

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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We Told You So!

This is a bold and unpopular remark which is usually considered to be made in bad taste. And yet we are inclined to believe that it ought sometimes to be said. Neither men nor nations can wholly escape the responsibility for having rejected warnings frequently given.

For years Prime Minister Churchill was as a voice crying in the wilderness. As late as 1938 he protested vehemently against the surrender of the Irish ports of Queenstown, Berehaven, and Lough Swilly. In doing so he said:

"I confess that I was wholly unprepared to read in the newspapers that we have abandoned all our contentions about the repudiation of the Treaty, about the annuities, and, above all—and this is the subject which makes me feel compelled to speak—our contentions about the strategic ports. It is this issue of the strategic ports which makes me undertake the thankless task of bringing some of the these matters very respectfully to the attention of the House. The ports in question, Queenstown, Berehaven, and Lough Swilly, are to be handed over unconditionally, with no guarantees of any kind, as a gesture of our trust and good will, as the Prime Minister said, to the Government of the Irish Republic. When the Irish Treaty was being shaped in 1922 I was instructed by the Cabinet to prepare that part of the Agreement which dealt with strategic reservations. I negotiated with Mr. Michael Collins, and I was advised by Admiral Beatty, who had behind him the whole staff of the Admiralty, which had just come out of the successful conduct of the Great War. Therefore, we had high authority in prescribing the indispensable minimum of reservations for strategic security.

"The Admiralty of those days assured me that without the use of these ports it would be very difficult, perhaps almost impossible to feed this Island in time of war. Queenstown and Berehaven shelter the flotillas which keep clear the approaches to the Bristol and English Channels, and Lough Swilly is the base from which the access to the Mersey and the Clyde is covered. In a war against an enemy possessing a numerous and powerful fleet of submarines these are the essential bases from which the whole operation of hunting submarines and protecting incoming convoys is conducted. I am very sorry to have to strike a jarring note this afternoon, but all opinions should be heard and put on record. If we are denied the use of Lough Swilly and have to work from Lamlash, we should strike two hundred miles from the effective radius of our flotillas, out and home; and if we are denied Berehaven and Queens-

town, and have to work from Pembroke Dock, we should strike four hundred miles from their effective radius out and home. These ports are, in fact, the sentinel towers of the western approaches, by which the forty-five million people in this Island so enormously depend on foreign food for their daily bread, and by which they can carry on their trade, which is equally important to their existence."

But he was voted down, and the ports were surrendered. On October 5th, 1938, in the House of Commons, Mr. Churchill protested against the Munich arrangement, and predicted almost in detail what subsequently happened. In the course of his address he said:

"We are in the presence of a disaster of the first magnitude which has befallen Great Britain and France. Do not let us blind ourselves to that. It must now be accepted that all the countries of Central and Eastern Europe will make the best terms they can with the triumphant Nazi power. The system of alliances in Central Europe upon which France has relied for her safety has been swept away, and I can see no means by which it can be reconstituted. The road down the Danube Valley to the Black Sea, the road which leads as far as Turkey, has been opened. In fact, if not in form, it seems to me that all those countries of Middle Europe, all those Danubian countries, will, one after another, be drawn into this vast system of power politics—not only power military politics but power economic politics—radiating from Berlin, and I believe this can be achieved quite smoothly and swiftly and will not necessarily entail the firing of a single shot."

Later Mr. Churchill became official heir of what Dorothy Thompson called Mr. Chamberlain's legacy of defeat, and has had to clear up the wreck and ruin prepared for by his politically purblind predecessors.

But the principle we discuss is very clearly stated in the Scripture: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of

the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso harkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

Our Lord declared that a prophet was not without honour save in his own country, and added: "But wherunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." By this He meant to say that the voice of Wisdom is not heard by immature minds. But when they who first rejected the voice of Wisdom are enlightened by the logic of the events of a painful experience they believe, and justify the counsel they had formerly rejected.

These considerations are our justification for calling attention to the crass stupidity—if it be nothing worse—of the Government at Ottawa, and a similar political obtuseness which seems to have directed certain courses of British policy even under the Churchill régime. We well understand, and thoroughly appreciate, the necessity of seeking by every means to avoid giving unnecessary offence to the people of France. While our present supreme object is to win the war, we must at the same time try to keep in mind certain considerations which have to do with the repair of the wreckage when the war is over. If actual hostilities should break out between France and Britain, there would be danger that a mutual bitterness would be engendered between the two nations equal to, if not in excess of, that which now subsists between Britain and Germany. And, when the war is over, whether we like it or not, France will be our nearest neighbour. We are ourselves of the opinion that if a plebiscite could be taken of the people of France, the majority would vote for Britain as against the Vichy Government.

Our complaint is that we have not been quicker officially to recognize the vicious anti-British character of the Vichy régime; and that there has been a steadfast refusal to recognize the source and character of the influence which has made that régime so bitterly anti-British. We have no bitterer enemies in Berlin than Pierre Laval, Bonnet, and others of their ilk; and we are confident that the senile old Marshal, Henri Philippe Pétain, is actuated by other motives than such as might grow out of the pressure of Germany, or an old soldier's reluctance to betray a former comrade-in-arms.

We have expected from the beginning exactly what is now transpiring, and we shall not be at all surprised if Vichy should go the whole length of handing over the French fleet to Germany.

In the December 5th issue of THE GOSPEL WITNESS we reported and wrote as follows:

Vichy Representative Remains at Ottawa

Ottawa, Aug. 6—(OP)—Canada has permitted the French minister, Rene Ristelhueber, to remain at his post in Ottawa and carry out his duties, Premier King told the House of Commons today. He said he believed this met with the approval of the British Government, although it has, to a certain extent, severed relations with France.

The prime minister said he was convinced the French minister would not send to his Government any information which might be injurious to Canada if it fell into the hands of the German authorities in France. If there was any possibility of that happening it would not be permitted by the Canadian Government.

"Mr. Ristelhueber is a very honourable man and has given us every reason to believe his sole desire is similar to our own," Mr. King stated. "He is doing everything he can to relieve the situation."

The Prime Minister's credulity is amazing! Mr. King "believed this met with the approval of the British Government." He did not speak very positively and no one knows better than Mr. King that even if the British Government did not approve it would not express its disapproval. In view of the present situation, it seems to us imperative that the Canadian Government should hold as little communication with the Pétain Government as with Hitler or Mussolini. It seems to us that every action of the Prime Minister of Canada suggests that he lives in constant fear of the disapproval of the Roman Catholic Hierarchy. No matter how "honourable" a man M. Ristelhueber may be, he cannot be loyal to the Government that has not only ceased to be our ally, but ceased even to be neutral, and at the same time, be harmless in respect to the interests of this Dominion. He ought not to be allowed to remain.

We have before called attention to the fact that Pétain and Weygand are both devout Catholics. In a sermon last December we quoted certain despatches from the daily press as follows:

"Vatican City, July 15—The Vatican has formally given its support to the new French totalitarian régime of Marshal Henri Philippe Pétain, it was stated in authoritative Vatican quarters to-night.

"The papal Nuncio to France, Monsignor Valerio Valeri, was said to have been instructed to support the Pétain Government in its work of French reconstruction.

"Pope Pius XII was said to be convinced that Marshal Pétain and Vice-Premier Pierre Laval will work for the reconstruction of French national life in line with policies which will meet with approval of the Church.

"At the same time authoritative Vatican quarters emphasized that the Holy See will give its support to the French Government in a fight against the spread of communism, atheism, materialism and against anti-religious and anti-clerical elements.

"It was said, however, that the Vatican will refrain from any direct interest in French political problems."

And this from *The Daily Telegraph*, London, Sept. 12th, 1940:

"Messages from Vichy reveal that France ended a 36-year rift between Church and State when the Vichy Government formally repealed a law of 1904, thus abrogating a series of discriminatory measures then designed to restrict the influence of the Catholic Church in the field of education.

"Passed at the height of a wave of anti-clericalism which swept France ten years before the last war, the measure specifically forbade the right of association of monastic orders in France, and nominally barred religious orders from conducting schools.

"A new decree issued restores the spirit of the concordat signed between Napoleon Bonaparte and Pope Pius VII, permitting Jesuits to teach in Catholic educational institutions and allowing convents to reopen officially."

Every action of the Vichy Government since that time has lent support to our thesis that the Vichy Government is quite as much the creature of the Vatican as it is the puppet of Berlin. Pétain was Ambassador to Spain, and was *persona grata* with the Jesuistic Franco before he was recalled to become Vice-Premier. Even in Clemenceau's day the French Tiger described Weygand as being "always up to his eyes with the priests." It has been our conviction since the Germans appeared in Libya that they were there with the connivance, if not by the actual assistance, of Weygand and others in French Africa.

The Italo-Grecian war was largely a religious war, an expression of the age-long feud between the Roman Church and the Greek Orthodox Church. Yugoslavia was split in two and delivered over to the Huns by the Roman Catholic element, the Croats. Only last Sunday a puppet king of the new Croat State, the Italian Duke of Spoleto, and cousin of Victor Emmanuel, was crowned in Rome, in the presence of Roman Catholic ecclesiastics; and the Premier of this state, Pavelitch, is the infamous criminal who planned and executed the murder of King Alexander and M. Barthou in France. He was condemned to death by a French court, but Mussolini refused to extradite him. Now he is promoted to the Premiership of the country whose King he murdered in cold blood.

There is very little doubt that the Vatican will try to involve France in open hostilities with England, and do its utmost to bring about a state which would effect the destruction of whatever remains of republicanism in France in order that the special privileges of the Church which Pétain has restored, may be perpetuated.

What of Canada's part in this matter? Mr. Justice Surveyer of the Supreme Court of Quebec, in a speech before a service club in Montreal last summer, referred to the Pope as "the only sovereign on earth able to appreciate" the action of the Pétain régime. And at the same time this Quebec Judge called General de Gaulle "a soldier of fortune". Perhaps it will throw some light upon the retention of the Vichy representative in Ottawa if we quote from a sermon in THE GOSPEL WITNESS of August 15th, 1940:

The political system under which we live develops free men, and it is difficult to perpetuate a tyranny satisfactory to the tyrant within that free circle. It may be done for a while; but there is no system of government like that which obtains in Britain and Canada and in the other Dominions, and in the United States, which is less favourable to the fastening of the manacles of the Pope upon free men; and for that reason they hate democracy. Cardinal Villeneuve, the head of the Roman Hierarchy in Canada, says so. He quotes with approval a Polish bishop who said:

"I do not admit the wild, lying, atheistic democracy which reigns in almost all the states of the world. The Masonic organizations, secret or avowed, the revolutionaries and the politicians in their pay, the scribblers, the communist orators who have explained and who still explain to the people that chance and a blind majority of votes shall decide the organization of power in the State, fill me with horror."

The Vatican was the ally of Germany in the last war. The interference of the Pope was very manifest in Ireland. I spoke against his machinations then as I do now—but he went on notwithstanding! He made common cause with Germany. But the Church had less power in Italy then than now. In Quebec in the last war the Roman Catholic Church was openly against us, I want to read something I clipped from *The Globe and Mail*, from their Ottawa correspondent yesterday, or the day before:

"There is a complication that did not exist in the last war, and that is the withdrawal of France from the struggle. There is no close link between Quebec and France, but there is a natural sentiment toward the ancient Fatherland.

"Some of the moves the Pétain Government has made, hardly noticed in the rest of Canada, have been cleverly calculated to appeal to Quebec and Catholic countries.

"Back in 1908 the Combes Laws in France resulted in the confiscation of Church properties and the exiling of many religious orders. Many of the exiles came to Quebec, where they fanned the anti-French feeling the laws had caused. Ever since then, France has been depicted in Quebec as an irreligious country.

"The Pétain Government has invited the religious orders to return. Quebec leads this continent in large families; Pétain has urged France to get back to large families. He has attacked the Freemasons; Quebec con-

sidered them authors of the seizure of French church property.

"Consequently the Pétain Government assailed in the rest of Canada, has been receiving favourable comment in Quebec, and this comment has in turn been misunderstood in other parts of the Dominion." (Italics ours.)

It has received "favourable comment in Quebec"; and notwithstanding Britain has severed diplomatic relations with the Pétain Government, its representative, the French Consul-General, in the enjoyment of the "diplomatic immunity" of his office is allowed to remain in Ottawa as the accredited representative to our Government of what is virtually a belligerent state. Why? Because the Dominion Government is afraid of its life of Quebec.

With that before us we shall be able to understand why M. René Ristelhueber has been retained in Ottawa. It ought, however, to be noted that M. Ristelhueber, though appointed by the French Republic to represent that Government in Canada, was really not loyal to the Government which had accredited him; for in a speech in Montreal in which he endeavoured to explain the causes for the collapse of France, he attributed France's decay to her failure to heed the voice of the Church; and readily switched from his allegiance to the French Republic to the men of Vichy. Since then he has remained in Ottawa in enjoyment of all the special privileges which inhere in the phrase, "diplomatic immunity".

In addition to that, we have had at Ottawa the diplomatic representative of the Vatican. In the first week of last August there appeared in the press a notice which, in Toronto papers at least, was hidden away in a corner where only the most careful reader would find it. It was to this effect:

"The Vatican announced to-day that Vatican citizenship had been conferred on all its diplomatic representatives abroad, including the staffs of nunciatures and apostolic delegations.

"The announcement said this action had been taken with the consent of the Italian government, practically all Vatican diplomats being Italians.

"It was believed intended to clarify the situation of the Holy See's representatives abroad in view of Italy's status as a belligerent."

Thus the diplomatic representatives of the Vatican were made citizens of a professedly neutral state. Some of them are in England, and others in all the Commonwealths of the Empire. They are able to observe the war-efforts of the countries to which they are accredited, and free to report everything they see and hear to their master, the Pope, with the assurance that their despatches will not be opened to inspection or censorship.

What wonder the enemy finds out about our Atlantic shipping! Heaven itself only knows what lives have been lost, what disaster has been wrought, what suffering has been entailed, by the refusal of the Government here and in England to recognize the Vatican state as one of the Axis powers.

What will Ottawa do now?

Dr. Shields Will, D.V., Preach Next Sunday

Next Sunday will mark the 2nd anniversary of the opening of the reconstructed Jarvis Street—and the 31st anniversary of the beginning of Dr. Shields' pastorate. After an absence of many weeks through illness and a broken arm, Dr. Shields expects to return to his pulpit, and preach morning and evening. The morning subject will be, "Thirty-one years of miracle and mercy", and the evening subject, "The Papal beast and the false prophet, and their inevitable doom." A hearty invitation is extended to all readers of THE GOSPEL WITNESS within motoring distance of Toronto, to share this day of thanksgiving with the members of Jarvis Street Church.

Vichy's Character Becoming Increasingly Clear

With every passing day what has been plain to many from the beginning is now becoming increasingly clear to all, that the men of Vichy are among Britain's bitterest foes. Admiral Darlan is now seen to be as anti-British as Pierre Laval. Even *The Globe and Mail*, in an editorial entitled, "Grave Decisions Face Ottawa", at last recognizes Vichy for what it really is, and it sees that it will be necessary for Ottawa to take action with reference to M. Ristelhueber, the Vichy representative in the Capital. Why it should have been necessary for *The Globe and Mail* or the Ottawa Government to wait so long, we find it difficult to understand. However, it is the way of many to "see men as trees walking" for some time before they are able to see all men clearly.

The following portion of *The Globe and Mail's* editorial we feel is worth reproduction:

Marshal Pétain and some of his coadjutors have probably a keen distaste for seeing their country become a vassal state of Germany and seem to cherish the notion of being able to build up in partnership with Italy and Spain a Latin Catholic bloc which would dominate the Mediterranean Sea and possess sufficient joint strength to avoid complete subservience to the will of Nazi Germany. But such a project is at present a very distant dream and for the moment the independence of the Vichy Government is only a polite fiction. It has been publicly warned by President Roosevelt that any greater collaboration with Germany will forfeit the last shred of respect and sympathy for it that is entertained in the United States and in some quarters the sharp comments which Mr. Eden, the British Foreign Minister, offered upon its latest performances were interpreted as tantamount to a warning that a British declaration of war upon it was imminent.

The possibility of a state of war between the British Commonwealth on the one hand and the Vichy Government—not the people of France—on the other, must now be faced and semi-authoritative reports from Ottawa indicate that Ministers are becoming alive to the imminence of such a contingency and to the serious decisions which must be taken. They have continued to accord full diplomatic privileges to M. Ristelhueber largely in deference to the natural sympathy which a large body of French-Canadian opinion feels for France in its hour of trial and its intelligible desire to maintain some sort of relations with the Motherland of the race through its constituted Government. Moreover, this feeling has been strengthened by the devout Catholicism of Marshal Pétain, who has been exerting his power to restore the prestige and privileges of the Roman Catholic Church and has been trying to bring back order and discipline to a people temporarily torn from most of their ancient moorings.

He is, therefore, a figure who makes a special appeal to many French-Canadians and the qualities which please them in him seem to obscure the fact that he can only rule France as long as he conforms to the will of the Nazis, whose leaders are inveterate enemies of the Catholic Church. (*This we are sure is not true. Ed. G.W.*) Canadian partisans of Marshal Pétain must recognize that, if Britain finds it necessary to declare war upon the Vichy Government, it will be impossible for the King Government to continue recognition to M. Ristelhueber. It will also be equally impossible for it to allow the flag of the Vichy Government to remain flying over the islands of St. Pierre and Miquelon, lying as they do so close to Canadian territory. Our partnership in the Commonwealth demands that, if war comes with the Vichy Government, Canada must not shirk the consequences.

A Different Tune

It is not so long ago that the French Catholic press of Quebec was screaming in unison that Dr. Shields ought to be muzzled. In front page articles under deep banner headlines they demanded that THE GOSPEL WITNESS be banned and Dr. Shields interned. This was their conception of liberty of speech and press when a Protestant

minister was bold enough to speak the truth concerning the Roman Catholic Church. But recently a French-Canadian Roman Catholic member of the House of Commons at Ottawa made a speech in the House which was reminiscent of Lindbergh, Quisling, and Goebbels at their worst. The English language newspapers all across Canada protested in the strongest terms against this anti-British utterance. On the other hand, a number of French language papers, and especially those of "la bonne presse", that is to say, the press under the direct control of the Roman Catholic Church hierarchy, made favourable comments on the speech, and several of them printed it verbatim.

The *Montreal Gazette*, an English language paper, commented on the anti-British speech of this French-Canadian member as follows: "Right Hon. Ernest Lapointe is both leader of the French-speaking group in Parliament and Minister of Justice. What he heard yesterday, from this nominally Liberal M.P., must have interested him in both those capacities."

One of the French Catholic newspapers which published the above-mentioned speech in full with remarks that were clearly commendatory, remarked on the article in the *Gazette* as follows:

"What is the meaning of that allusion to the functions of a Minister of Justice?"

"Does the *Gazette* mean that M. Lapointe should institute legal proceedings against M. Raymond? Does it mean that he should propose the expulsion from the House of the member from Beauharnois-Laprairie? That he should send him without delay into a concentration camp? — "The *Gazette* ought to explain itself thoroughly on this subject.

"We would have here an excellent opportunity of seeing in what fashion it understands the liberty of speech and the liberty of the people's representative—it is for that, after all, that Canada is supposed to be fighting."

How differently the French Catholic press speaks of liberty of speech when it is a question of a Protestant minister who is strongly pro-British and when it is a question of a French-Canadian who is Roman Catholic and anti-British!—W.

The Speech of Cardinal Villeneuve

(From *L'Aurore*, a French-Canadian Protestant Weekly.)

His Eminence, Cardinal Villeneuve made a speech on the 17th of April before the members of the Canadian and Empire Clubs of Toronto. The speech was published verbatim by most of the great dailies. It was broadcast by all the Canadian Broadcasting Corporation stations . . .

. . . The Cardinal denied the rumour that there is a Separatist movement in Quebec. If there was one, it no longer exists, he said, and added that he had never counselled his compatriots to segregate themselves or to detach themselves from Confederation. But if he has not given official approval to such a tendency, he has in no wise condemned it, and his pastoral letters which were supposed to give his directions on that subject are strangely silent concerning that fantastic visionary Father Lionel Groulx who aims to establish a sovereign state on the banks of the St. Lawrence. There is no doubt that in certain circles this dream has been cherished, and young people to whom the history of Canada has been mis-taught welcome the idea with open arms.

In connection with the school question in the Province of Quebec, the orator let fly an arrow at M. Jean-Charles Harvey, saying that the editor of *Le Jour* is not the voice of French-Canadians, and that they give little attention to what he says. It is quite the contrary, and the proof is that M. Godbout is on the threshold of bringing our school system more into conformity with the needs of the time. For several years M. Harvey has been creating a stream of opinion which troubles profoundly His Eminence and those associated with him.

The Jarvis Street Pulpit

THE BAPTIST MESSAGE

An Address by the Pastor, Dr. T. T. Shields

This message was originally delivered during the years 1919-1920, in connection with the Forward Movement of the Baptist Convention of Ontario and Quebec; and was published as part of the official literature of the Baptist Forward Movement at the Baptist Church House, 223 Church St., Toronto, Canada.

By some means unknown to the Author, a copy of "The Baptist Message" came into the hands of the late Dr. J. B. Gambrell, the great Southern Baptist leader, who wrote the Author an autographed letter expressing his full agreement with the principles herein discussed, and his hearty appreciation of the message. We hope that that which the great Dr. Gambrell approved will be read with interest by our readers generally.

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

And between that first line of the history of the genesis of things, and the line which predicts the consummation of the divine purpose in glory, you have an epitomized record, historical and prophetic, of the movements of God in all human history until time shall be no more; and everywhere and always, God is moving forward:

"Our lives through various scenes are drawn,
And vexed with trifling cares;
While His eternal thought moves on
His undisturbed affairs."

No one can walk with God and walk backwards; nor enquire as to His dwelling place without receiving His forward-moving invitation, "Come and see." And no one can really and sincerely summon all his powers to an endeavour to achieve a morally worthy purpose without having God on his side; nor without coming, consciously or unconsciously, into the current of that divine purpose which moves forward toward the light of an endless day.

It is important that Baptists should keep the principle of the divine programme always before us, that we may never forget that the message and mission of God's redeemed people are essentially spiritual; for if we fail to keep the spiritual nature of our work clearly in view we are in danger of missing the aim of the church's mission altogether. Of late years, indeed, we have seen this effect an entire change of the accent and emphasis of the church's message—in the recommendation of godliness chiefly for its profitableness in "the life that now is." This inevitably leads to the erection of worldly and temporal standards of value by which to appraise the church's ministry and progress, until the church arrives at the condition of the Laodiceans: "Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Moreover, if we forget the essentially spiritual character of our work we shall fail to depend upon the only Power by which it can be achieved. The first settlements in this country sprang up on the shores of the lakes, and beside the flowing rivers; because the pioneers were wise enough to drop their mill-wheels into the streams of God's power flowing by. These steel-towers bearing high voltage wires which we now see everywhere proclaim our more recent discovery that God meant us to live, even on the plane of the physical, by superhuman powers. And in the realm of the spiritual the same principle obtains. The spiritual character of our work precludes all possibility of its being done "by hand"; it can be done only "by power", and that power the Spirit of the Lord. Hence our material gifts, whether of money or of service, must be only as the towers and wires along which the divine energy must flow for the accomplishment of our spiritual service.

The question arises, therefore, whether we, as Baptists, have any special aptitude for the spiritual interpretation of life. While other Christian bodies discuss the possibilities of various forms of organic union, have we still any logical reason for standing apart from such discussions? Have we still a distinctive message for the world? Are we as firmly convinced as ever that the distinctive emphasis of our presentation of the Gospel constitutes a truer interpretation of the evangel of grace than other presentations in which the emphasis is differently placed?

Before we can know clearly how to move forward, we need to enquire as Baptists where we are. I therefore propose to ask you to consider what is the *sine qua non* of the Baptist message. What is the irreducible minimum of revealed truth which a man must believe in order to be entitled to be called a Baptist? Or let me put the matter still more simply: What are the conditions of membership in a Baptist church? This can be answered satisfactorily only by enquiring, What conditions of church membership are laid now in the New Testament? What is involved in the confession required of anyone applying for membership in the church? If we can get at these simple and fundamental principles we shall know what are the essentials of the Baptist message. And it is of these great principles I now speak.

I.

The first and central truth which Baptists have always firmly held is this: THAT IN JESUS CHRIST GOD WAS MANIFEST IN THE FLESH. Belief in the essential Deity of Jesus Christ is cardinal to our whole position as Baptists.

We believe that no true conception of God can, by natural processes, be evolved out of a man's own consciousness; that we cannot of ourselves imagine a true picture of God; that unaided human reason cannot discover God. And, therefore, we hold that a man's attitude toward God and his relation to his fellows cannot rightly be determined by his own conception of what God is, and of what He requires of us; but, on the contrary, that any true knowledge of God must be derived from what God reveals of Himself.

Therefore, fundamentally, *Baptists are not rationalists, but revelationists.* All that we know of God and all that we teach of Him is derived, not from what human reason has discovered, but from what divine revelation has disclosed. And we believe that all earlier and lesser revelations of God, even that which is revealed of God in nature, are summed up and comprehended in the full and final revelation of God in Christ: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

I have sometimes thought that we need a Rescue Mission for fallen words; for words, like persons, do not always honour either their birthplace or their parentage, but go astray, to walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful; with the inevitable result, that, like persons, they lose their proper influence and power. It then becomes necessary, either to turn them aside to some Jericho, where, like David's men, they may recover from the debasement resulting from contact with the enemy; or, otherwise, such words need to be reclothed with ampler definitions.

The word "divinity" has lost much of its original strength of meaning. It is no longer sufficient for us to say we believe in the divinity of Christ; for there are those who say that, who also say they believe in the divinity of all men. We hold that God was in Christ as He never was in any other man; that He was begotten of the Holy Ghost and born of a virgin as no other man was ever born. We believe in the essential Deity of Christ, as the Eternal Son, Who was with the Father before the world was; as the second Person in the Holy Trinity Who, with the Father, and the Holy Spirit, is one God. And we worship Him as "the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."

Therefore, we set the Lord Jesus Christ in the centre as the Incarnate God in Whom "dwelleth all the fulness of the Godhead bodily."

As Baptists we readily accord to others that liberty of thought which we demand for ourselves. But though we deny the right of the magistrate or anyone else to fetter another's conscience, we do not, therefore, bind

ourselves to have fellowship with principles against which our own consciences revolt. *While refusing to compel, we may with equal justice refuse to concur.* There are some things which are vital to true Christian faith; and one of them is this: a settled conviction of the essential Deity of Jesus Christ. We can have no fellowship with anyone who denies the Godhead of Jesus. I believe I speak for the Baptists of this Convention when I say that there is absolutely no room among us for anything that savors of Unitarianism. Jesus Christ is to us "the only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and ever. Amen."

But what are the implications of this position? Our attitude toward Christ will determine our attitude toward many other things—indeed, it will determine our attitude toward everything, toward God above us, and man about us; toward "the life that now is", and "that which is to come".

"What think ye of Christ, is the test,
To try both your plan and your scheme;
You cannot be right in the rest,
Unless you think rightly of Him."

II.

Our attitude toward Christ will determine OUR ATTITUDE TOWARD THE SCRIPTURES.

It must be clear to the mind of every earnest and thoughtful man and woman among us that the time has come when we must clearly define to ourselves what our attitude toward the Bible is to be, if we are to continue our work as a denomination. No family, nor community, nor institution, nor nation, can live a peaceful, progressive, and useful life, without the direction of some recognized authority. And without some such authoritative direction no church nor denomination can exercise a useful ministry to the world about it. Authority must reside in some one. In whom? To whom can Baptists look for direction? We have no bishop; and we refuse to allow any person or collection of persons to exercise spiritual lordship over us. And yet some one must command and direct. Who shall it be?

There can be but one answer: "One is your Master, even Christ; and all ye are brethren." But who is to be the Master's mouthpiece? By what means is His will to be communicated to us? Where shall we find an order bearing His unmistakable signature? Formerly, and historically, Baptists believed that the Head of the church had revealed His will in the Holy Scriptures. To our fathers the Bible was the word of God. Do we still so regard it?

If we do not; if we have no longer a reliable compass and chart, our ship must surely drift from her course; and, defaulting in her mission, disintegrate, and ultimately disappear. No captain would put to sea in a ship whose steering gear was believed to be out of order. And every Baptist movement, if it is to be worthy of the name, must find its direction in the authority of the Bible as the word of God. For *when Baptists yield their belief in the authority of the Scriptures they have surrendered the last logical reason for their continued existence.*

But how shall the right attitude toward the Bible be determined? Who shall tell us authoritatively whether the Bible is the word of God? Must we not in this matter resort to and rely upon the authority of Christ?

Personally, I have no theory of the inspiration of the Scriptures. But I am sure of ten thousand facts concerning which I am unable to formulate a theory. And it is of the fact of inspiration, not of any theory of it, we must be convinced. We may not know how "holy men of God spake as they were moved by the Holy Ghost", and yet be absolutely sure that they were so moved.

The Bible is a human book, written by human hands. It has never been claimed that its manuscripts were magically produced. But the Bible is divine as well as human. This is the claim it everywhere makes on its own behalf. In what proportions, therefore, are these divine and human elements blended? Is it so human as to partake of such imperfection as is common to all things of human origin? Or is it so permeated by the divine as to be saturated with divine perfection?

The Book tells us of a great Personality Who was born of a human mother, but was begotten of the Holy Ghost; and Who was, therefore, both human and divine, like the Book itself. But how were the divine and human elements blended in Him? Which of the two natures predominated? Did His human nature render Him subject to human limitations? Or, the rather, was not His humanity, while still making Him our true kinsman, by union with His divinity, sublimed to the quality of divine perfection? For if He was limited in one realm of His being, must He not have been limited in all? If He was mentally limited to the measure of the human mind, how can inherent physical immortality, or moral perfection be predicated of Him?

We are thus driven to the enquiry: In what realms of life is Jesus Christ to be Lord? Unquestionably, He is to be Lord of our bodies. And who will dispute His supremacy as a moral and religious teacher? But what about the realm of the intellect?

Let us hear from one who was widely and deeply learned. No one will question the Apostle Paul's qualification for judging of intellectual matters. And he tells us, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

But after he had seen Jesus he gloried in being the "bond-slave" of Christ. Now to what extent did Paul submit himself to Christ? Did he continue to "think with himself"? And were his thoughts, "contrary to the name of Jesus of Nazareth"? O tell us! thou mighty leader of men, thou man of massive and far-seeing intellect, in the wide realm of thy intellectual activities, hast thou made Jesus Christ thy Lord?

And he answers:

"Though we walk in the flesh, we do not war after the flesh; (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

And nothing less than that will do. Jesus Christ must be Lord in the realm of the intellect! Imaginations and reasonings and every high thing that exalteth itself against the knowledge of God, must, by the power of God, be cast down. A true Baptist, to whom Jesus Christ is the Incarnate God, in the nature of the case, has no "liberty" to entertain thoughts which are "contrary" to Christ. He is "the bond-slave" of Christ, intellectually as well as spiritually; and his "every thought"—his thought about the Bible, and about everything else, in

this life, and in that which is to come, must be "brought into captivity to the obedience of Christ."

Now when Christ is so regarded we have an infallible Standard and Authority to Whom all our intellectual problems can be brought. We must consult Him, therefore, about the Bible; for He is the highest Authority in the universe.

Of the Old Testament in general, He says: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And to this He adds in another place, "Heaven and earth shall pass away, but my words shall not pass away." Thus this infallible Christ declares He has come to fulfil the law and the prophets, even to the last jot and the last tittle; and having put the seal of His infallible authority on the law and the prophets, He later solemnly avers that His own words shall never pass away. Can language express a stronger claim to infallibility and final authority?

What use can I now make of this divine pronouncement? How is the authority of Christ with respect to the Scriptures to determine my own attitude toward the Bible? Let me give you two or three simple illustrative applications of the principle.

Personally, I am not concerned *per se* about the human authorship of the books attributed to Moses. When I find the writer of the epistle to the Hebrews saying of certain things in Exodus and Leviticus, "The Holy Ghost, this signifying," I could be content to ignore the human author and listen to the divine word. But when I find that the life and times of Moses are so inextricably interwoven with the Pentateuch that it is impossible to eliminate Moses without invalidating the first five books of the Bible, the Mosaic authorship of the Pentateuch becomes a question of vital importance. Therefore I must bring this vexed question to "the author and finisher of my faith" for settlement. And now let us hear Him!

To the Sadducean naturalists of His day, He said: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God? . . . Have ye not read in the book of Moses, how in the bush God spake to him?" (Mark 12:24, 26).

And again: "Do not think that I will accuse you to the Father. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:45-47). And yet, again, in that most solemn parable which is a prophecy of retribution beyond the grave, in answer to the once-rich man's request, that Lazarus be sent to warn his five brethren, Christ represents Abraham as saying (and as saying it in the clearer light and fuller knowledge of the life beyond), "They have Moses and the prophets; let them hear them." And when Dives replies, "Nay, father Abraham; but if one went unto them from the dead, they will repent," He puts into Abraham's lips these terribly solemn words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke 16:27-31).

When he has heard these words, surely for the man who acknowledges the Deity and consequent infallibility of Christ, the question of the Mosaic authorship of the

Pentateuch is authoritatively and finally settled; and instead of spending time in idle speculation he will read it to hear what "the Holy Ghost saith" therein.

And this principle of the infallibility of Christ may be applied to all Biblical questions. I am not disturbed by questions as to the historicity of the book of Jonah. I should be quite content to learn its religious lessons as allegorically taught, even if the book had no historic foundation, providing there can be found nothing in any other part of Scripture requiring me to regard the book as being historically true. An allegorical Jonah, and a parabolic fish, and a legendary gourd, will do no violence to my faith, if I can secure the consent of my one infallible Authority to my holding such a view; for I am not free to form an opinion on the subject: my thought of the book of Jonah must be brought into captivity to the obedience of Christ. Therefore, what saith my great Professor of Bible knowledge? Hear Him again:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." And in the same breath He continues: "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." (Matt. 12:39-42).

By that pronouncement, for me, the question of the historicity of the book of Jonah is for ever settled. I believe the miraculous story to be historically true because the highest Authority in the universe has so declared.

The same rule applies to the question of the inspiration and authority of the Scriptures as a whole, and in every part. For myself, this is my confession of faith with respect to the Bible: If this building were large enough to hold all the Biblical scholars of the world; and if they should all unite to tell me that the story of the Deluge is unhistoric; that Moses did not write the Pentateuch; that the book of Jonah is not historically true, I would believe Christ's naked word before the contrary judgment of all the scholarship of the world, and stake the interests of my soul for time and for eternity upon the unsupported word of my absolutely infallible Lord; and, if need be, be a fool for Christ's sake. And I then should be much less a fool for His sake, than the contrary attitude would make me for the sake of agreeing with a "scholarship" falsely so-called. For though I thus speak for the purpose of emphasis, I am convinced that the body of thought which is worthiest the high and honourable title of "scholarship", and which represents the findings of disciplined intellectual powers in co-operation with spiritually enlightened and penetrating understandings, will always be found to be in agreement with the word of Him who is Incarnate Truth.

When we thus approach the Bible as being instinct with the personality and authority of the Lord Jesus Christ, what a world of intellectual and spiritual treasure it becomes to us! We have walked with Him among the flowers of Eden; and where first the shadow of the curse fell athwart the path of sinful man. We have

seen Him walk the waves of the shoreless sea of judgment; and, in the patriarchs' tents, in the voice of angels, we have heard the Word which was in the beginning with God. In the tabernacle of the wilderness, with its crimson ritual, and in all the forty miraculous years, we have heard Him speaking in righteousness, mighty to save. We have followed Him with Joshua in His triumphal progress into Canaan's promised land; we have found Him sitting among Israel's judges; and in the fields of Boaz, near to Bethlehem, we have heard His whispered promise of the marriage of the Lamb. Where, indeed, have we not found Him? Is there a scripture path untrodden by His feet? Is there a valley which has not echoed with His voice? Is there a mountain which has not been transfigured by His presence?—"The voice of My beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And we have followed Him—through historical wildernesses, and biographical mountain solitudes, and through genealogical deserts, only to find that the wilderness and the solitary place are made glad for Him; and in His presence the desert rejoices and blossoms as the rose. In psalmist's melodies; in words of transcendent wisdom; in pregnant type, and glowing symbol; in wheels that are dreadful, in chariots of fire; in seraphic visions of enraptured spirits of prophets, priests and kings, we have seen and heard the form and voice of our Beloved; until, at last, He has come to us from out the grave, being declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, and with perfect knowledge of both worlds, He has joined us on the Emmaus road; where with burning hearts we have heard Him, beginning at Moses and all the prophets, expound unto us in all the scriptures the things concerning Himself.

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

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

III.

And now what follows from all this? If we have in the Bible the Book of the Lord, and in Christ the Lord of the Book, we have in Him also THE STANDARD OF INTERPRETATION.

Our Lord Himself promised of "the Spirit of truth", "He shall guide you into all the truth; for he shall not speak of himself, but what things soever he shall hear, these shall he speak; and he shall declare unto you

the things that are to come." And the manner of the Spirit's guiding into all truth He clearly predicted when He said, "He shall glorify me; for he shall receive of mine, and shall shew it unto you." The New Testament writers, who claimed to write "by the revelation of Jesus Christ," all made Him the Standard by Whom the values of life must be determined. They claimed to be the inspired exponents of the Gospel He had "revealed to his holy apostles and prophets by the Spirit." And their standard was, in principle, always this: "As the truth is in Jesus." Their identification and appraisal of error was always effected by comparison with the only infallible Standard of truth; as when Paul says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."

When I say that Christ is to be our Standard of interpretation, I mean that all the elements of human life can find their only true appraisal in His interpretation of life, as He speaks directly and through His inspired apostles.

For instance: There is a man in the city where I live who is a most exemplary character; a good husband and father, a loyal citizen, and in every respect a worthy man. He is, indeed, a returned soldier. He went "over the top", and was wounded. And in that hour he offered his life upon the altar of his country's service as truly as did the heroic men who will never return.

Now I want someone to tell me how I am to estimate that man religiously; for he is not a professor of religion. Does such an excellent character as he need any religion? And if so, what sort of religion? Does he need salvation? Does he need a Saviour? What should my attitude toward him be? You see, I am looking for a satisfactory, because final and authoritative, *doctrine of man*. For this I must go to the only one who "needed not that any should testify of man: for he knew what was in man."

And I find that just such an admirable character as I have described, except that he lacked my soldier-friend's splendid courage, once "came to Jesus by night". And when he had said, "Rabbi, we know that thou art a teacher come from God," our infallible Authority answered, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." And when Nicodemus asked, "How can these things be?" this infallible Professor of spiritual knowledge answered: "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

That is equivalent to saying: "Nicodemus, human nature is so depraved that only a spiritual birth can make it spiritually capable of seeing, or morally fit to enter, the kingdom of God. And if you have any doubt as to the finality of this pronouncement, I tell you now that I speak what I know, and testify what I have seen. No one else has ever ascended up to heaven. There is no other authority competent to guide you. I only, of all men, have complete knowledge of the other life, and of the conditions of entrance into the kingdom of God.

I am the way, the truth, and the life; no man cometh unto the Father but by Me. Therefore, marvel not that I said unto thee, ye must be born again."

We have now, therefore, a trustworthy doctrine of man. He is so ruined by sin that he can be saved only through regeneration by the Holy Ghost. I must, therefore, go on preaching the doctrines of sin and the new birth; for my great Authority tells me they are still true and necessary. Moreover, I know now the religious message my ex-soldier neighbour needs; and I have learned too, that the first essential to "reconstruction" in any life is regeneration. And as a Christian workman I am no longer in doubt as to my course. I have a platform of certainty on which to stand, and a divinely authorized message to deliver; I can, therefore, address myself to my task as one who has a commission from on high.

What interpretation shall I put upon *the Cross of Christ*? There it stands, the promise and prophecy of it in the Old Testament, and the history of it in the New. What does it mean to a sinful world?

Shall I proclaim its moral influence? Shall I tell men it is the consummation of a sublime example? that Christ died to show us how to die, as He lived to show us how to live? Yes; there is all that in the Cross. No one can really gaze upon it without being moved to nobler living. But is that the full meaning of the Cross? If He who died thereon was but a man, the Cross can mean no more than that. You will remember that Bethmann-Hollweg, the ex-German Chancellor, offered himself to the Allied Governments as a substitute for the former Kaiser. The receipt of his offer was acknowledged; but the Allied Governments politely intimated that they had a little score to settle with him on his own account, and that he would have quite enough to do to answer for his own crimes. And thus the case stands with all men: "None of them can by any means redeem his brother; nor give to God a ransom for him." No man did ever have a surplus of merit wherewith to atone for another's offences; and even if he had, "a life for a life", would require a life of infinite value for the life of the world.

But what if Jesus Christ be God? What if He was "made after the power of an indissoluble life"? What if "He only hath immortality", if His life was eternal in its nature and essence? He said of Himself: "No man taketh my life from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." And He said also, "The Son of man came, not to be ministered unto but to minister, and to give his life a ransom for many."

Now if in Jesus Christ, "God was manifest in the flesh", if He was born "that it might be fulfilled which was spoken by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name, Emmanuel, which being interpreted is, God with us," we must find a deeper and richer significance in His blood than is contained in any theory of its mere moral influence. When I know that "the precious blood of Christ" flowed from the heart of Incarnate Deity, I know that His blood was of greater moral worth than all the rivers of human blood which have flowed on all the battle-fields of earth through all human history, since Cain slew his brother Abel. "The life of the flesh is in the blood"; and when I know that the life that was in "the precious blood of Christ" was an "indissoluble life," even the very life-tide of Deity, then I can

understand the incalculability of its atoning value; for in that crimson stream, I see the wealth of the universe in solution! And I can sing with renewed fervour, and out of an unwavering conviction,

"Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God,
Be saved to sin no more."

For a spiritually bankrupt race there can be no gospel without a vicarious atonement for its theme; an imputed righteousness for its promise; a throne of grace for its faith; a divine Mediator for its Surety; and a kingdom of grace and glory for its end. And all this we have who believe "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Salvation by grace as the message of the Gospel follows as the natural corollary of all this; salvation as God's free gift, not something men can earn for themselves. How sadly that great word "grace" has been neglected of recent years! It needs to be rediscovered, as Hilkiah the high priest discovered the neglected book of the law in the house of the Lord; and to be restored to its place, as the ark of the covenant was brought back from the land of the Philistines. And they who see that all we know of our need of a Saviour and of a Saviour's work for us, has come to us, as it came to Saul on the Damascus road, by light from heaven, will feel the need of that immeasurable word, grace—a word as deep as hell, as high as heaven, as wide as human sin, and as lasting as eternity—infinite, indeed, as God Himself.

Once again. If Jesus Christ be Lord of all, *He must be recognized and acknowledged as the Head of the Church.*

And in that acknowledgment the principle of a regenerate church membership is involved. The church must be a company of witnesses to the grace of Christ: "He gave him to be the head over all things to the church, which is his body, the fulness of him which filleth all in all." Surely if a member of the church is to be a member of the body of Christ, it follows he must be spiritually quickened. How can Christ be said to be the Head of a church which receives into its membership persons who have not been "born again"? The need of the world is a witnessing church, a church whose members will witness to the grace of the Incarnate God by being themselves the incarnations of the truth of His gospel. When the poorest and humblest person is put into the witness box to tell what he personally knows of the case before the court, if he is able, even with limping grammar and stammering lips, to tell what he himself has seen of the matter that is before the court for judgment, he is listened to with greater attention than would the most learned scholar who had no personal knowledge of the case. Hence the little church of really converted people will be a mightier power for good in any community than a great congregation of people who in their own experience have no witness for Christ.

We as Baptists, therefore, must learn to measure the progress of our churches by their increasing conformity to Christ, rather than by the number of their members, their social position, or the amount of their wealth.

Years ago there was a case at law in which everything turned on the resemblance of two car wheels, which were put in as exhibits. Webster and Choate were the opposing counsel. When all the evidence was in, Choate ad-

dressed the jury, and overwhelmed them with an elaborate address on "the fixation of points", whatever that may be. I do not know; and the jury did not know either. They may have admired the advocate's learning; but it gave them no light on the question before them.

Webster followed Choate. He fixed his eyes on the car wheels, then on the jury; again on the car wheels and again on the jury; and then, as he pointed to the wheels, he thundered, "Gentlemen of the jury! There they are. - Look at 'em!" And that was all he said. But the jury gave him the verdict. Happy the preacher, who, when he has told what Christ can do for a poor sinner, can point to the members of his own church, and say, "There they are! Look at them! Let their lives certify to the efficacy of the Gospel of grace in the lives of men."

The same great principle of the Lordship of Christ determines our teaching with respect to the ordinances of the church. In the symbolism of baptism and the Lord's supper, divine wisdom has wrapped up all the doctrines of grace. In the symbolic death, and burial, and resurrection of the believer, you have life derived from Christ; and in the bread and wine, life sustained by Christ: He is the Alpha and Omega of both ordinances. And whoever observes them in their primitive New Testament simplicity and order, is not likely to lose sight of the great central truth of the Gospel. "Christ crucified," is "the wisdom" of God; and so are the simple ordinances in which that great truth is enshrined.

But rich as is the symbolism of the ordinances, our chief reason for our strict observance of them is that Christ is the Head of the Church; and we recognize no higher law for the believer nor for the Church than His will as revealed in His Word. No one may change what He has ordained.

Clearly, therefore, our whole message hinges upon the Lordship of Christ.

Much has been said in recent years about "union" and "co-operation"; and Baptists are not indifferent to these discussions. When, in March, 1918, the Allied armies were being pushed back upon the Channel ports, no one purposed that the British should become French, or the French British, or that either should become Americans. But the greatest military genius of all the Allied generals was appointed to the supreme command of the Allied forces; and when every individual soldier in all the armies of the Allies became subject to one supreme will, in that hour Germany's doom was sealed! And the forces of darkness will not be defeated by flags of truce; nor by the surrender of vital principles of revealed truth. The need of the hour is the recognition by every Christian of the Lord Jesus Christ as Generalissimo of all the armies of the Lord. And to that recognition our message clearly and uncompromisingly calls.

To Baptists there is a world-call to increased effort to bring in the day when the kingdoms of this world shall become the kingdom of our Lord and of His Christ. To maintain the integrity of the British Empire, and to secure the liberties of the world, Canada was prodigal of her blood and treasure. But the claim of the kingdom of Christ is a still higher claim, made by a greater King, and to secure the interests of a nobler citizenship. The cause in which our Lord invested His life's blood is worthy the investment of our all.

I was in Brussels when King Albert, shortly after the signing of the Armistice, made his triumphal entry into

his capital after his more than four years of exile. I shall never forget that scene. Hundreds of thousands were assembled to acclaim their returning king. It seemed to them that ages had passed since last they saw him. And during his absence they had been under the heel of the tyrant. Somewhere, without the ring of fire which encircled them, they knew their valiant king and his gallant army were fighting their way back. But it had seemed as though the king would never come again. But at last the happy day had dawned. I was privileged to stand on a balcony on the third story of an office-building at the corner of the street around which the king was to turn. I looked down upon the scores of thousands of loyal Belgians and others who lined the great thoroughfares as far as the eye could reach. Thousands of banners were waving; and the vast multitudes, delivered out of the hand of the oppressor, waited with loyal impatience to express their devotion to the king. No one could look down upon those many thousands of expectant faces without feeling that they all "loved his appearing".

At last the cry was raised, "The king is coming." And in a moment he came into view just beneath my point of vantage, riding a white horse, with his queen, similarly mounted, at his side. Immediately behind him came his children, also mounted. Then followed one of King George's sons, and with him the generals of the British armies and the generals of the French armies. Next in order was a contingent of American troops; then a French unit; then came the British; and at last the Belgian army, thousands strong. And when the king rode by with his hand at the salute, the people tried to acclaim him. But in the main they succeeded but poorly. They saw him through a mist of tears; tears streamed down many faces; there was a great lump in all throats; and, surcharged with inexpressible emotions of thankfulness, they "rejoiced with joy unspeakable and full of glory." One Belgian citizen remarked to me that the long agony of the tyrant's rule was swallowed up in the gladness of the king's return.

And as I viewed that never-to-be-forgotten scene, and saw the king ride triumphantly to his throne amid the countless thousands of his happy, welcoming subjects, I thought of that rapidly approaching day when the White Horse and his Rider shall come down the skies, when "every eye shall see him," for He, too, is a Conqueror: "He must reign till he hath put all enemies under His feet."

I have asked, What is the irreducible minimum of revealed truth which a man must believe, in order worthily to bear the name of Baptist? And the answer is: JESUS THE INCARNATE GOD! He is at once the Irreducible Minimum, and the Immeasurable Maximum of a Spirit-begotten faith. We cannot live with less than Jesus; and Heaven cannot give us more; for "God so loved the world, that He gave His only begotten Son"! In the certainty of His ultimate triumph, and in anticipation of His coming in glory, the world's great need calls us afresh, as a voice from heaven, to dedicate all our ransomed powers of spirit, soul, and body, to the world-wide proclamation of this message: Christ "is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things—He of the manger, of the Cross, of the empty grave, of the opened heavens, of the throne of grace and of glory—that in all things He may have the pre-eminence."

UNION NEWS

Rev. J. Dempster is to be the preacher at Long Branch Church next Sunday evening, and at Mitchell Square Anniversary services on June 1st.

Rev. R. D. Guthrie of Briscoe Street, London, is to conduct two weeks of special meetings at Long Branch Church beginning Monday, May 27th, and extending through to Sunday, June 8th.

Rev. A. C. Whitcombe of Shenstone Church, Brantford, recently baptized six young people, four on one occasion and two on another.

The North Broadway Baptist Church of Tillsonburg has just concluded a week of meetings with Dr. Harry C. Hamilton of the First Baptist Church, Buffalo, as evangelist. From the beginning there was unusual interest. Souls were restored and a deep spirit of conviction was manifested.—L.R.

Sudbury

Within the last four weeks six young people have been saved. Three of them were baptized May 4th, and they with two young men previously saved and baptized were received into the fellowship of the Church that evening. It was a most happy occasion when in keeping with the joyous tradition of this Young People's Church, we were able to extend the hand of fellowship to these new recruits, four young men, and one young lady, all of whom we gladly look upon as precious gifts from God.—J.B.

The Secretary in Quebec

The Secretary of the Union has recently visited the following fields, spending several days in each: Snowdon, Verdun, Lachute and Thomas' Gore, Brownsburg and Dalesville, Sawyerville. In all these places he found a good spirit and saw evidences of real accomplishment in the Lord's work.

It is evident that the Lord has been working at Snowdon, one could see this in the faces of the people, some of whom had been recently converted and others quickened in a sense of their responsibilities as believers. They are looking forward under the energetic leadership of Mr. Armstrong to still greater things. A joint meeting of this church and the Verdun Church is to be held on May 28th to convene a council which will consider the advisability of recognizing the Snowdon Church and ordaining Pastor T. D. M. Carson of Verdun. The faithful ministry of Brother Carson has borne fruit in Verdun and the Church is making progress all along the line. A fine group of young people of this church heard the Secretary tell of our Missionary causes.

A fine representation of the Brownsburg, Dalesville and Lachute churches gathered in the building of the latter to hear the illustrated lecture on Home Missions. Pastor Charlton is doing a fine work at Lachute. The Brownsburg and Dalesville causes are in a flourishing condition and Rev. Charles Hardie is reaping the fruits of a faithful ministry that has extended over a period of some five or six years. Here, too, there are a number of promising young people actively engaged in the work.

Rev. R. E. Jones has laboured for some years at Sawyerville in very difficult circumstances, and it was a source of blessing to visit this church and its faithful pastor and to see evidences of the Lord's blessing there.

From the Alberta Fellowship

"You certainly are a real friend to us needy creatures in the great west land; and we thank you for your most welcome donation of fifty dollars received today with gladness. You must be a mind reader for your gift just reached us when we urgently needed funds, for we have only thirty-four dollars in the bank now and have to pay out seventy-five dollars on the 15th for grants and salaries. So your timely letter has put us on easy street again. Thank you."

The Western Baptist Bible College

The Western Baptist Bible College has recently completed another successful year. There were three members in the graduating class, one of whom came from British Columbia. We understand that Rev. Morley Hall, President of this school, is to be the guest speaker at the Annual Convention of Regular Baptists of British Columbia, and is to visit a number of the churches there in behalf of the College work.

Bible School Lesson Outline

Vol. 5 Second Quarter Lesson 22 June 1st, 1941

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

FELLOWSHIP WITH THE FATHER

Lesson Text: 1 John 1.

Golden Text: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—1 John 1:9.

Introduction.

John the beloved disciple was the author of this Epistle. Like the Gospel of John written by the same hand it is filled with the spirit of tenderness (John 21:20; 1 John 4:7-10, 16-18). At the same time it contains passages of vigour and severity, passages which remind us that the author was also called the son of thunder (Mk. 3:17; Lk. 9:54; 1 John 3:15; 5:10, 16, 19). Sweetness and strength were combined in the character of John, both elements having resulted from his contact with Christ, Who was the Lamb of God and the Lion of the tribe of Judah (Psa. 18:35; Rev. 5:5, 6).

The Epistle was probably written in the latter part of the first century, after the Gospel had been written and distributed, since it presumes a knowledge of the facts of the Gospel.

The theme of the Epistle is family fellowship. It describes the unity of life which exists between God the Father and His born-again ones, and the harmonious relationship which should exist between the children and their heavenly Father, and between the various members of the Christian family.

The main purpose of the Epistle is distinctly stated. The Holy Spirit inspired John to write these things unto believers to give them assurance, warning, confidence, encouragement and joy (1:4; 2:1, 12-14, 26; 5:13).

I. Fellowship and the Person of Christ—verses 1 to 4.

Fellowship with the Father has been made possible for us by Jesus Christ the Son, the only Mediator between God and man (1 Tim. 2:5, 6). As the eternal Son of God existing from the very beginning, our Saviour was one with the Father (Gen. 1:1; John 1:1-5, 18; 16:28; 17:5, 22). He was the Word of life (John 1:9-12; 14:6; 17:3; 1 John 5:11-13), the Word of God, the express image of His person and the fulfurling of His glory (Col. 1:15-19; 2:9; Heb. 1:1-3; 1 John 5:1, 12).

To be a Daysman between us both, Christ must be born in the likeness of human flesh; He must Himself become man (Job 9:30-33; Rom. 8:2-4; Heb. 2:14-18; 4:14-16). John and the other apostles for whom he spoke had immediate knowledge of the humanity of Christ, as of His Deity. They heard Him speak, and they watched Him intently day after day as He went in and out among them (John 1:14; 2 Pet. 1:16-18). They were able to touch Him, and they could bear witness to the reality of His physical existence (Lk. 24:39; John 20:27-29).

As the Gospels give us the historical facts of the gospel, the Epistles give us the interpretation and the application of those facts. Christ was God manifest in the flesh (1 Tim. 3:16), and John was one of the messengers through whom the Holy Spirit spoke, in order that the truth of the incarnation might be made known to others as it had been revealed to the apostles (1 Cor. 2:7-13; 2 Cor. 5:17-21; Eph. 3:8-12; Col. 1:25-27).

Although the apostles enjoyed the unique privilege of knowing Christ after the flesh, all Christians are able to hold spiritual converse with Him (2 Cor. 5:16). By faith, we, too, may have the joy of walking with Him (John 17:20, 21; Phil. 3:10-14; 1 John 2:24). To this end was the gospel written and preserved.

II. Fellowship and the Work of Christ—verses 5 to 10.

Light is a synonym for holiness and the word "darkness" is associated with sin and wickedness (John 3:19-21). To say that God is light means that God is holy. He dwells in the beauty of holiness, purity and perfection. If we would walk in fellowship with Him we must walk in the light; we must walk in holiness before Him (Lev. 19:2; John 8:12;

1 Thess. 4:7; 1 Pet. 1:15). If we are not walking in the light, we are not walking with Him, no matter what the profession we make with our lips. To walk in the light is to act in sincerity of heart before Him, to believe and practise the truth in His sight, allowing no cloud to remain between our souls and Christ. When we walk in the light we are abiding in Christ, continuing in His love and keeping ourselves in His love (John 15:4, 7, 9; Jude 21).

Fellowship between two persons of opposite character is possible only when one stoops down or the other is raised. God is holy, and man is a sinner by nature and by deed. Christ stooped down, and in a manner which we cannot fathom, became sin for us, while still holy, and died in our stead (1 Pet. 1:18-22). By removing the barrier which separated us from His holy Father he lifted us up to God (Rom. 5:1, 2; Eph. 2:18; Col. 1:20-22). Once and for all the blood of Christ cleansed us from the guilt of our sin (Lev. 17:11), and day by day that same blood will keep cleansing us from the defilement of sin (Zech. 3:3-5; Rom. 5:8-10; 2 Cor. 7:1; Eph. 5:26, 27; Rev. 7:13, 14).

It will not avail us to attempt to cover up our sins (Num. 32:23; Prov. 28:13; Gal. 6:7), or to pretend that we are not sinful. So-called Christian Scientists close their eyes to the truth of indwelling sin and then say that all is light and love. Some also claim that their evil nature has been entirely eradicated, but Scripture speaks plainly on that matter. Such people do not deceive others, but only themselves. The word is not in their hearts (Psa. 119:11), the truth is not in them, and by contradicting the Word of God they virtually accuse Him of not speaking the truth (1 John 5:10).

Sin must be admitted, dealt with and put away (Psa. 32:5; 1 Cor. 11:31). The repentant sinner must acknowledge his sin and put his trust in the Lord Jesus Christ Who died for him (Isa. 59:1-3; Lk. 18:13). The sinning Christian must also acknowledge his sin and go to the Lord for forgiveness (Jer. 3:12, 13, 22; Lk. 15:18-24). God will be faithful to His covenant and righteous to His own holy nature, to His Son, and to us in forgiving sin for Christ's sake (1 Cor. 1:9; 1 Thess. 5:24; 1 John 2:1, 2).

God has made provision whereby we may be freed from the penalty of sin and also cleansed in heart from its impurity. Through the Word of God and the Spirit of God we are made conscious of sin, and as we look to our Saviour He will restore us to fellowship, and we shall be sanctified from day to day (John 15:3; 17:19; 2 Cor. 3:18). Finally, when we see Him we shall be like Him, and we shall dwell forever in unbroken communion with Him (John 17:24; Rom. 8:29; 1 John 3:1-3; Rev. 22:3-5).

Eternal Light! eternal light!

How pure the soul must be
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live, and look on Thee!

O how shall I, whose native sphere
Is dark, whose mind is dim
Before the Ineffable appear,
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode:—
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God:

These, these prepare us for the sight
Of holiness above;
The sons of ignorance and night
May dwell in the eternal Light,
Through the eternal Love.

Bible Lessons by Mail

Rev. E. V. Phillips of Drumheller, Alta., and his faithful co-labourers continue to get Bible lessons together with questions and personal helps out to one hundred boys and girls. Their mailing list reaches from British Columbia to Manitoba and the interest is growing exceedingly. They purpose to extend this season's work to the end of June.