

The Gospel Witness

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

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The Jarvis Street Pulpit

"THERE IS A LAD HERE."

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Morning, June 22nd, 1924.
(Stenographically reported)

"When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?"

"And this he said to prove him: for he himself knew what he would do.

"Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

"One of his disciples, Andrew, Simon Peter's brother, saith unto him,

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"—John 6: 5-9.



HIS is a well-worn and familiar Scripture; yet it may have in it some spiritual suggestions for us this morning, which are of special and present value. The Acts of the Apostles begins: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." What He began to do and teach, He is continuing to do and teach to-day. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming again some day; and when He comes, He will be the same Jesus. Through the Holy Spirit to-day, He is teaching what He did in the days of His flesh; still going about doing good—doing over again the same miracles which then He wrought. And He is still asking, as He asked on this occasion, unanswerable questions—I mean questions which cannot be answered by human wisdom in view of human resources only: "Whence shall we buy bread, that these may eat?"

Jesus always stands, as He stood then, in relation to a great company of people. It is impossible to think of Christ alone. He is the Son of man. He did not live to Himself; nor does He live to Himself to-day. He is the typical, symbolical, representative, Man; and whenever you think of Him, you must think of a great multitude of people who need Him. And to-day we have to think, not of the people gathered in this church this morning, nor of those immediately related to us in the families to which we belong; but we have to think of the great mass of people in this City who do not know Christ; who are hungry to-day, and whose need can be supplied only through Jesus Himself. Thus if we walk with Him closely, we shall not only see the people immediately around us, but we shall think continually of the whole world that lieth in the wicked one, of the unnumbered millions who do not know Christ. And the question must be asked again: "Whence shall we buy bread, that these may eat?"

Any spiritually enlightened man, who gets Christ's viewpoint, will be staggered with the magnitude of the task that ever lies before the people of God. How shall we accomplish it? Perhaps it is not surprising that men have considered how they may, by turning out machinery, accelerate the divine processes and multiply the number of disciples. How are we to deal with the thousands and thousands of people in this City? For example: As we contemplate our work for this Summer, and think of bringing—while so many churches almost close their doors—when we think of bringing the gospel to hundreds and thousands of people in a great City like this, are we not compelled to ask the question: How can it be done?—"Whence shall we buy bread, that these may eat?" How is it possible for a comparatively small number of people to minister to those who have need of Christ? How many Christian workers there are here this morning, who have found themselves, circumstantially, again and again, compelled to ask these questions—when face to face with conditions which provoke questions that are unanswerable; face to face with the task that requires more than superhuman strength. Again and again, the Lord seems to ask us these questions. Now that by the way.

I.

What I want to point out to you especially this morning is, that the Lord Jesus did not ask that question, nor bring His disciples to this situation in order that He might receive advice from them. He compelled them to face the problem: "And this he said to prove him." Now, that is always His method—bringing His people into a position where they are face to face with that which cannot possibly be done by human power. He compels us to view the whole situation; and compels us to admit that we have no human resources wherewith to meet the crisis of the hour.

What is your particular difficulty this morning? It may be very personal; it may be something that you cannot communicate to another. It may be that you find yourself in straitened circumstances materially. It may be some other unusual situation, where you are at the end of yourself; and where, providentially, there seems to be thrust upon you a question for which you have no answer. And you are disposed to say: "Why should I have to face such difficulties

as these?" We are continually dreaming dreams of what we would do if we had illimitable resources. I suppose there is not a man or woman here this morning, and comparatively few of the boys and girls, who has not dreamed of the wonderful things he or she would do if only they had the illimitable resources of a Henry Ford, or a Rockefeller. Of course, we want it to do good with: we do not want it for ourselves. We all imagine that, if suddenly we became rich, we should be able to minister to everybody. But the people who become rich, as a rule, lavish their wealth upon themselves. But that is not God's way; for God's work is generally done by the poor, not by the rich. It has been true all through the history of the Christian Church. In the company of disciples in the beginning, few were rich. "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" And my friends, if you are poor, if you are at the end of your resources, and that question is thrust upon you—there is your task; there is the obligation: how are you going to meet it?—and you ask: Why does He ask this question of me?—remember, "This he said to prove him." He is proving us all the time—proving us every day we live.

II.

I rejoice to fall back upon this: that to our Lord Jesus there is no question that is unanswerable. "He himself knew what he would do." He always knows what He will do. There can be no possible combination of circumstances which can be too much for the wisdom of our Lord Jesus Christ. When He said to His disciples in the beginning: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned";—when He laid upon His Church that seemingly impossible task, compelling them to say in their hearts, as I am sure they did, "How is it possible, Lord, for us to go into all the world, and make disciples of all the nations, and teach them to observe all things whatsoever thou hast commanded?"—when He brought them to that position, "He himself knew what he would do". And when He brings a church to that position, He knows what He will do; He knows how to help us out of the difficulty.

But let me make it personal and individual: when He brings you to a position like that, He knows what He will do. Perhaps there is some man here upon whom God has laid the obligation to preach the gospel; some young woman who feels called to missionary service. There is a burning call to preach the gospel, and yet you say: "I have no fitness for the task. I have no means to meet the expense of an education. I cannot see anything before me. Every door is shut. I am imprisoned within my present circumstances. My hands are empty, and my pockets are empty; and yet there is this mighty urge within me." Like Jeremiah: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." I have known young men who have said in their hearts, as Paul said: "Woe is unto me, if I preach not the gospel! And yet how can I preach it? I am not trained; and where can I get the training? Others are depending upon me. I am not like some young men who are free to look after themselves. I have family obligations; I have a hundred burdens to bear. I am brought face to face

with a situation that is absolutely impossible; and yet the Lord comes to me and asks me this question: "There is the multitude, can't you go and preach to them?" How can I?"

My friends, when He brings you into this situation, remember "he himself knows what he will do." He never lays an obligation upon one of His children without undertaking to carry them through in the execution of their task. He will set before you an open door in due time. The keys of all doors swing at His girdle: He can open the college door, and He can open any kind of door, if He wants you to enter it. And in that time of testing, remember that He knows what He will do. And whatever problem faces you this morning, the solution of that problem lies with Jesus Christ. I do not care how difficult it is; I do not care to what realm of life it belongs—the solution of every human problem is in the mind and in the hand of Christ: "He himself knew what he would do."

I wish the great leaders of the Church could understand that. I wish we could all get back to this simple principle that the great Head of the Church has planned His work from the beginning: "All authority is given unto me in heaven and in earth. Go ye therefore"—because He knows what He will do: not only does He know what He would like to do, but He knows what He will do. And when the Lord Jesus makes up His mind to do a thing, depend upon it, it will be done. He sovereignly determines to bring this world to His feet, to establish His Church; and "the gates of hell shall not prevail against it." He can feed unnumbered millions as easily as He fed the five thousand on this occasion. Therefore whatever the form of Christian work to which you are called, I conjure you, my brother and sister, to come into such relationship to Christ, that you will be able to rest with perfect composure at His feet, to receive His commandments, and then go to your work in the unwavering confidence that He is never perplexed; but that He knows what He will do.

There are mothers here who have great problems. If there was ever a day when mothers and fathers had their hands full, I think it must be to-day. If there ever was a day when it was difficult to bring children up in the nurture and admonition of the Lord, I think it must be to-day. It may be there are some parents here who say, "I have come to the end of everything." Praise the Lord! If you have, I want to tell you of One Who knows what to do next. He Himself knows what to do; and if you get His mind and direction, and have access to His resources, nothing shall be impossible.

III.

Let us now see how two men tried to answer His question. He propounded the question to Philip. I think Philip was a mathematician. I think he would have made a Professor of Mathematics; he was great at figures. I suppose if he were living in a modern church they would make him Chairman of the Finance Committee,—and ruin the whole work. Philip took his pencil and paper—metaphorically, of course,—and began to reckon things up. He said: "Let me see. How many are there here? Well, I should judge—I should judge, possibly about five thousand. But, just a minute! Let me figure out. Two hundred pennyworth of bread might give them a bite—just a little. No, I am not quite sure but that may be an underestimate: "Two hundred pennyworth of bread is not sufficient for them, that

every one of them may take a little.'” Then Mr. Philip, the Chairman of the Finance Committee, would rise and say: “Brethren, it can't be done. It simply can't be done.” But, what do you know about it? “I am a man of finance. Two and two make four; and they never make five. I have reckoned things up; and I tell you, brethren, it can't be done.” But the Lord requires it to be done. The Lord commands it. The Lord says: “Go—Go—Go—keep on going.” But Chairman Philip replies: “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. It cannot be done.” That is what most church Finance Committees are for: to tell the Church what cannot be done.” But that word ought never to find any place in a Christian's vocabulary. I remind you that what God commands of you can always be done: you may not know how; but he does. Many of us are crippled and impoverished in our service because of this habit of estimating possibilities. When the Lord commands you to do something, get to work and do it; never mind whether you think you can do it or not. If He bids you walk on the water, don't wait for a life-belt—walk; begin at once. Never mind your mathematics: there is an arithmetic of faith; trust Him. I had to do with Philip for a long time. It is the worst kind of bondage to have Philip for a church officer; he is enough to drive a man to despair. These men of business, oh dear!—these “big” business men applying the principles of business to the Lord's work! Yet some preacher gives an address on the application of business principles to religious work! Religion in business, and business in religion! And thinks to flatter some “business man.” And then Philip delivers an address, always, on that occasion: “Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.” If Brother Davis had had Philip as Superintendent of Yonge Street Mission, it would have been bankrupt before he got it started. God's work is not done on the plan of Philip's calculations.

And, further, invariably those people who are so expert at forming estimates, never count on a good dinner. I wonder why Philip, while he was at it, did not try to estimate how much it would take to give them all a good meal? Why should he have limited it to “a little”? He said: “It is quite out of the question to give them enough to eat so that they will be satisfied. We must give them the smallest kind of a lunch if anything at all. We will estimate on that.” And when he had estimated on that, he said: “Even that is beyond us.” Of course, it is beyond you. A little thing is always beyond the child of faith. God never requires you to do a little thing: He commands you to do big things. We are to strengthen our stakes, and lengthen our cords; we are to attempt great things for God, because we expect great things from God. Why do you estimate what it will cost to give everybody a little? That is not how Jesus did. He did not consider what it would cost to give us a little salvation, to half save us; to make us ten per cent. Christians: He estimated on the cost of a full salvation, that would destroy the works of the Devil, and conform men at last into the perfect image of Jesus Christ. And that is always His method. He does things thoroughly, not by halves—“that every one of them may take a little.”

But there was another man who was not on the Finance Commit-

tee—Andrew, Simon Peter's brother. He did not know anything about reckoning things up. He was just a simple, everyday, common-sense believer. When he had found Jesus, he did not know any better than to go and bring his brother to Christ. He said: "What is good for me must be good for Peter, too. I must go and find him."

Andrew, Simon Peter's brother, made no estimates; he did not pretend to understand. The problem was just as baffling to him as it was to Philip. "But," he said in his heart, "I will tell the Lord what I can see on this subject." He came up, and he said: "Out there in the crowd there is a lad." Who else would ever have thought of mentioning a lad for such a task? The millions of India, of China, of Africa, of all the Islands of the Sea; the unchurched masses, the unevangelized masses of this and other so-called Christian countries—how shall we meet them? It may be God's way will be through a lad. Where is he? You lads! I am not talking to the grey-headed men this morning. It may be there is a lad here somewhere who can do more for the evangelization of Toronto, or of some section of the foreign land, than any preacher who has ever preached the gospel. We shall be wise, dear friends, in opening our eyes for the lads, and the lasses, too. They have resources which, in the hands of Christ, may be multiplied to meet the present need.

I have read a story of William Jay, the great preacher of Bath, who preached in one pulpit, I believe, for nearly sixty years—one of England's greatest preachers. Bath is about twelve miles from Bristol, my native city. And there was an important church in Bath—I mean it had a lot of important people in it. It happened one day that they had not a preacher. They sent word to the college to send out one of the professors; and to send somebody who was equal to the important position. But they had only one of their youngest students left. He was just a lad in short trousers; and he wore a little skull cap. The Principal said to him: "Will you go out to Bath and preach?" He said: "I will do the best I can." And they sent him out. When the important deacons came Sunday morning and saw this boy in the vestry they looked at him; and then they drew aside and held a meeting to decide as to whether they should let the boy preach. They said: "Why, this is absurd—a perfectly absurd thing to send a boy to an important church like this!" "Well," said somebody, "What can we do? We have nobody here to preach. It is the lad or nobody." And so, at last, led of the Spirit of God, these brethren decided to let the boy try. The lad went into the pulpit. It was a large church; and there was a large congregation. And when it came sermon time, he read for his text one of the verses of this lesson; and he read it well, but very modestly: "Andrew, Simon Peter's brother, saith unto him, There is a lad there which hath five barley loaves, and two small fishes":—then stepped from his desk; and looked over the great galleries, and over the great congregation, and spread abroad his boyish hands, and said:—"but what are they among so many?" The Spirit of God fell upon the congregation; and the lad, touched by God the Holy Ghost, preached as they thought they had never heard anybody else preach. And they said: "We will wait until you have finished your college course and call you to be our pastor." As soon as he was graduated from college they called him; and he never had any other church until the Lord called him home to glory.

A lad with five barley loaves and two small fishes—but a lad with all his powers consecrated to the service of Jesus Christ, and laid at His feet; and through him God fed the multitude.

Now, boys and girls, this is my message to you this morning. God wants you in His great work. I am glad that on that great occasion Philip was not the one God chose; nor was it Andrew; nor was it Peter; nor was it any of the apostles. But I see that boy being brought through the crowd, with, perhaps, a basket on his arm, and just saying: "Well, all that I have, you may have. There are only five barley loaves, and two small fishes; but you are welcome to all that I have, if you can make any use of it." And he hands it all over into the hands—the magic-working, the multiplying hands of Jesus. "And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples"; and He kept on breaking it, and giving it to His disciples. There seemed to be no end to it; and the five thousand had not "a little"—not Philip's "little," not just a little lunch; but all they could eat. "And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full."

And in these summer months, if we are going to reach the multitudes, I appeal to every lad here, and to every girl here, to every young man and young woman, to every man and woman—let us bring our barley loaves; let us bring our two fishes—I mean bring the best you have. You say: "I cannot do very much. I can only tell how I was saved." Do that—no matter what it is. Lay it all at the feet of the Lord Jesus; and He will be glorified as the multitudes are fed.

It may be this word will come to somebody here who is not a Christian. I cannot remember a day when I was not sure that God had called me to preach the gospel. I believe any true preacher, anybody who has any message from the Lord—is ordained a preacher before his birth. Now, if there are young men here this morning called to preach the gospel, the Lord knows; and He knew it from the beginning. A true minister comes into the world with certain qualities that especially fit him for the work of the ministry; qualities which cannot possibly be acquired. If God has called you, you have latent within you the powers that will make you an effective missionary, an effective preacher of the gospel. Perhaps you have not yet surrendered to Christ; perhaps you are not yet a Christian; notwithstanding, in the purpose of God, it may be, He has ordained you for that task. When He came to Ananias, and told him to go to Saul, Ananias said: "Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. . . . But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name's sake." The Lord had called Saul to be an apostle before he knew it—He had called him from the beginning.

It may be there is somebody here this morning who is going to be converted, who is going to yield to the Lord Jesus Christ; and the Lord is going to lay His hand upon him, and use him to feed a multitude of people. May the Lord help us to respond to His call! Shall we ask for the Holy Spirit's ministry before I give the invitation?

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

THE DEVIL'S PEACE OFFENSIVE.

Note:—This article, by the Editor of this paper, was written for *The Western Recorder*, Louisville, Ky., and appeared in the issue of that paper of July 31st. It was preceded by the following editorial note printed in black type:

The friendship of the Wolf for Little Red Riding Hood and the pacific invitation of the spider of nursery-tale fame to the fly should be enough to open the eyes of Evangelicals to the meaning of the "peace" propaganda of Modernism. The wolf's beast appetite for blood was as trustworthy a token of amity for Little Red Riding Hood, and the spider's record with those his web has enmeshed is as satisfactory a ground for amicable fly-visitation, as is the "peace offensive" of anti-supernatural philosophy a token of friendship for the supernaturalism of the Bible. Dr. Shields calls it rightly the devil's peace offensive. There is no more chance of a God-honouring "peace" between Bible Christians and Modernism than there is of an amicable alliance between Satan and our blessed Lord. Dr. Shields' article is timely and needed.—Editorial Note.

In December, 1916, after two years of fearful carnage, which he and his fellow war-lords had initiated, the then German Kaiser launched his famous "peace offensive," when, in alleged consciousness of victory, he announced that he was ready to consider terms of peace.

There were not wanting at that time some pacifists in all the allied nations who were ready to credit the Kaiser with sincerity, and to advise a favourable response to his overtures. Fortunately for the world, the statesmen of the allied nations had sufficient discernment utterly to reject his proposals.

Disclosures made in the Reichstag in April, 1921, by the Chairman of the Committee of the Reichstag, appointed to investigate the responsibility for the origin and prolongation of the World War, showed that the unstated peace terms, which were behind the Kaiser's peace offensive, included the payment to Germany by France of an indemnity of forty milliard dollars; by the United States, of thirty milliard dollars; the surrender to Germany by France of Longwy and Briey—rich mineral districts of the French frontier; and the surrender by Great Britain of the Island of Malta!

There is a close analogy to this historic incident in the peace offensive in which the rationalistic hosts are now engaged. We are being told on all hands that it is wrong to contend for the faith, to disturb the peace of Zion; that the sword of controversy should be sheathed; that brethren should dwell together in unity. We recall a certain distinguished musician of unusually even temperament, who remarked about another musician of prominence, that he had the faculty of putting everybody on the defensive; that he was continually doing something to disturb the peace of the circles in which he moved, and that he then forthwith assumed an injured air; so that every one who differed from him, found himself compelled to take up a defensive attitude. And that is the rationalistic trick. Rationalism has declared war upon every fundamental of the Christian faith; and when believers refuse to surrender them, we are charged with disturbing the peace of Zion.

The peace offensive of Modernism is no more sincere than that of the Kaiser. Were Fundamentalists to yield, the conditions of peace behind their proposal would be found to be the surrender of every principle of supernatural religion. While the principles discussed in this article apply in some measure to all evangelical bodies, we propose here to narrow our consideration of them to their application to Baptist affairs.

Beyond question, the peace of Baptists everywhere is being disturbed. It is folly to close our eyes to the fact that everywhere a conflict, either openly or covertly, is being carried on. Who, then, are the aggressors? Who is responsible for the war-clouds rolling up everywhere on the Baptist horizon? Will anyone contend that any Baptist pastor was ever awedly ordained, or any Baptist professor appointed, or any Baptist church built, or any Baptist seminary or university established, for the express purpose of denying the inspiration of Scripture, the virgin birth and essential deity of Christ, the vicarious atonement, the personal return of the Lord? Do we not all know that Baptist institutions were established, Baptist ministers were ordained, and Baptist professors were appointed, to proclaim and teach and defend the very truths which Modernists deny?

Householders have a right to peaceful possession, which is recognized in law. Nations have the right of self-government, or, to employ a phrase much used a year or so ago, the right of "self-determination"; and that right is now generally recognized in the courts of the world. To revert to the illustration used in the beginning of this article. For the sake of argument, one might admit that the German political system was superior to that of Belgium, or France, or Great Britain, or the United States. But if the nationals of those States preferred their own form of government, it was their right to retain it. And in defence of that right, the World War was fought.

What if conservative Evangelicals were all wrong in their conviction as to the unique, divine inspiration and consequent adequacy and finality of the Scriptures of the Old and New Testaments, as a rule of faith and practice? It cannot be denied that the principles for which Baptist believers contend are, in many cases, written into the trust deeds of our Baptist institutions. We ask only to be let alone in enjoyment of our ignorance, if it be ignorance. We recognize, of course, the right of radicals to enlighten us with their new knowledge, if they can,—but from without, and at their own expense. We shall give our witness against Unitarianism; but such Unitarians as build their own churches and establish and support their own college, we respect as honourable, if deluded, opponents.

But when doctrines subversive of the faith of Baptists, and destructive of all principles which Baptists hold dear, are propagated by men calling themselves Baptists, deriving their support from Baptist funds, and under the aegis of Baptist institutions, we insist that this course involves taking unlawful possession of that which belongs to others. It is a kind of propagandism which is unethical and dishonourable in the extreme. It is sheer religious burglary, banditry, piracy: in a word, it is, in essence, absolute lawlessness.

Those who pursue that course cannot hope to retain even the respect of honourable men. The political advocates of peace-at-any-price, those who insist that war is always wrong, and that no dispute has ever been settled or can ever be settled by force,—could they but learn the alphabet of correct thinking, were their minds amenable to the most elementary principles of logic, they would know that their so-called pacific principles are only anarchy disguised.

THE RELIGIOUS PACIFISTS WHO CRY "PEACE, PEACE, WHEN THERE IS NO PEACE"; WHO PROTEST AGAINST OUR DEFENCE AND MAINTENANCE OF OBJECTIVE STANDARDS OF BELIEF AND CONDUCT, ARE THE ADVOCATES—WE TRUST, FOR THE SAKE OF THEIR OWN MORAL INTEGRITY THAT THEY DO NOT SEE THE IMPLICATIONS OF THE PRINCIPLES THEY ADVOCATE,—BUT WHETHER OR NOT, SUCH RELIGIOUS PACIFISTS ARE THE ADVOCATES OF A DISGUISED AGNOSTICISM IN BELIEF, AND LAWLESSNESS IN CONDUCT.

We turn now for a moment to a more positive treatment of this subject. Loyalty to Jesus Christ as Lord requires that every true believer should contend for the faith which He has revealed. It is well that we should be loyal to our own Denomination, and to Baptist institutions, so long as they are worthy of the name they bear. When Saul rejected the Word of the

Lord, and God took His Spirit from him because of his disobedience, the men of Israel "who had understanding of the times", turned from Saul to David, and pledged their support to the Lord's Anointed, and Baptists need to learn afresh to put loyalty to Christ before loyalty to the Baptist name, or to Baptist institutions, and before our personal friendships; and to be true to Him at all costs. Those who do so will find themselves compelled to fight when their Lord is misrepresented.

Once more: Our attachment to the Person of Christ will often compel us, in this conflict, to deal in personalities. Wherever it is possible to deal with principles apart from personalities, it is, of course, desirable. But unfortunately, error as well as truth finds its incarnations; so that it is often impossible to oppose the principles of error without contending against the persons by whom such principles are advocated. We must not turn back from the battle because men of honourable name, many of whom we may have loved and laboured with, take the field in support of principles which are opposed to the Christian faith. We have learned that those who attack the supernaturalness of Christianity, ultimately aim their shafts at the Person of Christ. And whoever takes that position, should be dealt with unsparingly, no matter how distinguished his former services to Baptist interests may have been. When the Person of Christ is attacked, His loyal followers will not spare the persons who attack Him.

Obedience to every precept and example of Scripture, both in the Old and New Testaments, requires that we should be militant Christians. The Acts of the Apostles record the triumphs, not of a pacifist, but of a militant church: "The kingdom of heaven suffereth violence, and the violent take it by force." Indeed, the greater part of the New Testament was born in controversy, and was written for the purpose of opposing error.

The lessons of history should teach us the folly of assuming a pacific attitude toward that which is contrary to the Word of God. The history of the Reformation shows that God's truth is prospered by souls who valiantly contend for the faith. Most of the great spiritual movements of history originated in a protest against erroneous teaching and living.

A moment's reflection also should be sufficient to convince us that a true love for the souls of men will make soldiers of us all. If one should extinguish a light set to warn mariners from a rocky coast; or change the railway semaphore set to guide the engineer who has hundreds of lives in his keeping; or remove the poison label from the bottle containing some noxious drug and put it within the reach of little children—the man, I say, who would do any of these things would merit the vengeance of the law. We are not afraid as we are not ashamed of the gospel. We do not fear that the Bible will be destroyed; but we are concerned for the generations of men who are being led astray by the darkening of the Light of Truth to follow the false lights of the Devil's wreckers. Those who know the gospel to be the only means of salvation must fight against every attempt to substitute for it that which has no saving power.

Our own spiritual health, too, demands that we take a firm stand on this issue. In view of one's own convictions of truth, how can one hold a good conscience while he surrenders the faith? **THOSE WHO REMAIN NEUTRAL IN THE FACE OF THE TREMENDOUS WAR THAT IS NOW UPON US, WILL INCUR THE CONDEMNATION WHICH MUST FALL UPON THE LUKEWARMNESS OF LAODICEA. IT IS DIFFICULT TO UNDERSTAND HOW A MINISTER OF CHRIST CAN RETAIN EVEN HIS SELF RESPECT WHILE ASSUMING A NEUTRAL ATTITUDE IN THIS WAR BETWEEN NATURALISM AND SUPERNATURALISM IN RELIGION.**

To yield to the Devil's peace offensive would mean that every seminary in the country in a short time would be filled with infidel professors, who would produce a generation of unbelievers like themselves; until, in a few years, there would be scarcely a pulpit in the land in which the gospel of the grace of God could find a voice. But what if we fight?

What if we stand without compromise against the hosts of unbelief? Is there any hope that we can stem the tide? Many a church on this Continent has already proved to be a fortress like that of Verdun against which the waves of Modernism have beaten in vain. God still honours those who honour Him; and the gospel of Jesus Christ will still prove to be "the power of God unto salvation," when it is faithfully and fearlessly proclaimed; and where God answers by fire, He will be worshipped as God.

The Second Week of the Norris Campaign

During the first week of Dr. Norris' meetings great spiritual blessing was experienced by large numbers of people: during this week the emphasis in every message was upon personal evangelism. The second week began Sunday morning with a crowded church, some being turned away. The sermon was on "The Second Coming of Christ"—a sermon which, from beginning to end, showed the practical value of the doctrine of the "blessed hope". The service was an hour in the heavenly places. At its conclusion a number came forward—some seeking salvation, and some confessing their faith and applying for baptism.

Sunday night the great auditorium of Massey Hall was packed to capacity, numbers being turned away for want of room. Dr. Norris told the thrilling story of the great victory God had given in his own church in Fort Worth. Parts of the story reminded us of our own experience in Jarvis St., so that we were enabled to rejoice in the hope of still greater blessings in prospect. At the close of the service about twenty-five made confession of their faith.

At the time of going to press we have had six week-day meetings this week, in each of which there has been evidenced a deepening interest and a growing enthusiasm. At the evening meetings the great auditorium has been practically filled, so that it looks as though we should be overcrowded before the week ends. The afternoon services have shown a largely increased attendance, while the responses to the invitation each evening have shown the same tendency. It is abundantly evident that the tide is coming in; and that still greater blessings are in store. The three addresses on Roman Catholicism thus far given, have been clear expositions of the fundamental principles of Protestantism; and are bound to result in large spiritual blessing. Dr. Norris is a great and powerful preacher of the old-fashioned gospel: every sermon has in it the essence of the saving message, so that each service leaves men without excuse before God.

Each evening of this week Dr. Norris is conducting conferences for Sunday School workers. These have been largely attended, and the practical addresses from one of the greatest Sunday School experts in the world, are certain to bear fruit—not only in the work of our own school, but in many other schools represented by the workers attending.

At last Sunday's services at least five thousand must have heard Dr. Norris preach. In view of the fact that some churches in Toronto are closed, and others have dispensed with their evening service, and that the churches as a whole are but poorly attended during the summer time, the five thousand attending the services of Jarvis Street, in the church and Massey Hall, last Sunday, in the middle of summer, are an indication of deep religious interest. We beg a continued interest in the prayers of our readers for this great work.

Wednesday evening, August 13th, twelve believers were baptized, seven women and five men, in the presence of a great congregation. Baptism will be administered again Friday evening. All baptismal services will be on week evenings during August.

The Week Beginning Sunday, August 17th.

On Sunday Dr. Norris will preach in the church in the morning and in Massey Hall in the evening. The evening subject will be, "The Doom of the Papacy as Prophesied in Scripture". Week days Dr. Norris will speak at 3 and 8 o'clock.

THE WHOLE BIBLE SUNDAY SCHOOL LESSON COURSE.

LESSON LXVII.

AUGUST 24th, 1924.

ABSALOM'S REBELLION—II Samuel, 15-19.

We study the Bible to greatest profit as we find Christ in its pages. Important as these chapters are when regarded as history, they are still more useful when interpreted as a prophecy, and as a pictorial representation of the "truth as it is in Christ". We suggest two main lines of study, namely: David as a type of Christ, and Absalom as an illustration of "the spirit that now worketh in the children of disobedience". Subordinate to that, David may

be represented as an example of what it means to trust God absolutely, and, therefore, an example to be followed; while Absalom may be looked upon as an example always to be shunned.

I. David's Day of Humiliation.

(1). In chapter 15 he is opposed by a subtle enemy, who seeks his throne. So there have always been anti-Christ's in the world, because behind them all there is the anti-Christ, the source of all evil, and the inspirer of all opposition to the Lord's Anointed. (2). In this day of trial David was forsaken by many who had professed to be his friends. This condition was prophesied by our Lord Himself: "When tribulation and persecution ariseth because of the word, by and by he is offended." This was tragically illustrated during the Lord's earthly ministry, when all his disciples forsook Him and fled. (3). David was driven from his city, and "went up by the ascent of Mount Olivet, and wept as he went up". Thus our Lord ascended later; and many followed Him, weeping. Our David, however, went farther than Olivet—even all the way to Golgotha and to the cross. (4). David was cursed by Shimei (Ch. 16: 5-14). So do men presume upon the day of grace, and curse Him Who has power to destroy both soul and body. (5). Notwithstanding, David was served by many of the faithful; even in the darkest hour Hushai remained his friend. So also did Barzillai and others (ch. 17: 27-29). So God always has the seven thousand who do not bow the knee to Baal.

II. Absalom As An Illustration of the Devil.

(1). He was ambitious to reign in David's stead. In this connection the story of the temptation of Christ is instructive. (2). Absalom was attractive in appearance. The Devil appears as an angel of light. (3). A most subtle strategist, he intercepted people as they came to the king for judgment. This is the Devil's practice always. (4). Most religious in his profession, he was going to Hebron to serve the Lord. The worst of all devils is the religious devil. (5). With it all, Absalom was but a deceiver, who lived only for his own interests. So, too, the Devil is a robber, and a murderer, and through it all a liar and the father of it.

III. David's Day of Triumph.

(1). At last his enemies were subdued, and Absalom himself was slain. So must all the enemies of Christ be scattered, and the Devil himself cast into the bottomless pit. (2). Yet David's grief at his enemy's fall is illustrative of the truth of the Scripture that God willeth not the death of the sinner. (3). The hearts of the people were melted, and they vied with each other in their efforts to bring the king back again. So our David has power over the hearts of men; and at His pleasure moves them to choose Him for their King. (4). There was a typical and representative case of one who mourned the king's absence, and comforted himself with the blessed hope of his coming back again. In this connection read Second Samuel, 9th chapter, and 19th chapter, 24 and 30. (5). On his return, the king rewarded those who had been faithful to him (ch. 19: 31-43.)

IV. Absalom As a Prophecy of the Overthrow of All Evil.

We cannot follow it in detail, but the judgment which overtook Absalom and the annihilation of all his hopes to reign in David's stead; and all the details of his rebellion with its ultimate tragic end, illustrate those prophecies of Scripture which predict the chaining of the dragon, and the ultimate triumph of the Lord's Anointed.

V. The Examples Which the Lesson Supplies.

(1). David's patient trust in God in the face of all adversity, his refusal to anticipate the divine judgment, his grief over a fallen foe, his remembrance of his friends when prosperity returned to him—all these things are useful as examples to those who would be men and women after God's own heart. Also, the conduct of Hushai, Barzillai, Methibosheth, and others, is full of teaching in this regard. (2). Absalom's ambition, and the disaster which overtook him, is a warning of the folly of opposing the will of God. The general corruption of Israel's life as a result of Absalom's boundless ambition, illustrates the great truth that one sinner destroyeth much truth.