

The Gospel Witness

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

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

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The Jarvis Street Pulpit

A WOMAN WITH A PAINTED FACE.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, July 20th, 1924.
(Stenographically reported)

"And when Jehu has come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window."—II Kings, 9: 30.

HUMAN history from the days of Eve until now is very largely the history of a woman's influence. It is a history, however, which needs to be carefully read, and wisely interpreted. On the one hand, we must guard against that cynicism which would hold woman responsible—exclusively responsible, for having brought death into the world, and all our woe. And, on the other hand, we must avoid the extreme of the modern, fulsome flatterer, who would describe every woman as though she were, by virtue of her sex, always and only an angel of light. The Bible is full of stories of the lives of noble and illustrious women, who have been God's instruments—channels of His grace, instruments of His power, in bringing blessing to the world. Time would fail me even to call the roll. We think of Sarah, and Rebekah, and Rachel, and Ruth, and Esther, and Hannah, and many others in the Old Testament; and of Elizabeth, of Mary, of the women who ministered to our Lord, who were the last at the Cross, and the first at the sepulchre. The Bible recognizes the almost infinite possibilities for good which reside in the influence of a woman's life. But the Bible also plainly recognizes, and is not too polite to declare, the great influence for evil which a woman may exercise. We read in the New Testament of Bernice, of Sapphira the liar, of Herodias, responsible for the death of the greatest of all prophets, according to our Lord's estimate—John the Baptist; and in the Old Testament of the revengeful Athaliah, of the treacherous Delilah, and of others who wrought evil in the sight of the Lord. But of all those who gave themselves to work wickedness,—as Saul

was from his shoulders and upwards higher than all the people, as Ahab exceeded all others in his devotion to wickedness, so Jezebel his wife, among all the women whose evil lives are here recorded, is easily the chief. I have spoken to you already of the wife of Lot, the foolish woman, and of Esther, the gracious soul, who from poverty was exalted to a throne; but I should not be faithful in the discharge of my duty if I did not deal with this other aspect of woman's influence, and show you the possibilities of evil which lie in the life of a woman from whose heart God has been excluded. I shall therefore speak to you of Jezebel as of a woman with a record, and a woman, according to our text, with a painted face.

I.

Let us look at **Jezebel's Record**. Turn back a few of the pages of Jezebel's history; and you will find, to begin with, that she had an evil ancestry. She was the daughter of Ethbaal, who carried the name of his god in the very name to which he himself answered. She came of heathen parentage. She suffered the handicap of heathen training. From the beginning her feet were set in the ways of evil. And, so far, we all share Jezebel's disadvantage. For, however godly our parents may have been, we have all come into this world with certain hereditary tendencies: we are born in sin, we are shapen in iniquity; "the wicked go astray as soon as they are born." We are by nature, every one of us, sinners; and, alas! every one of us are still, or have been, sinners also by choice. But it may be there are some here this evening who have never enjoyed the advantages of a Christian home; some who have come to the estate of womanhood or of manhood, who have been brought up in homes not greatly dissimilar from that in which Jezebel was trained—taught to bow to idols; taught to worship some image of God. If that be so, we may frankly acknowledge that those who are subject to such disadvantages begin life under a great handicap. We cannot be too thankful, those of us who were brought up in Christian homes, for the influence which surrounded us in early life; for the fact that we were taught from the beginning to do reverence to the name of our Lord Jesus Christ. But it may be there are some here this evening to whom the most elementary truths of the gospel are entirely new. We had a little girl in here perhaps a couple of months ago,—who did not even know who Jesus was. If she had been born in the heart of Africa, she could not have been more ignorant of the simplest truths of the gospel of Christ than she was living in a home not half a mile from this church. Alas! we do not need to go to India, or China, or Africa, to find people who are being trained very much as Jezebel was brought up, in prayerless, godless homes.

And yet, I want to remark further that this natural handicap did not excuse Jezebel for her wickedness. It was verily true that her face was set toward evil; and it was easy for her to go down hill: it required no effort on her part to do that which was wrong. Everything was prepared for her descent; and yet, as we shall see in a few moments, God in infinite mercy set almost innumerable obstructions across her path to turn her back from her natural bent. Many there are who excuse themselves because the sins to which they are sub-

ject are a part of themselves: they have inherited certain tendencies. I have heard men plead as an excuse for drunkenness that their father was a drunkard. It may be, my friends, there are some here who started life with every possible disadvantage supplied by the enemy of souls, who were provided with every possible facility for going straight to the Pit. But that excuses none of us! It is true that there is a law of sin and death in our members; that we are all subject to these hereditary tendencies; that it is easier to do wrong than to do right. But, on the other hand, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And that law of downward tendency, which drags the soul down, may by God's grace be suspended by the operation of a higher law which leads us upward toward God. God in His infinite mercy has made possible to every man and woman this choice: the guilt of the first Adam with its prepared path to hell; or the grace of the second Adam with its prepared and fully guarded path to the skies. Because we were born in sin is no justification for our continuing in our downward course; for divine grace has made it possible for us to be "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

But Jezebel had resolutely closed her ear to the truth. It was characteristic of this woman that she hated the Word of the Lord. She would not hear reproof. It was Jezebel who cut off the prophets of the Lord; it was Jezebel who dyed her hands in the blood of God's faithful ministers; it was Jezebel who sought to silence every voice that dared to tell the truth. It is significant that some of the most dreadful and pernicious heresies that have cursed the church have emanated from women. Think of Christian Science with its deadly delusions! The Devil has always found his Jezebels to seek to silence the testimony of God's truth. When Elijah, that mighty prophet of the Lord, rebuilt the altar of Israel that was broken down; when he laid upon it the wood and the sacrifice, and issued his great challenge to the prophets of Baal to call upon their God, leaving it with God Himself to determine the issue, saying, "The God that answereth by fire, let him be God,"—when God accepted that challenge, and fire came down from heaven and consumed the sacrifice, and the wood, and the stones, and the dust, and licked up the water that was round about the altar; when the people in thousands fell upon their faces, and said, "The Lord, he is the God; the Lord, he is the God"; when even Ahab humbled himself momentarily, and bowed himself before God, and recognized there was a greater King than himself,—this woman, steeped in iniquity, hardened in sin, the Devil's own instrument for evil, answered that manifestation of supernatural power by declaring that she would have the head of the prophet who had brought it to pass. A woman can harden herself against God; a woman can take the path of sin; a woman can fathom the lowest depths of iniquity, and explore the utmost bounds of the far country. Sin is no respecter of persons or of sex. I beg of you take warning from this terrible example which is written in the Book for our learning.

Here was a woman who was responsible for her husband's ruin: "There was none like unto Ahab, which did sell himself to work

wickedness in the sight of the Lord, whom Jezebel his wife stirred up." When Ahab turned his covetous eyes upon the field of Naboth; when he sulked because Naboth refused to sell him his vineyard, it was Jezebel, this incarnation of evil, who proposed to her husband that he should exercise his powers as king; that he should obtain that upon which his heart was set. She said, "Dost thou now govern the kingdom of Israel? Arise, and eat bread, and let thine heart be merry; I will give thee the vineyard of Naboth the Jezreelite." It was Jezebel who was responsible for the cold-blooded murder of Naboth, in order that her husband might realize the desire of his heart. Ahab, by his rebellion against God, was brought at last from the lofty throne of Israel,—literally to be eaten, by the dogs,—and it was his wife who helped Ahab to go to the dogs. And she is not the only woman who has driven a man to the dogs. In my experience as a minister, I have seen many a woman whose influence has been in that direction,—not in a coarse and vulgar and vicious fashion necessarily, nor generally; sometimes by refined and carefully disguised methods. But a worldly woman, set upon the possession of worldly wealth and position and honour, will drive a man on until he goes right over the precipice. I want faithfully to appeal to every woman here this evening. Your husband is not perfect—at least, if he is, you had better put him in a glass case! I have never met the creature yet who is perfect. Your husband is not perfect; he may have his defects; he may try you terribly sometimes; but what I want to know this evening is, whether the influence of your life is directed toward the leading of that man up to God, or down to evil. After speaking on a subject similar to this some years ago, somewhere, I received several letters denouncing me for daring to suggest that a woman could ever be anything other than an angel. I have had too wide an opportunity for observation to believe that she is always an angel. Most of them appear to be, I dare say. But the object of this Book is to unveil these things, and to show what sin can do. The Bible, speaking by divine inspiration, puts the blood of Ahab in large measure upon his wife; the responsibility for his ruin, determined sinner though he was, rested very largely upon Jezebel: "whom Jezebel his wife stirred up."

Then another thing: She dug a grave for her own son. She was responsible not only for the ruin of her husband, but for the ruin and death of her son. When Joram succeeded his father, and the battle was joined between Joram and Jehu, whom God had appointed to cut off the house of Ahab, "Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk in his chariot. Then said Jehu to Bidkar his captain, "Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord." And in the very vineyard which Ahab possessed by the suggestion and intrigue of his wicked wife, Jezebel's son came under the judgment of God, and died by the stroke of divine justice and there was

buried. There came ruin and death for husband and son at the hand of a wicked woman.

Let us remember what sin can do, my friends! Let us open our eyes to these things! Are there any of you mothers standing in the way of your children's turning to God? any of you mothers teaching your children how to play cards, and preparing them—giving them a ticket, to the penitentiary? any of you mothers opening your homes for parlor dances, and training your children to run in the ways of evil? When at last they slip and slide, and go down to the depths, do not blame somebody else; take the responsibility upon your own heart, upon your own conscience. It is time we were facing these tremendous truths that are taught in the Word of God. What a terrible record that is! I am not speaking this evening of a woman's influence for good. It would be more congenial; but I have spoken of that before. My emphasis this evening is upon the other aspect of this great truth; and I beg of you to heed it.

II.

Our text tells us Jezebel was **A Woman With a Painted Face**: "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window." I think it quite possible that Jezebel painted her face in an effort to cover up some natural blemish, and to improve her appearance. Jeremiah and Ezekiel tell us of women in their days who sought such artificial adornment; and, if all reports are true, the practice has not wholly fallen into disuse even in our own day. It may be that Jezebel had looked into the glass. I see some young girls doing it even on the street-cars. I suppose by this means they learn the necessity for some sort of improvement. The Word of the Lord says "a hearer of the word * * * is like unto a man beholding his natural face in a glass." I have heard it repeatedly said that some people who come to this church go away feeling uncomfortable. If that be so, I am profoundly grateful to God; because that is what I try to do every time I preach, to make sinners uncomfortable—not to leave you uncomfortable, of course, but in the hope that you may find salvation in Christ. The Word of the Lord is a mirror; and if we behold ourselves in that glass, we shall see our natural defects; we shall see that we are not as good looking as we thought we were. I have seen some people surprisingly proud; and the only explanation that I could arrive at myself was that they could not possibly have a mirror in their house; because, it seems to me, if they had it would humble them immediately. Certainly, when I see some prancing spirits, proud of their own self-righteousness, proud of their natural moral and spiritual attainments, I know they are not looking into the mirror; because a clear view of what we are in God's sight will humble every one of us. And when a soul is awakened to a recognition of his or her unloveliness, it is natural to seek some artificial adornment to cover up the defects which have been discovered to us.

It may be that Jezebel was moved thus to paint her face by comparison with some one else of superior beauty. At one time she may have passed as the supreme example of feminine attractiveness in the court of Israel. She was the queen. Then there may have arisen

some one who was superior to her in personal appearance; and there may have been behind this some desire to keep up with some one else. It is a supposition that is exceedingly probable. At all events, I know that there is nothing like comparison with another to bring home to us our own unloveliness. Brother Macaulay spoke to us this morning about that new, that divine Standard, which God has sent into the world in the Person of His Son, by Whom we are all to measure ourselves, and in contrast and comparison with Whom the very best of men and women are but poor, helpless, hell-deserving sinners! "For 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." My friend, you may compare yourself with your neighbours, with the best men and women you know; and by such comparison you may minister to your own pride, and congratulate yourself on being somewhat good looking morally. But if you do but get a glimpse of the face of Jesus Christ; if you can but see "the light of the knowledge of the glory of God" as it is revealed in the face of Christ, then you will discover how far short of the beauty of the Lord you have come, and will learn to pray, "Let the beauty of the Lord our God be upon us." "My beloved," said the Spouse, "is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. * * * His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." If you want to know God's Standard of beauty, God's Standard of moral and spiritual perfection; if you would have "the light of the knowledge of the glory of God", you must gaze into the face of Jesus Christ. And when you have seen Him, you will cry like that seraphic prophet: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Have you seen the King? "Well, sir, I am just as good as your church members." Have you seen the King? "I do no harm. I pay my debts. I am not like Jezebel: I help my husband; I help my children. I do the best I can." Have you seen the King? "I think I am better than many people." Have you seen the King? Have you gazed into the face of Jesus Christ? For, if you have, you will know that you are without beauty before Him, and have need of some improvement.

I wonder if there is any one here this evening who is trying to paint her face, metaphorically? I would not be so personal as to make literal application of it. I do not much admire that practice either. Are there any here who are trying to improve themselves? You say, "Well, sir, I admit that is all true. I know what I ought to be." The Devil has many stores, in which he seeks to dispose of all kinds of cosmetics, which he recommends for the removal of the blemishes of nature; and which he represents will so improve one, as to make one fit for the palace of the King. I saw in one of the

papers, I think it was last night, by accident, a picture of a young girl who was starting a No-Make-Up Society, and appealing for others to join. Now, my friends, in the spiritual realm it is folly to try to make up. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." And it is just as impossible of ourselves to change that natural disposition as it is for the Ethiopian to change his skin. You cannot buy in the Devil's drug shops any kind of preparation that will remove the marks of sin, and make you fit to stand in the presence of God.

Some years ago I called on a friend one morning a little before noon. As I approached the house, I met his sister, who was returning from a delightful ramble in the woods—a young woman of fair appearance, as far as I can remember. But she could well have adopted the words of the Spouse in the Song, and said: "I am black, because the sun hath looked upon me"; for she certainly was well tanned. That night I sat at my friend's table at dinner; and when his sister came in, I did not know her. She had an entirely new complexion. It was white enough; but altogether artificial. I could not help saying to myself—I was too polite to say it out loud—"Why didn't you leave the brown? You looked so healthy when I saw you this morning." And that is just what people do, thinking to prepare themselves to sit at the royal banqueting table. And, oh, how poorly they succeed! A painted face is never beautiful. Not very many people can paint a face on canvas; but how completely all fail who attempt to make themselves presentable to God. It cannot be done, my friend. The blemishes are there; and you cannot remove them by any human effort.

I wonder if Jezebel tried to disguise the truth from herself? Jezebel was growing old. Her husband was dead; her sons were dead. Disaster and ruin had marked her whole career; and now at the end of life, I fancy there must still have been ringing in her ears that tremendous challenge of Elijah: "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him." But she had tried to close her ears against it. A succession of judgments had fallen upon her house; and now her husband, her son, her throne, her kingdom—they had all gone; and perhaps she tried to cover up the marks of passing time, and to persuade herself that she still was young; that there was plenty of time yet. Oh, how people do deceive themselves after this fashion, and say, "Death has come to others; but it is not coming to me. Disaster has overtaken others; but it will not overtake me. Judgment has fallen upon others; but it will never fall upon me!" But it will, my brother, my sister: "Sin, when it is finished, bringeth forth death." There is no escape from it. You may try to hide the truth from yourself; but you can never hide it from God. For the special significance of this painting was this: it was an attempt to disguise herself from the minister of judgment, from the divine avenger. Jehu came fresh from his triumph in the field of Naboth, and rode at the head of his victorious army in through the gates of Jezreel. And when Jezebel heard the hoofs of his horses, before she dared to show herself, "she painted her face, and tired her head,—disguised herself,—and looked out at a window."

She said to the man which High Heaven had commissioned to visit her with judgment: "Had Zimri peace, who slew his master?" She sought to hide herself by painting her face. But we cannot hide from God. From Him no secrets are hid: "All things are naked and opened unto the eyes of him with whom we have to do." No effort at self-improvement can disguise the blackness of the unregenerate heart. There is no use to paint your face, nor tire your head.

Oh, it is a terrible story! I hesitate to finish it, but I must. Up there was a queen; and roundabout her, her chamberlains appointed to do her service, who for years had anticipated her every wish. And when she looked out at the window, thus disguised, and said to Jehu, "Had Zimri peace, who slew his master?" he called to the chamberlains, her friends, her servants, sworn to do her bidding, and he said: "Throw her down." And when they saw the tide had turned; that her throne was gone; that her power was gone, they took her and hurled her through the window to the pavement below; and some of her blood was sprinkled on the wall, and on the horses; "and he trode her underfoot." She painted her face; she sought to disguise herself; but, at last, the sin that she had hugged to her heart, threw her down. It will always throw you down, my friend. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." But God's day will come: God hath "appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." At last, sin will throw you down—yes, from the highest throne, from the most lofty position in life, down—down—down, to the lowest depths of the bottomless pit.

Then Jehu went into the house, to eat and drink; and he said to his servants: "Go, see now this cursed woman, and bury her: for she is a king's daughter.—Though we have no respect for her, respect her position at least, and give her a decent burial." "And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. "And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." Literally, sin drove Jezebel to the dogs, until they ate her, painted face and all; and no one could say, "This is Jezebel." That is what sin does: it will drive anybody to the dogs.

"Oh, but, sir," you say, "that is a gloomy story to give us this summer evening!" Ah, yes; it would be if I had to stop there,—and I will keep you but a few moments more.

We cannot paint our face; but we can wash it. Listen!

"There is a fountain filled with blood
 Drawn from Immanuel's veins;
 And sinners plunged beneath that flood,
 Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, as vile as he,
Wash all my sins away.

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

The blood of Jesus Christ can remove all blemishes. "Christ also loved the church, and gave himself for it; that we might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." The Bride of Christ will be very beautiful—beautiful with the beauty which His grace imparts; no wrinkles there; no blemishes there! And when before an assembled universe she takes her place at His side, as His consort, robed in the garments of salvation, brilliant with all the jewels of His grace, she will be a fit companion of the King of Glory.

Do you not want to be there? Would you not rather ascend to the skies than descend to the bottomless pit? Would you not rather submit yourself to the great Saviour, and let Him remove all blemishes, and impart to you His beauty? I offer you this gospel this evening. I tell you that my Lord Jesus has been anointed to destroy the works of the Devil; He has been anointed to remove from us every mark of sin, to clothe us with His own beauty, and to restore, at last, perfectly in us, the lost image of our God. He only who created us can re-create us. Therefore, have done with all dependence upon human means of salvation, and trust Jesus Christ. Trust Him only! "He that believeth on the Son hath everlasting life." May He make us all glorious with His own glory for His Name's sake! Let us pray.

DR. W. B. RILEY'S ILLNESS.

Thousands of people all over the continent will hear with profound sorrow that Dr. W. B. Riley, of Minneapolis, has been compelled to rest from his great ministry. The physicians report that he is progressing satisfactorily, but that he will have to rest completely for some months.

If Dr. Riley had not been a giant physically as well as mentally, he would have collapsed long ago. To the burdens of a great church,—usually more than enough for any man, he has added the care of a great Bible Training School, and to this the continent-wide Christian Fundamental Association,—and to all this a Bible teaching and evangelistic ministry involving about fifty thousand miles of travel a year. Even steel can break under too heavy a load. We fear some of us have forgotten this and have been mercilessly piling additional burdens upon Dr. Riley's willing shoulders.

It is our judgment that no man on this continent of this generation has made so great a contribution to evangelical truth in general, and to true Baptist progress in particular, as Dr. Riley. A man of great spiritual insight, of great platform ability, and of great spiritual power, he has the heart of a true shepherd, the tenderness of a mother for her children, the humility of a child, and withal the courage of a lion; he is one of God's true noblemen. We are sure the readers of this paper will join with thousands of others in earnest prayer for Dr. Riley's speedy recovery.

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

CONDITIONS OF REVIVAL.

Jarvis St. Church has long been praying for a deluge of blessing. Much blessing has come; but we dare not be content with less than God's best. If ever a revival were needed it is to-day. Nothing else can clothe the barren fields with beauty and fruitfulness. Following the terrible scourge of the Black Plague in London centuries ago, the city was visited by a great fire. Though the fire consumed much wealth, it was one of London's greatest blessings, for it purged the city of the plague germs. And the world is suffering from the devouring plague of unbelief,—nay, the church itself is suffering from the plague. There may be obscure successors of Bradlaugh, and Ingersoll, and Paine, and Voltaire, outside the church; but if there are they are so obscure as to be unknown. But the infidel doctrines which these men preached are being expounded from thousands of so-called Christian pulpits to-day. We do well to contend for the faith, to take every precaution, to use what disinfectants are available, in order to prevent, as far as may be possible, the further spread of the plague. But nothing can really purge the church, and make her once again a praise in the earth, but a mighty conflagration kindled from the skies. When God answers by fire, the apostate prophets of Baal may continue in their apostacy, but the people will cry, "The Lord, He is the God."

One condition of revival is a recognition on the part of God's people of their personal responsibility to God. Necessary as the collective body of believers, known as the church, is, there is always danger of the individual being merged in the mass. The principle which, proverbially deprives a corporation of a conscience, will deprive the members of every social organization of a sense of individual responsibility, unless care is exercised to keep that sense acute. Thus it becomes easy to theorize about the condition of the church and the general spiritual dearth, and to use the second and third persons plural when identifying the cause, when in reality the revival waits on the first person singular. "Against thee, thee only have I sinned"; "God be merciful to me a sinner"; "Restore unto me the joy of Thy salvation"; prayers of this order are definite and personal, and bring their answers from the skies.

Agonizing prayer is another prerequisite to revival. We are not heard for our much or frequent speaking. It is possible that our prayers may be perfectly orthodox as to their letter, while in their spirit they may be as pagan as a Romanist's beads or a Hindu's prayer-wheel. There are many ways in which believers may fill up that which is behind of the sufferings of Christ, for His body's sake, which is the church." And not the least of these is by interceding in the Gethsemane spirit: "Being in an agony he prayed more

earnestly." But His agony was for others, because He knew that only the Cross could bar the sinner's road to Hell. When it is given us to feel this truth, we, too, shall agonize in prayer. It is not how long we pray which determines the effectiveness of our prayers, but our sincerity; that is to say, the measure in which we feel the solemn truths our prayers profess.

When a house is on fire and the children are within, a true mother will not need a course in elocution to teach her how to cry "Fire" convincingly. When the peril of the unconverted is real to us we shall know how to cry to God for help so as to be heard in heaven.

Effective personal effort is another condition of revival. God is the Author of the nature of things. Hence that which is theologically sound is psychologically necessary. An implicit belief in the Word of God will teach us men are lost without Christ, the realization of this will lead us to agonize in prayer, and it will also inspire us to persuade men and to beseech them to be reconciled to God. And as the agony born of belief of the truth will be answered by the Spirit of Truth, so our desperate earnestness will be used of the Spirit of God to convince men of the truth of which our earnestness is begotten. Salvation is wholly of grace, and therefore the work of the Holy Spirit; but we repeat, He does not force the door of the heart, but with a master key He "opens" it as He opened the heart of Lydia. He deals with men according to the laws of their mind, and therefore uses Christian earnestness to compel men to a consideration of the truth of the Gospel.

In harmony with the foregoing, that is, His use of the appropriate spirit and attitude of mind, it is His almost invariable rule to employ some qualified human teacher to effect a revival. It was Elijah who repaired the broken altar, and called down fire from heaven. Peter at Pentecost, and Paul in his many journeyings, are New Testament examples of the same principle. Nearly every revival has been associated with the name of some great spiritual leader. The Reformation with Luther, other movements with Wesley and Whitfield, and Finney, and Moody. It is still only the work of God, though such men became His instruments. Nor were they led in their courses by any sort of magic. They were led as sane men whose powers were subject to divine control.

There is a kind of evangelical superstitiousness. By that we mean that there are many who hold a scripturally correct theory of the way of salvation, who actually expect to see men saved by some sort of magical trick. This morbid desire for the abnormal leads to many extravagances. That is often most supernatural which seems most natural. Thus the great revival in England under Moody was not heralded by letters of fire flashed across the sky. There were undoubted evidences of divine leading in Moody's going to England, and yet the history of that revival shows a very practical man, plentifully endowed with what is usually called common sense, acting with practical common sense in making use of every possible opportunity to preach the Gospel.

Similarly, after years of praying, we have felt led to plan the coming of Dr. Norris because of the manifest blessing of God upon his ministry; and in the exercise, we trust, of sanctified common sense.

On these grounds, because in all these things we have sought to plan in obedience to the Word of God as we understand it, we are expecting Dr. Norris' August campaign will be characterized by showers of blessing.

BRITISH COLUMBIA BAPTISTS.

We gladly give space this week to a report of the British Columbia Convention, more especially as the columns of our Baptist papers in Ontario and Quebec, and in the West seem to be closed to any fair discussion of the great issues agitating the religious world to-day. *The Gospel Witness* has already declared its opposition to Brandon College as at present conducted. With Dr. Sweet as its President, and Prof. Harry McNeill on its staff, it cannot be other than a menace to the Baptist denomination. The fact that the present President of the Baptist Union of Western Canada, Rev. Archibald Ward, and the present Secretary, Rev. M. L. Orchard, have declared themselves to be in full sympathy with Brandon College, ought to convince Bible-loving Baptists of the seriousness of the situation in the West.

We regret exceedingly that we have not greater space to use in championing the cause of such loyal Baptists as our brethren of British Columbia. We frankly state that we believe in separation; but not in the kind of separation the fear of which seems to fill some people with alarm. We propose to fight on until those who are so strenuously endeavouring to subvert the faith of Baptists in this country, shall be separated from the Denomination. We have no intention of withdrawing from the Denomination ourselves. We wish our British Columbia brethren the fullest measure of success in their heroic effort to purge Brandon College of the God-dishonouring teaching by which it is at present characterized.

REPORT OF THE B. C. BAPTIST CONVENTION, 1924.

By Dr. Arthur I. Brown, Vancouver, B.C.

The annual meeting of the Baptist Convention of B.C. was held in Olivet Church, New Westminster, beginning Friday evening, July 4th, President Wolverton in the chair. There was a large attendance from all parts of the Province and an unusually keen interest was manifested in the proceedings.

For some weeks prior to the Convention there had been held in Vancouver several largely attended meetings of Fundamentalists, and the dominant feeling was that a strong protest should be made against the Modernistic teaching and influence of Brandon College, and against the Baptist Union of Western Canada for its unequivocal endorsement of the College and its staff, and its retention of Prof. Harry McNeill, whose rejection of certain fundamental beliefs, including the Virgin Birth, is well known.

Dr. F. W. Sweet, President of the College, also had put himself under suspicion by his evasive answers to questions concerning his theological standing and his unqualified praise of Prof. McNeill. While there is not a particle of personal animus towards these men, whose attractive personality and character is acknowledged, it was felt that their attitude and influence is a menace to the faith, and that, unless and until there is a decided change of heart, British Columbia ought to withhold all support from Brandon, and in the event of the Union continuing its refusal to act, then, absolute separation from the Union is the only possible course to pursue.

Recommendations to this effect were unanimously carried in gatherings of more than 125 representative men, and at the Convention, Rev. Andrew Grieve, pastor of Ruth Morton Baptist Church, brought in a resolution embodying this conviction. The resolution sponsored by him on behalf of his church was as follows: "Whereas we have reason to believe that certain teaching in Brandon College is unscriptural, and Whereas the Board of Directors of Brandon College, and members of the Baptist Union of Western Canada

seem to be in entire accord and sympathy with such teaching,—this accord and sympathy being expressed by them in their overwhelming vote of complete confidence in the College, its Directors and Staff, at the meeting of the Baptist Union of Western Canada held in Calgary, January, 1924, and Whereas our Commissioners, Rev. G. R. Maguire and Rev. A. F. Baker, dissented from the recommendations of the Brandon College Commission as to the retention of Prof. H. L. McNeill on the teaching staff of the College,—we the delegates to the Baptist Convention of British Columbia, assembled in Olivet Church, New Westminster, do hereby place ourselves on record as supporting our Commissioners in their dissent, and also as disapproving the action of the Baptist Union of Western Canada in its endorsement of and fellowship with the unscriptural teaching of Brandon College."

Ignoring the judgment of a large proportion of the Baptists of the Province, the Programme Committee of the Convention had officially requested Dr. F. W. Sweet, President of Brandon College, to deliver an address on Sunday. Dr. Sweet was present at the convention and was accorded the privilege of a delegate in speaking to the above resolution. Rev. F. W. Auvauche, Secretary of the Convention, was the only member of the committee who objected and refused to write the invitation which was sent by another member.

Prolonged discussion followed the introduction of the resolution, Pastors Grieve, Kempton, Baker and Plenderleith speaking with admirable restraint and convincing logic, their addresses contrasting markedly with the vehemence, rancor and evasion manifested by the friends of Brandon, some of whom scoffed at the emphasis placed on such doctrines as an Inerrant Bible and the Virgin Birth.

It was most distressing to listen to pastors and laymen, some of them, in one breath professing adherence to Fundamentalism, and in the next, upholding the enemies of orthodoxy and pleading for compromise and peace while making accusations of "hounding," "heresy-hunting," and conducting a campaign of discreditable "propaganda." In fact, "propaganditis" was the prevailing complaint, according to the Modernists, as if the propagation of the truth were not desired. Those making the charge of "propaganda" against the Fundamentalists seemed to be unaware that they were just as active as their opponents, but preferred to call their work by some other name. But why should *any* group be denied the privilege of laboring for Truth and Righteousness as they see it? This objection is obviously absurd and apparently insincere.

Dr. Sweet, speaking on behalf of Brandon, was very disappointing and held out no prospect of any effort or intention of changing the policy of the College. His address was weak and unconvincing even to his friends.

Apparently the motion would have carried had not the opposition sensed the probable result of a vote, and brought in an amendment which suggested a complete investigation by a committee instructed to report at the next Convention.

This amendment was: "Resolved, that the motion of Brother Grieve be laid on the table until next year at the meeting of the Convention and that a representative committee of ten members be appointed to take into consideration the whole question of the relation of this Convention to the Baptist Union of Western Canada as recommended in the report of the Convention Board; this committee to present their finding to the Convention next year for their consideration looking to advisement from the individual churches of British Columbia and the Union."

The vote stood 55 to 72 in favor of the amendment, a number who would have voted for the original motion believing that it would be advisable to defer action pending an investigation. It is hardly expected, however, that much can be accomplished by the committee so that the whole question will be fought out next year, after twelve months of educational "propaganda." The Fundamentalists are confident of the outcome, as they have faith in the loyalty of a considerable majority of our members.

The Investigating Committee appointed by Revs. Grieve and Freemean is as follows: C. Bentall, W. C. Kelly, B. M. Coldwell, H. C. McNeill, J. Menzies, Revs. Rowland, Reynolds, Kempton, Auvauche and Lewis.

Under the system in vogue for the past two years, whereby B.C. has managed its own finances independent of gifts from the Union, much more satisfaction has been enjoyed and larger contributions received, \$25,000 being raised last year, next year's budget calling for \$26,500. The large administrative expense, amounting to 20 per cent., is much too high and must, in some way, be reduced.

A representative from Alberta made a proposition to share the services of the present Superintendent of Missions, Rev. J. W. Litch. This matter is in the hands of the Board and will be decided shortly.

An effort was made by the Liberal section of the Convention to secure an expression from the delegates in support of the Religious Education Council, a Modernist organization which has some local following. This resolution, proposed by a local pastor, was overwhelmingly defeated.

The election of officers for the ensuing year resulted in the appointment of two Fundamentalists, Rev. D. G. MacDonald, President, and Dr. Arthur I. Brown, Vice-President.

A strong organization has been effected by those who belong to the orthodox believers, comprising the most influential members of the Baptist constituency in B.C., and immediate plans are being made to thoroughly acquaint the entire Baptist membership of the Province with the merits of the questions which have occupied the attention of the Convention. This will be called "propaganda," but that is expected, and none need be ashamed to be associated with the dissemination of truth.

SOME IMPRESSIONS.

(1) There is undoubtedly an awakening on the part of many who are Fundamentalists by conviction, but who have not realized the necessity of taking a strong stand for their beliefs against the subtle, insidious attempts to lower the standard of an Infallible Bible and an Exalted Christ.

(2) It is clear that there is need of determined and well-organized effort, Christlike but militant, courteous but uncompromising, urgent and perhaps divisive, in order to successfully meet the skilful attacks of the enemy. All great, worth-while movements are in a sense divisive, and we must refuse to be stampeded or intimidated by this bogey, remembering that we have been exhorted to "Come ye out from among them and be ye separate."

(3) No attention should be paid to the charge of "propaganda." A propagandist is one who disseminates doctrinal truth. Therefore, may the ranks of the propagandists be swelled! In spite of assertions to the contrary, this is a war, not so much of offense as defense. Our foundations are attacked and none but craven cowards will stand with folded arms and agree to an ignominious and God-dishonoring compromising peace.

(4) Our opponents often camouflage their thoughts with the language of orthodoxy, while working and voting with those who ridicule the "old-

fashioned faith." They seem to forget that a man's verbal utterances do not speak as loudly as his actions and obvious preferences manifested by his attitude towards disputed questions between the two groups.

(5) Many otherwise sensible Christians seem to be overawed and hypnotized by the myth of pseudo-scientific scholarship and academic position. They are unnerved and helpless before this "science falsely so-called," and need to be taught the gross fallacies of a certain kind of modern science, and made to understand that the Bible contradicts no proven fact of Science. There is absolutely no contradiction between the Bible and Science, but there is a contradiction between the Bible and the unwarranted assertions of some scientists.

(6) At heart the majority of Baptists are conservative and sound on the great principles of our faith, only needing wise and courageous leadership to assert their strength. Too long have we been willing to follow the line of least resistance, the line of compromise or "peace at any price."

(7) The vaunted "Liberalism" of the Modernist was conspicuously absent. The alleged narrow dogmatism, said to be the prominent characteristic of Fundamentalists, was exceedingly prominent in the Modernist ranks; the unlovely spirit of intolerance frequently belied their language of brotherly love.

(8) Those who "fight the good fight" must strike hard but fairly, remembering that our warfare is against principles, not persons. Our thoughts, words and actions must be Christlike, but while, as far as possible, we must be as "harmless as doves," we must at the same time, be "wise as serpents." The weapons of bitter invective and sarcastic criticism should have no place in our armamentarium.

(9) Loose methods of handling funds must be corrected and the high overhead expense must be reduced. Contributions to Missions must go to the needy fields, and not towards the payment of unnecessary salaries. We are stewards of the Lord's money.

(10) The Convention was a distinct victory for the Fundamentalist cause, and only the beginning of greater triumphs. The Modernist brethren seemed much surprised and nonplussed by the strength of the opposition. Argument was not met with fact, but with the old and false charge of "hounding," "personal enmity," and improper "propaganda."

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON 45.

AUGUST 10th, 1924.

THE DAVIDIC COVENANT.—2 Samuel, 7-10.

In these chapters, as in other lessons, it is not difficult to discern the presence of a Greater than David. How truly the Bible proves itself to be the "Word of God which liveth and abideth forever."

I. The Covenant That Transcends All Human Planning.

(1) We see how reason, though joined with affection, may err. All the human faculties, indeed, are disposed to take the wrong course. David's motive was good in planning a house for God; and Nathan, the prophet, had no question as to the wisdom of his proposal. Notwithstanding, they were both entirely wrong. Even the best of human friends may prove a poor guide in spiritual matters (chap. 7: 1-3). (2) Revelation discloses a purpose of grace, with respect to David, much larger than the human mind could conceive. It was not, indeed, "the manner of man" (verse 9). David proposed to do something for God; and God tells him that it is His plan to do something for him. Instead of David's building a house for God, God proposes to build a house for David. Thus we are all in danger of imagining that the truest way to serve God is to exert ourselves to build something for Him; whereas it is evermore His plan to work in us "to will and do do of his

good pleasure". We can plan nothing beyond the boundaries of our limited earthly existence. But God's promises have to do with His servant's house "for a great while to come". Though we have tasted much of the riches of His grace here, the exceeding riches of His grace will be understood "in the ages to come" (Eph. 2: 7). (3) True prayer finds its inspiration in divine revelation; and faith finds its footing in the promises of God. When God had drawn the veil and shown David something of His plan for the future, the king was inspired to pray; and to ask God to do what He had said He would do (verses 27-29). When we allow our minds to dictate the plans of life; and have no richer conception of life's possibilities than that which is born of our own imaginations, how meagre our prayers are! And, indeed, in such cases, our prayers are not prayers at all. But when we look into the future through the medium of a divine revelation, how rich and full is the prospect of life! And when, in view of that which is revealed we find the definite promise that it is all in God's plan for us, faith finds its footing in the promise, and prays, "O Lord God * * * do as thou hast said." This is the meaning of the great word in Ephesians 3-20.

II. David Was a King of Grace.

There are few chapters in the Bible fuller of spiritual truth than chapter 9. (1) The king was disposed to kindness. This is illustrative of the attitude of the Lord Himself to men generally. (2) David was kindly disposed, especially toward his enemies. The house of Saul had been no friend to him. So God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The one person who was enriched by his kindness was lame on both feet—all that was left of the house of Saul, who had been "from his shoulders and upwards higher than all the people". Here is an illustration of what sin does: it renders man impotent to do the will of God. (3) All this was for the sake of Jonathan, with whom David had made a covenant. Thus it is by the merit of Another the sinner is saved.

III. David Also Appears as a King of Judgment.

(1) Chapter 10: 1-5 shows how David's kindness was by some rejected. Thus, too, the kindness and love of God our Saviour is rejected by foolish men to whom it is offered. (2) Not only was it rejected; but David's messengers were ill treated. So, too, the messengers of grace may expect rough treatment at the hands of the children of Ammon. (3) When the children of Ammon refused to accept the kindness of David, they were soon made to smart beneath his rod (vss. 6-19). In like manner, the gospel is the savor of life unto life or of death unto death; and those who will not glorify God's grace shall glorify His justice.

BAPTIST BIBLE UNION LITERATURE.

Copies of "A Call to Arms" and the Confession of Faith, are still available, and may be obtained on application at Headquarters Office, 130 Gerrard St. East., Toronto. We invite all our readers to send for copies.

CHURCH NEWS AND NOTES.

Saturday, Aug. 2nd, 8 o'clock—Dr. Norris will address a meeting of workers in the church auditorium.

Every Sunday Evening Service during August will be held in **Massey Hall**.

Dr. Norris' Helpers—Dr. Norris will be accompanied by Mr. D. Coutts, the great song leader of his own church in Fort Worth. Mr. Coutts is a great Christian leader, who sings and teaches others to sing for love of the Lord.

Miss Kate Tarlton, who is said to be the mainspring of Dr. Norris' great Bible School, with its more than 5,000 attendants, will also be with him. We are expecting much from Miss Tarlton's visit, as she will bring her rich, practical experience to bear upon our Bible School.

The August Communion Services will be held at the close of the service each Sunday morning in the Lecture Hall.

Rev. W. L. McKay Married.—The popular Pastor of the Parliament St. Branch, was married in Jarvis St. Church, Monday, July 28th, to Miss Olive Beatrice Crowley. All Jarvis St. extends hearty congratulations. During Mr. McKay's absence the Branch will be supplied by the Rev. Wm. Pugsley.