

The Gospel Witness

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PASTOR AND EDITOR

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

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The Jarvis Street Pulpit

AN APOSTLE'S BIOGRAPHY.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Nov. 11th, 1923.

(Stenographically reported)

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did."—Acts 26: 9.

"Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts 21: 13.



THESE two verses sum up the life's story of one of the most valiant soldiers of the Cross the world has ever known. In his defence before Festus and Agrippa, the Apostle Paul justifies the course he has pursued as a preacher of the gospel; and he tells his judges that there was a time when he thought he ought to do "many things contrary to the name of Jesus of Nazareth." The second verse of the text relates to an interview he had with certain disciples when he was going up to Jerusalem; when a certain prophet from Judea named Agabus prophesied that the Jews at Jerusalem would bind Paul and deliver him to the Gentiles. They then besought him not to go up to Jerusalem, but his answer to their persuasive speech was this: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This evening we shall seek an explanation of Paul's great change of attitude toward Christ.

I. To begin with, Saul of Tarsus found that THE NATURAL BENT OF HIS MIND WAS CONTRARY TO JESUS OF NAZARETH. His only interest in Him was to oppose all who called upon His name. He thought he "ought" so to do. And he is a type and illustration of every natural man: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." This was Saul's natural attitude, *notwithstanding he was a man of great intellectual capacity*; a man indeed of massive intellect, who to this day stands out in all the world's literature as a master-mind. But notwithstanding his native intellectual strength, he was unable by merely natural powers so to

weigh the claims of Jesus of Nazareth as to reach a right conclusion respecting Him. He had no doubt heard of all the wonders which had characterized the life's ministry of this great prophet. He was not ignorant of the stories which must have been in circulation—that He had opened the eyes of the blind; that He had made the lame to walk; that He had even raised the dead to life again. He knew that He had done these things; He knew that He had gone to the Cross, and that there He bowed His head and gave up the ghost; he knew that there was a great company of people who witnessed to the truth of the resurrection, who declared that this Jesus Who had died was alive again, and that they were witnesses of the fact. Saul knew the letter of the gospel before he was converted. And if any natural mind might have been expected rightly to weigh in the balances of a well-informed judgment the claims of Jesus of Nazareth, this man Saul of Tarsus might have been expected to do so.

But notwithstanding his great native mental powers, he was unable to apprehend the truth respecting Jesus Christ; and all his powers of mind were mobilized and concentrated upon the destruction of this new religion. He thought he ought to do everything possible contrary to the name of Jesus of Nazareth. Thus it is still. God does not come into the soul by the gilded door of the intellect. Let us not be at all dismayed because men of great minds think they ought to do things contrary to Christ. That is no new thing. "Not many wise men after the flesh, not many mighty, not many noble, are called." And, my friend, you will never find your way to God by the use of your natural powers. I do not suggest for a moment that we must needs stultify ourselves; that we must put aside our reason; that we must accept that which is contrary to reason in becoming Christians. But I do say that no man will ever reason his way to God. Saul of Tarsus used his reason respecting Christ; and it simply led him to breathe out threatenings and slaughter against the disciples of the Lord. That has always been the effect of unaided human reason—it has always made men bitter enemies of Christ. Don't be disturbed by what you read in the magazines. Do not allow yourselves to be upset because much of that which is called "scholarship" is arrayed against Christ. It has always been so. The natural mind until it is touched of God, in its very warp and woof, in its nature and constitution is a bundle of "enmity against God." For sin has so laid hold upon man that there is not a power of his mind that is not biased against God and in the direction of evil.

Here was a man who was an enemy of Christ notwithstanding that *he had enjoyed unusual educational advantages*. To his natural ability had been added an unusual degree of culture. He had been brought up at the feet of Gamaliel. He had been trained, as he supposed, to think accurately, to reason rightly, to arrive at wise and just conclusions on the basis of evidence submitted. But with all his training he was still an enemy of Christ. You cannot educate people into the kingdom of God. They make a great mistake who put education before evangelism. The Devil has presided at some missionary councils; and in China, and in India, and elsewhere, in the name of the Lord, there are established many educational institutions that are simply places where Satan's seat is—that is all. They are training people to be opponents of the gospel instead of preachers of the gospel. Do not be afraid of your educated infidel. Do not be afraid of the man who boasts of his erudition. Oh, how common it is to hear that nowadays! One is weary of the oft-recurring phrase—"the consensus of scholarship: all the intellectuals believe it." Let them believe it! That proves nothing. An unregenerated mind trained to the highest degree only makes a man the keener in his opposition to Christ.

I would add another word, that Saul of Tarsus was contrary to Christ not-

withstanding *he was possessed of a deep religious passion*. He was one of the most religiously disposed men of whom we have any record. He was born religious. He had been trained to be religious from his infancy. He boasted of a long religious tradition. He was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless." And the more religious he was, the bitterer was his opposition to Jesus Christ. Do not be disturbed by the man who is an intellectual, who is an educated man and a very religious man, but who does not believe this Book. It may be there is someone like that here this evening. Untouched by the Spirit of God, religion will not improve the natural man. Indeed, religion is the Devil's chosen sphere of operation. The Devil has always done his deadliest business in the name of religion. It was by one of the twelve Christ was betrayed; and the Devil is to-day manufacturing religions, I think, to suit nearly everybody. If you are not satisfied, you must be hard to please; because every possible variety is available. And let me remind you that when at last the Antichrist shall come, he will come as a great religious personality. The last great battle will be a religious battle between Christ and Antichrist—and that battle is on to-day. Saul said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth."

II. There you have a picture of the natural man. *WHAT CHANGED HIM?* How was his mind changed? First, *there shone upon him a light from heaven*. He said, "I saw in the way a light from heaven, above the brightness of the sun." It was a light that was not found upon the natural plane at all; it was something supernatural. A light from heaven illuminated this darkened understanding; and he saw things as he had never seen them before. You cannot read the Bible by this electric light; you cannot read the Bible by sunlight; you must read this Book by a light that is "above the brightness of the sun." No man can ever know God until that Light shines. And this man in another place explained his experience by saying, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

I say to every unconverted man here this evening that if you would know the way to heaven you must learn it by the light that shines from heaven. And if you would know what you must do to be saved, you must depend upon the illuminating ministry of the life-giving Spirit to make it possible for you to understand the great truths of the gospel. Oh, no, you do not need to go to the professor and the university president. It is quite possible that some poor washerwoman, who can scarcely read her own name, would be a better guide for you, so far as human teachers are concerned. "When he, the Spirit of truth, is come, he will guide you into all truth." Has that Light from heaven shone into your heart and conscience? Have you got a glimpse of another realm? It may be that the light does not shine with noontide glory as yet. It may be some man here who has long been in his heart an enemy of Jesus Christ begins to feel that he may be mistaken. He has used his reason and it has failed. But from somewhere, somehow,—he does not know how—a light has shone into his heart; and he is beginning to feel uncomfortable; he is beginning to feel that perhaps he has been wrong after all. It is a light that is "above the brightness of the sun," that is shining from God in order to lead to God.

And then *he heard a Voice speaking*. The word of the Lord came to him; a voice from heaven—something more than a human voice, but—a voice from heaven saying, "Saul, Saul, why persecutest thou me?" Men are saved by the Word of God. The gospel is "the power of God unto salvation." When Jesus stood at the grave of Lazarus, and the stone was removed, he said: "Lazarus, come forth;" and that dead man who had made no response to any other voice instantly responded to the life-call of the Son of God, and came forth. Now there is in this Bible spirit and life. Jesus said: "The words that I speak

unto you, they are spirit, and they are life." I cannot explain it. I cannot tell you how it was that Jesus found access to Saul's heart; I do not know how it was when that voice penetrated his understanding he knew that God was speaking to him; but I do know that God speaks through His Word. There is a brother here to-night up yonder in the gallery who was saved by reading a sermon in *The Witness*. But it was not the sermon that saved him; there was a text of Scripture quoted in the sermon; and when he read that text of Scripture, God set it on fire with the Light that is above the brightness of the sun. Out of that Scripture God spoke as no other voice had ever spoken: he knew that he was discovered of God. I wish I could quote scripture to you to-night for half an hour. Where shall I begin? Let it be the most familiar text of all: "God so loved the world"—"Please do not quote that; I have heard it so often," you say:—but, my friend, if you had really heard it, you would be a Christian. "Oh," you say, "I can repeat it as well as you can." Yes; you know it intellectually; but you have not believed it with your heart. Other people had called Saul by his name; but when Jesus Christ called him by his name, He was made a new man. The good Shepherd; "callesth his own sheep by name."—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish; but have everlasting life." "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." I am not going to argue with you. It is no use arguing with a dead man; it is useless to discuss flowers with a blind man. Only the Voice that wakes the dead can get into a soul that is dead in trespasses and in sins. There were great preachers in those days; but they could not touch Saul of Tarsus. There were great witnesses for Christ; but they had no effect upon him until God took him in hand Himself. And that is how the soul is saved. Whenever a soul is really quickened, it is by God's Word, my friend. He may use a little girl to lead her father to Christ; He may use the wife to lead her husband, or the husband to lead his wife; He may use the preacher or Sunday-school teacher; but whatever the instrumentality, when the soul that is dead is made alive again, it is done by the mighty power of God, and nobody else can do it.

What was the truth of the word that burned itself into Saul's soul? *That Jesus was alive*. The saving truth is the truth of the resurrection. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Paul thought He was dead and buried, that He was a false prophet, and an impostor; and that the world was well rid of Him, until he heard a voice from heaven, "Saul, Saul, why persecutest thou me?" He had no idea who was speaking until he asked the question, "Who art thou, Lord?" and the Lord answered, "I am Jesus whom thou persecutest." And we have to-day a living Christ to preach. Jesus is not dead. You know that is taught in the Scriptures. Ah, yes; but when you realize it, when you actually believe with your heart that Jesus is not in the grave but in the glory, you will be a Christian. Saul learned that the One Whom he thought was dead was alive again; and when he realized that great truth, it transformed his life. Therefore, if you fight against Christ, you fight against a living Christ—not a dead one. Blessed be God! He can take care of His own truth; He can take care of His own cause.

And I think, associated with that, one of the elements in Saul's conversion was *the testimony of God's people*. "But," you say, "what had that to do with it?" It had a great deal to do with it. Saul of Tarsus thought they were a lot of deluded folks—they were people who did not know very much; and when they stoned Stephen, they laid down their clothes at the feet of a young man whose name was Saul. And this intellectual, this pupil of Gamaliel stood there, and he saw the first Christian martyr die. He saw the Light upon his face like the face of an angel; and he heard him say, "Lord, lay not this sin to their charge." He thought he was a fool dying for his folly. He had met many another. He had cast them into prison; he had laid many stripes upon them; he had persecuted them even unto death; and he thought he "ought" to do it. But in that hour and in that moment when he heard a Voice from heaven;

when the answer to the cry of his soul was given, "I am Jesus whom thou persecutest;" and when he saw that these people whom he had been persecuting to death were the real witnesses of the truth of the resurrection, a flood of light was thrown upon the testimony of every true Christian witness; and every man and woman who had exhibited the Spirit of Christ in the hour of persecution, had his part in Saul's conversion. My Christian friend, you go on testifying for Christ. Never mind the sneer in the office and in the shop. "But," you say, "it is not doing any good." Not yet; but "they may by our good works which they shall behold, glorify God in the day of visitation." Some day God, by His Spirit, will give a new significance to your testimony; and when the light that shines from heaven shines upon that darkened soul, and the voice of God speaks, then your testimony will have its place.

III. Thus the mind of Saul of Tarsus was changed. HOW WAS HE TRANSFORMED INTO A VALIANT APOSTLE? You do not find that Saul faltered; you do not find that he ever limped as Peter did. He pursued a straight course from beginning to end. He was given up to the Lord; and at the end, or nearing the end, he was able to say, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Following his conversion what influences made this man what he was? I think *he was rightly instructed in the beginning*, for one thing. When Ananias went to him, the Lord sent him a sound teacher; and He said to him: "I will shew him how great things he must suffer for my name's sake."—As though He had said: "Go and talk to that man, and tell him that it is no easy thing to be a Christian. Tell him that there are rough roads ahead of him; tell him that there are steep hills to climb; tell him there are heavy burdens to bear; tell him there are fierce battles to fight; tell him it will be a hard road all the way through—with much suffering for My name's sake; tell him I have laid My hand upon him, and that he is a chosen vessel unto me." Some would have said, "Be very careful; do not discourage him in the beginning. Now that he is turning towards Christ, do not be too severe with him. Be very gentle and very careful what you say to him, or else he will turn back again." And that is the weakness of the modern testimony—people are coaxed into the church, persuaded to make a religious profession, and told that it is an easy thing to be a Christian. In some quarters men, and particularly young men, are told that if only one becomes a Christian, all difficulties will be smoothed out; that he will have the easiest time in the world if only he will follow Christ. But that is untrue, it is contrary to Scripture at every point. It is the philosophy of the Devil; it is not the truth of God's Word. It is not an easy thing to be a Christian. It is an easy thing to be a church-member; but to follow the Lamb whithersoever He goeth is not easy. And so as I preach the gospel to unsaved men, I want to tell you right at the outset that you will have difficulties. I was preaching in a place the other day, and somebody telephoned me at night after I got home. A lady was on the telephone, and she said: "I wanted to tell you that I persuaded my husband to go to hear you preach to-night. We borrowed a neighbour's car; and we had the use of the car for nothing; but, of course, with the understanding that we would become responsible for any damage. While it was parked outside of the place where you were preaching, somebody stole the back seat out of the car. Then when we got back, after taking some friends home, we found they had stolen the spare tire too; and my husband says he will not go any more." Well, my friend, when you go to church, especially when you come to this church, you had better lock your car; because the Devil will try to do something to prevent your coming back again. When one makes a profession of religion, the next morning he finds everything goes awry, and then he fears he may have made a mistake. If he had been properly instructed, he would have known that that rather pointed to the probability of his being on the right road. Pharaoh sent his task-masters after the children of Egypt with whips. They cracked the whip, and said, "More work." But as soon as they got out of the country, Pharaoh summoned his army and turned the might of Egypt upon the Hebrews who were going to serve their God. And the moment you set your face toward Christ, and seek to serve him you will find that all the dogs of hell will be let loose upon you. I am not speaking now of a mere nominal Christian. "I will shew him how great things he must suffer for My name's sake." Talk about an appeal to the heroic? If you want an opportunity to play the man; if you want to be a man from the crown of your head to the soles of your feet, and stand like a man for God, you follow Christ: You will have abundant

opportunities. That is what made this man Paul—he was thoroughly instructed from the beginning. When he took upon him the Name of Jesus, he knew that it meant stripes, and imprisonment, and perils among false brethren; he knew all that was involved. I am summoning you who are not Christians this evening to a holy war, not to a life of leisure on beds of ease.

Then, next: *he was baptized*. Read the story. The New Testament always puts baptism after faith in Christ; and we preach the New Testament here and the Old Testament, too—the whole Bible. And if you are going to follow the Lamb whithersoever He goeth, you will have to be baptized: "And now why tarriest thou? arise, and be baptized." "And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." You do not see it that way? No; but you would if the scales were to fall from your eyes. That is why you do not see it. It is in the Book. Do not be angry with me; quarrel with the Book. One brother told me of a talk he had with someone on that subject recently. The other said, "Don't talk to me about that. I have my opinions." But my friend said, "I have no opinions; but I have the Book. There it is in the Book." Paul took the first step, knowing what it would mean—he simply obeyed God: he was baptized. You had better be obedient, too. I have known a great many people who make a profession of religion, who say, "You must not ask me to go too far." They came to this point, they faced this duty, but they turned aside, and thus lost the joy of their salvation. They became "barren and unfruitful" in the Christian life, because they would not follow the Lamb; they would not take God at His Word and do as they were told. This mighty apostle obeyed God.

Then, *he got to work at once*. "Straightway he preached Christ in the synagogues; that he is the Son of God." I love to hear of these young converts getting about the Lord's work. When I find people straightway preaching Christ, going here and there telling to all around what a dear Saviour they have found; I know they are on the right track; and I know they are going to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We invite you, therefore, to an active life, to a life of testimony, to a life of witness at all times. It means to obey Him, to be buried with Christ, and raised to walk in newness of life. Preach Christ everywhere! I am looking for the day when every member of this church will be a preacher. We have several hundreds of them already; but I look for the day when they will all be preaching, everywhere, and all the time.

Saul further *enjoyed an experience of divine comradeship*. He found that wherever he went the Lord went with him, and he had such communion and such joy in fellowship with Him, that he was afraid lest he should lose Him. At last he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. I will go anywhere with Him. I would rather go into the lions' den, or into the fire with Him than be separated from Him." But you cannot have those experiences of fellowship with Him while seeking to be carried to the skies on flowery beds of ease. When the Hebrew children emerged from the flames without a smell of fire on them, if you had gone to them and said, "We are very sorry for you. We sympathized with you when you were in the furnace," they would have replied, "Do not waste your sympathy on us. We got nearer to God in that furnace than we ever were anywhere else. There was One like to the Son of God walking with us all the time." Or, if you had said to Daniel, "It was very hard, after your long life, in the evening time, to be thrown to the lions," Daniel would have said, "I thought I had learned somewhat about the ways of God, for He has helped me these many years; and during my long life I have met many notable personalities; but my richest experience was reserved for my latter days, for I made the acquaintance of a new angel among the lions whom I could never have known anywhere else, and I would not have missed that fellowship for all the world's honour and preferences. My God hath sent His angel, and hath shut the lions' mouths." When you go into the flames with Him; when you follow Him; you will find you will be driven back upon His word; you will learn how to help yourself from His storehouses. And by and by as you look back upon life, you will conclude that you have made greater speed on the rough road than on the smooth road, that the more the enemy persecuted you, the more you grew up into Christ in all things. The fastest time ever made by an Atlantic liner was made against contrary winds because they were better able to get up steam. Contrary winds are good for us. The true Christian flourishes on difficulties. May He help us every one for His Name's sake.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

EDITORIAL

IS A GREAT REVIVAL COMING?

Notwithstanding the dense spiritual darkness of the hour, and the prevailing famine of hearing the Word of the Lord, there seems to be everywhere among true believers an expectation of a great spiritual awakening. It reminds one of the voices of the morning which make themselves heard just before the break of day. Christian workers in all parts of the world seem to be on the tiptoe of expectation. Moreover, there are many signs of the coming of such a revival. From Scotland and from some parts of this Continent, we hear of times of refreshing from the presence of the Lord. Do not such tidings constitute to the ear of faith the "sound of abundance of rain" and "the sound of a going in the tops of the mulberry trees"? Was there ever a time when the Church collectively and believers individually needed more earnestly to betake themselves to prayer?

These words will be read by many a pastor who is mourning the spiritual dearth with which he is surrounded; and perhaps by some who sadly wonder why they do not see more fruit from their own labour. In a residence of nearly fourteen years in Toronto, we have witnessed not a few so-called evangelistic movements. Some of them have been preceded by much advertising and by elaborate organization; but they have yielded, so far as we have observed, but little fruit. Is not the Church itself God's chosen instrument for the doing of His work in the world? and is not the divine method clearly revealed in Scripture as consisting of prayer and preaching, or witnessing for Christ? Why should we go down into Egypt for help? Why should we imitate the ways of the world in these matters? Why should we bewail our languishing fields, and complain that we have neither money nor other means to provide for artificial irrigation? There is no substitute for the dew and rain from heaven. Our God is still sovereign in His world. All authority is given to Him Whom we worship in heaven and in your church. He can warm the hearts and quicken the consciences, and enfranchise the wills of feeble saints. We wish we might be privileged to lead some weary and heavy-laden pastor, whose spirit has been well-nigh crushed with multiplying disappointments, to cease from all attempts to better spiritual conditions by means of some new sort of ecclesiastical machine. May we without the semblance of boasting, and in a spirit of profound gratitude to God, and with an earnest desire to witness for Him say, that when a Christian church will get upon its knees before God, there is no power on earth or in hell that can stay its progress.

Let us join the great company in all parts of the world who are now praying for a revival. But it is too much to expect that men will pray for a spiritual awakening in India or in China who are careless of the spiritual condition of their own church, of their own home, of their own heart. However small your

church, however limited you may feel your opportunity to be, if you are in the place where God has put you, you are face to face with what to you is the greatest opportunity in the world to show what God can do for those who put their trust in Him.

If we may be permitted a word of exhortation to brother pastors, we venture to suggest that each might well resolve that, in spite of all difficulties, he will in his present church put God to the proof and determine that he will himself begin to pray, and to pray that others may pray, and then still continue to pray, and never cease to pray, until the revival comes.

MCMASTER UNIVERSITY AND THE STUDENT CHRISTIAN MOVEMENT.

It is exceedingly gratifying to *The Gospel Witness* to learn that the students of McMaster University have determined to have nothing to do with the so-called Student Christian Movement of Canada. Beyond all question, this Movement, from top to bottom, through and through, is anti-Christian in its spirit and purpose. It is a clever attempt on the part of Modernists to federate the students of all Canadian colleges in one movement, which is to be fed on the principles of Modernism, and directed by subtle modernist minds. We have been informed by one of the students of McMaster that on a recent date the following resolution was proposed at the meeting of the McMaster Fyfe Society:

"That the McMaster Fyfe Society become a local unit in the Student Christian Movement of Canada, which is a fellowship of students, based on the conviction that in Jesus Christ is found the supreme revelation of God and the means to the full realization of life; that we reserve to our local society the right to full control of our local policies and the right to interpret and supplement the basis and aim in accordance with our convictions."

After due discussion, the resolution was defeated by a vote of ninety-three to twenty-nine.

We have also been advised that a further resolution was passed by a majority to the effect that, if individual students of McMaster desired to connect themselves with this Movement, they must do so as individuals, and were forbidden to make use of the McMaster name. We rejoice in this decision. Long ago a very wise man said, "A good name is rather to be chosen than great riches"; and it would have been most unfortunate if the name of McMaster had in any way been connected with this anti-Christian organization.

An examination of the resolution proposed will reveal the genius of the organization. It says, "that in Jesus Christ is found the supreme revelation of God and the means to the full realization of life." What that means no man living can tell. It is apparently framed so that it may be made to mean anything. The resolution proposed that the local society reserve "the right to full control of our local policies and the right to interpret and supplement the basis and aim in accordance with our convictions." That is to say, it was proposed that students should unite with an organization on a certain definite basis; and having done so, interpret that basis to suit themselves, and supplement it as they might desire. This discloses the trickery of Modernism. No man can be a Modernist until he has developed the mind of a Jesuit.

We congratulate the ninety-three students of the Fyfe Society of McMaster on their wise and truly Christian decision.

BAPTIST BIBLE UNION NEWS.

During the last ten days twenty thousand copies of a booklet of forty-six pages, issued by the Executive Committee of the Baptist Bible Union of North America, have been mailed to the Baptist ministers of this continent. Fifty thousand copies of this booklet have been printed; and it is intended that a

copy shall be sent to every Baptist minister and to every Baptist church in North America.

In this connection, we are glad also to announce that arrangements have been made for a series of Baptist Fundamentalist Mass Meetings, to be held in Calvary Baptist Church, 123 West 57th Street, New York City, December 2nd to 7th, 1923, under the auspices of the Baptist Bible Union of North America, and the Baptist Fundamentalist League of Greater New York and Vicinity. We print below the programme for these great meetings. We wish that every reader of The Gospel Witness could attend. But we call attention to the large place which will be given to the ministry of intercession in connection with these meetings; and we venture to ask all our readers to give these meetings a place in their prayers.

A CALL TO FUNDAMENTALISTS.

The Baptist Bible Union of North America and the Baptist Fundamentalist League of Greater New York and Vicinity hereby earnestly invite all Baptist Fundamentalists who can possibly do so to attend these great meetings and thus to assist to make "a demonstration in force" against the anti-Christian doctrine and practices of Modernism within the Baptist Denomination.

This series of meetings will be the first of several such demonstrations to be held in different parts of the country within the next few months. The object is to reaffirm the historic Baptist belief in the divine inspiration and authority of the Bible; and the doctrines of Supernaturalism characteristic of Evangelical Christianity, such as the Virgin Birth, the Physical Resurrection and Essential Deity of Christ; the Vicarious Atonement; the New Birth; the Second Personal Coming of Christ in His glorified Body; and also to afford expression of the Baptist determination to seek such help of God as will bring those among their number who deny these fundamentals of the Faith to repentance, and thus to a return to Evangelical Faith, or otherwise to take such measures as will ultimately effect the expulsion from the Denomination of those who deny these great fundamental doctrines of Divine Revelation upon which the Baptist Denomination stands.

We invite all believers in the Supernaturalism of the Christian Faith by prayer and effort to co-operate with us in making these meetings a mighty witness for Christ, and for "the faith once for all delivered to the saints;" and we especially urge all Baptists—for all true Baptists are Supernaturalists in belief—to endeavour to attend these meetings.

Explanation of the Plan of the Programme.

The Programme aims to set forth by means of carefully prepared addresses, first, the great essentials of the Christian Faith; and secondly, the imperative necessity of applying the principles of our great fundamental doctrines to all our denominational activities, including the life of the local church, and our missionary, publication, and educational enterprises.

Meetings for Real Prayer.

It is intended that the most important feature of the Programme shall be the Prayer Period in connection with every session of the Meeting. Those who profess belief in the Supernaturalism of the Christian religion should be foremost in demonstrating the Supernatural. We believe the cause of Supernaturalism can triumph only by the supernatural power of the Holy Ghost, and that His power will be exercised to-day, as always, in answer to prayer. We therefore urge all who read these words to regard the Prayer Period of each session as the most important part of the session. You are invited to attend, not to hear addresses on prayer, but to practise what you already know about prayer,—to attend actually to pray for the power of the Holy Ghost to accompany every word that shall be spoken.

By this means, it may be, many who will attend in a critical attitude because they have been "carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive," will themselves experience a supernatural revival of faith in the Supernatural. Let us expect the conversion of sinners, the return of Modernist backsliders to their first Love, and the reconsecration of true believers to the service of our Sovereign Lord and King Who died for us all.

Thus these great New York meetings may prove the beginning of a great spiritual revival which shall sweep through our beloved Baptist Denomination on this continent like a purifying Fire, consuming the wood, hay, and stubble

of Modernism, and leaving only the gold, silver, and precious stones, of faith, hope, and love, resting upon the only Foundation which can endure, which is Christ Jesus.

The Speakers.

The names of the speakers for each session will be announced in the New York papers and from the platform in advance of each session. We have pleasure, however, in announcing that among those who will conduct the Prayer Periods or deliver Addresses will be the following:

A. C. Dixon, of Baltimore; H. Grattan Dockrell, of Ossington, N.Y.; Geo. Douglas, Flushing, N.Y.; Harry Leach, Hackensack, N.J.; Chas. F. McKoy, Brooklyn, N.Y.; E. C. Miller, N.Y.; R. E. Neighbour, Elyria, O.; J. Frank Norris, Fort Worth, Texas; Francis O'Brien, Brooklyn, N.Y.; Wm. L. Pettingill, Philadelphia; J. W. Porter, Louisville, Ky.; W. B. Riley, Minneapolis, Minn.; Geo. Rittenhouse, Max Schimpf, Brooklyn, N.Y.; T. T. Shields, Toronto, Canada; John Roach Straton, N.Y.; Carey Thomas, Philadelphia, Pa.; Oliver W. Van Osdel, Grand Rapids, Mich., and others.

PROGRAMME—SUNDAY, DECEMBER 2nd, 1923.

At Calvary Baptist Church, N.Y.—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: An Infallible Bible the First Essential of the Baptist Faith. At Greenwood Ave. Baptist Church, Brooklyn—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: An Infallible Bible the First Essential of the Baptist Faith. Monday—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: The Deity of Christ, Including the Virgin Birth and the Physical Resurrection, Indispensable to Evangelical Faith. 7.30—Prayer for the Holy Spirit's Power. 8.00—Address: The Necessity of Cleansing the Baptist Denomination of Sceptical Critics. Tuesday—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: The Vicarious Atonement Essential to Faith and Fellowship. 7.30—Prayer for the Holy Spirit's Power. 8.00—Address: The Present Hierarchical Tendencies Within the Denomination Intolerable to True Baptists. Wednesday—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: Regeneration a Condition of Salvation and of Baptist Church Membership. 4.00—Address: The Liberty of Faith vs. The License of Infidelity. 7.30—Prayer for the Holy Spirit's Power. 8.00—Address: The Duty of Awakening the Denomination to the Menace of Modernism on Mission Fields. Thursday—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: Prayer and the Demonstration of the Supernatural Essential to Christian Witness. 4.—An Hour of Prayer. 7.30—Prayer for the Holy Spirit's Power. 8.00—Address: The Duty of Exposing and Opposing Heretical Teaching in Baptist Institutions. Friday—2.30—Prayer for the Holy Spirit's Power. 3.00—Address: The Personal Return of Christ the Scriptural Essential to Complete Redemption. 7.30—Prayer for the Holy Spirit's Power. 8.00—Address: The Recognition of Evolution as the Prolific Mother of Modern Heresies.

CROWDED OUT.

The Tuesday evening meeting will, until further notice, be held in the lecture hall. Last Tuesday we counted nearly two hundred chairs after the meeting which had been packed into the prayer-room downstairs. It is earnestly requested that the Bible School teachers and officers endeavour to complete their conferences by 8 o'clock, so that we may settle down to real prayer until 8.45, when the Pastor will give a Bible lecture on the lesson in the Whole Bible Course for Dec. 2nd. See page 11.

ABOUT THE GOSPEL WITNESS.

To subscribers.—Subscribers will find the date on which their subscriptions expire printed with their address on the wrapper. If you are in arrears we shall appreciate your renewal; and while renewing try to extend the paper's ministry by sending in subscriptions obtained from your friends.

To Contributors to Witness Fund.—Monthly contributors to The Witness Fund, whose liberality alone makes the publication of this paper possible, are reminded that next Sunday is the first Sunday in the month. The regularity with which payments are made is much appreciated. If any have forgotten this is a gentle reminder. And further, an offering to The Witness Fund will always be gratefully received from others who find blessing in these pages.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

Lesson Calendar.

Third Period—Abraham to Moses.

5. Nov. 4—The Abrahamic CovenantGen. 12-14
6. Nov. 11—Restatement of Abrahamic Covenant.....Gen. 12-14
7. Nov. 18—Promise of Birth of Isaac and Destruction of Sodom
and Gomorrah.Gen. 18, 19
8. Nov. 25—Birth and Offering of Isaac.....Gen. 21, 22
9. Dec. 2—A Bride for IsaacGen. 24
10. Dec. 9—The Stolen Blessing.....Gen. 27, 28
11. Dec. 16—Jacob's Experience at Haran.....Gen. 29-31
12. Dec. 23—Jacob, the Supplanter.....Gen. 32, 33

A BRIDE FOR ISAAC.—Gen. 24.

Lesson Exposition by the Editor.

LESSON IX.

DECEMBER 2, 1923.

I. (The lesson may first of all be taken (especially in classes for young men and women) as A DIVINE PLAN FOR EFFECTING A TRULY CHRISTIAN MARRIAGE.

1. Abraham's concern that Isaac should not marry a woman of Canaan teaches the necessity for Christians to refrain from being unequally yoked with unbelievers (vs. 1-4). 2. We have here (vs. 7) the principle that this, the most important step in life, next to conversion, will be divinely ordered for those who seek divine direction. 3. The whole story shows that in these matters God works at both ends of the line—he prepares Abraham and Isaac, directs Eliezer, and makes Rebekah responsive to Isaac's proposals. 4. It might profitably be suggested that it was no dishonour to so noble a character as Rebekah that she reached the crisis of her life, not in idle dreaming, but when usefully employed in the common task, drawing water. Thus the most useful wives are more like bees than butterflies—even the sting is counterbalanced by the load of honey.

II. We have here, however A GREAT SPIRITUAL LESSON. In Rebekah we have a type of the believer, and therefore of the Church collectively. In Isaac we have a type of the Divine Bridegroom; and in Eliezer a type of the soul-winner. Eliezer is not a type of the Holy Spirit, for he was subject to all human limitations, as we shall see. The selection was of God, and the power which made Rebekah willing. We would refer regular readers of *The Witness* to Vol. 2, No. 23, under date of Oct. 18th, 1923, in which will be found a sermon on this subject. Lest that sermon should not be at hand, we repeat the outline of it here as a suggestion for this lesson.

1. The commission which Eliezer received is analagous to that given to everyone that is sent to preach the gospel. (a) He was informed that it was His master's supreme desire and purpose that Isaac should have a wife, even as enlightened believers know that God's main purpose in this dispensation is to bring sinners to Himself, that the body of Christ may be complete. (b) He was not charged with the responsibility of selecting a wife for Isaac. That would have been a difficult matter. Nor are we commissioned to select a wife for Christ. It would be still more difficult for us to find anyone worthy to be married to Him. But Eliezer went forth in the confidence that God would send His angels and make His own selection. So may we. (c) Eliezer was not charged with the responsibility of making the woman willing. That would have been a heavier responsibility still. It would indeed be a very difficult task for us to make men willing to accept Christ. Make it very clear that that is the work of the Holy Spirit. (d) He was responsible for putting himself at the Lord's disposal in allowing himself to be led to Isaac's Rebekah. So are we. The stories of Philip and the Ethiopian, of Ananias and Saul, of Peter and Cornelius all illustrate this truth. 2. What was the servant's proposal? (a) It was made to a particular person—"fair to look upon." The gospel is made to particular persons, but to people who are naturally sinners and who can be made fair to look upon only by divine grace. (b) Rebekah was invited to become the bride of a very rich man. Isaac was Abraham's heir. So Christ is heir of all things. Becoming a Christian is not giving up—it is receiving. (c) There was, however, one condition. Eliezer said, "Peradventure the woman will not be willing to follow me unto this land." He was then enjoined by Abraham that he was not on any condition to change the terms. The woman must be willing to leave her own country and come and dwell with Isaac. So, too, we are not empowered to change the conditions of discipleship. They only can be true disciples who will take up their cross and follow Christ. (d) She

was admitted to a very exalted position. Abraham was a great man in his country. Thus to become a Christian is to be admitted to the best of all society and to be exalted to a position superior to that of angels. (e) This bridegroom was himself a very wonderful man. His name means "Laughter." Salvation is in Christ. The saved soul does not marry Him for a home, but for what He is Himself.

3. The Messenger's urgent appeal. Eliezer pressed for a decision, so ought we when we present the gospel. "To-day if ye will hear His voice." (a) They could not escape dealing with His master; they must give some answer—yes or no. So must we. The gospel is the savor of life unto life or of death unto death. They might deal kindly with his master, but they must deal truly. So we should love Him because He first loved us. We cannot deceive Him; we must deal with Him truly. (b) In the end the decision rested with Rebekah alone. The moment she said, "I will," the question was settled. So, too, when we say "I will" to Christ, salvation is an accomplished fact.

CHURCH NEWS AND ANNOUNCEMENTS.

When the Editor of this paper was in the Southland a short time ago, he found that among our genial southern friends a very happy practice prevailed. At the close of each service, the people did not stand around waiting to be introduced, nor did they come forward offering their hand, saying, "I suppose you don't remember me." But they came up with a happy smile and extended hand, saying, "I am Mr. James Blank, from Whereville." You have not to worry your head to try to remember where you have seen this happy face before, he introduces himself. And the ladies are not less friendly. They, too, announce their names, and where they come from.

We believe this would be a most useful practice to introduce into Jarvis Street Church. In the last two years and eight months, nearly six hundred new members have been added. In the last six Sundays eighty have been baptized. We give these figures only to show that in a rapidly growing church like ours it is somewhat difficult for the members to know and remember each other. There are a few people with phenomenal memories who are able to remember names and faces, and thus keep a large church family in mind. But this is not true of the majority; and many who sincerely desire to hold the membership of the church in affectionate remembrance find it difficult to remember so many faces.

We have observed, also, that most of us are disposed to criticize in others those defects which are most characteristic of ourselves. Thus the shy person who never volunteers to speak to anyone is disposed to feel neglected because someone else, perhaps equally shy, does not make the advance. Another, who finds it almost impossible to keep a face and a name together, may feel greatly hurt because their own name has been forgotten by somebody else. We suggest that instead of assuming that the person we meet knows us, we take it for granted that they have a warm heart and a short memory; that they would like to know who we are, and where we come from, and how long we have been a member of the church. Then when we meet each other we might say, "I am Mr. So-and-so, or Miss So-and-so. I have been a member of the church for so long. Please tell me your name and address." And do this not once nor twice; keep on doing it, and thus at length we shall come to know each other.

The Church Calendar

Sunday. For the week beginning Nov. 25th, 1923.

9.45—Bible School, including an Intercessory Class. W. J. Hutchinson, Supt.

11.00—Public Worship. The Pastor will preach.

6.00—Prayer Meeting in Church Parlor.

6.30—Communion Service.

7.00—Public Worship. The Pastor will preach.

Tuesday, Thursday and Saturday, 8—Prayer Meeting.

Tuesday—6.00—Teachers' Meeting. 8.45—Bible Lecture.

Wednesday—7.15—Junior Gospel Lantern Service.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School,

3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.

Monday—8.00—Young People's Meeting.

Wednesday—8 o'clock—Prayer Meeting.

Friday—7.15—Junior Meeting: Mr. F. Turney and Mr. W. J. Hutchinson.