

The Gospel Witness

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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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MODERNISM—"WHEN IT IS FINISHED"

State Socialism Recommended by Rochester, N.Y., Baptists

Protest by the First Baptist Church of Rochester, N.Y.

There has recently come to our hand, a copy of *The Rochester Times-Union*, N.Y., of January 24, 1935, giving an account of the action of the First Baptist Church of Rochester in dissociating itself from certain resolutions passed at the Annual Meeting of the Rochester Baptist Union. Later in this article our readers will find the entire text of the report from *The Rochester Times-Union*, including the resolutions in question; but we notice the matter here in order to call attention to the relation of political Socialism to religious Modernism.

We have repeatedly in this paper in years past described Modernism as religious Bolshevism. There are, of course, varying degrees of Modernism. Modernism usually begins by the denial of one principle of supernaturalism in the gospel, but "when it is finished", it denies the supernatural in everything. It begins by questioning the supernatural inspiration, and therefore the infallibility and unique authority of the Bible. That inevitably leads to a denial of the omniscience and infallibility of the Lord Jesus Christ; and that, in turn, issues in the denial of His Deity. There follows, of course, the rejection of all miracles, the supernaturalism of the new birth, with a repudiation of practically the entire eschatological teaching of the Bible. Here and there passages in the Old and New Testaments are approved for their ethical content; but a religion of human ideals, dependent upon natural human energy for their realization, acknowledging only such authority as resides in the ethical consciousness of the individual—which, of course makes every man a law unto himself—is substituted for Christianity. Thus the only Christian element in religious Modernism is the Christian name it has appropriated. We have repeatedly shown that Modernism, philosophically, is sheer lawlessness; and is therefore the enemy of the individual, of the family, of the church, and of the state in all its aspects and functions.

Notwithstanding, this virus has permeated the teaching of nearly all universities, and is manifest in its most virulent forms in theological institutions. Thus churches

of all names have been sacrificially piling up endowments, and contributing to funds, which are used for their own destruction, and were it possible, for the obliteration of Christianity from the earth.

Some will view these statements as extreme, but that will be only because they lack the philosophical discernment which would enable them to recognize the inevitable issue of Modernistic teaching.

We are not in the least surprised at this news from Rochester. We expect to hear of many other such eruptions. We have long believed that in all our Baptist Conventions there must be great numbers of Christian men and women, who have really been born again, and whose only hope for salvation is in the cleansing blood of the Lamb, and the regenerating power of the Holy Ghost. But alas! comparatively few among them as yet recognize the true nature and inevitable fruit of Modernism. Perhaps a few such eruptions as that at Rochester will help to awaken them, and effect a general disillusionment.

In THE GOSPEL WITNESS of April 14th, 1927, we wrote as follows:

"There are many varieties and many degrees of Modernism; but Modernism of every variety, and of every degree, is distinguished by the fact that it repudiates the authority of the Bible as the Word of God; and this, in turn, carries with it the rejection of all religious authority objective to the man himself. This involves, in a word, the setting aside of the revelation of God in Christ as contained in the Scriptures, and the establishment in its place, of human reason. Thus man becomes a law unto himself. And this fact the Scripture attests: 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Modernism therefore, when it is finished—and, indeed, in its very nature and essence—is lawlessness.

"All the world knows the meaning of bolshevism; the outstanding example of its character and fruit is Russia. The methods of lawlessness, both in its political and religious expressions, are alike. By secret and unscrupulous means the very heart of the Russian Empire was eaten out, so that it collapsed suddenly like a great tree whose heart had been eaten of worms. It is thus religious bolshevism—which is complimented by the

name of Modernism—eats the heart out of evangelical organizations and institutions."

It is significant that these Socialistic resolutions should have originated in Rochester, because there is probably no theological institution so closely related to McMaster University as that of Rochester. Some of its professors are McMaster men, and from time to time its professors and its President have lectured in McMaster, and preached in some of the Baptist churches of Ontario.

In his unpublished autobiography, Dr. Augustus H. Strong, under whose inspiration Rochester Theological Seminary was made an influential institution, says:

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

Now we may see what fruit such teaching bears.

Before setting out the various items bearing upon this matter, it may be well to identify some of those concerned. *The Baptist Fellowship* is the official organ of the Inter-State Evangelistic Association, Incorporated, of which Rev. Harold Strathearn is the Secretary, with Headquarters at Room 408, Temple Building, Franklin St., Rochester, N.Y. The Baptist Union of Rochester and Monroe County is a local organization existing, we assume, for the furtherance of Baptist interests in that locality. Its Executive Secretary is Rev. Alfred E. Isaac, 43 North Fitzhugh St., Rochester, N.Y.

We presume it was in the December issue of *The Baptist Fellowship* the following notice appeared:

"DYNAMITE"

"Our next issue will contain a full statement of the recent action of the Baptists in the Rochester area, who passed a set of resolutions advocating state socialism, which will be recommended to the Northern Baptist Convention. A storm of protest has been registered against this Communistic move on the part of liberal Baptist leaders."

Following the publication of that notice, Rev. Harold Strathearn received the following letter from Rev. Alfred E. Isaac:

BAPTIST UNION OF ROCHESTER AND MONROE COUNTY

Alfred E. Isaac, *Executive Secretary*,
43 N. Fitzhugh Street, Rochester, New York.
December 30, 1934

To the Editor of
The Baptist Fellowship,
Room No. 408,
Temple Building,
Rochester, New York.
Dear Sir:

I received the January issue of your paper, which some one was kind enough to send me from your office. I was much interested in the article entitled, "Dynamite". Assuming that you desire to be accurate in your statement of facts, allow me to suggest that you read the actual vote that was taken by the Baptist Union as reported on page nine of the 1934 Annual Report. These resolutions that you are so much frightened about were discussed in time of the conferences held in the afternoon and because it did not adjourn in time to meet with the rest of the group to present their report with the other conferences, the matter was brought up at the Young Peoples' Service in the evening and with prac-

tically no discussion, as you will see, it was voted simply to pass these resolutions on to the Committee of Nine, appointed by the Northern Baptist Convention to bring in a report next year concerning Social Action. You will notice that the Baptist Union did not endorse the proposed resolutions nor express its approval or disapproval but simply voted to pass them on to this Committee of Nine for what they are worth. This Committee has requested individuals, and groups everywhere to turn into it suggestions for its consideration.

I write the above simply that you may have the facts and not depend upon newspaper reports and careless statements for your information.

Very truly yours,
(Signed) ALFRED E. ISAAC.

To this letter Rev. Harold Strathearn replied as follows:

INTERSTATE EVANGELISTIC ASSOCIATION, INC.

Secretary
REV. HAROLD STRATHEARN
Office Secretary
MISS KATHERINE B. JOSE
Treasurer
JOHN V. KING
Chairman of the Executive Committee
REV. HOWARD C. FULTON

Our activities include: promoting Bible Conferences, restoring scriptural Evangelism, maintaining a Ministerial Exchange for ministers true to the Faith once for all delivered to the saints, and providing a ministers' home.

January 28th, 1935.

Rev. Alfred E. Isaac, Executive Secretary,
Baptist Union of Rochester & Monroe County,
43 North Fitzhugh Street,
Rochester, New York.

Dear Sir:

Answering your letter of December 30th, 1934, addressed to the Editor of the "BAPTIST FELLOWSHIP", in which you refer to an article entitled, "Dynamite", appearing in our January issue: I can fully appreciate your concern and alarm about the publication of the true facts and their reaction to the Baptist constituency, regarding the resolutions which were adopted by the Baptist Union of Rochester and Monroe County, assembled in annual session at the First Baptist Church, at Greece, New York, September 27th, 1934. You are already familiar with the strong protest which is being registered with the Union from the Baptists of this area and I am familiar with the strong feeling of resentment of the whole Baptist constituency, having just completed a tour of six thousand miles, speaking nightly in given centres, in which I have had the pleasure of making it clear that the resolutions adopted by your Union are not representative of the mind and heart of millions of Baptists, but they represent the mind and heart of a few ecclesiastical politicians who when seen in their true nature are in full sympathy with social revolution and should immediately apply for citizenship in Russia.

I am mailing you, under separate cover, a copy of "*The Banner*," dated October 26th, 1934. You will observe the interpretation of a sister denomination to the Union's action. My attention was called to an editorial in this paper on a recent visit to Grand Rapids, Michigan. This editorial has proven to be rather embarrassing for thousands of Baptists in communities covered by this paper. I send it to you as evidence of the far-reaching damage that has been done, and how a few Baptist Bolsheviks are responsible for giving the impression to the whole country, that Baptists as a whole, are sympathetic to social revolution.

I appreciate your bold and graceful move to shield and protect a few ecclesiastical politicians of the Dr. Albert W. Beaven and Dr. Orlow J. Price type, who would commit the whole Baptist constituency, under the guise of "SOCIAL ACTION" to the "RED REGIME" in this country, being sponsored from Moscow. My soul thrills as I see the enemies of our country and Christian Faith, being smoked out of their dens, into the open, where we can view them; not in the black garb of a clergyman, but the red garb of a Communist. These same politicians who are most sympathetic to social revolution would assign every conservative to the bottomless pit, could such a revolution be brought about.

In spite of your gracious attempt to protect your colleagues and dodge the responsibility for the resolutions, the fact remains that it is the action of the Baptist Union of Rochester

and Monroe County. By what twist of the imagination can you say that the evening session of the Annual Meeting of the Union, held in the Baptist Church, at Greece, New York, was not a part of the Union? The unfinished business of the afternoon session was introduced in the evening session, at which time the resolutions, referred to, were presented and unanimously passed. There was no discussion! There was no protest!

It is worthy of note that Dr. Albert W. Beaven was present and the smile of indorsement was upon his countenance as the resolutions were presented and passed, unanimously. If the said gentleman is not in sympathy with social revolution, why did he remain quiet? If Dr. Beaven is not in sympathy with social revolution, why did he permit Professor Charles C. Webber, Industrial Secretary of the World Fellowship of Reconciliation, to appear before his student body at Colgate Rochester Divinity School, on December 10th, 1933, at which time Professor Webber advocated Communistic and Socialistic principles to the ministerial students? There are those who are wise to the shrewd political strategy of Dr. Beaven, who refrains from making public utterances on the subject under discussion, but who at every opportunity gives his silent indorsement.

It is also worthy of note that Dr. Orlow J. Price, author of the resolutions, has a boy of whom he is proud, who, although educated in American schools, is teaching in Russian schools. It needs no stretch of the imagination to see that these resolutions reach right into the heart of Russia.

Now, Sir, all the graceful moves and white-washing on your part, to protect these few Baptist Ecclesiastical Bolsheviks, will not be condoned by the millions of Baptists in this country who are still true to our present form of government, and the Faith of our Fathers; as evidenced in the action taken by the First Baptist Church, of Rochester, New York, at a specially called meeting, on Wednesday evening, January 23rd, when they voted to disassociate, as a church, from the mind of the Union.

Yours truly,

HAROLD STRATHEARN,
Editor of "THE BAPTIST FELLOWSHIP."

To this letter from Mr. Strathearn, Rev. Alfred E. Isaac replied in the following terms:

January 30, 1935.

My dear "Brother" Strathearn:

Really your voluminous letter of January the twenty-eighth afforded me a great deal of amusement. I thank you for it. I think, however, that the assumption in my other letter that you would be interested in facts was all wrong. Apparently, facts interest you not at all.

I am also very glad to be able to furnish you some new ammunition. Your old line was getting pretty stale. I hope you will hammer away on this to your heart's content for in your case "every knock is a boost." I am also glad to know that you had such a delightful trip with my old classmate, Ralf Thomas. You were in good company for once anyway.

Keep right on in the good work.

Yours for long suffering,

(Signed) ALFRED E. ISAAC.

The Rev. Harold Strathearn, Editor
Baptist Fellowship,
Rochester, N.Y.

FROM THE ROCHESTER TIMES-UNION

There appeared in *The Rochester Times-Union*, a daily paper of Rochester, January 24th, 1935, on the front page of the second section, the following article:

FIRST BAPTIST CHURCH DISASSOCIATES SELF FROM CONVENTION ACTION

OPPOSING CREATION OF WHAT IT VISIONS SOCIALISTIC STATE

Deplores Union's Proposal as Ineffective, Visionary and Destructive—Congregational Meeting Held in North Fitzhugh Street Parish House

First Baptist Church, one of the oldest and most powerful congregations in the city, to-day had officially disassociated itself from action of the Rochester and Monroe

County Baptist Union proposing creation of what would amount to a socialistic state.

At a congregational meeting held in the North Fitzhugh Street parish house last night, a sharply worded resolution was adopted expressing unqualified disapproval of the Union's action, refusal to be bound by its implications and deploring the program as ineffective, visionary and destructive.

The socialistic program which was the target of the First Baptist congregation attack was embodied in a resolution forwarded to the Northern Baptist Convention last fall following a vote taken at the annual meeting of the Union at the Greece Baptist Church.

CONVENTION'S STAND

The resolution read as follows:

"Inasmuch as the Northern Baptist Convention (as well as several other great denominational bodies) has repeatedly condemned the present economic and industrial order; has called attention to its 'breakdown', and has taken its stand for 'a co-operative commonwealth', and for the 'subordination of the profit to the service motive';

"Therefore we, the Baptist Union of Rochester and Monroe County, in annual convention assembled, convinced that we must do more than merely condemn while leaving to others the work of reconstruction; and believing also, that the best way to make formal resolutions effective is to organize for social action following out a definite program and policy, do most respectfully and earnestly make the following recommendations to that committee of the N.B.C. to which has been committed the responsibility for formulating a policy to be submitted to the convention at its next meeting, in 1935;

1. That the N.B.C. institute a board for social action, which shall have adequate funds at its disposal to accomplish the work that may be assigned to it;

2. That the N.B.C. adopt and work for the realization of a program of social change which shall embody in general such features as the following:

(a) Society (the people acting through the state) shall assume control (which may involve actual ownership) of all the God-given natural resources of the earth; including the land surface, mineral and oil wealth and the products of lake, sea, and river, including the water power.

(b) Society shall control or own all natural monopolies that have to do with the necessities of modern living, such as the water supply, gas, electricity, telephone, telegraph and radio.

(c) Society shall control or own such competitive businesses as have to do with the necessities of life (milk, bread, coal, oil, gasoline, etc.) in order to eliminate the waste in production, competition and mismanagement, and to guard against the very life of the people being made the sport of financial hocus-pocus artists. For the immediate future the competitive profit system should be restricted to the non-essentials of life.

(d) Society shall take over the entire control of the money and banking function and conduct it as a non-profit producing social service.

(e) Society shall tax incomes by a scale that will help to prevent the accumulation of great money-power in the hands of individuals or groups of individuals.

(f) Society shall revise the laws governing corporations so that the so-called pyramiding and juggling of corporation financing will be impossible.

(g) Society shall forever prohibit the sale or gift of no-par-value-stock by corporations.

3. That the N.B.C. acting in conjunction with as considerable a portion of the church as possible, shall seek agreement of a few great ethical principles of business and industry and make their violation by individuals occasion for church discipline. As illustration only, we suggest: a. the payment of a living wage; b. the abstaining from false or misleading statements in advertising;

c. the abstaining from an exorbitant profit after the hazards of investment are provided for; d. the refusing of privilege as favours from officers of the state; e. refusing income or employment from a corporation guilty of unethical conduct.

4. That the N.B.C. through agencies already in existence or to be created for the purpose, shall adopt a definite plan (Five-year, ten-year) for the education of its clergy and other teachers, in the social, business, political and industrial implications of the Gospel; and

5. That the N.B.C. shall, through appropriate means, give moral backing to the necessary freedom of preaching and teaching in our churches; so that the clergy may enjoy a reasonable security in the face of a certain amount of inevitable opposition."

"The resolution adopted last night by the First Baptist Church upon recommendation of its boards of deacons and trustees follows:

"Whereas the Baptist Union of Rochester and Monroe County at its annual meeting on Sept. 27, 1934, voted that the attached resolutions be passed on to the Commission on Christian Social Action of the Northern Baptist Convention, and,

"Whereas by the action the Baptist Union of Rochester and Monroe County gave the appearance of approving the said resolutions, and

"Whereas the First Baptist Church of Rochester, although a member of the Baptist Union of Rochester and Monroe County, and in sympathy with the ideal of an improved social order, is emphatically opposed to the said resolutions, now therefor

"Be it resolved:

1. That the First Baptist Church of Rochester express its unqualified disapproval of the said resolutions,

2. That it hereby affirm its refusal to be bound by the implications of this action of the Baptist Union,

3. That, while commending the ideal of an improved social order it deplores the means set forth in the said resolutions to achieve that ideal as ineffective, visionary and destructive of character,

4. That it reaffirm its belief that an improved social order will come principally through the improvement of the individual members of society, rather than through legislation, or basic change in form of government."

THE ROCHESTER UNION'S RESOLUTIONS

Everybody must recognize the desirability of what these resolutions call a "social change". We need such a change in Canada as well as in the United States, such a "social change" indeed is needed everywhere. But, fundamentally, the great question which always confronts the reformer is, How can such a change be effected? Can it be brought about by legal processes, that is to say, by any principle of compulsion? Or must it depend upon a voluntary principle? We recognize that the universal application of the principle of voluntariness, would do away with all law. Thus we are forced to further enquire as to how far the principle of compulsion may legitimately be applied to the individual, and to society: to the individual in the interests of society, and to society in the interests of the individual.

While there is something to be said for some of the things set out in subsection "a" of Section Two, the fact that it calls for state ownership of the land, and of mineral and oil wealth, stamps the proposal as a most radical one.

In subsection "b", the social control or ownership of competitive business is recommended "in order to eliminate the waste in production, competition, and mismanagement, and to guard against the very life of the people being made the sport of financial hocus-pocus artists".

But have these social idealists recognized that no system in the world will operate itself, and that no matter

how ideal the plan, its usefulness inevitably depends upon the quality of the human individuals which put that plan into effect? Where are to be found the individuals competent to do these wonderful things? And, if such should be found, what guarantee can anyone have that human nature in such a relationship would be less selfish than in other relationships? Will anyone contend that departments of government, or the functions of state, are more efficiently administered than are the affairs of private enterprises? We are of the opinion that almost universal human experience would argue to the contrary. Let a man be settled in some governmental position, and in many instances he becomes one of the laziest, and consequently one of the most inefficient, persons to be found.

And what shall be said of the dishonesty which is so often rampant in state concerns? Have we not heard something of *Tammany* of New York, of corruption in Chicago—and, indeed, everywhere else? And if a great state monopoly of what now constitute competitive business were created, can anyone for a moment suppose that it would be administered with unvarying honesty, or solely in the public interest?

Or suppose the administration of such matters could be committed to religious hands, could the Northern Baptist Convention, for example, be trusted to act with absolute unselfishness, and in the interests of every individual? Could the administrators of Rochester Theological Seminary, or other seminaries, be depended upon to administer this big departmental store? From our own experience of such religious monopolists, we frankly say we would just as soon be at the mercy of a secular corporation.

Something may be said in favour of a stricter control of great corporations, and of the making of non-par-value stock to be illegal. But when that is admitted, we only admit that no system of laws is perfect; and if the laws governing such matters are inadequate, why should they not be amended?

But we glance for a moment now at Section Three which says that the Northern Baptist Convention "acting in conjunction with as considerable a portion of the church as possible", etc. The framers of this resolution were surely not Baptists, whatever they were. What is meant by "the church"? Perhaps, however, they were thinking in terms which include all denominations, and perhaps they meant "with as considerable a portion" of the professing church as is represented by denominations or individual churches, as could possibly be induced to co-operate with them.

But what a terrible indictment of any church calling itself Christian this Section Three is! Would a church retain in its membership a man who is known to withhold "the payment of a living wage" from his employees? Or are church members responsible for "false or misleading statements in advertising"? Or, "exorbitant profit after the hazards of investment are provided for"? And do church members accept "privileges as favours from officers of the state"? Or accept "income or employment from a corporation guilty of unethical conduct"? If any of these evils are characteristic of the life of any church, all that is necessary is that that church should exercise ordinary New Testament discipline.

At this point we agree with the resolution. We have already said in these pages that if churches bearing the

name of Christian were merely to set up New Testament standards as a rule of conduct for their membership, if thus churches were to separate themselves from the world and the ways of the world, and live as assemblies of regenerated people, practising the principles of the gospel they profess, and refusing to have fellowship with the unfruitful works of darkness, but rather reproofing them, and therefore refusing to retain in their membership men, however rich, who were guilty of any form of dishonesty or unchristian conduct—that, in itself, would effect such a revolution in the form of a religious revival as neither this country nor the United States has ever seen. And not only so, it would rehabilitate the church, re-establish it in the confidence of the people. It would be a witness to the reality of Christ, and to the power of His salvation—and that is what the world needs.

But these resolutions, instead of invoking the power of the Spirit of God, propose to invoke the power of the State, and to bring to pass by might and an army what the Lord of hosts declares can be accomplished only by His Spirit. Thus they would employ carnal weapons of warfare instead of such weapons as are mighty only through God to the pulling down of strongholds.

If the Baptist Union of Rochester had busied itself passing resolutions exhorting the churches of which it is composed to get back to the Bible, and the teachings of the Bible; and to endeavour by the blessing of God to transmute those principles into character and conduct, they would have taken steps in the direction of a religious revival which alone can effect the social change which everybody desires.

But let us look at Section Four. This is a new educational programme for what this Baptist body is pleased to call "the clergy". We were not aware there were any Baptist "clergy", except as all God's people, all regenerated people, are clergy. However, we must not stand on mere technicalities. Perhaps that error may be forgiven. The resolution calls, we say, for a new programme of ministerial education. Not for the preaching of the gospel! But for what they are pleased to call "the implications of the gospel". In other words, the theological institutions of the Northern Baptist Convention are to become institutions for the teaching of Socialism, for the production of Socialists!

In this connection it may be interesting to quote from the letter of an informant who certifies to the accuracy of this statement:

"At the meeting of the Temple Cosmos Club, on Monday, January 28th, at the Baptist Temple, Rochester, N.Y., Charles Boddie, negro student at the Colgate Rochester Divinity School spoke on his experiences and problems as a negro student of Divinity. He stated that among his occupations with which he earned money to continue his religious studies was that of 'Stump Speaker' for the Communist Party."

Section Five of the Resolutions is particularly interesting. It proposes that the Northern Baptist Convention shall, "through appropriate means, give moral backing to the necessary freedom of preaching and teaching in our churches, so that the clergy may enjoy a reasonable security in the face of a certain amount of inevitable opposition".

Evidently the authors of the resolutions attribute to the Northern Baptist Convention a great deal of influence in respect to the freedom of the pulpit. Many ministerial

friends serving Baptist churches within the territory of the Northern Baptist Convention have assured us for many years that that Convention officially knows well how to interfere with the freedom of the pulpit; for in many cases where men insist upon "freedom" to declare the whole counsel of God, they find they must do it "in the face of a certain amount of inevitable opposition". But these Resolutions request the Northern Baptist Convention to exercise its powers in securing freedom for ministers to propagate the doctrines of Socialism. We sincerely hope it is true that if that be made the message of Baptist pulpits in the United States, it will have to be delivered "in the face of a certain amount of inevitable opposition".

These Resolutions are interesting to us as a revelation of the extent to which Modernism has corrupted a part of the Baptist ministry of the United States. We notice these Resolutions were "passed on" to the Northern Baptist Convention—but they were passed on as "recommendations to that Committee of the Northern Baptist Convention to which has been committed the responsibility for formulating a policy to be submitted to the Convention at its next meeting in 1935". It is therefore foolish for the Rochester Union to seek to evade official responsibility for the Resolutions. To say they were "passed on" without adoption is to beg the question. One can scarcely conceive of a responsible body passing on as "recommendations" resolutions of which that body did not approve.

No doubt there will be great numbers, as is evidenced by the action of the First Baptist Church of Rochester, included in the membership of this Union who do not approve of these Resolutions; but there is only one way by which the Rochester Union as such can free itself of responsibility for these recommendations, and that is to hold another representative meeting and rescind or repudiate the action of the former meeting.

We note that in *The Watchman-Examiner* (of N.Y.) of January 17th there is an article by Harvey F. Remington, entitled, "Rochester Baptists and Social Questions". The writer intimates, after reviewing the whole matter, that it is exceedingly improbable that the majority of members of the Baptist Union of Rochester and Monroe County would support such resolutions; and concludes with this paragraph:

"The laity have had enough of book reviews and the teachings of the Russian communists and socialists. They do not want such chaff, which scattered abroad by such teachers means the annihilation of the church. They are heartsick for the golden grain of the gospel of the Master presented by his humble followers. Those in the pews can never get too much of this. They are nauseated and satiated with what altogether too many preachers have been giving them."

We have discussed this matter in these columns for exactly the same reason that a medical journal would discuss the ravages of a deadly contagious plague in some other country than its own. Canada can throw no stones at the United States on this matter; for in the same way as the Baptist Union of Rochester passed these resolutions, the United Church of Canada has committed itself to an equally radical programme by its support of the "C.C.F.", which, for the information of American and other friends, means "Cooperative Commonwealth Federation".

The Jarvis Street Pulpit

"RETURN UNTO THY REST, O MY SOUL"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 10th, 1935

(Stenographically Reported)

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—

Psalm 116:7.

The human authorship of this psalm is somewhat doubtful. Some attribute it to David, while others think it is more probable that it was written by Hezekiah after his miraculous restoration to health. There is nothing in the psalm itself definitely to determine the issue; although I venture to think there are some sound reasons for ascribing its authorship to King Hezekiah. But whoever wrote it, it was written by a man who had had experience of the divine faithfulness, and who loved the Lord because He had heard his voice and his supplication. It was written by someone who had sounded some of the lowest depths of human suffering and sorrow, and had experienced too the delivering grace of God in answer to his cry: "O Lord, I beseech Thee, deliver my soul,"—"I was brought low, and he helped me." Therefore he exhorts his soul to return unto its rest, to come back to God, to make Him the soul's abiding place, for the reason that the Lord had dealt "bountifully" with him.

I.

Let me speak to you, first, on the principle here enunciated, that **THE SOUL FINDS ITS ONLY COMPLETE REST IN GOD.** Our Lord Jesus Himself said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." I suppose there is not one of us who has not, at some time or another, discovered his need of cessation from toil and anxiety, who has not felt a strong desire to find some place where he can rest. Indeed, perhaps some of us have even borrowed the saying of another psalmist, "Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness. I would hasten my escape from the windy storm and tempest."

It is said of the wicked that they "are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Always from the dawn of human history until now human nature, conscious of its limitations, its small reserves of strength, has often come to the end of itself, and discovered its need of rest. But perhaps there never was a day in the history of the world when people were more in need of rest than now. That is true even of those who are unemployed; for the hardest work in all the world is to be without work. Nothing will weary a man more than having nothing to do.

The rest of the soul can be found only in God Himself. These souls of ours are very complicated. Their requirements are varied and numerous. It is not easy to satisfy all the needs of a human soul. It is not easy to find a bed upon which the soul can lie down and be at rest, really at rest; to relax, and enjoy the comfort which we all understand, but perhaps can none of us explain, wrapped up in that word "rest". There is no resting-place for any one of us but in God.

Nowhere else can we find rest for our moral natures, rest of conscience, liberation from the bondage of one's

own record, freedom from the entail of the past. I have read of a man who had come under the condemnation of the law, seeking for weary months and years to evade its clutches—and with success—and yet at last, driven by the lash of conscience, the man gave himself up to the police. He said, "I am tired of running away, tired of watching every corner, and scrutinizing everybody who looks at me. I prefer to face the consequences of the past. If there is a penalty to pay, let me pay it so that I can have done with it all. There is something in me that demands rest."

I read of one charged with an offence, which were he convicted, might involve a long term of imprisonment. When apprehended, he said, "I am glad they have found me. I rest more comfortably in prison than in flight." My dear friends, there is that element in every man's life,—a consciousness of alienation from God, an awareness of moral eccentricity, if you like to call it so, out-of-centeredness, a native antagonism to the laws of God. The Bible calls it sin. I do not care what you call it, but I would have you identify that alien thing that a man cannot shake off. It follows him through all the years, even from country to country. But his moral nature cannot rest until he finds it in Christ; for there only can he find that an account of all his delinquencies, of all his transgressions, has been taken; that the sum of them all has been laid upon Him Who is his Saviour; and that the black record has been wiped out, because the obligation has been met.

What a comfort, what a rest of soul, for any of us to know that even at the judgment-seat there is nothing of which we shall have to be afraid: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." What a blessing such an announcement must convey! When a man knows that, what a profound rest wraps his moral nature about! He finds himself at peace at last; there is nothing to fill him with fear—no fear for the past, for the present, or for the future. The work is finished: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Nowhere else but at the place where the blood was shed can the moral balances be restored. There satisfaction is rendered the outraged moral law, and conscience itself is at peace; the soul is reconciled to God by the death of His Son.

If I had time I should like to essay an analysis of the constitution of the human soul, to show you that we have intellect, judgment, perception, memory, affection, volition, or, dynamic will—the faculties of a man's whole being. You cannot ignore one of them. You must not tell a man not to think. You must not tell a man not to remember. There may come a time when another Voice will say, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." All these elements of the human constitution, and others

unnamed, these functions of the human soul, must find satisfaction somewhere. We shall find it nowhere save in Him Who is our Rest, in Whom "dwelleth all the fullness of the Godhead bodily", "in whom are hid all the treasures of wisdom and knowledge". Bring all your powers to Him, consecrate them to His service; and as you are rightly related to Him, you will find you will be able to live in such a way that you can rest.

Some years ago I lived in a certain city where I had a friend who resided at the opposite end of the city from my house. We met frequently and spent late hours together; usually at my home. When at last he went home, I used to walk half way with him, and when we reached the half-way mark often we had not finished our talk, and I went a little farther. When it was about time to leave him, we had started something else—and he came back with me; thus we walked back and forth until finally we said, "Good night." No! we never said, "Good night"; it was always, "Good morning". We became acquainted with nearly all the policemen on the beat. One night when I met one of these splendidly built men on his beat I said to him, "Do you not get tired walking about all night?" "Oh no"; he said, "it depends on how one walks. If you walk carelessly, and let yourself down, you get tired; but if your muscles are all in exercise, and you walk as we are trained to walk, erectly, one can walk all night without getting tired."

Ah yes; it is living life the wrong way that makes one tired. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." If thus we walk *in Him*, we shall find rest in our walk and in our work—in life generally—for He comes to take out of life all the fret and friction, and to teach us the divine art of living. It is all in Christ. Therefore "return unto thy rest, O my soul."

The believer is given *an earnest of his inheritance*. The Lord does not promise that He will make us rich here, but I think He does promise that He will help us. We shall have enough to go on with, a remittance from the Divine Executor of the last will and testament of our Beloved, so that we may pay our way on our earthly pilgrimage. We are given the "Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory".

Did you ever get down to the last dollar? Did you ever get down to the last cent? Did you ever feel a little anxious when at last all you had was gone? Then you received a little more from somewhere, and even before you had spent a dollar, when you had it in your pocket, you said, "I feel a little better." There was a kind of mental repose in the consciousness that you were able to meet the day with provision for its needs assured.

It is well to know that "our sufficiency is of God", for there is real rest from anxiety in Him: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." George Mueller's definition of faith is instructive. He said, "The beginning of anxiety is the end of true faith; and the beginning of true faith is the end of anxiety." "Return unto thy rest, O my soul."

Would you not like to have an annuity? Would you not like to be sure, when the day's work is done, that you will be taken care of, that you will have a reasonable competence? I think that must engender a delightful sense of rest. I heard a company of preachers talking one day. One of them cheerfully said, "The Lord knows

there is not a six-pence between me and heaven, but I am not worrying about it." That condition may give one a little uneasiness sometimes. We had a woman, a member of this church years ago, who was very poor, and whose family had deserted her. She had a small insurance policy of about one hundred dollars. For years she had paid the premium on that policy with money earned by washing and cleaning. One day when I went to see her she said, "I want you to take this policy and keep it. I have kept it up all these years so that when I die there may be something to put me under." She had a horror of being buried in a pauper's grave, and had managed to save the pittance necessary to pay the premiums on her insurance, that would provide sufficient for funeral expenses. She told me that even that was a great comfort to her, to know that she had been able at least to provide something, as she put it, to "put her under". Many people to-day have a struggle to keep themselves from "going under"!

The believer's comfort is that he is assured of being taken care of for ever. It is a great comfort to know that we are children of God, and "if children, then heirs; heirs of God, and joint-heirs with Christ"; that we have been begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for (us)". It ministers rest to the soul to know that.

Did you ever visit one who was dying and who was not a Christian, someone going out into the darkness? Did you ever try to comfort anyone who was just on the edge of the river, whose ears could hear the ferryman's oars, and who said, "I shall be gone to-morrow", but who knew not where he was going? I have tried to tell such an one of the Way, the Truth, and the Life; but sometimes it seemed as though he could not hear—and he has gone out without knowing whither he went. On the other hand, what a blessing it is to find a saint of God ready to go home! Only waiting for the train! It reminds one of a traveller going away to Florida or to some other summer land, to escape the winter. There he is at the station with his bags, ready to go—eager to go. It is a restful experience to know that God has taken care of us for time and for eternity; that great as His mercies have been here, there remaineth a rest to the people of God. I know of no other security than that. Therefore "return unto thy rest, O my soul".

II.

Why, "RETURN"? Because some of us are like very foolish children: we run away from home sometimes. We think we can do without God for a while. I suppose we all, even those of us who are the Lord's children, have had some heart-wanderings. There may not have been any outward departure from righteousness, but a heart-coldness; we have turned away from the place of rest.

Noah sent a raven out of the ark to see if the waters had abated, and the raven never came back again. Do you know why? There were plenty of places for the raven to find satisfaction. Decaying carcasses floated about everywhere, and the raven whose food was carrion had no difficulty in finding rest for the sole of its feet. Later Noah sent out a dove, a beautiful dove, and patiently awaited its return. By and by the dove came fluttering back, for she "found no rest for the sole of her foot": The dove was a clean bird, and everything outside the

ark, until God had purged the earth, was unclean to that bird's nature. Noah put forth his hand and took it back into the ark again, for it could find no rest without.

Sometimes God's children fly about like that. They foolishly think they can do without the Lord—but they find their renewed natures will not allow them to feed upon the husks of this world, and that they must needs come back to God. "Return unto thy rest, O my soul."

"Yet clouds will intervene,
And all my prospect flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Anon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart
Expend the bow of peace."

That was true of David. Even David wandered away from God—but he came back again. He had to come back! David himself said, "For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." David came back.

Hezekiah came back. Hezekiah was a good king. He was one whom God had greatly prospered—but he allowed his prosperity to come between his soul and God. He went after worldly things, but at length he had to turn his face to the wall and pray. He came back! He returned! Then it was, I think, that he wrote this psalm; "Return unto thy rest, O my soul."

Have you done it? Do it again. Mr. Brown read to you this evening the story of Peter. Peter the valiant, Peter the boastful indeed. Peter who thought he was brave—but Peter who stumbled and fell. Yet Peter came back to God. "Return unto thy rest, O my soul."

How are we to return? I have often wondered how many doors there were to the father's house from which the prodigal went when he left for the far country. I think that when he had received his portion of goods, he went off rather proudly—as young men will. And I like to think that when he returned he entered his father's house through the same door by which he left it—right-about-face. He came back home. That is how to come.

Deacon Jennings once asked me to go up and visit him at his home by the lake. I looked at the map, and decided the best route to take. I went out to Whitby, and turned north. I looked at the fine paved road, and followed it without paying much attention to the direction signs. I was occupied with the friends who were in the car. By and by I saw a sign in front of me. "Lindsay welcomes you"! I said, "What in the world am I doing here?" I went into a gas-station and said, "Can you tell me how I can get to such a place?" "Yes. Go right along this road for about eighteen miles, and turn to the right!" "But that is the way I came!" "I know—and that is the way you will have to go." "Is there no road across, no shorter route?" I enquired. I did not want to admit that I had been on the wrong road! I would gladly have travelled twice as far if only it were not necessary to retrace my steps! "That is the shortest way, sir; you must go back to the point where you made the wrong turn if you would arrive at your destination. That is where you went wrong, and you must go back there and turn right." "You are a wise man", I said—and started off.

I was not far out of my way—only about forty miles—and all because I had drifted along attracted by a paved road, instead of observing where I was going, and following my guide-book. But I had to go back to the place where I had made the wrong turn, and make the right turn. There was no other way.

There never is. That is the only way to get right. There are thousands of people who have gone wrong. They have drifted away. They have lost the joy of their salvation. They say, "I want to get right. I want to return to my rest—but can I not slip in quietly by a back door? Can I not climb up a ladder and get in the attic window, so that no one will know I have been away? Must I acknowledge my weakness, my folly, and admit that I went wrong?" I fear you must, my friend. We all have to do that. I know no other way back. We had the only way before us last Sunday evening, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Do you know the road? Do you remember the turn where you went wrong, the thing you did—or failed to do? Do you remember where you got off the road? That is where you will get back on. Turn back to God: "Return unto thy rest, O my soul".

III.

Let me give you A REASON FOR RETURNING: "For the Lord hath dealt bountifully with thee." He has dealt "bountifully" with you *in a material way*. "Not with me", someone says, "He has not dealt bountifully with me." Yes; He has. I have not heard of a famine roundabout here, have you? The earth has brought forth her fruit. God has not withheld His hand. God has been good to us all. Still "his tender mercies are over all his work." "I did not get it." That is not God's fault. There is plenty of food-stuff for everybody. "I did not get my share, then." That may be, but it was there. "Somebody else got it—the chain stores got it; big corporations got it—but it did not come my way." That may be, but what I am pointing out is that the Lord has dealt "bountifully" with us. I have driven through the country, and have seen apples rotting on the ground, and other fruits of the earth rotting in the fields, because it did not pay to gather them. Somebody in England said he had seen wheat burned in Canada for fuel. My dear friends, if men will burn up what God has given them to eat, that is their responsibility. It does not alter the fact that God has dealt bountifully with us all.

Ah, but you say, "I did not throw God's gift back in His face. I am not to blame. The Lord has not dealt bountifully with me. I have had a hard time to live. That is why I drifted away from the Lord." Are you out of fellowship with Him because of the depression, because of hard times? Is that the reason you have allowed cynicism and bitterness to get into your soul?

Some man asks, "Why does not God interfere? Why does He not put a stop to this iniquity? If the Lord provides bountifully for all His human children, why should they not all have a share in it?" Let me ask you: Do you really want the Lord to interfere? Think a minute, my friend. Do you want Him to interfere? Are you ready to call for judgment? There is a judgment to come. There is a time coming when God will vindicate His truth, and adjust all these inequalities. There is no doubt about that. He will do it by and by. But this is not a day of judgment for the Lord: it is a day of grace. Oh, thank God, it is a day of grace. Do you

still ask, "Why does He not judge? Why does He not bow the heaven and come to judgment?" Would you like Him to come to judgment? Is there nothing in you to make you fear such a judgment?

"Thou, the patient Heaven upbraiding,
Spake a solemn Voice within;
'Weary of our Lord's forbearance,
Art thou free from sin?"

"Fearless brow to Him uplifting,
Canst thou for His thunders call,
Knowing that to guilt's attraction
Evermore they fall?"

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime."

"Couldst thou boast, O child of weakness!
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?"

"Oh, by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own."

Is there no consciousness of sin with us? Is there anyone here this evening who would dare to ask God to visit the earth in judgment? You had better not, my friend. You may not have had your share of the fruits of the earth, and you may not have been guilty of depriving others of their share: but there is no one of us who can stand before the judgment-seat of God without fear, for "all have sinned and come short of the glory of God."

Thank God, this is not a time of judgment. Thank God, this is a day of grace. "Behold, now is the accepted time; behold now is the day of salvation." "The Lord hath dealt bountifully."

Meanwhile, my dear friends, do not allow any sort of deprivation to alienate your soul from God. He has dealt "bountifully" with you. There is no reason in God why we should run away from Him. He has been extremely, exceedingly, divinely, infinitely, kind to us all. He has dealt "bountifully".

And, my dear friends, in the realm of grace, how bountiful He has been! What provisions He has made for the blotting out of all our transgressions! That is something for which to be thankful. Would you not rather be without bread than without pardon? Would you not rather face the judgment-seat clothed in His righteousness, and hungry, than having all the wealth of the world, and yet appear naked before Him? "The Lord has dealt bountifully" with us, and has made it possible for every poor sinner to be forgiven.

I cannot labour that, because I might weary you; but I wish you would do it for yourselves. I wish you would turn that over in your minds, and ask yourselves the question, In what particulars has God dealt bountifully with me? Finish the sermon for me. Preach it to yourselves.

Man, what an abundance of time He has given you! He might have cut you off. You promised Him twenty years ago that you would serve Him, and yet you have not—and He has given you twenty years of grace. In how many ways has God lavished His lovingkindness

upon us! He has dealt "bountifully" with us. There is no reason why we should live longer in alienation from God. Blame the church, if you must. Blame professing Christians, if indeed you think you may do so justly. Blame the worldly man for all his wrongdoing, the wrongs he has inflicted upon you. They may be many, I do not know. There may be some reasons why you may justly have an occasion against your neighbour, but there is no reason whatever why we should not be right with God. That is the main thing: "Return unto thy rest, O my soul; for"—whatever others may have done—"the Lord hath dealt bountifully with thee."

So did the brethren of Joseph find it. They went once, and were troubled. They went again—and for a little while were still further troubled. Then the disguise was removed, and they knew the governor. At last they came home laden with all the good things of Egypt, and said to their father, "Joseph is yet alive, and he is governor over all the land of Egypt. Let us go to him, for he has dealt bountifully with us all." From the famine-stricken country they went, all of them, down to the fulness, the plenty, of Egypt; and they shared in the glory of their exalted brother. Oh, that we may come back to God, and share the rest that is in Him; and there abide until the day break, and the shadows forever flee away.

A FURTHER JUSTIFICATION

A further justification for last week's article on, "The Malady of Hepburnism", and the position taken there, that Mr. Hepburn's economy cry is a piece of political hypocrisy, particularly his refusal to attend the Lieutenant-Governor's State dinner, is afforded by the following editorial which is taken from *The Ottawa Journal* of February 8th. This item was sent to us in a House of Commons' envelope, apparently by a member of the Dominion Parliament.

Following is the article:

"RESTRICTED BY GEOGRAPHY?"

"Judging by what we see in the papers, the fine favour of Mr. HEPBURN and his Ministers against Government Houses is a matter of geography, of longitude and latitude. What else can explain the fact that fresh from their refusal to dine or lunch with Lieutenant Governor BRUCE and Mrs. BRUCE at Government House in Toronto, our Mr. PAUL LEDUC and Mrs. LEDUC went down to Rideau Hall on Wednesday night to dine with the Governor General and Lady BESSBOROUGH?"

"And not only Mr. PAUL LEDUC. A member of Mr. HEPBURN'S Cabinet is Mr. PETER HEENAN. Mr. HEENAN, in fact, is the greatest democrat of them all. Well, Mr. HEENAN, who used to tell the House of Commons with swelling bosom how he wore overalls between sessions, was among those who declined to dine with Governor BRUCE. But the other night, when he happened into the Chateau lobby, a strange sight caught our eyes. It was the sight of Mr. PETER HEENAN in stuffed shirt and tails (we think he was even wearing a gardenia) hieing himself for a taxi. He was on his way to the State dinner at Rideau Hall. Had journeyed all the way from Toronto for it.

"So what have you? Here is our Mr. HEPBURN hobnobbing with the Governor of Bermuda, and staying with the Governor of the Bahamas at Nassau, where they make the delicious rum swizzles, and our Mr. PAUL LEDUC going to Rideau Hall, and Mr. PETER HEENAN coming all the way from Toronto for a State dinner; and here at the same time the same gentlemen high-hatting poor Governor BRUCE. All this in the name of democracy—and economy!"

"What we need up in Queen's Park, we suggest, is not an Opposition. The great lack there is for a GILBERT and SULLIVAN."

Whole Bible Course Lesson Leaf

Vol. 10

No. 1

REV. ALEX. THOMSON, EDITOR

Lesson 8

First Quarter

February 24th, 1935

THE FORSAKEN SUFFERER

Lesson Text: Psalm 22.

Golden Text: "Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel."—Psalm 22:23.

Bible School Reading: Psalm 22: 1-21.

DAILY BIBLE READINGS: Monday—Is. 53:1-12; Tuesday—Heb. 5:1-9; Wednesday—Matt. 27:39-50; Thursday—John 20:24-31; Friday—Zech. 12:8-14; Saturday—Ps. 47:1-9.

I. THE SUFFERING ONE (vs. 1-21)

This is clearly a Messianic psalm, beginning with words quoted by our Lord on the cross (Matt. 27:46), and describing in some measure the fearful experience of the crucifixion. We are not aware of the circumstances in the life of the psalmist which gave rise to the psalm. They must have been of an intensely trying nature, testing to the greatest degree the personal trust of the sufferer in God. But, while descriptive of such an agonizing experience, the psalm in certain of its details seems to go beyond anything that could have happened to its human author. It describes in forceful language a certain human experience; but it more wonderfully and prophetically sets forth the sufferings of the Son of God on Calvary. The prophetic spirit will account for this (I. Pet. 1:10-12).

The psalm is clearly in two sections: the first dealing with the suffering one (vs. 1-21); and the second relating to praise (vs. 22-31). In the first section there is recorded the unanswered cry of the psalmist. He was stirred to the depths of his heart, and voices the agony of his spirit; intimating an unusual attitude on the part of God. Sometimes, like the psalmist, we may feel at times as if God had forsaken us. We pray, and the answer fails to come when expected. Our burdens seem almost to crush us, and there is no present relief. Discouragement fastens itself on our spirits, and we are tempted to charge God with lack of care. Let us remember at such times that the Lord never leaves, or forsakes His own children (Heb. 13:5). He permits them to be tested, that their faith may become stronger (I. Pet. 1:6-8); but He remains with them (Matt. 28:20). One Person He did forsake, however; and that because of the sin-burden upon Him. He forsook His only begotten Son (Matt. 27:46). This must have been a fearful experience for the Sinless One, Who from eternity had known nothing but the sweetest fellowship with the Father. Note the significance of the experience in relation to our Lord's life and work.

Following the cry, the psalmist refers to the trust of his fathers in God (vs. 3-5); and we note in his statement the character of God, the fact of trust in Him, and the divine deliverance granted to those who thus trusted. It is encouraging to remember that God has aided His people in the past. On many occasions He has delivered them. He has never failed them, and by promise, and precedent, we may anticipate the same attitude these days. In contrast with the fathers, the psalmist likens himself to a worm, and "no man"; a "reproach of men, and despised of the people"; and refers to the attitude and language of scorn manifested by all who saw him (vs. 6-8). Observe the application of this to our Lord's experience at the hands of His enemies (Mark 15:19, 20). Our Lord remained on the cross of set purpose, that He might die for the sins of the world (I. Pet. 2:24). He gave Himself voluntarily to death in accordance with prediction (Is. 53:9; Matt. 16:21), and for the carrying out of the divine plan. He was despised and rejected of men (Is. 53:3); and cast forth to die without a city wall (Heb. 13:2). Note the love manifest in thus patiently suffering at the hands of sinners (Rom. 5:6-8). The greatness of our

Lord's work may also be explained; together with its necessity. From Genesis to Revelation this work is the subject, in prediction and fulfilment; teaching respecting it being conveyed through offerings, feasts, institutions, individuals, and doctrinal statements.

With an acknowledgment of his dependence on God (vs. 9, 10), the psalmist continues his description of suffering, wherein several things are evident. First, the call to the Lord to be not far from him; "for trouble is near; for there is none to help". Our Lord was forsaken by His disciples (Matt. 26:56), and although a few faithful ones gathered at the cross, yet there was none to help Him. We have reason for thanksgiving in the knowledge that though all friends fail, God is always nigh to aid us. Second, the reference to enemies, as bulls of Bashan gaping upon the suffering one, as a "ravener, and a roaring lion" (vs. 12, 13). We are reminded by this unfriendly, threatening attitude, of several experiences of our Lord, but particularly of the conduct of the people at His trial, where the hatred of His enemies reached its height, and procured His death (John 19:6).

In the third place, note the description of physical suffering, applicable in such a striking manner to the condition of one undergoing the agonies of death by crucifixion (vs. 14, 15). It is unnecessary to point out the position of such an one so cruelly extended on the cross, with every nerve crying out in protest, every bone aching in sympathy, and an unquenchable thirst in possession of the body. Such a lingering, painful, dreadful, death is awful to contemplate; yet in addition to the physical effects, our Lord bore the burden of sin. No one knows how much He suffered, but we realize that no human being could have borne His load. May we love Him more sincerely as we come better to understand what He went through for us. Observe the significance of the statement attributing the cause of the psalmist's condition to the Lord, "Thou hast brought me into the dust of death." While it is true our Lord was nailed to the cross by men, it is equally true that He was there by the will of the Father (Is. 53:10). Note, further, the assembly of the wicked, the piercing of hands and feet, the prominence of the bones, the parting of the garments (vs. 16-18), and the prayer for deliverance (vs. 19-21).

II. THE VOICE OF PRAISE (vs. 22-31)

This second section of the psalm is in contrast with the first part, yet there is unity throughout. Praise succeeds sorrow and suffering, when prayer has been answered, and deliverance has come. The psalmist believed God had heard him (vs. 21), and therefore expresses praise for this blessing. He states first that he will praise the Lord in the midst of the congregation (v. 22); and then he calls upon all who fear the Lord to do likewise. The heart that is full of gratitude to God desires others to unite with it in expressing the same. The reason for praising God is mentioned (v. 24), and another reference is made to the place of praise, and the persons who will do this. Note the blessing of praise, for the one manifesting it, and for others who come in contact with him (Ps. 40:3).

From the local idea of praise, the psalmist now embraces the whole world in his thought: "All the ends of the world shall remember, and turn unto the Lord: and all the kindreds of the nations shall worship before thee." "The kingdom is the Lord's, and He is the governor among the nations" (v. 28); and the rich and the poor shall worship before Him. We are reminded by these words of the teaching of the epistle to the Philippians respecting the bowing of every knee to God, and the acknowledgment of the Lord by every tongue (Phil. 2:9-11). The kingdom is the Lord's; He is the Governor of it (Is. 9:6, 7), and some time in the future He will have universal sway (Rev. 11:15). One may also note the connection of praise with the work of the Lord on Calvary. He endured the cross, with joy before Him (Heb. 12:2); and praise is in the heart of each one who trusts Him because of His marvellous deliverance from death through resurrection. He arose a Victor from the tomb, and through His victory His own are raised with Him now (Col. 3:1), and the bodies of the dead saints shall be raised at His return, and changed to be like His body (I. Cor. 15:23, 42, 49; I. John 3:2). Praise therefore is quite in place in this psalm.

The Union Baptist Witness

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MAPS OF LIBERIA

It entailed a great deal of work on the part of Rev. Gordon D. Mellish to prepare a map of Liberia, West Africa, for the use of the churches in their various departments, and the Union is desirous that every church and Bible School should have one of these maps on display so that the people may be instructed more fully about our Foreign Mission Field. These will be mailed to any address upon the receipt of one dollar (\$1.00) for each map. The map is thirty-one inches by thirty-nine inches, and is forwarded in a large mailing tube. Place your order now before the supply is exhausted. Send a Postal Note to Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, to-day, and avoid being disappointed. A limited number only are available.

COURTLAND

Anniversary services were held on Sunday, January 27th, 1935. A good time was enjoyed by all present. The special speaker was Rev. W. E. Atkinson, and his ministry was augmented by the helpful and inspiring singing of Misses Kathleen and Ina Twiss. A quotation from a letter received from the pastor, Rev. Leander Roblin, expresses in a word the interest shown: "The people greatly appreciated your ministry. I have heard many expressions to that effect by the folks both at Otterville and Courtland."

It was also our privilege to visit the Otterville Church on this occasion, and to preach at their morning service. The presence of the Lord was felt in both places, and the blessing received was expressed by many who attended.

A steady and fruitful ministry is being exercised by Pastor Roblin, and a work of grace in the lives of believers is quite obvious.

FENELON FALLS

Since the decease of Rev. C. M. Carew this church has been without a regular pastor. Last Lord's Day evening a meeting was called of the church members, which extended a call to Rev. W. W. Fleischer of Shenstone Memorial Baptist Church, Brantford. Mr. Fleischer has intimated his intention of accepting this hearty invitation of the Fenelon Falls Baptist Church. Under his leadership and able ministry of the Word of the Lord, great things will happen in this part of the Lord's vineyard. We anticipate a most prosperous and fruitful pastorate. The church is to be congratulated upon obtaining the services of one so devoted to the cause of Christ and to the larger and better things of life.

EMMANUEL, VERDUN

Special meetings have recently been held under the ministry of Rev. C. J. Loney. The Pastor, Mr. Roy Hisey, reports blessing received, and we quote from his letter: "Brother Loney's meetings with us were a real inspiration and blessing. In spite of disagreeable weather the attendance at the meetings was fair. One young woman confessed Christ as her Saviour. Among the children the work was really encouraging. We had four week-day children's meetings, and one on Sunday afternoon. Quite a number of these children of various ages confessed Christ as Saviour. While one is never sure of the definite work done among children, we have good reason to believe that a large number of these have been truly saved. The children's side of the work is most encouraging in Verdun, and we trust in the future we shall see great things among the young lives.

Brother Lorne Hisey was with us on January 6th, preaching at both services; and Mr. Loney came January 7th and remained until January 18th. Every meeting was a time of real blessing."

TRENTON

Since Rev. Harold Buchner, B.A., resigned to accept the call of the Shedden and Fingal Churches, Mr. Edmund Hall has been acting-pastor. A new location has been obtained for the meetings on the main street, in a fine large hall. The former quarters became too small. The Bible School has long since outgrown these quarters, and the Trenton Church is happy to announce their removal to a better location. The Church has also extended a call to Mr. Edmund Hall, who is the son of Rev. Jas. Hall of Ottawa, to become student-pastor. Put them on your prayer list and help them by prayer, that the work may grow more and more.

OBITUARY

There passed to be with the Lord on Monday, February 4th, 1935, Albert Edward Paton, of 143 Earls Court Avenue, Toronto, father of our Missionary, Mrs. E. Hancox. After a long and painful illness stretching over several months, the end came releasing him from a body of suffering. Though suffering greatly, he exhibited great patience and fortitude to the end. All who knew him prized his friendship. He was one of the last links of that great missionary family of John G. Paton fame.

Mr. Paton was a life-long Baptist, having been associated with various churches in Toronto; and was a staunch supporter of all the Union's interests. Best of all, he exemplified in all his dealings with his fellows that kindly generosity of spirit which he attributed to his contact with His God and Saviour Jesus Christ.

To his widow and daughter, and all who mourn his loss, the Executive Board of the Union express their deepest sympathy in their great loss of husband, father, friend, and Christian brother.

EASTBOURNE BAPTIST MISSION, HAMILTON

"For the past two months I have been serving the Lord in seeking to present the gospel to the people who live in the south-east end of the city and suburbs," writes Rev. James Fraser. "In the Lord's name we rented a store on November 1st, and had a number of invitation cards distributed in the immediate district. Then I began after the Apostolic order a week later, by visiting from house to house giving a personal invitation to the services, and a word of gospel as opportunity afforded. Hitherto I have been well received in every home, between two and three hundred have been called on, and I have obtained many promises to attend. Our Sunday evening gospel services have given evidence that our visitation has proven to be a profitable ministry.

"We have also a growing Bible School. At our first session on November 4th, there were seventeen in attendance, which has increased to more than sixty scholars and seven officers. The greater number of these were gathered in as the result of my visitation ministry.

"Already there have been two who obeyed their Lord in baptism, and four who have confessed their faith in Christ as Saviour.

"We have named our work the 'Eastbourne Baptist Mission'. It is situated at 1537 Main Street East, on the corner of Main and Weir Streets. The Immanuel Baptist Church kindly loaned us fifty chairs, and the Young People's Society of Stanley Avenue Baptist Church their portable organ. The work is shaping into a well-organized mission. We have a number of active and loyal families who are working with zest. Mr. C. E. Winter, a former student of the Toronto Baptist Seminary, is also active in this work. I have every reason to believe this cause has a good future, D.V., and we covet the prayers of the Lord's people."

Our Hungry Children

The readers of this paper will have had a weekly visit from the eldest of our children,

THE GOSPEL WITNESS

throughout the year. The paper has maintained a consistent testimony, we believe, to the gospel of grace. During the year we have heard from a good many, most of whom were ministers, telling us that their income was so greatly reduced that they were unable to continue the paper. In not a few instances we have continued sending the paper, and in some cases the subscriptions have been covered by others' contributions.

We have maintained the strictest economy in the publication of THE GOSPEL WITNESS, but the fact remains that the subscription price does not, and cannot, pay our bills. We are therefore under the necessity of making

OUR ANNUAL APPEAL TO THE WHOLE GOSPEL WITNESS FAMILY

We believe it is not possible to estimate the blessing which the paper has been God's instrument of conveying, first, in the salvation of the lost; then in the edification and comfort of God's people; and, we are happy to say, in not a few instances, in affording some inspiration to hard-pressed ministers who find their task particularly arduous in these trying days.

The end of our fiscal year will be reached March 31st, and we appeal to every member of the GOSPEL WITNESS family—**THAT MEANS YOU**—to send us at once as generous a contribution to The Gospel Witness Fund as is possible. You cannot send too much. We shall need all that our most generous friends can send us, to enable us to close the year without a deficit. Large numbers of religious periodicals have had to cease publication from want of funds. Hitherto the Lord has helped us, and He has helped us through His believing people who have fellowship with us in the testimony this paper has endeavoured to give. We have never needed your friendship, and fellowship, and practical help, more than now. *Please help us!* **HELP US ALL YOU CAN! AND HELP US NOW!**

All that we have said about the hungry WITNESS Fund we can say with even greater emphasis about

TORONTO BAPTIST SEMINARY

The work of the Seminary amazes us. We are only in our eighth year, and yet we have more than forty pastors and ministers preaching in Ontario and Quebec; a number in the Prairie provinces; some in British Columbia; several in the United States; one in Scotland; three in Jamaica; one in Central America; one in China; four in Africa; one in Palestine; and a large number of others who have taken the Seminary course, and as trained workers, have resumed their places in the churches to which they belong.

All this has been done without a cent of endowment. We need at least \$15,000 a year. We need about \$10,000 immediately. But do not let the large amount frighten you, nor say to yourself, "What I could give would be but

a drop in the bucket." Let us have the "drop in the bucket", if that be all you can give us. We mention the larger amount to remind any of God's stewards to whom He has entrusted some of His funds, that there is no better place to invest money in distinctively Christian Education than in Toronto Baptist Seminary. Read the leading article in this paper and see the influence of theological seminaries upon the ministry of the day, and the reaction of their teaching upon home, and church, and state.

REMEMBER THE SEMINARY IN YOUR WILL

May we remind our readers also of their privilege in remembering Toronto Baptist Seminary in their wills. Many are being suddenly called away in these days. If you intend to remember us, please do it now. We know of some cases where procrastination in this matter deprived the Seminary of funds that their owners intended we should have. But do not wait until you die. Having given the Seminary a place in your will, send us also a contribution to meet our present need.

And over and above all this, join us in earnest prayer that God will move His stewards so to give of their substance that the need of these hungry enterprises may be supplied. In naming the Seminary in your will, to avoid all possibility of mistake, name it as "Toronto Baptist Seminary, Associated with Jarvis Street Baptist Church, Toronto."

A WORD ABOUT JARVIS STREET CHURCH

We have not reported from Jarvis Street for some weeks, but this has not been for want of something to report, but rather for want of space. The Lord has been blessing us greatly. Week by week many have confessed Christ, and believers have been baptized. The last Sunday in January twelve were baptized, eleven of whom (nine men and the wives of two of them) had been led to Christ through the testimony of one man, Brother H. J. Laflamme. The first Sunday evening in February, at the Monthly Communion Service fourteen members were welcomed. Most of those who were baptized the Sunday night before, being travelling men, were out of town, and will be welcomed into the fellowship of the church later.

Last Sunday evening, February 10th, four men were baptized, two of whom had also been led to Christ through Brother Laflamme's witness. Last Sunday morning a procession of men walked up the aisle in response to the invitation, and these also were trophies of grace, led to the Lord through the witness of another man in Deacon O. L. Raymer's class, a man who was himself marvellously converted some months ago. The tremendous change effected in him has been used of God to impress others, so that Sunday morning last there were nine men in one seat whom this man had brought to church.

Beyond any doubt, there is nothing in the world which challenges attention, which interests people to-day, as in other days, so much as genuine conversion.

Last Sunday morning there were 1,136 in Sunday School; and in the evening there was great rejoicing over the return to the fold of some for whom many prayers had ascended. The Spirit of grace and supplication seems to have been poured out upon the church in a special way of late. Our prayer-meetings are largely attended, and the two hours given to each meeting are all too short a time for the intercessions which ascend to the Throne. Our constant prayer is that God may send us a revival on so great a scale that people everywhere shall be constrained to say, "This is the finger of God."