

The Gospel Witness

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

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

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Whole No. 439.

The London Convention

CENTRAL BAPTIST CHURCH, OCTOBER 21 TO 24.

The third Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec will meet with the Central Baptist Church, London, Tuesday to Friday, October 21st to 24th. The delegates of the churches of the Union will have a special interest in this Convention for two, among other reasons.

One is that Rev. James McGinlay is Pastor. People love to visit a home where there is always a warm fire burning, and a table well spread, and where the place is full of mirth and music. Mr. McGinlay will be sure to be a host in more ways than one. He will know how to lead the church in entertaining the Convention. And then, of course, he is a host in another sense, meaning far more than one. Delegates to the Convention may be sure of a royal welcome and a happy time with Mr. McGinlay and his people.

A second reason for special interest is that the Central Church has but recently opened their magnificent new building. It is a monument to Mr. McGinlay's leadership, and to the splendid cooperation of his people. It is a building well worth seeing, and the Convention will be amply accommodated within its spacious walls.

But we think now of a third reason why delegates will be interested in the Convention: on account of the programme. But what will the programme be? Ah, who knows? Frankly, the Editor of this paper does not. The programme, we fancy, will be a sort of prize packet; and, after all, is not that the best sort of programme? We can still remember the thrill we felt when opening our eyes on Christmas morning, when we saw a stocking

hanging from the bedpost. It is still a matter of amazement to us that so many mysteries could be crowded into so small a space. But half the interest attached to the unpacking of that stocking was that we had no idea what was in it. And then, of course, it was always a problem to know how Santa Claus got in.

But there you are! The Convention programme will be a sort of Christmas stocking two or three months ahead. Who will be on it, or in it? What dainties will be there? Will there be oranges or apples? Of course, there will be neither lemons nor nuts! But the programme will be full of good things, and we imagine it will be very much like a stocking, somewhat elastic, flexible everywhere, and at some points bulging to take the biggest orange, and shrinking to smaller proportions to enclose something not quite so big, yet quite as valuable. But there! we must not talk about the contents. There will be a fine programme, and a glorious time for everybody.

Let it be remembered, however, that we go to London to do God's work. The end of the formation of the Union is the propagation of the gospel. That is ever the work of the Holy Spirit. Therefore our meeting in London will be profitless without His power. Let there be much earnest prayer that the Convention may be an occasion of definite spiritual revival. Programmes and methods have their place, but the main thing always is the spirit. Let us come therefore to the Convention saying to ourselves, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Five Hundred Dollars More Needed

We have received word from Rev. William Fraser by long distance, to-night (Wednesday) that the Ambassador Baptist Church still needs \$500.00 more to ensure their securing the fine property to which notice in this paper has already been given. If you have already sent something to Windsor, send something more; and if you have sent nothing, send something at once. \$5.00; \$10.00,

\$15.00, \$25.00, \$50.00, or \$100.00. One person sent an anonymous gift of \$100.00. The donor was later discovered, and Mr. Fraser informs us that the person sending the \$100.00 sent it to Windsor instead of taking a vacation.

It is necessary that the money should be in hand by October 23rd, when the option expires. Now then, once

more, altogether, and the thing is done! Send your contribution to: Mr. D. E. Temple, 926 Pelissier Street, Windsor, Ont., or, if more convenient, to *The Gospel Witness*, 130 Gerrard St. East, Toronto, Canada.

CLIPPINGS AND COMMENT.

Made by O. C. S. Wallace.

(This article is from "The Maritime Baptist", of July 23, Kentville, N.S., the organ of The Maritime Baptist Convention. Dr. O. C. S. Wallace was for some years Chancellor of McMaster University, and is now Pastor in Baltimore, Md. Our readers will find the article a little puzzling. Parts of the article suggest the gentle movement over the flesh of a moist sponge; at other places one can feel sharp scratches as though a needle were concealed in the sponge. Our readers must form their own opinions as to whether a compliment or a criticism is intended.—Ed. G. W.)

And now about John MacNeill, President of the Baptist World Alliance, Principal of the Theological Department of McMaster University, and pastor until June 8th of the Walmer Road Baptist Church of Toronto, of which I gossiped two weeks ago.

He came from Bruce County, Ontario. In that county, Scots were on the right of him and the left of him; before him and behind him. Britanism, the Bible and Calvinistic theology gave tonic quality to the air he breathed. It used to be said that in Bruce County the farmers would stop their ploughs to debate the tenets of John Calvin.

After four years of creditable work as an undergraduate of McMaster University, during which he won the respect and affection of both students and professors, he was graduated a bachelor of arts. It was my privilege to confer that degree upon him, and later to admire the perfection of two or three sermon plans which he prepared as a member of the class in homiletics; for this promising young arts graduate enrolled for a three years' course in the theological department of McMaster University.

At Christmas we asked him to go to Woodstock College for a term, to meet an emergency on the teaching staff. He did well as a teacher and exerted a wholesome influence in the school. Meanwhile he started in the path of fame in which we now find him. He taught about a year and a half at Woodstock. He preached on Sundays, and became known as a preacher of exceptional promise.

He resumed his theological studies, but was soon called away by family bereavement.

He phoned me in the spring to tell me that the First church, Winnipeg, had asked him to supply its pulpit for the summer—he was planning to return to his studies in the autumn. He wanted my advice. This is what I said:

"If you supply that pulpit for a summer the people will fall in love with you, and the church will call you to the pastorate. You will be tempted to accept the call. If you accept, you will be brought to Ontario a corpse about five years later."

He replied that under no conditions would he accept a call to so great a church. I then said that if he was certain he was strong enough to refuse a call to the Winnipeg Church, by all means to accept the invitation to supply the pulpit for the summer.

He spent the summer with the First Church, Winnipeg. My prediction proved true, and he was called to the pastorate. His resolve of the spring did not hold. He became the pastor of the First Church, Winnipeg. Apparently, however, my warning had done good. Or was it his Scottish good sense and caution which made him stipulate that, after a comparatively short period in the pastorate, he should have a long vacation? At any rate he made that condition. He took a long vacation. And, instead of coming back to Ontario a corpse, when he came it was in the fulness of mature powers, and with a high reputation as a preacher. He came to enter upon the pastorate of the great Walmer Road church in Toronto.

I suspect that when he stipulated that he should have a long vacation early in his pastorate, he meant to spend the time in study at some theological school. Perhaps it would have been better if he had done this. The man who is to stay twenty-four years in one pastorate, especially if he has pulpit magnetism and a fine knack in the use of phrases,

needs to have a well-trained and richly stored mind at the start. His published sermons would have more pith and show greater penetration if he had had more contact with great thinkers.

Like his neighbor, W. A. Cameron, pastor of the Yorkminster Church, John MacNeill was gifted with a quick and retentive memory. To each it proved a great asset, and also a peril. Neither of these popular preachers escaped the charge of plagiarism, though in the case of Cameron, fortunately for him, the charge was made when he was young, which was a warning that he be on guard in the use of the fine things of other minds which he read. George C. Lorimer, the famous pulpit orator of half a century ago, was accused of repeating as his own a sermon preached by Joseph Parker of City Temple, London. Lorimer declared that he had done this unconsciously, trapped by his memory into presenting as something which he had thought out that which he had remembered. He hastened to give this explanation to Parker. I believe that Parker never replied to Lorimer's message of explanation and regret.

John MacNeill was a student at McMaster when Charles Aubrey Eaton was the pastor of the Bloor Street Church. That brilliant speaker and magnetic personality influenced the younger man. He copied some of Eaton's idiosyncrasies. The Bloor Street pastor was accustomed to march with impressive and stately deliberation from the entrance door to the pulpit; his eyes cast downward, his attitude indicating that he thought all eyes were upon him—as they were—and that he was an object of much popular interest—as he was. One day when this habit was under discussion, MacNeill expressed admiration for it. He also imitated it, at least for a time. In the same way, when I was a theological student, young preachers imitated Phillips Brooks. Yet greater numbers adopted the mannerisms of Dwight L. Moody. I suppose that Eaton's influence upon MacNeill persists to this day. If Charles Aubrey Eaton had given his whole heart and mind to preaching and to godliness he would have been one of the outstanding preachers of his age. MacNeill came to surpass him as a preacher: he gave himself devotedly to preaching.

John MacNeill has not been made principal of the Theological Department of McMaster University because of his administrative ability or his learning, but because of his winsomeness and his popularity among the people of the Ontario and Quebec Churches. At least that is the opinion which comes easily to one who knows the situation in those Provinces. He was an excellent teacher as a young man, and he is certain to be interesting in the classroom, but he is likely to follow wholly the lecture method. That he will give lectures of inspirational value and great interest is certain. I believe that the present chancellor, in selecting Dr. MacNeill for the principalship, had the strong support of former Chancellor McCrimmon. Dr. McCrimmon knows Dr. MacNeill as few men know him; he was his teacher at Woodstock College, and for years has been a member of his church. Assuming that this brilliant man will be happy in the discharge of his new duties, he is to be congratulated that he may retire from the strain and stress of a great pastorate to a career of distinction and wide usefulness.

—O. C. S. WALLACE.

FOOD ATTRACTS.

Everybody knows that large flocks of pigeons assemble at the strike of the great clock in the Square of St. Mark: believe me, it is not the music of the bell which attracts them, they can hear that every hour; they come, Mr. Preacher, for food, and no mere sound would long collect them. This is a hint for filling your meeting-house, it must be done not merely by that fine bell-like voice of yours, but by all the neighbourhood's being assured that spiritual food is to be had when you open your mouth. Barley for pigeons, good sir, and the gospel for men and women. Try it in earnest, and you cannot fail; you will soon be saying, "who are these that fly as a cloud, and as doves to their windows?"—From C. H. Spurgeon's *Note Book of Travels*.

The Difference God Makes

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

In Genesis, chapter twenty-eight, verse eleven, we read that Jacob "lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed."

Jacob was one of twin brothers. And no brothers could have been much more unlike than Esau and Jacob. Esau is described by one word in the epistle to the Hebrews, a "profane" man. He was a man who did not value the highest things. It has been said, if you gave Esau plenty of good sport, and plenty of good food he was satisfied. He had no desire for the unseen and the abiding. He had an easy, careless, sort of generosity; but he was largely absorbed in the pleasures of sense. Jacob was a man of higher aspirations. He was thoughtful, clever, purposeful, tenacious, determined to gain his end; and sometimes he was not very scrupulous about the means by which the end was attained. But there was in Jacob a capacity for the loftiest, the spiritual.

Jacob had provoked his brother to anger: his life was no longer safe in his father's tent; he must leave his home. By the counsel of his parents, and having received his father's blessing, he starts for Padan-aram. The journey was a long one, some four hundred and fifty miles, we are told. It must have had many perils for a lonely traveller; and the journey was no doubt an eventful one in many ways; but most of all for the wonderful experience recorded in the present chapter. Jacob had travelled about forty-eight miles from Beer-sheba when he reached a place called Luz. "He lighted upon" it, we are told. It was one of the "accidents" of life, as we are prone to call them. But it was to be a marked place in the life of this man.

Luz is a very stony place. The limestone rock projects all up the slopes of the hills. There is nothing beautiful about Luz. Jacob no doubt withdrew from the village to some quiet, secluded, spot. He took a stone for a pillow, and laid himself down to sleep. The place was strange when he lay down that night; but before he left it the next morning it had become holy ground.

I.

IT WAS A PLACE OF HARD CONDITIONS. *It was so without.* In his father's tent Jacob had been accustomed to have things in very comfortable fashion. Isaac was a man of wealth; and Jacob had no doubt been waited upon hand and foot by the servants at home. Now he is away from all home comforts: he has no tent; his only bed is the bare earth; his softest pillow a stone; his only sheltering roof, the blue sky. What a change! And similar changes come to many. Leaving home, young people often experience great changes; and they are often very hard to bear. But this place of hard conditions became to Jacob the "gate of heaven." And this has been frequently the case. There is a strong tendency in ease and luxury to materialize life, and to make it worldly. Adversity and hardness are often the pathway to divine revelations. Heavenly ladders are much more frequently seen by those whose heads are pillowed on stones, than by those lying on the softest down. And encircling angels are found more frequently on moorland wastes than in

the palaces of state. Let us not think that ease and soft conditions bring with them spiritual blessing. Nor let us think that the conditions of trial and hardship exclude the visions of heaven and of God. No; it is only in the darkness that we get a revelation of some things. We do not see the stars of heaven sometimes because the sun of prosperity is blinding our eyes. Martyrs have often found their prisons to be as a paradise of joy. Sick beds have been places of uplifting communion. The bedroom of pain has been the porch of the King of kings. It was "in the year that king Uzziah died" that the prophet saw the Lord upon a throne "high and lifted up". The earthly glory has sometimes to fade away before we can see the glory of the Lord.

Let us, therefore, not fear the place of hard conditions. We have much more reason to be afraid of the places of luxury and ease. Jacob's was a place of hard conditions without. *And so it was within.* Jacob was way-worn and weary, a fugitive from his home, an exile, a lonely wanderer. His loved ones were left behind. He was certainly glad to be away from Esau; but he was uneasy, for his conscience told him that he had done an unworthy thing, and his punishment was the result of his mean conduct. There was no quiet talk with his father that night before he retired to rest, no loving "good night" from his dear mother. Perhaps his mother had presented a very bright picture to his mind in regard to the results of this journey. But that vision dimmed now; and as a desolate, broken-spirited, man he lay down to sleep. Such hours have come to many,—times of bereavement and loss, when the companion of life is taken from our side; when the dream to which we had clung for years becomes impossible, and is forever blotted out, and we are thrown back from our dearest hopes.

Yet this was the hour when Jacob saw the heavenly vision. And this is often so. When we are surrounded by sweet society, and dear human friendships, we often fail to see the heavenly company. But when the heart is desolate, and alone, then often there comes the healing Presence of God. Then is the time for God:

"He loves to come when others flee,
Or coming, cannot aid;
To save, in faith's extremity,
When hopes last glimmerings fade."

Again I say, let us not fear the place of hard conditions. A vision of God is a vastly greater blessing to us than all the sweetness of human love.

II.

IT WAS A PLACE OF HEAVENLY VISIONS. Jacob dreamed. Was his mother just then on her knees in prayer for him? Had she been restless, and sleepless, and had she knelt beside Isaac; and were they both engaged in tearful pleading prayer for their lonely son? Very possibly. At any rate, we know that many of us have been delivered in our hours of peril, and been favoured with visions of God as a result of the prayers of devoted parents. How thankful we ought to be for those constant and affectionate prayers! At any rate, Jacob dreamed; and he beheld the heavenly vision.

First: *a ladder*. There by his side he beheld a broad and massive stairway leading up to the very presence of God. And on that wondrous stairway he beheld angels ascending and descending. What did it mean? It was a symbol of communion between earth and heaven; glorious as the gates of the morning; broad and firm as the everlasting mountains; open and free as the boundless realm of air. As the ladder came close to Jacob it seemed to suggest that this blissful fellowship with God was offered to him. Yes; at Luz, as truly as at Beer-sheba, there is a place of fellowship with God. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and they right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me." There is an open heaven everywhere. Nothing but sin can shut us out from the privilege of fellowship with God. Yet there is more in this ladder, for according to John, chapter one, verse fifty-one, Jesus said to Nathanael, "Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." It is a symbol of the Son of man. It is He Who really bridges the interval between heaven and earth, God and man. It is in Him that the two are united: He is the Way, and no man comes to the Father but by Him. He is the shining Way. He is solidly based on earth, for He is really human, and He reaches the highest heaven, for He is God. Oh, let the lonely, the desolate, the guilty, know this, that the Lord Jesus Christ is the Way out of guilt and desolation up to heaven and God.

Did not this ladder present to Jacob also a picture of God's plan of life for him? God's plan was that life should be a shining way, a noble stairway; each step a step upward, all the way lit up with the light of heaven; and all the way along in the midst of heavenly company, and leading right up to the throne of God. What a view of life for a lonely desolate man to get! Will you accept this as God's plan of life for you? The outward conditions may be hard. But every life may be such a heavenly stairway, terminating in the unveiled presence of God.

Second: *angels*. Jacob saw not the stairway only, but the angels of God. These are "ministering spirits, sent forth to minister to those who are the heirs of salvation". How encouraging it is to see the shining way of life thronged with these helpers! Jacob discovered that he was not alone. Elisha knew, too, that he was surrounded by "chariots of fire, and horses of fire". Thank God, there is more than is visible to the naked eye! The spiritual is real. There are vast powers of help in the invisible world all round us. Life need never be dull or lonely. Our way is thronged with the most elevating company: we have God's host with us. Why do we tremble? The dullest, loneliest life is raised and ennobled beyond measure when it accepts this truth.

Third: *God*. This is the crowning glory of the vision. It tells that God is near. Probably never before had God seemed so near to Jacob. Jehovah at Beer-sheba, the place of comfort and love, he could understand, but God at Luz, the place of hard conditions, he had not anticipated. But he discovers God is in *this* place. We do not understand God until we have learned to find Him everywhere: in the opening rosebud, and in the blackest storm; in the place

of divine worship, and by the kitchen fire; on Sabbath days, and every other day; in the church, and in the daily work; in the sheltered home, or on the rolling waves. It is our privilege to find God everywhere.

The vision further said that God is *above* all: "The Lord stood above it". He always does. He stands above all the movements of life, all events, all flights and desolations, all human anger and fear, all hard conditions and lonely ways. "Jesus Christ lives and reigns!" Martin Luther used to say when some new trouble arose. Oh, blessed vision; to see God standing above all, all confusion and tumult, all loneliness and fear, all that can distress the soul! He sees God in covenant, too. Look at verse thirteen, and read what the Lord says to Jacob. He tells him that He is the covenant God of his father and grandfather; and the covenant promises made to them are now renewed to him. God tells him that His purpose shall stand, and that Jacob shall be safely landed on the shore of the fulfilled purpose of God. The hindrances may be many and great, but God foresees them all, and He will carry His trusting one through all storms and troubled seas.

He also sees God doing all. The Lord says, "I am with thee"; "I will keep thee"; "I will not leave thee till the purpose is fulfilled." Life is to be a walk with God. This is our privilege too. We may live, not only seeing Him, Who is invisible, but in His divine company, being kept by Him in all places and circumstances, and beholding Him doing His will, and making good His word in every detail of life.

Have we seen this vision yet? It is the vision of God. It is allowing God to enter into the heart of life, to flood the being with His light. It is God Who makes all the difference in life. To shut out God is to exclude all light, and comfort, and power. Welcome Him in Christ Jesus as your Saviour and King! Throw open all your nature to God, and let Him transfigure all.

III.

IT IS A PLACE OF INWARD CHANGES. There was a change of spirit. Jacob lay down, as far as we know, without any thoughts of God; but he rises full of holy fear. As he wakes, he says, "How solemn is this place!" A holy veneration of God is produced. The Presence and vision of God bowed his soul, and produced a holy fear. This is needed, namely, an obeisance of the spirit to God, and to His Word, the soul being made to bow in conscious ignorance, and penitence, and confession, before the thrice Holy One. As Evan Roberts cried in the anguish of his soul: "O Lord, bend me!" so we need to be bent in deep contrition, and entire submission before the holy Presence of God. "The mighty must be brought down, the proud must be humbled, the supposedly wise must be uncrowned." This is sure to follow a vision of God.

There was a change in Jacob's character too. He became a worshipper, for he took the stone upon which he had slept, and raised it up, and poured oil upon it. Here the fugitive became a reverent worshipper. By a single experience a man is thus changed. No man has reached his true character till he has become a grateful, and reverent worshipper of God. May I urge on all, who love the name of God, to continue to be worshippers. Let both

(Continued on page 13.)

The Jarvis Street Pulpit

WHERE TO FIND PLENTY FOR HARD TIMES.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 12th, 1930.
Broadcast from Station CKGW, 690 k.c. 434-8 metres.

(Stenographically reported.)

"And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

"And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph, what he saith to you, do.

"And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

"And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."—Genesis 41:54-57.

Prayer Before the Sermon.

O Lord, we rejoice this evening that we have seen Thee in the person of Thy Son, that in the face of Jesus Christ we have seen the light of the knowledge of the glory of God. We bow in Thy presence this evening that we may worship Thee, for we know no other God than the God Whom Jesus Christ has revealed. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him.

We thank Thee for that infinite stoop, that Thou hast come from the glory into this earth of ours, and because we could not understand Thee, remote from us, as an infinite Spirit, Thou didst condescend to take upon Thee our nature, and Thou didst speak to us from Bethlehem's manger. We thank Thee for Him Who came to fulfil our life's day for us, Who was made of a woman, made under the law, to redeem them which were under the law, that we might receive the adoption of sons; for the record of His life of obedience, keeping Thy commandments perfectly, fulfilling the law's requirements respecting man's duty to God and to his fellows; that He wrought for us a perfect righteousness and lay down His sinless life of infinite potentiality as the price of our redemption, dying the Just for the unjust that He might bring us to God.

We thank Thee this evening that we worship an ascended Saviour. We bless Thee for the record of Thy Word, that it was not possible that He should be holden of the grave Who was Himself the Resurrection and the Life. We thank Thee that He has left the gate of heaven open, and that its eternal radiance streams upon the path of the believer, which is as a shining light which shineth more and more unto the perfect day.

We beseech Thee to enable Thine own dear children more perfectly to set their affections upon things above, where Christ sitteth on the right hand of God. Wean us away from all that is of the earth earthy; help us that we may not be forgetful of our inheritance, that we may live in remembrance of the fact that our citizenship is in heaven from whence also we look for the Saviour.

We ask Thee, O Lord, to speak to any this evening in this company who labour and are heavy laden, who spend their money for that which is not bread, and are labouring for that which satisfieth not. Gently constrain them, we pray Thee, by the grace of Thy Spirit, to come to Thyself. May their understandings be enlightened; may they be led without reserve to a complete and full surrender to Jesus Christ as Saviour and Lord!

If any are going on still in their iniquity, if any here know nothing of repentance, and therefore nothing of faith, we pray that they may be made aware of their utter spiritual destitution, and of their dependence upon the grace of God.

We beseech Thee to make this service an occasion of blessing to everybody: of sanctification to Thy people, and of justification and salvation to such as came within these walls this evening without Christ.

We lift our hearts to Thee in earnest petition for the numberless people who share this service with us. We thank

Thee for the fellowship of Thy saints, for many who daily pray God's blessing upon the ministry of Thy Word. Bless them to-night. Help Thy believing children to revel in the luxury of divine grace; and bring such as are poor and needy, such as are spiritually destitute, from the dark night of strangerhood into the welcome and warmth and wealth of the Father's house.

Bless Thy suffering children. If there are any who are in pain who worship with us now, lift them, we pray Thee, out of their physical distress; and where it is Thy will, grant healing of the body. Where it is rather Thy wisdom that they should suffer the will of God, we pray Thee to give them grace that they may rejoice in Thy way. So bless us in this service, and glorify Thyself, for Jesus Christ's sake, Amen.

I think it is a matter of general knowledge, that what we are accustomed to call "hard times" obtain everywhere; that we are facing a general condition. I know there are some here and there who whistle to keep their courage up, and who do their utmost to make light of the prevailing conditions—and perhaps, within measure, that is a justifiable procedure. It is well to learn how to make the best of a bad job any time. But when all the governments of this great commonwealth of nations which we call the British Empire are similarly affected, when statesmen are at their wit's end to know how to deal with the problem of unemployment, surely wise men will recognize that there must be a general cause.

Nor can it be accounted for by differences of language, or of race, or of political systems, or of economic systems. Free trade England and high protectionist America are similarly affected—and one is about as badly off as the other. I know there are some who have got hold of a catch phrase, and, trying to look as wise as Solomon, they tell us that it is the result of overproduction. I am not an economist technically, and shall not be guilty of the presumption of trying to settle this problem which seems to defy solution by the most expert minds of the earth. Yet I would remind you that not quite twelve years have passed since the conclusion of the Great War. And I suppose it would not be an exaggeration to say that for four years and over, almost half the population of the world was engaged, directly or indirectly, in a work of destruction, destroying the accumulated wealth of the world—and not only so, destroying its most valuable asset, the life of the best of the people, for those of us who were left were merely the "culls". The war

was no respecter of persons, and from every walk of life it claimed the very best—the best in brain, the best in physical manhood; and countless thousands—millions of them—were destroyed, in which were included the potential leaders of industry and commerce and statesmanship, and the potential fathers of unborn generations.

The whole earth was impoverished by that dreadful scourge of war. And while the world, or half the world; was thus engaged in mutual destruction, all these nations were piling up debts, mortgaging the future, laying up a store of trouble. Under that load the citizenship of half the world is staggering to-day.

Sometimes I find it helpful to my own thinking to reduce these problems of world dimensions to the limit of an individual life, for it seems to me that what is true of the individual is likely to be true of the multitude collectively. A man may borrow money and live for a few days as though he were a millionaire, but when the time of repayment comes he discovers that he is poor indeed. And during these intervening years since the Armistice the world has been living superficially, and, in part, artificially, trading in inflated values, and living in a kind of R-101, above the earth. Then came a collapse, a tragedy, which affects all nations and all governments; and perhaps in the providence of God we may be brought back to some sort of closer relation to realities, and in the midst of it all perhaps God may be designing to teach us some spiritual lesson.

It occurred to me that while our thought is so generally engaged with conditions of this sort it might help us to an understanding of a spiritual principle laid down in God's Book.

There was a time in days gone by when the earth suffered, not from over-production, but from under-production—from no production at all. For seven years the dearth was universal so far as the known world was then concerned. In all the earth there was but one spot where there was plenty. The food of the world was under the authority of one person, and everybody who wanted to escape "hard times" had to come to him.

One must be very blind if he cannot see the gospel in that. You know the story of Joseph's dreams, of the seven plenteous years and the seven years of dearth. My text records the beginning of those seven scanty years, and of how life was preserved. Men were supplied with food because a revelation from Heaven had been given to one man.

I.

Still, spiritually, **THE WORLD IS IN THE MIDST OF FAMINE**, of "hard times".

In Egypt there was much labour at the beginning of the seven years of dearth. Those who shared Joseph's secret knew that the seven years of dearth were to come, but others did not. And so they plowed and harrowed and sowed, and made every effort to produce a harvest. They engaged in a fruitless labour. They spent their labour "for that which satisfieth not". We are living in a time of low wages, when men will work for almost anything; but we have hardly come to the time in material affairs when men will work for nothing; they ask at least that they may be given their

food. But at that time men laboured for nothing, for in spite of all their effort the land brought nothing forth.

There is an analogy between that situation and man's natural efforts to satisfy his soul with bread. Men do labour—and labour hard, to find soul-food. Sometimes one wonders why men of great wealth should continue in business. Many are staggered at the very mention of such a figure as a million dollars. Why anybody would go on piling up money when he had amassed a fortune of a million dollars passes your understanding. When a man has made a million, or ten or fifty or a hundred millions, you say, "Why in the world does he not retire and give somebody else a chance?" Of course, you would! You have an idea that if you had a vast fortune of that sort you would spend the rest of your life enjoying it, spending it, getting what you could out of it, or doing what good you could with it.

But men are not thus busy merely making money. There are men who labour by the day who live above that. They are not labouring merely to buy bread. That is an element in it, necessary to their sustenance; but when they get on and have accumulated a competence, they still go on—what for? Because the mere work itself ministers some kind of satisfaction. I met an old man once on a train. He did not look so very old, and I was astonished when he told me that he had passed his eighty-fifth birthday. He was as sprightly, keen, and alert, as though he were only fifty. He said to me, "I have maintained my health by staying in business." When I learned his name, I realized he was a multimillionaire; yet he was a very simple sort of man. He said, "I have not given over my business to the boys. I am at my office every morning at eight o'clock still, and I keep myself alive by keeping alert to all the interests of life."

That man was not making money primarily: he was trying to get food for his soul, trying to find soul-satisfaction in the material realm. There are thousands of materialists, who are not materialists philosophically, but practically. They expect to satisfy their immaterial, their spiritual natures, by drinking of material springs. They labour, as they did in Egypt, but when the time of reaping comes, behold their fields are as barren of food as they were at the beginning. When they have explored all the possibilities of life in that direction, they are constrained to cry with the Preacher of Ecclesiastes, "Vanity of vanities, all is vanity. My fields will not produce wheat. Dig as I will, labour as I may, I cannot find the bread that will satisfy a hungry soul."

There is a kind of intellectual occupation which is a plowing of the fields, sowing them in the hope of reaping a harvest. We live in a day when people talk much about science. Half of it is a science falsely so-called. But still men have profited by the investigations of their predecessors, and upon the accumulated lore of the ages they have built a structure which perhaps they are justified in being proud of. There are some things which may be reckoned to human achievement which may bring satisfaction. Burbank not only made oranges without seeds—he did not make them: he only learned how, by breeding and

inter-breeding, to eliminate the seeds. I do not understand it. I recognize his skill, and am glad he did it, because I rather like them myself. Somebody said he died a little too soon, that he ought to have lived long enough to produce a squirtless grapefruit! And I agree with that! He did manage to make the desert cacti edible, so that even the desert would produce a kind of cactus that was good for human food. But science has never yet discovered how to make any kind of food that will satisfy an immortal soul. In that realm the famine still prevails in spite of all men's labour.

There is a kind of *religious intellectualism* that is entitled perhaps to some respect. When I read the books of the critics I stand amazed at their industry. A man does not become a real scholar by accident. There is no royal road to learning.

My only explanation of their industry is that in their effort to provide another religion, they are seeking to avoid the necessity of going to Joseph. They are determined they will make other fields produce food. They labour, I say, with commendable industry; but still the famine prevails. When you have laid down the book of the great scholar, and you realize that it represents years of tireless industry, I feel like saying, "Poor man! From it all you did not get as much satisfaction as you would have obtained from just quietly reading the shepherd's Psalm and saying in faith, 'The Lord is my shepherd; I shall not want'."

What is the explanation of the ever-multiplying religious cults of the day? Some men are busy reading the latest they can find in the press, the new psychology, the psycho-analysis fad—all sorts of things which aim to discover some way of being happy, some way of making up the deficits of life, some way of making life complete and satisfying. It is just digging in the fields of Egypt when there is neither rain nor dew. It is an endeavour, by self-effort, to do what can be done only by a divine visitation.

I need not enumerate these things, but only remind you that many churches are like great factories, busy manufacturing synthetic soul-food. By and by you are going to carry your lunch in your vest pocket! Even a full-grown man of my size will be able to carry enough to satisfy him for a week—I was going to say in his wife's purse, but that would be too big; I mean in the little one he carries himself! He will carry a few little pellets of concentrated food-stuffs, and his wife will have no more cooking to do in those glorious days of the future.

Religiously, they are anticipating that day—for what are many churches doing even now? I ask myself the question sometimes. Although I do not want to be censorious, but if I did not believe we had a message from Heaven, the gift of God to offer to men, I would recommend the closing of these doors and the church's going out of business. I see no other reason for continuing. I wonder sometimes why some churches keep open, and what they expect to do. What are they doing? Famine prevails, but certain

churches seem bent on endeavouring to manufacture some sort of synthetic manna.

Let me tell you some of the elements some churches put into it. For example, they change the architecture of the building. I rather like a comfortable dining-room. I like to have things well spread, and well-prepared, upon the table—but flowers and statuary are poor substitutes for food. I am not often very hungry, but when you invite me to dinner, please put something upon the table—or let me go home to my own! But here is a church that has no mission, no message, and no food for the people, and they say, "We will spend some money. We will change the type of the building. We will have a different sort of dining-room, and people will think they are having something to eat." They spend money to make the church "churchy". If they have nothing to eat, they at least have a nice dining-room. There is no message, no Bible, no authoritative message in the pulpit. There is no prayer-meeting, no commerce with Heaven; there is no manna from the Skies. But they will serve synthetic manna, ecclesiastically produced, an element of which is the new architecture—or, let us call it art. They say, "We will minister to the highest in men, and will at least make them feel religious by putting them in a religious building."

When the minister has ceased to find any interest in prayer, he reads his prayer. You can always be sure that, when liturgical forms of service are requisitioned, it is because spiritual life is declining. The man feels very uncomfortable when the time for prayer comes, so he has it written. He says, "We are not Anglicans"—why not? I have profound respect for our Episcopalian friends. Their prayer service is worth while if you put your heart into it. I have no objection to written prayers *per se*. The Bible is full of them. But why resort to the reading of prayers surreptitiously?

I cannot compliment such efforts by calling them intellectual, but call them what you like, they combine a little art in architecture and music; a little form, and people are expected to feel as though they had had a spiritual meal. But there is nothing to feed their souls upon; there is no food at all. But is not that the prevailing condition to-day? "Hard times", famine, prevails everywhere; and men are labouring by their own efforts to do without God, to force their own way to heaven.

II.

But in the land of Egypt there is bread. THERE IS ONE PLACE WHERE THERE IS PLENTY OF BREAD. Again and again you will find that principle in the Bible: "And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." Hungry and starving, nobody gave to him, until at last he said, "I know a place where there are no hard times. How many hired servants of my father's have bread enough and to spare, and I—fool that I am—perish with hunger!"

How was it there was plenty in Egypt when famine elsewhere prevailed? It was because *God had anticipated the years of dearth, and had made provision for them.* When the years of dearth came, they found one man in Egypt unsurprised. He was ready for them.

I grow almost impatient with people who apply their evolutionary principles to the gospel, and try to make out that this Book is the result of man's feeling after God. The very opposite is true: the revelation of God in Christ is the result of God's search for man—not man's search for God. And, my dear friends, every need of this hour has been anticipated. Do not allow men to persuade you that the gospel is merely Paulinism, that the great truth of the Atonement has been propagated through the years because of the tremendous influence of the master-mind of Saul of Tarsus. That is not the explanation. The explanation is that the Lamb was slain from the foundation of the world, that before ever the dearth began to come a God of grace made provision to meet it, devising means that His banished should not be expelled from Him.

Then, you will remember, how *this provision was made by one person.* It was not the result of a parliamentary act. It was not due to a council of the wise men of Egypt: it was the result of the act of one person who did what he did because God had revealed to him what the world would need.

That is the gospel. It is all in Christ. Let me run over the parallelisms, and you can meditate upon them for yourselves. This Joseph was separated from his father, as was our Joseph; sold for silver, as was Jesus; cast into prison and numbered with the transgressors as was Jesus, as it is written, "there they crucified him, and the malefactors, one on the right hand, and the other on the left", and the word was fulfilled which says, "He was taken from prison and from judgment . . . he was numbered with the transgressors; and he bore the sins of many, and made intercession for the transgressors." And then he came to the throne, for the day came when Pharaoh handed over all his authority to Joseph. He put his signet ring upon his hand, and a great chain about his neck, and said, "Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." And when the famine was in all lands, and the people cried for bread, and they came to Pharaoh, he said, "Go unto Joseph; what he saith to you, do." Our Lord ascended on high; He "led captivity captive, and received gifts for men". In His high priestly prayer, in anticipation of that ascension he said, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

I believe there is one aspect of the life and death of our Lord that is not as frequently or as clearly emphasized as it ought to be. During the seven plenteous years the people spent lavishly, and they saved nothing. When the end of the years of plenty began to come, they had nothing laid by them in store. But there was one man who had saved the surplus, allowing nothing to waste. He bought up the surplus of the plenteous years and laid it up in store houses until at last he left numbering. His supplies were so great they bord-

ered on the infinite, and he said at last to those under him, "Do not count it any more. It is beyond count, it is beyond measure. There is enough and to spare. We shall be ready when the days of dearth begin to come."

The Lord Jesus in His earthly life laid up a surplus of merit, a righteousness, that is equal to the requirements of all of woman born. The storehouses are filled. When there was no bread anywhere, they came to Joseph; and Joseph opened the storehouses. The gospel storehouses, my friends, are full. I had almost said full to the roof, but there is no roof. They are as infinite as God Himself, because He is the Storehouse.

Will you mark this: even in Egypt people were hungry. Even in Egypt there was not a man who had saved anything, and in that time of famine, while there was bread in Egypt, it was all under Joseph's hand; and nobody got a bit of bread, or a bag of wheat, or anything to satisfy his hunger, who did not receive it directly from the hand of Joseph.

What is salvation? Salvation is Jesus Christ. "Is it not the gospel?" someone asks. Yes; but the gospel tells us of Christ. "Salvation is in the Bible?" Yes; but the Bible leads us to Christ. He is the Alpha and the Omega, the Beginning and the Ending. There is nothing apart from Christ, but everything in Christ. That is the way to escape "hard times", my dear friends.

Another says, "But when the people came to Joseph, they had to buy, did they not?" Yes; they came to buy corn. But they had not enough money, any of them, to buy enough corn to last them to the end of famine. They came back—not only the sons of Jacob, but others too. They came back again and again, and said, "Give us more corn." At last they said, "We have no money. We come with empty hands." "What have you got to give?" "Nothing; just ourselves. We will be thy servants, only give us bread to eat." So they came and yielded themselves, because they had nothing else to give.

The parallel is beautifully complete. There is no record that any hungry man was ever turned away from Joseph's door. The rich and the poor, the wise and the foolish, the great and the small, the Egyptian and the alien, the man next door and the man from the far country—all had to come on the same terms, and they were all dependent upon the same great governor. Nobody lived but by the gracious will of him at whose girdle the golden key to the storehouses hung. That is the gospel. What shall we do?

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

What shall we get—just bread? Somebody said to me last week, "I have a hard time just to keep myself. Very often I have had to go with nothing but bread, and perhaps a cup of tea." How does the Lord entertain His guests? You know how Joseph entertained those who came to his table. He gave them not bread only, but all the good things of the land of Egypt, and

at last he said to his brethren, "Come and live with me. Sit at my table all the time."

In the announcements to-night I read one inviting the young ladies to come and bring their lunch, and tea would be provided. That is some people's conception of salvation (I mean no reflection on the young ladies). They think that is the way to be saved: bring something of your own, and what you cannot supply the Lord will make up. If anybody came as my guest, and were to sit down at my table with a paper bag and begin to open it, I should say, "What have you there?" "Oh, I feared I should have pretty poor fare if I came to a preacher's, so, as I was hungry, I thought I would bring my dinner with me." I should not feel such an action to be a compliment.

"Thou art coming to a King,
Large petitions with thee bring;
For His grace and power are such
None can ever ask too much."

It is not to a paltry luncheon you are invited: it is to a banqueting-house. When you come in your rags, as the prodigal came, asking a piece of bread at the back door, to sit down and eat it among the servants, you will find your Lord with the best robe, with the banquet prepared, with shoes for your feet, and, for a little bit of luxury, He will say, "Put a ring on his hand; let us eat and be merry."

I invite you to the King's banquet. I invite you to come out of the storm into the calm; from want to wealth; to find in Jesus Christ eternal satisfaction for the soul.

"Out of my bondage, sorrow, and night,
Jesus, I come! Jesus, I come!
Into Thy freedom, gladness, and light,
Jesus, I come to Thee!
Out of my sickness into Thy health,
Out of my want and into Thy wealth,
Out of my sin and into Thyself,
Jesus, I come to Thee!"

THE OLD MAN AND THE NEW.

A Sermon

By the Rev. Thomas Todhunter, M.A.

Vicar of Dacre, Cumberland, some time during the last half of the 18th century. (The Editor's great-great-grandfather), printed from a manuscript in the Editor's possession dated 1760.

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

"And be renewed in the spirit of your mind;

"And that ye put on the new man, which after God is created in righteousness and true holiness."

—Ephesians 4: 22-24.

This exhortation was given by the Apostle Paul to the saints and believers at Ephesus, whom God had quickened by His sovereign and almighty grace, when they were dead in trespasses and sins. And as Paul had been an instrument in the hands of God of calling them out of the mist of thick darkness, error, ignorance, and superstition, into the marvellous light of the gospel he, in the most tender and pathetic manner, beseeches them to walk worthy of their high vocation—and to adorn it with purity and holiness of living. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

The condition on which ministers hold their office, is extremely awful. They must render an account to God of their fidelity to the souls committed to their charge. It is natural for us in such a situation, to be often revolving in our minds this great and weighty trust. It is at once our duty and interest, to consider with all possible care, in what way we may have the easiest and

most effectual access to the hearts of sinners: what views of divine truth will be most convincing; what forms of address will make the strongest and most lasting impression: in one word, how we may acquit ourselves in our ministry, so as to be "the savour of life unto life" to many of those who hear us, and to deliver our own souls from the blood of those that perish.

Such, indeed, is the undeniable moment and importance of the truths of the gospel, that I am often ready to think it will be easy to set them in so clear and convincing a light as no person of common understanding shall be able to resist. I am often ready to say within myself, surely, if they be warned, they will no more dare to rush upon the thick bosses of the Almighty's buckler; surely the boldest sinner must tremble at the thoughts of death, judgment, and eternity, so fast approaching, and from which it is impossible to fly. But, when we see how many are able to sit unmoved under the most awful threatenings from the Word of God, how many continue unchanged under the most alarming and awakening discourses, our thoughts are immediately carried back to the unsearchable depths of divine counsels; and we must say with our Lord, "Even so, Father; for so it seemed good in thy sight"; or, with the Apostle Paul, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

A sense of duty, therefore, and an earnest desire for the salvation of your precious souls, has constrained me

to make choice of one of the most important subjects in the whole Bible, for my present discourse. And may the Lord enable me to open these words, and apply them properly to all your consciences—may He make His own Word “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.”

In discoursing upon this noble subject, I propose, in the first place, to shew *what the Apostle here means by the “old man”*; secondly, *What is meant by putting off the “old man”*—“That he put off concerning the former conversation the old man”; and lastly, *what we are to understand by being “renewed in the spirit”*; and by putting “on the new man, which after God is created in righteousness and true holiness.”

I.

I begin with shewing WHAT IS MEANT HERE BY THE “OLD MAN”.

By the “old man” is meant *that corruption and depravity of nature which we derive from our forefather Adam*. While man is in his natural state, he is an enemy to God by wicked works. Yea, such is our miserable condition by sin, that we are not only become the objects of God’s displeasure, and liable to everlasting destruction—but our nature is greatly disordered and corrupted—so that in us, in our flesh “dwelleth no good thing: for to will is present with me, but how to perform that which is good I find not”. Our understanding is darkened, filled with prejudices against the truth, continually opposing God’s method of salvation, and incapable of discerning spiritual things. The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Our will is stubborn and rebellious, so that it is called in scripture “enmity against God”. And all our affections are wild and ungovernable, deaf to the voice of God in scripture and conscience—in perpetual discord among themselves—and wholly alienated from God to Whom alone they ought to be devoted. In a word, the language of our depraved nature, the language of every unrenewed heart is, “Our lips are our own; who is lord over us?”

The natural state and condition of man is thus described by God Himself, “The heart is deceitful above all things, and desperately wicked: who can know it?” And by the wise man, “Lo, this only have I found, that God hath made man upright; but they have sought out many inventions”.

The “old man”, or nature corrupted, *appears in all unregenerate persons in one shape or other*. How many are there, even among those called Christians, who yield themselves up to the unrestrained indulgence of pleasure, sensual appetite, and wild domineering passions carry them on with unbridled fury. The lust of the flesh, the lust of the eye, and the pride of life, possess their affections and engross all their attention. This is the path of the abandoned, heaven-daring profligate, who casts off all fear of God, who bursts asunder every bond, who draws “iniquity with cords of vanity, and sin as it were with a cart-ropes”.

Again, *there are some whose affections are glued to this present world—whose hearts are set upon present*

gain. They are still anxiously crying, “What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?” Persons of this character often pique themselves likewise on a religious profession; and in performing a round of duties very exactly, who, notwithstanding, are far from possessing that holiness which is essential to a real Christian, in the sight of God and man. View them in their respective places of worship; there you will see them assume a serious air, as though they were greatly concerned about their everlasting welfare. But see them in their families, and about their common business, there alas! they appear full of levity; foolish and trifling, vain and corrupt in their conversation. There you will find them gripping, oppressive and covetous; making it their chief aim to lay up great fortunes, and raise their family in the world. These, like their forefathers, “for a pretence make long prayer”: when at the same time, they “grind the faces of the poor” and devour widows’ houses; they lay up that in their coffers, which of right belongs to the poor who labour under them; the rust of which shall be a swift witness against them another day, and “shall eat your flesh as it were with fire”. Does not our land groan under such professors, such Christians as these? Such persons, whether more light in their disposition, or more grave, are still walking after the flesh—they are alike the children of the devil, and the slaves of sin; and notwithstanding the clatter they may at any time make about the necessity of good works, they are entirely destitute of every degree of real holiness, and are in the broad way to destruction.

By the “old man”, then, *the Apostle must be understood to mean, the corruption of our nature*—the blindness and hardness of our hearts—and that body of sin, which discovers itself in wicked practices and the workings of impetuous and unlawful appetites—which corrupts all the faculties of the soul; and all the members of the body, and, unless cured by renewing grace, would issue in our everlasting ruin. The *old man* or the various forms wherein the corruption of human nature appears is very well described by this Apostle in his Epistle to the Galatians: “Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.”

Now as a thorough conviction of sin is the first step to a new life, is this your state and condition? Are you convinced of your miserable condition by nature? Do you find yourselves oppressed with a load of guilt? And are you ready to cry out with the Apostle, “O wretched man that I am! who shall deliver me from the body of this death?” If this is your situation, you will readily attend, while I endeavour,

II.

To shew WHAT IS MEANT BY PUTTING OFF THE OLD MAN.

By putting off the “old man” we are to understand *a deep humiliation of mind, and conviction of sin and danger*. Those who are not humbled under a sense of guilt and inbred corruption will never put off the

old man; they will treat with contempt a purchased pardon and a crucified Saviour. They will live upon their own stock, and not submit to a better righteousness than their own. This our Lord Himself often tells us in the plainest terms. "They that be whole need not a physician, but they that are sick." "I am not come to call the righteous, but sinners to repentance." To these indeed His invitation and call are particularly address: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

To the same purpose we shall find many other passages, both in the prophetic and apostolic writings. The glad tidings of salvation are always directed to the humble, miserable, broken-hearted, thirsty, perishing soul. Thus in the prophet Isaiah. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." When our Lord entered upon His public ministry, He opened His commission in the following terms: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

From these passages, and many others in the same strain, it is evident beyond contradiction, that there must be a deep humiliation of mind—a deep sense of guilt and wretchedness, before a sinner can be brought unto God.

The first work of a convinced sinner is to mourn over the gross enormities of a profligate life, or a life devoted to worldly pursuits. He prays more frequently, and reads more diligently. He applies himself to a new course of action. But alas! how should waters that are muddy cleanse the garments that are filthy! How can he expect to atone for one sin by committing another! Yet however vain the attempt, whenever conviction lays hold on a sinner, he has a strong inclination that "righteousness should come by the law". He is conscious that some amendment must be made for his past iniquities, and therefore he hopes to do it by his own works and virtuous actions. He must have something of his own to glory in, and is loath to be beholden to Christ for a better righteousness than his own. This is the disposition of every man at his being first awakened. For as man was originally framed to live by his own righteousness, and to enjoy a reward by virtue of that righteousness; so in his fallen state he still retains the strongest inclination to establish his own righteousness, as the ground of his acceptance with a high and hold God. Hence, like the *Pharisees* of old, he is ready to look with some measure of satisfaction on those who have been greater sinners than himself, and secretly to found his expectation of pardon for those sins he hath committed, on the superior heinousness of those from which he hath abstained. "'Tis true," says he, "I am a great sinner, but there are many far greater. I have not been guilty of such enormities and irregularities as many of my neighbours. If I am overtaken

sometimes in liquor, yet thank God, I am no fornicator, I am honest, I do nobody any harm; and consequently God will sooner shew mercy to me, than to many who are greater sinners. I have the precedency of them. I stand a better chance for heaven than they do." Thus he vainly flatters himself, that what distinguishes him from his fellow-creatures will recommend him to God. O how deceitful is the human heart, how desperately wicked! None but God can know it! It will rummage all nature for relief, before it can be brought to rest on Christ alone for all salvation.

But when the nail of conviction is, as it were, driven to the head,—when he discovers the holiness of God, and the obligation to love Him with all the heart, and soul, and strength and mind, all his fond imaginations are destroyed. When he perceives the extent and spirituality of God's law, he cannot forbear crying out to himself, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." He sees that a whole eternity of perfect obedience would do just nothing at all towards expiating the guilt of the least sin. Nay, he sees that all his best duties are stained with such sins and imperfections, that he is still adding to the charge, instead of taking off from the old score; for we are all as an "unclean thing." Thus at last he shakes off his own righteousness—he puts off the *old man*—he is stript of every plea, of every recommendation, and finds himself upon a level with the chief of sinners. He no longer bolsters himself up with thinking that he is better than his neighbors. He confesses that if God should deal with him according to justice, he deserves nothing but everlasting destruction. He sees not only his danger, but his guilt; not only the fearfulness of his state, but the holiness and righteousness of his Judge. He lies down prostrate at the foot-stool of the Almighty, and makes unmerited mercy and sovereign grace the only foundation of his hope. New light breaks in upon his dark, benighted soul,—feeling the guilt of sin, and the curse of the law lie heavy upon his soul, redemption in Christ's blood is precious to him, and the name of a Saviour unspeakably dear.

Have you then been deeply humbled under a sense of the sins and impurities of your past lives? Has the Holy Ghost enlightened your dark minds with the beams of God's saving knowledge? Have you put off the *old man*? Have you forsaken your former vain and foolish conversation? Have you cast off your former self-righteousness, your former evil habits, your evil practices, and your evil ways? And have you thrown all aside with abhorrence, as you would an old filthy garment that is no longer fit to be worn? This is putting off the *Old Man*. And remember this must all be done, before you can be Christians. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Which leads me

III.

Thirdly, TO SHEW WHAT IS MEANT BY BEING "RENEWED IN THE SPIRIT" and putting "on the new man, which after God is created in righteousness and true holiness."

To be born again, to be renewed in the spirit, to put on the "new man" and to be justified, are all expressions of the same import. They all signify a *great and remark-*

able change in a man's state and character. You know, that, when an infant is newly born, it is in a different state from what it was before the birth. Just so is it with regard to the new birth, or putting on the "new man". A man that is born again, or renewed in the spirit, is quite different in his ideas of God, in his temper and in his manners, from what he was before.

Now this great change is *not effected by human learning and knowledge*; but only by means of the Holy Ghost enlightening our minds to know and understand the scriptures. The finest parts and the most improved genius cannot avail a man here. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." For though the spirit of a man knows the things of a man: yet the things of God knows no man but the spirit of God.

It is *entirely a supernatural change*, i.e., it is such a change as man cannot by his own power effect, without superior or divine aid. As we are by nature in a state of enmity and opposition to God, so this is what of ourselves we cannot remove or overcome. Thus the Apostle John describes those who believe in the name of Christ: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And thus the Apostle Paul expresses himself: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost". This great change is elsewhere called a new creation in allusion to the power exerted in the production: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Our natural state is, in scripture, compared to death, and *our recovery to our being restored to life*. Thus the Apostle in writing to the Ephesians says, "And you hath he quickened, who were dead in trespasses and sins", and a little after, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ". To the same purpose the Apostle John says, "We know that we have passed from death unto life". This great change is sometimes described as passing from darkness to light, than which two things nothing can stand in greater opposition to one another. "Ye were sometimes darkness, but now are ye light in the Lord". So that you see there is as much difference betwixt one who is born again, and another who is not born again, as there is betwixt light and darkness, betwixt night and day. This is so well known to every one who is renewed in the spirit, and has put on the new man, that it is needless to multiply passages about it. May the Lord impress the meaning and importance of this doctrine upon all our hearts!

There is no part of scripture doctrine which the natural man hears with greater aversion, or opposes with greater violence than this. It gives so humbling a view of our own character, and stands so directly opposed to pride and self-sufficiency, that it cannot be acceptable to any, till they see their lost, undone state by nature, and are brought to a saving acquaintance with its power and efficacy. However it hath pleased God, remarkably to bless this "foolishness of preaching", or this foolish part of preaching, to the salvation of many souls.

I said that there is as much difference betwixt those who have put on the "new man", and those who have not,

as there is betwixt light and darkness, betwixt flesh and spirit; and this is very apparent in their whole conduct. For the gospel brings forth fruit, in all them that know it in truth. Hence it is compared to a mould into which melted metals are cast; from which they receive their form, and bear its impression. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form (type) of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Now as the gospel is the doctrine here designed; and is a doctrine which is according to godliness; they who receive impression from it, must have their minds conformed by it, to the law of God, as the rule of righteousness. Thus man becomes a new man—the word of truth becomes effectual, through the agency of the Holy Spirit, to produce that purity in heart, which is the very health of the soul; and those good works in the life, which are the only ornament of a Christian profession.

They who are in Christ Jesus, they who have put on the *new man*, "walk not after the flesh". *They are not in bondage to sin*—are not led by an inclination to establish their own righteousness, and to gratify their corrupt appetites and passions: but they walk after the Spirit. They are led by a prevailing inclination and desire to be found in Christ, not having their own righteousness, but that which is by the faith of Christ, and to be made conformable unto his death, if by any means they may attain unto the resurrection of the dead." And this is quite above nature. This is the new creature; for we are "created in Christ Jesus unto good works"; and "if any man be in Christ, he is a new creature".

On the contrary, he who has not put off the "old man" walks in darkness, and still continues the servant of sin. He walks according to the course of this world—in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind; and while in his natural and unregenerate state, is a child of wrath, and exposed to the judgment of God.

And now, in review of what has been said, methinks every one here should seriously lay it to heart, and ask the question—Have I put off the "old man", with my former wicked conversation? Have I put on the "new man"? For it appears from a variety of scripture phrases, that to be "born again" and to put on the "new man" is the most essential doctrine of the gospel. Our Lord expressly affirms that "Except a man be born again, he cannot see the kingdom of God."

With what jealousy ought this to fill many of the state of their souls! How slight and inconsiderable a thing is it that with multitudes passes for religion! How many fondly hope that they will be accepted of God, upon account of their own righteousness. And yet, they have no righteousness to boast of: Perhaps these people that make such a noise about their good works, never so much as pray in their families—going in a formal, lifeless manner to Church once a week—a few cold forms, a little outward decency, some faint desires, rather than endeavours, is all they depend upon to secure their everlasting happiness. Talk to them about a *new birth*—tell them they must put off the *old man*, it all appears to them enthusiasm and nonsense. If the inspired writers be allowed to express themselves either with propriety or truth, it is painful to think of the unhappy, deluded state

of so great a number of our fellow-sinners. Many there are, I fear, in this very congregation, who are slumbering in sin—going the broad way to destruction, lulling their consciences asleep—and crying, "Peace, peace; when there is no peace" but sudden destruction coming upon them.

Be not deceived, this change must pass upon every one that enters into the Kingdom of God. And can so great a change take place, and yet have no visible effect? Had any great change happened in your worldly circumstance from riches to poverty, or from poverty to riches, all around you would have speedily discerned it. Had any such change happened in your health it had been impossible to conceal it. Had it happened in your intellectual accomplishments it would have been quickly celebrated. How comes it then to be quite undiscernable, when it is from sin to holiness? Certainly, whoever is born again, and renewed in the spirit of his mind, will be found in his conversation with his fellow-creatures a quite different person from what he was before. He will discover his new nature and life by new apprehensions of God—of himself—of the world—of Jesus Christ—and of all the ordinances of his appointment. How then can you suppose that you have put on the "new man", unless you discover the proper effects of this great change in your whole conversation? May the Lord, by His almighty voice in scripture, awaken you out of your security, and careless formality, and may He give you a right understanding in all things.

THE DIFFERENCE GOD MAKES.

(Continued from page 4.)

public and private and family worship be regularly maintained. We all deeply need its ennobling influence.

There was also a change of view in Jacob's soul. Jacob called the name of the place "Bethel". The place was literally the same as before. But it has a new name now. The place was as full of stones as ever; but Luz becomes "Bethel" to the man who has seen God. The outward conditions were exactly the same as before, but the whole outlook was transformed and transfigured. The place of hard conditions has become the "gate of heaven". Oh, the difference God makes! *This* is none other than the house of God. This Luz, this place of stones and desolation, *this* place is the "gate of heaven". How beautiful this is! Our lot may remain the same as of old. The trial may continue, the whole condition of things remain unchanged, but when God is seen, and His voice of grace is heard, the whole outlook of things is glorified.

Finally, there was a change in Jacob's manner. This though is obtained from chapter twenty-nine, verse one, where the Hebrew reads, "Then Jacob lifted up his feet." No doubt when he reached Luz the night before he dragged his weary, reluctant, feet to his solitary place of rest, scarcely able to take another step. But after the sleep and the vision of God he renewed his journey with a light, eager step. "He lifted up his feet". So when God comes into our life, as He loves to do, we tread the weary way with light, elastic, step. God is with us, and all is well.

SUNDAY LAST IN JARVIS STREET.

It was a good day. Great congregations, and several conversions. The attendance at School was 1,507.

CONVENTION NOTICES.

All delegates requiring billets must communicate with Mr. George Benson, 380 Dufferin Avenue, London, Ontario, immediately if entertainment is to be arranged.

The Pastors' Fellowship Meeting, to be held on Tuesday afternoon, October 21st, at 2:30 o'clock, preceding the regular Convention sessions, is for Ministers only, and should be attended by every Pastor.

KENORA COMES INTO THE UNION.

At the regular quarterly business meeting of the Kenora Baptist Church, held October 8th, the resolutions printed below were unanimously passed. They were handed to us to-day by the Pastor, Rev. E. Hooper, who has come from the north to attend the Convention in London, next week.

We rejoice in the action of the Kenora Church, and are sure many others will follow as they gradually become convinced of McMaster's apostasy, and of the spread of the virus of Modernism through all departments of the old Convention life.

First Resolution.

Whereas we, members of the Tabernacle Baptist Church of Kenora, Ontario, believe the Bible to be the inspired and infallible Word of God, and wish to be identified with, and only with, those who base their teaching on this belief, and

Whereas much that is contrary to this belief has been and is now being taught and preached in institutions and churches identified with the Baptist Convention of Ontario and Quebec; and

Whereas that Convention has excluded from its fellowship the delegates of churches which bear faithful testimony to the truth of God's Word; and

Whereas, for some time past, it has seemed inconsistent with our belief to support the work of a Convention which is unwilling to declare itself as being opposed to this Modernistic teaching, which is paralyzing spiritual work,

Therefore, Be It Resolved: That the Tabernacle Baptist Church of Kenora, Ontario, place itself on record as taking a positive and uncompromising position on the Fundamentals of the Faith; and

Be It Further Resolved: That we, from this date, withdraw all support from the Baptist Convention of Ontario and Quebec and its Boards.

Second Resolution.

Whereas, the Tabernacle Baptist Church of Kenora, Ontario, has this day severed all connection with the Baptist Convention of Ontario and Quebec; and

Whereas, we desire to have fellowship with those churches which are standing uncompromisingly with the Word of God,

Therefore, Be It Resolved, that we hereby seek admission into the Union of Regular Baptist Churches of Ontario and Quebec.

RADIO INTERFERENCE.

We are receiving letters from many quarters saying that our Sunday evening services broadcast by the most powerful station in Canada, are being drowned by WLW of Cincinnati.

We have written Ottawa on the subject, as has also CKGW, and we hope Washington will compel WLW to keep on its own track. We shall be obliged if all our readers who tune in on CKGW, 7.00 to 9.00 Sunday evenings, will advise us whether we are heard and also whether the same interference takes place at the same hours week evenings. Please write us at once.

REMEMBER.

THE RADIO FUND
THE GOSPEL WITNESS FUND
THE SEMINARY FUND

Three thirsty children
Who always want a "djink".

The Union Baptist Witness

These pages, 14 and 15, are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

A GREAT CONVENTION.

We are expecting a great convention with our third annual meeting at Central Regular Baptist Church, London, Tuesday, October 21st to Friday, October 24th. When the reports are laid before us, we are sure that there will be thanksgiving to God for blessings received; as we plan for the future, there will be prayer for grace to do greater things than these; the messages will be a feast of fat things, and the fellowship will be sweet indeed. We are looking for a large delegation to spend these days together next week.

A special interest will be the church in which we meet. There the famous James McGinlay is pastor, and there a remarkable work is steadily going forward. Prayer meetings are bigger than ever before, we are told, and so are the offerings, and so are the crowds. The last Sunday of September so many attended this church that a number sat in the vestibules and many could not get in at all. Seven were baptized on that occasion. The next Sunday was another great day, since it was the birthday of souls, for at the close of the evening message eleven professed faith in Christ.

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F.B.Y.P.A. RALLY.

"The Mail and Empire" of last Tuesday carried the following report of the F.B.Y.P.A. Rally of the Toronto district: "Fundamentalist young people of the Toronto Fellowship including twelve societies elected the following officers at a largely-attended rally last night at Jarvis Street Baptist Church; honorary president, Rev. P. B. Loney, Runnymede Church; president, Gordon C. Attrell, Oakwood Church; vice-presidents, Herbert Gooderham, Christie Street Church; and John Cunningham, Mount Pleasant Church; secretary, Miss Cora Carson, Waverley Road Church; and treasurer, Eugene Hadden, Christie Street.

"Rev. A. J. Lewis of Verdun, Montreal, returned missionary from Liberia, gave a message on the need of consecration. He enumerated 'four tricks of the devil' to prevent the Christian from complete separation from the world. These were the temptation to be 'worldly Christians' whom he described as those 'who worship God and go to the theatre'; 'Christians who go to card-parties' and 'those who still believe and go on with the dance.' There was too much pleasure seeking in the churches, he said.

"Modernism puts your God on a level with the gods of Egypt," he said. "The devil is wiser in getting children sometimes than the church."

* * * *

MAPLE GROVE.

Five days of special services in the Maple Grove Baptist Church, Mr. C. S.

McGrath, Student-pastor, resulted in a deepening interest in the Gospel on the part of the unsaved, a greater sense of responsibility on the part of Christians, and at least one definite conversion to God. On September 28th, Sunday, four members were given the right-hand of church fellowship, who had previously belonged to the Blue Mountain Church, now closed. At the annual meeting the next night, the church was thoroughly reorganized for more efficient work. A special service was held the next Sunday evening when the writer of these notes baptized a young man converted a few weeks ago. This was the first baptism in Maple Grove for eight years. The little church was packed for this service, and at the close a young lady and a young man professed faith in Christ. Again the following Sunday did the writer return for the evening service. Once more the rather small building was packed, with people sitting on planks down the aisles and across the front. Young people were there by the dozens. Just before service the husband of the married woman who had applied for baptism, came to see the preachers, saying, "Can I be baptized, too?" He declared that he had settled the question of his relationship to Christ the week before, after long considering it. He believed that Christ died for him, and he was anxious to obey His command of baptism. And so, with his wife, he was immersed. A young lady, recently converted, was also baptized. Mr. L. Douglas Brown, brother of the writer, has greatly assisted in many of these services by playing and singing the Gospel. A great door of opportunity is opened in Maple Grove, and, naturally, there are adversaries.

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JAMAICA.

Rev. O. T. Johnston, the Jamaican graduate of our Seminary, has, since his return to his native land, been busy doing the work of an evangelist with the evident blessing of Heaven upon him. Recently Superintendent Miller and he had a baptismal service for eight candidates, and still others are awaiting immersion. Not only have souls been saved and believers immersed, but backsliders have been reclaimed and many Christians, who felt the need of clear teaching on the Christian faith, have been much helped. In church gatherings, cottage meetings and open-air services there has been good attendance. At one open-air meeting seven publicly professed faith in Christ. Pray for these new converts, for their natural environment is not conducive to Christian living.

Letters received since the above was written report a continued stream of blessing. Indeed, we were thrilled by such a story as the following: "Just a

note saying how wonderfully the Lord works. I am conducting evangelistic meetings in the Paradise Church, Crofts Hill, this week. Last night we had the dedicatory service of some new lamps. I had the hardest time in my experience, speaking to the congregation on Matthew 5:14-16. I felt like whipping myself for being such a failure. I asked the Lord to reveal to me where the trouble was; it was as though there was no answer for me. This morning at about 5.30 o'clock, while I was in a deep sleep, I was awakened by a voice. I looked out, and there was an anxious man outside. I got dressed and met him in the drawing room. He said, "I left the meeting last night without surrendering, but I had no rest all night. Can you help me? I am tired of sin." I quoted him some Scriptures, talked to him for a short while, and as we knelt down, he poured out his heart to God, and got up a saved man. There I saw why God gave me that strange burden. He humbled me, that my flesh should not glory in His presence."

Mr. Johnston would be grateful indeed could he have a portable organ for open-air work. He says: "I feel the larger field of our work is in the open-air. Thousands here of different denominations will not darken a church door, but we have the joy of heralding Christ to them in the open air." Those interested in this matter should communicate with our office at once.

Rev. J. W. Knight also writes of blessing experienced in the work. On the first Sunday of September, fourteen were baptized on the field where he works with Rev. Mr. Meredith. Among them were a number who "came out" in meetings last January.

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HERE AND THERE.

Our readers will rejoice in the addition of another live church to our Union. Kenora Baptist Tabernacle, Rev. E. E. Hooper, pastor, has voted unanimously to enter our fellowship. A thousand welcomes to them.

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Rev. W. E. Smalley, of Tiverton, has accepted a call to the Immanuel Church, Wheatley, left vacant by the removal of Rev. John Dodds, to South End, Owen Sound.

* * * *

Mr. James Forrester has been doing splendid work as supply preacher. On a recent Sunday he took the services at Scotch Line, and had the joy of seeing one profess faith in Christ. Last Sunday he supplied at Orangeville, and that very acceptably.

Dr. T. I. Stockley preached gloriously at Annette Street last Sunday night.

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THE LATE MRS. F. C. BLAIR.

The City of Ottawa has been bereft of one of its most useful Christian workers, through the death of Mrs. F. C. Blair, on September 26th. The late Mrs. Blair, whose maiden name was Helen May Lamb, was born in Clarence, Ontario, on the homestead which her parents, William Lamb, of Scotland, and Margaret Gordon, of St. Andrews, Quebec, had founded. She spent her early years in the Ottawa Valley and was converted while yet a young girl. For the past thirty years she had resided in Ottawa.

During these years she was active in all true Christian endeavour. A continual and whole-hearted helper, with her bereaved husband, in the convening of Bible and Missionary Conferences and Evangelistic missions, and in connection therewith had extended the hospitality of her home to many of the most outstanding servants of Christ of both the home and foreign fields. She was intensely interested in missionary enterprise, and had a long list of names of missionaries labouring in all parts of the world, with whom she corresponded. Missionaries in many lands will miss the kindly remembrance and the helpful encouraging messages from her pen.

Mrs. Blair was one of the oldest members of Calvary Church, was president of the Women's Missionary Auxillary and teacher of the Ladies' Bible Class. She will be greatly missed by every member of the congregation for her loving friendliness as well as for her whole-hearted and faithful service.

The funeral was held Saturday, September 28th, from her late home. Rev. James Hall, pastor of Calvary Church, conducted the service, assisted by Rev. R. V. Bingham, of Toronto.—J.H.

* * *

THE NEED OF LIBERIA.

Since Mr. and Mrs. E. Hancox have for a time been prevented from going forward to our Liberian front, the pressing need of our mission there is two single young men, ready to labour alone for three or four years in that needy land. Let us pray the Lord of harvest to thrust forth such workers at once.

* * *

BENALTO, ALBERTA.

Pastor H. C. Phillips, with the assistance of workers in the Benalto Church, is carrying on a wide ministry in his Western field. In the special meetings held during harvest time at Hindrie and Yankee Valley, with the assistance of Pastor G. W. Searle, some professed to receive Christ. The open-air ministry carried on for three months each Sunday evening, at the fine summer resort by Sylvan Lake, also resulted in the salvation of souls. Services are conducted at five points, preaching being at three each Sunday and two prayer meetings being held each week. These fields are as many as twenty miles apart. On the first Sunday of October, eight received the right-hand of church fellowship at Benalto. The pastor covets our prayers.

MOUNT PLEASANT, VANCOUVER.

For the five Sundays of August, Rev. James McGinlay was the special preacher at Mount Pleasant Church, Vancouver, B.C. Report sent us on behalf of the Pulpit Committee says: "Whilst this is generally considered a holiday month, nevertheless large and enthusiastic audiences, which increased each Sunday, gathered to hear the stirring and searching messages delivered by our brother. His forceful delivery and splendid material carried conviction, hearts were captivated, saints refreshed and sinners aroused. The mid-week prayer services were excellent; the last night one hundred and fifty-six were present; evenings of rich spiritual fellowship and blessing were the enjoyable portion of all who assembled. At a logging camp thirty miles from Vancouver, our brother preached one evening and two of the men were gloriously converted. In the Sunday evening services, two fine young men also found the Lord. Brother McGinlay had many calls for service, which, owing to shortness of time, he was unable to accept. A return visit by our brother at some future date would be looked forward to with genuine delight by the Mount Pleasant congregation."

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MICHIGAN NOTES.

By Rev. C. R. Peterson.

EAST GRAND RAPIDS.

Pastor Gerard Knol baptized four into the fellowship of the Lake Drive Church during the past month. Brother Knol is leading his church back to the simplicity and power of New Testament methods. Few churches (and pastors) of to-day seem to realize just how far we have departed from the New Testament standard. We never read of the early church organizing a missionary campaign, or a missionary society as a phase or department of the church. They had no such thing as deputations, lecturers, exhibitions, appeals and advertisements to try to get Christians interested in the souls of the unsaved. Statistics, drives, financial campaigns were unknown to them. Their work was not in the energy of the flesh, but in the power of the Spirit. Brother Knol is demonstrating that the divine method works to-day. Whether it is the matter of soul-winning, or baptism, or additions to the church, or missionary effort, or raising of money, there is first of all a waiting upon God to find out His mind, and then a proceeding accordingly. As an illustration: on August 24th they had to raise \$400 to apply on the building. As usual, the matter was announced, the church was asked to pray about it, and without the use of envelopes or pledges, the offering was taken. \$316 was received in loose offerings that day, and the remainder within a few days. And this is not an isolated experience, for they do this same thing at least twice every year. The church has a resident membership of about seventy-five. More power to them.

* * *

JACKSON.

Gorham Street Church has recently called Rev. J. D. S. Adams, of Kentucky,

and he began his pastorate March 1, 1930. During the summer months, services were held in Loomis Park, nearby, and large crowds attended. Services are now being held in the church building, and the house is crowded at each service. Revival services commenced September 10th, with Pastor Albert Stulck, of Highland Park Church, Louisville, Kentucky, as evangelist.

* * *

NORTH ADAMS.

The North Adams Church officially withdrew from the Northern Baptist, the Michigan Baptist Conventions, and the old Association on August 7, 1930. Rev. C. B. Milberry, who has been pastor for the past nine months, recently resigned the charge of the church, and has moved to Jackson. He will continue to supply the church until January 1st.

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LINCOLN PARK.

The work of Berean Church is going quietly on at this place. Lincoln Park, as well as Detroit, has been hard hit by the financial and industrial situation, and this has had its influence on the church. Rev. H. J. Kriebel is the pastor, and is carrying on a teaching ministry. The Bible School recently held a unique picnic. Instead of the usual games and sports, it was made into a religious service, and the Gospel was heard by some who probably otherwise would not have heard it.

* * *

LAPEER.

Several were recently buried with Christ in baptism by Pastor Peter Mc. Clasper. The Bible School and church services have maintained their attendance during the summer months, which has gratified the heart of the pastor. Another thing in which he finds a keen delight is the fact that frequently in the services the men outnumber the women. The three-year-old daughter of Pastor and Mrs. Clasper, who recently submitted to an operation at Ann Arbor Hospital, has been brought home and is apparently recovering.

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OHIO CONVENTION.

"The Third Annual Convention of the Ohio Association of Independent Baptist Churches will meet with the First Baptist Church of Elyria, Tuesday, Wednesday and Thursday, October 21st to 23rd."

* * *

CHIPPEWA.

This country church is situated near the oil fields, which means a shifting population. Pastor O. C. Teachout has been on the field for about a year and a half. He reports that the work is going fine, congregations averaging about fifty during the summer months. Fourteen were recently buried with Christ in baptism. The church maintains only a morning service and Bible school. Bro. Teachout lives at Mount Pleasant.

Baptist Bible Union Lesson Leaf

Vol. V.

No. 4.

REV. ALEX. THOMSON, EDITOR.

Lesson 44. November 2nd, 1930.
Fourth Quarter.

LOT SAVED OUT OF SODOM.

Lesson Text: Genesis, Chapter 19.

Golden Text: "And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place." Genesis, chapter 19:12.

I. ARRIVAL OF THE ANGELS IN SODOM, (vs. 1-3).

The scene described in this chapter is in contrast with that of the chapter preceding: In that, Abraham, the friend of God, is seen in fellowship with his Lord. In this, Lot, the backslider, is depicted as being forcibly led from a city of wickedness. Three persons are observed with Abraham, but only two visit Lot. The Lord did not manifest Himself unto Lot as He did unto Abraham. The backslider misses much by being out of touch with his Lord, although God does not forget him. The last we read of Lot he had pitched his tent toward Sodom. Now he is found in it, and sitting in the gate; a person of some importance, it would seem. Probably he had no intention of entering the city when he first went in that direction, but once one takes a definite step in the direction of the world of sin, progress is continually downward until as definite a step is taken in the right direction. It should be remembered that in this life one cannot stand still; one is going forward or backward.

Several particulars are given concerning this visit. First, the time; the angels came at even, (v. 1). They had visited Abraham in "the heat of the day," (18:1). Second, the attitude of Lot: "he bowed himself with his face toward the ground" and invited the visitors to enter his home and tarry all night. This was a manifestation of true eastern hospitality. The response of the angels is not very encouraging: "they said, Nay; but we will abide in the street all night," (v. 2). They did not hesitate to accept of Abraham's hospitality, but they a first refuse that of Lot. Lot was where he should not have been, and it is a sad thing to note the disinclination of the angels to enter his home. Under the circumstances they could have no fellowship with him. He had lamentably declined spiritually, and being out of touch with God, the angels could have no communion with him. Are there homes these days among the professed people of God which the angels do not care to enter, and if they enter them they must be pressed greatly to do so? (v. 3). Let us keep our homes right with God so that the messengers of God will delight to enter them.

II. THE WICKEDNESS OF THE MEN OF SODOM, (vs. 4-11).

This section portrays vividly the wickedness of the men of Sodom, and enlightens us concerning the particular sin

which characterized them, (v. 5). Lawlessness is implied in their tumultuous gathering at the door of Lot, and evidently there was little, if any, restraint offered to their sins, free reign being allowed to their unnatural lusts. It is certain they were vile, vicious, and ripe for judgment. The heinousness of sin is manifested, and we are given a glimpse of the awful depths to which sinful people may go when desire is unrestrained. It is to be remembered that this scene took place in beautiful surroundings, (13:10).

The weakness of Lot stands out in this incident. Instead of rebuking the men for their sin he simply prays them not to do so wickedly, and then offers his two daughters as a sacrifice to their lust; appealing to them not to do anything to the men, as they were under the shadow of his roof, (vs. 6-8). This attitude fails to pacify the men; they became angry at Lot, and threaten him with bodily harm, from which he is saved by the intervention of the angels, (v. -11). We ought never to temporize with sin, for such an attitude always makes things worse. A firm stand against it is the only proper attitude. Note here the weakness of the backslider in the face of sin. Lot's daughters would have been ruined, and their lives become forfeit probably if the angels had not intervened. Lot was saved from the consequences of his own weakness by the action of God's messengers. Better to die than to surrender to sin. And note further that our relation to God will govern our attitude to sin.

III. THE ANGELS' WARNING, (vs. 12-14).

The Lord had promised Abraham that if there were ten righteous persons in Sodom He would spare the city for their sake. But it was now quite evident the whole city was given over to sin, and the angels inform Lot concerning their mission of judgment, and advise him to warn his relatives to flee from the wrath to come. This he proceeds to do, but his warning is not believed. He seemed unto his own sons-in-law as one that mocked. He was reaping the lamentable consequences of backsliding. He had refrained from bearing testimony against sin, although his righteous soul was vexed with what he saw and heard, (2 Pet. 2:6-8), and now his word was not accepted. A backslider has power neither with God nor man. Note the mercy of God in giving the warning.

IV. THE DESTRUCTION OF SODOM AND GOMORRAH, (vs. 15-26).

Several things are worthy of note in this section. First, the escape of Lot from Sodom. The city was to be destroyed, and Lot was bidden to hasten his departure from it, but evidently he was reluctant to leave it. "While he lingered," we are informed, "the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth and set him without the city," (v. 16). Had it

not been for the mercy of God he would have been destroyed in the overthrow of the city. He is led somewhat forcibly from the place. Probably he was thinking of that which he was leaving behind: his home was in Sodom, as well as some of the members of his family. Did he at all remember his own responsibility in the matter? He had led his family into the place, and he had not been faithful to God in the midst of its wickedness. If he had been faithful one of two things would have happened: either he would have been out of Sodom, or he would have gained some of its inhabitants to the side of righteousness. Note the responsibility of the child of God, (Matt. 5:13), and his duty and privilege to bear witness against sin and on behalf of righteousness.

The compromising nature of Lot is evident in his reasoning with the angels concerning his place of refuge. Instead of immediately going to the place assigned him, he pleads for permission to go to another place, and receiving permission he goes thither, but he finds he cannot stay in it. He went out of Zoar and dwelt in the mountain because he feared to dwell in Zoar, (v. 30). God knows best what we should do, and where we should go; and obedience to Him should be instant and entire.

The mercy of God is again evident in the fact that Sodom and Gomorrah were not overthrown until Lot was in a place of safety, (v. 22), then destruction came upon the cities. "The Lord rained upon Sodom and upon Gomorrah brimstone, and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (vs. 24, 25). This judgment therefore was supernatural, complete, and just; it was executed on account of sin, and its results are manifest in the present day. It may be taken as a type of the world which some day will be overthrown, the gospel message calling upon men to flee from the wrath to come, (John 3:36). Emphasize the certainty of future judgment, and the necessity for present salvation. Note also the punishment for disobedience in the case of Lot's wife, (v. 26), and our Lord's warning based thereon, (Luke 17:32).

5. TWO SIGNIFICANT AND CONTRASTING SCENES, (vs. 27-38).

Two views are brought before us in these closing verses of the chapter, the one relating to Abraham, the other to Lot. The scene in relation to Abraham is characterized by calmness, meditation, remembrance, and faithfulness, and portrays the obedient child of God untouched by judgment. In relation to Lot, (vs. 30-38) there is a distinct contrast. This scene is characterized by sin, sad failure, degradation, and complete loss of everything worth while in character and material, and in it we are given a warning concerning the sad consequence of backsliding.