

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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"GLORY BE TO ME!"

The human mind is the most complicated thing in the world. One may learn something about a distant planet. One may observe the action and reaction of chemical elements. One may learn something about the laws of electricity. One may perhaps become measurably expert in his knowledge of the human body. But who knows anything about the human mind? "What man knoweth the things of a man, save the spirit of man which is in him?"

Psychology is certainly not one of the exact sciences. We do not know what is the greatest human text-book on psychology, nor the author's name; but whoever he may be, it is practically certain that he would not have the slightest idea what his wife would be likely to say when he returned from a shopping expedition. A locomotive engineer after a considerable experience may flatter himself that he knows his engine; a motorist, his car; and a farmer, his horse. But no man can, with equal accuracy, know even his dearest friend. We heard a man speak of a certain car as though it had an individuality all its own. Of course, he drove one a little better! But, speeding along the road, he remarked, "The trouble is, one never knows what a Ford car is going to do." In reality, that applies to all cars, because all cars must needs have a human driver, and who can tell what anybody is going to do?

Even the most experienced people may readily be deceived, and in spite of a thousand disillusionments it seems to be rather a common practice to take every man at his own valuation.

Recently a gentleman called at our office in clerical garb, representing, professedly, a church in the far east. So far as we know, he may be thoroughly reliable. He had a letter from his Bishop, with an English translation; and beside that, a stack of testimonials. We turned over the testimonials, and we found they were all of the same sort, written by men all over the United States who had been persuaded to allow this brother to speak, and certifying that, having examined his credentials, they were inclined to think he was all right. Yet the sole credential upon which this gentleman was travelling and soliciting funds was really the bishop's letter, which no one in this country could possibly verify. We found that this

gentleman had astutely elicited from all sorts of people commendations based upon the bishop's letter.

We could not help thinking how easy it is to deceive multitudes of people. We do not say this was deception. This man may be thoroughly good and genuine. We are merely pointing out that there was no proof of it in the many testimonials he carried with him. Had we permitted him to speak in Jarvis Street he would probably have asked for a letter certifying that he had done so, and that would have added to his testimonials. And it would mean nothing at all, if he should not be genuine, but a certification that one more person had been deceived.

In this world truth seems generally to be at a disadvantage. The truth must be proved. It must be supported by evidence. It must be buttressed sometimes by sworn testimony. But a lie does nothing but assert itself with brazen effrontery. It assumes that it is the truth. One may write a half-truth or a lie—and both are the same—in one short paragraph, which will require volumes of evidence to disprove. We do not wonder that the Psalmist said in his haste, "All men are liars".

But what we had in mind, when opening this article, was to call attention to the astounding success of the self-advertiser. The man who secures election to almost any public position is the man who can blow his own trumpet most successfully. We have read somewhere of two negroes listening to Mr. Theodore Roosevelt. One asked the other who the speaker was, to which the other replied, "I dunno; but he sur do give a mos' po'ful good 'count of hisself."

This principle is enunciated by our Lord Himself in the saying, "I am come in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive." The person who proclaims his own virtues, whether directly or indirectly, is likely to have a large following.

Sometime ago we had a little work that needed to be done at the house, and called in a man who had been highly recommended to us by someone else, as a thorough workman. The man was a Jew, and was as humble as Uriah Heep. But he began by assuring us that he always satisfied his customers! His work was always as thoroughly done as it was possible to do it! If ever he

made a mistake he always rectified it at his own expense! He never charged one of his customers twice for the same job!—in fact, his work always recommended him! It was so perfectly done that his customers were always pleased! Thus he rattled on like a steam-engine without governors.

We had other things to occupy our minds, and the matter in hand was but incidental to the day's task; and in spite of ourselves we accepted the man at his own valuation. We later proved him to be a humbug. Thinking of it since, we have reached the conclusion that that is good advertising. We have heard of a New York Jew who said, "I don't care what you say about me, so long as you mention my name." The principle being, say a thing often enough and it will be believed. Mention a name often enough, and it will attract attention.

It has occurred to us that the greatest menace to the peace and prosperity of the churches which compose the Union of Regular Baptist Churches of Ontario and Quebec will be in the direction of ultra-spiritual pretensions. Churches that have taken an uncompromising stand respecting the supernaturalism of the Bible and of the whole Christian faith, and have endeavoured to return to the primitive simplicity and spirituality of New Testament Churches, are not likely to be tempted to open their pulpits to modernistic preachers, nor to combine with any of the activities of any of their organizations any sort of worldly practices. But the appeal of the ultra-spiritual, which involves the divorce of the intellect from the emotions, the substitution of feeling for fact, human intuition for divine inspiration, and the cloaking of political manipulation with pious phrases about the Lord's leading, is likely to deceive many.

In a somewhat extended experience as a Pastor we have had a fairly wide and varied opportunity to observe the quality of the advocates of the ultra-spiritual, and all the facts are against the assumption of their possession of any actual superior spirituality. We believe in the presence and power of the Holy Ghost in the midst of His Church, and in the hearts of His believing people. We believe the Holy Spirit sometimes leads, sometimes guides; that He inspires His people to pray; that He disposes them to desire, and enables them to do the will of God. We believe in the providential ordering of events is the believer's life—in short, we believe that the genuine Christian lives supernaturally. But we believe too that the religion of Christ is for the whole man, not alone for his heart, for his emotional nature, but for his reason, his memory, his judgment—for all the faculties of the mind. And above all, we believe in the ethical purpose of salvation, that the Spirit of God quickens the conscience, and that true believers are led in "paths of righteousness, for his name's sake".

But we abhor cant. We abominate every sort of hypocrisy. We believe the people who pray most, speak least of their private devotions; that the most deeply spiritual people are unconscious of their spirituality; and that they who are likeliest to Christ are they who are on most intimate terms with Him, and, knowing Him better than others, are the more conscious of their own defects; and by their passion for complete conformity to the will of God are made to feel themselves to be the least of all saints.

Over against this, we have heard the loudest professions of the "marvellous" leadings of God, and "marvellous" answers to prayer, and "marvellous" results. All these things we believe to be possible, and to be the be-

liever's privilege. But there is usually a sweet naturalness about the leading of the Spirit of God which obviates the necessity for astute and political planning in advance; and where God answers prayer, it is usual for the open reward to discover the modest petition offered in secret. Seldom is the coming of open reward heralded by much boasting of much praying. And as for results; they are usually of such a character that a microscopic examination is not necessary to their discovery.

We do well to abide by the sanity of the Book, and to remember that the Spirit of God, by Whose inspiration the Bible was written, never contradicts Himself, either in providence or in grace. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world"; "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

TRUE FRIENDSHIP.

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

Continuing our study of THE CHARACTERISTICS OF TRUE FRIENDSHIP, another mark is *its steadfastness*. "The soul of Jonathan was knit with the soul of David", knit or knotted, securely, closely, firmly joined, grappled together "as with hooks of steel". "A friend loveth at all times"—*all times!* in times of adversity as well as in times of prosperity; and the friendship endures the strain caused by imperfections and misrepresentations. "A brother is *born* for adversity". The relationship is especially for that time, and it will bear the strain of long and deep trials, for "many waters cannot quench love". A friendship which is founded in Christian affection, being thus spiritual, is therefore imperishable. Of course, even true friendship needs culture. How David and Jonathan nourished theirs! Few things are more sad to reflect upon than even a temporary, broken, friendship. It means not only embitterment, but also the solitariness of two human hearts. It is not meant that we should have a fixed set of rules in order to maintain our friendships; but it means that we should ever regard them as sacred, and not to be rudely handled, or lightly thought of. There should, of course, be sufficient interchange of feeling and thought, and a studied respect for minor differences, or changed circumstances. There should also be sincere prayer for each other; and, if possible, a place of work for Christ in which both can share. Why, then, should not such friendship continue, and deepen in richness with the years, until life is ended? So should we seek to be

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The Editor's Letter

Of January 28th. Yet?

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true to our Heavenly Friend, Who is the Best of all friends, and Who is ever true to us.

Another mark of true friendship is *sacrifice*. This is beautifully illustrated in the story of Jonathan and David. We have seen how Jonathan stripped himself. Read the whole of this story, and note the sacrifice of Jonathan. David was brought into the court where he played the harp before Saul. One day the women from the cities of Judah came forth, and they sang in the streets. Hark! what words are these we hear? "Saul hath slain his thousands"—Good! And Saul's face beams with satisfaction. But list! "And David his ten thousands!" Alas! how the cloud falls upon the face of the king; "And Saul eyed David from that day and forward." Jealousy burned in Saul's heart; so that when David was playing on his harp soon after, Saul flung a javelin at him to pin him to the wall. Thus began Saul's miserable attempts to kill David. But the hand of God was wonderfully around His servant. But the point is this: through all those dreadful years, when David was hunted down as an outlaw, Jonathan was ever making sacrifices for his friend. He pleaded with his father; he uses every opportunity to commune with David and to comfort him; and he risked much, indeed, in order to save and cheer his friend. When David was hunted "like a partridge on the mountains", or "as an owl in the desert", Jonathan still, at great risk, visited David "in the wood" and strengthened his hand in God. This is where true friendship shows itself. When the tide of adversity is in full flood, when there is no longer a palace, but a cave, no longer a soft sheltering bed, but the earth of the forest, this is the time when we value the love, the hand of a friend. A priceless friendship! Never again did David see his dear friend until he saw the beloved Jonathan in death on Mount Gilboa, when David poured forth his agonized feeling in poetry of wonderful richness and beauty: "Thy love to me was wonderful, passing the love of women."

But the sacrifice of Jonathan was only a faint shadow of the infinite sacrifice of our Heavenly Friend. Oh, what a love is His! How low He stooped for you! How dreadful was His suffering and His shame to win your love! Do you show Him how you prize it?

Thus we have considered the condition and the characteristics of true friendship. NOW NOTE BRIEFLY ITS ADVANTAGES. There are many advantages. We mention three. *First*, there is *counsel*. This is a choice advantage. It is very helpful, even delightful, to be able to talk over the difficulties of life with a real friend, and to receive the friend's counsel and advice. How good to listen to words of wisdom and encouragement from a true friend! How such words help us when we are alone! Many young lives have been given a new direction by the timely word of a true friend.

Henry Martyn, the Indian missionary, was singularly influenced by a friendship which he formed when a boy at Truro School. Martyn was of a delicate and nervous temperament, and being somewhat petulant, the bigger boys and the bullies delighted in provoking him. One boy, however, became his friend, shielded him from evil company, encouraged him to work hard, not for the praise of men but for the glory of God. When Martyn went to Cambridge, the same friend helped him there. The friend passed into obscurity, but he had achieved a noble work in inspiring and guiding one who became one of the most seraphic missionaries of the cross.

Dr. Paley, too, when a student at Cambridge, was helped somewhat similarly. He had great natural abilities, but

he was thoughtless and idle, and a spendthrift. After one of his usual dissipations, a friend stood by his bedside on the following morning, and gave him such a powerful admonition that Paley was deeply affected, and became an altered man. He formed a new plan of life, and diligently persevered in it. He soon came out senior wrangler, and became a powerful defender of the faith and of the gospel. What a joy it is to know that the Great Friend, our Lord Jesus Christ, is our Counsellor too!

Defence is another advantage of true friendship. If alone, we are often exposed, but a friend is a shield and a helper. The wise man says, "Two are better than one . . . for if they fall the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up." How grandly the protection of our great Friend is described in Isaiah, chapter thirty-two, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." A true human friend is, in his measure, that to us, but in the loftiest sense that word applies to our Lord Himself.

The next thing we notice is *sympathy*. Succour, cheer, comfort; these things come to us through true friendship. When we are jaded and worn, when we are weak, or in sorrow, how delightful to have one who can weep with us in our days of tears, as well as smile with us in our days of joy. A true friend is full of sympathy. As sunshine on a dull November day, as pure air in the midst of heavy-laden atmosphere, as a sparkling fountain of clear water in desert sands, so is true friendship in the midst of the world's falseness and hate.

How important, then, to have a true friend; but much more important still is it to have the friendship of our blessed Saviour and Lord, Who is a Friend even of sinners, a Friend that loveth at all times, a Friend Who never leaves us. As Jonathan Edwards on his deathbed said, "Jesus is my true and never-failing Friend". Is this Gracious One your Friend?

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The Editor's Letter
Of January 28th Yet?

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IS THE SOUTHERN STAR SETTING?

"Do you think that this service is a proof of the failure of Christianity?" I asked one of the five ministers taking part in the "union service of six Broadway churches" Sunday evening. Out of a total membership of some three thousand, there had been an aggregate attendance of two hundred, and that included the choir, five preachers on the platform, the organist, the ushers, five men from the Baptist Seminary and other visitors.

My friend was puzzled. "What do you mean?" I repeated my question.

"Not of the medicine," he assured me.

"Then is it the failure of organized Christianity?" I persisted.

Now he admitted there was a failure, but it was failure

of individuals, of men. (I wonder if that was why we sang in the first hymn:

"Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.")

I still pressed for an explanation, saying nothing of myself beyond the fact that I was a stranger in the city and interested in the service. "Bible study has shown me that this is an age of apostacy," he began. "Judgment is coming. I preached to my people on the judgment of Sodom and Gomorrah this morning. Christ will come at the end of this age of grace, and set things right,—when, we are not told. . ."

"You say it is an age of apostacy, but what are you preachers doing about it?"

"Trying to preach the Gospel." (But Paul found the Gospel "the power of God"!)

"But where are the people?" I queried. "Less than ten per cent of your net membership were here to-night."

"We live in an age of many attractions. Some are at home with their radios, some are out in their automobiles."

"How many are in the theatres?"—for I had seen their blazing lights nearby.

"Perhaps a larger percentage than is here," acknowledged a minister of the Gospel which in times gone by (?) separated men from the world! Yet one of the hymns had said:

"Thou, O Christ, art all I want,
More than all in Thee I find".

Probably some members who attend the theatres Sunday evenings also sing that Sunday mornings! Six churches in the heart of a city of three or four hundred thousand people, with some three thousand members, had together attracted two hundred people for about an hour on the Lord's day. Yet the evening prayer began: "Almighty

God; omnipotent, omniscient Father". It seemed, to me at least, dramatic irony embittering a tragedy.

On another Sunday evening I attended a Baptist church (no Baptist was included in the above six). In that massive stone structure, we were urged to sing,—urged by a great organ, a piano, a cornet, a choir, a leader; yes, there was everything for the singing—all but the people! The church has over six hundred members but I counted one hundred and twenty present. Dr. A. T. Robertson, of this School, says that the organist, the preacher and the sexton, still attend Sunday nights!

Perpetual Revival.

But I found a different state of affairs at the largest Baptist Church of Kentucky, the Walnut Street Church. There, Dr. F. Gibson preaches to a congregation that is a congregation. In all the thirteen years of his ministry there has scarcely been a Sunday without conversions, restorations or additions. The secret of this perpetual revival, I am told, is earnest prayer and personal work; and the result is that crowds attend preaching that is in the simplicity and power of the Gospel.

Southern Baptists are a great host. The Convention has three million, seven hundred and eight thousand members, while it with the two Nation Conventions (coloured) totals nine million. It is an interesting fact that fifty-six per cent of the negroes over ten years of age are professed Christians and church members, and of these, seventy-six per cent are Baptists. One of the leaders said here yesterday that if a negro is not a Baptist somebody has been 'spraining' the Scriptures to him, and that is true of white folks also!

Will Missions Cease?

Alas, these Baptists are in a bad way financially. Since 1921, gifts to missions in sixteen different countries have steadily declined. Tremendous cuts are being made in their work. It is said that the boards which have been keeping missionaries home on furlough from returning, are now considering recalling missionaries already on the field. The head of the Baptist Brotherhood finds three reasons for this deficit: first, selfishness. Out of every dollar given in the churches, only three cents gets to the foreign board. (What part of the dollar of our home churches goes to missions?) Second, hard times. Yet there is more financial "stingency" than stringency! Third, the love of pleasure more than the love of God. The Presbyterian Church South contemplates for the first of April a forty-two per cent cut in its foreign work. "Wholesale wreckage", the secretary calls it; the situation is "the worst in all our history". "O Lord, revive thy work", ought to be the heart cry of millions in these days.

(Signed) W. Gordon Brown.

Southern Baptist Theological Seminary,
Louisville, Kentucky.

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The Jarvis Street Pulpit

THE REAL TORONTO "REDS", AND WHAT TO DO WITH THEM.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 15th, 1931.

Broadcast from Station CKGW, 690 k.c. 434.8 metres.

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(Stenographically Reported)

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah 1:18.

Prayer Before the Sermon.

We thank Thee, O Lord our God, for the assurance that Thou art now in the midst of Thy people as surely as Thou wert present in the days of Thy flesh. As surely as Thou didst fill the place at Pentecost, and manifest Thy saving power, Thou art in the midst of Thy people now who are humbly bowed in Thy presence and in Thy name.

We thank Thee for what Thou hast disclosed Thyself to be in the person of Thy Son. We thank Thee for what He was in the days of His flesh, and that He will still be the same when He comes down the skies with power and great glory. We thank Thee that we have not to ascend into heaven to bring Thee down, nor to descend into the depths to bring Thee up, for Thou art with us. Thou art here within this building. Thou art here to speak peace to Thy people, to speak that quickening word which shall awaken dead souls, and make them new creatures in Christ Jesus.

And as Thou art here, Thou art with many whom we do not see, but who now bow in Thy presence with us. We thank Thee for a great army of intercessors who join with us constantly in humble petition that God may be pleased to bless His word. Wherever the message shall reach this evening, we ask that it may be accompanied by the same power of the Holy Spirit, convincing men of sin, of righteousness, and of judgment, and bringing them, broken-heartedly, to the feet of the sinner's Saviour.

We thank Thee for the Fountain that is open for sin and for uncleanness, for the crimson tide which flowed from the heart of Incarnate Deity. We thank Thee that though we have wandered from Thee, yet Thou dost call us back again; though like the prodigal, we have explored the utmost reaches of the far country, and have spent all and are in dire want, yet the fulness of the Father's house awaits our coming. The kiss of forgiveness, and all the music are awaiting the homecoming of a lost son. We beseech Thee to grant that through this service this evening a multitude may be saved.

Remember the dear fellows in Christie Street Hospital this evening. Speak to many who shall hear, and oh where it may be possible, lay Thy healing hand upon them; but in any case, may such as are unconverted accept Jesus Christ. So, for all other hospitals and places of suffering, and for those who are ill at home, we pray this evening. Some, perhaps, are just able to be out of bed to listen to this word of grace from the Lord. Some are still stretched upon beds of pain, and yet will venture to hear what God the Lord shall say. Wherever this word shall reach, may the presence of the Lord accompany it! May Thy great day reveal that it has been a saving hour wherein Christ has unveiled His glory to the eyes of faith. Bless us everyone, and glorify Thyself, for Jesus Christ's sake, Amen.

I suppose we have all known some people who seem to have been born in the objective case. They are usually opposed to all government. I remember some years ago having a private interview with Mr. John Dillon in his study in Dublin, when he was the recognized leader of the Irish Nationalist Party. We talked together about the political situation, and about the responsibility resting upon the Irish Nationalist Party in the exercise of the balance of power in the British

House. I remember saying to Mr. Dillon, "Why do not you Nationalists go to Westminster and endeavour to give legislature effect to your theories? Why not co-operate with the Government of the day so far as it is practicable, and if there are wrongs and evils in Ireland, try to correct them by sane and sensible legislation?" Said Mr. Dillon, "No Nationalist could hold his seat for a week who would consent to any such procedure." I said, "Mr. Dillon, I do not want to seem to be rude, and I hope you will excuse my directness, but may I without impertinence respectfully ask what you go to Westminster for? To this he replied, "To raise a row! The function of the Irish Nationalist Party is to present a critical opposition to the Government of the day!"

That was a polite statement of the settled attitude of certain people, which is, that, irrespective of the character or programme of the government, they are always against it. There are people who are in opposition always to the established order of things: they are constitutional objectors. They are like a man of whom I heard once who was a candidate for eldership in a Presbyterian church—my Presbyterian friends will forgive this allusion, for it would fit some Baptists just as well. He came before the Board and was asked what qualifications he had for office. He was asked if he could lead the congregation in prayer; to which he answered in the negative. He was asked if he would be able to catechize the people when visiting them in their homes; to which he also returned a negative answer. Then the minister asked him, "What qualifications have you for the eldership." "Sir," said he quite solemnly, "I can object."

There are some people who are constituted for that sort of thing, opposing other people is their function in life. We are accustomed to speak of people who entertain and propound and endeavour to propagate revolutionary principles as "reds". They are against the government, they are opposed to the social order, they are revolutionary in their whole mental attitude, and would tear things up by the roots. With that sort of thing, as a political science, we who worship in this place have no sympathy whatever; but, on the contrary, we believe, as the Word of God teaches, that the powers that be are ordained of God, and that it is the duty of the Christian to honour the king, and to be in subjection to the government of the day; except of course, where such governments infringe upon the rights of conscience, when it becomes the duty of every Christian to stand for the things of God at all costs.

But there are more real "reds" than is generally supposed. The fact is, we are all naturally rebels, we all have something akin to the Irishman in that we are naturally, inherently, "reds", for the "carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Sin, in essence, is rebellion against the only sovereign King. We all have been guilty of such folly, and have rebelled against high heaven and against all the laws of God. There is no exception to that general rule, either within these walls, or among the thousands of our invisible hearers.

What then ought to be done with the "reds" with those who are anarchists, who are against all law, who have become themselves a mass of enmity against God, lifting their hands against the rule of the divine sceptre?

First, let us try to IDENTIFY THESE REDS".

We shall find many in very respectable quarters. We shall discover not a few in unexpected places. We shall be able to identify some who are strangely appalled, and who make loud professions that would lead us to assume that they are the opposite of what they really are.

First of all, in this chapter they are described as rebels. That is not a very complimentary term, but it is in the context, and a preacher should not only stick to his text, but to his context as well. Here Jehovah says, "I have nourished and brought up children, and they have rebelled against me . . . a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

That is what we all have done. That is what sin is—not slander, not untruthfulness, not lasciviousness, not drunkenness, not hatred, not murder, not these things alone. All these and a thousand other manifestations it has, but whatever form it may take, it is at bottom an act, a word, a thought, an attitude, of rebellion against God. And such are all men by nature. This world is in a state of rebellion. It is at war with God, and has been from the dawn of human history.

I go farther and say that, according to the context, *this sin is characterized by such a want of understanding that the degree of intelligence attributed to the rebel is rated lower than the instincts of the animals.* Sometimes we speak of men as having become beasts. We need to apologize sometimes to the beasts when thus we speak, for here Jehovah says, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Men are accustomed to compliment themselves upon their superior intelligence, but the insanest thing of which any creature can be guilty is rebellion against God. No chemist in his laboratory would think of violating those laws whose operation he has learned to trace through the microscope, the telescope, or the test-tube. He knows that he must be obedient to certain laws, or die. He may not be a religious man at all, but he knows that God's laws—he may call them Nature's laws—must be obeyed.

No electrician dealing with this subtle energy would dare to violate such principles as human experience has discovered to enter into the operation of electrical

law, whatever it is. A man who never goes to church, who makes no boast of religion at all, seeing a fellow-workman about to do a certain thing which would endanger his life, would immediately lay his hand upon him and say, "Do not do that. Your life will be forfeited if you do."

The man who rebels against the Maker of all these things, the Origin and Source of all law and order, cannot be complimented on his intelligence, even if he be a Doctor of Philosophy. The fact of the matter is, the Bible says that his act is more stupid than that of an ox, that he has not even the instinct of an ass. That is rough, is it not? That is terribly crude. But I say to you on the authority of God's Word that your philosophical rebellion against God is downright assinity. It is worse than that. An ass has more sense than a great many well educated men. Its instincts are not depraved as the human intelligence is darkened; the ox still knows his owner, and the ass his master's crib. But the rebel against God has permitted his mind to be so blinded that he becomes a fool, even where his own interests are concerned.

I would call your attention to the fact that the people here described were, to use a phrase that has been much in the papers recently, "practical atheists". They were not theoretical, philosophical, atheists. They have gone backward, they have turned their backs upon God. That was the charge. And that is true of the present generation.

Somebody told me of a young lady, a member of this church, who was asked to sing at a missionary meeting, not at a Baptist missionary meeting, but in a church of another denomination. When the invitation was given they said to her, "Do not sing anything sacred, but just something pleasant." A missionary meeting without God!—"Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." That is true of sinful men to-day, as always.

And then I would have you observe that their sin was of such an aggravated form that *the metaphor here employed represents the whole body as being sick, from head to foot*: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purifying sores: they have not been closed (literally, the word is, they have not been pressed; a fester that was full of matter, and the whole flesh was becoming more and more corrupt from head to foot), neither bound up, neither mollified with ointment."

That is a picture God drew of a nation. Their condition was worse than a fretting leprosy, they were loathsome to themselves, and to everybody else. They were without God.

The prophet asks, "Why should ye be stricken any more?" He said in effect, "God in mercy has already chastised you. He has laid His rod upon you because you were wanting in the intelligence of men. He has used you as though you were a horse or an ass, and has driven you with bit and bridle. He has laid His rod upon you, permitting the enemy to afflict you until you are reeking with sores. Have you not had enough? Is it not time you were repenting and turning to God?"

What a picture that is of the world at large to-day! How men talked about what the war was going to do! And for a time, while the death angel was spreading his wings, while death was holding high carnival, men and women got on their knees and prayed in their dire distress—prayed that the fatal bullet might not find billet in a heart that throbbed with love for them. Yet, the war being over, and the blood having flowed in torrents, and millions and millions of lives having been sacrificed, and countless billions of money poured out until the whole world was plunged into debt—what have we to-day? A condition of society that is worse, if possible, than that which obtained during the war—corruption everywhere, sin rampant, Godlessness everywhere apparent, as though men will not learn the lessons that God would teach.

Why should we be stricken any more? Why should we invite other providential visitations? Must God come to us in earthquake and fire? Must He make the very earth beneath our feet tremble, in order to assure us that we have no abiding city here? Is there no sense left in mortal man? "Why should ye be stricken any more?"

But their sin was aggravated by this awful fact, that *all their iniquity was covered with religious sanction*. That is the amazing thing. These people were not irreligious by any means. They observed all the forms of religion. Thus even in this city to-night there will be thousands of people who will go to places of worship. They will sing hymns; they will bow their heads, and perhaps their knees, in prayer; they will bow at last to receive the benediction when the service is over, and they will go out of those places of worship as utterly Godless as they came in, without ever having established communication with God, without ever having repented of their sin, or confessed their iniquities. They have actually taken God's name upon their lips. They have prayed and praised, while their hearts were far from God.

Thus did the people in the day of which the prophet writes. They offered their sacrifices, they kept their feasts, they observed the solemn feasts, until at last God said to them: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hate: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."

We do not move God by bowing our knees, by singing Psalms, by saying prayers. I spoke to you who worship here last Sunday morning on the text, "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O

God, thou wilt not despise." We are not to suppose that God disapproved of the offering, but it was because all this was divorced from heart-worship, and because their religion had no relation to conduct and life. Your very prayers are an abomination to God unless your hearts are right with Him.

We wonder sometimes that God permits things to continue. How merciful He is! But that is a true description of the state of affairs to-day: the Bible dishonoured in the pulpit, discredited by half the preachers; the blood of the everlasting covenant, the only hope of sinful men, is scorned and mocked at; and the supernaturalism of the whole Christian revelation is denied. Yet our places of worship are open for people to hear these ethical platitudes, to observe these empty forms. I declare to you that the King upon the throne is surfeited with such prayers; nor will He hear our prayers unless our hearts are right with Him.

So great was their sin that they are described as being "scarlet" and "crimson". There is no colour one can see farther than red. They were open and flagrant sins, public—everybody could see them. One does not need to be a theologian to be persuaded of the total depravity of the human heart. One needs only to read the newspapers, or to go into politics, or even to study religious movements; and you will find that the taint of sin is everywhere. Our sins are as scarlet, they are as crimson, double-dyed. We are a company of "reds"; that is what we are. Talk about "free speech"! —I am not going to talk about it! We have no right to it. Before God we might well be dumb with silence.

II.

But here is THE MARVELLOUS CONDESCENSION OF GOD. These puny arms of ours have been lifted against the Majesty of heaven. Our sins are "naked and opened unto the eyes of him with whom we have to do". And yet He says, "Come now, and let us reason together." The King offers audience to a rebellious subject! How wonderful that is! My brethren, have you ever thought of this, that *the mere fact that God has spoken in the Bible, that He has uttered one word from heaven to earth, is itself an incontrovertible proof of His gracious attitude toward men?* But that He loves us, that He is gracious, He would have commanded the lightnings, and they could have answered for Him. He could have rained fire and brimstone upon us as upon Sodom and Gomorrah. He could have blotted us out with the breath of His nostrils. Instead of that, to us who are rebellious He says, "The door into My presence is open. Come now, and let us reason together. Let us talk this matter over."

Christianity is the most reasonable of all the philosophies of life, of all religious systems. It puts no premium upon ignorance, nor upon any man's credulity. It is a religion that is designed to exercise all the powers, all the functions, of the mind. It is for the whole man. And God will let you speak to Him if you will. He invites you to do so. To the worst sinner out of hell, though his sins be as scarlet, I am commissioned by my Master to say that He will be glad to have a talk with you, and to hear whatever you have to say in defense of your position — "Come now, and let us reason together, saith the Lord."

But I remind you that He invites you to an immediate discourse with Himself. Do not come and talk with me. He does not say, "Go and reason with Isaiah the prophet." He says, "Come into my presence. Talk directly with me. Let all hindrances be dealt with. Come and hold commerce with the King of kings and Lord of Lords."

That is Christianity, the privilege of addressing the throne, of going direct to Headquarters and talking with God Himself.

Have you ever done it? "Oh, sir," someone says, "I have read a great many books." I do not ask you that. "I have read many sermons, and heard many others." That is not the question. "My professor is of such an opinion." I do not care for all the professors on earth: I ask you, Have you ever personally come into the presence of God, to talk with God, and to lay your complaints before Him? Now you "reds", do you? There is an open path to the Throne—take it! If you have any justification for your course, any sort of reason for your conduct, any imaginable excuse for your sins, even the King upon the throne is ready to hear it from you. What have you to say? "Come now, let us reason together."

A great many people form opinions of the Pastor of this church. I have read a great many things about myself. I have read hundreds of letters in the papers during the past few years. I would not say they are a million miles from fact, but even if I were to borrow the astronomer's measurements I could not indicate how far they are from the truth! I sometimes wish that the gentlemen who are so critical would only once do me the honour, and be fair enough to come to see me. But they never do. They write to the papers and say things that have not the remotest relation to fact.

That is how men treat God. They hear about Him, they talk about Him; but they do not come to Him. Yet that is what He asks. "Come now, and let us reason together, saith the Lord, I want to talk to you about it."

Will you do it? What miracles would be wrought tonight! I do not know how many hear me—maybe thousands, maybe tens of thousands, and perhaps hundreds of thousands; and it is within the bounds of possibility that if all who could, would, I might even now be speaking to millions. But I say, if in your room, or in church, or wherever you are, you would here and now solemnly resolve, "Before I sleep this night I will have audience with God, I will talk with Him, I will accept His challenge, I will have it out with Him tonight", there would be thousands and thousands of conversions to-night. If men would only come where God is, and deal directly with God, if men would reason with Him, what miracles would be wrought! I tell you, had I a commission to plead anyone's cause in the Supreme Court of the universe, were I an advocate, and if one of you should say, "Will you please undertake my case for me, sir, and plead for me before the bar of Heaven," I should have to say, No! No! You have no case at all. The very proposal is like arranging a trial for a man who has been taken red-handed in the deed of murder. The murderer's weapon is in his hand, dripping with the blood of his victim.

A hundred witnesses have seen him do the deed, and yet he must be tried.

A million angels have seen you, my friend. God knows what a sinner you are. He needs no witnesses. I repeat, "All things are naked and opened unto the eyes of him with whom we have to do." So sure is He of His case that He calls heaven and earth to witness to your violation of His laws. Listen: "Hear, O heavens, and give ear, O earth", as though He would summon the sun, moon and stars, and the unfallen denizens of celestial spheres, and all the creatures of this terrestrial globe that have lived in obedience to His laws, the ox, the ass, the creatures of instinct—He summons them all to witness this phenomenon, to witness this strange thing, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. I have sent rain from heaven. I have caused dew to be distilled upon them, I have let My sun shine upon them, I have covered their valleys with corn and their pastures with flocks, I have filled their storehouses, and loaded them with benefits, I have given them all that even God could give. Their very breath is in My hands. And as a reward for it they have rebelled against Me. Let heaven hear it", saith Jehovah, "and let the earth witness it. And yet, come now"—though all the universe is on God's side, He says,—"Come now, and let us reason together." What a God He is!

Yet no one is very anxious for that interview—and I will tell you why. There could be only one result. No matter how you may reason, your discussion with God could end only one way: the heaven and the earth agreeing, you would be accounted guilty before God. You would have no chance at all.

You have seen a man brought to trial like that. His crime is a matter of public knowledge. All the details of the crime everybody knows. The verdict is a foregone conclusion. Nothing can mitigate the guilt of the offender. It was a downright, inexcusable, crime. Everybody knows before the court sits what the verdict must be. There is only one verdict possible, "Guilty". That is the only verdict possible in this case.

But your case goes direct to the Supreme Court. If you win it there, you have won it forever. If you lose it there, you have lost it forever. There is no appeal against that Judge's decision. "Come now, prepare your case. Let us reason together, saith the Lord."

What will you do? Your conscience will suggest only one thing. If God the Spirit speaks to you, you will say, "There is only one thing for a rebel like me to do, and that is to enter a plea of 'Guilty' at the beginning, and to throw myself upon the mercy of the Court. There is no defense; there is no possible justification for my sin." Very well, the Lord knows that! He knows that! Every mouth shall be stopped, and all the world become guilty before God. And in issuing this invitation He says in effect: "I know you are guilty. I have read you the indictment. Here are the witnesses of your transgression. There is not a shadow of a chance for you. But come, and let us reason; and I will make you this promise: though your sins be as scarlet—as they are—they shall be as white

as snow; though they be red like crimson, they shall be as wool." What!—guilty, condemned, doomed, damned, and yet by grace acquitted? Can that be possible? Can I be thus assured before the trial takes place? The Judge declares His full knowledge of the prisoner's guilt, yet, at the same time, promises mercy.

Sins as scarlet! I address some man whose sin is ingrained, it is in his nature. He says, "Sir, I am troubled with an inherited tendency toward evil. My sin is not merely a matter of habit, but my sin is in my blood. It came to me from my father and from my grandfather. It is an evil entail that has come down through my veins, and I cannot emancipate myself from its tyranny. It is scarlet." Yes, and though, in addition, it be a habit formed by long continued practice, until the thing that seemed to be external to you at one time, has now become second nature, and the sin has entered into the very fabric, the fibre, into the very warp and woof of your being, until you are double-dyed a sinner, scarlet, crimson—yet God invites you to reason with Him!

I do not know how far it is true, because I am not a dyer; but I have read that it is very difficult to take out a crimson stain. It is not very often I do it, but occasionally, like a little boy in school, I get inky fingers; and I have a great deal more difficulty in washing off the red ink than the black. It is difficult to expunge, to purge out scarlet or crimson.

No human effort can take away the crimson dye of sin, but God says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Instead of being a ravenous beast with blood dripping from its carnivorous jaw, I will make a sheep of you—as white as wool. I will change you at the very heart. I will change your nature. I will deal with your sin. I will blot it all out."

Can you tell me of any greater promise than that? I never heard of it anywhere.

Thank God for our policemen, for all the efforts put forth for the maintenance of public order. I am on the side of the police every time. I believe in education, in the highest, deepest, broadest, education—but all these efforts will never change the hearts of men, or deal with sins that are scarlet, with iniquities that are crimson. We need God.

How shall it be done? There is only one way. It is the

old, old story—and I must tell it before I send you away—of One Who was Himself the very embodiment of order, Who was Himself, with the Father and the Holy Ghost, the Source of all law, by Whom all things were made, and without Whom "was not anything made that was made." He Who was the King of kings and Lord of lords put aside His royal robes and came to this earth as a servant in peasant garb. He served His fellows; He revealed God to men; and at last fulfilling God's eternal plan He took the place of the "reds"; He became before God as though He were a "red," for He was "made sin for us"; He became sin; while Himself sinless, all our sin was made to meet upon him. He took our place before God as though He were Himself a rebel. They took Him to a cross, they nailed Him there, they did with Him what ought to be done with every "red."

"Do you mean to say, sir, that every 'red' ought to be hanged? Do you mean that?" Politically, no. Religiously, yes. I mean there is so much rebellion and anarchy in every one of us that we have to give ourselves up to the cross to die with Him Who died for us. He entered into the grave, and came up in resurrection power and glory, and released, by His death and resurrection, a power adequate to break all our chains, and throw wide every prison-door.—

"He breaks the power of cancelled sin,
He sets the prisoners free;
His blood can make the foulest clean,
His blood avails for me."

Let us pray: O Lord, we beseech Thee to grant that every one who has heard this word this evening, whose heart has not yet been broken on account of sin, who has not thrown wide the door of his heart for the entrance of Jesus Christ as Saviour and Lord, may by the power of Thy Spirit sweetly be constrained to do so. May they cease to be rebels and become obedient subjects of the King. Bless us here in this assembly. Though our time be gone, and we cannot extend the invitation to those who hear us at a distance, grant, we beseech Thee, that in their own homes, in the presence of their families, father and mother may confess Thee before their children, confess that they do now receive Jesus as Saviour. Make this a night of grace everywhere, and here within these walls, for Thy name's sake, Amen.

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THE ATONEMENT

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

Eighth in a Series of Week-Evening Lectures on the Doctrines of Grace.
Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, March 12th, 1931.

(Stenographically Reported).

Lesson read: Romans 3: 19-31.

I have been a little concerned in my own mind as to how far we should try to go in these Thursday evening studies. Someone wrote me to-day saying he liked the "sincere milk of the word", but that he thought he was old enough to take a little strong meat, and that he found in these Thursday evening discussions some "strong meat". I should not like to assume that we have gone beyond the comfortable capacity to think with us in these matters of any who are here, but I do believe it is desirable that the people of God should be a little more thoroughly instructed in these great verities of the faith.

It seems to me that modern orthodoxy is very thin and very superficial. I believe profoundly in the second personal coming of the Lord Jesus Christ. I go farther than that, and say that I believe in the premillennial coming of Christ. I cannot see, from the Word of God, that there is any prospect of a millennium this side of the Lord's coming. I differ from some of my brethren, however, at this point, that I am not half so sure of what is involved in that term "millennium" as some of them are. I read recently a summary, a digest, of an address in one of the city papers. It was an address on the parable of the lord of the vineyard, who went out from hour to hour, and at the eleventh hour hired certain men who had been standing all the day idle. With apparent solemnity the speaker called his hearers' attention to the fact that the Armistice became effective at the eleventh hour of the eleventh day of the eleventh month of the year! If you call that exegesis, I fear I cannot. One can prove anything if that is how we are to use the Word of God.

A man came to me just before I left my office this evening, to be married. He told me that it would have been more convenient for them to be married to-morrow, but that neither of them liked the idea of being married on a Friday, especially when that was the thirteenth day of the month!

Because the doctrine of the Lord's return has been passed over so generally, and almost ignored by a great many people, there has been a swing of the pendulum to the other extreme, until now one can scarcely find a so-called Bible-teacher who has anything else to talk about but the coming of the Lord, or Mussolini, or Russia, or the Jews, or some other of these eschatological guesses. Very few of them know anything about it. It is largely speculation. These things have a legitimate place in our study of the Scripture, but I submit that it is far more important that you should have a well-balanced meal than that you should have an aeroplane. I believe it is more important that a man should have a house to live in, than that he should have a motor car. I think it is far more important that he should be respectably and comfortably clothed, than that he should have the most powerful telescope in Toronto. These things which relate to the future have their value, but when they are emphasized at

the expense of the great doctrines of grace that are indispensable, first, to our salvation, and then to our growth in grace, to the formation of Christian character, and to our effective witness for Christ,—I say, when people are led into a habit of sky-gazing and speculative Bible study, it is neither good for their minds nor their spirits.

That is why I have chosen to speak to you on these Thursday evenings on these great matters that affect the soul's salvation, and our establishment as Christians on the one Foundation which is laid, even Christ.

How far shall we go in our study of the Atonement? It is an infinite subject. There is no end to it. I am sure that I could engage your thought from now until this time next year every Thursday evening with a discussion of it. But I have had some thought of putting these lectures together in book form, as I did once before, and perhaps they would make a theological text book,—not too profound, but put in a form that will enable you to study them further.

In the treatment of this subject it seems to me it is desirable that I should call your attention to some inadequate, defective, views of the Atonement—and I will tell you why. There is a great deal of preaching to-day the defect of which consists, not in its speech, but in its silence; not in what is said, but in what is left unsaid.

I suppose it would be possible, if one were determined to destroy another's life, to use the weapon of poison; but I read only yesterday of a woman who was being charged with murder for having starved somebody to death. Think of that! No poison was administered. It was not that she gave this person the wrong sort of food: she did not give the victim any food at all. I am not a chemist, but I suppose it would be possible to put a man's food through some sort of chemical process and extract from it all the nutritive elements, so that even though the man should eat a big breakfast he would get no nourishment at all.

I am sure that is what some preachers do. People sit under their ministry. They hear Christ preached, so they say, and sometimes "Christ crucified"; yet there is not a bit of food in it, because the vital things are omitted; the vital principles of the gospel are not set before the hearer as a foundation for faith to rest upon.

I.

What do I mean by atonement? I shall not, for the moment, attempt to define it except in a very general way, because it means one thing to one person and something greatly different to another. But in general terms, we mean by the atonement—its particulars we will study at another time—but there is something between God and the soul of man which prevents their union, their commerce, their fellowship, one with another. Atonement is that which removes that something; whether that something is related to God or to man, is another question; it depends upon the view entertained. But the atonement

is that which removes from between God and man all hindrances to their union.

Atonement—our English word, atonement—is a combination of three words—at-one-ment: And the hindrance to oneness between God and man being removed, God and man are once again made “at one”; and that which removes the obstacle, that act, whatever it is, is called atonement. Whether that thing which prevents their union, is in man or in God, is a question that we shall later consider.

II.

THE PRINCIPLE OF ATONEMENT OCCUPIES A VERY PROMINENT PLACE IN THE BIBLE. You will find it in the early chapters of Genesis; you will find it in the book of Revelation. You cannot understand the Bible, you cannot become orientated in this great storehouse of truth unless you know what the atonement is. The Bible is inexplicable apart from it.

You remember the offerings presented by Cain and Abel. The New Testament tells us that Abel presented a more excellent sacrifice than Cain. Cain's sacrifice was rejected: Abel's was accepted, though we need not say why for the moment.

Noah, when the waters had receded and he stepped from the ark to a purified earth, built an altar and offered sacrifices to Jehovah, “and the Lord smelled a sweet savour.” Abraham offered sacrifices; so did Isaac; so did Jacob. Coming to the book of Exodus, you will find the whole Mosaic economy, the entire Levitical system, involved the offering of sacrifices continually, which were called offerings of atonement. You will discover the same principle in practice all through the Old Testament, in Joshua, Judges, Samuel, Kings, Chronicles, and so on right through, until you come to the great passage on the atonement in the fifty-third chapter of Isaiah. There is equally prominent recognition of the principle in all the other prophets.

In the New Testament, John introduced Jesus as the “Lamb of God, which taketh away the sin of the world”. Our Lord Himself said, “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for (instead of) many.” In the Acts of the Apostles you will find that the apostles always preached that doctrine, that the remission of sins was somehow connected with the death of Christ. This great epistle from which I have read leads you into the heights and the depths of it. Paul argues the principle of salvation by faith, not by works, and always on the ground of grace in the atonement. You will find it in all the epistles, but notably in the epistle to the Hebrews, which is an exposition of the Levitical system, as the shadow of the reality in Christ, our great High Priest. Peter has it, John has it; and in the final book of the Bible you see the great multitude which no man can number who have washed their robes and made them white in the blood of the Lamb. There is no temple there; “and the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

Thus from Genesis to Revelation the principle of atonement runs through the whole Bible. I mention it that you may know how important it is.

III.

Let me point out A FEW OF THE MORE IMPORTANT THEORIES OF THE ATONEMENT, ALL OF WHICH HAVE IN THEM SOME ELEMENTS OF TRUTH.

There is a theory that Christ came, that He lived and died to set us an example; that He lived as men ought to live, and that right to the end He did the will of God, and that, as we follow His example, all hindrances to our communion with God will be removed. Christ is an example: “Christ also suffered for us, leaving us an example that ye should follow his steps.” But that is only a part truth: He is vastly more than an example.

Then there is another theory that is generally spoken of as the “moral influence theory”, which teaches that Christ came and identified Himself with our sin and our suffering, and that by His own sacrificial life He set before us not only an example, but He liberated a moral influence into human life which affords a stimulus to everyone who will study the life of Christ, who will view Him as their great Exemplar. It is akin in some respects to the example theory, except that it does recognize some sort of subjective power exercised upon the one who is to follow the example.

Well, there is a moral influence in the atonement. Surely no one of us can think of what Christ did for us without being moved to desire somehow to show our gratitude to Him. “If ye love me, keep my commandments.” There is a tremendous moral influence exerted upon the one who views the Crucified as thus identifying Himself with our cause, and suffering for us, the “Just for the unjust, that he might bring us to God”. “He died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again.” But the moral influence theory is far short of what the Bible teaches in respect to the atonement which Christ has wrought for us.

There is another theory that is sometimes spoken of—I simply name these now, without exhaustively discussing them—there is a theory spoken of as the “governmental theory”. I have heard a good many orthodox people, and have read a good many sermons of supposedly orthodox ministers who preach the governmental theory without knowing it!—Christ died in order to honour His government, to magnify the law. It is as though a king should say, “I should like to forgive this offender, but it would be setting a bad example; thus, in order to maintain my honour, and to magnify the law, he must be punished”—not that the king is wounded by the offence, but purely to maintain the government of his kingdom, this man must be punished.

There is, however, much truth in that, for God has to maintain His position as the supreme Governor. And the law of God must be magnified; it must be upheld. But Jesus Christ did not die merely for the maintenance of the integrity of a system of law. There was something vastly more than that in the death of Christ.

I heard a very distinguished preacher preach in this pulpit once. He preached a theory of the atonement which is not quite correctly represented by any of these theories I have named. I think I should call his theory the “identification theory”. He spoke from two texts: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust”; and, “Verily he took not on him the nature of angels; but he took on him the seed of

Abraham." The preacher said the atonement was really God's way of making Himself and the soul of man once more at one; that sin had affected a breach in their fellowship, and Christ came to remove the hindrance, and to bring them together again. So, he said, because man could not climb up to God by his own efforts, God stooped to man's low estate, and He took on Him our nature in order that we thereby might be made partakers of the divine nature.

That is true so far as it goes, but the preacher continued by saying that in the process of bringing God and man together, sin came in the way, and therefore Jesus Christ came into contact with sin; suffering was in the way, and therefore He suffered; death was in the way, and therefore He died. But there was nowhere in the sermon a suggestion that justice had been outraged, that any satisfaction had to be rendered on account of sin. There was no place for penalty or expiation, in short, there was no recognition of the principle of there being any moral necessity in the divine nature for the atonement.

I was not at all surprised when the Great War broke out to learn that that preacher was a pacifist, that he believed in a policy of non-resistance, because his view of the divine government, and his view therefore of the atonement, philosophically would drive him inevitably to pacifism—and, after all, that, logically and ultimately, is only another side of anarchy.

There is far more than identification in the atonement. While there is truth in all these views they are but part truths, and because of that they are all the more dangerous. People listen to them and say, "That is true, is it not?" Yes. "Christ is my Example, is He not?" Yes. "He did take on Him our nature did He not?" Yes. "He did it that we might take on His nature?" Yes. But in none of these views is there any recognition of the necessity of the payment of a penalty, except in the governmental theory—and that not as finding its necessity in the moral nature of God, but rather, finding its reason in the necessity of maintaining law and order in the universe.

IV.

Let us now try to get a little nearer to the heart of the matter. In the first place, *you cannot separate God from His law*. I have frequently called your attention to the difference between the divine government and all forms of human government. Whether it be a republic, or a limited monarchy, or an absolute-despotism, the government of a country, the laws by which the king's dominions are regulated, may have no relation at all to the character, and much less to the nature, of the king. As for example—you read on the statute books of this province, or of any other part of the British Dominion, something to this effect: that His Majesty, by and with the consent of his counsellors, enacts as follows. His Majesty, there, is a mere abstraction. His Majesty, personally, does not know there is such a law on the statute books. If half the laws were violated it would not hurt the king personally, because he would not know it.

But every law of God is related to God Himself. Whether you view the realm of natural law in this physical universe, or the moral and spiritual realm, the laws of

the divine kingdom are really a transcript of the divine nature. God's laws are what they are because He is what He is. He could not amend or change His laws without changing His own nature.

A certain American friend told me that he had great trouble when travelling in England. He said, "I am not a crank respecting the use of tobacco. I do not like it, but I am not a faddist. Yet unfortunately I am so constituted that tobacco and I cannot stay in the same room together. If any man smokes in my presence it so nauseates me that I am ill in a few minutes. I must keep out of the way; that is all."

When this man was travelling by train in England he would search out a compartment that was marked, "non-smoking", or rather, that was not marked, "Smoking". If no one else was in the compartment he would say, "Now I may have a comfortable ride." If a man came in and there were no ladies present almost invariably he would begin to smoke. My friend said, "Again and again I have had to say to such an one, 'I am sorry, sir, but either you must go out of this compartment, or I shall have to, for tobacco and I cannot dwell together.'"

What do I mean by that? It is a poor illustration, I know, but I mean there was something in that man's physical constitution that reacted against tobacco. It was not an arbitrary thing with him at all, but he was so made that tobacco smoke upset him.

I used to have dinner with certain people a few years ago—I do not go very often now—and invariably I found, before I got away, that I had a splitting headache. I said to myself, What is it about the company of these dear friends that makes me so ill? They were delightful people. I discovered it was simply this: after dinner they served black coffee. In order not to be odd, and to accommodate myself to circumstances, I asked no questions for conscience' sake, or for my stomach's sake! I took the coffee, and at last discovered that I might almost as well take a glass of poison. I took it again and again when out, simply because I did not want to be odd. But I found out I could not afford to touch it. I had to decline.

Let me go back to my friend who could not ride in a smoking-carriage. Let me suppose him to be a king, not an ordinary man. Let me suppose him to be lord of a wide dominion. He enacts a law that within the limits of his dominion nobody shall smoke. You say, "That would be a very selfish, arbitrary, thing." No; it would not be arbitrary. The man must enact such a law, and have it obeyed, or else he must abdicate his throne, leave his kingdom.

Such a law as that would be related to the constitution of the king; not merely an abstract law upon a statute book, but a Transcript of the law of the king's physical nature. The illustration is inadequate, I know; but it is at least suggestive of the principle of a natural necessity.

God is not localized. I know He is in heaven, but He is everywhere: "God is a spirit." He dwelleth not in temples made with hands. There is a great truth in the doctrine of the divine immanence.

The doctrine of the divine immanence means that God is everywhere. Many of you have read Tennyson's "Higher Pantheism." There is a pantheism that is not biblical,—the idea that God is in every stick and stone, and that He is nothing but a part of the universe. God is in everything, but He is not only immanent, He is not

only a spirit permeating everything in the universe, but He is personal and transcendent. He is possessed of personal qualities, and is over and above His laws. While they are related to Him, and in harmony with His nature, yet He is above them all. Keep in mind the two principles—divine immanence and divine transcendence.

My preacher friend upon whom, for illustrative purposes, I put a crown a few minutes ago would still be local. He could say, "If any of my subjects will smoke, then smoke; but stay in your own house." But God could not say that. He is everywhere, and His whole nature is outraged by sin, for sin is something that violates not only the law of the King's dominions, but it violates the law of the nature of the divine Law-giver.

If God be infinite and fills all space, He cannot be localized. I could use those big words that theologians used to use to describe the Infinite, 'immensity' and all the rest of them, but you would be no wiser. They are just figures of the Infinite. But God is everywhere, and God, Who is everywhere, hates sin. Sin is antagonistic to the nature of God. So, you see, the atonement that is to remove the hindrance between God and man must be something that will minister to the Divine Nature, and that will satisfy the divine holiness and make it possible, without violating His own nature, for God to forgive the sinner.

I do not know any better illustration of the truth I am trying to make clear to you than this: Jesus of Nazareth

was Deity Incarnate. He was God manifest in the flesh. A friend of many years' experience, who has since gone home to glory, told me that once he heard in the days when people went to church in New York City, and when some of the world's greatest preachers were to be found there—he heard one of those noble preachers, a theologian, once at a ministerial meeting. He said it was very simple but very profound, and was to this effect: "We thank Thee, O God, for Jesus Christ, for He is the only God we know." We cannot know God, what He is, who He is, apart from Christ. He is "God manifest in the flesh".

When He took our place at the place called Calvary the soldier took a spear and drove it into His heart. Sin, wherever it begins, however small, never stops until it reaches Golgotha, the place of a skull, and drives its spear to the very heart of God. Sin is a protest against the divine Sovereignty—not only against God's rule, but against God as God. And so the atonement must deal with that.

I think I had better stop there to-night, and resume our study next Thursday evening, when I shall try to show you the relation of the death of Christ to the divine nature, to all the qualities of Deity; and how God was "in Christ, reconciling the world unto himself".

May God graciously bless our evening's meditation to our good and His glory.

Will You Give us a Lift?

Jarvis Street pulpit is not fortunate enough to have a radio "hook-up", but it uses

Canada's most powerful broadcasting station,
CKGW 690 kc, 434-8 metres.

We broadcast by long wave and short wave simultaneously. By short wave the station is known as
VE9GW 6095 kc, 49.22 metres.

We broadcast every Sunday evening from 7.00 to 9.00 (Eastern Standard Time.)

The approximate cost for each Sunday evening, two hours' service, is \$200.00.

It is estimated we reach with each broadcast service

Not less than five hundred thousand people—and the number may easily be many millions.

Doubtless hundreds of thousands of radio hearers never report having heard.

But we have heard from thousands spread over the following territory: West of Toronto: California, British Columbia, Idaho, Minnesota, Manitoba, Wisconsin, Iowa, Oklahoma, Missouri, Illinois, Indiana, Michigan, Ohio; South of Toronto: Alabama, Georgia, North Carolina, Virginia, West Virginia, Pennsylvania, Maryland; Southeast from Toronto: New Jersey, New York, Connecticut, Rhode Island; East from Toronto: Massachusetts, New Hampshire, Maine, Nova Scotia, New Brunswick, Prince Edward Island, Quebec; and in the far north and northwest of Ontario.

By short wave our service has been heard in the north of Ireland, in Somersetshire, England, and in Norway.

There have been many conversions reported; indeed such reports are coming to us now practically every week. We hear also of many brought under conviction, for whose conversion we are asked to pray. We have heard also of many backsliders who have been restored.

The message of Jarvis Street pulpit every Sunday evening is now heard in many hospitals, sanitariums, and by thousands of shut-ins, many of whom are aged and infirm.

One of the encouraging features is the large number of ministers who write us: some hearing an occasional service when shut in by sickness; others because their time of service is a little different from ours. But every week we receive letters from many ministers telling us that the Jarvis Street message is a tonic for their faith, and affords them ground for thanksgiving to God.

In addition to this, the message is carried to thousands of people in remote country places who cannot get out to church.

Let our readers bear in mind that in thousands of communities nowadays it is difficult to find a clear gospel testimony. Many have told us that the old hymns and the old emphasis on the Blood of Christ and the necessity for the new birth have revived memories of earlier days, and brought them back to the faith of their fathers.

Think of all this for not more than \$200.00 per Sunday.

If 500,000 people hear the gospel at a cost of \$200.00, it would mean we reach 25 people with the gospel at a cost of 1 cent. And at the cost of \$1.00, 2,500 people would hear the gospel. For \$5.00, 12,500 people would hear the gospel; 25,000 people would hear it for \$10.00; 50,000 people for \$20.00; 125,000 for \$50, and so on.

How many readers will you enable us thus to reach? Every dollar counts, but are there not some readers who will send us \$10.00, \$20.00, \$25.00, \$50.00? Or are there not indeed a number who will send us the cost of a complete service?

The Editor of this paper really has assumed personal responsibility for the cost of this publication, the maintenance of Toronto Baptist Seminary, and now the cost of the Radio Service beside. Hitherto the Lord has helped us. The end of the fiscal year for the Radio Fund will coincide with that of Jarvis Street Church, namely, March 31st. We ask our friends to give as generously as possible to these objects, and also to pray that God will lead others to give.

Make cheques payable to Jarvis Street Baptist Church, 130 Gerrard Street East, Toronto 2, Canada. DO IT NOW!

Baptist Bible Union Lesson Leaf

Vol. 6. No. 2.

REV. ALEX. THOMSON, EDITOR.

Lesson 14 April 5th, 1931.

SECOND QUARTER.

JACOB'S LAST JOURNEY.

Lesson Text: Genesis, Chapter 46.

Golden Text: "And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation." (v. 3).

1. JACOB AT BEERSHEBA, (vs. 1-4).

The arrival at Beersheba, (v. 1). "And Israel took his journey with all that he had, and came to Beersheba". Beersheba was on Jacob's route to Egypt. It had been associated with his family in the past, with Abraham, (21:31), and with Isaac, (26:23); and it was a hallowed place in consequence. He therefore paused here on his journey. He was leaving the country for the last time, and the consciousness that he would never reenter it would be present with him; therefore we do not wonder at his visiting this historic spot. There are places associated with events in our experience, which, when we have the opportunity, we love to visit, places associated with family matters, or with divine experiences. Places become sacred to us through their associations. We need but to think of home to be convinced of this, or of the place where we first came to know the Lord. Palestine itself is termed the "Holy Land" because of its association with God. May we have not a few places sacred to us because of definite experiences with our blessed Lord and Master!

The sacrifices at Beersheba, (v. 1). Israel "offered sacrifices unto the God of his father Isaac". Jacob's stay at Beersheba was not passed in sentimentally gazing about the place. The time was spent in a most practical manner. He had left his home at the request of Joseph: he was entirely willing to leave all to meet his long lost son; but no doubt he desired to be certain that it was God's will that he should go down into Egypt. And this act at the altar of sacrifice was a recognition of God as the Ruler of his life, and the supreme Master of his movements. It was an act of worship, manifesting humility, godliness, and wisdom on the part of Jacob, and brought its answer from God. It is well to note always the possibility of being swayed from the line of duty by the influence of friends. We may for the time think we are doing the right thing. But later we only too often discover that what we thought was the guidance of the Holy Spirit, was but the influence of our associates. Great caution is advisable before taking any new step. Communion

with God, away from all human influence, is essential if we are to become conscious of His guidance. Note further the way of approach to God through sacrifice, and its typical teaching respecting our Lord Jesus Christ. The message of the Bible from Genesis to Revelation relates to the redemptive work of Christ; and its nature and purpose cannot be too often emphasized, for "without shedding of blood is no remission", (Heb. 9:22).

The vision at Beersheba, (vs. 2-4). "And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I". Jacob was specially privileged to have communion with God throughout his life, and on a few occasions God spake unto him in a vision, as at Bethel, (28:19); at Haran, (31:11); and at Beersheba. To others also the Lord appeared in this manner: to Samuel, (1 Sam. 3:15); to Isaiiah, (Is. 6); and to Paul, (Acts 26:19), to mention a few. The purpose of this particular vision was evidently to assure Jacob of the divine approval of his plan to remove to Egypt, and to encourage him on his journey. In these days the usual way in which God makes known His will is through His inspired Word; the Holy Spirit enlightening us concerning it, and speaking unto us through it. He never leads us to do anything contrary to it, and we should not trust any mere experience which is separate from it. Note Jacob's immediate response to the voice of God. The hearing ear, and the surrendered will are both essential if we are to hear and profit by the messages of God.

The message of God to Jacob is a most encouraging one. It is in a measure a renewal of the covenant. First He describes Himself as God, the God of Jacob's father, (v. 2). It is blessed indeed when a son follows in the footsteps of a godly parent. The covenant relationship is also to be noted here. Second, God bids Jacob to "fear not to go down into Egypt". Several things may have been in the mind of Jacob respecting the consequences of his action in leaving Canaan, and this assurance of God would confront him. He may have thought about the probable effect upon his descendants of leaving the land of promise, and of their probable reception and future conduct in a strange land; but he would also remember, though he may not have fully understood, the prophetic word of God uttered to Abraham concerning their descendants, (15:13), and if any uncertainty were present it would vanish away at the word of God. Note other occasions when a similar message of encouragement was given, (15:1; 26:24; Josh. 1:9; Acts 27:24). Those also who are in the will of God need have no fear at any time, (Rom. 8:31).

In the third place a promise of a twofold nature is made; in reference to the future greatness of Jacob's descendants, "I will there make of thee a great nation"; concerning God's presence with him, "I will go down with thee into Egypt" (v. 3); in relation to the future return of the Israelites unto the promised land, "I will also surely bring thee up again"; and respecting his death, "Joseph shall put his hand upon thine eyes." This fourfold promise was faithfully kept.

Note some of the promises of God relating to people in the present day, the certainty of their fulfilment, and the implications arising therefrom respecting faith, obedience, and love. Note also the vision as an answer to Jacob's prayer, and the fact of, and conditions attached to, answered prayer in these days.

II. JACOB ON THE WAY TO EGYPT, (vs. 5-27).

"And Jacob rose up from Beersheba, and the sons of Israel carried Jacob their father, and their little ones and their wives in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods which they had gotten in the land of Canaan, and came into Egypt . . . and all his seed brought he with him into Egypt", (vs. 5-7). This was a journey of faith on the part of the patriarch. He was leaving behind him the land which had been given to him by the promise of God; and he was going to a country he knew not. He was going, however, with the assurance of God that all was well, and his mind would be at rest. Note the significance of the journey in the light of God's predictive statement, (15:13). Note the fact that God's people are called to walk by faith these days, and the blessing that comes from obedience to the will of God.

As this journey was the removal of a whole company from one country to another, the Holy Spirit has thought it fitting to give the list of names of all the members of the company. The number is not very large (vs. 26, 27), especially when we remember the promise made to Abraham concerning the multitude of his descendants, (15:5); but the fulfilment of that promise is on the way, and in Egypt is in a measure fulfilled, (Ex. 1:7). God always carries out His word. He is never late in doing so, but we need patience to wait for Him.

III. JACOB IN EGYPT; (vs. 28-34).

"And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen", (v. 28). This was a wise precautionary measure on the part of Jacob to apprise Joseph of his arrival, and to receive guidance concerning the location of their settlement. The location of this settlement was in the northern part of Egypt, near to the border of Palestine, a place suitable to a shepherd people. Here they were separated from the main body of the Egyptians, and here they prospered. Joseph receiving word of the arrival of his father and the members of his family, made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him: and he fell on his neck and wept on his neck a good while", (v. 29). Joseph's chariot with its horses would be in contrast to the wagons and oxen of his father, but as governor he would necessarily have to act in accordance with the dignity of the office. Note the affecting nature of the meeting; the purpose of Joseph to inform Pharaoh, and the instruction he gives his brethren concerning their appearance before the ruler. Note also the typical teaching relating to Joseph as the means of blessing for his family, and the nations. In this he prefigures our Lord.

The Union Baptist Witness

These pages are the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

THE BAPTIST MESSAGE.

The world is desperately in need of "The Baptist Message" which is indeed but a proclamation of the Gospel Message as found in the Word of God. The Office of the Union of Regular Baptist Churches of Ontario and Quebec has available for distribution a few hundred copies of a pamphlet entitled, "The Baptist Message" and from this we quote the opening paragraph—

"The Book which, with a positiveness which only divine omniscience can justify, speaks of that which antedates all human history, and of that, therefore, which, in the nature of the case, no mortal could know, challenges our faith by the comprehensive sweep of its first great word, 'In the beginning God'. And that Book, concerning itself, as it does, with principles which are immutable, describes the order and progress of the first day of God's creation, by saying, 'And the evening and the morning were the first day'. And the last chapter of the same incomparable Book commands both our faith and our imagination by its description of the shadeless splendor of the Holy City, in the promise, 'And there shall be no night there'."

The message was delivered by Dr. T. T. Shields during the Forward Movement Meetings of the Baptist Convention of Ontario and Quebec in 1919-1920, but it is quite up-to-date and timely. Copies may be had on request.

* * * *

The Annual Spring Rally of the Toronto District Fundamentalist Baptist Young People's Associations will be held in Annette Street Baptist Church, Toronto, on Monday, March 23rd at 7.45 p.m. The special speaker is Rev. W. S. Whitcombe of Stouffville, Ont., and the Gospel Melody Makers, directed by Mr. K. Crosby, will have charge of the music.

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WINDSOR.

A very successful Conference was held on Thursday, March 5th, in the Ambassador Baptist Church, Windsor. Rev. William Fraser, the Pastor of the Church, was the speaker at the morning session. Rev. W. E. Smalley of Wheatley brought the afternoon message and Rev. W. N. Charlton of Chatham spoke in the evening.

Officers for the coming year were elected, as follows: President, Rev. F. W. Dyson of Essex; Vice-President, Rev. C. E. Scott of Courtright; Secretary-Treasurer, Rev. W. N. Charlton of Chatham.

The next Conference will be held at Courtright on Thursday, April 23rd and the speakers are to be Rev. F. W. Dyson, Rev. W. E. Smalley and Rev. James McGinlay.

MEDINA.

The Medina Baptist Church on the Indian Reserve reports the result of their two weeks special services, as follows: two restorations, seven conversions, four believers coming for baptism.

Every house in the vicinity was visited and the Word was given to all with the exception of three homes where the visitors were turned away.

The Medina Church has recently sustained a great loss in the Home Call of one of its most active workers, Mrs. George Summers, mother of the Pastor's wife. Rev. W. T. Farr of Hartford conducted the funeral service and the Medina Church was filled to capacity showing the love and esteem in which this sister was held.

* * * *

WORTLEY RD., LONDON.

"The entrance of thy Word giveth light." The Wortley Road Baptist Church, London, has just closed a series of meetings conducted by Evangelist Anthony Zeoli and rejoice that this Brother was sent to them. Seventy-three responded to the invitation seeking salvation or restoration.

* * * *

WESTBORO.

A note of praise has been received from Westboro Regular Baptist Church because of blessing. Two accepted Christ on Sunday, March 1st and on Sunday March 8th, five girls ranging in age from eight to sixteen years followed their Lord and Saviour through the waters of baptism.

* * * *

ORANGEVILLE.

Back in January the Orangeville Baptist Church extended a unanimous call to the Rev. A. C. Whitcombe, then of Collier St. Baptist Church, Barrie, to take up work in their town of about three thousand. Mr. Whitcombe visited Orangeville and accepted the pastorate there, taking office the first of March. The Lord has been setting His seal upon the preaching of His own Word by the conversion of some four. Last week the Women's Missionary Society, Senior, re-organized as a society of the Orangeville Church. Pastor Whitcombe is teaching the weekly class in the Toronto Baptist Seminary, which discusses "Modernism and Modern Cults".

* * * *

MOUNT PLEASANT RD., TORONTO.

Mount Pleasant Rd. Baptist Church, Toronto, is a banqueting house where hungry souls find their satisfaction in Christ because of the faithful preaching of the Pastor, Rev. Alex. Thomson, B.D. Such scriptural preaching is always "the

power of God unto salvation" and God is graciously working.

On Sunday evening, March 1st, two boys came in response to the invitation and accepted Christ as Saviour. The following Tuesday, the Pastor had the great joy of seeing twenty men respond after his presentation of the claims of the Gospel at the Yonge St. Mission.

On Thursday, March 12th, a weekly afternoon meeting was instituted for the women of the neighborhood, especially mothers with small children. A goodly number were present and were addressed by Dr. T. I. Stockley of the Toronto Baptist Seminary. This is to be a Gospel meeting where mothers may have their children cared for while they enjoy the service. A great ingathering from these meetings is anticipated and prayer is requested that this special effort on the part of the church and Pastor will be blessed of the Lord.

Sunday, March 15th, was a great day at Mount Pleasant. Beginning in the morning with a "feast of fat things" from a study in Colossians and continuing through the Sunday School session when one boy accepted Christ.

After the lesson, the Ambassador Class enjoyed a special treat as they listened intently to the Gospel in story form as given by one of its members, Miss Hilda Broad, a student in the Seminary.

In the evening two young people were baptized and others responded to the altar call, one for salvation and two that they might confess Christ publicly. At the communion service which followed, three young people were received into church fellowship.

* * * *

BAPTISMS IN LIBERIA.

With what joy we report the news which we have just received from Rev. H. L. Davey. Three of the Enquirers' Class asked for baptism and two were accepted without hesitancy after careful examination and these two were baptized by Rev. Gordon D. Mellish on Sunday, February 15th.

Encouraging news is reaching us from our mission field and although the Missionary Bulletin of March 16th tells of a recent experience, we believe it will bear repeating and give it in Mr. Davey's own words: "The work in general is progressing in a very satisfactory way. On Sunday last, we had over one hundred at the general service. The Sunday School keeps up in attendance and the Enquirers' Class maintains its usual number."

"We usually visit one of the villages on Sunday evening, but last Sunday I had a slight touch of fever and did not go. The other workers decided that they would remain on the station and we would spend a quiet evening of fellowship. Imagine our great surprise when about

half past seven, a Townmaster and all his people came up to the station saying that God had put it in their hearts to come and hear His Word and they begged us to tell them the Gospel."

* * * *

THE UNION AND THE BAPTIST TESTIMONY TO THE JEWS.

We have been asked by the Executive Committee of the Union to publish the following letter which is largely self-explanatory.

For the information of our readers, however, we may say that the "Council" referred to is a self-appointed body, and the Council is self-perpetuating, hence responsible to no one. In saying this there is no reflection intended on the personnel of the Council which is composed as follows: Rev. Sydney Lawrence (chairman), Mr. W. L. Kingdon (secretary), Rev. and Mrs. G. W. Allen, Rev. David Alexander, Mr. and Mrs. W. A. King, Mrs. C. J. Holman. Mr. W. C. Boadway.

Mr. W. L. Kingdon,
44 Rivercourt Blvd.,
Toronto.

Dear Brother Kingdon:

The following is a resolution which was passed at the last meeting of the Executive Committee of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec:

In view of the present situation, the Executive Committee of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec, after careful consideration, has reached the conclusion that it would not be justified in granting further funds to any object that is not subject to the direction of the Union. The Committee therefore hereby advises the Council of the Canadian Regular Baptist Testimony to the Jews that it can give no further financial support to the work under the supervision of the said Council because the Jewish work Council is not part of the missionary enterprise of the Union, in the sense that it is not in any way subject to the Union's direction.

The Executive Committee, however, desires it to be understood that it is profoundly interested in the work of Jewish evangelization, and expresses its deep interest and full confidence in the Jewish missionary, Rev. Arthur Glass.

This resolution is not designed in any way to lessen our Baptist testimony to the Jewish people, but only to correct the present defective principle of organization of the Jewish Council.

The Executive Committee hereby expresses its readiness to confer with the Council with a view to working out some satisfactory basis of cooperation.

I need make no comment upon this resolution as it is self-explanatory, other than to state that we would be glad if you would kindly bring this to the attention of the Council of the Regular Baptist Testimony to the Jews upon your first opportunity.

Yours sincerely,
W. E. Atkinson.

TIMMINS.

From Pastor H. C. Slade we hear that Sunday, March 8th, was a day when the presence of the Lord was very real. The evening service, though smaller in attendance than usual, was honored by the salvation of a young married woman who publicly confessed Christ.

The work in Northern Ontario is particularly difficult. The field is polluted with opposition and while many seem to be under conviction of sin, they do not surrender to the Lord. Mr. Slade requests the prayers of God's people in order that the conviction may be deepened and the Holy Spirit have His way in their lives.

* * * *

MICHIGAN NEWS.

Ontario and Quebec Regular Baptists enjoy the fellowship of a splendid group of churches in Michigan and from time to time, the Union Baptist Witness pages carry new items covering the work. The following reports from Rev. C. R. Peterson will be read with interest:

Regular Baptist Bible Conference

The first of a series of Baptist Bible Conferences planned by Pastor Lamb was held at Austin Avenue Baptist Church, Flint, February 16th to 18th. This church was formerly known as the Baptist Gospel Temple. The conference was a time of delightful fellowship, and of spiritual edification. The subjects presented dealt largely with the Word of God and the Church. Pastor Wm. Headley, of Grand Rapids, spoke on "The Model New Testament Church," as portrayed in the first chapter of First Thessalonians. Pastor Gerard Knol of East Grand Rapids, spoke on the subject, "The Great Baptist Commission." Pastor Peter McL. Clasper, of Lapeer, set forth the "Ordinances of the New Testament Church," and the writer gave two chart messages on the subject, "Which Church of Today is the New Testament Church?" The conference was exceedingly fortunate in the presence of a Regular Baptist missionary during the entire session. Missionary Paul F. Metzler, Field Counsellor of The Mid-African Mission, under the direction of The Co-Operative Baptist Mission of North America, spoke to large and attentive audiences each evening. The missionary spirit, which is so essential to Regular Baptist work, permeated all the sessions. All the speakers magnified the Word of God as the only and final authority in all things doctrinal and practical, and a delightful spirit of harmony existed. When a group of Baptist ministers can assemble and discuss Baptist doctrine and polity, as was done in this conference, and maintain fellowship and sweet accord, it is certain that the Holy Spirit was allowed to guide and direct. Such was the situation in this conference, and the memory of this sitting together in the Heavens with Christ will linger long. A number of the visiting pastors requested a similar conference for their churches, and Pastor Jas. A. Lamb, plans to hold one every two months in his church.

* * * *

Flint.

Pastor Lamb baptized one on the first Sunday in February. At a recent week-

night service, there were a number who found the Lord, and are going on their way rejoicing. The name of the church has recently been changed from Baptist Gospel Temple to Austin Avenue Baptist Church. Invitations are out for a three days' Baptist Bible Conference to be held at the church February 16th to 18th. Brother Lamb and the church are planning to hold a number of such conferences during the year, at which conferences the principles of Regular Baptists will be emphasized.

* * * *

East Grand Rapids.

On a recent Sunday, Pastor Gerard Knol baptized a brother who was converted twenty-five years ago. During this time he has resisted the plain teachings of God's Word concerning baptism. Recently his will yielded to the Spirit's call, and he has been buried with the Lord in baptism. He testifies to a new joy in his life. Brother Knol reports the best attendance in the history of the church.

* * * *

Flint.

Pastor Robert R. Bower has recently resigned the pastorate of Berean Baptist Church, owing to ill health. He was instrumental in the organization of the Penton Road Mission about ten years ago, and has been directing its affairs since. Several months ago it was organized into a Regular Baptist Church. It is located in a strategic part of this growing city, and presents a great opportunity for Baptist work. Your correspondent has taken charge of the work for the time being as acting pastor. A constitution was adopted February 3rd, and officers elected. The outlook is very good.

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Chippewa.

Pastor Teachout reports a fine spirituality in his church here. All of the sixteen who were baptized last summer are growing in grace. One of these was a man nearly 80 years of age. He is standing firm and steadfast in his faith in Christ, and is bearing a good testimony. Another was a man who had been wicked and profane, and who is now living an exemplary Christian life, taking an active part in the work of the church. The average attendance in the Bible school of this country church has been more than fifty during the past year, and the splendid part of it is that they all remain for the service of the church.

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Missionary.

Missionary Paul F. Metzler, Field Counsellor of the Mid-African Mission in French Equatorial Africa, is home on deputation work. He has visited a number of Regular Baptist Churches in Michigan, and everywhere his messages have stirred his hearers deeply. He spoke at a number of churches in Flint, as well as in and around Grand Rapids. He also addressed the St. Louis and St. Johns churches, and in the latter church he was requested to return for a second address. Miss Fern Minzey, who is connected with the same mission, expects to be home on furlough early in the summer. The writer knows her personally, and feels safe in saying that a visit from her will be a spiritual feast and uplift to any church. Further information may be secured from Pastor M. E. Hawkins, Mishawaka, Indiana.