

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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"His Soul Hath Appetite"

The enemies of Israel, "that fight against Mount Zion" and therefore against God, are described in an interesting figure. They look upon Jerusalem as a city of great treasure, and in their fancy, they overcome it and divide the spoils. But expectation of success in that direction is regarded as "the baseless fabric of a vision". They are as an hungry man who dreams of eating, but awakes to find that there was no reality in the banquet, but only in the gnawing pains of hunger.

Taking it out of its particular historic setting, the principle is that the expectation of finding soul-satisfaction in ungodly ways is evermore nothing but a baseless dream, from which there must be a rude awakening.

I.

The expectation of soul-satisfaction apart from God is ever but a baseless dream.

It is not surprising that hunger and thirst should be predicated of the soul. The unawakened degenerate savage knows but few temporal wants, but he who was born to luxury and trained to large intellectual correspondences, cannot be satisfied with famine fare for the body, nor with the gleanings of wild and uncultivated mental fields for the mind.

The soul that, however remotely, is related to the realm of divine things, which boasts of a soul-ancestry stamped with a divine image, must needs be a soul of large capacities. "The husks which the swine did eat" can never be satisfying to one possessed of a capacity for the enjoyment of the bread enough and to spare of the father's house.

So that we could not find a more fitting metaphor than this to set forth the longings, the ambitions, the aspirations, of the human soul. And this inherent longing for other and different things, this hunger and thirst of the soul argue the existence of satisfying bread and bubbling springs somewhere. God never made a soul to dwell in misery by His decree. The history of the race is the history of a search for

soul-food; a search for a spring of which if a man drink, he shall never thirst. But alas! it is a history of searching in wrong directions. It is a history of disappointing dreams.

One man expects to find it in material conquests, in large possessions of the world of things. Space forbids our telling of all those who have presumed thus to spread a table for their souls. Many names will occur to the mind. But we are chiefly concerned to know whether any of our readers are among the number. Materialism as a philosophy is dead. Yet the majority of people are practical materialists. Do you think business success and increased possessions will satisfy your hunger? If you do, you are as an hungry man dreaming that he is eating, to be awakened to the discovery that only the gnawing pains of hunger were real.

The same is true of those who vainly hope to find their thirst quenched and hunger appeased by human plaudits—by what men call fame. Many there are to whom popular applause is as the breath of the nostrils. It may be that some young men cherish such daring ambition. Prominence in professional or political life is to make their name a household word in the nation. There are not many such. But oh, how much we all are influenced by the same principle—a passion for human praise! It regulates a man's buying of a new motor—a woman's clothes. It too largely determines a man's religious affiliations—if only he can secure the praise of men he thinks he will be satisfied.

But could you do it, you would be as hungry as ever. You are living in a dream. It will require more than man's "Well done" to satisfy the soul. Waking, you will find your soul empty, despising the very voices that praise you.

So, too, of the man who seeks satisfaction in purely intellectual pursuits, and only for very love of them. Not for fame, not for fortune, but for that large fellowship with other minds, and for the pure joy which springs from fountains where knowledge flows. That

is a higher life, a nobler ideal, than either of the others. It is the purest secular joy which we may know, whether a man give himself to literature, or to art, or to science. But however wide the world of your correspondence, there is more than intellect to be considered. That is but a dream. The soul is hungry yet.

II.

From such dreams there may be an awakening which is ever attended by gracious results. From such spiritual slumber the soul is not easily awakened. The school boy, weary from play, did ever sleep so soundly. Mere human preaching cannot accomplish it. No weight of learning, or strength of argument, will suffice. This spiritual somnambulism knows no human cure. Men will pursue their courses, and dream that they are dining to their soul's satisfaction, while their souls perish for bread. The prodigal awaked from his dream when he came to himself. But only when God rends the heavens and comes down are the dreamers awakened.

Until then, our efforts to awaken them only cause them to dream that they are not dreaming. How often have we done that when the night-vision seemed too good to be true! We have shaken ourselves to assure ourselves we were awake; we have reasoned with ourselves that this was no dream, and we have satisfied ourselves as to its reality—and slept on! And as we try to awaken men, they say the preacher is the dreamer. They say we do not know. They say we are visionary. The church is the dream-house. Could we meet men in business, they would greet us superiorly as though to say, "We are glad to welcome you to the realm of realities. It is a good thing to bring you preachers down from the clouds." The realm of realities? Are you sure? "Oh, yes! Come and see my factory, my books, my place of business. These are real things and no dream." And that will be the judgment of the newspapers: Tens of thousands of people in this city have bowed in the places of worship on Sunday, and one column in the morning papers would be a generous recognition of the importance of it all. But the police court will get more notice than all the churches put together. And sports will have a whole page. We are not complaining: we are noting a symptom. Why should the papers print dreams? And men dream they are not dreaming in supposing that the news of the churches is the least important.

And when such a slumberer is awakened, he is unlikely to thank the one who awakens him. Did you ever know a child wake up hungry and not know what was the matter with him? We are taking a great risk when we speak thus. Some one will not like it. See, he is dreaming! He smiles in his dream—he dreams he is at a banquet; he is happy and satisfied. But the Great Physician tells us that he must be awakened—his sleep is fatal, his soul is starving—"Awake thou that sleepest, and arise from the dead." Let loose the thunders of Sinai, only let the soul be awakened and brought back from the land of dreams. And we would rather speak in such a way that men may be blessed thereby a million years from now, than that they should be pleased with us now.

Only the Spirit of God can awaken the sleeping and dreaming soul. These were kings and the great men

of the earth who were dreaming. But they were wholly deceived. Jesus said, "When the Spirit of truth is come, he shall convince the world of sin, and of righteousness, and judgment." Only the Spirit of God can do the work.

When the displeasure and disillusionment of awakening have lost their first sting, the first feeling is one of hunger and thirst. Yes, angry, but oh, so miserable, hungry and thirsty in very truth.

Then we learn that the hungry soul can only be satisfied with the Bread of Life. How we wish we could describe Him! Oh, it is no dream when He spreads the feast. Pardon, peace, joy, fellowship—wonders upon wonders are revealed.

III.

For those who are not awakened by the Divine Spirit there is a terrible awaking to come. This we affirm, that the life that is real and enduring is yet to come. We brought nothing into the world and can take nothing out. There is something more important than these temporal affairs.

'At the end of life we shall learn the truth. Death a sleep? Yes, but an awaking too. And they who have lived only in dreams, how shall they be content then? "It shall be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitudes of all the nations be, that fight against mount Zion" (Isaiah 29:8).

Here is the difference between "men who have their portion in this life," and those "who have set their affections on things above, where Christ sitteth on the right hand of God." "Deliver my soul from the wicked . . . from men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness I shall be satisfied, when I awake, with thy likeness."

"This awful God is ours,
Our Father and our love;
He shall send down His heavenly powers,
To carry us above,

"There we shall see His face,
And never, never sin,
And from the rivers of His grace
Drink endless pleasures in.

"Yea, and before we rise
To that immortal state,
The thoughts of such amazing bliss,
Should constant joys create.

"The men of grace have found
Glory begun below;
Celestial fruits on earthly ground,
From faith and love may grow.

"The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields,
Or walk the golden streets."

THE NOBLEST THEME FOR THOUGHT.

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

(Continued from last week.)

Now we will consider what should be *the range of our thought*. It should be comprehensive. There should be the remembrance of the *mind*. That is, we should "consider him", meditate upon Him, and set Him before the mind. There is great need for this. The intellect should find its chief delight in thinking of Him. There is far too little holy recollection. Our mental glance upon Christ and His glories is far too hurried. We do not give ourselves time to take in His beauties. The thought of Christ is often too much like travelling by an express train: we see so many objects rapidly that nothing makes any very distinct impression upon the mind. There flashes before us a charming landscape, and then before we have time fully to look at its beauties we are dashing through a tunnel, and all is changed. Oh, for more undistracted thought and meditation upon the glories of Jesus!

There must be also a remembrance of *faith*, for we are told to "run the race that is set before us looking unto Jesus, the Leader and Completer of faith, who for the joy that was set before Him endured the cross, despising the shame." We need to be always renewing our faith, and like Moses we should live "as seeing him who is invisible."

Then there should be the remembrance of the *heart*, the remembrance of love. Can the miser forget his gold, or an ardent maiden her lover? It is so easy to remember persons whom we love. Concerning places that we love, Burns wrote,—

"Still o'er these scenes my memory wakes,
And fondly broods with miser care;
Time but the impressions stronger makes,
As streams their channels deeper wear."

We want also the remembrance of *hope*, the patient look of the soul to see the return of the Lord of glory. As the Israelite watched the high priest go within the veil, and then watched and waited until he came out thence, so we should remember Jesus as the Coming One, "looking for the glorious appearing of our great God and Saviour Jesus Christ."

The remembrance should be not only comprehensive but *practical*. Our thought of the Lord Jesus is not to be of a dreamy, sentimental kind; nor like Peter's on the Mount of Transfiguration. We should so remember Him that we think earnestly of His claims upon us, that whatever He says to us we should regard and do. Remember so as to follow Him, treading in His footsteps and becoming like Him—like Him in His triumph over sin and death, like Him in His resurrection life, like Him seated in the heavenly places far above the power of the enemy. We should remember Him so as to consult Him, get our orders from Him, and let nothing be done without first consulting His mind. Remember Him so as to be faithful unto Him even unto death.

The remembrance of our Lord should ever be personal and individual. When we remember Him there will be some aspects of His Person that will be specially and peculiarly our own. As the flowers in the garden appropriate the different colours in the rays of the sun according to their own nature, so we appropriate certain aspects

of the infinitely varied Christ according to our experience and need. When Peter thought of Christ, could he ever forget that look of yearning pity, astonishment, and grief, when he denied his Lord? Thomas could never think of Christ without remembering that second Lord's day when he beheld the outstretched hands and wounded side of his risen Lord, and was led to exclaim with adoring consecration, "My Lord and my God!" John could never forget his sacred privilege of leaning on the bosom of his Saviour at supper. And Paul, as he thought of Christ, would never cease to think of his amazing experience on the Damascus road when he beheld the glorified Saviour and heard His voice.

And so with all the servants of God, we have all had our personal manifestations of Christ, and our individual experiences of His grace, so that He becomes in a peculiarly personal sense our own. Remember Jesus Christ as your very own.

The remembrance of Him should also be continuous. The command of the text is in the present tense, and seems to say, "Be now and always remembering Jesus Christ." By which, however, is not meant that He should every moment occupy our conscious thought—that would be an impossibility; but it means that at the back of all other thoughts, over and beneath all other thought, should be the remembrance of Jesus our Saviour and Lord.

To assist us, God has given us many helps. He has given us His Word, the Holy Supper, the ordinances of His house, the trials and sorrows and joys of life, and, best of all, His indwelling Spirit whose sacred work it is to bring to remembrance the Person of Christ and all that relates to Him. It is a beautiful thing to be bidden to remember Him, and those who know Him best will ever delight to obey.

What will be *the influence of such thought* of Jesus Christ our risen Lord? It will certainly dispel all doubt. When He is forgotten, doubts are prone to becloud the soul. But Jesus has proved His claims by His resurrection from the dead. Whatever misgivings any disciples had when their Master died, whatever dark clouds of doubt gathered over their spirits when they heard His dying groan, and when they laid the torn body in the tomb, the risen Saviour, the Sun of earth's gladdest day soon swept the mists and shadows all away and dispelled every gloomy fear. The thought of the living Jesus will soon remove all doubt, and give the trembling soul the calmness of divine certainty. Think not of self, but think of Christ and doubts will flee.

The thought of Jesus Christ *will ennoble character* too. How powerful on character is the influence of memory! The memory of a noble mother on a wayward son; the thought of a devoted sister or brother; or the thought of a suffering little saintly child by a wicked father; or the remembrance of a woman's pure and confiding love—each of these has wrought wonders in the hearts and lives of hard and impure souls. How much more does the thought of Jesus ennoble us! He Himself is so pure, so strong, so gentle, so divine, that the remembrance of Him sanctifies and transforms the nature as no other can. The testimony of everyone concerning the influence of the thought of Christ must be, "The more I thought of Him, the more I have trusted and loved Him, the more have I always stood clear of sin and self. The more I remember Him the gentler, the stronger, the

(Continued on Page 13)

TORONTO BAPTIST SEMINARY NEWS.

The Seminary will open for the Autumn Term Tuesday morning, September 30th. Registration will take place on Monday, September 29th, and on Monday evening, at six o'clock, there will be the annual Seminary supper, when it is hoped all the students will be present. It is expected that Dr. and Mrs. Stockley will reach Toronto the morning of September 29th, and will be present at the supper.

Seminary Support.

The major portion of the Seminary expenses is incurred during the eight months of the Seminary year, October 1st to May 31st. Part of the annual expense is spread over the twelve months, but the expenses for the months of June to September are comparatively light. We are just about to enter upon another term with every prospect of an increased enrolment. We write this note to remind our readers that our Seminary expenses amount to \$1,000.00 a month for the twelve months. That works out roughly at \$1,200.00 for the eight months of the Seminary year, and \$625.00 a month for the summer months. We therefore need for our Seminary expenses for the next eight months about \$300.00 a week or \$50.00 a day. We trust our friends will speedily and constantly come to our help, so that there may be no lack.

Toronto Baptist Seminary is the only Baptist institution in Canada every member of whose Faculty is absolutely loyal to the Bible as the word of God, providing a thorough training for Baptist ministers and missionaries. There is a Baptist institute in Vancouver, but as yet our brethren there are confining their efforts to evening classes. We appeal to evangelical Baptists the world over to support us by their prayers and their gifts. Make all cheques payable to: Toronto Baptist Seminary, 130 Gerrard Street East, Toronto, Canada.

AIR NEWS! R-2000 COMING!

For the information of our readers, particularly those who live in Toronto, and still more particularly for those who attend Jarvis Street, we beg to announce that a new air-ship wonder is on the way. The R-2000, a great dirigible of mysterious origin, is already being built, and it is expected to arrive at Jarvis Street Bible School some time before Christmas. This R-2000 will have in it seven compartments. It will be different from the "R-100" in this, that it will have no sleeping berths, for everybody aboard will be wide awake.

One compartment will be for the Cradle Roll; a second for the Beginners'; a third for the Primary; a fourth for the Junior; a fifth for the Intermediate; a sixth for the Young People; and a seventh for the adults. All passengers will travel first-class. The R-2000 will take on its passengers at different mooring masts. Each Bible School department will have its own mast. Its various compartments are expected to accommodate the following numbers: Adults, 500; Young People, 500; Intermediate, 200; Junior, 500; Primary, 250; Beginners', 150; Cradle Roll, 50.

It will be seen that the ship is expected really to accommodate 2,150, but so large a ship will need a crew of at least 150. Those in charge of the several mooring masts are expected to do everything in their power to facilitate the boarding of their share of the passenger list, and all mooring mast officers are urged to work rapidly so as not to detain the ship at any mast too long. It is really expected that R-2000 will arrive before Santa Claus with his reindeers, and there is no telling what Santa Claus will do for those who are conspicuous in facilitating the passage of this remarkable air-ship.

At this writing it is not possible to predict the actual date or hour at which R-2000 will arrive at Jarvis Street Bible School. It will, of course, be accompanied by air squadrons from all the departments of the School, and it will be a great day when the air-ship arrives. The passenger menu will be of the highest order, and there will be the finest music on board. The wonder of it all is that all passengers will be carried without charge, and will be free to invite all their friends to accompany them. All passengers will read the same book and the same chapter each stage of the journey, and they will be enraptured with the story of "the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky".

Now then, everybody to his mooring-mast! Get all your passengers aboard! It would be rather humiliating to announce that the R-2000 had been held up and delayed in its arrival by the failure of any department mooring-mast to provide its full complement of passengers. The air news relating the movement of the R-2000 from week to week will be most interesting.

THE WEEK END IN JARVIS STREET.

The God Who is always the same, and Whose years do not fail, was with us at all services. The attendance at School was 1,194. The morning congregation was large, filling, though not crowding, the auditorium.

In the evening there was a great throng as usual. Two were baptized. The Pastor preached the sermon appearing in this issue. A good number responded to the invitation at both services.

Although the evening was rather cool a great crowd assembled for the open-air service following the evening service indoors, when the Pastor preached again.

A FEW RADIO LETTERS.

The following letters were prepared for publication weeks ago, but have been held over for want of space. They are two of hundreds received.

Dear Dr. Shields:

Toronto. ———

Spending and being spent, we have had the gracious privilege of listening in on Sunday evenings, and I assure you you are being used of God to quicken believers. Eternity alone will reveal what an opportunity this is for God's people everywhere to share the burden with you.

I may say every word comes through so beautifully clear; and many are listening in who seldom hear anything,—out on the verandah, or out on the lawn, they cannot get away from it. Neither do they appear to want to. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" It leads one to cry out, "Praise the Lord, Oh my soul!"

And the old hymns, such as, "Crown Him, Crown Him, Crown Him Lord of All" all through the house! It is just wonderful!

Am enclosing a small offering for "collection," and I do hope you will be able to send *The Gospel Witness* to any who desire it,—there is nothing like it printed.

I am sending it to another Methodist minister; and so far as I can discern, if Dr. Shields would preach anything but Christ he would be a wonderful preacher!

May your bow abide in strength, for His name's sake.

Dear Sir:

Rochester, N. Y. ———

I listened to your sermon last evening over the radio, and the reception was very good. Your voice came in exceptionally clear, and the singing was very inspiring.

As for your sermon, I want to thank God that there is one man at least who has the courage to preach the "whole" gospel of Jesus Christ, the cause and penalty of sin, and the wonderful salvation through the cleansing blood of the Son of God. It took me back to younger days in Old England when preachers like yourself spoke as "they were moved" by the Spirit of the living Christ. I certainly received a blessing from your discourse, and permit me to say it was one of the strongest sermons I have heard in years.

I am amazed that you can carry on several devotional meetings a week, when here in the States most of the churches are able to maintain but one, and some of them have none.

Then, too, I notice your Sunday evening service runs from seven to nine o'clock. It shows that the true gospel is as fascinating as ever, and will hold men and women beyond the calculation of time when they are getting what their souls need.

I would appreciate very much receiving a copy of your last night's sermon from the text, "But the God of this world hath blinded their eyes", etc, which I understand can be had upon request.

What is the subscription price of the weekly paper containing your sermons?

Thanking you for the sermon requested, and praying that God will continue to bless your good work,

The Jarvis Street Pulpit

HOW GENUINE CHRISTIANS ARE MADE.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 7th, 1930.

Broadcast from Station CKGW, 690 k.c. 434-8 metres.

(Stenographically reported.)

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, or of the will of the flesh, nor of the will of man, but of God."—John 1:12, 13.

Prayer Before The Sermon.

We bless Thee, O Lord, for this hour of privilege when we have been permitted to unite our hearts and voices in praise of Thy matchless name. We thank Thee for Him Who died, for the record of Thy Word that Thou hast given to Him a name that is above every name, that at the name of Jesus every knee shall bow of things in heaven and things in the earth and things under the earth, and that every tongue shall confess Jesus Christ as Lord to the glory of God the Father. We worship Thee, O Father, Son, and Holy Ghost, one God, this evening.

We thank Thee for the abounding grace which Thou hast bestowed upon us, for the revelation of Thy matchless love which Thou hast made at Golgotha, the place of a skull. Thou hast brought life out of death, and victory out of defeat. We thank Thee for Him Who is ascended, Who is our Representative and Advocate before the throne. For His sake we pray Thee to grant us in this service within these walls, and in the larger service that may reach perhaps countless thousands of others—grant that the ministry of the Holy Ghost may be consciously experienced by Thine own people, and by some who, up to this hour, have been sitting in darkness and in the shadow of death. May the dead hear the voice of the Son of God, and, hearing, live to-night! Vouchsafe us now a sense of Thy presence here as we turn to Thy holy Word. We ask it in the name of Jesus Christ our Lord, Amen.

I am to try to tell you this evening how Christians are made. Obviously that involves a further consideration, namely, what it means to be a Christian. I have sometimes thought that we need a rescue mission for fallen words, because words, like persons, go astray, and walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful; with the inevitable result that they lose their proper influence and power. It becomes necessary then to redeem them, to rescue them from their debasing associations, to bring them back, like Mephibosheth, from Lodebar to Jerusalem, and from the house of Machir to the palace and the table of the king again.

One such word which has suffered a sad deterioration is the name, Christian. Sometimes men speak of "Christian nations". But, strictly speaking, there never has been a "Christian" nation. The Bible speaks of some who are described as "a peculiar people, an holy nation", but they are such as have been reborn. There never has been, I say, a really Christian nation.

Sometimes the word is used to describe a certain manner of life, a system of laws, the habits of a particular people, as when men speak of "Christian civilization". There never has been a truly "Christian" civilization. There never will be in this dispensation, in spite of all the dreams of the most sanguine optimists.

Sometimes, indeed, people speak of an organization called a church as being a "Christian church". There may be a "Christian" church, for a church, in the New Testament sense, is made up of men and women who have been called out of their natural state and introduced to an entirely new life. But the name is sometimes used as defining and describing an organization which admits to its membership people who are in a natural state, who have never been remade or reborn. Such an organization is not, in the strict sense, a "Christian" church.

Then sometimes the word is erroneously applied to individuals. I have on more than one occasion asked a man, "Are you a Christian, sir?" And have received for reply something to this effect: Of course I am. What do you think I am? Do you suppose I am a heathen? The word *Christian* is used sometimes in contradistinction to the word *heathen* or *pagan*. But these are not accurate uses of the word. I am quite aware that language changes its significance, and that words sometimes are used by a principle of accommodation to express something less than their original meaning. At all events, it is necessary to bring the word Christian back into the light of the New Testament, and to discover what the Bible means when it uses the term, "Christian".

I read that "the disciples were called Christians first at Antioch". The first Christians were known as disciples, as followers of Jesus Christ. They were men and women who had had a personal experience of His saving power, people who had been delivered from the superstitions of their time, and set free by the power of an indwelling Spirit from the bondage of sin to which they had been subjected. They were made new creatures in Christ, and they were called "Christians" because they were so manifestly united to Him.

What, therefore, does it mean to be a Christian in the New Testament sense? Let us enquire, every one of us, whether we are Christians, and if not, upon what terms we may be included in that select and privileged class.

I.

Our text, I think, will answer the question: TRUE CHRISTIANS ARE BORN AND NOT MADE. The same is said of poets, and of other men and women of genius. By which it is meant that the qualities which differentiate these people of genius from the common rank and file are not qualities or capacities which have been acquired. Natural qualities may have been developed, trained, and disciplined; but by that saying it is intended to convey the idea that the qualities which differentiate the genius from his fellows are congenital, they were born with him: he is

what he is because he was so born. Of course, I repeat, he may have developed these powers and brought them to some degree of strength, or perhaps measurable perfection, but they were there by birth or they could never have been developed.

Christians are Christians by birth, *but not by a natural birth*. The text says, "which were born". Such as are really Christ's are His because they have been so born. But the birth referred to is not a natural birth, for it is explicitly said they are born "not of bloods", not by the mingling of two strains of blood. Not thus are Christians produced.

I should be the last to belittle the value of pure blood. We ought to be thankful for our parentage, and honour father and mother. A certain man in middle life was in a company of men where it was remarked that he was well "thatched"—that he had a magnificent head of hair. One of them who was not so highly favoured said, "What do you do to your hair to produce such a luxuriant growth?" He replied, "I do nothing. I took the precaution of carefully selecting my grandfather!"

The principle applies to other qualities, and we do well to praise God if in His providence we have come of a family of pure blood, free from such deteriorating influences as often result from sin.

And yet that will not make Christians. Someone here, or someone who hears me over the air, will say, "I am glad to hear you speak after that fashion, for my father was a very godly man and my mother was a woman of genuine piety. I was brought up from early infancy in the fear of the Lord, and surely the children of such parents must be Christians." No, my friends, the Bible says the sons of God are born "not of bloods", not by the union of two strains of blood. Not thus can we become children of God and joint-heirs with Jesus Christ. The supposed science of eugenics cannot be made a substitute for regeneration, let me assure you. No man can ever become a Christian, or may accurately say that he is a Christian, who has no other title to the name than that he came of Christian parents. The grace of God is not transmissible; nor are Christians born of bloods.

Furthermore, *they are not produced by any sort of carnal effort*: "Nor of the will of the flesh." There are many who hold the theory that sin is the result of ignorance, and that if we could send the schoolmaster everywhere, if the people could be sufficiently educated, they would then become righteous, and gradually evolve into a higher type of manhood and womanhood. I am the friend of education. Every sane man must recognize its value. We ought to be proud of our educational system, proud of our schools. I never pass a school but I feel like giving thanks to God that we live in a country where boys and girls, and young men and women, are afforded every possible educational advantage, where there is no obstacle to their educational progress; where, however poor they be, they may rise from the lowest depths of ignorance to the highest pinnacle of knowledge.

But education will not make Christians. Nothing is more patent than that. The uneducated thief may go down to the railroad siding in the winter time and steal a bucket of coal from the coal-car, or perhaps in the summertime a few water-melons may be extracted from the car. You say, "Educated people would not do that." No; your educated thief will not do that, I grant you.

If he steals at all, he will steal the whole railroad—and the coal mine into the bargain! (Laughter).

Education does not necessarily improve men's morals. Why do you business men have in your offices all kinds of mechanical devices designed to prevent men stealing from you? Are not your clerks and employees measurably well instructed? Why your checking machines to prevent people "raising" the face value of a cheque? Why all these mechanical safeguards? Why these judicial probes to enquire into the conduct of men in public office? I do not know who may be responsible, but the very fact that men are not always above suspicion shows that the mere fact that the man is educated, though he may have any number of university degrees added to his name, does not make him a good man.

"Not by the will of the flesh", not by any carnal effort, not by any furnishing of the mind or discipline of the will, are Christians made.

Our text rings the *death-knell of the assumption that men may be saved by any philosophy of idealism*. Set before you an exalted standard, hitch your waggon to a star—and it will soon be unhitched. Young men have hitched their waggon to a star all down through the ages. The star remained—but somehow or another the connection was soon broken and the waggon did not climb the steep places of the skies.

If we are to be saved by the following of an ideal, by the realization of it in our own character, it means that we must do it by our own efforts.

There are those who would make the new birth an educational experience, a new vision of realms beyond. They would avoid that "psychic revolution" which old-fashioned people call conversion. Oh no, my friends, Christians are not made by the "will of the flesh". I speak to men this evening, perhaps some here, and others among our radio hearers, some in remote places, who are themselves conscious that they are bound with chains, beneath their fashionable attire, beneath all their robes of respectability; and they know that they are the slaves of superior powers; that there are authorities exercising themselves in their lives which they cannot resist, and which they cannot dethrone. Some man is a slave to alcohol; another, a slave to lust and lechery; another to covetousness; another to some form of vain ambition; but all cry out in the secret of their own soul again and again, "Oh wretched man that I am! who shall deliver me from the body of this death?"

Do as you will, my friend, you cannot break the shackles which bind. You have discovered in the face of your own difficulties how impotent the human will really is. The Bible does not expect you to break your own chains, the Word of God does not exhort a man so to do, for it knows they have been fastened by a smith and forged in a fire that are not of earth, and that no human power is adequate to set the enslaved human soul at liberty. "Which are born"—mark you, they are *born*, but "not of bloods, nor of the will of the flesh".

Then, further, our text suggests that men cannot thus be made Christians *by any sort of human authority*. The will of the flesh is set over against the will of man: "Not by the will of man" individually or collectively can Christians be made; not thus can men be delivered from the prison house of sin. It means, dear friends, that *there is no officer of religion authorized by any sort of organization or institution who can absolve you of your sins, or*

deliver you from the bondage of corruption. No man has power on earth to forgive sin. Be not deceived; do not accept any substitute for the word from heaven. Men are not born into the kingdom of God and made Christians by any authority delegated to men.

"Not by the will of man." Whoever professes to absolve you from your sins is guilty of a false profession, for the Word of God does not promise remission on those terms,—"*Which are born . . . not of the will of man.*"

That must mean also that *men are not saved by connection with a human institution.* You cannot become a Christian by becoming a member of a church—any church, this church or any other church. There are thousands of people in Toronto who are church members who know in their heart of hearts that they are not Christians in the New Testament sense. There may be thousands who hear me to-night who are members of churches, who know they are in a state of nature, that they have experienced no change of heart, that they are not new creatures, that they have not been made partakers of the grace of life from above. They are church members, but they are not Christians.

Among them, lest anybody should assume that I am referring to some other denomination than my own, I say there are *many people who have become members of Baptist churches who are not members of Christ, who are not Christians.* God forbid that anybody here should be in that class, that anybody should ever become a member of this church and yet not a Christian. And yet I fear that may have been so. It may be that some of you are members of Jarvis Street, have been baptized and made a profession of faith, and yet have discovered to your own horror that you have never really been made new creatures—you are church members, but not Christians! I say, there is no organization of any sort on earth that has the authority, by opening its doors to men and receiving them as members, to make them, in the scriptural sense, Christians.

I would not belittle the ordinances of the church of Christ. You have witnessed the observance of one this evening, and many of us observed the other at the morning hour. Baptism and the Lord's Supper are divinely enjoined, but *no man was ever made a Christian by baptism.* "What!" you say, "not by any form of baptism?" Absolutely, no. Read your Bible, and you will find that the Bible is against that assumption everywhere. Baptism has no place in the life of anybody who does not first believe and receive Jesus Christ. "Oh", another says, "I was made a Christian by my baptism. I was taught in the catechism thus: 'What is thy name', and I give the answer. 'Who gave thee that name?' 'My godfathers and my godmothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.'" That is very daring, but there is not an infinitesimal atom of truth in it. Nobody was ever made a child of God, a member of Christ, or an inheritor of the kingdom of heaven, by any form of baptism, whether administered to an unconscious infant or to one on profession of faith. Baptism has its place as a confession of faith, but there is no saving efficacy in its waters; and I declare to you that men must be born again to be Christians, they are not made Christians by submitting to any sort of ceremonial observance.

"Not by the will of man" however it is expressed, individually or through a church or churches. God has not delegated His power to any human agency. Christians are made such by birth, but that birth takes place as an experience of the divine purpose, and as the result of the exercise of the divine will. Let me read it again: "*Which are born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*"

What do we mean by the "will" of a man? The will is representative of his utmost power, of all his powers of reasoning and planning and designing—all his faculties are subject to his will. What he wills to do, to the extent of the strength of his will, the man brings to pass.

If we are made Christians by the will of God, it means that *a Christian is a product of divine Energy,* that the Power that made all worlds makes a man, by grace, other than he was by nature; makes him, in fact, a new creature, for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Look at the record of the Word, and it will, perhaps, dimly at least, suggest to us what is involved in this great promise. In our study this morning we reached the end of the eleventh chapter of Genesis. Next Sunday we begin the story of Abram's call. You remember how the Scripture says, "I called Abraham alone." When Abraham was old, and his wife was old, God made a promise of a supernatural event in their experience and promised them that they should have a son. God promised, and by divine intervention, contrary to the course of nature, Isaac was born.

When Jesus came into the world He came not by natural generation. Oh, my brethren and sisters, the truth of the virgin birth of Christ is an absolute essential of the gospel. You cannot take it away without destroying the very foundation. How did the God-man, the One of Whom I spoke to you this morning, Who said, "I am the living bread which came down from heaven . . . and the bread that I will give is my flesh, which I will give for the life of the world"—how did He become flesh? How did He wrap Himself with our nature, so that "he took not on him the nature of angels; but he took on him the seed of Abraham"? You remember the wondrous story. Let it be expressed in scriptural words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Our Lord came into the world by the will of God. He was born "not of bloods, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Thus when a soul is born again, and is made a Christian in the New Testament sense, it is because he has been quickened by the creative Spirit of God, begotten of the Holy Ghost through the living Word, and has been born "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The same miracle that was wrought in the Virgin Birth, in the resurrection, and may I reverently say, in the ascension of our Lord, is pledged to every one who believes on the Lord Jesus Christ. He too is divinely quickened; he too is raised out of death into life; he too ascends to the Father to share the triumph of his Lord.

I have thus spoken in order to remove every prop, to destroy the last vestige of self-satisfaction, or self-confidence, to try to make it clear to you that no man can ever be saved by any kind of human effort; that he is dependent upon the sovereign will of our gracious God. No man is in any true sense a Christian until God, by His gracious power, makes him so. ("Amen!" "Hallelujah!").

II.

Can we simplify it so that we may understand How to BECOME CHRISTIANS? Sometimes it is well to read the Bible backward. It is well to go from the New Testament back into the Old. In fact, you will never properly understand the Old Testament until you learn how to do that. Go back with Jesus, and you will find every page lighted by His glorious Person. Thus we retrace our steps to the first verse of our text: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Said Jesus to Nicodemus, "Ye must be born again", to which the ruler of the Jews replied, "How can a man be born when he is old?" And Jesus did not explain it. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell when it cometh, and whither it goeth: so is every one that is born of the Spirit." There is a mystery in it. You can never understand the works of God, nor the operations of the Divine Spirit. It is enough to know that God promises, and that when He promises He performs: *They become Christians who receive Jesus Christ.*

Have you received Him? If you have not, will you receive Him? Someone will say, "But, sir, how can I receive Christ?" It does not mean believing merely the truth about Jesus. A man may believe all about Jesus, and yet never know Jesus. He may intellectually subscribe to the truths of the Bible, and in his profession be very orthodox and believe the Bible "from cover to cover," as some boast, and yet he may never find Christ. I weigh my words, and ask you to listen carefully that I be not misunderstood. I think I take second place to no one in magnifying the Bible as the word of the living God. We can know nothing about Christ apart from the Bible. Take away the Bible, and we cannot know Christ. But we must so read the Bible as to find Christ in it; hence we must accept the record of Scripture that He was born in Bethlehem, that He lived our life for us, and went to the Cross for us, and died our death for us, and was raised again and ascended into heaven. We must accept the truth that He lives, and that the living Christ is here this evening. Did He not say, "Where two or three are gathered together in my name, there am I in the midst of them"?

There is a little company in a home yonder, gathered by the radio. Some Christian has asked two or three friends to come in to listen, and there is a prayer in your heart that some unconverted neighbour may hear the word of life and live. You are not in church, but did you not gather about that mysterious machine to-night really in the name of Jesus, with a prayer that God would do something in your home to-night? If you did, and you are assembled there, Jesus is in the midst of you as truly as He is in the midst of this larger assembly. I preach to you this great truth that it is not a character of history, it is not a mere theoretical abstraction which you are asked to receive. By all means let us have clear views of the

truth as it is in Jesus. By all means let us be thoroughly indoctrinated in respect to these fundamentals of the Christian gospel. But I say, it is more than abstract principles: *it is the living person of Christ that must be received if we are to be Christians.* He is to come into my heart and life, and dwell in me, if I am to be a Christian. He must be nearer to me than breathing, closer than hands and feet; He must dwell in my heart by faith; and unless He does I am not a Christian.

Someone says, "I should like so to receive Christ, but I cannot see Him, I cannot touch Him, I cannot go to a particular locality, to a particular place where He resides and dwell with Him as with men in the flesh." You have but to invite Him and He will make Himself known to you. He is present. When He talked with the disciples on the Emmaus road, "he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him." He has a way of appearing to men, of disclosing Himself to men.

If any man receives Christ, it must ever be the result of a divine revelation; it will be because He comes to us, not because we go to Him. Receive Him, my friend, this moment.

"As many as received him, to them gave he power to become the sons of God." Wonder of wonders, that poor aliens such as we are, strangers to the covenants of promise, those who are but paupers in the last stages of human impotence, bankrupt utterly, like Mephibosheth, lame on both feet, yet we may receive Jesus Christ, and by receiving Him obtain also *the right to call ourselves "the sons of God"!* What a wonder that is! We are verily His sons, for the moment we thus receive Him He changes our natures; old things pass away, and all things become new.

We do not reach perfection at once, my dear friends. Perfection is not reached at birth. You have often been asked to pronounce an opinion on the new baby, have you not? You have been asked to tell whether it was like father or mother—and in your heart of hearts you really believe all babies look alike; you cannot tell one from another. I have heard of a preacher who got over the difficulty always by saying to the fond mother when she showed him this "only baby in the world", "Well, that is a baby"! And, of course, he was quite correct. It may be perfect as a baby, but it must grow up. Thus as we receive Christ, we are born again, but that is only the beginning of the Christian life. Then follows a long course of discipline and education of the soul, the "growing up into Christ in all things", the unfolding of the life in Him: That is what the Bible calls "sanctification".

Perhaps somebody says, "Can you not make it still simpler than that, sir? You speak about receiving Jesus and becoming the sons of God, but even yet I do not know what you mean." The Bible always leaves us without excuse. Our text says, "Even to them that believe on His name." Whose name? The name of the Babe of Bethlehem, Who was made of a woman, made under the law. Whose name? The name of the Man on the cross Who died at the place

called Calvary to redeem them which are under the law that we might receive the adoption of sons. In Whose name are we to believe? The name of Him Who did not remain in the grave, but Who rose again and released with His resurrection all the powers of Deity that they might be at the command of faith, and that we might share the power of His resurrection and be lifted above "all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Therefore believe on the name of Jesus.

You say, "Is it as simple as that, sir? Am I just to accept Jesus Christ at His own valuation, accept what the Bible says about the Lord Jesus, that 'Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures'? Do you tell me that that will mean salvation?" Yes. I cannot explain it: I only know that God Who never breaks His word has promised, and if you will but say, "God be merciful to me a sinner. I trust Jesus Christ as my Saviour", He will receive you as you receive Him, and the miracle shall be accomplished, you will pass from death into life. It is wholly a supernatural matter, wrought not by human but by divine power on the simple condition that we yield ourselves wholly to Him.

Will you sing your acceptance to-night? Do not look at your books; let me recite it to you.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to His blood.

"See! from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were an offering far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

Let us sing it, and as we sing it, come to His feet. How many are there here this evening who have received Christ, and have never acknowledged Him? How many others are there who will now receive Christ, and throw wide open the door and bid Him come in? How many of His dear children have lost the joy of their salvation by wandering away from Him—will you come back home again? How many of you have lived in disobedience in respect to the ordinance you have witnessed to-night, and are ready now to obey Him? Are there any here who desire to come into the fellowship of the church? If you believe with us, if you are really Christians, and you know it, we invite you. We do not invite the dancing and card-playing variety. We want people to be out-and-out for Christ, and I fear you would not be com-

fortable here unless you are willing to cut loose from all these things and put Christ first.

Sing it softly, and you who are Christians, invite the stranger beside you; come along quickly. Who will be first as we sing?

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

(Many responded.)

NEWS FROM WINDSOR CHURCH.

We heard Dr. J. A. Gillon tell a story of a coloured woman who heard a sermon from the text, "It is more blessed to give than to receive." Her comment was to this effect: "It sho am in de Book an' it mus' be true; but dis here colud woman ain't a gwine to be selfish, I'se goin' to let some other folks 'ab de blessin' of givin'."

Many have already experienced the blessing of giving to the work of the Lord in the Ambassador Baptist Church, Windsor. But there is still another thousand dollars needed to enable the church to exercise its option, which expires Sept. 23rd. In a letter received to-day Mr. Fraser says:

"Our meetings are at the flood tide, and to-night the need of a church building was abundantly evident. Every available inch of space was taken up and some had to sit on tables and improvised seats in order to be accommodated."

Only twelve days remain. Roughly, our Windsor friends need a hundred dollars a day from now till the 23rd. If you cannot give a hundred, give what you can—five, ten, twenty-five, or fifty. See a few of your friends and get them to give. Send your money either to *The Gospel Witness*, 130 Gerrard Street East, Toronto 2, Canada, or to Mr. D. E. Temple, 926 Pellissier Street, Windsor, Ont. It is really never safe to send money by mail. We suggest either cheque or Postoffice order. Don't assume that others are doing so much your contribution is not needed. Over-confidence is as dangerous as no confidence. Do your share, and do it now! Please! Please!

JARVIS STREET BIBLE SCHOOL.

In the midst of our editorial work on *The Witness* we received an invitation from the superintendent of the Junior Department, Mr. Bernard Jeffery, to go up to the Lecture Hall to witness the inauguration of the Junior Department's aeroplane contest. That department is launching upon an altitude record-breaking competition, and it certainly looked as though all records would be broken this season. There were five hundred chairs in the Lecture Hall, every one of which was occupied, with some standing. "Uncle Hutch" and "Cousin Fred" had charge of the proceedings.

The whole evening was given to gospel songs and stories illustrated with lantern slides. Five hundred boys and girls between the ages of nine and thirteen! What a splendid sight it was! We were in time to observe one interesting feature of the evening, when the crowd sang a chorus both words and music of which came from the brain of "Uncle Hutch". Here is the chorus:

"On Sunday morning, we will fly away,
On Sunday morning, we will fly away;
We will rise up early,
And not look surly,
And fly away—to Jarvis Bible School."

AN OLD SERMON BY THE EDITOR.

Looking over some old papers we stumbled upon a copy of "The Western Recorder" (Louisville, Ky.), dated May 16th, 1912, containing a sermon preached in the interests of Canadian Baptist Home Missions, as the Home Mission sermon at the Convention of Ontario and Quebec held in Olivet Baptist Church, Montreal. This sermon was preached Sunday evening, October 22nd, 1911. Some kindly reference to the service was made in a report of the Convention appearing in "The British Weekly" (London, Eng.), which attracted the attention of the then Editor of "The Western Recorder," and led him to ask for the manuscript.

This was in the day before Modernism had eaten its way into the heart of the Baptist denomination in Canada. The Pastor of Jarvis Street Church was not then regarded as a man with horns and hoofs. We distinctly recall that on the occasion of our visit to Montreal we were deluged with invitations to accept the hospitality of Baptists of prominence in that great city. But the friends who do us the kindness to read this old sermon of nearly twenty years ago will, we are sure, recognize that we preached no different gospel then from that which we proclaim to-day. We stood then where we stand now. We exhorted men in those days to "stand fast," as we have endeavored ourselves to stand. Sometimes we hunger for the old fellowships, and mourn the satanic devices which have been invented to sow discord among brethren. Would that God would send us a great revival, that all who love our Lord Jesus in sincerity and in truth could once more "stand fast in one spirit, with one mind striving together for the faith of the gospel"!

All that was said in support of Baptist Home Missions in this sermon of nearly twenty years ago may now be applied with equal value to the Home Mission work of the Union of Regular Baptist Churches of Ontario and Quebec, for that is what our Home Mission Churches are endeavoring to do,—to "stand fast" and "strive together" for the faith of the gospel.

"STAND FAST!"

A Sermon by Rev. T. T. Shields, Pastor of Jarvis Street Baptist Church, Toronto.

Preached as the Home Mission Sermon at the Baptist Convention of Ontario and Quebec, in Olivet Baptist Church, Montreal, Sunday Evening, October 22nd, 1911.

"Stand fast in one spirit, with one mind striving together for the faith of the gospel."—Phillipians 1:27.

In every department of life, confusion is often caused by the human habit of darkening counsel by words without knowledge. No one can be expert in every branch of knowledge; and it would be well for the world if we could keep to the rule of "every man to his trade." It is important to remember that there is an essential difference between the natural and the spiritual realms of truth and that peculiar qualifications are necessary to the understanding of each. A proper recognition of this principle would save us from the bondage of ignorance on the one hand, and from the tyranny of that not unduly modest thing which calls itself "scholarship" on the other. The "expert" witness with his "hypothetical case" has become almost a laughing-stock in courts of law, be-

cause his expertness so often consists in being expert in theory and ignorant of fact. And, after all, the expertness which is of highest value is that which is born of experience. At all events, it is only by experience of the spiritual that one can become expert in the knowledge of it. And we must beware of the tendency to submit the message of the gospel to the censorship of the so-called "scholars", and the methods of its propagation to the criticism of that modern infallible, "the business man." I would appraise at the highest value true scholarship—scholarship which consists in accurate, because experimental knowledge of the spirit of truth, as well as of its letter; and I believe, too, that there are few gifts of such inestimable worth to the cause of Christ as sanctified (and by that I mean spiritualized) business acumen, a business brain so illuminated as to be able to recognize that there are some things of importance outside the province of arithmetic. For the principle must ever be borne in mind, that the poor woman who washes for a living, who never read half a dozen books outside of the Bible in her life, but who lives on the promises of the Bible by daily putting them to the proof, is better qualified to speak of the inspiration of this Book than the most "scholarly" professor in the world whose mind is unenlightened by the Spirit of God; and that the day laborer, whose contributions in money are necessarily small, but who walks and talks with his Master daily, is a more useful member of a missionary committee than a millionaire who has forgotten how to pray.

Saul of Tarsus was a scholar, a Biblical scholar of the very first rank, "brought up in Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." And yet he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth." He was like a mariner at sea, lost in the fog without knowing it; and feeling perfectly sure of his course. But when the light from heaven shone roundabout him, it was like the shining of the sun upon the morning mists; the fog was dispelled, and he saw the golden shore of a new world; and in that new strange Voice by which his name was called, he recognized the music of that land for which immortals were made, but the path to which, unaided, no human had ever found.

And henceforth he felt himself to be possessed of a secret, he was a "steward of the mysteries of God"—and how he gloried in the possession of the secret, and revelled in the riches of "the mystery"! It became the master passion of his life to bring others into the light, and peace, and joy of that new world to which grace had introduced him. Hence his vocation, and that of all upon whose spirits that fair light had dawned, he conceived to be "the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began; but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

He seems to have had especial joy in his Philippian converts on account of their "fellowship in the furtherance of the gospel." He expresses his confidence

in their future growth. He does not say, as to the Galatians, "I stand in doubt of you", but is confident that the work begun in them will be continued and perfected until the day of Christ. He declares it is meet for him so to think of them, for he regards their fellowship in the furtherance of the gospel as a guarantee of individual perseverance in the things of God. He tells them how his own experience has fallen out unto the furtherance of the gospel, so that many waxing confident by his bonds have become more bold to speak the word without fear. Some indeed preach Christ of envy and strife, and some of good-will, but whatever the motive, he will rejoice in the fact that Christ is preached. He contemplates the possibility of departing to be with Christ which is "very far better", but yet would choose to abide in the flesh that he may tell the story still. The making known of what he calls "the mystery" is the ruling passion. Bonds and afflictions are as nothing if he may but have new opportunities to preach the glorious gospel of the blessed God. And, to ensure their continuance in the course in which he so greatly rejoices, he sets before them this threefold obligation: The *conservation*, the *propagation*, and the *exemplification* of the truth of the gospel—and these three are one. And I think it may fairly be said, that this represents our own understanding of the obligation which God's revelation of Himself imposes upon us, an obligation we are seeking to interpret, and to discharge by our Home Mission work.

Truly enlightened men have SOMETHING TO CONSERVE. It is a military figure Paul here employs. They have occupied a position of importance, and, as an officer in the King's army, he issues the order that they "Stand fast in one spirit". We shall the more clearly understand Paul's principle if we first get his perspective. He urges upon them the necessity of their living "becomingly". They are citizens, not of Rome only (for Philippi was a Roman colony), but of a heavenly country. To their charge is committed the honour of the Sovereign Whom they serve. And in view of that high destiny they are to behave becomingly, and in a manner worthy of their heavenly citizenship.

It is a rare accomplishment to have brought to the highest state of cultivation the sense of fitness; it is that which differentiates a gentleman from a bore. It is a fine compliment when it can be said that a man's conversation, his conduct, his countenance, his costume on a given occasion, were all becoming, fit, appropriate. Few of us can have failed to observe the tendency to regard the new thing as becoming, whatever its shape. The *summum bonum* in the view of many is "This year's model." Once it was bicycles, now it is motor cars, and always, alas, it is millinery! And that quite irrespective of its becomingness. There is an ethics of dress, a psychology of hats. And as a woman who would be becomingly attired may have to refuse the superlatively ugly "this year's modes" in millinery, so we in many things may have to revert to Apostolic models if our manner of life is to be worthy of the gospel. And the new vogue in religion is to put the emphasis upon time rather than upon eternity. Hence we hear about "missionary states-

manship": of the gospel as a maker of "good citizens", of "the economic value of the missionary". These are high-sounding phrases, whose value has certainly not been under-estimated. I met recently with an expression of the sentiment, "Yesterday it was 'Be converted, because you may die to-night'; To-day, it is 'Be converted, because you may live to-morrow'." Of course, both are valid reasons; it is only a new emphasis. But I am convinced that emphasis does not present the New Testament view. It was the light of another world falling upon this, the music of another world calling to this, the rewards of another world luring from this, which made Paul a missionary. This view is by no means unusual in Paul's writing, "Our citizenship is in heaven", he said: "Set your affections on things above". And Jesus said, "Lay up for yourselves treasures in heaven". The Samaritans did not receive Jesus "because His face was as though He would go to Jerusalem". That was ever His attitude—"I ascend to My Father". That should be the Christian attitude—"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

Our perspective will colour our motives. While some preached Christ of envy and strife, Paul never urged it as a motive. I heard a missionary address once in which the speaker said, that the Christian Indian lived in a house instead of a wigwam, he bought carpets and furniture and cooking utensils, and that therefore "the business man" ought to give to missions as a business investment.

This perspective will affect our estimates. If your capital has to be turned over monthly there are some lines of business in which you cannot engage. If you are able to wait for your returns, other fields of investment are open to you. And it was "after a long time" that the Lord who had given talents to His servants returned to reckon with them. And it was the man who had been afraid of a long investment who hid his Lord's money. And if we are unwilling to wait "a long time" for returns, the man of one talent will still be afraid and hide his talent in the earth.

Paul refused to be estimated by his ability to write a report of his work: "With me it is a very small thing that I should be judged of you or of man's day—judge nothing before the time until the Lord come."

Seen in any other perspective, some of our Home Mission work is a waste of time and money. "What do these churches accomplish?" Statistically, they have made very little contribution to denominational life and work. I am speaking of churches which are like a little country store, which imports much, and exports little, but is very necessary to the community. What are these churches doing? "Produce your balance sheet", demands your "business man", "let us see what returns we are getting from our money." All we can say to you is that they are "standing fast in one spirit", under some of the noblest leaders with which God ever blessed a people.

"But what is the use of that?" you say. No use at all, sir, judged by your standards of temporal values. If you will have statistics some Home Mission churches will have to be closed, for we cannot prove by figures that the investment pays. If others had not said it so often, and said it so well and so effectively

that you cannot forget it, it would be a happy employment for me to show you that in many places Home Mission investments can be proven by figures, by mere statistics, to pay. But there are other churches of which this cannot be said. There are pastors whose work has become burdensome because of its very monotony. They see no large increase—perhaps no increase at all. One pastor said to me: "We have everything but the people". My brother, don't lose heart. But perhaps even ministers ask, "What is the use?" It is not easy to tabulate the value of all the ships with their cargoes, their crews and passengers, who safely make port because the lighthouse keeper keeps his light burning. The statisticians take account only of the wrecks if the light goes out. Just so. "Stand fast in one spirit."

We are worshippers of majorities. But the value of the truth is not lessened because only a few believe it. And the truth, "as the truth is in Jesus", is as well worth standing for where only a dozen believe it, as when a multitude say "Amen" to it. "Stand fast in one spirit."

And there is the same reason for denominational steadfastness. We are persuaded that it is as necessary as ever earnestly to contend for the faith once delivered to the saints; we are resolved to hold our ground, to "stand fast in one spirit". On a monument in Tiverton cemetery to the memory of the late Dr. Thos. L. Davidson, one of the pioneers in Canadian Baptist Home Mission Work, there is inscribed this verse:

"He asked not a stone to be sculptured with verse,
He asked not that Fame should his merit rehearse;
But he asked as a boon, when he gave up the ghost,
That his brethren might know that he died at his post."

In one of Wellington's battles with the French, an orderly galloped up to the Duke to say that he must have reinforcements or give way. The Duke replied: "Tell him to stand", and the orderly galloped off with the order. Later he returned to report that the position was untenable, and that he must have support. The Duke repeated his order: "Tell him he must stand". The orderly saluted and said, "You'll find us there". And when the battle was over, the victorious commander found them—every man with his weapon beside him—he found them there!

We have been put in trust with the gospel. Let us say to our Lord: "You'll find us there".

II.

But we must not conclude that our obligation is fulfilled by our "standing fast in one spirit". **THE TRUTH MUST BE PROPAGATED:** "With one mind striving together for the faith of the gospel". We must determine not only to hold the truth, but also to make it known. There are those who are lukewarm toward Home Missions because they say the people in our own country have the gospel even if Baptists do not give it to them. But let me ask you, What is the faith of the gospel in your view? Is it merely a word of direction from earth to heaven? Is it only forgiveness of sins? Is it only medicine for the sick? Is not the gospel God's way of making men? Does it

not consist quite as much in meat as in medicine? Can we not get a wider conception of the gospel as a system embracing all the operations of grace, as designed not only to initiate men into the school of Christ, but to teach, and train, and discipline? You would not say that because there is an elementary school in a certain place there is, therefore, no need for high school or university. Baptists stand for higher education in spiritual things, for the bringing of the whole man to the recognition of the supreme Lordship of Christ; not that he may be merely saved from hell, but that he may be abundantly fitted for heaven. And if that be our understanding of the faith of the gospel, the Baptist message is needed in Canada as certainly as in India, it is needed in Quebec as surely as in South America.

And that is the purpose of Home Missions, to strive for the faith of the gospel. And we must do it more and more. Let me lay the emphasis where I think it belongs: "In one mind striving together". Let us all do it—large churches and small, in the city, in the town and in the country. "Thou hast given a banner to them that fear Thee that it may be displayed because of the truth". Then let it be displayed without fear! Let us all everywhere be more aggressive. Our day is dawning! Preach the Truth! Declare the whole counsel of God! I am not sure but that this passage is better rendered by changing the preposition "for" to "with"—"striving together with the faith of the gospel", not so much striving for it as something to be contended for, but with it as a weapon, as a sword. That is, let us preach what we believe with all our might. Never mind what others say. Do you tell men what is in the New Testament. So far as I am concerned, I throw down the gauntlet to my brethren of other communions. I love them with all my heart, and I could love them with all my head, too, if they would abide by the teaching of the New Testament. Let us speak the truth in love, but let us speak it. And I say to those who enquire, Does it make any difference what church a man joins? "Yes." It does make a difference whether the name of Father, Son and Holy Ghost be attached to an ordinance for which there is not a shadow of a ghost of scriptural warrant. It does make a difference whether converts be taught to obey or to play with Christ's commandments; it does make a difference whether converts be built into churches—many of whose members do not even profess to be regenerate; it does make a difference whether churches invoke the aid of the State for the propagation of their doctrines. And because it makes so great a difference we must teach our people the value of the faith of the gospel, that they may see more clearly the importance of our Baptist Home Mission work.

I should be happy if I could say some word which would heighten someone's appreciation of the privilege of opening the New Testament to teach and preach without being under the necessity of explaining away some of its most explicit teaching.

Of course there will be opposition—religious "adversaries", of whom we must not be "terrified". The courage we need is that of intelligent conviction, constraining us to determined obedience to the truth. Such determination will be "an evident token" of our

ignorance to our adversaries, but to us it will bring the consciousness of a full salvation with "the answer of a good conscience toward God".

III.

WE MUST EXEMPLIFY THE TRUTH. Paul here says that it is conferred on us as a boon to be Christ's representatives—to suffer for His sake.

Such a ministry as I have outlined involves suffering: they only can exercise it who will take up their cross, and follow Christ. I believe we have among our Home Mission pastors many men who are as devoted to Christ as were the martyrs of Smithfield. We have men who, if they turned their abilities into secular employments, could live in their own houses and drive their own motor cars. Yes, I will match them for brain and brawn with many a wealthy business man. Yet they are content for the love of Christ and His gospel to stand fast; and strive for the faith.

You say it is a shame that it should be so; and I admit that we should lessen their hardships so far as we possibly can. But let it be remembered that whatever pecuniary relief be afforded, it remains true that loyalty to principle anywhere and everywhere involves suffering. And we strive together for the faith of the gospel successfully only as we exemplify the truth we preach and the life of Him we serve.

Where that is done Home Mission effort has its reward. It is worth making some sacrifice, is it not, that Jesus Christ should be worthily represented in every village in Canada? That is an unanswerable argument for Home Missions—that a body of true believers are enabled to keep open doors. And on the other hand, there is just one justification for closing a Home Mission Church, and that is when Christ is not honoured in the lives of its members, and the church becomes a reproach to the very name it bears.

My plea is that we recognize more fully the essentially spiritual character of the work in which we are engaged. I plead for deeper sympathy with spiritual conceptions. For if the work of the churches be dragged down to the level of a mere "business" enterprise, not only will the Spirit of God be grieved, but false standards will be set up, unjust estimates of its worth will be formed, and confusion and defeat will inevitably follow.

If the ministry be no more than a profession in the eyes of the people, ministers may be tempted to view it as such, and if they do, they will conclude that it is a poor profession which merits less than a navy's wages. If you insist on reckoning results on your boasted "business basis" your ministers may be compelled to agree with you that the profits are mutually unsatisfactory, and insist upon a dissolution of partnership.

But if, instead, we all open our eyes to the vision of the future; if we live in the consciousness and full appreciation of our heavenly citizenship; if we keep our ears open to the voice of the King, and our eyes toward His glorious day of reckoning, and so live for eternity instead of for time; with a deep, thrilling consciousness of the potentialities of the present and the future, even when the days are dark, and the nights chill, and the withering leaves fall down with the drizzling rain, to the sigh of the autumn wind, even then we shall have heart to sing:—

"Autumn! the sleep that brings the waking night;
The scattering of the seed, not sown in vain,
That needs must fall into the ground and die
If it would live again;

The building of the throne where spring shall sit,
Girt round with all her lovely pageantry;
Such death, and only such, as holds in it

The birth that is to be;

This now, and Winter later; then, O then;
The violet's breath, the cuckoo's call, the fair
New life that leaps in birds and beasts and men—
And Spring-time everywhere!"

THE NOBLEST THEME FOR THOUGHT

(Continued from Page 3)

kinder, I must be. I cannot entertain bitterness in His presence, nor indeed any sin. All that is unholy and untrue withers up when He is remembered." To think trustfully and admiringly of Jesus is to flood the soul with sanctifying light and beauty.

The thought of Jesus *inspires courage*. This is one of the leading thoughts of the context. When conflict opens, when suffering oppresses, when the enemy haunts, and when the heart is prone to faint, what can give courage and power to endure like the remembrance of Jesus? When we remember how He suffered, how He endured the Cross despising the shame, we see how we too may endure as we lean on Him. When we remember the glorious victory which our Lord won over sin and suffering at their worst, we are made strong. We remember that sin and hell did their worst at the Cross, that all the dread artillery of hell roared around our Saviour on Calvary's tree, and yet there He gained His greatest victory, and rose triumphant over all.

The thought of this glorious fact inspires the soul grandly. When new dangers arose, and new enemies would appal, Martin Luther would say, "Let us sing the forty-sixth Psalm, for Jesus Christ lives and reigns." The thought of our victorious Jesus will,—

"Make the coward spirit brave,
And nerve the feeble arm for fight."

And nothing else can.

Finally, we must add this, that the thought of Jesus Christ *glorifies the future*. Anxious thoughts about the future are soon dispelled as we remember Jesus. In remembering Him we find the assurance of another and better life. In our risen Lord we see the One Traveller Who has returned from the country of the dead, and we see that that is a representative return, and a typical success. We see, through the vital union between Christ and His own, their eternal life is certain,—

"If my immortal Saviour lives
Then my immortal life is sure."

Because He lives, Christ's own shall ever live. The victory of the Leader carries with it the victory of all the believing host. The breach made in the gates of death is so huge that through it the whole army of the followers of Christ may pass unharmed into the land of life and glorious day free forevermore from death's dread power. Remember Jesus Christ!

"Remember Thee, and all Thy pains,
And all Thy love to me;
Yes, while a breath, a pulse remains,
Will I remember Thee!"

The Union Baptist Witness

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W. GORDON BROWN, Editor.

AT PRAYER MEETING.

What percentage of the membership of our churches is usually found at prayer meeting? A church of between three and four hundred members had sixty out last week, and considered that a good attendance. Another church of one hundred members had thirty-five.

Surely prayer and the ministry of the Word should be the life business of those who belong to Christ; therefore we feel that, unless there is sickness or some other real hindrance, the place for the Christian on whatever night the meeting may be held, is at the gathering for prayer.

Of course, Christians can and do pray at home, but private devotions will not take the place of the public meeting for intercession. It is said that a number of soldiers were stationed for a time in a district where fuel was very scarce. The men, however, wanted to have a good bonfire at night, and they went about getting it in this fashion. When any man saw a bit of wood by the way, he picked it up and carried it with him. Then when all came together at night, each laid his contribution upon the common heap, and so there was a great blaze that all could enjoy. Now one man might have had his little bonfire all to himself, apart from the rest, but what a poor affair it would have been! In a somewhat similar way do we view the prayer meeting. If each believer comes with a contribution to make, there will be a great fire of spiritual warmth and power, and the combined efforts will mean more for the Kingdom of God than separate ones would have done.

* * * *

GUELPH.

Since Rev. Fred Kendal went to Union Baptist Church, Guelph, the tide of blessing has risen. Two baptismal services have recently been held; on one of the occasions two converts from the nearby town of Fergus, where Mr. Kendal held meetings some weeks ago, were baptized. Congregations have increased, so that the unsaved are being reached with the message.

Connected with the Union Church is a Sunday School on the York Road. Here meetings were held for a week by Pastor Herbert Hunter, of Ireland, assisted by Mr. Thomas McClure and Mr. Kendal. Attendance filled the building each night. Shop meetings were held in some of the local factories, the Gospel was preached in the open-air, and the workers even took occasion to sing hymns on the street cars, as they went to and from the meetings. A week ago Sunday, Mr. Hunter was the preacher at Suffolk Street, where the Union Church regularly meets for service.

ALTON.

Through two weeks of prayer meetings held in Alton, blessing has been received. One member who had not attended church for nearly two years, publicly promised again to go on with the Lord, and others "who had forsaken the prayer meeting, have come back again." Last Friday the members greatly enjoyed the visit of our out-going missionaries, Rev. and Mrs. Hancox.

WEST ORO.

The last Sunday of August the Annette Gospel Band was found on the field of which Rev. A. T. Finlayson is pastor. So much did the folks enjoy the services rendered, that the Band returned last Sunday for another visit: The workers held a meeting at Oro station, "and left the place overjoyed, with two young people taking Christ by faith, as their personal Saviour."

SONGIS.

Mr. W. J. Wellington is working on the faith principle in a district near North Bay, and is there enjoying the blessing of the Lord. He has made his centre at the home of a Christian family at Songis, where some of the members of the Old Convention Church have taken their stand against modernism. At present Mr. Wellington conducts three preaching services and two Bible Schools each Lord's Day. A number of meetings are held in homes through this needy district. Some of them are poorly attended, but frequently unsaved ones are reached there. Two girls confessed Christ at one of the mid-week meetings through such efforts. At Songis the workers are planning to build a log mission house, and even to equip it with a baptistry. Already one has requested immersion. Another result of these efforts is found in the restoration of a backslider, the father of several children, who, at the close of an afternoon service in his own home, repented in tears. A week ago Sunday, a woman who had for some time been resisting the workings of God's Spirit, in her own home broke down before the Lord, yielding to Him, and with her Christian husband she is now rejoicing in Christ. Truly, the Northern fields are white unto harvest.

* * * *

MOUNT ALBERT.

Pastor W. S. Whitcombe, of Baker Hill and Second Markham Churches, has been holding cottage meetings in the district around Mount Albert. Last year there were a number of conversions and baptisms as the direct result of this effort. Again this year the meetings are well attended, and folks seem really to be helped spiritually.

GOOD NEWS FROM LIBERIA.

We trust that our two noble missionaries in Liberia are being constantly borne up before God in prayer. Prayer helpers will be glad to hear of answers received from the Lord. We give here-with extracts from a recent letter of Mr. Davey's:

A New House.

"We have just had the Church all re-whitewashed, and we have been able to erect a good-sized native house capable of holding twenty-five boys. The latter is built of mud and has a thatch roof, and is furnished with native beds made from the palm tree. Our buildings have a good appearance, and we have been complimented on the progress we have made in building and clearing by several Government officials.

A "Civilized" Church.

"The motorcycle is proving of untold help already. I was invited to preach in the Upper Buchanan Baptist Church last Sunday morning. I left Mrs. Davey in charge here, and my interpreter spoke to the grown-ups who came to the service. He has been doing this for some weeks now, and it is good training for him. He lives, as far as we can know, a godly, consistent life, and his testimony is good. He can read his Bible well, and always submits an outline of his talk before giving the same; and, by the way, it would not be out of place at this time to suggest in the near future his going out in charge of an out-school. To get permission for this is quite easy. He is good at day school work, so that I often leave him in charge when I am otherwise busy. We have had requests from native chiefs for work of this nature. So consider this need when praying. I had a very good hearing in the Buchanan Church. They had not had a service there all this year; they are too poor, or too something else, to support a pastor, so have to depend upon supplies, such as they are. I was told that I would soon receive another invitation, so apparently my message must have been liked and used of God to help them. I hope that by my visits to these civilized people, we may be able to build up a company of really blood-brought saints, who will have a zeal for souls. The Baptist work in this county is dead, and the people are so tired of waiting for ministers, and so disgusted with the so-called ministers, that the work is decaying rapidly. Perhaps in some small way we may be used to stir up the work, and to see a real Baptist testimony established in this county amongst the civilized, as well as our uncivilized, friends.

"In accepting girls for our girls school, we found one of sixteen who had been baptized in Monrovia. She has given a clear testimony as to her salvation, and I believe we shall have the joy

of fellowshiping with her at the Lord's Table. Her answers were surprisingly clear; and her life is consistent with her testimony. This is one example of the school's usefulness: we can help this girl in her daily life, and she may grow up to be of untold value to this work.

Busy, Very Busy.

"Our ordinary work keeps us busy: school for boys every morning except Saturdays; school for girls every afternoon; medical and leper work; village visitation when possible, now that rains are upon us; and the hundred and one odd jobs that confront the missionary.

A New Church Member.

"Now for some more good news: the young girl whom I mentioned as being baptized in Monrovia has asked that we receive her into church membership. Her answers are so clear and her conduct such that we had no trouble in welcoming her into fellowship. But this is not all: one of our first girls, a young lady of seventeen, for some years a Christian and a member of the Episcopal Church in Lower Buchanan, has asked for baptism. My wife had a testimony meeting on Sunday last, and this young lady gave a splendid declaration of her faith in Christ. Last night she came to us and requested baptism. After questioning her and explaining to her all that this meant, we found her to be clear on the things that matter; and so we have arranged to baptize her on the 20th of this month (July), so that we shall now have three coloured members in our First Liberian Canadian Regular Baptist Church. I am sure this news will encourage the folk in the homeland. We have not in any way pressed these candidates; in fact, we have rather been reticent about this matter, so that we could feel sure that it was not our desires that were causing these applicants to desire fellowship with us.

"Pray Ye the Lord of the Harvest."

"Now pray with us that God will soon break down the rest of this tribe. Their interest is good, but they seem to lack vital understanding of their utter depravity in the sight of God. Only prayer and the sword of the Spirit can pierce their deluded minds. Pray on, then, that soon we may see the seed taking root and bringing forth precious fruit for eternity. There is plenty of room here for labourers. We rejoice with those who, with us, by prayer and sacrificial giving, are helping garner in this most precious fruit. The privilege of doing so is an inestimable pleasure, more than compensation for any so-called sacrifices we might be making. . . . If we have to face trial or uncertain conditions, we can rely on God for grace and strength to carry us through, our own faith will be strengthened, and it will bring glory to Him and others who bear any burdens with us."

FRENCH BIBLE MISSION.

The Association of Evangelical Baptist Churches of France, otherwise known as the French Bible Mission, is holding its annual conference September 10 to 14, at Court. Pray that they may have a time of refreshing from the presence of the Lord.

THE EMMANUEL QUARTETTE.

The Emmanuel Male Quartette, made up of Messrs. D. Gordon, O. Thamer and F. Melbourne, from Toronto Bible College, together with Mr. D. Bailie, of Toronto Baptist Seminary, has been greatly used of the Lord through this summer. For some weeks they have travelled from place to place, going as far as the Gaspé Peninsula in Quebec, and down into Northern New Brunswick. Meetings were held as opportunity afforded, and the Word given out in song and sermon. Converts, most of them young people, were won at most every point. In one place fifteen were baptized in the sea. The men testified that their work was a reaping where others had sown. The Quartette co-operated, as far as possible, with any real Gospel testimony which they found. In one place, however, they were particularly sorry to leave a number of young Christians exposed to the dangers of Pentecostalism. Through the Lord's stewards, and without solicitation, funds for this prolonged trip were supplied. The members of the Quartette are now returning to school, rejoicing in "what God hath wrought".

MICHIGAN NOTES.

By Rev. C. R. Peterson.

Grand Rapids.

Pastor Wm. Headley began his seventh year at Calvary Church on August 31st. Within the past few months nineteen have been buried with Christ in baptism, three of whom were baptized July 27th. Bro. Headley does not labour for additions to the church; he seeks to turn men and women to the Lord, and lets the Lord add them to the church. Pastor Headley spent a well-earned vacation at Philadelphia. During his vacation he preached at May's Landing, Maranatha Tabernacle, Darby, and in the Methodist Church of which he was a member before becoming a Baptist. During his absence Calvary pulpit was supplied by Pastors John Zuiderhoek and J. Wallace Jacobus, of Michigan, and Henry De Neui, of River Grove, Illinois. John Afman, a member of the church who is preparing himself for missionary service in Egypt, also supplied one Sunday, and the Men's Gospel Team conducted the services another Sunday. Calvary Church is pushing ahead on spiritual lines, and a most happy relationship exists between pastor and people.

Wealthy Street Church is rejoicing in the near completion of the new pipe organ. The dedication service will take place September 23rd. It is a magnificent addition to the well-equipped plant of the church. The organ, made by Casavant Bros., Ltd., of St. Hyacinthe, Quebec, is an electric-magnet organ, with 31 speaking stops and 21 couplers. It has a total of 2,017 pipes. The console is equipped with all modern accessories to help the organist, viz., adjustable combination pistons, with five on Swell, four on Great, three on Choir, three for Pedal, and four General. Also a reversible piston for Swell to Great, Choir to Great, Swell to Choir, Swell to Pedal, Great to Pedal, Choir to Pedal, and a general release. The Console is located in a special position on main floor of the church, to the right of pulpit. The tone of the

organ will be heard in the church through a grill arrangement over the baptistry.

Rev. Wm. M. Strong, formerly a business man of New York City, but now a missionary from this church to the soldiers at Concepcion, Chili, is home on furlough and doing deputation work among the churches. He recently preached at Wealthy Street Church. He is doing Baptist work in Chili, and is in charge of the Soldiers' Gospel Mission at Concepcion. The church is sorrowing over the death of another missionary, Carl G. Gowman, who has laboured for nineteen years in China. He was in the prime of life, being but forty-four years of age. He leaves a wife and three children. Still another missionary of the church, Miss Margaret Church, who is labouring in China, was married July 21st, 1930, to Mr. Victor Donald Barnett. Mr. Barnett is an English missionary to China, where he met Miss Church. A series of meetings, to be conducted by Dr. J. W. Gillon, pastor at Shawnee, Oklahoma, will be held for two weeks, beginning October 12th.

Grand Ledge.

This church called Bro. A. Carnell as pastor, and he began his work here May 12th. He is one of a family of fifteen children, of whom he and one brother are Baptist preachers. All the rest of the family are Episcopalians. Good congregations and a good interest characterize the work here. Three recently followed the Lord in baptism, with another waiting.

Lansing.

The Russian Baptist Chapel, which has been under the direction of the Berean Association since its beginning several years ago, was organized into the Russian Baptist Church, July 8th, 1930. A recognition council was held at that time, consisting of messengers from the St. Johns, Laingsburg, Grand Ledge and Charlotte churches. The newly-organized church consists of fourteen members, all of whom are Russians. All of the services are conducted in the Russian language, except the Bible School, which is conducted in English. Pastor Paul Truss baptized four on Easter Sunday. Rev. N. I. Saloff-Astakhoff, of New York City, recently conducted a three days' service. The church also had Rev. I. V. Neprash, of Philadelphia, for a two-days' service. The church building was erected by the Berean Association in 1928. The parsonage adjoining the church was purchased by the Association. Congregations and Bible School are very good.

Jackson.

Memorial Church held a tent meeting for four weeks, during July and extending a few days into August. Neighbouring pastors assisted in the services, preaching week nights. Pastor Froom, who had charge of the singing, preached on Sundays and all of the last week. The meetings were well attended, and fifteen have been baptized since. We understand that many of the fifteen have been received into the church.

Baptist Bible Union Lesson Leaf

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REV. ALEX. THOMSON, EDITOR.

Lesson 39. September 28, 1930.
Third Quarter.

ABRAHAM DELIVERS LOT.

Lesson text: Genesis, chapter 14.

Golden Text: "And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Genesis 14:19, 20.

I. THE CONFLICT OF THE KINGS, (vs. 1-12).

The nature of the conflict, (vs. 1-9). In the conflict depicted in this chapter five kings are seen arrayed against four: the latter coming from the east for the purpose of putting down a rebellion on the part of the former. The names of some of these kings are not unknown, such as Amraphel, thought by some to be Ham-murabi, connected with the code of that name; and Chedorlaomer, etc.; and the names of the places mentioned are well known. The purpose of the record, however, is not merely to state historical facts, important as these may be, but to give information relative to an incident in the life of Abram, the chosen of God. The four kings marched victoriously through the countries of other kings, then arriving in the neighborhood of the five kings they met them in conflict "in the vale of Siddim which is the salt sea." We need not think of those kings as ruling over large territories; some of them at least were but petty monarchs.

The result of the conflict, (vs. 10-12). The result of the conflict was disastrous for the king of Sodom, and all connected with him, and the defeat was made worse by the nature of the place where the battle was fought. "The vale of Siddim was full of slime pits; and the kings of Sodom and Gommorah fled and fell there: and they that remained fled to the mountain," (v. 10). The location of this place is in the region of the Dead Sea, and its character is evidenced in these days, as in the past, in its deposits of asphalt, etc. It was a bad place in which to be caught with a defeated army, for the line of retreat was insecure and treacherous.

The defeat of the army led to the plundering of the cities, and the taking of captives, among whom "they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed."

(v. 12). The last time we heard of Lot he had "pitched his tent toward Sodom," (v. 12); now he is found in the city. Backsliding generally proceeds in this manner; a step at a time, just toward the world, then in it. And this is followed by trouble. If Lot had not been in Sodom he would not have been carried away; and if he had not pitched his tent toward Sodom he would not have been in it; he ought not therefore to have taken the first step. He suffered with the wicked because he was with them. He is a type of the backslider. The following lessons, among others, may be derived from this incident: backsliding begins in a simple manner; the backslider goes on the downward way one step at a time, and backsliding results in loss. We should have no fellowship with the wicked; we cannot help meeting them in business, and sometimes in the home, but we should not seek them as companions, and if, perchance, we do have to associate with them our witnessing for Christ should be of a very real character that we might, if possible, win them for our Master. Emphasis ought to be placed upon the necessity of being where God desires us to be.

II. THE RESCUE OF LOT, (vs. 13-16).

The pursuit, (vs. 13, 14). These verses record a heroic incident in the life of Abram. The patriarch is informed of the plight of Lot by one of the fugitives of the Sodomite army, and immediately decides on measures for the release of his nephew, arming his trained servants for this purpose, the number of whom were three hundred and eighteen, and with these he pursued the enemy unto Dan. (Such action on Abram's part enlightens us concerning his wealth, power, and influence. He must have been chief over quite a large company, and his cattle must have been great in numbers. Spiritually this incident has its significance: Abram dwelt in the "plain of Mamre" implying "strength," and thus typifies the strong Christian called upon to help the weak one. This is the privilege and duty of such an one. It is only in the strong that the weak can hope for help, and it is only to the strong that they look for that. The worldly Christian knows that he cannot receive spiritual help from another one of the same type, and so when he feels his need it is to the spiritual he looks. It is incumbent upon us, therefore, to live very close to the Lord, that by His strength we may be a help to others. Explanation may be made of the two terms, "spiritual," and "carnal" as applied to Christians, (I Cor. III:1), and direction should be given as to the secret of strength in the Christian life.

The rescue, (vs. 15:16). Coming up with the enemy Abraham used strategy in attacking them, by dividing his forces and making a night attack on their encampment. By such means he undoubtedly created a panic in their midst, and gained a complete victory over them.

Chasing them out of the camp he and his men "pursued them unto Hobah which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." The attack therefore was well conceived, well executed, and most successful; and exhibits Abram's courage, resourcefulness, strategy, and strong decisive character. Abram did what he could for a brother in distress, even to the risk of life and limb, thereby setting us an example of devoted, unselfish service.

III. THE RETURN FROM THE CONFLICT, (vs. 17-24).

The meeting with Melchisedek. Having defeated the kings and their armies, Abram returned with the captives, and the spoils, and on the way is greeted by two prominent individuals, differing from each other greatly in character. Melchisedek is one of whom we know very little, but that which we do know enhances his character. He is termed, "King of Salem," and "priest of the most high God," and in another scripture "king of righteousness," (Heb. 7:2). In these terms his position and character are made known. He was a king-priest evidently, with his seat at Jerusalem, and a representative of the true God. Abram recognized him as such by giving him the tithes of the spoils, (Heb. 7:4). By this action Abram also shows his recognition of God's claim upon his possessions. In later days the law made clear that the tenth part of all belonged to God. (Lev. 27-32), and so important was obedience unto this command esteemed to be that those who refused to comply with it were looked upon as robbing God, and blessing was conditioned upon compliance with it, (Mal. 3:8-12). Such a claim requires recognition these days, for God's claim is still valid, and if the Jew under the law gave a tenth the Christian under grace should give no less, but rather more. Typically Melchisedek sets forth Christ our great High Priest, who is "a priest forever after the order of Melchisedek," (Heb. 7). The Aaronic priesthood with its succession of priests, due to death, was not a fitting type of our Lord's priesthood, but this priesthood with no mention of predecessor or successor, more nearly fitted the type, and was chosen by the inspired writer. We know not the identity of this priest and it is useless to speculate, but his importance is clear in Abram's attitude toward him, and his attitude to Abram.

The meeting with the King of Sodom. The meeting with the King of Sodom was of a different kind, due to the difference in character and position from the former king-priest. In this, note the offer of the king (v. 21), and the reply of Abram (vs. 22-24), containing his solemn vow, and definite decision. He will take nothing from the wicked, lest it should be said he had been made rich thereby, but he does not restrict the others in taking their share. May we be as careful about the source of our possessions, and keep our hands absolutely clean. Emphasis is required here in these days.