call historically, dispensationally, and typically, and emphasize the necessity for listening to God and obeying Him.

II: THE OBEDIENCE, (vs. 4-9). Having received the command, Abram hesitated not but departed as the Lord had directed him, (v. 4). Obedience to God should be prompt, willing, cheerful, and entire. The old nature will offer objection to it, will argue, and pout, and disobey; but we should not listen to its arguments, but obey the plain commands of God. Abram set out on his journey, but not alone, for in addition to Sarai, his wife, there was Lot, his brother's son, (v. 5). It is a very nice thing indeed when setting out on the service of God to be accompanied by others. They may be a blessing to us; but they may also cause us considerable trouble. If they are strong they will be a help, but if they are weak they may hinder us in our progress, and they will at least require considerable attention. From subsequent history we know that Lot was not a strong character. He was a righteous man, (2 Peter II:7, 8); but a lamentably weak one, (Gen. XIX). We do not know that Abram was directed to take his nephew with him. He may have

taken him solely out of good heartedness, but whatever be the reason or the consequences, we should learn by this to choose our company in the service of the Lord.

A most important event on the journey was the appearance of the Lord. This would give real encouragement to Abram, for no doubt the journey would provide its discouragements and difficulties. The message conveyed to him would give further assurance that he was in the will of the Lord. It is only when we are in His will that we are blessed with the consciousness of His nearness. It is part of the blessing of obedience. The nature of the message pertained to the covenant respecting the land: "Unto thy seed will I give this land", Abram is promised. He was at that time a stranger in the land, and without children, but we know that he believed God, manifesting real faith in his Lord and Master. The result of communion with God was the building of the altar, (v. 7). The place from that time on to this patriarch was Bethel, the house of God. He remembered the place as we know from a later reference to it (13:4), and indeed he would never forget the experience. Who can forget the time or place when he met with God? Abram afterwards resumes his journey, "going on still toward the south" (v. 9). Note the blessings of obedience, the possibility of fellowship with God, His faithfulness, and the significance of the altar in Abram's life, with its lessons of dedication and communion, etc., for the present day. It is of interest further to note that faith believes God in spite of circumstances, and that God honours such faith in the manifestation of His presence and power. Emphasis should be placed upon the necessity of faith being accompanied by works, (James II:14-26).

III. THE MISTAKE, (vs. 10-20). Good men make mistakes at times, and in these verses there is recorded a mistake of this great and good man, Abram. The circumstances were somewhat trying, the scheme put into operation was distinctly of the world, and the consequences were humiliating. We are informed "there was a famine in the land, and Abram went down into Egypt to sojourn there, for the famine was grievous in the land", (v. 10). We are not informed that he was directed to go down to that land: without a doubt God could have preserved him in the midst of such circumstances; and, while we cannot pass judgment on his action, it would seem, in the light of his experience in Egypt, that lack of trust in God was at the root of his action. The same defect is manifest in the scheme evolved for the deception of Pharaoh, and the protection of himself from danger, (v. 13). In this scheme there is evident the plan to tell a half truth, (XX:12). Note further the fear of Abram, (v. 12), the action of Pharaoh toward Abram and Sarai, (vs. 15, 16), the intervention of God, (v. 17), and the rebuke of Abram, (vs. 18, 19). The telling of a half truth may bring trouble upon many. It is better to suffer and be right, than to escape suffering by some dishonourable subterfuge. A straight course is better than a devious one. The truth is certain to come to light sooner or later.