

The Gospel Witness

PUBLISHED WEEKLY.

IN THE INTEREST OF EVANGELICAL TRUTH, BY JARVIS STREET BAPTIST CHURCH, TORONTO, CAN., AND SENT FOR \$2.00 PER YEAR (UNDER COST), POSTPAID, TO ANY ADDRESS, 5c. PER SINGLE COPY

T. T. SHIELDS, *Pastor and Editor.*

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

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No. 11

The Jarvis Street Pulpit

A FAMOUS SCHOLAR


A Sermon by the Pastor

Preached in Jarvis St. Church, Toronto, Sunday evening, July 13th, 1924.
(Stenographically reported)

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."—Acts 7: 22.

"Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them."—Hebrews 11: 28.

PRAYER before the sermon: We desire, O Lord, that this service shall be under the direction of the Holy Spirit. We pray that He may take complete possession of every child of Thine; that we may hear Thy Word prayerfully this evening. We pray that He may cast out all pride and prejudice; that He may subdue our wills; that He may enlighten our understandings—that this evening every one within these walls may get a clear view of Christ. For this only we pray in His name. Amen.

OUR text tells the story of a man who was at once a great scholar and a simple believer. It is assumed by some to-day that only such as are unlearned and ignorant believe the Word of God. I heard a young man reasoning (I suppose, at least, he would have called it reasoning) this morning,—setting forth his reasons for not accepting certain things revealed in the Word of God. But here is the story of a man who had all the advantages of a liberal education; who occupied a position of prominence in a nation that was supposed to be the home of the highest culture then known; who in his day passed among men as one "learned in all the wisdom of the Egyptians". And though many centuries have passed, his name still occupies a position of honour. No name, our Lord's alone excepted, has been more influential in determining the destinies, not only of individuals, but of nations, than the name of this famous scholar of ancient time. No human author ever exerted such a mighty influence upon posterity as did this famous man. Only last week I read a letter written by a certain man of prominence in New York City, to the Honourable William Jennings Bryan. I have no brief for Mr. Bryan, nor do I defend his political opinions; but, whatever else may be said of him, he is beyond doubt an earnest Christian

man. But this man wrote to Mr. Bryan, telling him that he had better go home; that if he would depart from the Democratic Convention the dead-lock might be ended. And one of that writer's chief charges against this distinguished American was, that he was trying to sell the book of Genesis to all the legislatures of America. Moses was not without his influence, according to that critic, even in the Democratic Convention. Certainly he has done more to shape the thoughts of men than any human who ever lived; and his writings are influential to-day. The storm that gathers about that marvellous production—the first five books of the Bible—still rages; and Moses has his critics still. Mrs. Alexander did not exaggerate when she wrote:—

"This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truths half so sage
As he wrote down for men."

There is no department of human learning which is not indebted deeply to this distinguished scholar; and yet, though "learned in all the wisdom of the Egyptians", this mighty man was childlike enough to accept God's way of salvation through the blood: "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." And I shall discuss with you for a few minutes this evening, some of the principles which underlie these two texts.

I.

I shall begin by saying that **The Discoveries of Human Reason are Ever Outclassed by the Disclosures of Divine Revelation.** Moses, on the human plane, was a learned man. He had enjoyed the advantages of the instruction of the ablest teachers which the resources of the Egyptian court could command. A man, beyond question, of great natural ability, his mind had been trained to the utmost. He had familiarized himself with such lessons of history as might be learned. He had developed fully the faculty of observation. He was a man whose position gave him a wide experience. And from these sources of human knowledge,—history, observation and experience,—Moses learned what could be learned; so that he passed among his fellows as a wise man. But, after all, the range of reason is always limited. It has no wings wherewith to fly; it has no telescopic vision to enable it to penetrate the infinite spaces, and to read that which is beyond the things which are seen: it is shut up to the plane of human experience; and such knowledge as it obtains must come to it by comparison of the known with the unknown. It has no faculty whatever for the apprehension of that which is beyond the realm of carnal experience.

I read to you this evening a great saying from the inspired Book to this effect: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." What can your scholar do but use his senses, and thus supply material for the faculties of the mind to deal with? But

such material as does not come through the eye, or through the ear—through the senses, cannot enter into the heart of man: the imagination cannot picture it. Was it not Aristotle who taught that knowledge is received by means of analogy?—laying down the principle that we can apprehend the unknown only through the medium of the known. That which cannot be seen by the eye, nor heard by the ear, nor tasted, nor smelled, nor touched,—of these things that are beyond the realm of sense, the heart is ignorant: it cannot lay hold upon them.

Now, one may be “learned in all the wisdom of the Egyptians”, and still be strictly limited in his knowledge to the realm of that which can be touched, or tasted, or handled. Moses had learned all that he could learn of things that his eye could see and his ear could hear; but, beyond that, he heard God speak. Take at your leisure the book of Exodus. Turn to it at random—any chapter you like. Let me turn back to the beginning for a moment: “And the Lord said unto Moses”; “And Moses answered and said”; “Moses and Aaron went in, and told Pharaoh, Thus saith the Lord”; sixth chapter: “Then the Lord said unto Moses”; seventh chapter: “And the Lord said unto Moses”; eighth chapter: “And the Lord spake unto Moses”; ninth chapter: “Then the Lord said unto Moses”; tenth chapter: “And the Lord said unto Moses”; eleventh chapter: “And the Lord said unto Moses”; twelfth chapter: “And the Lord spake unto Moses”; thirteenth chapter: “And the Lord spake unto Moses”; fourteenth chapter: “And the Lord spake unto Moses”; thus it continues through the book. “Learned in all the wisdom of the Egyptians”, because he had sat at the feet of human teachers, Moses was made wise to sit at the feet of another Teacher, Who could tell him things of which man had no knowledge. “And the Lord spake unto Moses.” Why should it seem a thing incredible to you that God should speak? I remember some years ago somebody writing an article in *The Canadian Baptist*, in which he said: “I wonder if those who profess to believe that the Bible is the Word of God have ever considered the difficulties that inhere in the idea of God speaking to man?” As though it were a thing incredible that God Himself should actually speak to men! It was when Moses said, “I am not eloquent”, that the Lord said to him: “Who hath made man’s mouth?” Who gave you a mouth to speak? Who gave you a mind to think? Who endowed you with such faculties as you have? And you dare to say that God cannot speak? Who taught you to write? Do you tell me that God cannot write? We need to learn that

“His every word of grace is strong
As that which built the skies:
The voice that rolls the stars along
Speaks all the promises.”

When Moses had learned all that men could teach him, he heard a Voice from another realm into which reason could not of itself penetrate. Out of the unknown, God came to him and spake. And these divine communications were concerned with matters about which all other voices were silent; they had to do with the imperishable elements of human life. It was in Moses’ case, as in the case of Noah. “Noah was warned of God of things not seen as yet.” God spoke to Noah of things that were beyond the range of history, or

observation, or experience. He told him of something that was in His own mind; that was in His own plan and purpose; and something that in due time He was going to bring to pass; and Noah believed God. And in this case, God spake to Moses of things concerning which no Egyptian teacher could instruct him: it had to do with a realm beyond.

And, my friend, I remind you that true wisdom will lead us to listen when God speaks. There are some things about which no professor in any university in the world can instruct you. He can tell you something about the things we handle; something about the powers we use, but do not understand. But call him in when the child lies dead; call him in when a man is about to bury his wife in that deep, dark grave; call him in when a man is brought to that experience where millions of money are of no value at all, and where he has come to learn that "a man's life consisteth not in the abundance of the things which he possesseth"! Summon all your scientists, and all your philosophers; gather together all their accumulated wisdom, and say to them: 'Give me one authoritative word relating to this great mystery from which none of us can escape.' Our human wisdom is absolutely dumb in the presence of that great tragedy. Nobody knows anything about it, unless we go back to this simple fact: that divine revelation has to do with matters that we cannot discover for ourselves; has to do with matters which God, in infinite mercy, is pleased to disclose to the view of faith, in order that we may be prepared for passage into the world that is beyond.

What do you know about yourself? about the soul that is within you? about that mysterious something that you call "I"? Did you ever see yourself? You have seen your body; but have you ever seen yourself—that intangible, indestructible something, which came from God and is made for God, and which will live on when this earthly house of our tabernacle is dissolved? What do you know about it? Any doctor will tell you he does not know much. Is there any doctor who can tell you? He can tell you something about your lungs, something about your heart, something about this physical frame. Some will go farther and tell you that they can tell you something about your mind. But what of that something that does not die? I look over these pews to-night: I can call many of you by name; but I know perfectly well that, if life were to forsake that tabernacle to-night, and that body of yours were laid away, when your body is crumbled to dust, nobody on earth can identify the dust. But that something, that somebody that is sitting in the pew there, that spirit that is tabernacled in that body, will live. And it is that which matters: not your business, not your bank account, not even your physical health; but it is that something within you that is of infinitely greater importance than all other considerations. And universal human experience testifies that there is no school on earth that can tell you one single thing about your spirit—whence it came, or whither it is going. The wisdom of the Egyptians is utterly valueless in that realm: you are shut up to a divine revelation for any reliable knowledge of these matters.

What do you know about God? Did you ever see Him? You have marked His footsteps; you have seen His handiwork; you have seen outshinings of His glory in the works of His hands. But "canst

thou by searching find out God? canst thou find out the Almighty unto perfection?" If you have money enough, you can tour the world, and sit at the feet of the world's wise men, and hear such wisdom as may drop from their lips. But do you know of any ticket-office where you can buy a ticket that will take you to God? Do you know of any guide who will introduce you to God? Do you know of any scholar who can tell you from his own discovery anything about God? He is unknown. Somebody said it was the business of science to push the Great First Cause back as far as possible. That thing that is "science falsely-so-called", certainly has pushed Him back far enough. But you can see only the works of His hands; you cannot see God. Nobody but God can tell you anything about Himself: "Even so the things of God knoweth no man, but the Spirit of God." You cannot learn the things of God in the Encyclopaedia Britannica; you cannot find them in all the libraries of the world. If you would know anything about God, you must let God speak for Himself, and humbly bow before Him as the great scholar did. "The Lord spake unto Moses"; "The Lord spake unto Moses"; "The Lord spake unto Moses"; oh, what a thrilling experience that was! Then Moses knew, beyond all peradventure, that communication had been established with the spiritual world; that God had come to him in an authoritative and reliable way!

II.

If you study the life of this great scholar, you will find that **His Career was Shaped, his Character was Formed, his Conduct Always was Determined by the Dominance of That Higher Learning.** The Pilot was on the bridge. The directing power was not in the physical, was not even in the mental: it was in the spiritual realm: "I pray God your whole spirit and soul and body be preserved blameless." That is the true psychology:—spirit first, mind afterward, body last of all; God enthroned in the centre of our being, directing our thinking and our acting, according to His will. Look at this simple story! "Learned in all the wisdom of the Egyptians." Well, Moses, what have you done with your carnal wisdom? That would give you a place among the great men of Egypt. That would give you rank as the son of Pharaoh's daughter. That, perhaps, would bring you to such a position in life that centuries hence some archaeologist would dig up your golden tomb, as they dug up the tomb of that ancient Pharaoh. Read his story: and you will find that Moses subordinated "the wisdom of the Egyptians" to the higher wisdom which he had learned from the greater Teacher. When there was spread out before him all the pleasures of Egypt, all the treasures of Egypt,—wealth, and position, and power, "the wisdom of the Egyptians" would have led him to appropriate it all to himself. But the wisdom which he had learned from divine revelation led him deliberately to refuse it all, and to choose to "suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater than the treasures of Egypt: for he had respect unto the recompense of the reward."

Our text in Hebrews tells us that, on the basis of that revelation, this great man through faith observed the passover and the sprinkling of blood. Some Egyptian might have come to him and said: "Moses, are you so foolish as to believe there is salvation in blood? Are you

so foolish as to believe that there is salvation in the sprinkling of blood upon the door-posts and lintels of your house and the houses of your fellow Israelites?" I know what Moses would have said. He would have said: "Yes." And I rather think if one had said, "Will you be good enough to explain the philosophy of salvation by blood?" he would have said: "No; I am unable to do it. It does not seem to me to be necessary that I should explain." "Well, why not?" "Because God has spoken to me. He has told me that that is His way; and I am going to accept His way." You ask me to explain the atonement. I cannot explain it: the nearest we can get to it is to say that it was vicarious; that it was substitutionary; that "Christ died for our sins according to the scriptures." He died in our room and stead; but who can explain "the mystery of godliness"—God manifest in the flesh? Who can explain how God could lay upon Christ the iniquities of us all? What human mind can understand how a suffering Deity could endure in His own Person the moral equivalent of the punishment that your sins and mine had incurred? I do not understand it. I am content to say that it is revealed in God's Word; that God says His way of salvation is through the blood of our Lord Jesus Christ. I am going to be saved that way; and I will have all eternity to understand about it. If I were on a vessel that had run upon the rocks somewhere, and a fearful storm were raging, and some wise man were disposed to discuss with me the construction of the life-boat, the principles upon which it was built, and the principles of navigation, and all that kind of thing, I should say: "Man, let us get into that boat and get ashore; and I will talk with you about that when we are safe beyond!"

Now, God knows what is necessary to the soul's salvation. He told Moses in principle that "without shedding of blood there was no remission"; that "the life of the flesh is in the blood". He said: "When I see the blood, I will pass over you." And this great man, this man of mighty intellect and of vast learning, bowed before God, and said: "I will accept Thy way of salvation". "Through faith he kept the passover, and the sprinkling of blood." Will you be wise enough to do the same thing? God will forgive you if you do not understand all about it. But He will not forgive you if, because you do not understand, you reject the counsel of the Most High. It is your business to do what God tells you; it is your business to trust Him, my brother.

I would like to say this word before I close: Moses was a great man, I have said, naturally. He was a man of unusual advantages. And he made his great decision "when he had come to years"—to be exact, when he was about forty years old; then he identified himself with the people of God, and "refused to be called the son of Pharaoh's daughter". He was not a novice; his was not an undeveloped mind; but "when he had come to years", when he was full-grown, in possession of all his powers, he deliberately surrendered them all to God, and believed God.

And then Moses wanted to do the work God had given him to do all at once: he wanted to deliver God's people over night; he wanted to execute the divine commission which had been given to him immediately. In his impulsiveness, he did more harm than good.

And let me give you this word of caution, will you, young people? God said: "Moses, you are not ready yet. I will send you back to college." "Well, how long, Lord? Must I take a long course?" "No; only forty years." Forty years of discipline! Some people can learn all there is to learn in less than forty months. But not this man!—forty years in the desert, walking with God; learning his own littleness, his own impotence; subject to divine discipline; having all the self taken out of him; and by a long course of rigorous training being prepared, under the hand of God Himself, to carry out God's plan. Do not complain, young man, if God ordains that you shall spend twenty years of your life getting ready to do a piece of work that may be done in a week. Have you heard the story of the famous preacher going on his holiday, and going into a church and hearing a young man preach? The preacher was incognito. He went up and shook hands with the young preacher, and congratulated him; he said that it was a good sermon; that he enjoyed it very much. The young man drew himself to his full height: "It took me just two and a half hours to prepare that sermon, sir." "And," said the preacher, who was the author of the sermon, "it took me twenty-five years". Ah, no, things are not learned in a month or so. You have to go down into the lion's den, and into the fiery furnace, and spend long years keeping the flock in the desert. And when you have had twenty years of that, you will not think you are half as wise as you do to-night. The more we walk with God, the humbler we become; the more we know of God, the more sure we are that we are lost and undone, utterly helpless, and useless in ourselves. God put Moses to school again for forty years, and then brought him back. And now he was ready, was he not? Oh, no; he was ready to begin: he needed forty years more of discipline and trial that his faith might be fully tested. But at the end of the one hundred and twenty years, the Master said, "Well done", and put his tired servant to sleep. Now, let me point out this: that after forty years of "the wisdom of the Egyptians", when God spoke to him, he deliberately chose the better part; then for forty years more he was trained for his life's service; and for the third forty years, his faith, "being much more precious than of gold that perisheth, though it be tried with fire", was tried by many temptations, that it "might be found unto praise and honour and glory at the appearing of Jesus Christ".

A view of the Lord Jesus should make us very humble. The voice from the skies should bring us to the feet of Infinite Wisdom, make us very teachable, and lead us to take our place as little children in the presence of the Most High. Blessed be His Name for ever! He has provided a salvation which we never could have provided for ourselves. He has found a way which we never could have found for ourselves. He has revealed to us the riches of His grace which we never could have discovered for ourselves. He has given us a Saviour Who can do for us what we never could have done for ourselves. He has given us the Holy Spirit to dwell in us, doing for us what human power could never do. I offer you, in His Name, this full and free salvation, the forgiveness of sins through His blood, membership in His family—adoption, a place in the school of Christ, and your tuition fees paid to sit at the feet of Christ and learn through all eternity. May the Lord help us to come to Him to-night!

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

WHAT WILL THE SENATE OF McMASTER UNIVERSITY DO ABOUT IT?

In November last we protested against the action of McMaster University in conferring a degree upon Dr. W. H. P. Faunce; and published our protest in the columns of this paper. In January the Senate of McMaster University defended its action by attempting to show that Dr. Faunce was a thoroughly orthodox Baptist; and at the same time, passing a resolution of censure upon the Editor of this paper for having protested against its action. The resolution passed the Senate about midnight on Monday, January the 14th. The report of the Senate's action, with large headlines, occupied nearly a page of *The Canadian Baptist*, which appeared on Wednesday, the 16th. We then wrote *The Canadian Baptist*, asking the Editor to be good enough to publish the letters appearing in this paper on November 29th, upon which this action was based. This he refused to do, so that the Senate's condemnation went out to the Denomination; and the pages of *The Baptist* have been absolutely closed to the other side of the case.

Several of the Associations have since passed resolutions condemning the action of McMaster University; and demanding the opening of the columns of *The Canadian Baptist* to the discussion of denominational issues. Are McMaster University and *The Canadian Baptist* prepared to run in the teeth of denominational opinion thus expressed; and expressed in spite of the most strenuous attempt on the part of McMaster University representatives to smother such expression? It begins to look as though the Convention in Talbot Street in October next will be a very interesting gathering.

We publish below resolutions which were passed at the Eastern Association, which met at Coaticook, June 24th to 26th; and the Northern Association, meeting at North Bay on the same dates. We suggest that our readers watch for the publication of these resolutions in *The Canadian Baptist*.

RESOLUTIONS PASSED AT THE EASTERN ASSOCIATION.

"WHEREAS we covet for McMaster University the united and whole-hearted support of every Baptist in this Convention, and

"WHEREAS we believe the overwhelming majority of our people are true to the fundamental doctrines of the Christian faith, as set forth in the Trust Deed of the said University, and

"WHEREAS any action of the Senate in honouring men whose theological views are subversive to the aforesaid principles will only weaken the confidence of the people in our University, and thus imperil the support and complete co-operation which is absolutely necessary for McMaster, more especially in view of the contemplated programme for the extension work,

"THEREFORE BE IT RESOLVED: That this Association disapproves of the granting of honorary degrees to any Baptist whose theological beliefs are known not to be in harmony with the doctrinal Statement written into the Trust Deed of the McMaster University."

RESOLUTIONS PASSED AT THE NORTHERN ASSOCIATION.

McMaster University.

"WHEREAS the Governing Body of McMaster University has conferred honorary degrees upon certain Baptists, without investigation of, or reference to "their intimate theological views", thereby unwarrantedly shaking confidence in the administration of said University,

"THEREFORE BE IT RESOLVED: That, while declaring our unwavering loyalty to McMaster University, we, the Northern Association of Baptist Churches, recommend to the Convention of Baptist Churches of Ontario and Quebec, that the Governing Body of said University be instructed not to grant an honorary degree to any Baptist who is known to be out of accord with the Declaration of Faith embodied in the Charter of said University.

"That a copy of this resolution be forwarded to The Canadian Baptist for publication and to the Secretary of our Convention.

The Canadian Baptist.

"WHEREAS there has been a good deal of dissatisfaction throughout our Association because of what is deemed by some to be a biased attitude on the part of The Canadian Baptist in certain matters of controversy,

"THEREFORE BE IT RESOLVED: That, while deprecating any controversy in a spirit of bitterness, we recommend to the Convention of Baptist Churches of Ontario and Quebec, that the Board of Publication instruct the Editor of The Canadian Baptist that if the columns of the said paper be opened to a statement regarding any matter which may be before the Baptist Convention of Ontario and Quebec, a fair opportunity be given for the discussion of the other side should such be in harmony with the accepted historic Baptist position."

FROM THE WALKERTON ASSOCIATION.

We received a letter dated June 26th from the Chairman of the Resolutions' Committee of the Walkerton Association, to which we have not had space to refer until now. We had had no communication with the writer, or, for that matter, with anybody else in the Convention, respecting the offering of resolutions to the Associations. Whatever was done in this matter, was done absolutely without our knowledge. Following is an excerpt from the letter referred to:

"We prepared two resolutions similar to those passed by the Toronto Association re McMaster Honorary Degree Committee and re the Publication Board. Our Committee were unanimous in their presentation of these resolutions to the Association. We failed to have the resolutions passed. Let me explain why: Dr. J. G. Brown of McMaster and Rey. J. R. Webb of Kitchener spoke at length upon these resolutions as soon as they were presented; and one of these gentlemen sarcastically stated that the first resolution was manufactured in Toronto by a little group of Baptists who met in secrecy to frame it. He went on to state that this resolution was vetoed by the Toronto Association. This took all the wind out of me for the moment, as I had been thoroughly convinced that it was passed by the Toronto Association. Afterwards I realized that he stated a partial truth, because the original resolutions were rejected and similar ones, somewhat softened in tone, were passed. After these two had spoken and two others joined in the discussion, the vote was taken, very few voting at all and the first resolution was deleted. The second one was similarly dealt with. Only one of the delegates from my own church voted on either resolution. The others told me that it was done so quickly and with so little explanation that they did not understand the issue. We were to blame, however, as we should have organized to support the resolutions. We were outgeneraled. However, it is only a temporary defeat. I was so glad to read in this week's Witness that other Associations have been dealing with the same issues. Some of our educational leaders have a way of making you feel as if you were the only obstacle in their way, that it is good to hear of the "much company" which we have.

"If you care to mention the fact that these resolutions were discussed in the Walkerton Association in the columns of The Witness, by all means do so. And if you care to quote any or all of this letter you are quite at liberty to use it. I am not in the least ashamed to stand where I do on these things."

This is a most interesting letter. We are informed that two gentlemen told the Association that certain resolutions were "vetoed" by the Toronto

Association. Another person, who was present at the Walkerton Association, informs us that the two brethren in question informed the Association that certain resolutions had been "squelched" by the Toronto Association. On the other hand, one of our Witness subscribers informs us that he, as a member of a Baptist Church in Toronto, and a delegate to the Toronto Association, has repeatedly written the Editor of **The Canadian Baptist**, requesting that the resolutions, which the two brethren above-mentioned, according to this letter, are reported to have said had been "vetoed," and according to another informant, "squelched" by the Toronto Association, be published in **The Canadian Baptist**. Thus far the resolutions have not appeared. If they were "vetoed" and "squelched," why does not **The Canadian Baptist** say so? and if they were neither "squelched" nor "vetoed," but only modified, how will the two gentlemen named in the letter printed above, explain their speeches made at the Walkerton Association?

At practically every Association, McMaster University has had one or two, and in some cases more, special pleaders. When the walls of a building are hung thickly with fire extinguishers, it gives the impression that there must be some inflammable material about. We are afraid we have interfered somewhat with the vacations of some of the Faculty of McMaster University.

It would be unfair to quote the letter above without at the same time stating that the columns of **The Gospel Witness** are open to Prof. Brown of McMaster University, and Rev. J. R. Webb of Kitchener, to offer what explanation they care to make of their speeches made at the Walkerton Association, which met at Wingham.

A GREAT BAPTIST PAPER.

Recently we sat down to enjoy a certain Baptist paper which comes regularly to our desk. We have always found it to be a table richly spread with the King's dainties; always abundantly supplied with good food for the hungry soul. The paper, indeed, contains what dieticians would call a "balanced meal". The elements which go to the making of religious muscle; and which so strengthen the spine as to enable a man to stand "upright" as God made him, are always to be found on this literary table.

Reading the first article on this occasion, we said to ourselves, "We must republish this in **The Gospel Witness**," but when we read the second article, we had a feeling that we must republish this also; and so from page to page we felt a desire to share with others that which we so richly enjoyed. Then we came to the editorial section, only to discover that what we had previously read had been but the *hors d'oeuvre* of the meal; and that now the great joint, the principal part of the meal, was before us. And what a feast! We could almost feel ourselves growing stronger as we read; we felt there was something in this sort of pabulum that ministered to one's general health,—that eyes were keener; and ears were sharper; and hands more dexterous; and the heart more tender; and the vertebrae stronger,—in short, we felt like a giant refreshed, if not with new wine, at least with a perfect banquet. But then came the dessert. How appetizing! How daintily served! For the table was well ordered. There were some flowers, some sparkling cut glass, and a fair amount of silver—but nothing overdone. Everything was in good taste, with such condiments as are the necessary adjuncts of a good meal.

And when we had finished we mentally observed that we would like to reprint the whole paper. But that was impossible in the limited space of **The Gospel Witness**. And then another idea came to us: to write a paragraph to advertise the banqueting house; and recommend all our readers to take at least one meal a week where we had been so richly fed.

The name of the paper? Not a few of our readers will have identified it already by the description. It is **The Western Recorder**; published in Louisville, Ky.; its subscription price is \$2.00 per year! and its Editor is Dr. Victor I. Masters. We have a shrewd suspicion that he is a bit of a Calvinist. Certainly some sort of fore-knowledge must have determined his name. One of the gentlest of souls he is, yet a **master** of the journalistic art; and is invariably the victor when anyone crosses swords with him. We wish all the Baptists of America could read his paper, for then they would become Baptists indeed.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.
LESSON XLIV.

AUGUST 3rd, 1924.

WAR WITH THE PHILISTINES.—2 Samuel, 5 and 6.

In order to a proper understanding of the lesson of these two chapters, they should be read in the light of chapters eleven to sixteen of First Chronicles. The First and Second books of Chronicles are complementary to the books of Samuel and Kings, just as the four Gospels are complementary to each other.

I. The Anointed of God is Chosen by all the People to be Their King. (Chap. 5:1-3 and I Chronicles 11:1-3.)

David had long ago been chosen by the Lord and anointed by Samuel; but comparatively few in Israel had recognized him as the Lord's anointed; now, however, the hearts of the people are turned toward him; and they acknowledge that even when Saul was nominally king, David had been the real leader of the people. These verses illustrate the great principle that while the Lord Jesus Christ was anointed King from all eternity, He is pleased to await the acceptance of His people; so that He becomes King by divine appointment and King also by the deliberate and willing choice of His elect people. The city which was destined to be the centre of worship of the true God, and a type of the City which is to come down from God out of heaven, was occupied by the people who refused to recognize David as king. Nevertheless, by the inspiration of his leadership, one of his men took the city and it became the City of David. Thus, too, "the kingdom of heaven suffereth violence, and the violent take it by force".

II. The Response of the Philistines to Israel's Proclamation of David as King.

We are told that when they heard it, they prepared for war. In this connection I Chron., chapters 11:10 to 12:40 should be carefully studied. (1) The Philistines immediately opposed David's rulership. This principle holds everywhere. When Jesus Christ is brought to the throne in an individual life, to the first place in a Christian church, or is given the pre-eminence in any sort of social unit, His supremacy is always opposed by the spiritual Philistines. (2) David's example is worthy of note: "He enquired of the Lord." So must we always put our case before the Lord and learn how to fight the battle: then God will break forth upon our enemies also. (3) The Philistines came up yet again (verse 22). Evil is not easily conquered. Our conflict with the spiritual Philistia is not a battle, but a long war of many battles. The Devil will fight again and again. The price, indeed, of progress and of victory in the Christian life is one of ceaseless conflict. (4) When David again enquired of the Lord, he received instruction to fight this battle in another way. So must we learn to seek fresh instruction for every new situation in life. In this case he was to fight the Philistines from the rear, and wait for "the sound of a going in the tops of the mulberry trees".

III. How David Sought to Signalize the Beginning of His Reign by the Promotion of a Revival.

Chapters thirteen and fourteen of I Chronicles should be carefully studied in this connection. (1) He sought to bring back the ark, that they might enquire thereof as in former days. (2) They endeavoured to bring it back in a wrong way. They put it on a new cart, whereas it was required that the ark should be carried upon the shoulders of the priests. Many people want a revival and all the blessings of it; but they are unwilling to assume the responsibility of carrying the ark: they would have it borne by proxy on some new cart. This attempt brought only disaster—the death of Uzzah—and no joy to anyone. So that David became afraid of God and said, "How shall I bring the ark of God home to me?" (3) David later repented of this error (I Chronicles 15), and explained to the people; and said unto them, "Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order." So, if we would have a genuine religious revival—in our own hearts, in our church, throughout the land—we must accept God's plan; we

must observe His order; we must seek Him "after the due order," (4) When David did this, "God helped the Levites that bare the ark of the covenant of the Lord" (I Chronicles 15:26); and all the land was filled with rejoicing when the ark of the Lord was brought back. So will it ever be.

NEWS AND NOTES.

THE AUGUST SUNDAY EVENINGS IN MASSEY HALL.

In view of the fact that Jarvis Street Church is almost filled, even during the summer weather, with our ordinary Sunday evening services; and of the wide publicity given to the prospective Norris meetings; and of the well-known magnetic quality of Dr. Norris' preaching, it has been felt certain that Jarvis Street Church would not be large enough to accommodate the Sunday evening congregations. We have, therefore, engaged Massey Hall for the five Sunday evenings of August while Dr. Norris is with us. All other services, unless otherwise announced later, will be held in the Jarvis St. Church.

THE GOSPEL WITNESS FUND.

So far as may be possible the Pastor would like to hear from every member of the church to whom he has written respecting The Gospel Witness Fund immediately, in order that all the work in connection therewith may be out of the way before our great evangelistic campaign begins. If you have not yet replied to the Pastor's letter, will you please do so at once?

LAST WEEK'S WITNESS.

Fifty thousand copies of last week's issue of this paper, containing the Norris supplement, were printed. A great army of Christian people have joyously carried the messages contained in that number from door to door. Fully forty thousand copies will be put into forty thousand homes in Toronto. We put into that number of *The Witness* the regular sermon of the Sunday evening series, which was a simple setting forth of the Way of Life. In addition to that we endeavoured to call the attention of all Christian people to the need of a spiritual revival; and to urge Christians of all names to pray that such a revival may come. We now ask our readers especially to pray for God's blessing upon the thousands of copies of last week's *Witness* which will, without doubt, be read by tens of thousands of people. As God has blessed *The Witness* to the conversion of many before, we are praying that last week's issue will result in bringing large numbers of people to Christ.

THE AUGUST SERVICES.

With the issue of this paper the beginning of Dr. Norris' meetings in Jarvis Street will be but ten days off. We have made great preparations for his coming; but again we urge our readers to remember that success will depend absolutely upon the presence and power of the Holy Spirit. We believe there are many of the Lord's children all over this Continent who will read these words, who have long been crying to God for a revival of religion. We have heard of gracious visitations from God in Scotland, and in England, and in different parts of this land; "but for the showers we pray".

Jarvis Street has passed through a very strange experience during the past three years. So far as we have been able to trace the reasons for it, we are constrained to believe that God took us at our word when we prayed that definite spiritual blessing might come only in His way. We believe the extra prayer meetings instituted the first week of January, 1921, and which have continued with increasing interest and power unto this day, are the real cause of the changes effected in Jarvis Street Church. Sometimes we have wondered whether God is planning, through this strange experience, to use Jarvis Street in a large way.

The phenomenal blessing attending Dr. Norris' meetings in his own church, and especially recently in the great revival in San Antonio, encourages us to believe that he will prove God's instrument to accomplish great things in Toronto. We, therefore, beg an interest in the prayers of all our readers, that God will use these summer services in Jarvis Street for the glory of His own name.