

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. 441.

A New Sort of Convention

The Third Annual Convention of the Union of Regular Baptist Churches, held with the Central Baptist Church, London, Ontario, October twenty-first to twenty-fourth, was "a new thing under the sun". Taken as a whole, it constituted what is sometimes described as "a mountain top experience". Conventions are proverbially dry and uninteresting, especially such conventions as require the spending of much time in hearing reports, and attending to the details of business. But a living thing is always more interesting than a machine. The most modern piece of farm machinery set in the midst of a field does not awaken the same interest as the cattle grazing in the pasture or the lambs gambolling in the meadows. The Bible never represents a church, or an aggregation of churches, as a machine. It is "a vine", "a cedar in Lebanon", "a plant which my heavenly Father hath planted", "a garden of nuts", "a vineyard in a very fruitful hill", "a body", "a bride", "an army with banners". But whatever metaphor is employed, it is always representative of something vital. So conventions, made up of the representatives of churches, ought to be alive; they should, indeed, be abounding with life, throbbing with spiritual energy.

Where thinking men meet, and thinking women, too—or even women who do not think—there is sure to be differences of opinion. But discussion, like confession, is good for the soul. The oil for the tabernacle light had to be beaten. You cannot have wine without a wine-press, nor gold leaf without much hammering. Conventions, when they are what they ought to be, will provide the oil for the light, the gold

for the adorning of the temple, and the "wine which maketh glad the heart of man".

We called at a house recently, and found fastened to the big iron knocker on the door a small card bearing the words, "Please do not use the knocker. Sickness here." That would be a fitting inscription to put upon the doors of some conventions. Where there is sickness you cannot afford a knocker, or bell, or anything that would provoke discussion or make a noise.

We understand the meeting of the Baptist Convention of Ontario and Quebec, held in Hamilton at the same time as our Union meetings were held in London, was a very quiet affair. It is a wonder they did not put down tan bark all around the church to prevent the noise of the traffic disturbing the sleeping saints within! But we are informed that discussion was practically forbidden. We extend our heartfelt sympathy to our Baptist brethren of the Old Convention. We are sorry they are so ill that they cannot bear to be spoken to above a whisper.

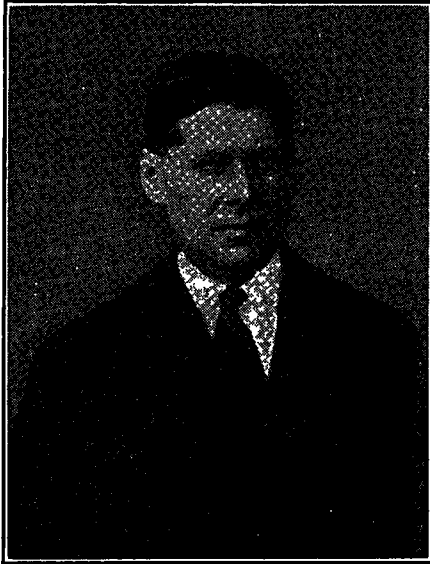
Doctors tell us that we are all full of germs,—all sorts of germs. They billet themselves within without the consent or assistance of any billeting committee. But if the body is healthy we understand they do not stay long; they find their environment inhospitable to their nefarious purposes, so that they are soon expelled.

In a really healthy body discussion of any question springing from pure motives is bound to promote the interests of the truth. And if there should steal into such discussion a germ of anything that is essentially unchristian and malignant, the exuberant health of the body will naturally throw it off.



REV. C. J. LONEY,
President of Union of Regular Baptist Churches
of Ontario and Quebec.

Such discussions as took place at the Convention in London were of the happiest sort. One of the difficulties in any religious body is to inform all its members of all its transactions. If it is really a vital body, an organism, and not an organization, the most minute alien substance will register its protest, and set up an irritation. When the body is half-paralyzed you can stick as many pins as you like into it, and it will not protest. It is a sign of abounding health when a body reacts quickly to every sort of pressure.



MR. W. C. BOARDWAY,
Vice-President of Union.

By these standards the Union of Regular Baptist Churches is in the "pink" of condition, and is one of the healthiest religious bodies with which we have had anything to do.

We have met some friends who unceasingly proclaim the advantages of an ice-cold bath in the morning (Truth to tell, we do not believe half of them. But we are assured, notwithstanding, that such icy ablutions produce a tingling reaction that is pleasant in the extreme). There are others, of course, who prefer hot baths,—and some who cannot stand them at all, either hot or cold! In the London Convention we had all sorts of baths: hot, cold, electric, and last of all, a blessed shower, which sent us all away rejoicing like strong men ready to run a race.

A Happy Ministers' Meeting.

There was a very happy ministers' meeting Tuesday afternoon, when there were mutual confessions. One brother apologized to another for having said he had a swelled head, to which the other replied, "Do not feel badly about that, for I said you were dead." So they balanced their books, and are now violently in love with each other.

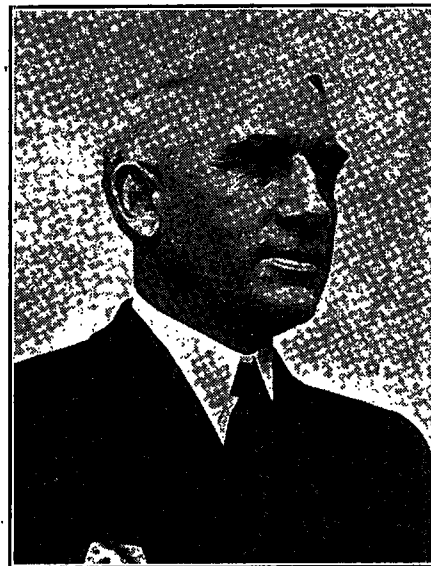
Grown men have a little bit of the child in them—sometimes, indeed, not a little of the baby, when it is not the "old man". Even ministers have their moods, and most of them are quite as familiar with the well-worn spot under the Juniper tree as with the more exalted station where three tabernacles were proposed on Mount Tabor. A minister should not always be judged by what he says. Of course, he must

be a true man, but if both David and Elijah knew what it was to have the doldrums, you must not blame the average pastor for keeping them company occasionally. And as it would be unfair to estimate the character of either of those great heroes by their rare and occasional gloomy utterances, so it is as unfair to measure a minister by his behaviour on the cloudy and dark day as it would be to estimate the amiability of his wife at high noon on wash-day. It is therefore a good and healthy thing for ministers, and deacons, and everybody else, to establish a temporary confessional—and all get into it together, and come out of it as happy as a lot of children getting out of school.

The Tuesday afternoon meeting ended by the ministers forming a circle all around the church, clasping hands, and singing, "Blest be the tie that binds". We have no doubt that God was in the midst of His people, and that He Who walks in the midst of the golden candle-sticks, walked about that afternoon with His golden snuffers and trimmed the lamps, that they might burn more brightly.

Tuesday Evening Session.

Tuesday evening the Convention proper opened with a large attendance. It was unusual in this respect, that there were no formal addresses. One of the most interesting features of the programme was the appointment of committees. Think of that as a diet of entertainment for anybody! But the committees were not appointed as in the good old days when our venerable Rev. C. E. MacLeod passed up his prepared sheet of scrutineers and others for the Chair to read



REV. T. J. MITCHELL,
London, Vice-President of Union.

off. The committees were named from the floor. Their members were well distributed over the two provinces, and men were appointed who took their task seriously, though joyfully; and did their work well.

A COMMITTEE OF ONE.

As for example; the Chairman of the Committee on Arrangements at one meeting made the announcements for the next session, involving certain rear-

rangements, and explained, "This is the report of the Committee on Arrangements. Although they have not yet met to consider this matter; we have no doubt at all that they will heartily approve!" That was the proper sort of committee—a committee of one, if others are sick, or absent, or asleep. The main thing is to get things done—and at London it was done, and done well.

FIFTEEN NEW PASTORS.

Another especially interesting feature of the Tuesday evening meeting was the introduction of new pastors, and pastors who had recently been ordained. What an array of them there was! What splendid fellows they are! What a magnificent showing they made! There were fifteen in all, and every one of them a man. They were happily introduced by our beloved Brother W. E. Atkinson. The response was made by Rev. E. E. Hooper, Pastor of Kenora Baptist Church, whose church has just recently joined the Union. Mr. Hooper replied in a magnificent address which really set forth some of the things for which he and his church stand, and which showed why they had come into the fellowship of the Union. Mr. Hooper is "a man of parts". Because he is not always talking he has time to think; and when he speaks he speaks to some purpose. His text was, "Ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves: for tomorrow the Lord will do wonders among you". It was really a call to consecration and rededication to the work of the Lord, as well as being a prophetic pronouncement of what may reasonably be expected of those who do really believe. We rejoice in Brother Hooper's coming. He is a distinct addition to our ministerial forces.

The address of welcome by the inimitable Rev. James McGinlay was full of wit and humour, as usual. The response to this hearty welcome was very happily made by the Rev. F. A. McNulty, who was the Pastor of the entertaining church last year.

A REPORT OF REAL EXECUTION.

Wednesday morning the Executive Board submitted its report for the year, the report being presented by the Secretary, Rev. W. E. Atkinson. The report covered only eleven months. The total amount received for the eleven months was \$30,060.29, which, with balance in hand November 1st, 1929, made \$37,862.66.

Twenty-three Home Mission stations have been regularly supported beside the summer fields and specials. There are now eighty-nine churches in the Union, with an approximate membership of about ten thousand.

The churches which the Board has had the privilege of assisting during the year are: Belleville; Bobcaygeon; Chatham; Fingal; Flamboro Centre; Flamboro East; Tabernacle, Fort William; Guelph; Lindsay; Long Branch; Mimico; Miner's Bay; Shedden; Melrose Park, Toronto; Trenton; Emmanuel, Verdun; Immanuel, Wheatley; Westboro; Ambassador, Windsor; Victoria Street, Wingham; Faith, Walsh; and Willowdale. There are also two mission causes: North Bay and Mount Dennis.

While the report was not complete, covering only eleven months, it showed there had been about six hundred baptisms, with total additions of ten hundred and forty-one.

The report of the work in Liberia was most encouraging under Mr. and Mrs. Davey. More will be said about this later.

THE WOMEN'S SOCIETY.

In discussing the report, the relation of the Women's Society to the Union was brought forward. As we shall have more to say about this matter at a later time, we shall say but little here.

The Women's Society is no doubt doing a magnificent work. It is well organized, and though their contributions are directed almost entirely to other objects than those for which the churches of the Union are responsible, the Women's Society is thoroughly loyal both to the Union and to the churches of the Union. Of this we are sure: no truer Baptist, and no truer friend of the Union, or of the churches which compose it, and of the pastors who minister to them, can be found than the President of the Women's Society, Mrs. C. J. Holman. It is just because she is so true, and the women of her organization are so splendid, that we are anxious to see the women's organization brought into proper relation to the Union.

We are of the opinion that the women of the auxiliaries would be shocked to discover that only \$256.99, out of a total of more than \$10,000.00, was directed by the Women's Board to objects for which the Union of Regular Baptist Churches is responsible. An amount of \$619.01 was received from the Women's Society, but all but the \$256.99 referred to was designated by the local auxiliaries for Union objects. The total amount voted by the Board of the Women's Missionary Society for Union objects was \$256.99 out of more than \$10,000.00. Inasmuch as the Women's Society derives practically their entire income from the churches of the Union, it must surely be admitted that this is entirely wrong.

This question will, no doubt, be dealt with by the churches themselves. We are always for the ladies, and for the ladies' societies—for one reason, because it is no use being anything else! But we do want to see their splendid energies more fairly directed toward the support of objects for which the churches of the Union have made themselves responsible.

REV. JAS. HALL'S ADDRESS.

On Wednesday evening the Convention listened to a magnificent address of great spiritual power delivered by the Rev. James Hall, of Calvary Church, Ottawa. Mr. Hall spoke from the sixth chapter of Isaiah. He spoke of Isaiah's conviction, his confession, his cleansing, and his commission. Brother Hall is a man of the Book, and always speaks with great spiritual power. Absolute genuineness in the pulpit, such as Mr. Hall exemplifies, is bound to produce genuineness in the pew.

It was the Editor's privilege to speak, following Mr. Hall. It was not, we regret to say, in any true sense a Presidential Address, but a sort of impromptu

exposition of Scripture. The Lord was present, however, during this address also; and, inasmuch as it was stenographically reported and the brethren of the Board were kind enough to request its publication, it is given a place in this issue. Though the expression of it is sadly imperfect, the address deals with great matters which ought to engage the thoughtful attention of all Christian people.

THE TENTATIVE CONSTITUTION.

Thursday morning was given chiefly to the discussion of the Union's tentative Constitution. The Constitution as drawn three years ago, while designed to protect the Union against the evils which had proved a blight to the Old Convention, was really so cumbersome as to be very difficult to reduce to practice. The Committee on Constitution, therefore, charged with the duty of making any further revisions deemed wise, made some very radical changes. The Constitution as adopted, still tentatively, however, is printed at the end of this article.

Here it ought to be said that a Constitution is really an instrument of government, and, like any statute, it is impossible for even the writer to know what it really means until it has been reduced to practice. It has, therefore, been deemed wise not to adopt a Constitution permanently until the Union has had the opportunity of testing out its practicability for a few years.

The motion tentatively adopting the Constitution printed on page 8, required that at some time between now and the next Convention, the Constitution, as tentatively approved, should be printed in booklet form, together with the full text of the Confessions of Faith named. We are glad this decision was reached, because such a booklet will prove a compendium of theology, and would be a most useful text book for study in various classes in our churches. If the membership of our churches could give careful study to the Confessions of Faith named, they would really, in so doing, take a most useful course in Systematic Theology, and we should thus be able to produce a body of Baptists who are Baptists indeed.

HOME MISSIONS.

Thursday afternoon a most interesting and inspiring address on French Evangelization was delivered by the Rev. A. St. James of St. Paul's Church, Montreal. This was followed by an address by Mr. James Forrester, who has had charge of the mission at North Bay, and has returned to Toronto to pursue a course of study in preparation for work as a medical missionary.

REV. ARTHUR GLASS.

There was also an address by Rev. Arthur Glass, the Baptist missionary to the Jews. Mr. Glass gave a most thrilling address. He will grip any audience. He has that peculiar power which compels attention, and never fails to interest. Hearing Mr. Glass one is well able to understand the Scripture which says: "What advantage then hath the Jew? . . . much every way: chiefly, because that unto them were committed the oracles of God." A genuinely converted Hebrew, who has cast his all at the feet of Christ, usually has

a spiritual perception, a power of discernment, which is very rare in the Gentile mind. Any churches who can avail themselves at any time of the privilege of a visit from Mr. Glass may be sure of a great message. He is one of our own boys. While not converted in Jarvis St., the Editor of *The Gospel Witness* had the privilege of baptizing him, and receiving him into the fellowship of the church.

THE NEW PRESIDENT.

The rest of the session of Thursday afternoon was occupied by the election of officers and Board members. Rev. C. J. Loney, Pastor of Stanley Avenue Baptist Church, Hamilton, was unanimously elected President. Mr. Loney has had an extended pastorate in Hamilton. The magnificent building in which his great church is housed was built under his direction. It was in his church the Convention was held in nineteen hundred and twenty-five, the first Convention at which Prof. L. H. Marshall appeared. It was in his church also the First Convention of the Union of Regular Baptist Churches was held a year after its organization, in nineteen hundred and twenty-eight. Mr. Loney, by his splendid record in Hamilton, has proved himself to be "a workman that needeth not to be ashamed". And the Convention has honoured itself in electing Mr. Loney as its President. We are glad to present our readers with a portrait of the new President of the Union. Under his inspiring leadership we are confident the Union will go forward to greater achievements in the future.

THE VICE-PRESIDENTS.

Mr. W. C. Boadway, a deacon of Annette Street Baptist Church, Toronto, and Rev. T. J. Mitchell, Pastor of Wortley Road Baptist Church, London, were elected Vice-Presidents. Mr. Boadway has given himself to the work of the Union with splendid devotion from its inception. His work on the Executive Board, and as Vice-Chairman of the Convention last year, has been of great value to the cause. Rev. T. J. Mitchell is an evangelical standby. Before the Central Church was organized in London, Brother Mitchell stood like a rock at Wortley Road, and conserved a genuine Baptist testimony in London South. In electing these two brethren as Vice-Presidents, the Convention conferred quite as great a distinction upon itself as upon them. We have pleasure in presenting our readers with portraits of Mr. Boadway and Mr. Mitchell.

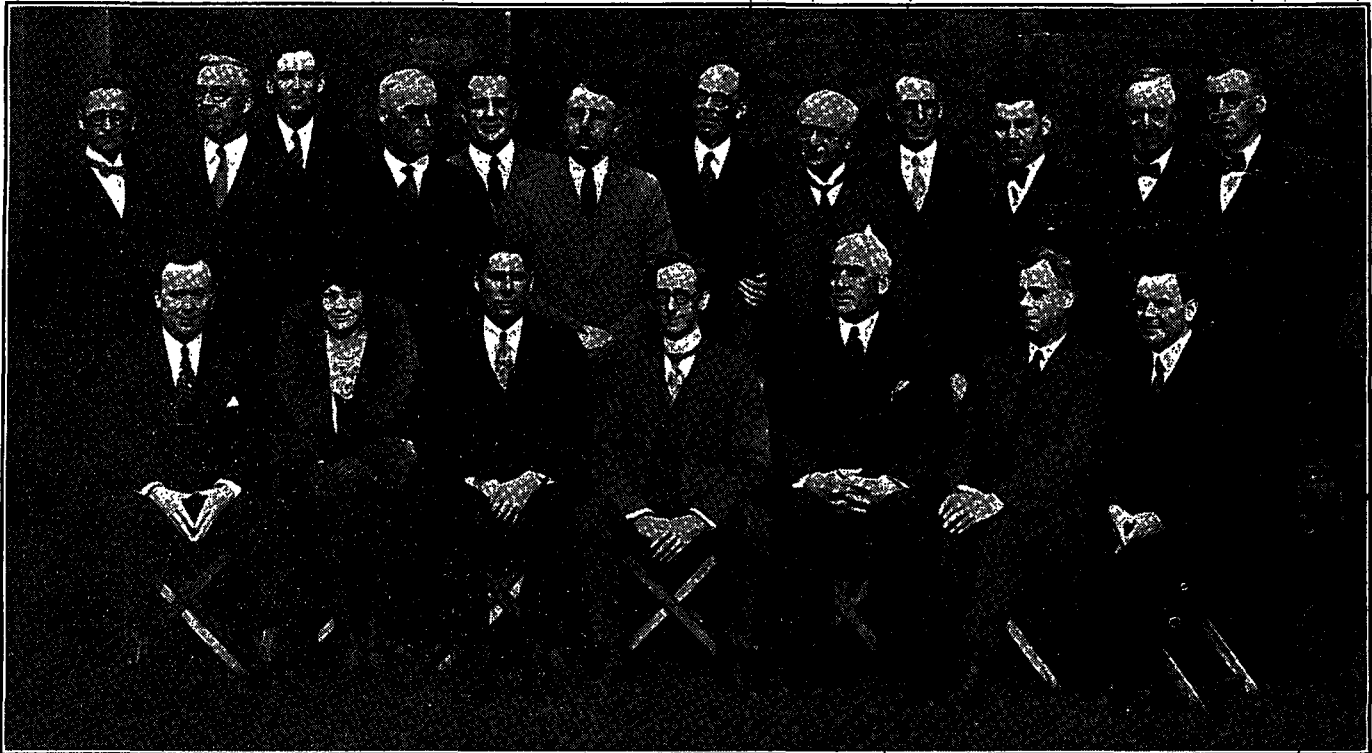
A SECRETARY BELOVED.

The appointment by the Board of Rev. W. E. Atkinson as Secretary-Treasurer of the Union was enthusiastically ratified.

THE NEW EXECUTIVE BOARD.

Sixteen persons were then chosen by ballot vote of the messengers to serve on the Executive Board for the ensuing year. In the accompanying cut our readers will be able to inspect the new Board, and to identify them by name, by reading the list below. This photograph was taken at the Board meeting in Toronto, October 28th, outside Jarvis Street Church. Two members of the Board, Mr. D. H. Gillies, of London, and Rev. E. E. Hooper, of Kenora, are not included in the group, as they were not present in Toronto.

Executive Board of Union of Regular Baptist Churches, Ontario and Quebec, 1930-31.



Back row, left to right: Revs. P. B. Loney, H. S. Bennett, Harold Slade, C. M. Carew, Mr. O. L. Raymer; Revs. J. H. Peer, W. J. H. Brown, F. Dyson; F. Mesley, T. T. Shields, Mr. S. Goldsworthy.

Front Row: Rev. Jas. McGinlay, Miss Gertrude Green, Asst. Sec'y; W. C. Boadway, Chairman of Board; Rev. C. J. Loney, President of Convention; Rev. T. J. Mitchell, Vice-President; Rev. W. E. Atkinson, Secretary; Rev. Jas. Hall.

REVS. A. J. LEWIS AND W. J. H. BROWN.

At the Thursday evening session there were two addresses, one by Rev. A. J. Lewis, our returned missionary; the other by Rev. W. J. H. Brown of Annette Street Baptist Church, Toronto. Mr. Lewis delivered an inspiring missionary address. He is always interesting. There is something about his personality which marks him as an effective preacher. Brother Lewis has had great sorrow. Going to Liberia both he and Mr. Davey left their wives and children at home. While far away he suffered an irreparable loss in the death of his little boy; and was eventually compelled to return on account of the state of Mrs. Lewis' health, making it impossible for her to join him in Africa. No one would ever suppose that Brother Lewis had any acquaintance with sorrow. He certainly does not advertise his griefs, but puts on a cheerful countenance, as well as a cheerful courage. He registered at the Convention as a member of the First Regular Baptist Church of Liberia. He is always sunny, and scatters sunshine wherever he goes. While we deeply regret the necessity of Mr. Lewis' return, we rejoice that he is with us in the Convention. He is an able preacher who is never so happy as when expounding the Word of God. He holds his audience from the first word to the last. He is one of the great gifts of the ascended Lord to the Union of Regular Baptist Churches of Ontario and Quebec.

Following Mr. Lewis' address we had a most moving appeal from Mr. Brown on the great mission, both

of the church and of the individual, to bring men to Christ. Mr. Brown was on fire with his subject, and set fire to the congregation. He spoke, beyond question, in demonstration of the Spirit and of power. We are only sorry we cannot give our readers Mr. Brown's entire address. It was a great utterance, worthy of a great occasion; and we are sure will be fruitful in the life of the Union as a whole.

CENTRAL BAPTIST CHURCH AND ITS PASTOR.

Following the evening session the newly-elected Board met in Mr. McGinlay's study. We are not writing from notes, but merely recalling our recollections and impressions of the Convention—and this may be an appropriate place at which to speak of the Central Baptist Church and the splendid work it is doing.

The church, as an organization, is less than three years old. It began with a membership of about a hundred, and now has a membership, we understand, of something like three hundred. But such blessing has attended the ministry of the Pastor, Rev. James McGinlay, that when the number of converts now awaiting baptism (we understand about seventy-five are to be baptized), the membership of the church will be about four hundred. For a church to increase three hundred per cent. in less than three years is certainly an extraordinary record.

When the church began its course, it had no building. It now has a magnificent edifice, seating about eight hundred and fifty people, with splendid rooms for all purposes, and a Sunday School hall seating three or four hundred. The building stands in the middle of a large lot, that is almost a park, upon which many magnificent old trees are standing. There is parking-room within the limits of the property of Central Church itself, we should say, for hundreds of cars (although if we were in Mr. McGinlay's place we should be strongly tempted to keep them all outside, and maintain the beauty of the place).



Central Baptist Church, London, Convention Meeting Place.

What is now Central Baptist Church was once a magnificent mansion. It was built in the old style, with panelled walls and expensive woodwork, and cost when it was built \$67,000.00, which would mean two or three times as much as that to-day. The interior of the old mansion was taken out, and the building so altered that it is to-day a magnificent auditorium. It is crowded to capacity every Sunday evening, and there is never a service, morning or evening, without decisions.

We are happy to give our readers an opportunity of getting at least a glimpse of this splendid building, and also a portrait of Rev. James McGinlay, its Pastor.

The Editor may be excused perhaps for entertaining a feeling of deep gratitude to God at the recollection that this gifted preacher, whom the Lord has already greatly used, was converted in Jarvis Street Church. He was baptized in September, 1922, and converted a short time before.

THE MIDNIGHT MEETING.

But now to return to the thread of our story: the Executive Board met in Mr. McGinlay's study—a fine room where any preacher ought to be able to do his best, as we are sure Mr. McGinlay does. The purpose of the meeting was twofold: first, to organize; and then to interview three missionary candidates. Mr. W. C. Boadway was elected Chairman of the Board, and Rev. David Alexander, of Waverley Road Baptist Church, Vice-Chairman.

THE MISSIONARY CANDIDATES.

The missionary candidates were: Rev. Gordon and Mrs. Mellish, and Miss Minnie Lane. Mr. Mellish is a member of Runnymede Road Church; Mrs. Mellish, of Annette Street; and Miss Minnie Lane, of Stanley Avenue Church, Hamilton. Mrs. Mellish is a graduate nurse, and also a graduate of Toronto Bible College. Miss Lane is a graduate of Toronto Baptist Seminary, where she took first prize in Greek; and has just had a five months' course at the Nursing-at-Home Mission, Toronto. Mr. Mellish has been Pastor for two years at Miner's Bay, one of the most difficult places in Ontario; and has proved by his faithful and determined efforts that he is the stuff heroic pioneers are made of.

The Secretary reported that the physician's report on all three candidates was most satisfactory; and that there was no reason in their physical condition why they should not be appointed.

Mr. Mellish's record at Miner's Bay, and the story of his work, not only to the ministry but to Africa, made an irresistible appeal to the members of the Board. The story of Mrs. Mellish was equally convincing. Her biblical training and her nursing training combined provided, it was felt, a fairly satisfactory equipment for the work in Liberia.

Miss Minnie Lane's story was positively thrilling. It was a tale of victory after victory. Insurmountable obstacles had been overcome, and when Miss Lane had completed her story, every member of the Board was made to feel that the Board could only acquiesce in the Divine appointment.

The Editor of this paper had the pleasure of moving, without the retirement of the candidates, that they be appointed as our missionaries to Liberia, and that they proceed to the field with all possible expedition.

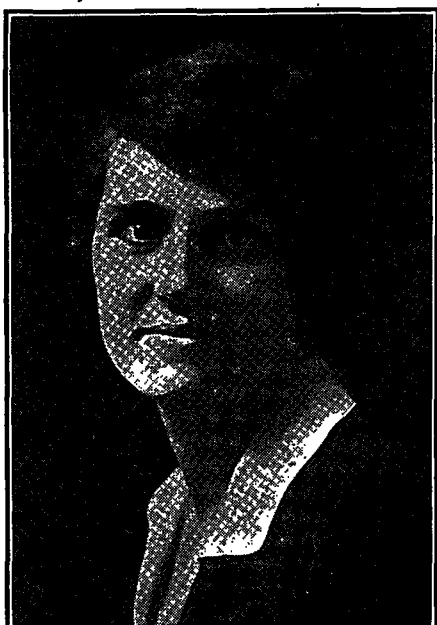
It was past two o'clock in the morning when the Board completed its session. It was literally an upper room experience, when we heard the voice of the Holy Ghost saying, "Separate Gordon Mellish and his wife, and Min-



REV. JAS. MCGINLAY,
Pastor Central Baptist Church, London.

nie Lane, to the work whereunto I have appointed them." It was then decided that the missionaries-elect should appear before the Convention Friday afternoon. Asked how soon they could go, Mr. Mellish said, "I should like to have two more Sundays with my people if that is possible." Miss Minnie Lane, when asked the same question, replied, "I am ready to start to-night if the Board so orders; although I should like to have opportunity to say good-bye to my family." That is the right spirit, and we are confident the blessing of God will accompany these three to the field.

Friday morning the various committees reported. The usual resolutions were adopted. The Budget Committee recommended the same proportions as of last year, with the exception that Western Missions should in future include the new work undertaken by Rev. Morley Hall of Westbourne Church, Calgary, and his associates, as well as that of British Columbia.



MISS MINNIE LANE,
Missionary-Elect.

A telegram of hearty greeting was received from President Ladd of the B.C. Convention, and the Secretary was instructed to send a cordial reply.

A TESTIMONY MEETING.

Following the reception of the reports of the Committees an old-fashioned testimony meeting was held, when preachers and all endeavoured to,

"Tell to all around
What a dear Saviour they had found."

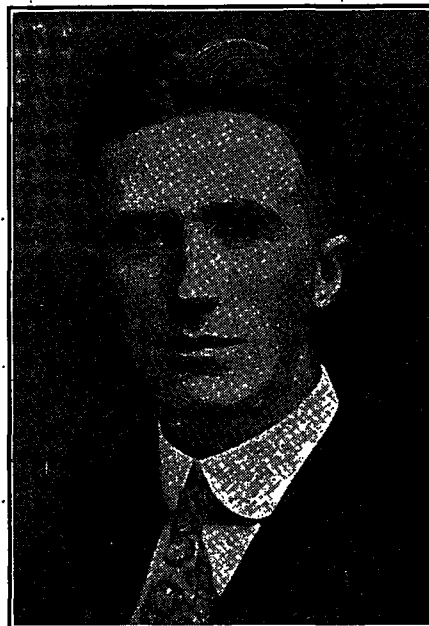
Altogether it was a great morning.

TWO HUNDRED AND EIGHTY-NINE REGISTERED.

The Enrolment Committee reported one hundred and forty-one delegates registered, and one hundred and forty-eight visitors.

FRIDAY'S MISSIONARY MEETING.

At the afternoon session the Rev. T. J. Mitchell presided, and the Editor of *The Gospel Witness* introduced the missionaries-elect. Each made a most effective speech. We then had the privilege of suggesting that a cable be sent to Mr. and Mrs. Davey in Liberia, informing them



REV. GORDON MELLISH,
Missionary-Elect.

that reinforcements would shortly be on the way. Although collections were not usually taken in the afternoon, we suggested a collection to pay for the cable, the rate being eighty-seven cents a word. Experienced convention habitues know that convention collections are always small; but the collection for the cable amounted to



MRS. GORDON MELLISH,
Missionary-Elect.

sixty-seven dollars and fifty-two cents. The cable was subsequently sent informing Mr. and Mrs. Davey of the coming of the new missionaries, and authorizing the erection of another building for a missionary's residence, promising that funds would be cabled within a few days. At the close of this great missionary meeting the tide had almost reached high water mark.

At the evening session the first speaker was the Rev. J. F. Holliday, B.A., Pastor of Fairbank Baptist Church, Toronto. Mr. Holliday spoke on Lamentation, chapter one, verse four: "The ways of Zion do mourn, because none come to the solemn feasts." Mr. Holliday spoke of the spiritual significance of the various feasts, the Passover, Pentecost, and the Feast of Tabernacles, showing that the feasts of the Mosaic economy typified the great central verities of the gospel; and that while these feasts, or what they represented, are neglected and these great truths are suppressed or denied, "the ways of Zion" must continue to mourn.

The concluding address of the evening was given by Dr. T. I. Stockley, Dean of Toronto Baptist Seminary. Dr. Stockley's presence is itself a benediction, and his message always full of spiritual truth and power. We print Dr. Stockley's address elsewhere in this issue. It was delivered with great fervor and was a fitting climax to a great Convention. We commend this splendid deliverance to the careful attention of all our readers.

BOARD MEETING IN TORONTO.

The Executive Board held a meeting in Toronto Tuesday of this week. The meeting began at nine o'clock in the morning, and continued with brief adjournments for lunch and tea, until midnight. The entire morning session was spent in prayer, no business being considered until after lunch. But the three hours were all too brief for this excursion into the heavenly places. In the consciousness of the divine Presence, and the assurance of God's favour and power, it seemed there could be no real difficulties. And when after lunch the Board settled down to the consideration of business, it was found that the surest way to get through a volume of business is to take plenty of time for prayer.

In addition to the regular routine business of grants, and such matters, two things chiefly occupied the attention of the Board. The first was the arrangement of a series of missionary conferences throughout Ontario and Quebec, to be addressed by our three missionaries-elect. It was decided that the missionaries should sail from Montreal on the *Alaunia*, November twenty-eighth, and from England for Liberia, December thirteenth. It is expected they will reach Liberia about January first at the latest, possibly on a date a little nearer to Christmas. What a splendid Christmas or New Year's gift they will be to Mr. and Mrs. Davey!

The second matter was the planning of a great Forward Movement throughout the eighty-nine churches of the Union. To carry this out, it is proposed to hold about twenty-five conferences in various centres so situated as to make it possible for large numbers from every church to attend. Each conference is expected to last for two days. They will be designed to call all our people to a more complete separation of themselves from the world, and to a more complete consecration of themselves to the service of God.

It is felt that evangelical principles can find their justification only in Christlike characters, and therefore it is proposed to endeavour to conduct a campaign throughout the churches, with a view to promoting, in the lives of all the members of the churches, a genuine revival of religion; and, by this means, through revived churches, to reach the unchurched masses.

Fuller particulars of these arrangements will be published later.

Thus we conclude our account, written entirely from memory and without notes, except as reference is made in one or two places to statistics, of the Convention of greatest spiritual power we have ever attended. Hallelujah! The Lord God Omnipotent reigneth.

REVISED TENTATIVE CONSTITUTION OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC.

1. The Organization, the Constitution of which is hereby set forth, shall be known as "The Union of Regular Baptist Churches of Ontario and Quebec."

2. The design of the Union shall be: to promote the preaching of the gospel, the prosecution of Missionary, Evangelistic, and Educational, work; to cooperate with all Regular Baptists in the dissemination and conservation of the principles and doctrines historically held by Regular Baptist Churches; and to maintain a testimony to the supernaturalism of Christianity as opposed to the antisupernaturalism of Modernism.

3. Churches shall be deemed Regular Baptist Churches within the meaning of this Constitution, which hold and teach the following doctrines: the Being and Unity of God; the existence of three equal Persons in the Godhead—Father, Son, and Holy Ghost; the divine, supernatural, inspiration of the sixty-six books of the Bible, comprising the Old and New Testaments, as being the very Word of God, written by holy men of old as they were moved by the Holy Ghost, absolutely free from error, as no other writings have ever been or ever will be inerrant, and, therefore, a complete, infallible, and divinely authoritative rule of faith and practice; the direct creation of man in God's image and likeness by divine fiat, as recorded in the book of Genesis, and not by evolution; the fall of man in Adam, and the consequent total depravity of all mankind in the sense that man, in his natural state, is without capacity to receive the things of the Spirit of God until such capacity is created by the quickening grace of the Holy Spirit; election according to the foreknowledge of God; the virgin birth, and its corollary, the essential Deity of Christ; the all-sufficiency of His expiatory, vicarious, atonement; justification by faith alone through the imputed righteousness of Jesus Christ; the work of the Holy Spirit in regeneration and sanctification; the eternal security of all believers in Christ according to the specific promises of God's Word, and as the corollary of the truth that salvation is by grace alone, and not of works; hence, the perseverance of the saints; the answerability of all men to God for the acceptance or rejection of Jesus Christ as revealed in the record which God has given to us of His Son; the bodily resurrection of Christ, an historic fact, and the pledge of the resurrection of the dead; the second personal and visible coming of Christ; the judgment and eternal punishment of the wicked, and the everlasting blessedness of the righteous; the immersion of the believer in water in the name of the Father, Son, and Holy Spirit, the only baptism; the Lord's Supper as an ordinance to be observed by the church, and a privilege peculiar to immersed believers; a church, a company of immersed believers voluntarily associated and meeting in one place on the first day of the week for mutual edification, for the observance of the ordinances, and the maintenance and propagation of the gospel; the religious observance of the first day of the week; or churches whose doctrinal position may be generally defined by the Baptist Confession of Faith, London, 1689, or the New Hampshire Confession of Faith, or the Philadelphia Confession of Faith, or the Baptist Bible Union Confession of Faith as revised and published with this Union's first tentative constitution, or any other Statement of Faith which enunciates the

same truths though in other words. But in view of the too common professed acceptance, with certain mental reservations, of evangelical Statements of Faith by Modernists or anti-supernaturalists of varying degrees, it is hereby specifically stated that churches which permit, under their auspices the repeated denial of the supernaturalism of Christianity, either expressed or implied; or which acquiesce in the omission of the teaching of the supernaturalism of Christianity, as such supernaturalism affects the character of the Scriptures, the Person of Christ, His expiatory, redemptive work, the New Birth, or other principles of Christian supernaturalism; or shall modify the conditions of church membership, or shall in any way change the form or order of the ordinances of the New Testament, shall be debarred from fellowship in this Union, and from seating messengers in any meeting of the Union.

4. Any Regular Baptist Church, within the meaning of section 3 of this Constitution in the Provinces of Ontario and Quebec (or elsewhere, as the need of fellowship and cooperative missionary endeavour may render possible and expedient), may appoint to, and seat, messengers at any Convention of this Union, provided:

(a) That such church shall by resolution declare itself to be in full accord with the doctrinal position and practical design of this Union, as hereinbefore defined, and shall advise the Union thereof;

(b) That the messengers of such church shall be accepted and enrolled by the Enrolment Committee whose appointment and duties are hereinafter set out.

5. Each Regular Baptist Church qualified to send messengers to the Convention of this Union, as provided in Section 4, shall be entitled to appoint two messengers to such Convention for the first one hundred members or fraction thereof, and one for each additional one hundred members or fraction thereof over fifty, providing the church appointing messengers to the Convention shall certify on a credential form, that the messengers appointed are personally in full accord with the doctrinal position and practical design of the Union as defined in Sections 2 and 3.

6. All messengers to the Convention shall be members of the churches they represent.

7. Associations may be formed in local districts, for fellowship, for evangelism, and for cooperation in spreading the principles of Regular Baptist Churches.

8.

(a) The officers of the Union shall be: a President, two Vice-Presidents, Secretary, Treasurer, and sixteen other members, elected by ballot at the Annual Convention as hereinafter provided, except the Secretary and Treasurer, who shall be appointed by the Executive Board as provided in Sections 14, 15, and 16, respectively. These shall form the Executive Board of the Union.

(b) Any Regular Baptist Church which has declared itself to be in fellowship with the Union, as provided in Sections 3 and 4, may nominate for all these offices, or for any one or more than one of them, by writing the Secretary of the Union; but any person so nominated must be a member in good standing in a Regular Baptist Church which has declared itself as being in fellowship with this Union, as provided in Sections 3 and 4.

(c) The vote shall be taken at such time as may be arranged by the Committee on Arrangements, and all such elections shall be by ballot.

(d) No Pastor, or member of a church receiving a grant from any fund administered by the Executive Board, and no person receiving a salary from any organization or institution which is a beneficiary of any fund administered by the Executive Board, shall be eligible for membership on the said Board. The Executive Board, however, shall have authority to avail itself, at the Board's expense, of the advice of any such person or persons as would by this clause be ineligible for actual membership on the Board, where advice respecting particular churches, institutions, or localities, may be required.

(e) No salaried officer of the Union shall have the right to vote at any meeting either of the Executive Board or at Conventions of the Union.

(f) In the event of the resignation of any member of the Executive Board between the holding of two Annual Conventions, the Executive Board may accept such

resignation and appoint the person who was next in order at the time of the annual election to the vacant position on the Board, but the person so appointed must be at that time a member in good standing of a Regular Baptist Church which is in fellowship with this Union.

9. Credential-forms shall be printed by the Union and sent to every church in fellowship with the Union, which shall provide for certification by the church appointing messengers to the Convention of the Union, that the church and the messengers appointed are in full accord with the doctrinal position and practical design of the Union as set out in Sections 2 and 3.

10. The Executive Board may appoint an Executive Committee of not less than five members, who shall have authority to deal with all matters pertaining to the work of the Union between meetings of the Board, and who shall report to the Board all matters of importance with which the said Committee has dealt.

11. The Executive Board shall meet as often, and at such times, as the business of the Union may require, at the call of the Chair or of any five members of the said Board. The Executive Board shall have full authority to appoint missionaries, receive their reports, grant cheques on the Treasury for their monthly allowances, fix the rate of their remuneration, appoint special committees to direct the various Home, Foreign, and other missionary enterprises of the Union, fill any vacancy that may occur among its officers during the year, and transact any business legitimately belonging, or in any wise, pertaining to it; but it shall in no wise appoint any person to missionary or other service under the Board until it has first assured itself that such person is in full accord with the practical design and doctrinal position of the Union as set out in sections 2 and 3; and the Executive Board shall have authority to do all other acts, and transact all other business, necessary for carrying out the aims and objects of the Union.

12.

(a) A Convention of the Union shall meet annually for the transaction of business and the election of officers, at a date to be fixed by the Executive Board. The place of meeting shall be determined from year to year by the Convention in annual meeting assembled, and in default of such place of meeting being then selected, it shall be chosen by the Executive Board.

(b) The Annual Convention shall be opened with proper religious exercises, and thereafter shall proceed to business by the appointing of a Committee on Arrangements consisting of at least five members, whose duty it shall be to arrange the order of business to come before the Convention; and a Committee on Nominations and Elections, composed of at least four members and the Secretary; and a Committee of Scrutineers, who shall count the ballots whenever a vote is taken; and any other Committee which may be deemed necessary. The number of scrutineers shall be determined by the Convention, and they shall be appointed by nomination from the floor of the Convention.

(c) A Committee on Enrolment, consisting of five members, shall be appointed to pass upon all credentials and certify that all messengers have been declared to be in accord with the practical design and doctrinal position of the Union defined in Sections 2 and 3. The members of the said Committee shall be appointed at the Annual Convention a year in advance; and at their nomination the presiding officer shall explain that the Enrolment Committee is specially charged with the responsibility of protecting the Convention from the vote and influence of any one whose religious views may be out of harmony with the doctrinal position of the Union, and the presiding officer shall therefore call upon each nominee for membership on the Committee of Enrolment publicly before the Convention to avow his full accord with the practical design and doctrinal position of this Union as defined in Sections 2 and 3, before the vote is taken.

(d) Any messenger to the Convention shall be entitled to report to the Committee on Enrolment any fear which may be entertained by any messenger respecting the doctrinal soundness of any church which has declared itself in fellowship with the Union or of any messenger therefrom, whereupon it shall be the duty of the Com-

mittee on Enrolment privately to challenge, upon registration, the messenger or messengers whose orthodoxy, or the orthodoxy of whose church, is questioned; or if the Committee be not advised of such alleged unsoundness until after such messenger or messengers have been seated in the Convention, the Committee shall re-examine such messenger or messengers, and the credential or credentials involved and should the allegations be found to be true, the Committee shall report to the Convention recommending the unseating of such messenger or messengers; but if the allegations be proved by the Committee to be without foundation in fact, the Committee shall inform the complaining messenger of its finding and the reasons therefor. If for any reason the Committee on Enrolment shall fail to take cognizance of the matter called to its attention, or to report thereon either to the complaining messenger or to the Convention, it shall be the constitutional privilege of the complaining messenger to carry his complaint to the floor of the Convention.

13. Special general meetings of the Convention may be called by the Executive Board, and all the provisions applying to the conduct of the annual Convention shall apply to a special meeting, excepting the election of officers, which shall be held at the annual Convention only.

14.

(a) The Executive Board shall appoint the Secretary subject to the ratification of the annual Convention of the Union, and shall determine the rate of his remuneration.

(b) The Secretary shall make and preserve a faithful record of the proceedings of the annual Convention and of the Executive Board, receive all applications for aid and all reports and letters pertaining to the business of the Board, which he shall lay before the Board, and afterwards file and preserve them in his office for the future use of the Board, if necessary. He shall conduct the correspondence of the Board according to its instructions and the exercise of his best judgment, and hand over to his successors all property in his possession pertaining to the office.

15.

(a) The Executive Board shall appoint the Treasurer subject to the ratification of the annual Convention of the Union, and shall determine the rate of his remuneration.

(b) The Treasurer shall deposit all monies in a Chartered Bank selected by the Executive Board, and shall keep an accurate account of all funds entrusted to him by or in behalf of the Union, and shall disburse such funds only by order of the Executive Board. He shall report to the Board, quarterly, or oftener, if required, and give a full report at the end of each financial year. The annual report, before presentation to the annual Convention, shall be audited by a public accountant, whose duty it shall be to examine the Treasurer's accounts and vouchers for the payment of monies, and to certify to their correctness. The Treasurer shall, at the expense of the Convention, give the usual bond. The Executive Committee of the Board may, from time to time, make orders for the payment of monies necessary in carrying on the work and objects of the Union.

16. It shall be permissible, if the Executive Board shall deem wise, to combine the offices of Secretary and Treasurer in one person.

17. For the financial support of its work, the Union declares, that while it will expect the members of the churches comprising the Union to give to its support according as the Lord has prospered them, it will continually look to and depend upon the Head of the Church to supply all its needs, through channels of His own choosing, according to His riches in glory.

18.

(a) This Constitution may be altered or amended at any annual Convention by a two-thirds vote of the delegates present, and voting, provided one year's notice has been given of the proposed alterations, except Articles Numbers 2 and 3, which shall require a unanimous vote.

(b) All questions shall be determined by a majority vote, except where otherwise stated in this Constitution.

(c) The vote on any question at any Convention shall be taken by ballot when a ballot vote is requested by any five messengers present.

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PRESIDENTIAL ADDRESS

By Dr. T. T. Shields

Delivered at the Third Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, in Central Baptist Church, London, October 22nd, 1930.

(Stenographically Reported).

If I had had my way—as I am sometimes reputed to have—I should certainly not address you on this occasion. The word we have just listened to from Bro. James Hall ought to have been the final message of the evening. I remember, however, when I was quite young feeling somewhat irritated when I heard young ladies being coaxed to “play” something, and they insisted that they were out of practice, that they really could not do it very well. I have always tried to avoid following their example, but I speak to you brethren so often in one way or another that I feel you must get as weary of it as I confess I am occasionally myself. It is a difficult thing to be one’s own pastor year after year, scarcely ever having an opportunity of hearing anyone else speak. Many of our friends come and tell us about our Sunday night radio service, or write me about it, and I tell them I am going to take a Sunday off myself and listen to myself! I do not know quite how to do it!

We are gathered here not as a local congregation, but as a company of representative people, representing many churches, representing many religious interests. There are pastors here, with their peculiar difficulties, their joys, and their sorrows. I suppose there are church officers here other than pastors—deacons who help to bear the burdens that properly rest upon official shoulders. There are Sunday School teachers and other people who are engaged in some form of distinctively Christian labour. So I shall do this evening, as I have so often had to do, think out loud with you as we turn over a very familiar portion of Scripture.

I shall read a few verses in the fourth chapter of the epistle to the Ephesians: “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry”—or, unto the work of ministering—“for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

What a great passage that is! Who can expound a word like that? But we can look at the ocean, if we cannot fathom it; we can paddle about the shore-line a little, if we have no strength to swim.

I.

There is a great truth suggested in this text to which too little attention is given: namely, **THE ASCENSION OF OUR LORD JESUS CHRIST.**

We speak of His condescension, of His coming to Bethlehem’s manger, of the life that was lived in obedience to the requirements of the law, of the righteousness which He wrought out for us, of the infinite sacrifice He made at the place called Calvary, and of His resurrection; but we too seldom give thought to the implications of His ascension. He is not only risen from the dead, but He has ascended on high, and “has led captivity captive, and received gifts for men”.

What was accomplished by the resurrection of Christ in respect to that great multitude of people who, by an anticipatory faith in the Atoning Sacrifice, are with God, and whose sins had been passed over on the ground of the eternal covenant, the price of whose redemption was to be paid in blood when the fulness of time should come—what did the resurrection and ascension of Christ accomplish for them? We do not fully know. We know that He broke down all racial differences, and that He made in Himself of twain, Jew and Gentile, one new man “so making peace”.

We know, too, that He brought life and immortality to light, that He threw a new light upon the significance alike of death and of life, and showed us in His own person something of life beyond the grave. We know that He did that, and I think there are intimations in the Scripture that when His promise had been fulfilled, and when all that multitude who had died in faith, not having received the promise, that they without us, apart from us, should not be made perfect—who waited for the consummation of the divine purpose, who had been gathered to the fathers, as the Hebrew seers and prophets were accustomed to describe their passing, were in some way affected by His resurrection and ascension, for when He broke the bands of death, because it was not possible that He should be holden of them, He ascended to the Father, and, thus ascending, He led captivity captive—He led a multitude of captives captive.

What did He mean when to the dying thief He said, “To-day shalt thou be with me in paradise”? Was not another middle wall of partition dissolved? And did not the spirits of “just men made perfect” at that time enter into an earnest of their inheritance in a way in which they had not entered before the price was paid? What is the meaning of this wonderful word, “Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the

blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save."—"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."

He ascended on high; "He led captivity captive, and gave gifts unto men." He sat down on the right hand of the Majesty on high. Mark you: He *is* enthroned—not, *shall be*. He is already a King, seated on the right hand of the Majesty on high.

There is a text that I quote frequently, that speaks to my own soul with great sweetness. It is a summary of all theology, of the history of all religion. It is an epitome of all human effort to find God, and of the whole scheme of divine grace to save men in spite of themselves. Here it is: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"—that is Roman Catholicism, that is Paganism in every form. That is the whole doctrine of works, the whole system devised by man to put himself right with God—and, like a woman's work, the work of that priest is never done—"Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sin for ever, sat down." You need no exposition of that text, do you? He sat down! His work was finished! His work was done!

There was no seat in the earthly temple for priest or people, but He is seated on the right hand of the Majesty on high. If you preachers cannot preach a dozen sermons on the text I have given you, get out of the ministry: you do not deserve to be a minister!

II.

But what of the ascended Christ? Who is He? Where is He? What does He stand ready to do? When He ascended on high, HE RECEIVED GIFTS FOR MEN. I have a Friend in the glory Who is loaded with benefits, with gifts, for me. Did you ever see anyone on Christmas eve going about to distribute gifts, with parcels hanging about him everywhere? Did you ever see a picture of Santa Claus so loaded with presents that you could see nothing but his face? We have a Friend in Jesus Whose hands are full, and Who is waiting to be gracious; His hands are full of mercy. He waits to bless His people.

What will He do? Perhaps you will be disappointed in some of His gifts. What did the little boy want for Christmas? or what did Mary want for her birthday? Some toy, some plaything that would be broken

in twenty-four hours, and forgotten in twenty-four hours more—and, behold, mother gave her a new dress! Well, I do not know that a girl ever did cry about receiving a new dress! Let me rather say, a boy who got a new suit of clothes—and he did not want a new suit! He wanted a toy. The idea of enriching a boy with some useful present! How absurd the idea of giving him a book to study! Who wants that? Give him a baseball bat. But wisdom bestows upon the children such gifts as are necessary to their education and larger development.

When He ascended on high and received gifts for men, what do you suppose our Lord gave to His waiting people? "He gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers." Think of these officers as being gifts from the pierced hand of our ascended Lord! They must be rather important. They must surely have some great ministry to exercise if they come from the hand of the King of glory.

The apostles had no successors. There was in the early church an element of apostolic authority which is perpetuated in the present church, as in the church of all ages, through the revelation which God has given us in Christ, of which the apostles were the media of communication: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." If we could distinguish between that apostolic era when the foundations of the church were being laid, and all subsequent periods, it would save us from a great deal of trouble.

I got a booklet recently which was to me a new thing under the sun. It was about a certain man and his wife. There were their portraits, showing what they are like now, and what they looked like at three years of age. There was one page in the booklet on the ministry of handkerchiefs. Did you ever hear of that? There were testimonies from all parts of the world—allegedly, for no names were given—telling how someone had a broken leg, to whom a handkerchief blessed by this man had been sent—and the leg was cured. Someone else had had appendicitis. They sent for a blessed handkerchief—and applied it much as the doctor used to apply the mustard plaster, and the sick one was instantly healed!

I know there were handkerchiefs that were touched by the apostles and used to communicate blessing. But there were resurrections in the apostolic days also. Let that be repeated. When the ascended Lord gave apostles and prophets to the church, He willed through them to give the authoritative Word to us, and we who form that spiritual temple are definitely said to be built upon the apostles and prophets. We have that same apostolic authority in the Word of God which will be recognized by spiritual churches and individuals to-day. This Book is one of the gifts of the ascended Lord to His church; then apostles, and prophets, and evangelists.

Some young men say to me sometimes, "I do not think I could ever be a pastor, but I think I could be an evangelist. I should like to have a brief Bible training, so that I can be an evangelist"! What a conception of things! Do you know what an evangelist is? He is a pastor, and a teacher, and a prophet, and one who has some almost apostolic gift, rolled into one, plus the evangelistic gift.

For the past twenty years we have had too much of that sort of evangelism. People have been admonished to come to Jesus, to believe—believe—believe—believe. But believe what? Come to whom? There has been little or no teaching. An evangelist must be a man who knows the evangel, who is thoroughly versed in that great body of truth we speak of as the gospel. Let us have no short cuts. Let us dig deeply, and let us be satisfied with nothing less than a full-orbed understanding and presentation of this marvellous gospel of God's grace in Christ Jesus the Lord.

But when you have a man who is divinely equipped, who has the wooing note in his message, as well as the note of severity, who is able under God to bring men to decision, to be God's instrument to become a fisher of men, recognize him as one of the gifts of God to His church.

But very particularly, He gave "pastors and teachers." The two are linked together as a divine gift. A real pastor was never made in any seminary in the world. A real preacher can never be produced by human agencies. "How shall they preach except they be sent?" That passage does not mean, and never did mean, "How shall they preach unless some missionary society sends them?" It is parallel with this great word, "There was a man sent from God whose name was John." Any preacher who is a preacher indeed has been chosen of God, commissioned of Heaven, and bestowed upon the church as God's special gift.

I do not know whether I am a Baptist or not, according to some interpretations. Someone said to me not long since, "My conception of the pastor's relation to the church is that the pastor is the first among equals." I can not agree to that. The Scripture teaches that a pastor is a man specially called and peculiarly gifted for the exercise of an office to which he is divinely appointed. I do not care whether any church calls me—I never did. It would not bother me at all if I should wake up tomorrow morning and discover I had no church. I should be sorry for all the broken fellowships that would be involved; but the Head of the church holds in His hands the stars of the churches, and no preacher of God's making will ever be long unemployed. We shall see progress in the Lord's work, we shall see blessing, when we recognize not only that we need the Holy Spirit in our daily ministry for Christian living and Christian service, but when we recognize that our churches must be patterned according to the divine principle, and that members and officers must recognize Him Who is the Head. A true pastor is God's gift to the church.

That is the important thing for us, as pastors, to discover, whether we have really been called of God. And I tell you, brethren, the man who is called of God, and is sure of it, and is blessedly conscious of being held in the right hand of the Head of the church, can defy hell, and challenge all the powers of the pit to stand in the way of his ministry. God pity the man who is beholden to men. Of all men in the world, God's preacher must be a man of independence, a man so dependent upon God that he is absolutely independent of everybody else.

While we are laying the foundations of this new Convention, let us get back to New Testament ecclesiology. Do not accept anything because it has been called Baptist.

There are preachers, as I heard Dr. Thomas once say—I think I will quote him. How many of you remember Dr. Thomas? What a prince he was! Sometimes he would spread his wings, and soar away into the clouds. I can see him now pleading in behalf of little Home Mission Churches, and telling of the difficulties of the little church where there is a "church boss", somebody who wants to run things, the pastor and everybody else. He likened the little church to a canoe, and the big church to an ocean liner. He said, "You can look over the side of a big ship without tipping the boat—but in these little churches, you must be careful, or over you go; and unless you can swim, under you go." At that point I later corrected his metaphor and said, "You forgot to say, Dr. Thomas, that the only safe way to travel in a canoe is on your knees." That is the only safe way to get along in a little church—or in a big church either. When he had paid his respects to the little church he said, "Of course, there are pastors who are not always wise. They are good men"—I can see him now. I wish I had a beard like he had. It is such a convenient thing! (laughter) And more especially a shock of hair that you can comb with your fingers! I have not the shock of hair that the late Dr. Thomas had, but I can say I have more than some of my good brethren here (laughter). But I can see him now as he combed his hair and pulled his whiskers, saying, "There are some men, who are, of course, good men. They might do to fill a chair in McMaster University, but 'pon my word, I do not know what else they are good for!" I suppose I should have to say, to fill a chair in Toronto Baptist Seminary! Some of our professors are up there in the gallery, and I must pay them my respects.

Oh yes, I know full well that we are full of faults, notwithstanding God's minister is really God's gift. I exhort you who are representatives of churches, who feel that you have in your pastor a man sent of God, that every day you pray, when you thank Him for health and strength, for food and raiment, for the church where you worship, and for other things, do not forget to thank the great Head of the church that He has given you a pastor, a real pastor. And be careful what you do with God's gift! Be very, very, careful what you do with God's gift.

My brethren in the ministry, let me address a word to you. I am almost afraid to do it, lest you should think I am getting on! But I am not: I am getting younger all the time. There are some of you who are not so far behind me. I know your birthday! Still, I suppose, when a man has a few years of experience behind him, he may, without immodesty, venture to offer a word of advice to his younger brethren.

A pastor is not one who merely goes visiting. A man may visit until he wears out his shoes, or his tires—and tires out his people—and yet do nothing. Visiting is not necessarily being a pastor. A pastor is a shepherd who looks after his flock. He guides them, he admonishes them. He may send the dogs after them, but he especially feeds them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Feed them! Give them something to eat!

Do not deal with subjects which are only sensational. Be sensational, if you can. I do not object to the sensa-

(Continued on page 17)

Training Men for the Ministry

An Address by Dr. T. I. Stockley, Dean of Toronto Baptist Seminary.

Delivered at the Third Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, in Central Baptist Church, London, October 24th, 1930.

It is my privilege to represent the Toronto Baptist Seminary. We have just begun our fourth full year. The Seminary opened in January, nineteen hundred and twenty-seven with seventeen students. That was a brief term, closing at the end of May. In September, nineteen hundred and twenty-seven, we opened with forty students; in September, nineteen hundred and twenty-eight, with sixty-two; September, nineteen hundred and twenty-nine, with eighty; September, nineteen hundred and thirty, with eighty-nine. This indicates a steady progress, and we rejoice in the growth of the work.

It is my purpose this evening to tell something of our aims, and our ideals. It is our purpose to produce something entirely new; that is to say, something entirely new in many districts in the Christian world to-day.

I.

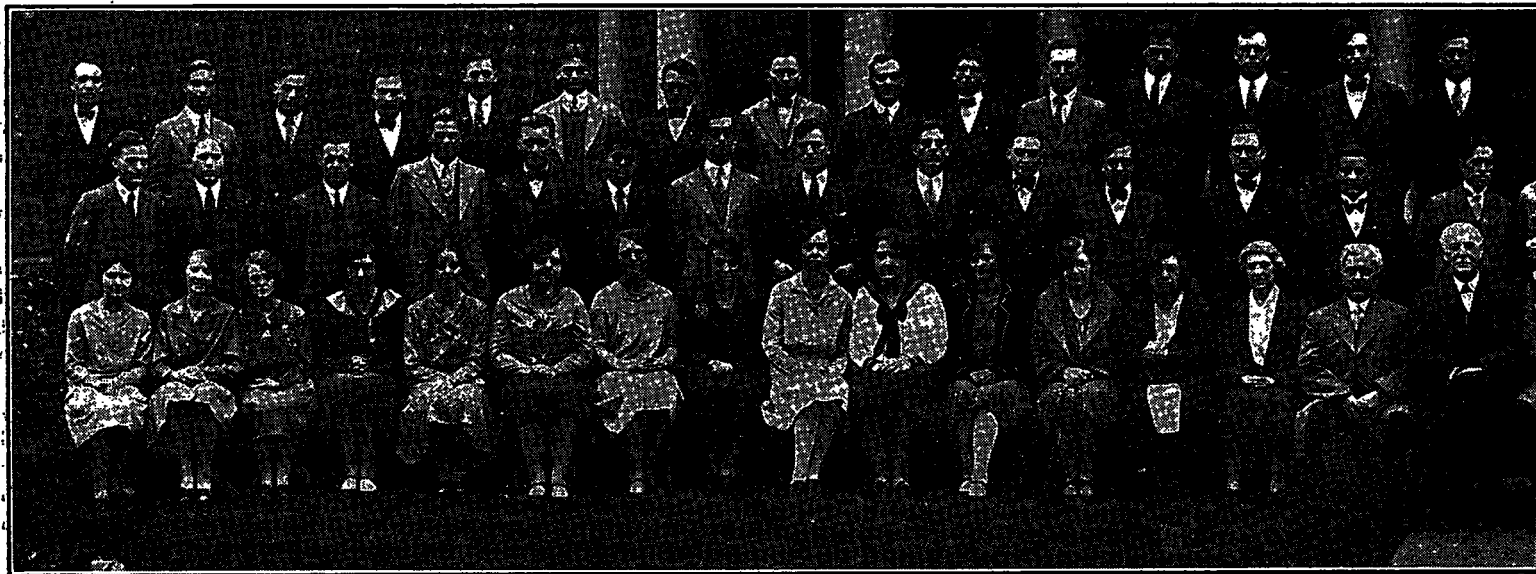
We are endeavouring to produce a GOSPEL MINISTRY; and a gospel ministry in many parts of the world to-day would be something entirely new. What do we mean by the gospel? We mean the angel's word to the shepherds on the plains of Bethlehem, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." It is the message of the revelation of God's love in Christ to sinful men, the amazing Incarnation, the stainless and perfect life of our Lord, His rich atoning death on Calvary's cross, His glorious resurrection, and the hope of His personal, visible,

return. It is the message of a Saviour, and a Deliverer for lost souls. It is the message of a Saviour Who delivers from the judgment of God, and the power and dominion of sin. It is the message of the blood of Christ, which cleanses from all sin. It is the message of justification by faith which our Lord gives us in germ in the story of a publican who went up to the temple to worship. His prayer was, "God be propitiated to me, the sinner." And our Lord declares, "he went down to his house justified."

This doctrine of justification by faith was expounded with wonderful fulness by the Apostle Paul in his epistles to the Galatians and the Romans. During the dark ages it lay buried under the rubbish of Romanism, and was brought to light again through Martin Luther, who made it the great message of the Reformation. It was George Whitefield's great message during the eighteenth century revival. It was proclaimed again with great clearness and power by C. H. Spurgeon. But to-day the message is seldom heard. I would venture to say that in not more than two pulpits out of ten would you hear to-day the message of justification by faith. The gospel is the message of "the robe, the ring, and the royal sandals." It is the message of perfect safety in Christ, of boundless enrichment in Him, and of enlargement beyond compare, with an eternity at last of heavenly bliss.

This message, I again remark, would be called new in many places. When I was in England this year I spent an afternoon on the borders of Surrey and Sussex attending a special meeting that was held there. The meeting was presided over by the vicar, who, after the meet-

Toronto Baptist Seminary Faculty



Five Faculty Members Centre Front Row. Miss Elizabeth Fuller; Rev. Alex. Thomson, B.A.
Four Faculty Members Centre Second Row: Rev. J. F. Halliday, B.A.; Rev. J. F. Halliday, B.A.; Rev. J. F. Halliday, B.A.; Rev. J. F. Halliday, B.A.

ing, took us around in his car to see some of the interesting places in the district. In the course of our ride he told us that he was the only evangelical preacher in the Church of England anywhere in his district, remarking that there was no one else in the Church of England who preached the gospel of Christ within seventeen miles.

On another occasion I visited an old friend of mine. We were Sunday-School boys together; and we entered the ministry the same year. He has been closely connected with the Baptist Association in his county for many years. He knows well the men of that county. I asked him, "Do your men preach the gospel?" And he responded, "Generally; no." "Do they preach the precious blood, the all-atoning work of Christ?" "No. Some of them believe it, but they are afraid to preach it!" Think of it—afraid to preach that by which alone a sinner can be saved! Afraid to preach that which gives us the fullest revelation of the very heart of God! It seems almost unthinkable. In conversation with another minister who is pastor of an important church in one of the large cities in the east of England, and one who is very careful in his remarks about others, I was informed that so far as he knew, he is the only evangelical non-conformist preacher in that city. "Others," he said, "are no better than Unitarians." We conclude, therefore, that to train men to exercise a *gospel* ministry would be to produce something entirely new in many districts even in England.

II.

It is our endeavour to produce A STUDIOUS MINISTRY. If a man is wholly consecrated to God then he has consecrated his whole man to God, his *mind* as well as his heart and will. The Lord says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with *all thy mind*." A minister to-day needs most certainly to be a student. He cannot leave his studies when his student days conclude; he must continue to be an earnest student all his days.

One is deeply impressed with the mental labours of the Puritans. Take, for example, a page of Thomas Goodwin. What a vast amount of study is involved in the production of even one of his pages! Or John Howe, with his lofty eloquence; or John Owen, concerning whom C. H. Spurgeon once said that he got more help through reading one page of John Owen than from a whole volume of much modern literature. Most of the other Puritans were the same. They were labourious students.

To put in concrete form what I mean, I will tell you of a young minister in Jamaica. He rises early in the morning, and has an hour with God in prayer, and with His Word. Then he takes his Hebrew Bible and has an hour or two of close study over that. Next he takes up his Greek Testament, and has an hour or two with that, studying carefully perhaps an epistle which, when he has completed it, becomes the basis of a series of morning sermons. He visits his people in the afternoon, and attends his ordinary meetings in the evening. On Sunday morning and evening his church is full. His people know that their minister has something worth hearing to tell them. If a man is not a student he will very soon wear out in the ministry. We must be real biblical scholars, men who study the Bible through and through; reading it with the closest application over and over again.

Perhaps you have heard the story of Dean Burgon in his student days? He had an interview with the learned President of Magdalen College, Oxford, Dr. Martin Joseph Routh, then aged ninety-one. Burgon called upon him for advice as to the best way of pursuing his theological studies. "I think, sir", said Dr. Routh, "were I you, I would first of all read a little book written by a man called Matthew." Then he paused: "And when you have carefully read that, I would suggest that you read another little book written by a man called Mark." Burgon says, "I looked at him anxiously to see whether he was serious; but one glance was enough. He was giving me, at a very slow rate, an outline of my future course."

and Students, October 28, 1930.



Rev. T. I. Stockley, D.D.; Rev. T. T. Shields, D.D.; Miss Olive Clark, Ph.D. (Toronto),
S. Whitcombe, B.A.; Rev. W. G. Brown, B.A.; Rev. Sydney Lawrence, M.A.

He went on, "When you have read those two, young man, I would advise you to read another little book written by a man called Luke; and then another written by a man called John." Here was a theologian of ninety-one who, after surveying the entire field of sacred science, had come back to the starting point, and had nothing better to advise a student to read than the gospel. The student's main business is the study of the Bible: in his knowledge of that Sacred Book he must always keep in front of his congregation.

Then we need to understand the great doctrines of the Word of God. Such knowledge will save men from religious mistakes and fads. Some men are easily led off into wild conceptions of things. They make extraordinary blunders, largely because they have not made a close study of the great doctrines of the Christian faith. They need to see these in their true proportion and perspective, and to understand the analogy of the faith, that they may be mighty in the exposition of the Scriptures.

And there are vast fields of study in the Word of God beside Christian doctrine. There are: history, biography, philosophy, psychology, natural history, geography, astronomy—an almost endless variety of subjects, so that one can never exhaust the Bible. And yet some men seem to act as if they had finished their study of the Word of God. They act as if there was no more to know—so the newspaper becomes their chief reading. This is unspeakably sad, for it is a terrible blindness. They remind one of the Spaniards who, it is said, at one time had a strange monogram on their coins, a little Latin phrase: *ne plus ultra*—no more beyond. But it is said an adventurous traveller one day plunged through the Strait of Gibraltar and found there was vastly more beyond. And so it was said the Spaniards had the wisdom to erase the little word *ne* and leave the other two words, "more beyond."

Every minister can well say, "There is 'more beyond' vastly more beyond, in the Word of God." What a student the Apostle Paul must have been, to have been fit to write the great epistle to the Romans, for example, concerning which Coleridge, the English writer, remarks that it is "the greatest piece of reasoning in the English language!" And what a student John must have been to be able to put the sublime truths given to him to unfold in such simple language! A man requires to be an earnest and careful student to be simple.

Then a minister needs to be a student of experimental theology. He needs to know something of the human heart, its weakness, and its sin, and how to lead a soul to Christ, and to deal with troubled, doubting, anxious ones. What a field for constant study lies open here! Besides which the student should read everything he can on every possible useful subject.

Above all, we never can exhaust the study of the Person of Christ. Paul, after thirty years of such study, cries, in writing to the Philippians, "That I may know him!" And our Lord Himself declares, "No man knoweth the Son but the Father." So here we have a boundless field for reverent meditation. Greater things than we know, God is ever willing to reveal to us. A fuller and clearer knowledge is ever possible. So we are seeking to train studious ministers: men who will be most painstaking students all their days.

III.

The next idea we have is to PRODUCE A BIBLE MINISTRY. The Bible is one of the least known books in many parts of what might be called the Christian world to-day. In some parts of the world there is no Bible in day schools. Vast numbers of the children who attend them never go to Sunday-School, and they have no Bible teaching in their homes. They, therefore, grow up absolute heathen. They know nothing whatever of the Word of God. And the result, of course, is a heathen morality. The disuse of the Bible among so many so-called Christians to-day means a real decline of Protestantism. Protestantism is based on the Bible. "The Bible, and the Bible alone, is the religion of Protestants." And the disuse of the Bible means the growth of Roman Catholicism. The more the Bible is set aside the more Roman Catholicism will advance. The disuse of the Bible is a tremendous call to ministers. We need plenty of the Bible in our public services.

When I was a minister in London, England, being in the midst of a crowd eleven months in the year, we always sought to spend our holiday month in a quiet obscure village. Our one disadvantage there was generally that the only place of worship was a small Church of England. I enjoy the Church of England service once a year when it is reverently read. And what has always struck me about such services is the amount of Scripture put in one service. In the reading and the singing there would be some four or five different portions of Scripture brought before our mind. This I enjoyed. We do well to bring more of the Bible into our services. I was once charged with heterodoxy by some Particular Baptists, and my heterodoxy consisted in reading *two* portions of Scripture in the morning service! From their point of view, I ought only to have read one. Let us give the people more and more of the Bible. And let us not spend our time in merely defending the Bible. It is our business to expound it, and to preach it. The best preacher is the man who is best acquainted with the Bible, who understands it best, and can handle it best. Why, therefore, do men spend so much time in squeezing so much out of the fragment of a text when there are boundless fields of truth which most of our hearers have never seen? Bible preaching means leading the people into the Bible. The Bible is a great palace, and first the preacher should introduce his congregation to the King Who dwells in the palace, and then, in company with Him, to pass from room to room while His presence sheds light upon the glory of the place, and bids His own to understand, appropriate, exemplify and enjoy. Yes; we want to produce a Bible ministry.

IV.

Finally, our aim is to produce A HOLY GHOST MINISTRY. The lack of this is terrible. You may remember the story of Reynolds, the great painter. A young artist came to him asking his opinion concerning a recent production of his own. Reynolds looked at it, and finally said he did not like it. The young artist was disappointed. He asked quite a number of questions concerning the technique of the picture. Reynolds responded that the picture was quite correct in all those points. "Then why do you not like it?" said the young artist. The great man responded, "Because it lacks *that—that!*" And *that* was

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PRESIDENTIAL ADDRESS

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tional. The complaint which may be made against most of us is that we create no sensation.

Dr. R. S. McArthur told me once of two assistants he had during his ministry. Dr. McArthur said—I will not call the men by name for you might recognize them—“So-and-so had his faults, like the rest of us. Sometimes I could have wished that he had had a little more refinement, a little more polish; that he were a little more politic and diplomatic. But wherever he went something happened. When he came into a room, if he could not do anything else, he knocked over a chair. But he did something! He always did something. But the other man can come in and go out—and nothing happens. And nobody cares whether he comes in, or goes out. There is not enough of him to create even the mildest sensation.”

I do not suggest that we make ourselves other than God made us; but in whatever dishes you serve the food, see that you have something in the dishes. I heard of an old man who said that the proper way to hold sheep was not by a chain, but by their teeth! Give them something to eat. That is what the great Head of the church put us here for, to be pastors to feed God's people.

In order to do that we must be teachers. Let us not neglect the teaching ministry. We must give them line upon line, and precept upon precept. The school teacher who goes every morning to her class, or his class, at nine o'clock, and merely teaches and teaches and teaches, and drills those scholars in first principles, it seems to me must have a most monotonous task. I know the one who taught me had! What dull scholars we have ever been! Notwithstanding, it is part of our ministry to teach.

Do not be afraid to preach a sermon more than once. Someone once asked Joseph Parker if he ever preached an old sermon. He said, “No. But I sometimes repeat a new one!” You cannot teach without, from some angle, repeating the same principle over and over and over again. Teach the great doctrines of justification and of sanctification, all the implications of the atonement, of the new birth, of the indwelling of the Spirit, and so on. Keep to the great fundamentals, and give your people something to stand on. Be a pastor and teacher.

That is a word for ourselves, as ministers—and to ourselves. Sometimes, because it is our duty to preach, and because we fear we should seem to be magnifying our own office, I believe we neglect to set before our people what the Scriptures teach respecting the minister and his work.

Very well, if we are all that, *a minister is divinely appointed*. Brethren, let me say a daring thing. I may say something to which some of you may object. I do not say it unkindly at all: I say it kindly. We believe that Jesus Christ is the Head of the church. We profess to believe that the Holy Ghost—the Executive of the Godhead—is with us. We profess to believe that He is the Administrator of His church. You said Amen, to what I said about the preacher, did you not? If we are called of God, we know that God has put us into the ministry. And as surely as the ascended Head of the church calls His preachers, He will put His preachers in the proper place locally. Let us heed this from God's Word: “Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers.” Some-

times He will use human instrumentalities. Sometimes He will work in one way, and sometimes in another; but every one of God's preachers, if they are really His, and are in His hands, if they will trust Him—let us be practical,—we profess faith in God, to trust God in all other things,—therefore if we have faith in Him, let us trust Him to assign us our proper place. I do not believe in stationing committees. I do not believe in Convention Boards having anything to do with the managing of churches. The churches ought to manage themselves. But I confess myself a convinced and incorrigible Episcopalian. I believe in an episcopacy. I believe in having a bishop, because I want my Bishop to put me in a church. But I want only one Bishop, the “shepherd and bishop of our souls.” And when the Bishop takes a man and puts him in the church, and he knows that he has been placed there, and he hears God saying, “Stay there until I move you”, you cannot move him. Of course, if one committee puts you there, another committee may perhaps put you out. If man puts you in a position, a man can put you out of a position. But I defy anybody to put me out of a position, in which God has put me.

What we need to-day are men placed in the churches, and over the churches, by the Holy Ghost. I wish I had time to elaborate that, and tell you what a preacher is, what a preacher really is; but I will go as far as this, and say that a pastor, according to the teaching of God's Word, is an overseer. If we are not competent to oversee the church, we are not properly pastors. The true pastor is an overseer. I protest with all my soul against the assumption that the deacons are the overseers. It is unscriptural, and it is unbaptistic. There is not a shadow of authority in the Word of God for that. The deacons, according to the Scripture, are subordinate to the pastor, and not his superiors. The pastor is the overseer. He is a minister, as the deacons are, but the deacons are of a secondary grade, important as they are. The only scriptural officers in a church are pastor and deacons. Elders, pastors, bishops, are synonymous terms. In a New Testament church the pastor will not, of course, lord it over God's heritage. If he is God's servant, if he is a real shepherd, he will feed the sheep. If he is a real man he will oversee and direct things without anyone's knowing it. He will be as wise as the woman who is the real head of the house, while her husband thinks he is. You know how it goes?—

“My wife submits, and I obey;
She always lets me have her way.”

That is the right way. That ought to be the relation between the pastor and the deacons.

III.

What then is to be done with these gifts? WHAT IS OUR TASK? WHAT ARE MINISTERS TO DO?

First of all, *we have something to do for the saints*. You must not think that the saints are ready to go to glory! All believers are saints, but they are not perfect by any means. The pastor's first duty is to the saints: “Do good unto all men, especially unto them who are of the household of faith.”

I must say something a little apart, but in relation to that truth. I hear much about praying for conversions—conversions—conversions. You cannot pray too earnestly for conversions. But I beg you to remember that you

For the "building up of the body of Christ." I know that means the mystical body in its larger implication, but does it not also mean the local body? That is the only one I know. "For the building up of the body of Christ . . . the Lord added to the church daily such as were being saved." I love to see the Lord doing that business: with a trowel laying a stone in the wall, declaring it well laid, a living stone. The building up of the body of Christ is our business,—not the building of a big organization, not that, but the body of Christ, keeping in mind that vital matter. I was reading to my people last Thursday evening where Paul departs from his metaphor in first Corinthians. He says, "Ye are God's building", yet in that very instance he mixes his metaphor and says, "Ye are God's husbandry . . . let every man take heed how he buildeth"—the church is not an organization, but an organism; and an organism can be built up only as we feed people with the heavenly manna. That will build up the body of Christ.

I do not know how long the Lord will permit me to continue in Jarvis Street, but I shall never go anywhere else. I have been there nearly twenty years, but when I am done there and gone, I should like to be sure the people will say, "You remember how he taught us about Christ and the great verities of the Christian religion?" The finest compliment I ever had was when I once went to Calgary, and was entertained at the home of some friends whom I had had in my congregation years before in London. The young people were grown up, and some of them married; but they were home that evening to see their former pastor, and have dinner with him in their parents' home. During the conversation one of them said, "Do you remember, Mr. Shields, that sermon you preached on such a text?" I said, "Yes, I believe I preached on that text once; what do you know about it?" "Oh", said she, "I remember what you said on that occasion." Then another said, "Do you remember preaching on this text"—giving a portion of Scripture. The mother told me that often as they sat about the living-room the children would discuss the sermons. I said, "How old were they at the time?" As I recall, the oldest of them could not have been more than ten or eleven, and the youngest, five or six. They used to sit up in the gallery and listen intently to the messages, and that mother told me that all through the years they remembered what the minister had said.

Children take in more than we think. Let us see to it that we are building up people into Christ, and establishing them, so that when we are gone, they will be established in the faith.

How long shall we continue, and what will be the end of it all?—"Till we all come in the unity of the faith"—as I understand it, "Till we all come in the unity of the faith through the knowledge of the Son of God." We shall not come into the unity of the faith by stating creeds—although creeds have their place. We shall not come into the unity of the faith by studying books about religion. And I shall surprise you when I say that we shall not come into the unity of the faith by studying the Bible! You say, "You shock me". Let me tell you that one of the worst infidels I have ever known could almost repeat the Bible verbatim. He knew the letter of it well. It is

well for us to know the written Word, but the great thing for us is to come into a personal knowledge of Jesus Christ. It is one thing to know *about* somebody: it is another thing to *know* that somebody. What we must do is to get to know Jesus Christ better; and in the measure in which we come into a personal knowledge of Christ, we shall be brought into the unity of the faith.

As we sit at His feet and know Him, we shall entertain the same opinions about Him as did the disciples of old. You know what it is to know people at a distance? I remember a prominent lecturer when I was Pastor in this city; delivered a course of addresses five evenings of the same week. It was one of the most stormy weeks I ever remember. The snow was almost knee-high. It was cold and stormy, and only the very determined could get out to the meetings. This man saw God in the snow-flakes and in every realm of nature. He was a great naturalist and a splendid Christian. One night a man went up to the lecturer and said, "May I shake hands with you, sir? We have met several times, but I wanted this closer fellowship." The lecturer replied, "I am glad to see you"; whereupon the young man said, "I thought I should like to tell you that I am glad we have had a stormy week. That is very selfish, I know; but if we had had great congregations, I should have seen you at a distance only. Now I have had the privilege of shaking hands with you, and having a few words with you every night. I feel that all you have said to me has been so much more profitable because I know you personally."

I met a man who was a graduate of Edinburgh University, who studied under a very famous scholar. I have one of his books on my shelves now. This young man said to me, "One day when the professor had finished his lecture (it was very profound. It was beyond me altogether. I exercised my full mental power, but it was beyond my comprehension) I got up the courage to approach him and ask if I might ask him a question. I told him that while I had got a glimpse of the great truth he was unfolding, his lecture really went over my head. He said that I might ask any question I wished. I tremblingly put my enquiry to him, and he said, 'It would take a long time to answer that question. Are you at liberty Friday evening?' I said that I was; whereupon he invited me to go up to his house about eight o'clock and talk the matter over. I could hardly believe my ears, but I went.

"The professor was sitting in his study. There was a fire on the hearth; he sat on one side, and I on the other. We talked until almost the midnight hour, and I am certain that all my courses in the university did not do me as much good as that one evening by the fireside with my professor. I brought forth my most perplexing problems, and he offered a solution. I cherish the memory of that evening as one of the most fruitful of my life."

Did you ever sit down at the fireside with Jesus Christ? Did you ever put the church aside, and the sermon aside, and the people aside, and all the problems aside, and say, "Lord, I should like to have a little time with Thee as a poor sinner, that I may tell Thee some things, and ask some questions"? And

when our Beloved answers, and when those hands which are full of blessing bestow some benefit upon us, I turn to my Bible and say, Aha, I know what that text means now: "Into the unity of the faith through the knowledge of the Son of God." When we thus approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have seen Him walk the waves of the shoreless sea of judgment; and, in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness, and mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem, we have heard His whispered promise of the marriage of the Lamb.

Where, indeed, have we not found Him? Is there a scripture path untrodden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of My beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And we have followed Him—through historical wildernesses, and biographical mountain solitudes, and through genealogical deserts, only to find that the wilderness and the solitary place are made glad for Him; and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wis-

dom; in pregnant type, and glowing symbol; in wheels that are dreadful; in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the form and voice of our Beloved; until, at last, He has come to us from out the grave; and being declared to be the Son of God with power; according to the spirit of holiness, by the resurrection from the dead, with perfect knowledge of both worlds, He has joined us on the Emmaus road; and with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

And so by the illumination of His presence in its pages; by the seal of His authority upon all its principles, and precepts, and promises; by His own invariable assumption of the Scriptures' infallibility, there is wrought into our deepest spiritual consciousness the unwavering conviction, that the Bible is the word of God that liveth and abideth for ever!

"Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Let us pray: O Lord, forgive Thy unworthy servants, for such we all confess ourselves to be. We have fallen immeasurably short of our high privileges in Christ. Lead us into the depths of Thy grace that we may have some appreciation of the breadth of Thy purposes. Help us to take the long view of the future, and think of the ages that are to come. Help us that we may mount up with wings as the eagles, that we may soar into the heights and find Jesus Christ there.

Bless the Pastors of the churches. Give us all a new view of Christ: first, that we may glorify Him, and then to serve Him. Bless all the Deacons that, like Stephen and Philip, they may be men of faith and of the Holy Ghost. Bless the members of our churches, that they may adorn the doctrine of Christ our Saviour in all things. May the grace of the Lord Jesus, the love of God, and the fellowship and communion of the Holy Ghost, abide with you all, to-night and for ever, Amen.

MEMORY HYMN

"Loved with everlasting love,
Led by grace that love to know;
Spirit, breathing from above,
Thou hast taught me it is so!
Oh this full and perfect peace!
Oh this transport all divine!
In a love which cannot cease,
I am His, and He is mine.

"Heaven above is softer blue,
Earth around is sweeter green!
Something lives in every hue
Christless eyes have never seen:
Birds with gladder songs o'erflow,
Flowers with deeper beauties shine,
Since I know, as now I know,
I am His, and He is mine.

"Things that once were wild alarms
Cannot now disturb my rest:
Closed in everlasting arms,
Pillowed on the loving breast.
Oh to lie for ever here,
Doubt and care and self resign.
While He whispers in my ear—
I am His, and He is mine!

"His for ever, only His;
Who the Lord and me shall part
Ah, with what a rest of bliss
Christ can fill the loving heart!
Heaven and earth may fade and flee.
First-born light in gloom decline:
But, while God and I shall be,
I am His and He is mine."

The Jarvis Street Pulpit

HOW A SPIRITUAL REVIVAL WOULD REVOLUTIONIZE THE AVERAGE MODERN CHURCH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 26th, 1930.

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

(Stenographically Reported.)

"And the Lord added to the church daily such as should be saved."—Acts 2:47.

I am to try to show you this evening what a great revolution a religious revival would effect in the average modern church. I shall take you back to the first church, to study again the divine pattern, that we may learn what a church ought to be.

I am mindful of the fact that I speak to many by radio this evening who are not in church. And the reason many of you are not in church is, perhaps, that there is nothing in the church to which you belong to make it worth your while going. I remember on one occasion a certain minister meeting me on the street and asking me this question: "Do you consider it fair, sir, to take people from my church to your church?" I said, "I was not aware that I was doing so." To which he replied, "Well, many of my people go to hear you every Sunday night." I said, "I am not responsible for that. If you do not make your services sufficiently interesting to keep your people at home, I promise you I shall not make any special effort to make mine dull enough to drive them away."

There are people who mourn because they seldom hear the gospel of the saving grace of our Lord Jesus Christ proclaimed from the modern pulpit. I invite you, therefore, to make a study of the New Testament, that you may learn therefrom what a church ought to be; for it is well for us to keep very close to the original pattern. I shall not ask you to what church you belong, nor ask you to consider the ancient days of that particular denomination. If you were to go to any manufacturing plant in this city, or elsewhere, where things are produced from a pattern, you would find it is the invariable rule that workmen are not allowed to copy from a duplicate: they are instructed to copy from the original itself; because any duplicate is bound to vary in some slight degree from the original. If a reproduction be used for a pattern, and it is so used again and again, the ultimate product will bear but a slight resemblance to the original pattern. The reason so many churches have ceased to be churches in the New Testament sense is that they have departed from the New Testament pattern.

Let us look at the first church. Let us study its history, the record of its accomplishments, that we may learn what a real church of Christ ought to be.

I.

How, then, was it established? OF WHAT SORT OF PEOPLE WAS THAT FIRST CHURCH COMPOSED? Turn back the pages of history and you will find that in Judaea, and in Galilee, and in parts of Samaria, there had appeared a great Prophet. Strange stories were told about Him. In some instances He had healed the leper of his leprosy; He had opened the eyes of the blind, and unstopped the

ears of the deaf. It was actually said that at His call the dead had come forth from the grave. When sailing in the boat on the stormy sea, He had commanded the waves and the winds to be still, so it was said, and immediately there was a great calm. As for His teaching, it was said by those who heard Him, that "never man spake like this man." There was a rumour that there was a mystery about His birth, that His mother Mary held a sacred secret and observed Him diligently to see what wonders would be wrought at the hands of this strange Child of hers. He was accustomed to quote the Old Testament scriptures, and to say that in Him they were finding their fulfilment.

For a while He became very popular, but His teaching crossed the susceptibilities of the religious leaders of His time; they became envious of His popularity, and stirred up the people against Him, with the result that He was brought before the high priest, and later to Pilate's bar, and condemned to death. They took Him to a place outside the city, and nailed Him to a cross of wood. He was buried in a rocky sepulchre. After three days strange rumours were afloat in Jerusalem. It was said that His disciples declared He was risen from the dead. On examining the sepulchre, it was found to be empty. The soldiers who guarded it declared that the disciples had come by night and stolen His body; but the great mass of people, while hearing this about Him, saw Him not for themselves.

Then those who had been His disciples—deluded followers of a religious enthusiast, so it was supposed—gathered in an upper room, and for ten days they called upon Heaven in the name of the Crucified. At the end of the ten days, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when it was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." They marvelled at this strange manifestation of power that had come upon the disciples of Jesus of Nazareth. Some people said they were drunk, but others were of a different opinion; and one of the disciples, called Peter, stood up to explain this strange phenomenon. He turned to the Old Testament scriptures and declared that this Jesus Whom they had crucified was none other than the Messiah for Whom they had long waited; that, indeed, He was David's Son

and David's Lord at the same time; and that all the Messianic prophecies found their fulfilment in Him. "And as for the tongues of fire and this supernatural visitation," said Peter, "having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Jesus of Nazareth is not in the grave, but in the glory. He has ascended to heaven; He is on the right hand of the Majesty on high; and He has received this blessing from the Father's hand. Therefore", said he, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

When they heard that Jesus of Nazareth was the Eternal Son of God, when they heard that He was the Redeemer Who had died for man's sin according to the Scripture, when they heard that all power was given unto Him in heaven and on earth, and that in confirmation of His promise He had shed forth this supernatural blessing, they were cut to the heart, and they said, "Men and brethren, what shall we do? If that be so, if we have been mistaken, if we have driven our nails through the hands of Omnipotence, and our spear to the heart of God, if we have put a crown of thorns on the brow of Deity, what shall we do? How can we possibly be made right with God?" And Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Then they that gladly received the word, who opened their hearts to the great truth of the eternal Lordship, the absolute, universal, sovereignty of Jesus Christ—when they received that, they were baptized; "and the same day there were added unto them about three thousand souls."

Who were they, then, who constituted that early church? *They were men and women who had received Jesus Christ as Saviour and Lord.* In all the membership of that first church at Jerusalem there was not a man, there was not a woman, who had any question about the essential Deity of Jesus Christ. You remember how He had Himself said, when speaking to Peter, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Then our Lord said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then He continued, "Upon this rock I will build my church; and the gates of hell shall not prevail against it"—upon this rock, upon this great truth of the Lordship of Christ, the great truth that in Christ God hath disclosed Himself, that the only God we know is the God Whom Jesus Christ hath revealed—"upon this rock I will build my church; and the gates of hell shall not prevail against it."

It was by the declaration of that great principle that these people were cut to their hearts. It was on the ground of their acceptance of that great truth that they became members of the church. That early church was dedicated to the propagation of the principle, that Jesus Christ is the Son of God, the Redeemer of the world.

There can never be Pentecostal fruits in a church composed of other material than that. Where the Word of God is set aside, where the atoning death is not preached,

where the Virgin Birth is denied, where the Deity of Christ is called in question, where the Holy Ghost is not honoured—there can never be a revival. You may have learning, you may have respectability, you may get together companies of people who perhaps occupy positions of importance in life; and such a church, so called, may exercise an influence of some sort. But a church in the New Testament sense must be made up of people who, with all their hearts, believe in Jesus Christ.

Do you believe? Are you members of Jarvis Street Church convinced of this great truth, that Jesus is God? ("Amen!") Do you worship Him as God? Do you trust Him as Saviour? Do you obey Him as Lord and Master? Are you ready to bring forth the royal diadem, and crown Him Lord of all? If you are, then you are engaged in the very business for the prosecution of which the Holy Ghost was given on the day of Pentecost; for that is His special and peculiar mission, to glorify Jesus Christ.

Were that principle generally accepted it would result in a pretty general house-cleaning in the church to-day. If Jesus Christ were enthroned as Lord absolutely, it would produce a revolution in some churches. You may form little groups for prayer, and resort to every sort of device in order to improve matters, but they will never be improved until Jesus Christ is given His rightful place. When He is enthroned, the Holy Ghost will begin to work, but never otherwise.

Again: a revival of this old-time religion, bringing people back to these old moorings, to these original foundations, *would restore God's Word to its proper place in the pulpit.* When Peter preached on the day of Pentecost, he quoted, if you please, from the Old Testament; and he said that this supernatural blessing which had come was the fulfilment of that which was promised and prophesied by the Prophet Joel. This—this—this, these tongues of fire, these marvellous manifestations of divine power—this is that which is written! And we shall have that "which is written", and the results which followed on that occasion, when the Word of God is given its proper place. While the preacher is undermining the confidence of his people in the inspiration and the infallibility of the Bible, there can never be a revival. One of the first results of a divine visitation will be the restoration of the Word of God to its place of confidence in the church.

Oh, for the day when preachers will be content with this authority for their message, "Thus saith the Lord"! How were three thousand cut to the heart? Was it by Peter's argument? Was it by Peter's eloquence? Was it through Peter's superior learning? Was it merely the force of Peter's personality that carried the people on? Not at all! He unsheathed the sword of the Spirit, and in the name of the Lord he applied it to his hearers and said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Let me appeal to you Christian workers to abide by the Book. Quote scripture in your testimony to the unsaved. Our Lord set us an example in this matter that we shall do well to follow. In this place we have only one Book, only one message. If this Bible were not true, we would close the doors and go out of business. Any institution that calls itself a church, which preaches from its pulpit something other

than the word of the living God, is a mockery, a disappointment to everybody, a place to which people go for bread, but get a stone.

What did that church become? It was a church made up of people, I have said, who received Jesus Christ as Lord. It is well that we should thus receive Him intellectually. It is well that these great doctrines should have the consent of the mind, that our intelligence should be enlisted, and that our views of Scripture should be based upon our deepest convictions of truth. But, my brethren, *this great doctrine must have practical effect.* Jesus Christ must, in very truth, be Lord, if we are to have a revival. He must be Master and Lord in your life and mine. He must have right-of-way in everything. This is His house—I do not mean this building, but I mean this company of believers, living stones built upon the one Foundation. And He is in the midst of His people.

The head of this church is not the Pastor; it is not the deacons; it is not any conference, or convention, or council, or bishop, save one Bishop: the Head of this church, I trust, is Jesus Christ. We recognize no other. Every question in respect to this church's life must be brought to that test: What is the teaching of His revealed Word? What is the mind of God on this subject? He is to be pleased, and no one else.

We had an issue here some years ago, and we have endeavored very especially since that day to set that principle always before us, that we can afford to displease anybody and everybody, to dispense with the services of anybody and everybody, to part company with anybody and everybody, save the Master of the house. That is what a church ought to be: it ought to be a place where He is named,—in all the hymns of praise, where His name is pleaded as the ground of every prayer, where He is the Subject of every message, where all preaching and teaching has to do with one Person, and that one Person, Jesus Christ our exalted Lord. That is what a church ought to be.

Apply that to the modern church, and what a revolution would have to be effected in order that such conditions could be obtained!

I was glad to hear Dr. Stockley in his prayer this evening pray for the members of this church! We were reminded, as we said Amen to that prayer, of the possibility of someone's getting into the church without being converted. He has made a profession of salvation, has been baptized—and yet Simon of Samaria professed, and was baptized; but he afterward proved that he was in the bond of iniquity and in the gall of bitterness. I do not desire to have a big church, but a church that is great; not quantity, but quality, we seek. When we have a church made up of men and women who are fully given up to Christ for all the days of the week, and all the years of life, then we may expect to see something done.

II.

What, then, did the church become? It became THE WORKSHOP OF THE HOLY GHOST. The Lord came into the midst of His people, and He did something. That is a simple observation, I know. But reflect upon it for a moment. What happens in the average church? The preacher delivers a message of some sort; the people sing and pray; and the benediction is pronounced—and they

go home. They come again the next Sunday, and go through the same formal service. They hear some other message and go home—and nothing happens. Week after week, month after month, pass, and nothing is done except to assemble people in a place of public worship. No lives are changed, no hearts are broken, no lives are transformed, no miracles are wrought. Why? Why? Without God in the place you cannot have these things. But if a church is what it ought to be, it will become the workshop of the Holy Ghost; our text says, "The Lord added to the church." The Lord added to the church!

A few years ago my wife told me one evening that she had met a certain lady downtown who was the wife of a very popular minister in Toronto. That minister and his wife, and Mrs. Shields and I, had crossed the sea together. He was a delightful man, a most amiable companion; and, I believe, at heart was really a child of God. But oh, he did not preach the gospel. He telephoned me one day when I was out. On coming home I found a message that I was to call him up. He said to me, "You remember the night some years ago when we were in London together?" I said, "Yes, I recall it." "You remember," said he, "that Sunday evening you preached in Spurgeon's Tabernacle, when I was among your hearers?" he enquired. "Yes," I said, "I remember it quite distinctly." "Well," said he, "you sang that night one of the old hymns; a wonderful hymn it was. I remember the impression it made on me at the time, and I have tried all day to-day to recall that hymn, but I cannot quite recall what hymn it was; but I distinctly remember the impression it made on me." "I remember it too," I replied, "you sang it all week. We went down to Canterbury together, and you sang that hymn many times." "Well, I should like to know what that hymn was." I said, "I recall it. It was,—

'Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love, and power.
He is able;
He is willing: doubt no more.'

"That is it, thank you. That is all I want", he said, and was about to hang up the receiver. "Wait a minute", I replied, "tell me what you want that hymn for. You do not sing hymns like that in your services." "I know I do not", said he, "I know I do not. But I was out visiting a dying man to-day, and I had no message for him. I remembered the impression of that hymn, and I thought if I could only recall it it would give him a message. I promised him I would find out, and go back to see him to-morrow and take him that hymn." Ah, yes! When people are about to cross the river, nothing but the old, old, story of Jesus and His love can help them.

"None but Jesus
Can do helpless sinners good."

It was that preacher's wife who said to my wife, "You cannot guess what my husband is doing to-day." "No", said my wife, "I fear I cannot. What is he doing?" She said, "He is out getting members." "Getting members?" "Yes. He has made up his mind

that he would have three hundred new members join the church on Easter Sunday,—and he will get them." I expect he did! *He himself* added to the church—and the church was sold a few years afterward.

What can we do in building up this spiritual temple? The Lord is the Architect and Builder, and when He adds to the church we shall have people come into the church who will be additions indeed. I love to see the Lord building His church, don't you? I love to see Him take a living stone and put it upon the sure Foundation. And just as surely as the Lord brings such an one into the church, you will find that that member has some gift, some talent, that is exactly what that church needs to carry on its work: "The Lord added to the church."

That is what is needed. Let us pray that this may be the workshop of the Holy Ghost. When you come to service in the morning, and again in the evening, do not ask so much, "I wonder what the Pastor will have to say to-day? I wonder in what fettle the minister will be?"—not that, but rather: "I wonder what God will do to-day? What shall we see of the outstretched hand of God? What miracle shall we witness in the assembly to-day?" We ought to expect it. We ought to come together for that: to see God work, to see the Lord add to the church.

III.

When He does, *what sort of people will they be?* "The Lord added to the church daily such as should be saved", or, such as were being saved. That is, those who were in the process of being saved. Someone says, "Do you not believe in the eternal security of the believer?" I certainly do. I would not waste time asking people to experiment with Jesus Christ. I believe when anyone is really saved by God's grace, he is saved for ever. "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." They are born again "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." They will abide as long as the Word of God,—for ever—if they are really quickened by the Holy Ghost.

What, then, does this text mean, "such as are being saved"? It means that salvation is much broader and deeper and higher and fuller than some people imagine. It is one thing to be born again: it is another thing to grow up into Christ in all things. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities." Our orthodoxy has no value at all if it is not incarnated in holy lives. If you and I do not live as Christians every day of the week, it is of no use for us to testify on Sunday. I do not care how orthodox a church is, if its members are not better men and women than non-professing people, their orthodoxy is good for nothing.

Hence a Fundamentalist church ought to maintain a strict discipline. It ought to be the rule that in the life of every member there shall be something that will show he or she is "being saved". When members are walking disorderly, and not after the teaching of

this Book, they should be dealt with. Lovingly, we ought to entreat them to come back to God. But we ought to insist upon it that church members should live holy lives, and that the whole church should bear witness to the power of God's grace to make people new. And in the measure in which that is true, we shall have revival, and we shall see this place a workshop of the Holy Ghost.

I think I can explain this text by a simple story. I was Pastor of a certain church some years ago in which, among the deacons, there was a young man. He went away on a business trip to some place in the United States. He was away for a week or so, and came back and told me that he had been in a certain United States city on a Sunday. He said he went early to church, and was greeted cordially by a man who met him at the door, and asked him if he were a Christian. He told him he was. He asked him if he were a Baptist, and he told him he was. He asked him whence he came, and he told him from a certain Ontario city (I am speaking over the air, so must be careful). The welcoming deacon then said, "That is interesting; I am a Canadian, although I have been thirty years in the United States. But that was the city of my birth, although I have not been back for thirty years." He then asked my deacon from what church he came, and when he told him he said, "That is more interesting still. That was my old church. I was converted and baptized there, and attended it until I came to the United States."

My deacon then continued his recital: "Then this former Canadian said to me, 'Perhaps you can tell me something of the old members.'" Some of them my deacon knew; they were still in the land of the living. Some he knew only by reputation; they had gone home to glory. Some he had not heard of. This man said after a while, "But there was another man whom I remember very distinctly. I cannot remember his name, but I wonder if he is still living?" "Well", said my deacon, "I fear you will have to give me a better description than that in order that I may identify him. Thirty years have passed, and he no doubt has changed." "Let me see", said this former Canadian, "how shall I describe him? He never missed a business meeting of the church. He was always there, and he never came that everybody in the church did not wish he had stayed away. It made no difference what matter was discussed, what was planned for the advancement of the work, that man was sure to oppose it. He upset every meeting. I remember he was the bane of every pastor's life, a burden to the deacons, and to everybody else." "Oh", said the young deacon, "do you mean John So-and-So?" "The very man", was the reply, "is he still living?" "Yes; John is still living—and he is the same old John."

When I became Pastor of that church I said to my predecessor, "Can you tell me anything about the people?" He said, "Well, there is John So-and-So." "What sort of man is he?" I enquired. "John is a peculiar man", said he, "some days he is so good you would think he was going to heaven right away, and the next morning you wish he had gone!" I knew John very well, and I have no doubt at all that John was saved. I suppose it is part of a Pastor's duty to comfort the feeble-minded, and to support the weak.

There are some of the Lord's people who seem never to grow up. I used to know a man not far from here who played marbles with the little boys on the street. He wore a skull cap and knickerbockers, yet someone told me he was about fifty years old. He had never grown up, he was a dwarf mentally and physically.

There are some of the Lord's people like that: they are spiritual dwarfs. "The Lord added to the church daily such as should be saved", such as were being saved. Already they had eternal life, but day by day they were being delivered from the power of sin; day by day they were getting the victory over the evil propensities of their minds; they were putting off the "old man", and putting on the new, and were growing up into Christ in all things.

Somebody told me to-day as I came into the church of a woman I used to know who said that she saw me at the station, but that I was at a distance before she recognized me, because I was not so thin as when she knew me! I was really proud of that.

You ought, as Christians, as you go on, to become fat and flourishing. You really ought. You ought to grow up, and grow out, and become broader and stronger as you go on,—“such as are being saved”. That is the sort of Christianity we ought to have. We ought to be strong men and women who are able to bear burdens for the Lord's sake. And the Lord added such to the church.

And they praised God, and had favour with all the people. Oh for the day when we shall see not one or two, but scores and hundreds of people converted to God in a single service! When the people of God will take to their Bibles, and to their knees, and open their hearts to the incoming of the Holy Ghost, and become Holy Ghost Christians, what a day that will be! Modernism has had its trial, and has failed utterly. If the Lord should tarry; our preachers will have to turn back to the old gospel: if not to save their hearers, at least to save themselves; for there is nothing in the world that will lead men or institutions to bankruptcy quicker than the practice of putting Jesus Christ

out of His place. Shall we resolve afresh this evening that we will make Jesus Christ our Lord?

I wonder are there some of you young people professing the name of Christ, who have been half-hearted, trying to run with the world six days of the week, and to be religious on Sunday? It will not do. You had better be His altogether. That is the only way to enjoy your religion. Are there some here this evening who are not Christians, who say, "I have been interested in what you say, sir, for I have observed the failure of many a church, and many a church-member: I have gone to people who were professed Christians, and have found the well empty and the table unspread, and have gone away unfed. I wonder if it is true that there is still this mighty Saviour in the world? and if it is true that He can save a sinner like me?" Yes; it is true. He can save you, and make you one of the best of men. Will you come to Him?

Perhaps it is an unusual hymn to sing for an invitation hymn, but I ask you to sing, "All Hail the Power of Jesus' Name"; but before we sing it, let us unite in prayer.

Lord, as we sing this hymn to-night, we pray that the power of the Holy Spirit may fall upon us all. If there are unsaved men and women here, may they give themselves to Christ, and openly confess Thee, and crown Thee Lord of all! If there are backsliders here, who have become cold in Thy service, lukewarm in their love, bring them back again, we beseech Thee. If there are any merely nominal Christians here who have a name to live but are dead, may they too come wholeheartedly to the Saviour's feet!

Remember those who have heard this message over the air. Bless it, we pray Thee, to everyone. Make every man and every woman who knows Thee, who has heard this message, crown Jesus Christ as Lord. Bless them in the church to which they belong. Make them centres of revival power. Glorify Thyself everywhere, for Thine own name's sake. Amen.

TRAINING MEN FOR THE MINISTRY. (Continued from page 16)

something which could not easily be expressed in words but it was that which would make the picture live, and appeal to the onlooker. A great deal of our preaching lacks *that*, the mighty power of the Spirit of God which makes the message effective. How little Holy Spirit power is present in much of the preaching of to-day! How we all need to get down before God about our lack of the Divine in our ministry!

Many years ago I went to the Baptist Union meetings in Bristol, England, and the first meeting was held in Colston Hall, which was crowded. Dr. Jowett was the preacher that night. I shall never forget his message. His text was, "Did ye receive the Holy Ghost when ye believed?" And he made many feel that they had been living and working in a pre-pentecostal experience. The effect of that message upon my own heart was great. I wanted to be alone with God so that henceforth my ministry might have a larger measure of Holy Ghost power. Oh! we want unction, we want Holy Fire; yes *Holy Fire*; not false fire, but the pure Fire of the Holy Spirit of God. It is not noise we want, but God! We need all of the Holy Spirit that we can have. We rejoice to know

that He dwells in us all as the children of God. But we are bidden to be filled; and the fulness makes a tremendous difference. Or perhaps, to put it another way, we want to give the Holy Spirit all that He asks of us, that every power we possess may respond completely to His word and will. It is He Who convicts of sin, Who reveals the Saviour to tearful souls, Who comforts the sad, and gives victory to tempted ones. Nothing vital or eternal can be done without Him. Thus we are anxious to secure a Holy Spirit ministry.

When I returned from England this year I did so realizing more than ever the tremendous importance of Toronto Baptist Seminary. So far as I could gather, the ministerial training colleges in England, for the most part, are tainted with the poison of Modernism; and, of course, the men sent out from those institutions are, with rare exceptions, tainted too. We are quite sure that the people, generally, need our type of men. They need a gospel ministry, a studious ministry, a Bible ministry, and a Holy Ghost ministry, and such a ministry will find out a congregation anywhere. Will you help us in our efforts to train such a ministry by your prayers, by your warm sympathy, and by your financial support?

The Union Baptist Witness

These pages, 26 and 27, are the official organ of the Union of Regular Baptist Churches in Ontario and Quebec.
337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

HEARD AT THE CONVENTION.

The meeting of our Union, held in London last week, was like a mountain range, one peak after another; but even amid mountains there are little hills, themselves objects of beauty. Elsewhere the mountain peaks are pictured, but we here describe the hills.

Report Details.

Our regular readers will be familiar with most of the news found in the report of the Executive Board (we suggest, however, that those who have not a copy, write for one to our office); but beside the totals given, a number of fresh details were brought to light.

Since last May our Secretary-Treasurer, Rev. W. E. Atkinson, has travelled about nine thousand miles in the interest of our work, visiting some fifty causes, and speaking about one hundred times.

Pastor W. A. Elford is carrying on the ministry of Ebenezer Church, just outside of West Toronto. Mr. Stanley Wellington is serving in the mission work at Noranda and Rouyn. Rev. G. F. Watts has been called from Springfield and Brownsville to Tabernacle Baptist Church, Fort William, to succeed Pastor Leander Roblin. (During the interim, Mr. Thomas Kelly, of Port Arthur, has been supplying very acceptably.)

The Gospel truck operated by Jarvis Street Baptist Church and in charge of Mr. Bernard Jeffery, of our School, has been used regularly during the summer months. Many were reached by the singing of Gospel hymns and the preaching of the saving message, five of whom definitely professed faith in Christ.

Our mission in Liberia has six buildings: two missionary houses, a girls' school and a boys' school, together with a dispensary and office; the value of these buildings is roughly estimated at \$1,500.00.

Belleville Church, in answer to earnest prayer, is "now meeting in a hall at the northerly entrance of the city." Their average giving to missions reached \$6.13 per member.

A fine move for the church at Flam- boro East, where Rev. R. K. Gonder serves, has been the purchase of a parsonage next to the church. Union Church, Guelph, expects soon to be self-supporting. Westboro Church has reduced its grant.

A heartening letter from the Emmanuel Church, in the great city of Montreal, with its million and a half inhabitants, says: "Under the ministry of our brother, Rev. A. J. Lewis, we have been so much encouraged these last few weeks that it is almost impossible for us to find words to tell of the blessings received. We believe that the Executive

of our Union were directed by God when they sent our brother to us. He has done our church much good. All those who left have returned and have received the hand of fellowship. Our meetings have been largely attended, and on Sunday evenings our church is almost full. One brother accepted Christ as his Saviour and was baptized. We can see very clearly the possibilities which lie before us if we have a man like Mr. Lewis ministering in our church, and believe that it will be a mighty testimony for the honour and glory of God. Our Sunday School has increased one hundred per cent, for which we praise God."

Including the work of this the third year of our Union, the publication of a year book, giving full information about our work, is planned.

Here and There.

Testimony and conversation brought other news.

Rev. William Fraser, of the Ambassador Church, Windsor, read a telegram from the priest through whom their purchase of a building is being made, to say that the deal was closed on splendid terms. No wonder the pastor shouted Hallelujah!

Rev. W. F. Mesley is enjoying the blessing of the Lord in the South Zorra Church. Since he became pastor twenty-four have been baptized. Three of the young men this last summer helped with the preaching in the open-air in nearby Woodstock. A number of home boys brought out from the Old Country, have been brought into the Kingdom. Mr. Mesley felt that he could not leave this work to accept a call elsewhere.

Rev. Arthur Glass, of the Canadian Baptist Testimony to the Jews, reported forty-five in attendance at the first English class in our mission this last week.

Eight baptisms at Essex, reported in last week's *Witness* as having taken place on Wednesday the 15th, really were administered the following Sunday. Sorry for the error.

One professed conversion at Fairbank last Sunday night.

Summer Camp for 1931.

The Executive of our F.B.Y.P.A. reported that the Camp at Fisher's Glen last summer was a "success spiritually numerically and financially. Some were led to Christ, and every camper testified of unusual blessing." Total receipts reached \$1,763.82. A fine property, on the Muskoka River at Mary's Lake, near Huntsville, consisting of "117 acres, including 20 acres of cleared land on the bank of the river, and buildings sufficient to accommodate nearly 100 persons," is being purchased this week, \$250 being paid down, and \$750 to be paid next summer.

Buildings Needed.

Many of the churches of our Union are in great need of proper buildings in which to carry on their public services. Among these are Belleville, Chatham, Lindsay, Melrose Park (Toronto), Mimico, Trenton, and Walsh. Our Union must be a union of builders, not only spiritually, but also materially.

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FAITH MISSION, LONDON.

The Hope Baptist Church, situated just outside of the city of London, has opened the Faith Mission on the Hamilton road, in a suburb of the Forest City, not served by any church. On a recent Sunday Rev. A. C. Whitcombe supplied here and found a good attendance at the ministry of the Word. Last Sunday Student R. Brackstone was the preacher. Here is a fine opportunity for the gospel.

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OXFORD STREET, WOODSTOCK.

Over in Woodstock Rev. H. Peer is being heartily welcomed to the Oxford Street work. On the two Sundays reported, there has been a big increase in attendance. For one Young People's gathering fifty-two were counted. At the annual business meeting of this church held on the 17th, it was found that total contributions had been almost Two Thousand Dollars, in spite of the fact that the church has been without a pastor for some months. A week ago Sunday morning two of the young men publicly re-dedicated their lives to the service of Christ.

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FAIRBANK.

Young people of the Second Markham Baptist Church, with Pastor W. S. Whitcombe, visited the Fairbank Young People's on Monday, the 20th. Each society was about forty strong. Mr. Whitcombe gave a fine address, urging entire separation unto Christ. An offering for the Summer Camp amounted to \$16.41. Refreshment at the close of the meeting furthered a fine fellowship.

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REV. MR. ST. JAMES.

The Pastor of St. Paul's Bi-lingual Baptist Church, Montreal, has been visiting a number of churches East and West of London. The people of Hartford from him learned much of Roman superstition. At the last Pastors' and People's Conference in Hespeler, this veteran also presented his Gospel work.

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IN THE WEST.

The Regular Baptist Missionary Society of Alberta is holding its Fall Rally in the Norwood Church, of Edmonton, on October 29th and 30th. For about

three months the income of this society totalled \$268.60, of which \$200.00 was spent in grants to pastors.

The Norwood Church, where Pastor G. W. Searle is working hard, has opened a Sunday School in the North-west section of the city. On a recent Sunday the attendance reached 93. House to house canvassing is now being done.

The Regular Baptist Fellowship for October says that "Westbourne Baptist Church, of Calgary, is going on under blessing from the Lord. A number have responded to the Gospel invitation of late and some have openly confessed Christ in baptism.

During the seven months of the pastor's ministry the church has had a net increase in membership of thirty-four, and fourteen of these have come by baptism. Others are expecting to follow in baptism soon. The Sunday and mid-week services are all well attended. Join with us in prayer for greater revival blessing in Westbourne."

Pastor D. Clark also reports increasing attendance in the work in Saskatoon.

BOSTON REGULAR BAPTIST CHURCH.

This church was organized on October 21st, 1804, and the 126th anniversary was celebrated Sunday, October 19th, 1930. Although weather conditions were not ideal, yet the church was filled, aisles and gallery, for both services. A choir of twenty voices furnished excellent music. Dean Stockley of the Toronto Baptist Seminary was the special speaker. At the morning service he delivered a powerful message from the forty-seventh chapter of Ezekiel, on the temple life, showing it to be a separated life, a cleansed life, a God-filled life, and an overflowing life. In the evening he spoke from Zechariah 3:4, of the cleansing of Joshua, the high priest, showing that as he was cleansed and given a new robe, so are we cleansed by the blood of Christ, and given the robe of His righteousness.

Following this message, Rev. A. J. Loveday gave an invitation, when a young man from Detroit, visiting his parents here, responded. Praise the Lord. His brother was converted at the anniversary service a year ago.

Rev. Farr of Hartford, Rev. Robt. Guthrie of Courtland, and Rev. H. C. Wilson of Bealton United Church, assisted at the evening service.

Our prayer meetings and meetings for young people are gracious seasons of spiritual refreshing.

"THE SEMINARY ADVOCATE."

The first number of the second volume of our Seminary paper is dated October 21st. Those interested in the work of our School should subscribe at fifty cents per year, sending to Editor J. Garbig, 337 Jarvis Street, Toronto 2, Ontario.

CENTRAL, LONDON.

The Lord continues richly to own the strong ministry of Pastor McGinlay. On Sunday, the 12th, three responded to the Gospel invitation, and the following Sunday thirteen professed Christ before an audience that crowded the church.

MOUNT ALBERT.

On Sunday, the 5th, Pastor W. S. Whitcombe had the great joy of leading through the waters of baptism three who took a definite stand for the Lord at the recent special meetings in Mount Albert, and thereby these three were added to the membership of Baker Hill Church. Three others from the work in that church were also immersed, as well as one from Second Markam Church. Special meetings are again to be held in Mount Albert next week, and for them earnest prayer is requested.

FENELON FALLS.

When the dissenting members withdrew from the Fenelon Falls Regular Baptist Church they predicted that it would be but a short time before the church would be financially embarrassed. The Fenelon Falls Church, however, has been maintained and is going forward relying on God to supply their needs. On Sunday, October 26th, the anniversary services of the church were held, and a need of \$400.00 met by free-will offerings. Pastor Carew reports that two prayer meetings are held each week, and that the Saturday evening meeting is attended by upward of thirty people regularly.

MISSIONARY CONFERENCES.

Pastor G. D. and Mrs. Mellish, of Miner's Bay, Ontario, and Miss Minnie Lane, of Hamilton, were appointed missionaries-elect for work in Liberia at the Third Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, held in London, Ont., last week. Since then it has been decided that these missionaries will go forward, if all is well, leaving Montreal November 28th. This gives them a very limited time in which to get necessary equipment, and to visit the churches before leaving Canada; but the following meetings are being arranged: November 6th, Essex, Ont.; 7th: St. Thomas; 9th: Morning, Wortley Road Baptist Church, London; afternoon, Hope Regular Baptist Church; London; evening, Oxford St. Baptist Church, Woodstock; 10th: Miss Lane, F.B.Y.P.A. Conference in London; Mr. and Mrs. Mellish, F.B.Y.P.A. Conference, Orangeville and Hamilton; 12th: Memorial Baptist Church, Stratford; 13th: Hespeler Baptist Church; 14th: Boston, Ont.; 16th, 17th, 18th: Toronto; 19th: Stanley Ave. Church, Hamilton; 20th: Orillia; 21st: Lindsay, Ont.; 23rd: Stouffville, Ont.; 25th: Belleville; 26th: Ottawa, Ont.; 27th: Montreal, P.Q.

This programme has been arranged without consultation with the churches, but it is believed that the missionaries will be welcomed on the dates available. The places have been chosen as centres, and it is urgently requested that each church in the respective districts will arrange to have representatives at these missionary meetings. Rev. W. E. Atkinson will, in most cases, accompany the missionaries, together with Rev. Clifford J. Loney, President of the Convention.

Pray that the Lord will make these meetings a great blessing to the missionaries and their audiences, and that He will lay upon the hearts of the members of the churches throughout the Regular

Baptist constituency of Ontario and Quebec their responsibility for the great work committed to them in Liberia.

CONFERENCE IN SWITZERLAND.

The Association of French-speaking Baptist Churches, an elder sister of our Union, sent greetings to the Ontario brethren. Their recent conference was held at Court, in Switzerland, there being entertained by one of the associated churches. Delegates gathered from France, Belgium and other parts of Switzerland, and in a village of thirteen hundred there was a congregation of six hundred. Some professed conversion, others applied for baptism, and two new churches were added to the group of twelve. The presence of the Lord was deeply felt throughout.

MICHIGAN NOTES.

By Rev. C. R. Peterson.

HOWARD CITY.

Pastor Lynn B. Stout reports that there have been ten baptisms recently at this place. Three of these were results from a meeting lately held at a school house two and a half miles from Howard City, where Brother Stout preaches every Sunday. At this special meeting, which continued two weeks, Pastor Stout was his own evangelist. This work is very promising.

STRICKLAND.

On a recent Sunday afternoon, Pastor G. D. Kaufman baptized three in Pine River. One of the three was a woman past seventy-one years of age.

REED CITY.

Reed City has a population of 1,800 and has ten churches! Our Baptist work is going splendidly under the leadership of Pastor E. C. Littlefield, who has been on the field for five years. Nine were recently added to the church, congregations are good, and the church is moving forward harmoniously. Several months ago, Brother Roy Brown held a series of Bible lectures which resulted in much good. Pastor Littlefield preaches at the church in Chase every Sunday afternoon.

EAST GRAND RAPIDS.

The Lake Drive Church has done the splendid thing. They recently presented the pastor, Brother Gerard Knol, with a new automobile to replace the aged Ford which he had been using to get about. This gift shows the high esteem in which the church holds the pastor. Other churches might profit by following this example: it will greatly increase the pastor's efficiency.

LOWELL.

Brother Hoolsema, lay preacher, is carrying on enthusiastically at this point. He reports that during the month of September, two new members were received by baptism, and seven on confession of faith. This church was re-organized some time ago, and has taken hold of the work with great enthusiasm. There were twenty-three who professed conversion during the past year.

Baptist Bible Union Lesson Leaf

Vol. 5

No. 4.

REV. ALEX. THOMSON, EDITOR.

Lesson 46 November 16th, 1930.
Fourth Quarter.**SARAH, ISAAC, AND HAGAR.**

Genesis, chapter 21.

Golden Text: "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of the bondwoman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Gen. 21:12.

I. BIRTH OF ISAAC, (vs. 1-8).

On several occasions God had promised seed unto Abraham. Now the time had arrived for the fulfilment of the promise. "And the Lord visited Sarah as He had said, and the Lord did unto Sarah as he had spoken", (v. 1). In this is manifest God's faithfulness. Every promise made by Him is kept. He has both the power and the willingness to fulfil His word. Instances of His faithfulness may be found throughout Scripture, and in present-day experience. Note the encouragement to be derived from this and the direction contained therein concerning a life of trust. It may be further noted that God is particular in regard to the time of the fulfilment of His word. It has been stated on a former occasion that God is never late in respect to keeping His promise, and the same is evident in this lesson: God was on time as usual, "For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him", (v. 2). There is, therefore, no cause for worry when we are trusting God's word. He never fails, although only too often we sadly do so.

The son born unto Abraham was named "Isaac", in obedience to the will of God, (17:19). The name denotes laughter, and is significant of the attitude of Abraham and Sarah in reference to God's promise, (17:17; 18:12). They both laughed, the later laugh being one of real joy, (v. 6), in further obedience to the will of God the child was circumcised on the eighth day, (v. 4), this rite being the sign of the covenant, (17:11). The ages of Abraham and Sarah at this time imply that the event of Isaac's birth was not to be anticipated in the natural course of events, and must be attributed wholly to the divine intervention. It was in the nature of a miracle, and was looked upon as a wonderful event by the parents, (v. 7). There is nothing too hard for God, (18:14), and all things are possible to those who believe, (Mark 9:23). Note the implications of this in relation to individual and collective life. "And the child grew and was weaned; and Abraham made a great feast the same day that Isaac was weaned", (v. 8). Such was the custom in eastern lands. Children were older when weaned in those countries than in our land, and more able in a simple manner to participate in the festivity of the occasion, being two or three years of age at least.

II. CASTING OUT THE BONDWOMAN AND HER SON, (v. 9-21).

The reason. (v. 9-11). The reason for casting out the bondwoman and her

son seems simple and hardly serious enough to warrant such a drastic action; but there must have been more significance attached to it than appears on the surface. We are informed that "Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking", (v. 9). The lad would be about fourteen years of age at this time, and consequently responsible for his actions. There is just a possibility that the incident had something to do with the birthright, in that Isaac displaced Ishmael as the heir of the patriarch, and this may have stirred within the latter a feeling of jealousy, especially if such was encouraged by his mother, as it might well have been. Indeed it would seem as if the mother was implicated, judging by the nature of Sarah's request that she be cast out with her son. Such a request manifests resentment, is drastic in nature, and was grievous unto Abraham, on account of his son. Probably there was more than natural resentment in this request; it may be that Sarah realised that in the casting out of both mother and son lay the only safety for the position of Isaac as the heir of Abraham. To allow these two to remain meant further conflict in the home, and on the death of Abraham it would probably mean a contest for the leadership of the family. The request, therefore, though in appearance severe, may not be unjustifiable, and in fact may be of a wise nature. That the action suggested was not of an unusual nature may be gathered from the later incident of the sending away of his sons by the patriarch, (25:6).

The divine direction, (vs. 12, 13). In his perplexity Abraham is directed by God to conform to his wife's request. It is quite natural that he should be reluctant to cast out his son, especially if he still held, though even faintly, to the belief that through Ishmael he was to have seed. God directed him to send forth the bondwoman, and her son. He assured him that in Isaac his seed would be called, and promised of Ishmael also to make a nation. Obedience to this command meant a test of faith for Abraham, for in casting out Ishmael, he was separating from a lad in his teens who undoubtedly manifested health and strength, and would give signs of a vigorous manhood, one who gave promise of being a fit successor, and through whom seed would come. There was left only a child, a few years old, the son of old age, having not yet lived long enough to give proof of the sturdy characteristics necessary for leadership of the family. And besides, Ishmael was the firstborn, and would have a real place in the patriarch's affections. But the will of God was everything to Abraham, and there was no question as to what he should do when God gave direction. We are instructed to deny self, putting personal feeling aside, and to take up the cross and follow our Lord, (Matt. 16:24), and only in doing so do we receive blessing. The implication of the divine direction concerning Ishmael is not merely that God supported Sarah's request, but that it was His will that a separation of the two families should take place at this time.

The consequences, (vs. 14-21). Abraham's obedience to the command of God evidently was immediate, "he rose

up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba", (v. 14). The exiles were sent away with provisions—they were not being thrust out in anger, and there is just a possibility that Abraham intended looking after them after they had gone, but "they wandered" and thus got out of his reach. May we learn to give instant obedience to God even though His will should cross our feelings.

As a consequence of wandering, the water was spent in the bottle, life was endangered and thorough discouragement overcame the travellers, (vs. 15, 16), Hagar lifted "up her voice and wept". These two had evidently come to the end of their resources. It is just possible that the spirit in which they left Abraham's abode was not of the best, and they may have had hard feelings toward the patriarch, and these may have been manifest also against God, resulting in a reckless disregard for direction in their journey, or for any preparation or plan for the future. It was necessary, therefore, for their own sake to be brought to the end of themselves that they might give heed to the voice of God.

Man's adversity is God's opportunity. God heard the prayer of the lad and intervened to save life, and give direction to the weary travellers, (vs. 17-19). Comfort, direction, and prophecy, are to be found in this incident in relation to the two originally concerned, and encouragement for the saints of the present day.

The future of the lad was one of promise. God was with him "and he grew, and dwelt in the wilderness, and became an archer", "and his mother took him a wife out of the land of Egypt", (vs. 20, 21). From him there was to arise a great nation, and this was the modest beginning of it. There is also implied the kind of life he was to live in his dwelling in the wilderness. Note the allegory based upon this incident wherein law and grace and flesh and spirit are contrasted, (Gal. 4:19-31).

III. THE VISIT OF ABIMELECH, (vs. 22-34).

The time of this visit is given as "at that time", the time of the departure of Hagar and Ishmael from Abraham; and the place was the land of the Philistines, (v. 34). There is a recognition on the part of the heathen king of the presence of God with the patriarch. He acknowledged that God was with him, (v. 22). It should be evident in each Christian life, and observant to each worldly eye, that God is with His own; and such evidence will glorify God, and be a blessing unto men. Note the consequence of this recognition on the part of Abimelech, (v. 23): he desired to make a treaty with Abraham, which is agreed to by that man of God, (v. 24). Then follows the incident of the well, which is amicably settled, (vs. 25, 26). The giving of the sheep and oxen may have had a sacrificial aspect, (vs. 27-31). The covenant being effected, Abraham planted a grove, and called there on the name of the Lord, the everlasting God, and so journeyed in the Philistine's land many days, (vs. 32-34).