

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 18, No. 13

TORONTO, AUGUST 3, 1939

Whole Number 898

MORE ABOUT SPURGEON'S COLLEGE AND THE BAPTIST UNION

In our issue of January 19th, we published an item about the Pastors' College (Spurgeon's) having applied for affiliation with the Baptist Union of Great Britain, under the title, "Another Czechoslovakia Thrown to the Wolves". In our issue of June 22nd were published this article, together with a criticism from *The Baptist Times* of March 9th, under the caption, "The man with a load of mischief". In that article we showed what we ourselves had experienced of the leaders of the Baptist Union, that while a number of them were out-and-out Modernists and anti-Evangelicals, the others had shown themselves to be the allies of Modernism.

In the same issue of June 22nd, we published an extended article by Rev. John Wilmot on the same subject; and another by Rev. Henry Oakley of Trinity Road, Upper Tooting, entitled, "Why I cannot". We published these articles with great regret. We do not believe there is a man living who reveres the name of Spurgeon more than the Editor of this paper. If we were asked to name the three greatest promoters of New Testament Christianity since apostolic times, we should name Luther, Wesley, and Spurgeon; and as a preacher of the gospel, who by his own personal testimony in the pulpit, extolled the gospel of grace, we should name Spurgeon before any of them.

We began to read Spurgeon immediately after we were converted, and to this day he stands out in the history of preaching as the preacher *par excellence*. His College was born of the necessity of the hour. In its early years it was supported by Mr. Spurgeon himself. But it has been, and has accomplished what it has, because of its association with Spurgeon's great name. We have never heard it suggested anywhere that Spurgeon's College is not still true to the Spurgeon position. But no man, who ever lived, would have been readier to denounce any proposal to make any uninspired man a standard of biblical orthodoxy than Spurgeon himself. When we say the "Spurgeon" position, therefore, we use the phrase merely to describe what Mr. Spurgeon conceived to be loyalty to the gospel of grace.

It was our privilege on July 19th to hear Principal Evans in Walmer Road Baptist Church, Toronto, preach from the text, "With God all things are possible." It was a delightfully refreshing message for a summer

evening. There was nothing in it of which the most pronounced Evangelical would not approve; nor was there anything in the address to which a Modernist could object.

We do not suggest that it was a colourless address: it merely stated that a man given up to God in character and in service, with God would find nothing impossible. It was not a distinctively doctrinal sermon, but was a good word to which we listened with great profit and delight.

The only fear we have expressed in connection with Spurgeon's College is its association with the Baptist Union, and we emphatically insist that so far as its influence is felt in this country, and in the United States—and from what we know from wide correspondence with ministers in Great Britain—the Baptist Union, officially, has almost nothing in common with the theological position of C. H. Spurgeon.

The writer in *The Baptist Times* of March 9th says:

"Dr. Shields sees the Baptist Union in the light of invincible prejudice. His statement is as foolish as it is inaccurate."

There may be some truth in what he says about our "invincible prejudice". We are invincibly prejudiced in favour of Evangelical Christianity. And our judgment—or prejudgment, as the unconvinced would call it—is based on our profound conviction that the great principles of the Protestant Reformation, and the resultant Evangelicalism, are solidly based upon the teaching of the Bible. For that reason, we are opposed to everything that questions the supreme authority of Holy Scripture.

The statement we made on that occasion was neither "foolish" nor "inaccurate". We venture the assertion that we are far better informed respecting the inner workings of the Baptist Union than are a host of ministers who live in Great Britain, and serve churches in affiliation with the Union. We are in vital and frequent communication with many Baptist ministers in Great Britain, and we know whereof we speak.

Only last week we received another letter, from one of the Baptist ministers of England, a graduate of the Pastors' College who was a student at that institution under the presidency of Spurgeon himself; and we re-

produce several of the historic documents which he forwarded to us, together with his letter. We have deleted the name and address for the reason that no good purpose can be served by divulging them. We begin with this brother's letter itself:

July 14th, 1939

Dear Dr. Shields:

Your article concerning the Pastors' College is of the greatest interest to me. Your statements indicate that you are well informed on the question at issue, and your sympathy with Spurgeon, and the doctrines of truth he held, fill me with gratitude for your defence of the man whom I loved, and for the College as it was in his day.

As to the cancellation of Spurgeon's name from the Roll of the Baptist Union, I do not think Mr. Spurgeon was troubled much about that; but he was troubled about the retention of names on the Roll of those who departed from the faith, or who never held it—and he could have no fellowship with such.

As to the condition of the Baptist Union then and now—it is infinitely worse to-day. Dr. McCaig took services for me one Sunday some time before he died, and I asked him plainly if the deep-dyed Modernist, Dr. Glover, could have been hoisted to the Presidential Chair of the Union without the aid of Pastors' College men, and he readily answered, "No, he could not." I felt myself that this was so; but being confirmed by the late Principal of the College I was much grieved over the fact.

Then as to the affiliation of the College with the Baptist Union, so loudly applauded by many, it is one of the saddest acts of retrograde on the part of the responsible authorities of the College, and an insult to the very name of Spurgeon. And men are encouraged to take part, both at the College and the Tabernacle, who hold doctrines never taught or held by the founder of both.

As to Sustentation, and even the ministry of churches in the Union, Shakespeare declared publicly and threateningly that he would not care to be the man who stood outside the membership of the Baptist Union, and ridiculed with a sneer those who had conscience and courage to avoid its fellowship. So that if Pastors' College men are true to the principles and standard of faith of the College, and stand outside the Baptist Union, both the funds and the churches dependent on the Union are closed to them so far as is evident in cases well-known. If a church is independent of the Union, it can exercise its own and scriptural authority. It matters very little what a minister believes, if he is in the Union: he is free to be moved to another church. One young man whom I baptized, and who went to another church, was given books on Russellism by the Pastor of that church who was teaching the doctrines of Millennial Dawnism. That Pastor was promoted to a larger and more prominent sphere in the Union; and so with others.

In 1888, the year in which I left College, those who remained loyal to the principles upon which they entered College, signed a basis of Evangelical Faith, but many seem to have forgotten or ignored this in the course of time; and the Union made area Superintendents of Pastors' College men who fraternize with Modernists, and are as absolute in the discharge of their exalted office as any Baptist Union Modernist.

I am enclosing one or two documents which you will kindly return. I lived in the College House for three years with Carlile. He was senior student, and "dabbled" in all manner of things, including attendance at Spiritualistic seances.

I rejoice in the successful issue of your new building, and only wish I could have been able to contribute thereto.

Yours in the fellowship of our Lord Jesus,

(Signed)

We can well understand what the writer means when he says:

"Shakespeare declared publicly and threateningly that he would not care to be the man who stood outside the membership of the Baptist Union, and ridiculed with a sneer those who had conscience and courage to avoid its fellowship."

It may be known to many of our readers that it was the privilege of this writer to preach many times in

Spurgeon's Tabernacle: first in 1913; then, for about six weeks, in 1915; and again in 1917, 1918, and 1919. There is a story in connection with our reference to Spurgeon's Tabernacle, which we have never told publicly, but which the present situation may justify our telling. But we refrain for the present. It is enough to say that we visited Mr. Shakespeare at the Baptist Church House, and had lunch with him there in his private apartment. We had several hours' conversation over Baptist affairs in Britain and on this side of the sea.

On one occasion we arrived in London a week ahead of our engagement at the Tabernacle. In those days when submarines were very active, we had to go when we could, and sometimes sail on ships that were numbered rather than named. It was for this reason—to ensure our being there on time—we managed to get there a week in advance. Calling on Mr. Shakespeare, we asked him where we should go, whom we should try to hear on Sunday. In this connection we discussed Spurgeon's Tabernacle, only to discover that Mr. Shakespeare regarded the Tabernacle and the Spurgeon tradition with supreme contempt. He had outgrown it all. He seemed rather to pride himself on being some sort of ecclesiastical statesman especially called to build up an elaborate hierarchical organization.

Mr. Shakespeare was perfectly courteous, of course; but we got sufficient insight into his mind to discover that there was nothing of the Evangelical about him—and that was more than twenty years ago. The Thames has been flowing under the bridges of London for a good many centuries, and only if and when—and just so far as—the tide comes in from the ocean, do the waters of the Thames run up-stream. Anyone of any spiritual discernment and knowledge of its extensive operation, knows that the currents of Modernism as surely flow downward as do the waters of the Thames; and short of a great spiritual revival, there is nothing on earth that can force them backward.

The Modernistic tendencies in the Baptist Union have been flowing steadily in one direction ever since Spurgeon's day. Surely it must be admitted, even by the most ardent Baptist Unionist in England, that quite apart from Mr. Spurgeon's influence, it would have been impossible at the time even of the "downgrade controversy" for anyone of Dr. T. R. Glover's theological position to have been elected to the Presidency of the Baptist Union.

If a physician who had had years of experience as a practising physician on this Continent and had become familiar with the symptoms and progress of such diseases as typhoid or scarlet fever, or smallpox, or any other malady more or less common to the American Continent, should be transferred to Great Britain, whatever the technical legal regulations might be as to his practising, he would not on mere grounds of geography, be disqualified from forming a sound judgment when seeing and recognizing the symptoms of any one of the diseases with which he had become familiar. Modernism, unfortunately, is not peculiar to Great Britain, or to the Baptist Union. We have known it as a deadly plague in Canada and in the United States. We venture to say there is scarcely a man on this Continent who has had wider opportunity for the study of its ravages; and just as certain medical experts know how silicosis and other diseases peculiar to certain trades, affect men of those trades so we have had every opportunity to study the effect of Modernism upon denominational leaders—so-

called—upon pastors of all sorts and conditions; and we say that the writer of the little article in *The Baptist Times*, replying to our article on Spurgeon's College, must have lived a very isolated life, and apparently in utter ignorance of the deadly results of the situation he presumed to defend.

It is interesting to observe from our correspondent, that even in his student days, Dr. Carlile "dabbled" in Spiritualistic seances. Some of our readers may remember that incidentally, in a lecture to the students of the Seminary, we referred to an article that appeared in a magazine devoted to spiritism, by Dr. Carlile, reporting his experience at a spiritualistic seance, in which, while he did not endorse it, he seemed to imply that it was something worth looking into. Evidently the tendencies of his college days have not been corrected.

But how dare one hope for a revival of Evangelical Christianity under the leadership of men who seem almost incapable of distinguishing between truth and error, or between the Spirit of God and the spirit of evil as represented by Spiritism?

For the information of our readers, we reproduce some of the documents issued by Mr. Spurgeon, or with his sanction. The first is entitled, "Letter from C. H. Spurgeon to the Brethren":

THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION

Letter from C. H. Spurgeon to the Brethren

Dear Brethren:

In the fear of the Lord I sought to purge the Pastors' College Association of those who have quitted the faith which has always been its foundation. The Pastors' College was not founded, neither has it been supported, with the view of training latitudinarian preachers; but each man, upon his entrance, has declared the doctrines which he believed; and, so far as I am aware, I have never, in admitting students, knowingly deviated from the requirements of our acknowledged orthodoxy, except in the cases of a few who came to us for an education, but did not ask anything further. The way to the Conference has ever been through the College, and men were believed to come into the Conference holding by the same gospel which they professed to believe while in our classes. We had such faith in one another's simple honesty that we never doubted that if a man left the faith he would say so, and quietly quit our society.

We had a rude awakening, and I felt that the time was come to remind our members of the foundation upon which our house was built. It was necessary to assert our basis. We found it to have been loosely worded; for we were so much of one heart, and soul, and mind, that we had not stopped to define very clearly what we believed. We all knew it so well at the first that we did not need to write it down. Evil days came, and found us with a scant verbal declaration; but that we determined to use as best we could. We did not revise it, but took it as we found it.

To act fairly and openly by all the brethren, it was resolved to ask them, first, whether they agreed that this was the basis. If they did so, they were to vote, "Yes", and if not, "No". They would afterwards be again written to if the basis were carried; and then they must accept it, or leave us. We sent out the papers to all in the United Kingdom, believing that it was not fair that those only should vote who could come up to London, but that wherever a man lived he should be consulted, and give his verdict. Unhappily, before we could issue the voting papers to our foreign brethren, we were driven to another course of action, which has rendered it needless to send the first papers to them.

Brethren took exception to the plan, which seemed to us to be the most fair and simple, and certain of them expressed their dissent in threatening language. A spirit of objecting was upon our brethren, for which, however, we do not upbraid them. Some objected to one point, and some to another and, therefore, although some 432 have voted for the

proposed basis, 23 distinctly against it, and the rest are either neutral, or have so greatly qualified their votes that we do not know how to reckon them, I have considered it best to remove all ground of dispute by resigning my office in connection with the Conference, with the view of at once commencing another Association with those faithful brethren who will come with me without resentment or even half-heartedness. Let the past be buried, and let us begin again. Whatever reasons of complaint there were, let them be blotted out with all the action which arose out of them. Those who feel either averse to the basis, or at ill-will with the President whom they once loved, will be acting a manly part if they leave us alone; at any rate, we do not invite them to the new Association.

I do not know who has the power to dissolve the old Association, but if that power be vested in me, I hereby declare it dissolved.

To prevent all jealousy of the London brethren, I have myself drawn up the basis of the new Pastors' College Association, and I take upon myself the sole responsibility of it, so that no other brethren may be in the least blamed for it. I have now endured well nigh the utmost that can be inflicted upon me; and, therefore, I have no fear of any severity which criticism may exercise, but desire to spare any one else from a similar infliction. I am doing what I now do from no motive but love to the truth of God, and to my own beloved brethren in the faith.

1. I propose, first, that we may not appear to lay a needless yoke upon anyone, that those brethren who have signed the basis upon which they voted should not be required to sign any other, but should, if they so desire, simply put their name to paper No. 1, and become members of the new Pastors' College Evangelical Association by that act.

2. It will be a far greater pleasure to me if many of the brethren will prefer to sign No. 2. This I have drawn up for those who may wish to enter afterwards, and for all future students, and associates. It is, I judge, preferable to the other, because it defines what the Conference at its opening stated to be its view as to "The Doctrines of Grace". The rest of the declaration consists of a statement of truths almost universally received among Christian people. The most of us will prefer this second form; at least, I hope so; but those who come in upon basis No. 1 will not be at the least disadvantage, and surely they cannot object to others using a form of declaration for which they have a preference.

In this action my one desire is that those of us who now associate ourselves should be so far of one mind in the Lord, that we may henceforth be of one heart. I feel immeasurably indebted to the great love which has borne with me these many years, and which, in many cases, has grown more enthusiastic during my hour of bitter sorrow. I trust to that undying and tender love to interpret kindly anything which may seem a little rough and forceful. I did mean to break off from all associations with unsound brethren; but I never meant to grieve a single faithful brother. I could not expect you all to trust me; but that so many of you have done so is now my solace, and will be for ever my grateful memory. Exercise your own judgments. I do not see that you have anything either to gain or lose. Act as will be most agreeable to your own feelings and convictions, and the Lord Himself direct you!

Yours ever heartily,

(Signed) C. H. SPURGEON.

As we perused this, we felt we were on familiar ground. Mr. Spurgeon's experience was ours, only ours was a longer and more bitter fight. We have not a copy of the document which Mr. Spurgeon calls "Paper No. One", but we publish herewith the paper of which Mr. Spurgeon expressed the hope: "Many of the brethren will prefer to sign", which is marked, "Form No. 2".

THE PASTORS' COLLEGE EVANGELICAL ASSOCIATION

Believing in the faith "once for all delivered to the saints", we feel it incumbent upon us to band ourselves together for the maintenance and defence of it in these evil days. We do, therefore, in the presence of God, consecrate ourselves anew to his sacred service, and solemnly declare our adhesion to what are known as the old truths, and our resolve to do all in our power to proclaim them. Also, we give our hearts and hands to each other as true brethren, pledged to help

one another in this sacred enterprise, and we hereby form a league of love in the Lord.

Although we would not impose a human creed upon another man's conscience, we feel it right and needful to declare, that we, as men born anew, and made partakers of the Holy Ghost, do hold and teach certain definite truths which we perceive to be taught in Holy Scripture, those same truths being written in our hearts and minds by the Holy Spirit. The old Gospel has been proved to be true in our experience, and we are not ashamed to live and die by it in opposition to novel teachings and the sophisms of "philosophy, falsely so-called".

We as a body of men believe in "the doctrines of grace", what are popularly styled Calvinistic views (though we by no means bind ourselves to the teaching of Calvin or any other uninspired man); but we do not regard as vital to our fellowship any exact agreement upon all the disputed points of any system, yet we feel that we could not receive into this our union any who do not unfeignedly believe that salvation is all of the free grace of God from first to last, and is not according to human merit, but by the undeserved favour of God. We believe in the eternal purpose of the Father, the finished redemption of the Son, and the effectual work of the Holy Spirit.

We do not attempt definitions, but we all know what is meant by the gospel upon the old lines, and to that we adhere in our hearts and souls without reserve. Those great truths concerning the Trinity, the Godhead of our Lord, the Fall of man, the consequent depravity of human nature, the need of the new birth, atonement by the blood of Jesus, justification by faith through the blood and righteousness of Christ, and the necessity of sanctification, which are the common heritage of the church of God, are accepted by us in their ordinary sense as commonly received among orthodox Christians.

Not as containing all that we believe, nor as having a desire to insist upon mere words, but as a convenient summary of faith, we have adopted, with certain alterations and additions, the basis of the Evangelical Alliance, accepting it with the more readiness because so many believers of various churches have been content thus to set forth the main points of their agreement. We believe in—

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures, and the need of the teaching of the Holy Spirit to a true and spiritual understanding of them.
3. The Unity of the Godhead and the Trinity of the persons therein; namely, the Father, the Son, and the Holy Ghost.
4. The true and proper Godhead of our Lord Jesus, and his real and perfect manhood.
5. The utter depravity of human nature in consequence of the Fall; which Fall is no fable nor metaphor, but a literal and sadly practical fact.
6. The substitutionary sacrifice of the Lord Jesus Christ, by which alone sin is taken away and sinners are saved.
7. The offices of our Lord as Prophet, Priest, and King, and as the one Mediator between God and men.
8. The justification of the sinner by faith alone through the blood and righteousness of the Lord Jesus Christ.
9. The work of the Holy Spirit in the regeneration, conversion, sanctification, and preservation of the saved.
10. The immortality of the soul, the resurrection of the body, and the judgment of the world by our Lord Jesus, which judgment will be final, according to the words of the Great Judge—"These shall go away into eternal punishment: but the righteous into eternal life."
11. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Believers' Baptism and the Lord's Supper.

We utterly abhor the idea of a new gospel, or an additional revelation, or a shifting rule of faith, to be adapted to the ever-changing spirit of the age. In particular, we assert that the notion of probation after death, and the ultimate restitution of condemned spirits, is so unscriptural, and unprotestant, and so unknown to all Baptist Confessions of Faith, and draws with it such consequences, that we are bound to condemn it, and to regard it as one with which we can hold no fellowship.

It is, however, distinctly declared—First: that this brief summary is not to be regarded in any formal or ecclesiastical

sense as claiming to be a full confession of faith, nor the adoption of it as defining the limits of Christian brotherhood outside of our fraternity; but simply as an indication of the class of persons we desire to embrace within this Society, and a summary of those truths we shall labour to propagate and defend. Second: that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant.

We desire, on the one hand, to guard ourselves against any contention about words to no profit, and, on the other hand, against using words in a double and deceitful sense, and, therefore, notwithstanding anything in this statement which may be said or not said therein, we do, without reservation or secret qualification, declare our faith in the one everlasting and unchanging Gospel of our Lord Jesus, using this term in the common Scriptural sense which has been attached to it by true believers in all ages, and in the sense made specially clear by the great Protestant Reformation.

Binding ourselves together as the servants of our Lord Jesus Christ, for a purpose so needful in this and every other age, we look to the presence of his Holy Spirit in us and with us as our only strength, to the glorious appearing of our Lord and Saviour Jesus Christ as our grandest hope, and to the eternal love of the Father as our sweetest consolation.

We hope, by divine grace, to abide in this league and covenant unto death, but should anyone of us be suffered to depart from this faith, each one hereby, severally and individually, pledges himself honestly and without bitterness to inform the brotherhood thereof, and quietly to resign his connection with the Pastors' College Evangelical Association.

Praying to the glorious Lord for his benediction upon this important step, we solemnly subscribe our names to this statement of the principles of our union.

In particular, for my own part, I cheerfully sign my name.

Name

Date

This bears the name of our correspondent in the place indicated, and is evidently the copy which he "retained for reference". It bears date of "March 6th, 1888."

Enclosed with these documents was an autographed, "Note of the meeting that the President thought it well to send." This is in Mr. Spurgeon's own hand-writing, and we have thought it would be interesting to our readers to reproduce this manuscript in facsimile so that they might see how Mr. Spurgeon himself felt about the matter sixty-one years ago. This we do on page 11. We wonder what he would say to-day?

As a further indication of the change of attitude on the part of the College authorities, we publish also a letter dated April 7th, 1913, from Dr. A. C. Dixon, to our correspondent, in the following terms:

Metropolitan Tabernacle,
Newington Butts,
London, S.E.,
April 7th, 1913.

Dear Brother

I have not answered your letter of January 14th, because I have been waiting to see what the Council of the Baptist Union would do. Now they have definitely decided that it would be inexpedient to revive the matter of rescinding the resolution of censure against Mr. Spurgeon. It seems to me that, while that resolution remains, the friends of Mr. Spurgeon ought to remain in a position in which they can protest against it. Certainly the Metropolitan Tabernacle cannot go into the Union until that resolution has been rescinded. It ought never to have been passed, and it was a very monstrous thing that James Spurgeon should have seconded the resolution. How he could have done it I cannot understand.

I have learned during the past few days what I did not know before, that the Assembly, and not the Council of the Baptist Union, as I had thought, passed the resolution in the City Temple; and it ought, therefore, to be brought before the Assembly for rescinding. I certainly hope that the friends of the College and of Mr. Spurgeon will agitate the

(Continued on page 10)

The Jarvis Street Pulpit

"THE POWER OF HIS RESURRECTION"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 30th, 1939

(Stenographically Reported)

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

"If by any means I might attain unto the resurrection of the dead."

—Philippians 3:10, 11.

It is an exercise of transcendent interest and profit carefully to observe the growing intelligence of a human mind. To the little child—an average normal child, I mean—his father's home is a great exhibition building in which every room, and every nook and cranny of every room, contains some new object of wonder. And when he has grown old enough to learn that there is a larger world outside his father's door, his mother has only to leave the door unlatched to discover the necessity of recalling her infant Columbus from some new voyage of discovery a dozen times a day—indeed, she may count herself fortunate if the ship of her gallant young Christopher does not weigh anchor fifty times between the rise and set of sun.

When the lad has grown older still, he awakes to a consciousness of the world of thought into which he has already made some incursions. Now he consciously and deliberately exchanges thought with others. In books, he reads the record of the thoughts of others whereby his own thought is stimulated. The thoughts of others are as golden keys which open gates of pearl into new heavens of wonder. Long before he can spell the word or knows its meaning, he has become a philosopher. Then he finds the world of thought and the world of things so indissolubly one that involuntarily he becomes a scientist.

Synchronously with this mental unfolding and development, there is an awakening to moral consciousness. Very early in life the child becomes aware that he is related to a spiritual world. His father's home is no longer the universe to him. There are now the world of things, the world of thought, and the world of spirit.

He next begins to enquire as to the relation of these worlds to each other, and his own relation to all. Now the universe is enlarged, and he is himself, by his relation to infinity, magnified and sublimed. When he considers the heavens, the world of things grows into a realm immeasurable; he finds too no limit to the possible excursions and perpetual journeyings of his mind, and the world of thought becomes infinite in its distances and possibilities, immeasurable by standards of space or of time—an infinite globe whose hemispheres are the eternities. And when the moral nature awakes to spiritual consciousness, it is as when a traveller, having travelled the level prairies, comes in sight of the snow-capped peaks of the Rockies. He sees before and above him these towering steeples of moral and spiritual grandeur, and he is appalled at the contemplation of these spiritual elevations whose immaculate summits rise into the clouds which veil the presence of God.

When a man thus "comes to himself", when a human soul is thus awakened, his mental and spiritual powers

can be properly poised and directed only by one Voice—and that the only Voice which can, with authority, recall him to his childhood's faith, while giving it an infinite meaning, saying, "In my Father's house are many mansions . . . If it were not so I would have told you."

But I must detain you yet a little longer in the path which leads to the treasury of the text.

There is so much which may be known. The fields of knowledge are so wide, their fruits so multifarious, that it is not easy to decide in what field we may most profitably spend the few hours of the brief day which we call life. There is a kind of "specializing" which calls a field the universe, and therefore has no sense of proportion, and which renders a "science falsely so-called"; and there is a generality and diffuseness of learning, a going through life in a sort of "see the universe" bus, which misses all the real treasures of wisdom and knowledge. Between these two lies Wisdom's way.

In the realm of spiritual enquiry, the great importance of the subject accentuates the difficulty. There is so much to learn, and everything which may be learned is of great moment. What course to pursue in the earthly school of the Master is a question which should receive careful consideration. Unwise specializing in spiritual matters has been the cause of much trouble in the Christian church, and has produced many abnormalities in really Christian characters. On the other hand, an unholy curiosity with respect to things which are not revealed, a sort of spiritual wanderlust, a desire to taste the fruit of every ecclesiastical garden, and breathe the atmosphere of all religious climates, and all altitudes of spiritual experience, have resulted in the production of characters of the rolling-stone variety, and minds light as the chaff which is driven by the wind and tossed.

There is no single doctrine of the gospel whose treasures can be explored, much less exhausted, in this present school of experience. You may apply yourself to the study of some one aspect of truth which such assiduity as to blind yourself to other aspects equally vital. I suppose it would be possible for a man to apply himself to the use of the microscope with such constancy that the very organs of sight, and the whole visual system, would adjust themselves to the microscopic lens as to the lenses of a pair of spectacles; and, by such adjustment, render the man blind to all the glories which a telescope might reveal to other eyes. But whether I am strictly correct in the application of the principle to physical vision, I know that it is true that the eye of faith may so adjust itself to the inspection of things that are fragmentary and infinitesimal, that, missing the larger symmetry of the related qualities of virtue,

and knowledge, and temperance, and patience, and godliness, and kindness, and charity, becomes barren and unfruitful in the knowledge of our Lord Jesus Christ, and so blind that it "cannot see afar off".

The doctrine of the resurrection is quite sufficient to engage one's thought for a lifetime—indeed, but one aspect of the truth might easily be allowed to monopolize our attention. But whoever has "the spirit of wisdom and revelation in the knowledge of Christ" has learned that every doctrine is related to life, and that that is essential which prepares a man in the present so to employ and interpret present experiences as to lead to larger knowledge of the future.

We all have buried loved ones. What is the resurrection to you? Will it be a time of conscious and intelligent reunion with our loved and lost? May we profitably concentrate our thought on their future identity? Shall we know each other in the resurrection? What if there be no physical resemblance to these present bodies? Have you not met a friend after years of separation, when he had outgrown almost completely all physical likeness to his early self? In youth he was weak and ill-proportioned and unhandsome; but on meeting him after years of silence and separation, you detected some faint resemblance to someone you had known perhaps, but this man was so magnificently proportioned, so grandly and manifestly endowed with all the powers of perfect physical manhood, you did not dream of his being related to the friend of your youth. But when he spoke, the voice was as the echo of music heard in the long-ago—and even that had a new quality of tone. There was a fulness and mellowness about it that betokened long culture. But behind the voice was the mysterious something which we call personality. That too was developed and enriched—it was the soul of your friend you recognized.

Now tell me if the meeting was less an occasion of joy to you that your friend was so much altered? And what if the perfect health of body, and the cultivation of the mind, were due to the dominance of the spiritual in the complex personality of your friend? What was it that during those years of separation ministered most to the joy of your ultimate meeting? Was it not the gracious discipline and development of the soul of your friend which had so altered him for the better.

Now that is the proportional view of things presented by this incomparable Pedagogue we call the Bible. Have you noticed how little it says about the future life? Just enough to make us certain of the path that leads to it; enough to make us certain of its joys; yes, quite enough to make us sure that the loves and friendships of this life will be remembered and continued there—and just enough to teach us that the generation and cultivation of the life of God in the soul is the supremely important thing. I hope that our bodies of the future will bear scant resemblance to these tabernacles, but that as they are fashioned like unto Christ's glorious body at His coming, so our spirits shall have been beautified against that day, for their glorious dwellings.

My purpose in speaking at such length in approaching the text, and leaving such little time for its actual exposition, is to make it clear to you that the historic facts of the gospel, the truth of the gospel—revealed in those facts, in the divine plan and proportion of things

are designed to supply us with present grace and discipline in preparation for future glory.

The Apostle Paul was a great student. He knew much. I know it was said of the early disciples—Peter and John—that they were "unlearned and ignorant men". But no one ever said that of this great pupil of Gamaliel. On the contrary they said, "Much learning doth make thee mad." He tells us in the chapter we have read of certain natural advantages that were his, advantages of birth, of education, of religious training. He puts all these natural advantages together, his pride of race and of birth, his training as a Pharisee, his wealth of knowledge, his religious zeal, his legal righteousness—he weighs all these in the balances together, and says, "I count them but loss for the excellency of the knowledge of Christ Jesus, my Lord." He is therefore resolved to give himself entirely to the study of Christ, "That I may know him." To him the master science is the science of the Master.

It was a knowledge that could not be mediated by another. It was something that could not be learned from a book, nor obtained through any human teacher, nor through ordinances. It was a knowledge that could come to him only by personal contact with the One concerned. It was as though he said: "I want to know Him more intimately than I know my nearest friend. I want to have experience of all the qualities of His nature. I want Him to be something more than an ever-receding historic figure—something more even than a subject of prophecy, a promise of someone whom some day I may see. I desire to know Him here and now."

We study the Word to little profit unless it has a present value to us; we come to a place of worship to no useful purpose unless we come to meet God. What value is there in a company of people's assembling night after night to speculate on what God is going to do some time in the millennium? A thousand times better that we be filled with a passion personally to know Christ here and now, so that He may become a present reality, a dynamic in the life here and now. Then Heaven will take care of itself. The future will be assured to the man who, by grace, is assured of his present vital relation to Christ. No church, no preacher, no book, no ordinance, can ever save you. Salvation consists in a knowledge of a personal Christ, and in an ever-enlarging knowledge of Christ: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Paul was determined to know more of Christ.

Has anyone presumed to say, "I have made profession of Christ. I have been baptized, I have joined the church, I have come to the Lord's Table, I do not steal or get drunk or lie or commit adultery; I am a respectable, moral, man—and that ought to count for something." You have not learned the alphabet of the Christian life, if such is your view. You must know Christ as One Who comes to live in you, to master you, and to dominate your whole life. There is only one way of being sure of heaven, and that is to be sure that you have "Christ in you", for such relationship to Him is the only hope of glory—in Christ, not only a book; in Christ, not only an ordinance; in Christ, not only in a theory. In a living present Christ alone is salvation, hence Paul desired to know Him.

The knowledge Paul desired *cannot be acquired the*

first day at school. The highest perfection in any course of study cannot be attained the day of initiation.

What a man Paul was! He is no longer the young man Saul. The Epistle to the Philippians certainly belongs to a late date in Paul's life. It was written from Rome—whether written just after his arrival, or just before his martyrdom, we cannot be absolutely sure. But there are some who think that the pastoral epistles only were written at a later date. Certainly the greater part of the New Testament, in the writing of which Paul was the amanuensis of the Holy Ghost, the major portion of his part of the New Testament had been written. Thus most of the epistles which were to be the guide of the church of Christ through all the ages, had been written; his missionary journeys were ended, when the words of the text were uttered. No mortal man had ever done so much as he in his time, by voice and pen, to make Jesus Christ known; and also he had been given "an abundance of revelation". The great trust contained in his epistles had been communicated to him by special revelation; so much so, that he had been given a thorn in the flesh to keep him humble, "lest I should be exalted above measure". In other words, the Apostle Paul was one of the maturest of saints, and I suppose from then until now there has never lived a man more advanced in spiritual knowledge than he. It was eventime with him, and yet he said, "Brethren, I count not myself to have apprehended," I have known some young men who after they had attended college a year or so, seemed to think they knew everything. But this great Apostle, late in the eveningtime, was like a little child. "I count not myself to have apprehended. I do not know very much, but so far as it is possible, I am determined to know Him."

In matters spiritual, as in matters intellectual, the best scholarship is the humblest. Men whose own crass ignorance incapacitates them for the appreciation of intellectual and moral greatness in human character, are readiest to claim familiar acquaintance with some towering moral and intellectual giant—they stand unabashed in the presence of one whom the kings of these higher realms delight to honour. And similarly it is the spiritually crude and uncouth who talk of perfection. The souls of true and deep spiritual culture, who are likest to Jesus Christ, are ever fired with an enthusiasm to know Him—the fulness of His mercy, His perfect righteousness, His matchless love, His glorious power, His absolute holiness, His boundless grace—to be

"Plunged in Godhead's deepest sea,
And lost in His immensity."

II.

THIS STUDENT'S SPECIAL SUBJECT OF STUDY WAS TO BE THE RESURRECTION OF CHRIST. Here is a man who desired to know Christ, not merely the historic fact of Christ—of that he was thoroughly informed and fully persuaded. He knew that such an one as Jesus had lived. Nor did he desire merely a further assurance of the fact of His resurrection. He knew that to be a fact, for "last of all he was seen of me also".

I fear we live in a day when there is much superficiality in the matter of religion, that we have reduced our Christian faith to little more than a verbal formula. It was something vastly more than that to the Apostle

Paul: he desired to know, as thoroughly as possible, one particular result of the resurrection of Christ. I ask you this evening if that is your conception of Christianity. Does it mean nothing more than joining a church, submitting to certain ordinances, observing a certain religious ritual, conforming outwardly to certain standards of conduct, and making a profession of religious faith—is that what it is to be a Christian? Does Christianity mainly concern the mind? Is there something that we may know that is beyond the apprehension of the mind? There is a psychological aspect to that which we call faith, but is faith nothing more than a mental exercise? Our Oxford Group friends are taking a great deal of space in the newspapers, advertising their improved product which they are pleased to call, "moral rearmament". But is it possible for men, mainly by human effort, and with a little help from God, to reorganize their lives, and by psychological processes, rearm themselves morally?

That all the world needs moral armament, must be admitted; but is it to be effected psychologically or spiritually? We need nothing short of the mighty power of God. There is only one way by which anyone can be morally armed—or rearm—and that is to take unto himself the whole armour of God.

What Paul desired was that he should know the *power* of Christ's resurrection, not the mere fact of it. He had already written elsewhere: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." But in the text, the cross is implied. The death of Christ is assumed. And now he longs for a fuller experience of that power which raised Jesus from the dead—and it is that we all need. The truth is, there is no other way of really knowing Christ. We say He is risen, but do we know anything of the dynamic of His resurrection?

We Baptists claim that we do. That is the meaning of baptism: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." I refer once more to the flowers in our baptistry. What is baptism? A picture, a symbol, of the death, burial, and resurrection of Christ; and when He rose from the dead, He rose in a garden, among the flowers—the most beautiful of them all. When Mary first saw Him after His resurrection, she supposed Him to be the gardener; and in the day that you and I—and the church of Christ generally—begin to bear some resemblance to the garden of the Lord in which the flowers of the Lord flourish, a garden that reveals the care and handywork of the great Gardener—I say, when people see that we are the subjects of some such resurrection power as is manifested in the beauty of the garden where the flowers have grown into splendour from the death of their other selves, when it becomes apparent to everyone that God has done something of that sort for us, that there is a new power, a new beauty about us, no argument in support of immersion as baptism will be necessary. It will so patently be an illustration of what it means to be saved.

And that power which raised Jesus from the dead is "to us-ward who believe". It is available to all believers; and it is that—and nothing less than that—that the church, of Christ needs in our day. Many people are praying for revival. But what do we mean by revival?

It must be a revival of the people of God. I appeal to you Jarvis Street members. By your baptism, you have professed to know something of the meaning of the resurrection. I care little about baptism as a mere ordinance. I am not wedded to immersion for immersion's sake. It is in the Scripture, and for that reason, to be obedient, we must observe it; but baptism is not worth arguing about as a mere ceremony. It is the substance of the symbol for which we contend. I therefore remind you of your great profession. You profess that you have been to the cross; that you have been crucified with Him, buried with Him, and raised to walk in newness of life; that you have been planted in the likeness of His death, and raised in the likeness of His resurrection. We are under solemn obligation, who have made that great profession, to live as men and women who are on resurrection ground, as men and women indeed who not only know Him, but know something of "the power of his resurrection".

That word, power, is the word from which we get our word, dynamite—that we may know Him, and the dynamite of His resurrection. And there is dynamite in it. It will blow anything up; it will blast its way through all the evils of the world. There is no power superior to the power of His resurrection.

I wish I could describe it to you as I see it. Let us never forget that when He was laid in the grave, and the stone was rolled to the mouth of the sepulchre, and the Roman guard was put on duty, and the tomb was sealed in order that He might not be permitted to rise from the dead, or His disciples permitted to come and steal His body away—never forget that that was only an outward manifestation of spiritual reality; for all the hosts of hell were gathered about that grave. The Scripture says so—"principalities, and powers, and the rulers of the darkness of this world", were there. They killed Him, and they said, "We will keep Him in prison." But on the third day, He Who was and everlastingly is none other than God Himself, "because it was not possible that He should be holden of it," rose from the dead; and "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." He showed Himself to be Victor over all the powers of darkness, not only of this world, but over spiritual wickedness in heavenly places. He is the supreme Conqueror, the Victor under Whose feet God has put all things, and Whom He has given "to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." And that power is available to us. It is ours for the asking, therefore we may "know him, and the power of his resurrection".

It must be regnant in the mind of a man. I say, I wish you could see, as I see, the picture of that sepulchre. What was it? It was made for a sepulchre; it was a place in which it was intended and expected that worms would hold high carnival. It was expected to be a charnel-house, of which everybody would be afraid, like Martha at the grave of Lazarus. When Jesus said, "Take ye away the stone" she cried, "No! No! I loved him, but I do not want to see him. He has been dead four days. Do not release the awful stench of death from that charnel-house." So must the sepulchre of Jesus have been had it been occupied by anyone else. But instead, by the power of His resurrection, all the elements, all the potentialities of corruption were expelled; and when the stone was rolled away, the weeping women

found that sepulchre to be the ante-room of heaven, pure and holy as the dwelling-place of God, an auditory where angels spoke the thoughts of God: and all effected by "the power of his resurrection".

A man came to me one day, one whom I supposed to be a respectable man; but he said, "Sir, I am in a terrible condition. I cannot control my thoughts." He began to tell me, but I stopped him. He was immersed in, overwhelmed with vileness. He said, "I cannot pray; I cannot read; I cannot do anything." His mind was an open sepulchre. Read of it in Romans: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness." A picture of a reeking corpse. That is what man is by nature. This man said, "I cannot help myself; I cannot control myself." You cannot purge a mind like that by psychological processes, but the power of His resurrection can purify such a mind; it can make a tomb into a temple; it can make the place of death, the throne and kingdom of light and of life. Paul had once thought with himself that he "ought to do many things contrary to the name of Jesus of Nazareth", but later he gloried in the power that could bring every thought "into captivity . . . to the obedience of Christ." Thus by divine grace the sepulchre became a sanctuary.

"The power of his resurrection" does actually give one control physically. It is possible that we should present our bodies "a living sacrifice, holy, acceptable unto God, which is (our) reasonable service." The power of His resurrection can make a drunkard sober. It can cleanse the blasphemer. It can conquer all evil habits. The power of His resurrection can revive from the dead the spirit that was dead in trespasses and sins, and make it the dwelling-place of the Most High.

III.

HOW MAY WE KNOW THIS? Paul said, "That I may know . . . the fellowship of his sufferings, being conformable unto his death." Do you want an easy religion? If you do, I am afraid you will have to go to someone else: I cannot offer you one. I believe, in the long run, it pays to believe on Christ; I believe in the long run, it is a glorious thing to be a Christian. But did you ever know a man to become expert in any science, who did not labour at it? Did you ever know a man to become of value to his fellows, who did not devote himself to the service to which he was called?

Paul is not speaking of martyrdom. I heard a very eminent man once relate his college experience. He said that during his student days for months together the only thing he had to eat was oatmeal, and he never had so much as a drop of cream or milk in it. But he was determined to get an education. There was a kind of suffering in that; and we must have fellowship in Christ's sufferings, in the sense that we must have experience of the subjective power of His cross if we would experience the power of His resurrection. There can be no resurrection without death. The corn of wheat will never increase unless it fall into the ground and die. The lily will never challenge the splendour and glory of Solomon unless and until it first fall into the ground and die. There can be no Springtime without the death of Winter. All nature proclaims the truth of the gospel, that there cannot be a resurrection without death. And while, it is true that the objective value of the cross paid our

debts and released us from the guilt of sin, we must know the subjective power of His cross, and the ensuing power of His resurrection, if we are to be delivered from the power of sin. That is what we need to-day. More Christians? Yes, but supremely, better Christians, men and women who walk with God.

And further, "If by any means I might attain unto the resurrection out from among the dead." We must know the power of His resurrection here, if we are to share the power and glory of the hereafter.

What is the resurrection to you? What is the promise of the resurrection of the future, to you? Do you anticipate it with joy? Are all your sins for ever put away? Are you sure that you will not have to meet your sins at the resurrection? Are you, as Christians, sure that on that great day when the fire shall try every man's work of what sort it is, that your works will not prove to be wood, hay, and stubble? Are you sure they are gold, silver, and precious stones? Are you living for that day instead of this? It would be easy for me to entertain you. I will boast a little: I could do it. I could make you laugh. I could quote poetry by the yard—and by the volume—if I wanted to. But if I am to live for that great day, and get you ready for that day, so as to present every man perfect in Christ, I must be faithful to my charge, and so proclaim the Lord Jesus Christ, and the possibilities and the obligations of discipleship, that men and women will become wholly devoted to God; that they may attain unto the resurrection that is out from among the dead.

I cannot tell you of those who have left us, though we all like to picture our loved and lost as in another clime. I remember a certain clergyman of the Church of England whom it was my privilege to know, a very godly man who loved the Lord with all his heart, faithful to his people, and faithful to his family. All the children had professed conversion but one lad, and he had gone away to the Great War without having professed faith in Christ. His father and mother every day committed him to God, prayed that if it be His will He would spare him, but in any case to save his soul. For a long time they heard no word of assurance from him, but one day the father and mother received a letter.

He was in an artillery company. One day they were crossing a river somewhere in France, and the enemy got the range, and as they were in the midst of the river a hail of steel fell all around them. This young man wrote, "I never expected that any living thing could reach the other side. It seemed impossible. But, father, in that moment all that you had ever told me flashed before my eyes, and in a moment, in the twinkling of an eye, I looked to Christ, and I knew I was saved. I said to myself that if ever I lived to tell the tale, I must sent you and mother word at once."

He barely escaped, and if he had never come home, if they had never heard from him, father and mother would always have wondered whether that boy had really been saved. But he was. He survived, and as soon as he was able to write he said, "You need have no further anxiety for me."

I met a woman in Ireland the last time I was there whom I had long wanted to meet. I had got an anonymous letter from Ireland. Someone had been sending THE GOSPEL WITNESS to Ireland, and one was sent containing a sermon, "Other little ships". This woman received it in Ireland, and passed it on to another, a

neighbour of hers who had a son in hospital dying of a long, lingering illness. He was unwilling to accept religious instruction, did not seem to want to listen to his mother. So she adopted the expediency of sitting by his bedside and reading the sermons aloud, hoping and praying that some word might get into his darkened mind.

A little while before his death, this young man saw how deeply concerned his mother was, and he said, "Do not trouble about me, mother. I am just one of the 'other little ships' for whom the Lord Jesus has stilled the storm; I am quite safe." And in a little while he passed on. I had wanted to write that mother, but did not know her name or address. One day in Belfast, where there was a great crowd, a woman came up to the platform at the close of the service, dressed in black. She said, "May I speak with you?" Then she began to tell me of her boy, but I said, "Wait! Are you So-and-So? I have longed to meet you, and write you; but had not name and address." She said, "I shall be forever grateful, for I am sure that my boy has gone to be with Christ."

I say that for the comfort of those who do not know whether those you have passed on, entered into the presence of Christ. Do not presume upon it, but so far as those who have gone, it may be that in the abounding mercy of God, ere they left this world for the next, they got a look at Jesus—and he who looks, lives.

But we shall know "the power of his resurrection" by and by when these "vile bodies", as we read to-night—or these bodies of our humiliation, if you like it better, although they are often vile enough—shall "be fashioned like unto his glorious body."

Would you like to know whether you will recognize your friends in heaven? Will you remember what they look like here? Remember their physical form? I am not particularly anxious that our bodies shall be just as they are now. I think we can all be improved upon. I hope we shall be a little better looking than now. The sovereign Beautician has much to do with most of us. But what about the future? Father and mother are gone. I remembered to-day that it is just seventeen years ago that the one who gave me life went home to be with God. I know she is there. I have no doubt about that. But I do not want to see her again as I saw her as she passed, with placid countenance, yet failed somewhat with the passage of the years. I would rather think of her as I knew her in my boyhood, whose mind was bright and alert, physically strong and attractive.

I will tell you how I will know you in the resurrection: by your likeness to Christ. You will be more like Him than now. But there will be enough—I am positive there will be enough—of the present life carried forward by the abounding grace of God, our loves, our fellowships, all that is best of this life, renewed and sublimed in the life that is to come.

It is a great thing to be a Christian! Oh, it is a great thing to be a Christian! I would not exchange my hope in Christ, if I had not a thing in life than that, for all the wealth that this world could give. For He is with me here: in a more intimate sense, He will be with us all in the hereafter. Are you His? Do you trust Him? Have you the salvation that lifts us from the death of sin, and places us without fault before the throne of God?

MORE ABOUT SPURGEON'S COLLEGE

(Continued from page 4)

matter until the resolution has been rescinded, and then we can discuss the return to the Baptist Union on its own merits. Until that has been done, so far as I can see, we shall have to stay out.

Very cordially yours,

(Signed) A. C. DIXON.

Another interesting document is the minutes of a Committee meeting. The document is undated, but it appears to belong to the year 1888 with the others, and therefore would be some time in March of that year, and is as follows:

To the Members of the Pastors' College Association

A meeting of about one hundred members of the London Committee of the Association was held at the College on Friday evening, February 3rd, the President occupying the chair, when the following resolution was moved by the Vice-President, seconded by Pastor F. M. Smith, and carried with only five dissentients:

"That this meeting of the London Committee of the Pastors' College Association recommends that the next Annual Conference should be held in the week commencing April 16th, 1888; and further, seeing that the 'down-Grade' controversy has revealed the fact that some few of our own brethren, as well as some outside our ranks, have turned aside from 'the faith once for all delivered to the saints', we respectfully suggest to our beloved President that, before inviting the brethren to the Conference, he should remind them that the grounds of union upon which the Association was formed were defined to be agreement upon:

1. The doctrines of grace;
 2. Believers' baptism; and
 3. Earnest endeavours to win souls to Christ;
- and that any who have ceased to be in agreement with their brethren upon these points have, in consequence, severed their connection with the Association.

"The brethren, when admitted to the College, stated their doctrinal views to the President, and these were in every case upon the old lines; upon those lines they were admitted to the College, and subsequently to the Conference; and, if they have quitted the old faith, they are bound in honour to quit the Conference.

"The notion of probation after death, and the ultimate restitution of condemned spirits, is so unscriptural, and unprotestant, and so unknown to all Baptist Confessions of Faith, and draws with it such consequences, that this Committee can only express its solemn condemnation of it, and regard it as one which excludes any man holding it from the fellowship of our Conference. It was never contemplated as part of our programme, for it was at our formation quite unknown among us."

For the information of those who were not present, it should be stated that, although five brethren voted against the above explanation of our basis, only one of them avowed that he had departed from the doctrines believed by us.

It was agreed that the President should submit the resolution to all the members of the Association, and ask them to express their approval of it, or dissent from it, by returning the accompanying paper, signed, not later than Thursday, 16th inst., to Professors Gracey and Fergusson, who were appointed Scrutineers.

It was understood by all present that, supposing this explanation of the basis to be adopted by the majority, only those who should, after this vote, declare their adherence to the principles of the Association as defined in the resolution would be considered members of our brotherhood.

To ascertain this, the President will, if this definition of the basis be agreed to, issue a second letter, asking each brother whether he will continue his membership on that footing; but it may in some case be preferred by the brother that he should state his intention at once. No one is asked to do so.

For information, it may be added that the following resolution, proposed by the Vice-President, and seconded by Pastor W. Cuff, was carried with six dissentients:—

"That this meeting of the London ministers educated at the Pastors' College hereby records its emphatic protest

against the censure passed upon its beloved and honoured President, C. H. Spurgeon, by the Council of the Baptist Union.

"In our opinion, the Council, having appointed a deputation avowedly to 'deliberate with Mr. Spurgeon upon how the unity of the denomination in truth, and love, and good works, can be maintained', by its action in censuring Mr. Spurgeon, before even considering the advice he was asked to give, has done its utmost to prevent the attainment of the object at which it professed to aim in sending the deputation.

"We appeal from the decision of the Council to the Assembly to which it is responsible, and we look forward with confidence to the reversal of the vote of censure when the pastors and delegates meet in London next April; and, meanwhile, we recommend all who remain steadfast in the faith to continue in membership with the Baptist Union for the purpose of making it a distinctly Evangelical body, with a Scriptural constitution.

"We also respectfully request the Council of the Baptist Union to prove the sincerity of its desire for the maintenance of 'the unity of the denomination in truth, and love, and good works', by carrying out the recommendations of our President, as contained in the document handed by him to the deputation from the Council."

It is very important that the churches should at once elect their representatives to the Annual Assembly of the Baptist Union, and that they should also nominate for election upon the Council those who are known to be sound in the faith.

Full particulars with regard to nominations, etc., are published in *The Baptist Handbook*, pages 3 to 5, and in *The Baptist* for February 3rd.

(Signed) JAMES A. SPURGEON,

Secretary, Pastors' College Association.

We publish this to show how the London Committee of the Pastors' College Association regarded the action of the Council of the Baptist Union in respect to "the censure passed upon its beloved and honoured President, C. H. Spurgeon, by the Council of the Baptist Union".

Apparently the censure was passed by the Council, and the document quoted above is an appeal by the London Committee of the Pastors' College Association "to appeal from the decision of the Council to the Assembly to which it is responsible", and the Committee further says: "And we look forward with confidence to the reversal of the vote of censure when the pastors and delegates meet in London next April." But the vote of censure first passed by the Council was endorsed by the assembly of the Union at its Annual Meeting which was held in the City Temple, April, 1889.

This document was signed by James A. Spurgeon, Secretary of the Pastors' College Association. The strategy of those who engineered the vote of censure is quite familiar to us. We have seen it carried out in the Convention of Ontario and Quebec. Pressure, we presume, was brought to bear on Rev. James A. Spurgeon, and he was prevailed upon to second the resolution of censure upon his brother. Apparently he was not wholly immune to the prevailing jealousy. That such possibilities were in him had evidently been anticipated by C. H. and his deacons. When "elected as assistant Pastor of the church in 1868", a long letter was sent to him defining his duties, in which the following appeared:

We have enjoyed, through the Divine blessing, so large a measure of prosperity under your beloved brother's presidency, that we could not, under any circumstances, wish to interfere with the precedence which we all most cheerfully accord to him in our councils and works. We wish him to act among us as though he were the sole Pastor, and we are sure that you will not find it irksome to consider yourself as rather his assistant than as co-ordinate with him. Next to him, we shall esteem you; and in his absence, we shall wish you to preside at our meetings as our Pastor, and

we shall gladly render to you all the brotherly respect which is due to your office and character.

We do not invite you to become the preacher of the church; we wish to leave the pulpit entirely in the hands of our beloved Pastor, who feels himself fully able to discharge all the duties of public ministry among us, and to whom the Lord has given such acceptance among us as will not soon fall to the lot of any other man. If you will relieve him in that matter, from time to time, as often as he may request you so to do, that is all we shall expect of you. In order that no legal difficulty or other dispute may arise, we think it expedient to ask of you a brief note to the effect that you will not consider yourself as having any claim to occupy the pulpit, or any rights of possession such as are supposed to belong to ministers in ordinary cases.

Further, we affectionately and respectfully request you to agree that, should circumstances arise which, in the judgment of the Pastor alone, or the Pastor and the majority of the deacons and elders, or a majority of the whole of the church-officers, should render it desirable for you to cease from holding office among us, you will resign upon having twelve months' notice, or the immediate payment of one year's stipend.

In the lamentable event of our Pastor's decease during your lifetime, you will consider that event as being, *ipso facto*, a notice of your own removal in twelve months, and you will resign in that time, or before that period upon the payment as before mentioned, unless by a majority of the deacons and elders it should be thought expedient for you to continue in your office.

Your position is not to entitle you to succeed our Pastor in his office, nor are you to consider yourself as having any status in preference to any other preacher who may become a candidate for the pulpit. We trust that the emergency may not arise; but, if it should, you will, of course, be as eligible as anyone else to be appointed by the vote of the church to the full pastorate; but we shall trust to your Christian honour and discretion that you will make no undue use of your position to compass such an election, but will leave the officers of the church entirely free to use their best discretion in bringing fitting candidates under the consideration of the church. You will, we trust, excuse our being so express upon this point; for, with the fullest confidence in yourself, we yet feel ourselves as put in trust with a most weighty business, and desire to discharge that trust with such fidelity that none may hereafter call us to account.

That such stipulations as were laid down in the letter of invitation to Rev. James Spurgeon were wise, was later indicated by the fact that he allowed himself to be prevailed upon to second the resolution of censure.

We are aware that leaders of the Baptist Union do not hesitate to exploit Spurgeon's great name. A great figure of Spurgeon, a figure large enough, and requiring for any perspective view, a place like Westminster Abbey, is set up in the comparatively low-ceilinged hallway of the official Baptist Church House. But that figure

(Continued on page 12)

"Note of the Meeting Which the President Thought it Well to Send"

The President stated that he was willing to secede from the Conference if the brethren desired it, but that he could not compromise his conscience by professing fellowship with those who had espoused the New Theology. As no one seemed to think that his secession could be thought of, he stated that he trusted that those who were of the new school would separate kindly and peacefully. He asked this as their token of love to one with whom they had been so long and so kindly associated. He did not wish to put any personal questions, or ask brethren to avow any peculiar views which they had rather conceal; he thought therefore that agreement to this basis or disagreement would be a sufficient door of departure of which men could avail themselves if they desired. His prayer and belief was that very few would find it needful to leave."

Below we reproduce in facsimile the above "note" written in Mr. Spurgeon's own hand.

Note of the meeting, of the President thought it well to send

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Explanatory Note—The manuscript complete, as shown by the interpretation set in type, was sent to Photo Engravers & Electrotypers, Ltd., Toronto, for reproduction, and by the carelessness of someone in that office the manuscript was torn at the bottom and the cut made as shown. Bales of waste paper are now being searched to find the missing fragment. We deeply regret this accident.—Ed. G.W.

itself is significant of the willingness of many to exploit the talents of one to whom they are opposed, in their own interests. It is now as it was in the day when our Lord was on earth: "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."

It will be said by some, in spite of all evidence, as we fear, to the contrary, that the Baptist Union has now become soundly orthodox, and that it is nearer to Mr. Spurgeon's position now than it was during his lifetime. That, in effect, is what Mr. Olney said in his letter to Mr. Wilmot, published some time ago. It is always open to anyone who goes wrong, to repent and turn right-about-face. If the Baptist Union has changed its position, it ought to say so. If it is not in agreement with the vote of censure passed on Mr. Spurgeon, it ought to rescind it. If its theological position has any kinship with that of the teaching of Mr. Spurgeon, both the Pastors' College and the Baptist Union might well celebrate their affiliation by making a plain declaration of the fact. If and when the Baptist Union does such a thing, Evangelicals the world over would rejoice, and with one consent would be willing to bury the past. But an institution or an organization can no more divorce itself from its past without express repudiation than can an individual. It is God's way. Forgiveness is ever conditioned upon repentance. So far, we have discerned no indication of a change of mind on the part of Baptist Union leaders.

"I ALSO AM AN ISRAELITE"

Pastor Emile Guedj of Paris

"I was born in Algiers, North Africa, in 1896. My father and mother were Israelites, practisers of the Law. But when I was only seven years old they were converted to Christianity. However, I well remember our Jewish life, with its Sabbaths and solemn feasts. Once a week I attended the Hebraic school called 'Medrash', to read and learn the Law. Being the eldest child in the family, special care was, as usual, taken to teach me the story of our forefathers. I shall always remember that, on a certain Passover morning, I went with father to the Synagogue where he pointed out to me an old rabbi and said: 'Go, and kiss his hand.' Not knowing what would happen, I obeyed. When I had done so the venerable man put his hand on my head and blessed me in the name of Jehovah. I still recollect the deep feeling I had at that moment, and venture to say that somehow the blessing of that day has accompanied me till now.

"Soon after, however, I learned better. Missionaries had come in contact with my parents. They spoke to them of the realization in Jesus Christ of the coming of the promised Messiah. The Holy Spirit convinced them that our Saviour was really 'the Lamb of God that taketh away the sin of the world'. With what eagerness mother read the Old Testament to find all the prophecies about Jesus! As Jeremiah, she could say, 'Thy words were found, and I did eat them, and thy word was unto me the joy and the rejoicing of my heart'. Henceforth I went no more to the 'Medrash', and from the age of nine, I began to attend the Sunday School where I heard, in French this time, the story of Jesus of Nazareth. Two years later, as our lesson was 'Lazarus and the rich man', I felt deeply the ugliness of my heart, the awful wages of my sin, and the terrible condition of a soul lost in hell. So I cried unto God whose grace saved me, and Whom I began to love with all my heart.

"One day when I was eighteen a friend lent me the biography of that great servant of God, C. H. Spurgeon. When I had finished the book, I felt that only a life wholly consecrated to the Lord was worth living, and I fell on my knees, saying humbly, 'O, Lord! would thou prepare me and send

me to that land of France to proclaim among those millions of souls something of my Redeemer's love!' Soon after, in my own great city, the opportunity was granted me to deliver the message of salvation. Then I helped several missionaries, speaking and singing for the glory of my King. In the meantime, I was sent to France as a soldier, and went to Saint-Cyr to become an officer. One Sunday a friend brought me to the Baptist church at Colombes, a suburb of Paris. After months in the wilderness of military life, it was like an oasis to find fellowship in a company of true Christians. Thousands of blessings were granted to me in that remarkable centre, and I may say that one of the most precious was the gift of my wife, the daughter of Pastor Raynaud, the worthy minister of the church. She proved the right answer to my prayers for a well-prepared fellow-servant.

"We give to the cause all the leisure time which my secular work can allow. It is my privilege to conduct the Sunday School, in grateful remembrance of my own enlightenment there. The young men's meetings are held in our home, and we have seen some there come to the new life. Every Sunday I have the opportunity of giving the Lord's message, and while waiting patiently for the day of full time service, I endeavour to be 'an epistle known and read' of all those that are around me."

Thus wrote Pastor Emile Guedj fifteen years ago. Rev. Robert Dubarry adds the continuation of this story of abounding grace in the following words: "The second chapter of Brother Guedj's life began some fifteen years ago with the giving up of his business position and prospects to become assistant to his father-in-law, our unforgettable Brother Raynaud. For about ten years there was thus hearty and intimate family co-operation in the Colombes church, whilst our friends, Mr. and Mrs. Guedj, also developed an evangelistic activity which has resulted in our promising rue de Sèvres church in southern Paris.

At the sudden decease of Brother Raynaud, Emile Guedj was called to succeed him as interim pastor of the Colombes church. But his ministry has been finally consolidated there through exceptionally quick growth in numbers and influence. The seating capacity of the fine chapel has had to be substantially increased and a prayer and Sunday School building has been erected on the enlarged chapel garden. Everything used by the church is entirely free from debt, and they also own a convenient Gospel Hall, whilst the pastoral family have the providential enjoyment of a comfortable parsonage. All the usual activities of a fast growing cause keep our brother, and many others, over busy in his two Paris and Colombes churches. Gifted Madame Guedj and experienced Madame Raynaud are doing their utmost, and gratifying results of a devoted and unselfish ministry are constantly registered. Brother Guedj is rendering notable service to our cause by his active deputation tours to Great Britain and Ireland, where he is a most welcome guest. His fluent English and able singing are at the same time great helps in fruitful work while there. Dr. Norris, who heard Emile Guedj sing the gospel both in French and English said repeatedly in public that, having heard the best Christian soloists in America, he was never more deeply impressed by what he considered God's gift to our brother for a world ministry. His magnificent pleading and praising voice has been engraved on wax dozens of times, and the records have been sold by the thousand, the whole profits being generously devoted by our friend to the French Bible Mission.

But with his two churches and many outside activities, Brother Guedj has been burning too long the candle at both ends. It is now imperative that permanent assistance be secured for him. This is one of the aims of this too pale note about our very dear Israelite brother."—R. DUBARRY.

NEWS OF UNION CHURCHES

Tent Campaign at New Toronto

"The Biggest Liar in New Toronto" turned out to be the man who said that he had never sinned (1 John 1:8). Rev. J. Fullard announced this title as the subject for his sermon in the Gospel Tent at New Toronto, and *The Telegram* "Talking Reporter" announced the sermon in his newscast over the radio, and it was on the front-page of that paper. It proved a good opportunity to testify to the truth of the gospel.

The meetings were well attended, about one hundred gathered each evening to hear the gospel in the tent belonging to the Union of Regular Baptist Churches. Some confessed Christ as personal Saviour, others reconsecrated their lives to Him, and several decided to be baptized. The people were loud in their praise of the gospel preaching of Brother Fullard. Sunday evening, before a congregation which, including those from New Toronto, filled the church to capacity, five confessed Christ in baptism. Others are to be baptized later."—B.J.

ORDINATION OF REV. JOHN GREENING

On Thursday, July 20th, the Scotch Line Baptist Church was crowded to its utmost capacity by the large representation of delegates from the various churches who met in council at the invitation of that church to consider the advisability of ordaining to the Baptist ministry their pastor, Mr. John Greening.

Following the usual preliminaries the candidate was called upon to give the customary statement as to his conversion, call to the ministry, and doctrinal position.

Mr. Greening paid warm tribute to his father, Rev. J. H. Greening, as a man of prayer, and told how he made his first confession of faith in Christ at the early age of four years and eight months while his father led in family worship. Mr. Greening's account of his conversion and call to the ministry, as well as his doctrinal statement, were clear and comprehensive and more than satisfying; but the thing, we believe, which impressed and delighted the hearts of all present was the splendid way in which Mr. Greening met the questions which were asked immediately following the completion of his statement. In his replies Mr. Greening not only showed himself, by his understanding of the doctrines of the Word of God, to be a workman that needeth not to be ashamed, but also demonstrated his familiarity with that Word and his readiness, in all matters of faith and practice, to accept without question the Bible as the final court of appeal. It was with heart-felt praise to God that the council accepted unanimously a motion to proceed with the ordination of Mr. Greening. Upon motion of Dr. T. T. Shields, seconded by Rev. M. B. Gillion, it was decided that Rev. J. H. Greening, father of the candidate, should be asked to preach the ordination sermon. Other arrangements for the evening meeting were left with a committee.

At the evening session, after Rev. J. Scott, of Toronto, had conducted a brief song service and Rev. Arthur McAsh led in a devotional period, Rev. John Knights, the Moderator, called upon Rev. W. E. Atkinson to lead in the ordination prayer. The charge to the candidate was delivered by Rev. J. Scott, and the charge to the church by Rev. Frank Roblin, while Rev. M. B. Gillion extended to the candidate the right hand of fellowship into the Baptist ministry. The ordination sermon delivered by Rev. J. H. Greening was a thought-provoking, heart-stirring message which was indeed a fitting climax to a glorious day. Rev. John Greening pronounced the benediction.

W. N. CHARLTON.

AN ANONYMOUS GIFT

We gratefully acknowledge the receipt of an additional \$100.00 for Black Lake and Kapuskasing, from an anonymous friend. An envelope, marked for this object but without name, containing a hundred-dollar bill, was placed on the offering plate on Sunday. We have no other way of acknowledging the receipt of this money; but in this way, with all our hearts we say to our generous helper, Thank you!

A LETTER FROM MR. BOYD

Since the last issue of the paper we have received a letter from Rev. John Boyd, Sudbury, acknowledging the receipt of our telegrams, which we print below. We are happy to say that the additional one hundred dollars acknowledged in the paragraph above brings the total offering for Black Lake and Kapuskasing up to \$782.00, which will give each \$391.00. Who of our readers will make this amount up to \$800.00, so that the share for each will be \$400.00?

It may be that there are others of the Lord's stewards who can do what our anonymous friend did on Sunday. In the beginning we said that the amount needed for the two places was approximately \$2,200.00; of that amount, nearly \$800.00

has come from Jarvis Street so far. We are still hoping to hear that every church in the Union, large and small, has made some contribution to these worthy objects. Do not wait until September. Do what you can at once. Strike while the iron is hot. And however small, or however large, take the offering and send it to the Union Office as soon as possible. Of course individual gifts will be gladly received and forwarded.

Sudbury, July 27, 1939

Dear Dr. Shields:

I cannot find words to express the joy and encouragement which your telegrams and letter brought to us this week. I felt that last week's publicity was of far greater value than anything we can possibly deserve; but your Sunday assistance is such an amazing demonstration of grace that I feel unworthy, and unable even to reply. When I remember what you personally, and saints of Jarvis Street Church, have meant to me it seems unbelievable that still greater thought and sacrifice should continue to enrich and assist one so undeserving of any favours. If God has given us the will to dare, and the grace to persevere, it has been largely through learning, at the Seminary, what can be done, that I have been led to prize these gifts and devote them to His glory. There, where you knew how to pray, and storm the gates of Hell by the power of faith, I received a vision of possible accomplishments for which I unceasingly thank God in these days of scepticism and unbelief. So please convey to the dear friends of Jarvis Street my sincerest thanks for the blessings of eternal worth which they have passed on to me.

Our building is advancing slowly but steadily, and by raising an additional one hundred and fifty dollars among ourselves we have been able to pay all thus far involved. Our every nerve is strained and our energy all bent to make progress in building and maintain our works in other places, so we very deeply appreciate every assistance given by the people of God. So far this reason, and because of the love for Christ you have shown we, who here are hanging on Him for our sustenance, thank God with all our hearts for your interest and assistance.

Still praying for rich blessing upon you and our dear fellow-labourers,

I am yours sincerely,

J. R. BOYD.

SUNDAY'S SERVICES

We are happy to welcome large numbers of visitors to our summer Sunday services. Notwithstanding a very inclement morning, a large congregation was present last Sunday morning; and in the evening every seat was occupied on the ground floor, and the gallery, crowded for the most part, had only a very few unoccupied seats, with not a single unoccupied pew—and this of a hot night in July. The evening sermon appears in this issue. At the close of the service a party which must have numbered nearly a hundred people toured the new building as well as several smaller companies.

BEAUTIES OF A GARDEN

A Summertime Message by the Rev. Henry Oakley,
of Upper Tooting

"Awake, O north wind; and come, thou south; blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."—Song of Solomon 4:16.

I must say a few words about the Song of Solomon since I venture to take a text from it. It is a book so much neglected, and even disputed to have a right to be in the Bible at all, that those of us who read it with profit need to say what we think about it, and so I begin with a word or two about the Book itself.

When you read it, always remember that it is poetry, and some people cannot read poetry! You may be one of them.

Then remember it is not western poetry but eastern, with all the warmth of utterance that eastern minds use.

Remember, thirdly, that in poetry imagination must hold a large place, and that

The very secret of poetry

is the beauty of its metaphors. If you carry these three things in your mind, you will be able to understand many things otherwise difficult to interpret.

This book is full of the joys of nature. There is no book in all the Bible that comes so close to nature as this book, and as a rule we are safe with nature. The Song of Solomon speaks of the flowers, of the singing of the birds, of the fragrance of the vineyard, of the swiftness of the hinds of the field, of the spices of the garden; and you are never far from nature when you are reading in this book.

Then, will you remember that it is a book of love. There are lots of people who can't understand love! Two of you young people get together on the sofa, and the maiden aunt of Victorian times cannot understand it, perhaps! It is troublesome to one who doesn't understand. And lots of people miss the message of this book: "the Canticles of Love," because it is

A book of Love.

It foreshadows the Lord Jesus Christ. Ephesians 5:25 tells us that "Christ loved the Church," and we who are part of "the Church which is His Bride" ought to love Jesus. "He loved me and gave Himself for me," we can say with Paul. Love is the one thing that binds heaven and earth together, and here it finds an eastern oriental expression, not suited to our western taste. I agree, but we westerners must try to understand it and not turn from it. The Rationalist has no place for love like this, no place for an observation such as is represented here in my text.

Passing from these general remarks upon the book, I want to demand you that from this verse 16 of chapter 4 I have ventured to isolate as my text the Church of Jesus Christ viewed as a garden:

"My garden . . . His garden."

Not the church you and I see. We see one church; but Jesus Christ may see a very different church. We see the church with all its infirmities, its coldness, its reluctance; the church with all its false quantities and accents, a church mistaken so often in its judgments, a church which often leaves its Shepherd's side. The church here referred to is the church Christ sees. It may be a much broader thing than our church is. It may be a much smaller thing than our church of the earth. It is the church in its intentions, the church in its highest moments, the church Christ understands with that brief view. Let me now speak of the church as a garden.

Perhaps the first thing we must say about a garden which represents the church is that there is nothing more necessary about a garden than attention. You have, perhaps, watched for years a house with a front garden, and every time you have passed it, the garden has given you pleasure by its order and its beauty. (I am thinking of just such a garden now—I never pass down that road but I stand and look a few moments.) Presently the owner dies or removes, and the house is "To Let." In a couple of months, if it continues empty, that which was such an attraction and beauty is like a waste place. Yes, the

Garden needs constant attention.

And we are so grateful that our great Husbandman is willing to give this to the garden of our souls if we will only respond. None of these things I mention about an earthly garden quite represents our human life, because, while flowers respond to the gardener's treatment, human beings have the power to resist. The attention on the part of the Divine Gardener is sure enough through the means of grace, through His Word, through the Holy Spirit, but all of these we may neglect or refuse.

Beloved, let our response to the Gardener be as clearly and obediently ours as the flowers of the ordinary garden to the ordinary gardener.

Then may I say that a garden should be a place of order? There should be paths. There should be borders. There should be beds for different sections of vegetable life. It must not be a heap. It must not be a jungle. There must be order in a garden that is to be attractive and beautiful. And surely in the church of Jesus Christ order is one of the first things—order as to time, order in worship, order in service, order in places.

Then a garden is, of course,

A place of growth.

A church is very unsatisfactory unless there is growth in all the graces of the Christian life; growth in the graces of generosity, of cheerfulness, of kindness of judgment, and all the beautiful things that make up a Christian character and which should give the church loveliness in the eyes of the world.

But you have known plants that have not grown a bit! I think of some of my dear friends whom I have known twenty-five years or more, and they carry out the same routine as when they first came into the church. They never do a little more! There has been no growth observable to an anxious pastor.

One of the beautiful things in modern life is that lovely English gardens are being thrown open to everybody on certain days. There is nothing that charms me more in life than to walk through a beautiful garden, and to see how nature is responding to the tending of man; and I think if I read this book of life aright there is nothing that delights the heart of Jesus more than to go into His garden and see all that is responding to His touch, to His love, to His words, to His Spirit.

This text of mine speaks in its first sentence of "my garden." "Awake, O north wind; and come, thou south;

Blow upon my garden,

that the spices thereof may flow out." Then it goes on: "Let my Beloved come into His garden and eat His pleasant fruits." "My garden" is mine for privilege, and for responsibility; mine in which to grow; His to direct the growing. The church is ours. Ah! but it is His. The church is led by its ministers and its executives is in the diaconate; but both minister and diaconate sadly miss their way if they forget that it is His church, and the first concern of minister, deacons and members should be: What does the Master want? The one thing He does not want is disagreement. "My garden . . . His garden."

Then we want to consider the products of the garden. Eastern gardens, like ours in the west, have great variety—there are vegetables, fruits and flowers. Here in Solomon's Song, spices are spoken of as the most valuable, the most sought after. Spices are exceedingly popular in the east. They were used in worship. Do you remember how prominent spices were in the directions God gave to Moses regarding the ritual of worship in the tabernacle? They provide the ointment valuable in man's sickness. They were the expression of wealth. The Queen of Sheba gave to King Solomon spices "in great abundance." It was through spices that the ghastliness of death was in some measure overcome. For the eastern, they were one of the kindest

Tokens of affection.

When Mary brought the spikenard, "very precious," and broke the alabaster box containing it over the feet of Jesus, it was one of the spices of the land that she brought.

And here in this garden of my text, it is spices, not flowers, that are prominent. Do these spices with their fragrance, with all that they represent, have nothing that answers to them in church life? Can we in a church like ours grow spices for worship, spices for sicknesses, spices for welcome, spices to express our affection, spices that make all life fragrant? Think it over.

You read in this chapter of many spices: "Camphire, spikenard, saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." Do they represent anything in our Christian life? Beloved, you may depend on it our Divine Gardener thinks there is no spice in all the church more sweet and fragrant than our faith! When faith dies in the church, it is as though some precious spice had dropped dead in the garden and the fragrance had gone. Surely there is nothing that delights our Lord more than when a soul in the last difficulties of experience holds to Him, and says: "Let everything go, but I am holding on to Him." Oh, the sweetness of such spice in "His garden."

Then there is the love which must grow close by faith, love that hallows all experience; and love that makes the hardest experience richer. Then there is hope, the very essence of our faith. And there is patience. The spices of the church's garden are so many and so delightful that I might keep on for hours. They take their part in our worship; they are welcoming to the outsider; they are evidence

of the Gardener's care.
My last word is about

Prayer for the garden.

This book is nearer to nature than you think. Here is a prayer for the garden: "Awake, O north wind; and come, thou south; blow upon my garden; that the spices thereof may flow out. Let my Beloved come into His garden and eat His pleasant fruits." What is the prayer there?

First of all, for the Holy Spirit. "Awake, O north wind; and come from the south; blow!" There are various passages in Holy Writ where God's Holy Spirit is likened to wind, or the breath of God. Does the Church to-day need anything more than it needs the Holy Ghost? Is it not a fact that so many churches are perishing because the Holy Spirit is not there? They are not thinking of Him; not longing for His Presence; not calling for Him.

Then the prayer goes on to ask for the Lord Himself. It seems to make a difference between the Persons of the Holy Trinity. We would keep the sacred difference. "Let my Beloved come into His garden and eat His pleasant fruits." The Lord, the Church's Bridegroom, is asked for. Why do we want this?

To save us from being cramped.

The church is here in the world for the diffusion of fragrance, for the diffusion of all the graces with which we wish our Lord to enrich us. "Blow upon my garden, that the spices thereof may flow out." Would you not have it so?

Then, oh! that the Lord Himself may come and taste His pleasant fruits! We love to think of His coming in that strange resurrection Body. He comes unseen and moves among us and we love to think of His delight as our spices are flowing out to touch and bless the outside world; reaching out to those who know not Christ with His life and fragrance. What a prayer! Let it be often upon our lips. Amen.—From *The Christian Herald*.

FAITH AND HONOUR

By DR. J. A. HUTTON in *The British Weekly* June 29th

This is one of a hundred sayings of St. Paul which, if we took what he says seriously, would set our course for a Haven upon earth.

I.

Anyone who gives thought to the matter, and who is sympathetic to Christianity, can see how the incredible idea got under weigh that somehow or other Christianity was not supremely concerned about righteousness, about plain, honest-to-God goodness. For one thing, the Church,—and by the Church I mean the groups of people who in an unbroken tradition through all generations have kept alive some aspect of the vital tradition of Christ's Gospel—has always contended that what we call mere morality, the mere doing of right things, is not yet secure and thorough-going until it reaches deeper down into a man's nature than mere action; until, indeed, it finds its root and reason and sustained compulsion in a face-to-face relation with Christ Who in morals stands for God. I say, the Church was right there. A man of whom we say that he is "law-honest," is not really an honest man. And a man who does good things out of some selfish motive, in order to keep out of trouble, or in order to create an impression about himself which may be useful at some other time; or as the easiest way to deal with some situation about which, if he did not do this particular good thing, he would have to consider what else he ought to do; a man who does good things which are cancelled the same day by other things which are not good, is not a good man,—if for no other reason than this, that he is not a solid and homogeneous man.

But even already and in that statement of the case, we can see how the idea began to get under weigh that *Christianity was more concerned about things beneath the surface* of people's lives than about the obvious behaviour of men in the world. We can see also how subtle people within the Church would begin to trifle with their own conscience, saying to themselves that they might not indeed be good people as the outside world counted goodness; but this they could say,—and they thanked God for it!—that they were good people at bottom: when all that they really had the right to say was that the world had not yet found

out what they are at bottom, simply because that is secret and perhaps incommunicable.

Such people took refuge from themselves in an abuse of the Church's moral charity, not seeing and not wanting to see, that the Church, in insisting upon inward rightness and demanding a state of honour between a man's soul and Christ, was not meaning to disparage right living, but was rather warning men that there is no sound right-living, and no safe moral habit such as will bear the stress of temptation or misfortune, unless it be rooted and grounded in a personal loyalty and devout communion.

II.

There was another circumstance which also, rightly considered, was always to the credit of the Church's compassion and patience with human nature, which, nevertheless, easily became a cloak for unrighteousness: I mean the Christian doctrine of Forgiveness.

The Church, to give one's own opinion quite frankly, has sometimes throughout her history given ground for the charge that in her teaching and ritual, "to have received forgiveness" is to be considered as a religious end in itself, and not—what indeed it is—as a means towards an end; the end being the unrestrained devotion of all our powers to that Kingdom of God which is righteousness and peace and joy in the Holy Spirit.

Thus there have always been those,—we have references to them in the New Testament—who seem to think that Christianity is nothing but a system of *first aid*, ambulance and hospital treatment, to which people have recourse when their own natural principles have broken down under them, from which they may set out upon another term of moral folly.

Here, again, the corruption of the best is the worst. It is true, it may even be the deepest thing we have to say, that Christ alone is able so to deal with moral failures and wrecks and bankrupts as to restore their self-respect; but this with the one hope and intention that, in the very words of Scripture spoken to this precise issue, "they remain no longer servants to sin." A man cannot be forgiven for an act which he proposes to repeat, or for a habit which he proposes to continue. In the Christian scheme, the forgiveness which Christ mediates to those who have failed, is given with the hope and purpose of encouraging such people to set out again, this time to fight better. To announce Absolution on the terms required is, indeed, a function of the Church, it may even be her most characteristic function in a world in which, apart from her, there is no forgiveness! But this is not the final function of the Church. The final function of the Church is to mediate health and force to human beings, so that they, under the inspiration of her great words and in the communion of her glorified saints, martyrs, confessors, and in the power of her supernatural experiences, may be a kind of seed of invincible goodness in this actual world of men.

By all this, I have simply meant to say that words like these—"It is required in stewards that a man be found faithful"—are as truly Christian, as properly belonging to the seamless robe of Christ, as words of another pitch which summon us with a trumpet to some stark loyalty, or soothe us with some amazing reward which is beyond the power of man to describe in words.

III.

Christian people, the words mean, ought to embody in every habit of their life, in their speech, in their declared preferences, in their dealings with one another as they pass through this world, two moral qualities. For one thing, they should always be found *faithful*. And for another thing, they should never forget that they are *stewards*, trustees, of a certain spiritual deposit or tradition which it is their chief obligation to transmit un-reduced to the generation which is coming upon the scene.

I know not two more searching and final tests. The two together are likely to lead to the very noblest type of human excellence. "A man shall be found faithful." That is the very pillar of character: its presence the very salt of human intercourse. God likes a man, says the fifteenth Psalm, who keeps his word! It may cost him something to stand by his word. It may hurt him. It may make him poor, or

deprive him of a friend; but in his heart and conscience he will be rich; and it is good exchange to lose something on earth for the sake of the favour of God.

"It is required in stewards, that a man be found faithful." It is required that a man should be found a man! And what is a man, but that lonely creature, of all God's creatures, who may brave consequences for the sake of some private integrity. That is the Christian definition of a man. A man's word is his bond. A nation's word is its bond. In this disastrous world where, for the time being, *lying* which succeeds for the occasion is celebrated as strength and wisdom, it may even be that this is the precise Word of God for which Christians, as individuals and as communities, are under obligation to bear witness and to endure hardness.

As a nation we may have grave faults. Let us not be proud of them: rather let us be willing to learn better. But let this be said of us, and let it continue to be said of us, that that which we promise we shall do! That we as a people suspect and disparage all mere cleverness and subtlety! That when we are speaking, we like to look into the eyes of a man, and that, in a fine phrase of General Botha, "When a man looks into our eyes, he may see right into our soul."

And in order to quicken this habit of exact fidelity and honour, let us support it with the idea with which the epistle associates it: the idea of stewardship. I find everything uplifting in this idea of stewardship. There is *noblesse oblige!* There is loyalty to ancestors! There is that truest patriotism, which seeks to embody and to perpetuate the good name of the country! There is faith, too! There is likewise true piety and reverence, the feeling that this high behaviour which is expected of us, is not ours to reduce or to compromise: that it comes from afar; that it took part with man in all his really great occasions, and was present in all fullness when Christ laid down His life upon the Cross.

Bible School Lesson Outline

OLIVE L. CLARK, Ph.D. (Tor.)

Vol. 3 Third Quarter Lesson 33 August 13, 1939

MOSES BEHOLDS THE GLORY OF THE LORD

Lesson Text: Exodus 33.

Golden Text: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—Exodus 33:11.

For Reading: Isaiah 6.

I. The Guidance of the Angel—verses 1-6.

Moses might not remain longer on the mountain top alone with God; the journey must be resumed. Our Lord commands us to come to Him, and to abide in Him, and also to go forth for Him (Matt. 11:28; 28:19; John 15:4). The strength and inspiration received from secret fellowship with God will depart from us unless it be passed along to others (Matt. 17:14-16).

God promised the children of Israel that an angel should guide them to the land of Canaan (Exod. 23:20-23; 32:34). He also promised them victory (Exod. 13:5), and prosperity (Exod. 3:8).

Yet all these prospects were but "evil tidings", and the people mourned. Of what avail would be angelic guidance, complete conquest and material wealth, if the Lord Himself were not in their midst! The presence of the Lord meant more to them and to Moses than all else beside (verse 15; Matt. 6:33). They cast off their ornaments, the emblems of material pleasure. There was hope, however, for they realized that they were out of fellowship with God. They did well to mourn because of their sin and its results.

II. The Grace for the People—verses 7-17.

The word "tabernacle" means "tent". "The Tabernacle of the congregation" was not the tabernacle, the pattern for which God had given Moses, for that was not yet erected. It was a special tent, called "the tent of meeting", a tent

set apart as a place where God would meet His people until "the tabernacle in the wilderness" should be erected (Exod. 29:42, 43).

The tent of meeting was situated outside the camp, reminding us that those who seek the Lord must separate themselves from all evil (2 Cor. 6:14-18; Heb. 13:13). The Lord delights to have people seek Him with all their hearts (1 Chron. 16:10; Psa. 40:16; Isa. 55:6; Jer. 29:13).

It was the privilege of the people to go out unto the tabernacle, but it was the privilege of Moses to enter into the tabernacle. He enjoyed intimate fellowship with God (Num. 12:6-8; Deut. 34:10), just as those who are Christians have the right of access to God through the Lord Jesus Christ (Rom. 5:2; Eph. 2:18).

Moses took advantage of the fellowship he had with the Lord, and entered into the privilege of prayer. Basing his petitions upon the Lord's own word to him, he prayed for knowledge as to the identity of the angelic escort promised (verse 2). He prayed also for knowledge as to the way of the Lord for the people (Psa. 25:4; Col. 1:9). He prayed with the intention of obeying, and God answered his faith (John 7:17; 9:36). God promised that the Angel of His Presence would accompany them (Exod. 40:34-38; Isa. 63:9-14; Matt. 28:19, 20), and that He would grant them rest (Deut. 3:20; 12:9; Joshua 21:44; 22:4; 23:1; Heb. 4:3). Moses preferred to stay in the wilderness with God rather than to journey to the Promised Land without Him.

Moses prayed not merely for grace for himself, but also for grace for the people. Sin had separated them from God, so that God called them "thy people" and "this people", whereas Moses desired that He should take away their sin, and then He might truly call them again "my people" (Exod. 32:7, 9, 11; Deut. 9:29; Joel 2:17). The presence of the Lord with them was to be the distinguishing mark of Israel, separating them from all other nations (Num. 14:13, 14).

God granted grace to the people because Moses had found grace in His sight. They were acceptable on the ground of His merit, not their own. Sinners who come to God through Christ will receive grace for His sake.

III. The Glory of the Lord—verses 18-25.

Moses had received blessing, but he desired a more intimate knowledge of the Blessor. He would know the glory of God.

The word "glory" occurs frequently in Scripture, and in various senses. It is one of the deepest of Scriptural words, and conveys a wealth of meaning. It denotes the very being of God, the sum total of all His attributes, and also the outward manifestations of His personality.

God answered Moses' request to be shown the glory of God, but in His own way. He first gave Moses a revelation of His character, thus revealing His glory to him in a spiritual sense (Deut. 5:24; Psa. 31:19; Jer. 31:14; Rom. 9:15-18). Then He gave to him a partial manifestation of His essential Self. No mortal man can behold with his natural eyes "the face of God", the divine essence, and live (John 1:18; 1 Tim. 6:16; 1 John 4:12), but he can behold God "when veiled in angelic form", and when incarnate in the Lord Jesus Christ (Gen. 18:2, 27; 32:30; Exod. 24:10; Judges 6:22, 23; 13:22; Isa. 6:5; John 14:8, 9; Rev. 1:17; Rev. 22:4).

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