

The Gospel Witness

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

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"The Expulsive Power of a New Affection"

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

The phrase is Dr. Chalmers'. Dr. Thomas Chalmers was described by Mr. Gladstone as "one of nature's nobles". He also referred to his "rich and glowing eloquence, his warrior grandeur, his unbounded philanthropy, his strength of purpose, his mental integrity, his absorbed and absorbing earnestness, and, above all, his singular simplicity and detachment from the world." Dr. Chalmers was a majestic Scot: When he began his ministry he preached the law for some eight years, and addressed his congregation with great eloquence on the sins of lying, stealing, etcetera. His congregation, all respectable people, endured it in a spirit of bewilderment. But they could not refrain from great admiration for the wonderful ability of their young minister. Then came two great events: a very serious affliction, which brought Chalmers near to death; and a glorious conversion which transformed his future ministry. Now law gave place to grace; and wonders, which the preaching of law could not even touch, were wrought in large numbers through the message of grace which he proclaimed with extraordinary power.

The phrase at the head of this article is the title of a sermon by Dr. Chalmers. (If I could procure the volume containing this sermon I could report what the great preacher has to say on the subject.) The thought thus expressed has a wide application. It suggests the secret of great things. When Elisha was asked to assist the people of Jericho because their water supply was tainted, Elisha did not order the men to clean out the spring; he said, "Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters." It was the new element cast into the spring which wrought the miracle. It is through the coming into Egypt of the River Nile that what would otherwise be a desert is turned into a fruitful field. If a building were filled with darkness, shouting and struggling would not dispel the gloom. But if God's sunlight is allowed to enter, the darkness will flee. If a room is filled with fetid atmos-

phere, let God's pure air in and all that will soon drive out the poison.

This is the great principle of the Christian life, not by subtraction, but by addition the wonders are wrought. Regeneration is not an endeavour to extract something from the soul. It is not reformation, or the casting off of some sins, but, to use the language of Dr. Thomas Binney, it is "the implantation of the life of God in the soul of man"; it is the introduction of a new divine life. It is the same also with the work of sanctification. Many devout souls take great pains to mortify their sinful nature: they try to overcome their evil desires. But their efforts are painfully fruitless. Christian David the Moravian who became such a wonderful help to John Wesley tells us that before he knew the way of grace, he did all he could to conquer sin; yet it profited not. He was still conquered by it. Walter Marshall, in his volume, "The Gospel Mystery of Sanctification", used a metaphor which probably Thomas Goodwin gave him, namely, that it is impossible to squeeze oil out of a flint stone. It is equally fruitless to endeavour to squeeze holiness out of the human heart which is described by Jeremiah as "deceitful above all things, and desperately wicked". Walter Marshall further says that "the holy frame and disposition whereby our souls are furnished and enabled to do the will of God must be obtained by receiving it out of the fulness of Christ, as a thing already prepared and brought to existence for us in Christ, and treasured up in Him, and that as we are justified by a righteousness wrought out in Christ and *imputed* to us, so we are sanctified by such a holy frame and qualifications as are wrought out in Christ and *imparted* to us."

Professor Godet says, "The work of Jesus in the world is two-fold: it is a work accomplished *for us*, destined to effect reconciliation between God and man; it is work *in us* with the object of effecting our sanctification. By the one, a right relation is established between God and us; by the other, is the fruit of the re-established order. By the former, the condemned sinner is received into the state of grace; by the latter, the pardoned sinner is

associated with the life of God. How many express this as if when forgiveness, with the peace which it procures, has been obtained, all is finished, and the work of salvation complete! They seem to have no suspicion that salvation consists in the health of the soul, and that the health of the soul consists in holiness. Forgiveness is not the re-establishment of health, it is but the crisis of convalescence." If God thinks fit to declare a sinner righteous on the ground of the perfect righteousness of Christ, it is in order that He may impart to that soul His own pure life, and thus restore him to holiness. It is as Christ comes into the soul, by the Spirit, that the great work of sanctification is wrought. This is the grand mystery of God and of godliness. It was a secret locked up in the mind of God from everlasting, but is now a secret no longer. It is an open secret, and a blessed one indeed. What could expel Diabolus from the Town of Man's Soul but the coming of Prince Immanuel? When He enters and rides in triumph up to His royal Throne in Man's Soul, the enemy has to flee.

There is a legend of a man who had a garden full of weeds. His own efforts to get rid of them were all in vain. But at last he heard of a plant that would irradiate weeds. So he bought the seeds, and sowed them broadcast in his garden, and went away for some time. When he returned, he opened his garden gate, and saw no weeds but a lovely flowering plant filling the garden, and shedding its fragrance everywhere. It is the coming in of the new life of Christ in fulness that expels the old evil. We cannot exterminate the weeds in the soul by any efforts of ours. But if Christ, the "Plant of Renown", be allowed to enter there, His presence will kill the weeds; and in due time cover the life all over with His grace! It was the coming of the Divine Presence into the bush which Moses saw that made it glow with heavenly flame. It is the planting of the fountain in the heart that changes the desert into a blossoming garden.

This should be good tidings to such as have striven and struggled against their weaknesses, and struggle all in vain. They perhaps are tempted to give up altogether, and to say, "I am too bad, too wicked, ever to succeed. It is of no use for me to try any more." To such we would say, "Do not try any more, for you are sure to fail again, as you have always done. Rather, fling open wide all your weakness, and the Lord will come in with His strength. Fling open wide all your defilement to Him, and He will enter with His purity and beauty."

When we walk into the country on a beautiful day, and survey the landscape lit up by the beams of the summer sun, our eye detects a beautiful variety of colours lying upon the scene. There is the yellow of the golden grain, the green of the pasture land, the dark brown of the thickly planted woods, the silver gleam of the stream which winds through them, the faint blue of the distant hills seen in their perspective, and the more intense blue of the sky. But none of these colours reside in the landscape: they are not the natural properties of the objects themselves: all the colours are wrapped up in the sunlight, and apart from the sunlight no object has any colour of its own. It is the flooding of the scene with sunlight that sheds the beauties over the landscape. So it is in the spiritual realm: Christ is the Sun of Righteousness in Whom dwells all the fulness of the Godhead bodily, and the fair colour of every grace and Christian virtue. The Christian has no grace, or spiritual beauty,

apart from Christ. It is when our Lord comes in His radiant beauty that gloom is dispelled, and the life takes on a heavenly grace. So let us see that all we need is in Christ. And it is His entry into the life that changes things, and transfigures all. Yes; darkness, and evil, and all unholy things, are removed only by "the expulsive power of a new affection"!

"Come in, O come! the door stands open now;
I knew Thy voice; Lord Jesus, it was Thou;
The sun has set long since; the storms begin;
'Tis time for Thee, my Saviour, O come in!

"I seek no more to alter things or mend,
Before the coming of so great a Friend;
All were at best unseemly; and 'twere ill
Beyond all else to keep Thee waiting still.

"Come not to find, but make this troubled heart
A dwelling worthy of Thee as Thou art;
To chase the gloom, the terror, and the sin;
Come, all Thyself, yea come Lord Jesus, in!"

"GRAY HAIRS ARE HERE AND THERE UPON HIM, YET HE KNOWETH NOT."

Thus the Prophet Hosea describes the signs of decay in Israel. It is the picture of a man who glories in his strength and youthfulness; notwithstanding, gray hairs are here and there upon him—and these proclaim the fact that he is growing old.

The recent meeting of the Baptist Convention of Ontario and Quebec in Hamilton, ought to have been as merry as a Hallowe'en party. For two or three years the Convention officials in general, and McMaster University in particular, have been boasting of their prosperity. They have laboured to justify their course in defending Marshallism, even to the point of losing well on to a hundred churches from the fellowship of the Convention and the support of its enterprises.

This year the new McMaster has opened at Hamilton, and the Convention was held in that city with a view to affording an opportunity to celebrate their victory over those who stand by the Bible as the word of God. But whatever a man, or a Convention, soweth, that shall he or it also reap. From all accounts, the Convention was about as cheerful as the average funeral procession. We have not space to review all the reports, but they are full of instruction.

In the report of the Executive Committee we find these words:

"Letters were sent to the Churches that have ceased to co-operate with the Associations and Convention, seeking to learn if they desired to renew fellowship with the Convention. A report will be given by the Committee on Procedure"

The reason for these letters, of course, was that until the Convention, by motion, names any particular church as being "out of harmony" with its programme, any Regular Baptist Church in Ontario and Quebec is still legally entitled to send delegates. We suppose the Executive Committee would be reluctant to have such a slaughter of the innocents as the exclusion of more than seventy churches at one time,

with a possible membership of seven or eight thousand, would involve. Hence they wrote the churches hoping to receive replies which would obviate the necessity of setting up the gallows. We hope the churches did not waste a postage stamp in replying; but whether or not, as we view the matter, it is not possible for the old Convention to disqualify any church from sending delegates except by specially naming such church in a resolution adopted by the body. We strongly recommend our churches not to reply to such communications of enquiry

An Ordination Committee.

An Ordination Committee, we understand, is also to be appointed, or perhaps has been appointed. Of course, a Convention Ordination Committee is anti-Baptist in principle. The historic Baptist principle is that each individual church is sovereign. It may call a council representative of other churches, but when such a council is called, before it can exercise its duty, it must be accepted by the church; the principle being that it is the church, not the council, which ordains. But the old Convention—"old", indeed, to the point of having gray hair—is now to have an Ordination Committee,—probably mostly composed of Convention officials, this Committee will prescribe books for candidates to read, and determine whether or not a man shall be ordained. But when people throw away the Bible, it does not make much difference what else they do.

Committee on Pentecost Anniversary.

The Committee on the Nineteen Hundredth Anniversary of Pentecost—we protest we are not irreverent when we say so—is as funny as a paragraph from *Punch*. If there is one name among them whose ministry has ever been marked by any approach to Pentecostal power, we cannot discover it; unless it be that of Dr. J. D. Simons, whom we do not know.

An End to all Discussion.

Last year we called attention to one item in the suggested by-laws, namely, the paragraph dealing with the Committee on Resolutions. We do not know how many of the brethren have the wit to see what is involved in this; but it is designed to make discussion in this so-called Baptist assembly an absolute impossibility.

Budget Deficit.

The Budget Committee reports that it had apportioned \$179,600 to the churches, and that the contributions fell \$31,258 short of the apportionment.

Home Mission Deficit.

The Home Mission Board reports that the average number of baptisms for the past ten years on Home Mission fields was 629 per year. The baptisms last year numbered 444, a decrease of about 30 per cent. below the average for ten years. Home Mission finances also show a substantial decline. The report says:

"We regret to state that, not only the Home Mission, but all our Boards, have suffered somewhat in their regular receipts."

The Home Mission Board reports an adverse bal-

ance of \$7,228.79. From the churches the Board received last year \$43,157, as against \$46,348 for the preceding year—a decrease of \$3,211. There was also a decrease from Sunday Schools of \$465. The report calls attention to the fact that they had received legacies to the amount of \$14,664, of which \$9,078 had been expended. An examination of the Treasurer's statement shows that *the real deficit in Home Mission funds was \$23,742.00.*

Foreign Missions Deficit.

The Foreign Mission Board fared no better. A year or so ago, a special amount of two or three hundred thousand dollars was raised by the Foreign Mission Board for a Forward Movement. This year, \$45,000.00 was transferred from the Forward Movement to cover the deficit in Foreign Mission receipts. The total amount of receipts for the Foreign Mission Board was \$253,757.45, of which \$45,000.00—or nearly eighteen per cent. of the total was borrowed money.

We do not know how much of the Forward Movement has been used to pay deficits, but the report shows that last year the transfer was \$8,000.00. But it looks as though the Forward Movement Fund was a device to prevent a backward movement; for another four or five years like the last one would consume the whole amount without going a step forward.

The man who is chiefly responsible for managing the Foreign Mission work, we suppose, is Rev. H. E. Stillwell, General Secretary; and next to him, Dr. John MacNeill, Chairman of the Board. They both espoused and defended Marshallism. They have both committed themselves irrevocably to the defense of Modernism. It is not much wonder that believing people should refuse to give money to an organization under their control, or that the report should show that the amount of money expended in excess of regular receipts was \$47,610.00. This includes, according to the books, \$40,200.00 from the "Keeping Faith Fund". They would never have needed to borrow \$40,000.00 from their "Keeping Faith Fund" if they had not first of all denied *the* faith. The origin of the "keeping faith" idea was that they must keep faith with the pioneer missionaries, on the principle of McCrea's poem, "On Flanders Fields". And they will probably have to continue to borrow money from the "Keeping Faith" Fund so long as they maintain a university which busies itself in destroying the faith of the students who attend it. As we understand it, the "Keeping Faith" Fund and the Forward Movement Fund are one and the same thing.

The Board of Religious Education.

The report of the Board of Religious Education is little more than the report of the raising of money, and the paying of salaries. The Jarvis Street Sunday School is the largest Baptist Sunday School in the Dominion, and the only thing it ever learned from the Board of Religious Education was how not to do it. But if the Baptists of the old Convention are willing to pay salaries and achieve nothing, they will have to do so.

According to the report, the number of Sunday Schools is reduced this year from four hundred and eighty-one to four hundred and seven. The average attendance has been reduced from thirty-eight thou-

sand, nine hundred and fifty-seven, to twenty-nine thousand, three hundred and ninety-nine. The total enrolment has been reduced from sixty-six thousand, four hundred and seventy last year, to fifty-eight thousand, six hundred and ninety-six. The number of scholars baptized has fallen from fifteen hundred and fifty-nine, to one thousand and sixty-eight. The number of scholars members of the church has declined from twelve thousand, four hundred and forty-three, to ten thousand, one hundred and fifty-five. The amount of money paid for School expenses has dropped from \$73,008.00 to \$63,616.60. The amount of money given to missions has declined from \$30,835, to \$27,977.

The income of the Board of Religious Education for the year declined from \$7,729.55, to \$6,065.92.

The Radio Now Blamed.

One of the complaints made at the Convention in Hamilton, and which was given wide publicity in the press, was that the radio was keeping people away from church. It surely cannot be that any reference to the Jarvis Street broadcast was intended! It cannot be possible that the Jarvis Street service is depleting the attendance at old Convention churches! It may be so, because we are happy to have not a few old Convention church members present in our services from time to time, and some of the members of old Convention churches are actually helping to support the Jarvis Street broadcast service.

McMaster University Report.

The report of McMaster University is a most interesting one. Under the head of enrolment the report says that the total number of students last year was 417; this year on October 13th, 463, a total increase of 46, notwithstanding all the promises that were made in behalf of the Hamilton situation. Last year the number enrolled in the Faculty of Theology was 56; this year, only 36. The 56 of last year included 13 in the Missionary Course, and 19 in the English Course; and only 24 in the B.Th. Course. At all events, in all courses in Theology this year they have 36, as against an enrolment of 91 students in Toronto Baptist Seminary.

In reporting the resignation of Professor Marshall the McMaster report says respecting his call to Victoria Road Baptist Church, Leicester, England:

"Committees waited upon him with a view to securing his permanent connection with McMaster. He was repeatedly assured of the confidence reposed in him by every member of the Senate and Board and suggestions of promotion were definitely made to him. However, after long and anxious consideration, his decision was that he was in honor bound to give Victoria Road his service. On the evening of Convocation, the Chancellor made a statement which was in part as follows: 'Our satisfaction in the filling of vacancies with carefully selected men and women and by the creating and filling of new positions is much marred by reason of one resignation—that of Professor L. H. Marshall. His presence here at McMaster and in Canada during the past five years has meant much to us as an institution and as a people. His sound scholarship, unquestioned teaching ability, inspiring platform gifts and

withal the balance and reverence of his Christian manhood, have combined to make him the esteemed professor, respected colleague and influential interpreter of truth that he has proved to be. We wish he might have been persuaded to continue among us. Failing in this, the Senate and Board have passed suitable resolutions of sincere appreciation and gratitude.'"

An Amazing Statement.

It is amazing to find such a statement as this in a report issued by a supposedly Christian institution. The Chancellor cannot be ignorant of the fact that Professor Marshall was advised to return to England. He and the Senate and Board know, and we challenge them to prove to the contrary, that Professor Marshall was made to understand that his presence in Canada was no longer welcome. Professor Marshall returned to England not because he wanted to go, but because he knew he was not wanted. But the utter untruthfulness of this statement in the report of the Senate and Board of Governors of McMaster University is characteristic of the whole institution. They parted company with truth and honour long ago, as the denominational controversy proved beyond all peradventure.

The fact is, McMaster University has ceased to be, in any true sense, a Baptist institution; and in the evangelical sense, apart from its theological department, it has ceased even to be Christian. Theologically, it is rapidly sluffing off whatever was left of evangelicalism; and with Rev. Roy Benson, and Professor Parsons of Rochester, on the staff, we may expect it to reach the bottom of the toboggan slide toward Modernism with record speed.

Professor Parsons.

Nothing has been said of the coming of Professor Parsons from Rochester Seminary to McMaster, but it is well to remember what was said by the late Dr. Augustus H. Strong, recognized the world over as one of the greatest, if not the greatest, of American theologians. Speaking of Professor Geo. Cross' election to the Rochester Theological Seminary, Dr. Strong wrote:

"I regard that election as the greatest calamity that has come to the seminary. It was the entrance of an agnostic, skeptical, and anti-Christian element into its teaching, the results of which will be only evil. The election of Dr. Cross was followed by that of Professors Robins, Parsons and Nixon, who sympathized with these views. These men, with Professor Moehlmann soon gave evidence in their utterances that a veritable revolution had taken place in the attitude of the seminary towards the fundamentals of the Christian faith."

THE EDITOR GOES SOUTH.

The Editor will assist Dr. C. P. Stealey, Pastor of Hudson Ave. Church, Oklahoma City, in a series of meetings beginning Wednesday, Nov. 12th, and continuing until the 26th or 27th, leaving time enough to get back to Toronto for Sunday, November 30th. In his absence the Jarvis Street Pulpit will be occupied by Dr. T. I. Stockley, November 16th, and by Dr. A. J. Johnston, Pastor of Temple Baptist Church, Detroit, November 23rd. The evening service will be broadcast as usual each Sunday, and we can promise our radio hearers a great treat on both occasions.

The Jarvis Street Pulpit

MUST WE CHOOSE BETWEEN THE BLOOD OF THE CROSS AND THE REDNESS OF COMMUNISM?

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

Preached in Jarvis Street Baptist Church, Toronto, Canada, Sunday Evening, November 2nd, 1930.

Broadcast from Station CKGW, 690 k.c., 484-8 metres.

(Stenographically Reported.)

"And you, that were sometimes alienated and enemies, in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight."—Colossians 1:21, 22.

Prayer Before the Sermon.

O Lord, as we come to the study of Thy Word, to hear what God the Lord shall say unto us, we acknowledge our dependence upon the illuminating ministry of the Holy Ghost. We rejoice in Thy Word. We believe this Book to be the very word of God, that those who wrote it, wrote it by the inspiration of the Holy Ghost. Therefore, O Lord, it is Thy word. Thou knowest the meaning of it. Thou art able to lead us into its hidden depths. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. Knowledge of these things, and acquaintance with the spiritual realm, cannot be received through ordinary channels; not through the senses do we perceive these truths, but Thou dost reveal them unto us by Thy Spirit: for the Spirit searcheth all things, yea, the deep things of God.

We have no power to convince a sinner of the error of his ways, for the reason that we have no power to quicken dead souls. We acknowledge, O Lord, that it is entirely beyond our ability to lead anybody to Christ. No man can come to Him except the Father draw him. So we pray this evening for this divine energy, for the quickening power of the Holy Ghost in this service. We pray that Thou wilt enlighten the understandings of those whose minds have been blinded by the god of this world lest the light of the glorious gospel of Christ should shine unto them. Lift the blinds, we pray Thee. Didst Thou not command the light to shine out of darkness? And canst Thou not, O Spirit of God, shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ? Some into the darkness of some natural mind this evening, O creative Spirit, and say, Let there be light—and there shall be light.

Nor have we, O Lord, power to lead those who have already been quickened, for we are as dependent upon the Spirit of God for our continuance in the divine life as for our introduction to it. We bless Thee, O Saviour of men, that Thou art the Alpha and the Omega, Thou art the Beginning and the End, the Alphabet and the Literature of faith. Thou art before all things, and in Thee all things consist. May the Holy Ghost exercise His power this evening, quickening the dead, liberating the captive, opening the prisons to them that are bound, proclaiming the acceptable year of the Lord. Make this an hour of salvation to the glory of Thy great name, through Jesus Christ, our Lord, Amen.

It is extremely important, when we endeavour to estimate religious conditions, that we should bring the events of the present into the light of history, that we should not lose our perspective. There never has been a day in the world's history when it was not possible to find some spot of earth where iniquity seemed to abound more than ever before. I have no apology whatever to offer for present-day conditions, but I cannot help wishing sometimes that some of my brethren who seem to be so perfectly sure of what is now taking place, in its relation to the divine

scheme of things—I cannot help wishing that some of them would read history.

Many speak of Mussolini with bated breath, and ask whether he is the Antichrist. But, great man as he is, he would scarcely make the little finger of some men who have lived in times gone by. He is scarcely big enough to fill out the picture of Antichrist, nor am I able to discern in him a disposition to develop into an uniquely antichristian attitude. I have wondered sometimes what my brethren in the ministry would do for a subject if Mussolini should suddenly be called away from this scene of action—as he may be. It is a good deal safer to deal with basic principles, to study the warp and woof of life, to find out how things are made.

For example, it is very easy to become alarmed at the prevailing unrest in the political world. There is Bolshevism enough, I grant you. It has found its fullest expression in Russia, where it has substituted a collective despotism for an individual autocratic form of government. I am well aware also that there are tendencies observable everywhere that at least challenge thought, and are somewhat disturbing, and difficult of explanation. There is a general objection, theoretical or practical, to all objective authority.

One may study its political expression in Russia, and in China in part, and in the rapid acceptance of the principles of Communism everywhere, and ask whether we are approaching the consummation of things? I do not despise prophesying, but I am inclined to think that scarcely any man can be quite so wise in respect to his knowledge of the future as some people profess to be. There is much safer ground than that supplied by such ingenious interpretation. The Lord is coming. He is coming personally. He is coming visibly. He will come audibly. And when He comes "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." We believe in this place, and rejoice in, "the blessed hope",—but I have other work than to attempt to forecast the details of the future.

The anti-objective-control disposition shows itself in other places than in the political realm. You will find it expressing itself educationally. All the canons are thrown aside. Nobody knew anything until this generation came to town! We are competent to teach our forebears and everybody else. We ought to be wiser than they because we have the advantage of their experience.

The same principle is expressed in society generally, but particularly in the domestic sphere. There is a breaking down of authority wherever we look. We find history repeating itself, and conditions somewhat akin to that which obtained in Israel, when it was said, "There was no king in Israel, but every man did that which was right in his own eyes."

This is particularly true in the religious world, for there is a settled and aggressive opposition to the assumption that there is any objective authority in religion. The old Book is to be discarded. We may pick and choose from among its precepts; that which commends itself to our reason we may accept, and that which is unpalatable we may with impunity reject. Every man is to be a law unto himself. We are to be guided by our own conceptions of what is right.

I.

Of course, that is no new thing under the sun. Whatever aspect of this principle you consider, it is just as old as human sin. Do you know who the first Bolshevik was? where Bolshevism began? It began in the Garden of Eden—and it has continued ever since. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The "old man" in everyone of us is an anarchist. He would have no law at all. The only thing to do with the "old man" is to hang him, hang him on a tree. Let him be put to death; let him be crucified and let us cultivate "the new man, which after God is created in righteousness and true holiness"—"You," says our text, "that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled." The fact is, we were all, by nature, anarchists, Bolsheviks, men who objected to anybody's ruling us, because we wanted to rule ourselves.

I knew a little boy in a house where I was boarding some years ago, who was a fine example of this principle. I was passing through the dining-room one day, and heard his mother attempting to correct him. He was only about four or five years of age, but he clenched his fist, stamped his foot, and said, "See here, ma, I don't have to do only just what folks don't tell me I haven't got to do." If you can unravel that aggregation of negatives, you will find a perfect expression of the carnal mind which is opposed to the law of God however it may be expressed.

"Enemies in your minds by wicked works." I am not interested, personally, in many of the Utopian schemes for social betterment. I would uplift society if I could, I would improve men in the mass if that were possible. In Moses' day the Israelites were having rather a hard time in Egypt making brick; when Moses began his work, they were compelled to make bricks without straw. But some of our social betterment theorists are going a little farther than that, and proposing to make a house without bricks! How can you have an ideal society unless you have regenerated individuals of which to build it? You can never bring in the kingdom of God by education, or by legislative processes. A prominent educator, on a recent occasion here, said that the only hope of the world was in education. But there is no hope in that direction: you cannot educate an evil heart to become pure.

Do not blame the Communists too much, nor denounce the "reds" in Russia or elsewhere, indiscriminately. You are a "red" yourself if you are not converted. You have the germ of all anarchy in that unregenerate heart of yours. Your self-will and determination to have your own way are but an expression of this principle,—and the result is just such a result as obtains in Russia. The people there, thinking to throw off the shackles of Czarism, have subjected themselves to perhaps the worst tyranny the world has ever known. The men who boast most loudly of their freedom, and who, in religion and education, know no law of any kind, are the victims of their own theory, and are led captive by the devil at his will.

What is the hope for it all? How may we better these conditions? Only through the gospel of the grace of God.

II.

We spent so much time singing this evening that I shall not have time fully to expound the principle I wished to discuss with you, but I call your attention to TWO ASPECTS OF THE DEATH OF CHRIST. This text tells us that those who were alienated and enemies in their minds by wicked works He hath now reconciled in the body of His flesh through death.

The death of Christ, first of all, *provided a propitiatory sacrifice to God*. When Jesus Christ died, He did something for us in respect to God. There is a Godward aspect to the Atonement. What did He do? *It was not an offering to an angry God*—and I must be careful here, because His death was an offering to God; and "God is angry with the wicked every day." But the conception that some people entertain of the old theology is not true. There is a certain preacher in this city who occasionally has a fling at orthodoxy—but I fear he does not know, and never did know, what orthodoxy means. His knowledge of orthodoxy has been derived from a study of its caricatures. I have heard him say that orthodox men take this position and that—and no orthodox man I have ever known or read about ever dreamed of taking such a position.

We are not to think of God as a despot, who is arbitrary, and without just cause angry because His will has been opposed. He is not like a petulant parent who is always saying, "Don't" to his children. The death of Christ, in respect to its ministry Godward, was infinitely more than merely an offering to someone who wanted to have vengeance on his enemies: it was not for that Jesus Christ died.

Then, once more, we must not think of the death of Christ as a *sacrificial offering to a soulless, inexorable, law*. There is a governmental aspect to the Atonement, beyond all peradventure. It was necessary that God should be just while justifying him that believeth on Jesus, and Jesus Christ died to magnify the law and to make it honourable, to balance the books, to maintain the honour of the divine government. But we are not to think of the law of God as a mere moral abstraction, as something that is written in a book, and that has to be balanced like the books in a bank. It is written in a book. The law of God is a reality, whether you view it as given on Sinai, or as written into the moral constitution of the universe. We cannot ignore the law of God, hence there is a govern-

mental aspect to the atonement. Jesus Christ died to make it possible for us to escape the consequences of our own sin.

But our difficulty is here: to construe God in terms of our human understanding. I would bid you beware of the plausible reasoning of men. For instance, here is a verse from Whittier:

"I may not climb where cherubim
And seraphs cannot see,
But nothing can be good in Him
Which evil is in me."

But that is not true. I know that as a father pitieth his children, so the Lord pitieth them that fear Him. I know that the Bible abounds with anthropomorphisms, where God represents Himself by a human figure, because He condescends to our human understanding. But when you have multiplied all your figures, God is greater than all. God is something more than law, and more, as a Person, than any human relationship can define. He is a Person to be obeyed. His is a law that must be honoured; but you can find no complete analogy in any phase of human experience, save as we are brought into the realm of grace and are made to understand by the illumination of the Divine Spirit.

"The sun, the moon, the stars, the seas, the hills and the plains—

Are not these, O Soul, the Vision of Him who reigns?

"Is not the Vision He? tho' He be not that which He seems?

Dreams are true while they last, and do we not live in dreams?

"Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?

"Dark is the world to thee: thyself art the reason why;

For is He not all but that which has power to feel
'I am I'?

"Glory about thee, without thee; and thou fillest thy doom

Making Him broken gleams, and a stifled splendour and gloom.

"Speak to Him thou for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet.

"God is law, say the wise; O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.

"Law is God, say some: no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool;

"And the ear of man cannot hear, and the eye of man cannot see;

But if we could see and hear, this Vision—were it not He?"

We are like the prodigal when we try to understand these things. He had been so long in the far country that he had forgotten how to think in terms of his father's speech. He was like a man who had been so long away from home that he had forgotten even

the idiom of his own language. And when he had spent all, and began to be in want, and no man gave unto him, he could not find within the bounds of the far country anything analogous to his father's grace: "No man gave unto him." Nobody "gave" anything. They bought, they sold, and they got gain. They took all they could: they gave nothing. When he came back to his father, he came back with the idiom of the language of the far country in his mind. He said, "I know what I will do. I will get a job when I get home. How many hired servants of my father's have bread enough and to spare!" Therefore he came saying, "I am no more worthy to be called thy son: make me as one of thy hired servants. Let me earn my bread"

That is how we all talk when we come back to God. Oh my brethren, we shall never be able to explain the atonement, because it is unique: although, (and for this let God be praised!) we cannot explain it we can experience and understand it. There never was anything like it. You can find no analogy anywhere which will adequately represent it. It is the sacred secret which only God the Holy Ghost can make a poor sinner understand.

We need law, do we not? What time of day is it? Well, this broadcast stops at nine o'clock. What is "nine o'clock"? Nine o'clock by your watch? by mine? Whose watch? Where do we get our time? You have heard of the American visitor standing outside Greenwich Observatory, waiting to see the big ball drop at noon? He had a watch in his hand of which he was very proud, and he was heard to say, "If it does not soon drop it will be late"!

Where do men get the time? Where do they get the time at sea? They get it from the sun. I do not understand how it is done, but there is a fixed centre in nature by which it is possible for men to tell the time. If nature should turn Bolshevik, what should we do? Nobody would know what time the sun would get up in the morning, nor what time it would go down at night. You could not run the trains—or anything else—if nature were not true to the second of time. I read of a company of astronomers gathered in Spain some years ago to observe an eclipse of the sun, and the shadow appeared over the sun at the time predicted to the fraction of a second. One of the company said that it was possible to predict a hundred years in advance the exact second at which an eclipse would appear. You say, "That is science." Is it? Is it? Can you read your clock a hundred years in advance? If you can, it is the only clock that was ever made of which that is true.

Who made the clock in the sky? Who wound it up? Who keeps it running? Who and where is the central law-giver? What is the secret of it all?

We ourselves would be ready for the undertaker if it were not for law, because we abuse these bodies of ours. We eat things that are not good for us. If we were not subject to a system that has marvellous recuperative powers, and if that law did not operate, we should soon commit suicide.

I need not elaborate that point, save to say that all that scientists can ever do, whether they peer at the heavens through the telescope, or magnify the infinitesimal to the range of their vision through the micro-

scope,—all that science can ever do is to observe how God works, how nature's laws operate—which is the same thing.

We need some kind of law in society, do we not? Why cannot we build a building of any sort down here in the heart of the city? We need a great many buildings, but we have not money enough to put them up. Someone says, "Why cannot we build temporary buildings out here at the back, buildings of our own designing?" The law says, "There are many people who live around here, and you must consider them." If you are willing to be a Robinson Crusoe, you may do as you please; but if you are going to relate yourselves to others, you must be subject to law.

Why do we have stop lights at our street corners? Why, when you come to the corner of Gerrard and Jarvis Streets, do you have to stop? What right has anybody to say to you that you must stop? Why talk nonsense! You know very well that motor-cars cannot pass on the same side of the street, and that we must have some regulations. Of course we must! We must have law.

But how imperfect the whole business is! What do we try to do? Here is a law in a book, and we try to make it personal. There it is in the book. It will not enforce itself. Hence, we must have judges and courts, so that human intelligence may apply it. But the ideal thing would be to combine the legislator and the judge, if you could find a perfect man, who perfectly embodied a perfect law, thus making the law personal, we should reach the ideal.

And that is just what God is. His law is a transcript of His own nature; and the law of God everywhere is what it is because God is what He is. So, my dear friends, your sin and mine has upset the order of things. If God did not deal with it, there would be Bolshevism everywhere. So Jesus Christ died to meet the requirements of God's law, and thus to render satisfaction to the outraged nature of Deity, to restore the moral equilibrium, and to save the universe from destroying itself.

Men who make light of the Atonement think but little, for the application of their liberalism to the laws of the land would reduce us to a lower state than Russia herself has attained. If modern theology could be translated into the political realm, and if the community and the state were to be governed as some modern theologians would tell us God governs, there would be no government at all, and this earth would become a hell of anarchy.

Once more: having met the law's requirements, *the death of Christ effects the reconciliation of the sinner to God.* The atonement does not reconcile God to man. It propitiates God, but it reconciles this poor simpleton, this poor sin-blinded sinner to God.

But how does the death of Christ reconcile the sinner to God? When expounded to enlightened consciences by the Holy Ghost, *the death of Christ reveals the true nature of sin as nothing else does.* Sin is the transgression of the law; and the law of God may be transgressed in such a way as chiefly to affect the individual transgressor himself—as when he sins against his own body, or against the law of his mind, or becomes, as did Israel of old, a sinner against his own soul.

Or a man may violate the law of God in his relation

to other people, by infringing at some points upon the rights of others; or in some way taking that which belongs to another.

Or he may violate God's law by sinning against society in general, by doing that which is contrary to the highest interests of the social order, whether of the family, the community, or the nation.

But any such transgression as these may seem to provide at least a modicum of justification in the fact that whether a man sin against himself, or another individual, or against society in general, his sin cannot appear in contrast with that which is in itself blameless. If sin be considered as black when viewed in any such relations as I have named, it is not contrasted with anything white, but only with that which is drab and soiled, or of only a lesser degree of blackness. But when sin is viewed in relation to Christ, hell is set over against heaven, and the turpitude of the pit against the absolute holiness of the heavenly temple. That is to say, sin appears at the Cross as it is "when it is finished," nailing the hands of Omnipotence, crowning with thorns the brow of Deity, and driving its spear to the only Source of life and light and love. It was no accident that Christ was crucified at the place called Golgotha, for sin finishes its work at "the place of a skull."

Thus in the body of His flesh, through death, our Lord revealed the heinousness of sin, and the certainty of its fatal issue. And when men see, by the illumination of the Holy Ghost, that sin is something aimed at Divine Holiness, and at the Centre and Source of law and life and love, the sinner is reconciled to the surrender of that which once he cherished as a treasure, just as a man is reconciled to the loss of a gangrenous limb or to the removal of a cancerous growth from within.

Then, too, through the body of Christ's flesh, through death, *the sinner is reconciled to the law of God.* To the natural view, the law of God is as a fence around the orchard, a door locked against the hungry, a drawn blind obscuring the view of that which is pleasant to the eyes, and to be desired to make men wise. Hence, the carnal mind is not subject to the law of God; and the man hates God's law as an arbitrary and unnecessary interference with his pursuit of pleasure. A criminal is disturbed by the sight of a policeman. Though he has no knowledge of the officer's name or character, instinctively he regards him as his enemy: so do men view the law of God, and "the heathen rage, and the people imagine a vain thing . . . saying, Let us break their bands asunder, and cast away their cords from us."

But the death of Christ shows us that the law is holy, and the commandment holy, just, and good; that the law was ordained unto life, not unto death; and is designed to promote, not our misery, but our highest joy. I love to see the policemen stationed near our schools, doing their work when school comes out. It is lovely to see the little children flock around the man with helmet and blue coat, as he takes the hands of two or three of them, while the others gather around him, and, stopping the traffic, he leads them across the street to safety. That is the true function of the law of God, to take us by the hand and bring us home: "Wherefore the law was our schoolmaster to bring us to Christ, that we

might be justified by faith." And when at the Cross the sinner sees that the law is representative, among other qualities, of the truth, righteousness, justice, and faithfulness, of God, and that they are satisfied by a propitiatory offering, he sees that these qualities become his friends, and the law his invincible guardian; he therefore becomes reconciled to the law, and is enabled by grace at last to sing,—

"I worship thee, sweet will of God,
And all Thy ways adore;
And every day I live, I long
To love Thee more and more."

And especially, the sinner is reconciled to God Himself by the body of Christ's flesh through death in the fact that there in the person of His Son God is seen taking the sorrows and sufferings of a world into His own heart; and, while keeping His own law, and, if I may so say, maintaining the infinite perfection of His own moral integrity, His righteousness and peace meet together, and mercy and truth kiss each other, and a holy God reveals Himself as a gracious Saviour, and the truest and tenderest of all lovers. Thus the one who was an "enemy in his mind by wicked works" sees his own folly, and by the death of Christ is reconciled to God Whom he now worships with adoring and everlasting gratitude.

I must not speak longer. I believe the only hope of the world is in the gospel of the Lord Jesus Christ. It will bring peace to your own heart; it will restore order to your own life; it will atune you to the will of God, which is another name for the law of God everywhere. When a man is saved, and seeks to do the will of God, he begins to obey the law of his own nature, physically, mentally, and spiritually. He is attuned to laws of God's ordaining, and brought into harmony with the universe itself, and with God who is over all.

And in the measure in which we thus yield ourselves to Him, and exercise the power He gives us, by the Spirit; to reduce to practice the principles of His gospel, in the home, in business, in society generally, in the measure in which those principles are applied to any sphere of life, there will be order, there will be peace, there will be tranquillity, and there will be the satisfaction which comes from an ordered life.

You say, "Rather hopeless"? Yes, it is. I wish all our legislators were Christians. I wish they could carry the principles of Christ's gospel into the legislature. I wish all our business men were Christians, and would make Him Lord of the counting-house. I wish everybody knew Christ, and that everybody would crown Him Lord of all. But they do not, and I fear that, in this dispensation, they will not. Notwithstanding, there must be an endeavour, as Christians, to go as far as God enables us to go; and just as I preach, though I know there are many unconverted people here to-night who will not receive my testimony, and I must preach whether you receive it or not,—I must preach the truth to you whether you will hear or whether you will forbear; and you must then be responsible to God, since I have done my whole duty; so I must try to apply the principles of

Christ's gospel in all the relations of life, even though I have no hope that the millennium will come that way. Hence, we look for the Saviour, the Lord Jesus Christ. Some day He will come Himself, and will cut short the work in righteousness, and He will reign from sea to sea, from the river to the ends of the earth.

Therefore open your heart to Christ. You cannot make all the world better, but you can let Him make you better; you can yield to Him so that He can save you. And if you cannot make every home a paradise, receive Him in such measure that your home at least will become a paradise. If you cannot clean up everybody's business, clean up your own business, even if you do lose a few thousand dollars a year in the process. If you cannot do everything, do what you can in the power of God as Christians, and show that the hope of the world is in the dominance of the principles which have found their only complete disclosure and application in the life and character of our Lord Jesus Christ. Come to the—

"Fountain filled with blood,
Drawn from Immanuel's veins;
Where sinners, plunged beneath that flood,
Lose all their guilty stains."

Some have said that the Wesleyan revival saved England from the horrors of the French Revolution. That may be so; but a similar revival is necessary to save the world from being Russianized, for every natural heart is predisposed to be hospitable to bolshevism. My hope is, that some men will turn back again to the gospel, if not to save their hearers, at least to save themselves. It is for ever true that,—

"None but Jesus
Can do helpless sinners good."

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337 Jarvis Street, Toronto, Canada.

W. GORDON BROWN, Editor.

F.B.Y.P.A. RALLIES.

The Executive of the Fundamentalist Baptist Young People's Association of Ontario and Quebec announce three Thanksgiving rallies to be held afternoon and evening, next Monday, November 10th.

Societies in and near London are invited to Wortley Road Baptist Church. In the afternoon, Miss Minnie Lane, missionary-elect for Liberia, will speak; and in the evening, Rev. H. Peer, now of Woodstock, will also speak.

The Hamilton rally will be held in Hughson Street Church. There three students of our Seminary will give addresses in the afternoon; while in the evening, Rev. J. F. Holliday, of Fairbank Baptist Church, together with Pastor and Mrs. G. Mellish, missionaries-elect for Liberia, will address the gathering.

Orangeville is the third rally centre, where societies of Toronto and district will meet. In the afternoon, speakers will be Rev. S. Lawrence, of Christie Street; Rev. A. Thomson, of Mount Pleasant Road; and Pastor and Mrs. G. Mellish; in the evening, Rev. W. J. H. Brown, of Annette Street, will speak. We are anticipating times of great blessing in all these gatherings. Pray that our hopes may be more than fulfilled.

* * * *

AFTER CONVENTION—BLESSING!

It was inevitable that after such a mountain-peak Convention as delegates from the churches of our Union enjoyed in London, rich blessing should be experienced in church after church over the country. Our reports are far from complete, but we are sure that the facts given below will bear out this statement.

* * * *

STANLEY AVENUE, HAMILTON.

On the Sunday morning following the Convention, Rev. C. J. Loney, our president, preached to his people on the stream of God, into which the Lord leads His own in ever-deepening experiences. To the invitation "for those who desired to go deeper with God, a large number responded." "Tears of contrition mingled with tears of joy were freely shed as pastor and people stood singing 'Dying with Jesus.'" Two mothers, one with a family of eight children, and the other with a family of six, after the service professed faith in Christ as their personal Saviour. In the afternoon, Mr. Loney addressed the young people of the Calvary Mission on Mount Hamilton, where they responded to his appeal for consecration. At the evening service three others professed faith in our Lord. Hallelujah!

TORONTO CHURCHES.

A member of Runnymede Road Church told us that the Sunday after Convention was a "wonderful day". Pastor P. B. Loney, at the morning service, appealed for consecration, and forty rose in response there; among them some from whom such an appeal was not likely to meet with response. In the evening, one soul gave evidence of stepping out into the light of the Gospel.

Pastor David Alexander enjoyed the atmosphere of blessing in his preaching on the same Sunday at Waverley Rd.

At Christie Street, Rev. S. Lawrence felt that he had the best day for a long time.

Rev. J. F. Holliday found two hundred and seventy-three in Fairbank Baptist Bible School that Sunday. In the evening the church building was so packed that some had to occupy the baptistry! Several juniors responded to the invitation.

An unusually deep spirit of conviction rested upon the word at Annette Street. The next Sunday, November 2nd, Dr. T. I. Stockley, with a number of students from our Seminary, conducted the evening service, while Pastor W. J. H. Brown preached in Shenstone Church, Brantford. It is expected that Dr. W. Pettingill will begin special meetings in Annette Street on November 9th.

The Truth Baptist Church, into which the former Mount Dennis Mission has been organized, had an extra good attendance on the last Sunday of October, which was an encouragement to Student E. C. Wood, who there has been doing the preaching.

* * * *

LONDON.

The pastor at Wortley Road declared that the Sunday after the Convention was a day of greatest blessing experienced in Wortley Road Church for some time.

At Central Pastor James McGinlay preached with great power. In the morning sixteen responded and three for and church membership and three for salvation, while in the evening ten others came forward seeking the Lord.

* * * *

BOSTON.

That same Sunday, Rev. H. Buchner, of Trenton, preached in the Boston Church, "delivering a great message" on the Good Samaritan. The next Wednesday, Pastor A. J. Loveday found forty at prayer meeting, all of whom were inspired by his glowing reports of the Convention, given by himself and Deacon H. Spencer. Lively discussion followed. The next Sunday was also a good day in Boston. In the morning,

the Pastor preached on "Jesus the Bread of Life", to a large congregation, the greater part of whom remained for the communion service following. At that, three were given the right hand of church fellowship, two on experience and one by letter. That evening, Rev. A. J. Lewis recently returned from Liberia, gave a thrilling message. Through it the Christians saw more clearly the need of spreading the Gospel in heathen lands, one young lady responded to the Gospel invitation and a liberal offering was received.

ELSEWHERE.

Space would fail us to tell of the blessing elsewhere, did we know of it all. At Alton one young man professed faith in Christ. At Hartford there were "splendid services", with the presence and power of the Lord "manifestly present" to the "good congregations". Pastor Melchie Henry, of the Medina Indian Church, found that during his absence at the Convention, the devil had "been hard at work endeavouring to cause confusion and division among the brethren." In spite of his evil efforts the Sunday after Convention was a good one, attendance being exceptionally so. "In the evening our members had two services at two homes and both enjoyed the spiritual blessing." Rev. O. Boomer felt "greater power and a more vital touch" in preaching the Gospel at Faith Church, Walsh. The next Sunday three volunteered for Gospel work from home to home. On October 26th, in Orangeville, a backslider returned to the Lord, while another young man, without the knowledge of others, received Christ as his Saviour, and the following Sunday publicly applied for baptism.

* * * *

HUGHSON STREET, HAMILTON.

Various brethren have been supplying the pulpit at Hughson Street, Hamilton, during the absence of Pastor Bower through illness in his home. The Sunday following the Convention, Mr. R. Potter spoke in the morning, and Mr. N. Duncan in the evening, to good congregations. The next Sunday the four delegates to our Convention, in a very helpful manner, gave their impressions of that gathering.

* * * *

WOODSTOCK.

Rev. A. St. James spoke in the Oxford Street Church, Woodstock, the Sunday following the Convention, to the Bible class, and then to those who gathered for morning worship. An offering of forty-seven dollars was received for his bi-lingual ministry. A large congregation heard Pastor J. H. Peer in the evening. Numbers and offerings are grow-

ing under his new ministry. Rev. James McGinlay and Rev. W. J. H. Brown were announced for Monday and Tuesday of this week. The brethren are praying for those who are showing signs of conviction also to be converted.

* * * * *

LINDSAY.

Last Sunday anniversary services of a deeply spiritual nature, when members gathered to give heartfelt thanks to God for His blessings, were held in the Regular Baptist Church of Lindsay, Rev. J. M. Fleming, pastor. "A deep sense of His presence, a holy joy, an earnest expectation, pervaded all."

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CONFERENCE AT SOUTH ZORRA.

Delegates to the Pastors' and People's Conference of Hamilton, Brantford and district, are hereby reminded that its next meeting will be (D.V.), on Tuesday, November 11th, in the South Zorra Church. In the morning, Rev. F. Kendal, of Guelph, will speak; in the afternoon, Rev. C. J. Loney, of Hamilton; and in the evening, Rev. J. H. Peer, of Woodstock. Our missionaries-elect for Liberia will also be present.

* * * * *

OAKWOOD, TORONTO.

The brethren of the Oakwood Church are making extensive improvements in their church building, most of the work being done by voluntary labour, directed by Pastor C. Rumball. Although the auditorium itself has been enlarged, it is crowded to capacity Sunday nights. And the Lord is saving souls: on October 12th two 'teen-age girls came out; on the 19th, three more converts; three men are awaiting baptism when the baptism is ready, one of them a recent convert. The Sunday School of this church so taxes the accommodation that open sessions have to be held, rather than classes.

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WESTPORT.

Pastor R. Brackstone found many strangers in attendance at a recent service in Westport, Ontario. On October 26th Former-pastor, H. C. Slade there preached with blessing to all who heard him.

* * * * *

MOUNT ALBERT.

Continue to pray for the special meetings at Mount Albert. Last Sunday was a good day, when the Immanuel Quartette assisted Pastor W. S. Whitcombe. The Male Quartette of our Seminary helped on Monday night last.

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BUFFALO.

"Word comes to us from the work just accomplished in connection with the First Baptist Church of Buffalo, in their three-weeks' campaign. The weather was very severe. A great snow storm blockaded the streets and made it exceedingly difficult for people to go about. Notwithstanding, the attendance was good, and the interest deep and continuous. Jews and Roman Catholics and blasphemers were brought to their knees in humble contrition, and saved by the

power of God. On one night, in response to the invitation, something like forty people responded to the appeal. We do rejoice that the Spirit of God has accomplished this work, and that the blessing has been such that it will doubtless abide with the Church for many days. There is nothing like revival to sweeten and unify the people, and to keep everybody happy and hopeful. We wish for our good Brother Fulton, the Pastor, the richest blessing of Heaven."

* * * * *

WEALTHY STREET, GRAND RAPIDS.

"The average Bible School attendance for the month of October, was six hundred and sixty-five. Congregations were large on the 26th. Five responded to the invitation, and in the evening three were baptized. Wealthy Street has never had a spasmodic growth, but has increased steadily year by year for the past two decades in all of its departments. Whatever achievements have come as a blessing have been in answer to prayer. The revival and missionary spirit, all spiritual attainments, whatever the church may be at all, has depended upon prayer and an unwavering faith in the truth of the Bible and the power of God."

—*Baptist Temple News*, Dr. VanOsdel, Editor.

* * * * *

MINNESOTA CONFERENCE.

The Regional Bible Conference of the Baptist Churches of Minnesota, are proving a source of real blessing. The meetings for September were held on the 8th, 9th, and 10th, at Park Rapids. Pastor G. H. Dahlberg says: "All in all the conference was mutually helpful, because of the emphasis on the spiritual and practical side of life. We trust we shall have another such gathering here soon." The next Conference is announced for Oakland, with Pastor L. McCauley, on November 12th to 14th.

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RALLY IN EDMONTON.

The Regular Baptist Missionary Society of Alberta, held its Fall Rally "in the Norwood Regular Baptist Church of Edmonton, October 20th to 30th. The Norwood people have no church building of their own, but meet in a hall which they rent and furnish for their services. These quarters seat about one hundred and fifty people comfortably, with some space for more if necessary. A goodly number of delegates were in attendance from Benalto, Lethbridge, and Calgary. The Edmonton people also heartily supported the meetings in every way. . . . The circle of spiritual fellowship is growing stronger and sweeter all the time among our Regular Baptists in this province. Each session was blessed with that throbbing spiritual life, which only can be possible when the children of God are in living touch with Him. When one considers that eighteen delegates travelled either by motor or by train from two hundred and fifty to seven hundred miles each at their own expense, to attend this Rally, it is not difficult to understand the interest that is

being taken by many in this new Society"—Rev. M. R. Hall.

* * * * *

MR. G. FRANKLIN.

Mr. Gladstone Franklin, a graduate in 1929 of the Toronto Baptist Seminary, has been appointed by the Latin American Evangelistic Society for work in San Jose, Costa Rica, Central America. Before leaving on November 18th he will be in attendance at some of the Churches and Conferences. Among these are First Baptist Church, Buffalo, November 5th; Shenstone Memorial Baptist Church, Brantford, November 6th and Sunday morning, November 9th; F.B. Y.P.A. Rally, Hamilton, November 10th; Pastors' and People's Conference, South Zorra, November 11th; Stanley Avenue Baptist Church, Hamilton, November 12th; Hartford Baptist Church, November 13th. Mr. Franklin is responsible for raising his own passage money and support on the field, and we trust our brethren will support him in this venture of faith.

* * * * *

LAST SUNDAY IN JARVIS STREET.

The attendance at School last Sunday morning was 1,520. There was a full church at the eleven o'clock service, and several responded to the invitation following the sermon. At the evening service, notwithstanding heavy rain, the church was again full and several again came forward when the invitation was given. The service was not abbreviated but the full two hours occupied with the broadcast. Following the benediction some time—ten or fifteen minutes—was taken in preparing for the ordinance of the Lord's Supper, but in spite of the lateness of the hour the registration taken at the close of the Communion Service showed an attendance at that service of seven hundred and ninety-seven. Seventeen new members received the hand of fellowship. Baptism was administered at the first service.

THREE URGENT APPEALS

The "Gospel Witness" Fund
Toronto Baptist Seminary
The Jarvis Street Sunday
Evening Radio Fund

Baptist Bible Union Lesson Leaf

Vol. 5

No. 4

REV. ALEX. THOMSON, EDITOR.

Lesson 47

November 23rd

Fourth Quarter.

ABRAHAM OFFERS UP ISAAC.

Genesis, chapter 22.

Golden Text: "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together." Genesis 22: 8.

I. THE COMMAND, (vs. 1, 2).

In this lesson there is a record of the testing of Abraham's faith, "God did tempt Abraham", not in the sense of inciting him to sin, but to try or prove him. God has a purpose in testing His servants, (I Peter 1:7). He is glorified, and the servant is strengthened and encouraged by the transaction. The command given the patriarch is detailed and explicit, and could not fail to impress him with its serious nature and consequences. He is told to take Isaac his son and offer him for a burnt offering unto the Lord. The precious nature of such an offering, and its great cost to Abraham are seen in the manner in which Isaac is referred to. He is termed the son, the only son, the one "whom thou lovest". He was the precious possession of his father, the well beloved, and the apple of his eye. Upon him Abraham's hopes for the future rested. We are reminded by this of the relationship of our Heavenly Father and His Son, and of the great love underlying the divine sacrifice, (John 3:16), of which this is but a faint type. Note the place and nature of Abraham's offering.

The command given to Abraham demanded his very best. It meant the surrendering of his future prospects, for Ishmael had been sent away, and the birth of another son was humanly impossible. It was the testing of faith and love concerning his most precious possession. It meant a call to trust God when, to all appearance, He was defeating His own purpose. It implied walking in the dark with God. And further, it was a distinct test of the reality of Abraham's friendship for God, the result of the test would show whether God or Isaac was first in Abraham's affection. The patriarch did not fail in the test. He put God first and surrendered his child willingly to the will of God. An application of this teaching may be made to present-day parents in their attitude toward their children in the light of God's claim. Note may be made of the fact that each child belongs to God and should at its very birth be given by the parents unto God. It may also be noted that God desires our very best from us and that only in obedience thereto do we receive blessing.

II. THE OBEDIENCE, (vs. 3-14).

The response of Abraham to the command was immediate, and his obedience was unquestioning. He may not have understood the reason for the command, but it was not for him to question the word of God. The business of the child

of God is to trust even when he cannot understand. We are called to go through many experiences which seem strange to us, but God understands, and we are confident that all things work together for good to those who love God, who are the called according to His purpose, (Rom. 8:28). Note the preparations for the journey and offering, the departure of the company, and their arrival near the designated place, (vs. 3, 4).

The young men are not permitted to go up the mount; father and son go part of the way alone. There are to be no spectators of the solemn act of sacrifice. God alone would witness the deed. Other persons present might only hinder the carrying out of God's will. There are times when the child of God must go apart and be alone with God in the carrying out of the divine will. Abraham's faith is manifest in his statement to the young men that they would come again unto them, (v. 5), and in his reply to his son that God would provide Himself a lamb for the burnt offering (v. 8), accounting that God would raise up Isaac from the dead, "from whence also he received him in a figure", (Heb. 11: 17-1). In this Isaac is a type of our Lord in resurrection. The whole incident may be studied from his standpoint as well as from that of Abraham's, as he must willingly have complied with the divine command, being at that time no longer a mere child.

On arrival at the place "Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son, (vs. 9, 10).

No one is able fully to enter into the feelings of the patriarch under such circumstances. He was about to slay his only son. God was able to restore him, but would He do so? It meant a severe test of faith to trust Him to do so. But he was willing to go all the way with God, thus proving the reality of his profession. It cost him something to serve God, and real service always costs something. Explanation may be made of this, and emphasis may be placed upon the necessity and blessedness, of going all the way with God. Note that Abraham's obedience was immediate, unquestioning, willing, wholehearted, loving, self-sacrificing, and entire.

Having allowed Abraham to go the full length, short of slaying his son, in manifesting his obedience to the divine command, the Lord intervened and stopped the final act, commending His servant for his faithfulness; the angel of the Lord saying, "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me", (vs. 11, 12). Abraham had shown his faith by his works, something we are all enjoined to do, (James 2: 14-26). Provision for the offering is seen, appropriated and used, and Abraham in gratitude calls the place, "Jehovah-jireh" meaning "The Lord will see or provide", (vs. 13, 14). Note the encouragement and direction inherent in this title.

III. THE RESULT OF OBEDIENCE, (vs. 15-24).

Obedience always brings blessing. The angel of the Lord spoke a second time from heaven and assured Abraham that "in blessing I will bless thee" (v. 17). Abraham had been blessed: he had received a promise of future blessing, and this was a further assurance of the same. Linked with this there is the promise of multiplication also formerly given, (15: 5). "In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore". This implies a great multitude an almost incredible thing to imagine at that time, but now a matter of history. There is nothing too hard for God, (18:14). "And thy seed shall possess the gate of his enemies", signifying victory over enemies, and recounted in Israel's history. "And in thy seed shall all the nations of the earth be blessed", (v. 18). The particular fulfillment of this came through Christ, and is evidenced in these days in the blessed results of the preaching of the gospel throughout the world.

"So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba", (v. 19). The return journey would be more joyful than the outward one, in the consciousness of duty performed, the knowledge of God's approval, the strength gained from tested faith, and the joy received from fellowship with God. The closing verses give a brief genealogy of Abraham's relatives, (vs. 20-24).

MEMORY HYMN.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below:
He follows in His train.

The martyr first, whose eagle eye
Could pierce beyond the grave;
Who saw his Master in the sky,
And called on Him to save:
Like Him, with pardon on his tongue,
In midst of mortal pain,
He prayed for them that did the wrong:
Who follows in His train?

A glorious band, the chosen few
On whom the Spirit came;
Twelve valiant saints, their hope they
knew,
And mocked the cross and flame:
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?

A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed:
They climbed the steep ascent of heaven,
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train. Amen.