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The Gospel Witness

PUBLISHED WEEKLY

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

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

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

Address correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto.

Vol. 4

TORONTO, MARCH 4th, 1926

No. 45

The Jarvis Street Pulpit

THE FUTURE LIFE.

The fourth lecture of a series on "How to Study the Bible," by Rev. T. T. Shields, delivered in Jarvis Street Baptist Church, Toronto, Tuesday evening, January 30th, 1923. (Stenographically reported)



In the three preceding addresses I have tried to lay down certain principles for our guidance in the study of the Word. You will have observed that I have not brought you to any particular passage of Scripture for a careful examination of that passage; I have not tried to draw water out of the well; but have sought rather to show you the path so that you may draw for yourselves. The first evening we considered the importance of motive, of coming to the Bible in a right attitude with a desire to know the word and the will of God.

In the second address I suggested to you a general principle, directing us as to the method by which we should study the Word of the Lord, finding our Lord Jesus as the theme of the whole Book, and going into every part of the Book with Him as our Guide. Then we narrowed the field a little further last Tuesday, and I endeavoured to point out to you that while the subject of the Lord Jesus is an endless one which will engage our thought through all eternity, there are certain truths in relation to Him which are of elementary value and which ought to be understood first. In this connection we observed that we must learn to feed upon Christ in order to be able to preach Him to others. We therefore considered the necessity of studying the great doctrines of grace as they are related to the Saviour of sinners in order that we might be thoroughly grounded in the foundation principles of the gospel of Christ.

I.

This evening I want to bring to your attention still another aspect of truth as belonging to these elementary things. We may find confirmation of our faith as we study the great truth that we are justified by faith in the Lord Jesus, that we are washed in the precious blood, that we have eternal life, that we are sealed by the Holy Spirit, and that He is our Comforter and Helper to the end of the road. But what about the end of the road? *What about the future?* I am aware that the emphasis in modern days has been changed. Even those of us who are not so very old can remember when it was not at all unusual to hear men exhorted to turn to the Lord, because of the necessity for our being prepared for a future life. But nowadays the chief value of religion, in the estimation of some, is the profit it brings in this present life. A friend

told me he went to hear an address at a certain meeting recently. When the speaker had finished his address he asked if there was anybody present who would accept Christ, and there was no response. He then asked if there was anybody who would publicly resolve to form a new habit, presumably a good one; but still there was no response. And so the invitation descended the scale until at last the speaker asked if there was not one present who would openly declare his intention to join the gymnasium! That is a pretty far drop; but after all it is illustrative of the tendency of the times: "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." I remember hearing my father say that he believed the children of God would still delight to serve Him if the Devil were dead, and all the fires of hell were extinguished. And I believe that is true. There is a joy in the present companionship of Jesus Christ; there is a real delight in having fellowship with God by the grace of the indwelling Spirit. There are unspeakable pleasures, too, in Christian fellowship: notwithstanding all our defects, there is no fellowship in the world like that of those who are really one in Christ Jesus. We understand something of the meaning of the hymn:

"There, there on eagle-wing we soar,
And time and sense seem all no more:
And heaven comes down our souls to greet,
And glory crowns the mercy-seat."

There is no joy in any place of amusement in this city equal to the joy we have within these walls. For sheer, unadulterated delight there is nothing in the world to equal an hour spent in the conscious presence of the Lord.

But although we may rejoice that we are thus happily related to God through Jesus Christ our Lord, we cannot close our eyes to the fact that "we have no continuing city" here, we are moving on to a life that is to be. It is important therefore that we should have sound views of the future life. Death is busy every day. Our friends are hurried on to the life beyond. I have been Pastor of this church now for nearly thirteen years, and often as I sit either here or on the platform in the auditorium I call up the number of people who have crossed the river, the number of noble men and women of God who have left us and have gone on before,—and how many they are!

"One army of the living God
To His command we bow,
Part of the host have crossed the flood,
And part are crossing now."

I was visiting an old saint only this afternoon, he is about eighty-six years of age, and is very ill. I did not talk to him about the temporal profit of a godly life; nor discourse about the advantages of having comfortable houses to live in. I reminded him rather that there is "a city which hath foundations," that in our "Father's house are many mansions," and that there are a lot of loved friends across the river waiting to receive us; and above all, that Jesus Himself is there. I say it is important that we should consider these matters, and that we should have some understanding of the teaching of Scripture in respect to the future. For sometimes death holds high carnival, and accelerates his ordinary processes, as in the time of famine, or of pestilence, or of war. If it were possible for us to visualize world-conditions during the past seven or eight years, if we could gather before our minds the millions upon millions of our fellow-creatures who by war and famine and pestilence have been prematurely hurried out of the world (I read somewhere an estimate that the flu in six months carried off more people than were slain in battle through the progress of the whole great World War), we should not be surprised that so many new cults have arisen, and that so many old ones should find new interest, which profess to have a message concerning the life to come. We can never be satisfied with mere things. The necessity of considering the future is borne in upon every one of us; and while we must know what the salvation

of Christ does for us in this life, we must give consideration to its provision for the life that is to come. Therefore we have only a partial view of the fundamentals of the faith until we know what the gospel promises us for the future.

II.

What then has the Bible to say about the future life? You may have heard the story of the Hindu who went to his priest to ask him what he might expect to become in the next life. He believed the doctrine of the transmigration of the soul—that the soul is reincarnated through many states, that the soul that is tabernacled in a human body now will pass through successive reincarnations in the future. And so this Hindu wanted to know what he was going to be in the next state. The priest named some animal in which his soul would find its future abode. "And after that?" he enquired, and the priest named another. "And what after that?" he asked again, and the priest named still another. But the Hindu pressed the question, "What after that?" until at length the priest said, "I do not know." "Ah," he said, "that is the thing that matters. I am not concerned about all the intermediate states. I want to know what lies at the end of the road." And that is the thing everybody wants to know. While we none of us court poverty, or physical hardships, or any kind of bodily affliction; nor believe that any special sanctity necessarily attaches to such conditions, these things may be endured with some degree of fortitude if we know that at the end of the road we are to be brought into a life of peace and of joy. I have sometimes seen an old man who ought to be sitting by the fireside, his children around him caring for him in his old age, going out to work in the early morning with his dinner pail, going to spend the day in some hard labor; and coming back again at night. I feel sorry for such a man, and to myself say, "I wish I were able to say to such an one, 'Go home and sit by your fireside. You have earned a rest. You have had a long life of hard labor, and you ought to have a period of quiet in life's eventide.'" On the other hand it is a very happy thing to see men who are able to lay down their burdens, and to say, "I have not very many years to spend, but I propose to take things a little more comfortably for the rest of my life. I have had a long and hard life of it, and I think I am entitled to rest." But there is a consideration even more urgent than this, and that is that we should all be able to say at the end of the day, "that if our earthly house of this tabernacle were dissolved," we have somewhere to go. That is the vitally important thing. I have heard people sing the praises of this glorious Canadian weather. Now I shall not find fault with any thing Canadian; although I was not born in this country, I love every foot of land in it; but I am bound to confess that I am not altogether in love with Canadian winters. I wish the thermometer could be taught to behave itself. I declare I envy the robin; and if I were a robin, I would settle the controversy going on in the papers as to whether robins stay here for the winter. Why any creature with wings should allow itself to be overtaken with zero weather I cannot understand! But there is a sense in which it is mostly winter in this cold world. And I am glad to know there is a sunny summer clime, and that our souls can some day spread their wings and fly away and be at rest. "We all do fade as a leaf" and our autumn may come very soon. I shall try to tell you how you may learn what the Scripture has to say about the southland of the soul.

It is bread for the eater to know about the future life, but it is seed for the sower, too; because down deep in our spiritual consciousness, the majority of people—all people—are more anxious to read their title clear to mansions in the sky than they are to have a mansion down here. And when you go to a man with a gospel that promises to take care of him here and hereafter, you are appealing to the deepest thing that is in any one of us; and you have an argument that is not equalled by any kind of appeal which looks no farther than the realm of the visible and the temporal. Therefore, for ourselves and others it is imperative that we should know this.

The hope of immortality runs through every part of Scripture. The Bible assumes it from beginning to end. The truth of the immortality of the soul is implied in the story of creation. Once you come to the Bible as a supernatural book, and believe in its divine inspiration, and you hear God say, "Let

us make man in our image, after our likeness," you are assured that God did not make that man that his existence should terminate in a grave. He made him for something higher, and nobler, and more enduring than that. If you would know something of what the early saints believed respecting these matters, study the life of the patriarchs. I told you last week that God had written His Word biographically. He had given us a revelation of Himself through human personalities, preparing us for the great revelation in the person of His Son. And so as you study the lives of these men, whose histories are here divinely written, and see them coming to the evening time, you will be able to form some conception of their view of the future.

In the Old Testament we have *the stories of two translations*. In the fifth chapter of Genesis we read, "Enoch walked with God: and he was not; for God took him." He disappeared bodily into another realm. He was taken as he was, and translated into the other life, as an earnest of what God was going to do in the future. In the second chapter of II Kings you have the story of the translation of Elijah. It is as though God would open the door into the unseen to let a faint glimmer of its glory fall upon this darkened world that we might know that there is another life than this. Even the resurrection is implied in the Old Testament by the fact that the bodies of Enoch and of Elijah were taken from this planet into another condition of existence, as a pledge of the ultimate redemption which God was to disclose through the person of His Son. There are also certain explicit words of Scripture, as for instance when Job says in the nineteenth chapter, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." It was given to Job to anticipate something of the revelation of the gospel; for he believed not only in the immortality of the soul but in the resurrection of the body. Then I read to you this evening the sixteenth Psalm, because it is a prophecy of the resurrection of the body of our Lord: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." But with all that, as you go through the Old Testament, looking for some word which will tell you clearly of the future life, you will find that the patriarchs and the prophets walked in the twilight; they saw but dimly into the future; for in the Old Testament we have no voice speaking clearly to us from the other side of the river. We have everything to teach us that there is another side, but the conditions which obtain there are not revealed; for no one has ever returned from that land to bring us tidings of the life beyond.

There is one story in the Old Testament bearing upon the future life I should like you all to read and study carefully. You will find it in I Samuel, and the twenty-eighth chapter. *It is the story of a spiritualistic seance*; the story of a witch, of a medium. Now I hope no one here will ever be so unwise as to say there is nothing in spiritualism. There is something in spiritualism. There is a great deal of fraud: it may be that ninety-nine per cent. of it is fraud and deception. If that be so, I can tell you what the other one per cent. is: the other one per cent. is the devil: that, I venture to think, is beyond question. I conducted a funeral service recently, at which I knew only a few people. When I spoke about the Lord Jesus Christ, I knew instantly that I was in the presence of the devil. Some would attribute that remark to superstition. But I observed three women in that company. I did not know their names; I knew nothing about them; I had never seen them before; but I was absolutely certain that they were possessed of a spirit that was opposed to the Word of God. I learned afterwards that one of them was a spiritualistic medium. I was not at all surprised as I went on to preach the gospel to see her shake her head, and to see the expression of bitter antagonism toward the truth of the gospel. There is a story in the Old Testament of one man who was not content to listen to what God said. Saul rejected the counsel of the Most High, and refused to believe in the voice of divine revelation; he rejected the Word of God. But there came a time when Saul felt he must hear some word from across the river. There was a realm from which he had excluded himself; and then in his rebellion, because God refused longer to speak to him, he resorted to a witch. Spiritualism is the legitimate child of unbelief. If we deny that God has spoken, deny that we have an authoritative word from the Throne with respect to things here and hereafter, inevitably people will seek

to bridge that chasm for themselves. We are shut up to a choice between the dominion of one Holy Spirit or of seven spirits unclean: our choice is between Christ and Barabbas, between a voice from heaven and a voice from hell; and you may hear which you like. When Saul refused to hear the Word of the Lord he resorted to a witch. That story is sometimes interpreted as though the departed Samuel did not really communicate with Saul. But I have no doubt that the Bible means what it says, that the witch of Endor really did communicate with the spirit of Samuel in the other world. But Saul heard only the sentence of death; it did not profit him at all.

Thus, in that Old Testament dispensation you have only the vaguest disclosure of the future life; you have what God is pleased to reveal by His word through the prophets, and you have that one single instance recorded in which Saul did get into communication with a departed spirit to his own great loss. There are, of course, many passages forbidding resort to wizards, and to witches, and to those having familiar spirits, as in Ex. 22: 18; Lev. 19: 31. And I beg of you young people not to try to be wise above that which is written. Be content to hear what God has to say; and shun the doctrines and mutterings of Spiritualism as you would shun the very devil himself; for if there is one thing that is born of hell, and that leads thither, it is that thing—Sir Oliver Lodge, and Sir Conan Doyle, and their distinguished company, notwithstanding. I never read that chapter myself without a sense of awe; for it is expressly said that Saul died at last under the stroke of the Almighty: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

III.

But let us now consider the *clearer revelation of immortality in the New Testament*. I said to you in the second address that the Lord Jesus must be the standard, that if you would know anything about any subject relating to this life, or the life that is to come, you must find your way to Jesus, and He will tell you. This is especially true of this great subject. If you would know anything about the future life, there is only one person in all the universe who can tell you. And it is said of Him, that while our salvation was provided for us "in Christ Jesus before the world began," it "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death—now mark this—and hath brought life and immortality to light through the gospel." It was there before in the dim light of the Old Testament revelation: the saints by the mercy and grace of God did apprehend the truth of another life; and they found the way to reach it; it was, however, only the dawning of the day; but when Jesus came He brought the morning with Him, "brought life and immortality to light through the gospel."

In this matter, therefore, I want you to take the Candle,—our Lord Jesus Christ, and see what He has to say about the future life. Let me remind you of His words to His disciples. He said, "Whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" That passage is an expression of universal human experience; that is the voice of humanity from the beginning of human history until now respecting those who are about to depart this life for another: apart from what God has revealed, we have to say to all our friends as they leave us exactly what Thomas said to Jesus, "We know not whither thou goest; and how can we know the way?" If you could possess the accumulated knowledge of all the ages; if you had the whole British Museum in your mind; if you had a perfect knowledge of all that men have ever thought, and dreamed, and written respecting the future life, you would be no wiser than the first man. Thousands of people have speculated about it, they have formulated their theories, and at last they have gone to put them to the test. But in the long history of the human race, no one has ever come back to inform us as to whether their theories were true or not. It is true, we do not burn oil lamps as our fathers did; we do not ride in ox-carts as did the pioneers; we have made a little progress in material things, and we are as proud of it as a little boy of his toy wagon. But in knowledge of the future

life we have made absolutely no progress. There is still but one Voice that can speak to us on this subject: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." They began to build a tower, but before it reached the skies, "the Lord came down to see the city and the tower, which the children of man builded," and He confounded their language, and destroyed their tower. And from then until now, men have been trying to build towers whose top should reach unto heaven, but always with the same result that it has come to be a Babel, a Babylon, a scene of wreck and ruin. But Jesus said to Nathanael, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." Ah yes, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Do you want to know what He has to say about it? He is the only One! It is Jesus Christ, or nobody; it is the light He gives, or utter darkness: He "hath brought life and immortality to light through the gospel."

In Him we see *the complement of life*. Life begins here and goes on in ever enlarging knowledge, and wisdom, and power, but comes to a certain boundary and stops; and the magnificently sculptured column is prone in the dust, and you look down upon it and say, "What artist wasted his skill upon a work like this, only to be laid low in death?" There is no explanation apart from Christ. He went into the grave, and He came out of the grave, and He said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." "She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Hear this voice from the other side of the grave, "Mary"! Instantly she recognized Him, and exclaimed, "Rabboni!" The same personality, the same voice, the same personal qualities! Blessed be His Name for ever! This same Jesus has spoken from beyond the grave! "Christ the firstfruits; afterwards they that are Christ's at his coming,"—He is still our Representative, still the Pledge and Promise of the future for every believer.

Thus, to obtain certain knowledge of the future, we must come to Christ. In I Corinthians and the fifteenth chapter you have that great treatise on the resurrection. There the Apostle Paul stakes everything upon the truth of the physical resurrection of Jesus. Now, incidentally, consider: does it matter whether we have proof of the bodily resurrection of Jesus? Does it matter whether Jesus did really rise from the dead? "If in this life only we have hope in Christ, we are of all men most miserable." Paul's argument is that "if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised, your faith is vain; ye are yet in your sins"—we are just where Abraham was, and others before him. We know nothing at all. "But now is Christ risen from the dead." Read it, study it, until it lays hold of you. We may be just as sure of the resurrection as though we had actually passed through the grave. "Christ is risen"! That is enough. You can afford to disregard what Sir Oliver Lodge and Sir Conan Doyle say. Sir Conan Doyle is only an illustration of the truth that the devil is more than a match for so shrewd a detective as Sherlock Holmes; and that the wisest men in the world are as blind as bats respecting the things of the spiritual realm, if the Holy Spirit does not enlighten them. So if you would be sure of the future, hold fast by the Lord Jesus, and make Him your supreme Authority in your study of this subject.

I have not time this evening to speak of *the intermediate state*, except to suggest to you that you give that your most careful thought. Remember the resurrection is not yet, and the spirits of the departed are somewhere, and the complement of life will not be realized until soul and body are reunited. For Jesus is our pattern man. He carried a perfect body into the glory with Him, and He will never be satisfied until He has given us perfect bodies—spiritual bodies, but real bodies—not an intangible something that you cannot touch. "Handle me, and see," and the body that had flesh and bones went up into the heavenly places, and shall so come in like manner as He was seen to go into Heaven. For that glorified body is the kind of body we shall have some day: "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned

like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Study it, and see what the Scriptures have to say about that glorious day; but remember, until then the spirits of the departed are somewhere. You laid the body in the cemetery, and it is there still; but the spirit is not there. Where is it? There is an intermediate state; and I am glad the Lord has not told us very much about it. The Apostle Paul says that to be absent from the body is to be present with the Lord, and that to depart and to be with Christ is far better. Would you like to know all that may be known about the intermediate state? I can tell you in a word: it is "to be with Christ."

I met a mother the other day who was greatly troubled because she had lost her little boy, and she was going up to the cemetery, and sitting by the graveside thinking of him—she is a Christian woman, but broken-hearted—she thought of him as being there in the grave. She said, "If I could only picture him where he is. I have just been trying to make a picture of him for myself, trying to imagine where he is, and what he is like; but I cannot think of him, I cannot place him anywhere." She had another little boy, and, referring to him, I said, "Supposing you were to lose him some day. You do not know where he is, but you go on the street to look for him. You meet somebody, and you say, 'Did you see my little boy anywhere?' 'Yes, I saw him.' 'Do you know where he is?' 'No, I do not know where he is; but I know whom he is with, for I saw him going along the street with So-and-so.' And I said to that mother, would you not say, 'Well, if he was with him, he is all right.' I am not concerned about the place, I am concerned about the person, and as long as those I love are with Christ, I can leave it to Him to look after them, and I know that they are far better off than they could possibly be here.

You see then, that the Lord has given you all necessary information about that—and again, never mind the witch. I do not want to know what my friends are doing. I do not want to know where they are. I am content to know that we shall be with Him, for that will be the best place; for Heaven is where Jesus is.

Study your Bible, however, and you will find that *a difference was made at Christ's resurrection*. Christ "went and preached unto the spirits in prison." That is a mysterious passage, I know. I confess I do not know what it means; but I know when Samuel was called by that woman with "a familiar spirit," she brought him up: he had gone down, he was in the realm of departed spirits, and he came up. And you remember that when Jesus was raised from the dead, many came out of the graves and appeared unto many. And you remember also that it is said of Him, "When he ascended up on high, he led captivity captive—or he led a multitude of captives captive—and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." He descended, and He led a multitude of captives captive, and brought them into another state. What state it is, I do not know. It is not the final state; but the New Testament seems clearly to teach that the resurrection of the Lord Jesus made a difference in the realm of the departed; and they who died in the faith of Christ, in belief in a Redeemer that was to come, I doubt not are "with Christ which is far better"—and with those who have died in the faith of a Redeemer Who has come; but there is still something better on before. Read Ephesians, the fourth chapter, eighth to tenth verses, and then go back to the sixty-eighth Psalm: "The chariots of God are twenty thousand, even thousands of angels . . . thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

Once more: *Go back again into the Old Testament and observe how our Lord Jesus brings this truth to light in the Old Testament also*. I said just now that the patriarchs lived in the dim twilight; but we must not forget such words as these, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." It was given to Abraham in some way to look into the future and to see Jesus; and when the Lord made promise to Abraham, He said, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promise was made to Abraham; but it was to be fulfilled and

realized in all its fulness in the Person of Christ—not Isaac. It was of Jesus God spake when He said, "In thee shall all nations of the earth be blessed." "Your father Abraham rejoiced to see my day, and he saw it, and was glad." And I read of him that "he looked for a city which hath foundations, whose builder and maker is God." Read the eleventh chapter of Hebrews and you will find that all that host of believers, somehow or another, were enabled to get a glimpse of Christ, and to declare plainly that they sought a country. Read the eleventh and twelfth chapters of Hebrews and see how those two chapters bring the Old and New Testaments together.

The same is true of the rewards of the wicked. What about the future of the impenitent? I do not know anything about it, do you? The only authoritative voice on that subject is that of the Lord Jesus Christ; and it is a terrible sentence He passes. He speaks of "everlasting fire," of a place "where their worm dieth not, and the fire is not quenched." He draws the veil and gives us that terrible passage in the sixteenth of Luke of the rich man who lifted up his eyes being in torments; and if we do not accept Christ's revelation respecting this matter we are wholly in the dark. But if Jesus is to be depended upon as an authority with respect to heaven, we must remember that He speaks with the same authority respecting hell. We must either accept both or none at all. Read what He has to say in the twenty-fifth of Matthew, the parable of the sheep and the goats; the sixteenth of Luke; and very many other passages.

This leads us to a subject which I shall have to consider at a later time, which is absolutely necessary to a complete view of this matter. I have spoken about the resurrection of the body, of the certainty of it, of the complement of life and our reunion with those who have gone before. When is it to be? *When Jesus shall come again; and He must come again*, for His work is not done until He comes again. His atoning work was finished at the cross, but His full redeeming purpose, in the sense in which it is promised it shall be fulfilled, will be accomplished only when He shall take to Himself His great power, and reign. And I am glad He is coming back to attend to it Himself. I am glad He will personally oversee this business. He will not trust it to a deputy; but Jesus Himself "shall so come in like manner as he was seen to go." Then we shall be raised, and "we shall be caught up together with them in the air," and then the whole creation will share in the redemption for which it is waiting. But all that is another subject; but I mention it to-night to say once again—I think I said it last year, I repeat it—I am a pre-millennarian. I do not believe there will be any millennium until Jesus comes. There might be if the Lord had so ordered: the Holy Spirit could introduce the millennium before Jesus comes; but I believe that the teaching of Scripture is that He will not do so. The Lord Jesus will come first; but I shall not quarrel with anybody who does not clearly see all the details. Who does or can understand the details of the millennial programme? But it appears incontrovertible to me that the great truth that Jesus is coming the second time is just as much a fundamental of the gospel as that He came the first time. To deny the personal, visible, return of Jesus Christ, is most certainly to deny a fundamental of the faith. Do not quarrel over the lesser things; let us keep in the middle of the King's highway of revealed truth being sure of this, that Jesus has come and will come again. In the meantime the Holy Spirit is here to teach us what we should know about Him. May He give us an increasing love for His Word; may it become with us a passion to know every thing that we may know of what God has been pleased to reveal, that so we may be workmen "needing not be ashamed, rightly divining the work of truth."

Note:—Owing to the Editor's absence this series of lectures on "How to Study the Bible," for which we have received many enquiries, is being printed instead of the usual weekly sermon. Copies of *The Witness* containing the first three addresses may be obtained by writing *The Gospel Witness* office.

LAST SUNDAY.

In spite of the extreme cold there were 1,181 at the 9.45 Bible School. Dr. Shields' Class was taught by Pastor Jas. McGinlay, who also preached morning and evening, delivering two great sermons. Five or six responded to the invitation at the morning service and thirteen in the evening.

Editorial

THE LID IS REALLY "OFF"!

Dr. Farmer has surely pursued a very zigzag course in the present controversy: at first it was *denial* of the existence of Liberalism in the McMaster Faculty; then *admission* at the Hamilton Convention that Professor Marshall held the Driver view; then a *plea for toleration* of the religious views of those who may differ from us (of course, the Professor Marshall affair being continually uppermost in his mind); and now a *declaration* in favour of two schools of thought under the one McMaster roof.

In an interview with Mr. W. S. Whitcombe, a graduate in Arts, and Mr. W. G. Brown, also a graduate in Arts, and both of them pastors of Baptist churches, the following conversation, in effect, took place, and the last disclosure was made. These gentlemen asked Dr. Farmer why those whose duty it had been to fill the vacant Chair at the University had not selected a man who would meet with the approval of Canadian Baptists generally,—Why bring over a man from England, a man, who, *they must have known*, would cause trouble in this beloved Denomination? Professor Farmer admitted that he *knew the coming of Marshall would cause trouble among us*. The Dean's explanation had been that there were "two schools of thought but only one university; and therefore it was *advisable to bring both elements under one roof*". That is what you call the "inclusive policy". Dr. Farmer also said we should be tolerant enough to allow Professor Marshall to remain.

This admission by Dean Farmer that there are "two schools of thought" is only another way of affirming that one of these "schools of thought" is not conservative! Of course, anyone will observe that this attitude of the Dean accords with Professor Marshall's speech on, "What Baptists Stand For" in which he says: "Some of our people are theologically the narrowest of the narrow, while others are the broadest of the broad, but all are one in personal loyalty and devotion to Christ." Now you good Baptists of Ontario and Quebec take notice that Dr. Farmer has at last come right out into the open and declared himself in favour of the admission of that other "school of thought" which is not conservative, under the one roof with us, viz., McMaster University. Be it observed that the Baptists of Canada are already in a strong current which is inevitably sweeping them to this objective and destination.

Suppose that we endeavor to ease down the severity of the expression by using Professor Marshall's term, "liberal evangelical", will this remedy the real situation? The term "liberal" may mean almost anything in theology,—moderately lax views, or views so wide open as to include even radicalism, such as that of Harry Emerson Fosdick, Canon Driver, and even the pronounced Welhausen school of German theology. Where shall we draw the line once we throw the gate open? The Dean has said that he "does not know just where to draw the line". May the good Lord help us to draw it for him.

By the way, why all of these associational conferences which the Faculty and their friends are putting into operation right away, if not, among other things, to bolster up their determination to retain Professor Marshall on the Faculty?

"The lid is off", and if our brethren of the Convention choose to sleep on and let things drift from bad to worse, then to their God must they give an account. In the meantime, the eggs have been smashed beyond reclaim. We have honestly warned you, and in time. Then do not blame us because you are prejudiced against the Editor of this paper, and have concluded that "no good thing can come out of Nazareth".

"BECAUSE THOU ART LUKEWARM."

The above words from our Lord to the church in Laodicea are very striking; so striking as to command our serious attention. "Because thou art lukewarm"—what words! "Lukewarm"! The dictionary defines it as meaning, "indifferent, not zealous, want of ardor". The Lord declares that lukewarmness is more offensive to Him than entire coldness would be; and He charges them

with this condition, viz., that whilst there was not absolute denial of the faith and disregard of all Christ's claims, yet there was neither the fervent zeal, the devout spirit, nor the all-sacrificing love, springing from a vigorous faith!

This half-and-half, neither one thing nor the other, condition is *all too common* amongst not a few who profess and call themselves Christians. The common run of men *like to have it thus*: "cold" makes them shiver, "heat" scorches them—they are neither; but to be moderately warm—tepid, or but little more—that is pleasant, is safe, is best in every way, so many think. But their condition is *abhorrent to the Lord*. He positively says so. He cannot abide it, nauseates it, would rather far that they were either cold or hot; either extreme would be better than this sickening lukewarmness. He says, "The publicans and the harlots go into the kingdom of God before you."

Well does an old writer say, "Lukewarmness or indifference in religion is the worst temper in the world"; "if religion is a real thing, it is the most excellent thing, and, therefore, we should be in earnest in it; if it is not a real thing, it is the vilest imposture, and we should be earnest against it. If religion is worth anything, it is worth everything; an indifference here is inexcusable." "The first and worst of all frauds", says Festus, "is to cheat one's self. All sin is easy after that."

Now, our Saviour said to those Laodiceans, "I am about to spue thee out of my mouth." Of course!—as offensive to Him, as unsatisfactory, because useless in witnessing for Him, and standing out positively for His cause against the evil conditions which were all about them. Nothing is so offensive to Christ as a corpse in religious cloak: "Ye are the salt of the earth, but if the salt have lost its savour wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Our Saviour cannot stay either in that church or in that heart which loves Him with but half or less than half a love. We do not care to stay where we are not really welcome: we get away as soon as we can.

The reaction from such lukewarmness is, of necessity, deadening to self. This is shown in the case of the church at Laodicea. That church in later times was flourishing, for one of the councils at which the Canon of Scripture was determined was held there in A.D. 361. "Hardly a Christian is now to be found near its site" (Fausset).

But the sentence is not irrevocable; there is still hope of averting it: "I am about to spue thee",—that is, if a timely repentance does not avert the impending doom. When great pretensions are nothing more than pretension, then the greater the pretence the greater the offence. The more true anyone's nature is, the more odious is *untruth* to him. What, then, must it be to the Lord Jesus Christ?

Now, my Christian friend, we are to-day in a mighty struggle with and against the presence and toleration of subtle and brazen Modernism in our Denomination; and at the risk of being termed "ignorant", and "uneducated fools", we have taken up the cudgels in defence of the authenticity and authority of the Word of God, the virgin birth of Christ, the substitutionary death of our Saviour, the physical resurrection, etc. We have battled almost alone for years, and have all this time awaited your coming into the fray. "Because thou art lukewarm." What words! How offensive such a condition is to the Master! Does this charge of the Lord hit you? Does it apply? Are you guilty? What is the matter? Do you stand with us in convictions respecting this issue, but are keeping quiet, and out of sight, inactive, and "lukewarm" because you fear assassination or excommunication by those who claim to be in authority? Do you fear the possible consequences of your decisive action against error by being exiled to the St. Helena of denominational inactivity?

If you are, then read about Levi (Matt. 9: 9); also about Peter and Andrew, James and John (Matt. 4: 18-22); then the prince of all, Paul (Acts 9: 15, 16), who after long and bitter suffering for the cause of Christ, wrote to the church at Corinth, "I determined not to know anything among you, save Jesus Christ, and Him crucified."

Will you come out and take a firm and unflinching stand for your Lord? Will you do right, and leave the consequences with Him? We challenge your faith and loyalty to Christ.

McMASTER ET AL.

Some years ago one of the most prominent divines of the United States, a pastor of a very large and influential church in Philadelphia, drove out into the country a distance of fifteen miles one Sunday afternoon to preach to a small gathering in a farmer's kitchen. It rained in torrents during the whole of the journey, and the roads were consequently next to impassable. As he proceeded, the weather was so terrible that he upbraided himself almost the whole of the way, and several times almost decided to turn back and abandon the mission. Still the faithful livery horse plodded on through the mud and rain, until at last he found himself at the door of the appointed farmhouse. He entered dripping wet, and his horse was stabled and fed.

When he entered he found only about a dozen people awaiting him. He felt provoked that so few had thought it worth while to come to hear him, when he had gone to the trouble to drive all that distance under such circumstances. In fact, he almost decided that he would not preach at all. However he went on with the service, and was soon on his way back to the city through mud and pelting rain, feeling that the whole expedition had been a dismal failure; and that he might better have remained at home and reserved his strength for his evening service in his own imposing building.

However, during the service in the farmer's kitchen that afternoon there was an overgrown, awkward, very bashful boy sitting on the woodbox behind the stove. He did not seem to be at all interested in anything that the preacher said; but the fact was, that he was truly converted there and then; but the minister went home ignorant of that great fact. That boy afterwards became a very prosperous business man, a millionaire in fact, which meant much in those days. Who was he? Crozer, who built and presented to the Baptist body Crozer Theological Seminary. He was a staunch Baptist, and, doubtless intended that that property should be used solely for the propagation of orthodox Baptist doctrines. Of course, he never dreamed of Modernism.

But what are the facts to-day? Crozer Seminary is swept by blighting Modernism as by a forest fire: Professor Matthews is there, and at the same time supplying a Unitarian pulpit. Would not these facts break the heart of Mr. Crozer were he living to see the work of ruin, and the utter and dishonorable disregard of his intentions?

Newton Theological Seminary, situated about fifteen miles outside of Boston, and only a few years ago a veritable stronghold of sound Baptist teaching, under the staunch leadership of good Dr. Alvah Hovey, and Professor John English (Homiletics), is now a hot-bed of this same blighting theology.

Rochester Theological Seminary, only a few years ago the pride of Baptists all over this Continent, is now overrun with this same theological mildew and canker. So much so is this the case that even Professor Cross is tolerated there as Professor of Systematic Theology. We blush now whenever we hear the name of Rochester mentioned.

And what about McMaster? Is she really getting into the turbid stream? The air is full of disturbing rumors which we are compelled to believe because of the irrefutable evidence given by brainy students therein, who are graduates in Arts and not "uneducated fools" by any means; and also by admissions made by Dean Farmer, that Professor Marshall is a disciple of Canon Driver. To many, this may not mean very much, simply because they do not know what Driver believed; but to those of us who do know, and who realize that such is the beginning of a downgrade movement in our University and Denomination similar to the downgrade movement in England when Spurgeon was compelled to pull out, it is certainly ominous of evil days. Are we unnecessarily alarmed, and only endeavouring to prejudice the Baptist people against McMaster? In the sight of God we solemnly affirm that we are neither. If the mass of our good people allow themselves to be lulled to inactivity by smooth, honeyed words, they will surely see the history of Crozer, Newton Center, and Rochester, repeated.

Baptists must come out now and declare themselves or let the flames consume the building without even carrying a bucket of water. Which will you do?

THIS CLASS OF GOODS ENTERS CANADA DUTY-FREE.

"An association with the avowed object of opposing Christianity—the American Secular Union, which is said to have labored for what it calls a real separation of Church and State for half a century—has been joined by the New American Association for the Advancement of Atheism, and together they have introduced system and size into the plans of putting agnostic literature into the hands of students in as many American universities and high schools as possible. They are saying that they stand on legal rights, and that if Christianity be true it ought to welcome an opportunity to prove it to be so.

"The union and association say they are fostering freethinkers' societies in different cities, and are taking legal steps to end the practice of dismissing pupils from public schools that they may attend religious ones during hours set apart by law for secular education. In New York and some other States efforts are being made to amend educational laws. Legal battles now are raging in New York, Illinois, Ohio, Tennessee and Wisconsin.

"The Slogan of the new movement is, 'Bootlegging religion into public schools must cease.'"

The above article, which we have quoted from *The Globe* of February 27th, is a true index of present conditions religiously across the border and elsewhere; and we may say that, however undesirable it may be as a noxious weed of the most destructive and deadly nature, it may be imported into our fair country free-of-duty, simply because it may be transported in the human heart, and be readily and easily planted in the hearts of thousands of others. There is no law against the entering of an infidel or agnostic into our country, and in time, becoming a citizen. He may bring in these soul-destroying teachings, and propagate the same either through various institutions, or by individual occasional seed-sowing. The great wisdom of the leaders of the above-named associations is shown in the fact that they selected the universities and high schools as the soil suitable in which to produce the most prolific crop of their dangerous dogmas. Why so? we might ask. Simply because they catch the young men and women just at the right time of life. This action upon their part should be a danger signal for us to guard well our own University along all and any lines, which might play havoc with our young in creating doubt, and ultimately unbelief, in all things sacred.

We at once can discern how easily this foul weed may be propagated until it would become a very widespread evil in Canada, destroying the foundations of all true reverence, honesty, purity, etc., and thus undermining the domestic, social, and business fabric of our public and private life. We cannot get away from the conviction that all these sublime virtues are the legitimate offspring of the Christian religion, and are actual and positive only as Christ lives in us.

Our cause for alarm is the fact that we recognize in these two organizations—the American Secular Union, and the New American Association for the Advancement of Atheism—positive blood relationship with something which is being nurtured here already. These two destructive organizations are full sisters to Modernism, the latter being the younger member of the family; and they and Modernism will sooner or later be found in close fellowship because they cannot fail to immediately recognize their kinship.

There is not the slightest doubt in our minds that Modernism eventually leads to out-and-out denial of the fundamentals, plus the very existence of God. It will surely lead to chaos, not only spiritual, but social and moral. Here we have another sign of the times (2 Tim. 3). Many of our theologians are to-day actually preparing the soil for the propagation of those pernicious teachings.

Baptists of Canada, we call upon you in the name of our Lord to arouse yourselves to the great danger which is already in our Denomination, or you will soon have occasion to weep bitter tears in the midst of widespread ruin.

THE "BAPTIST CROSS-CONTINENT CARAVAN."

"On to Washington."

Note: The Gospel Witness heartily recommends this proposal, and suggests that a similar "Caravan" might be organized for other Conventions.—Editor of The Witness.

The Object.

The hot-bed of Modernism is in the Eastern States. In the Seattle Convention last year two-thirds of the modernists came from the churches east of the Rocky Mountains. The Pacific Coast States and those west of the Rockies are Fundamentalist strongholds. Without some heroic effort and sacrifices on our part, the modernists will sweep everything before them and have their own way in the Northern Baptist Convention at Washington this year. To obviate this we are proposing a "BAPTIST CROSS-CONTINENT CARAVAN," the object being to *storm the Convention* with such a delegation of Spirit-filled and Spirit-led delegates standing true to the Word of God as will carry with it the over-balancing power, helping to rescue our great Denomination from the clutches of the Modernistic Machine.

With prayerful and concerted effort we can leave the Pacific Coast with fifty automobiles and two or three hundred delegates, these numbers being augmented by scores of consecrated and faithful ones along the route as we travel east, rolling into Washington with an army ready for the fray. The "Old 49ers" risked their lives and their all crossing the continent by wagon-caravan, looking for gold. Shall we be afraid or unwilling to attempt a like journey over well-paved and graded highways by automobile-caravan for the sake of our Lord and His gospel? It took them *months* to make the trip. It will take us probably *twenty days* to get to Washington.

There are thousands of faithful, red-blooded, Baptists in the Western country who would love to attend the Northern Baptist Convention at our nation's capital, and have a delightful vacation and outing while en route, but are not financially able to do so alone. To make possible the carrying out of this plan we must, first of all, consider the

Expenses of the Trip.

Three or four persons with their camping equipment in these days of modernly-equipped tourist camps everywhere, can live on the road almost as cheaply as they can pay rent and live at home. The cost of gasoline, oil and food are the items of greatest expense. These must be met whether at home or abroad, and with economy, need be but little if any more on the road than at home. To meet these expenses as economically as possible, arrangements will be made for gasoline, oil, tires, and food supplies, at reduced prices along the route, if we can have fifty or more cars in the Caravan. Each car will be designated by a Caravan number and plate, as mentioned elsewhere, and the owner or driver provided with a card or ticket entitling him to these supplies at service stations and stores along the way at wholesale prices, or a little more. The Pilot will keep ahead, making arrangements for supplies at the lowest possible prices at each stopping place.

With these arrangements it is estimated that the cost of the entire trip need not be over \$125.00 per person, figuring four persons to the car. In fact, we believe the trip can be made for \$1.25 to \$2.00 per day for each person. Data and personal experiences from tourists will be gladly forwarded upon request. I have a Christian brother who left Corvallis, Ore., in his car with his wife, five children, and another man, making the trip from Corvallis to New York, driving four thousand miles in fourteen driving days, and arriving in New York sixteen days after leaving Corvallis, one hundred miles south of Portland. The trip cost him \$160.00 for the entire party, this \$160.00 covering every item of expense for both the car and the party of eight. Had they travelled by train, five of them would have paid full fare and three of them half fare, or from \$550.00 to \$700.00 for railway fare.

The Plan.

To arrange for a "CROSS-CONTINENT BAPTIST CARAVAN" of fifty or more automobiles from the Pacific Coast States and British Columbia, leaving Portland, Ore., for Washington, D.C., to attend the Northern Baptist Con-

vention in that city, gathering delegates to this Convention from every state through which we pass, and those north and south along the route, each state having its division or section, the Caravan being divided into groups or companies of eight or ten cars, each of these groups being in charge of a captain or leader.

To arrange for stop-overs in cities and places of interest en route, and for great rallies with stirring addresses by great speakers at each of the places where we stop over night.

To have a pilot car go before, the pilot making arrangements for suitable camping or sleeping places; selecting the best roads and detours, placing markers directing the way at cross roads, etc.; obtaining food and other supplies at lowest possible prices at places where we camp or stop for meals; arranging for church services on Sundays or in the evenings.

To have a trailer follow the Caravan, picking up lost articles; keeping in touch by wire with the pilot; gathering up markers and delivering them to the pilot in the evening for his use next day.

To have a well-equipped service car, and a mechanic with the Caravan.

To have every car in the Caravan bearing in plain sight its Caravan number, with suitable words, as, "THE 'CROSS-CONTINENT CARAVAN—ON TO WASHINGTON. Car No.—"

To have a doctor and a nurse along.

To gather night and morning for a season of "Family" or "Caravan" worship.

To have plenty of good singing, with an organ, player, and leader, to lead. Why not an orchestra or a band? The Lord can send them.

In Conclusion.

We believe this plan, if carried out, can be made a veritable "Camp Meeting on Wheels," and a "Feast of Good Things" from our Lord, with godly leaders bringing us messages in address and song every night at the end of our day's journey, as well as such an outing and 'cross-country trip, with such places of sight-seeing and interest visited as few of us have ever been able to have. Not only every member of the Caravan may be thus richly blessed, but by spreading the gospel all along the way by means of thousands of pages of printed matter and the preaching and singing of "The Story That Never Grows Old," scores of souls will greet us "Over There" when, "By His Grace We Shall Look On His Face", and "That Will Be Glory For" them and for us.

Will you make this a matter of earnest prayer and let me hear from you at once? Then get busy interesting three or four others in taking the trip and sharing the expense with you. Talk it up with your own and other nearby churches and arrange for one or more delegates to go. If you cannot go, you may be able to pay the way for some other delegate who needs the trip and blessing. Its delegates we will need at Washington. Go by proxy if you can't be there in person.

Before we can go forward in perfecting plans it will be necessary for me to have some definite idea of how many persons we may expect to join the Caravan, and very prompt action in the matter must be taken. We will welcome any suggestions you may feel will be helpful in furthering the plan.

Yours in His name,

(Signed) A. D. WEIR,

Oregon Baptist Headquarters,

505 Oddfellows Bldg.,

Portland, Oregon.

DEAN FARMER ON "TOLERATION"!

Dean Farmer has of late expressed himself to certain students to the effect that we should show a "spirit of toleration toward those whose opinions differ from our own". We would ask in reply, "toleration" of what opinions? "Toleration" of whom? There are opinions upon many matters which might be "tolerated" simply because they are not of vital importance, and of no particular moment; but when it comes to the matter of such vital questions

as the fundamentals of our faith, then we must draw the line squarely. We will not close our eyes and let things pass by unprotected.

Again, "toleration" of whom? A man who has been appointed to teach certain doctrinal views, and from which he may diverge to any extent? We live in a free country, and a man may believe whatever he wishes so long as his beliefs do not endanger the safety of the constitution and the peace and security of the citizens. So a professor may be a Mohammedan if he wishes in this country—he has that personal liberty—but let him go somewhere else than into a Baptist college to disseminate his views. We will not have him. If there are to be no limitations as to a minister's theological views, why hold a council to examine him as to such? Let him in and let him loose! No, there are limitations, real ones; and we insist upon a faithful adherence to them. "Toleration"! Who will draw the lines? The Dean in Theology? Well, we are afraid after the Matthews vigorous defence by the same gentleman. We want, and must have, Baptist teaching, without adulteration, given to our prospective ministers.

WILL A MAN DEFEND HIMSELF AND NOT DEFEND CHRIST AND THE BIBLE?

By Professor Leander S. Keyser, D.D.

The print below article by Professor Keyser appearing in the January 22nd issue of *The Crusaders' Champion*, Clearwater, Fla.

I want to give a concrete case (without mentioning any names), and draw the relevant lesson from it. There is a certain prominent man in one of the leading denominations who does not approve of the present controversy in the Protestant church. He does not want the evangelical portion of the church to defend the Bible and Christ against the criticisms of the Modernists, but wants all of us just to keep quiet for the sake of peace. At the same time he professes to be thoroughly evangelical himself, and to be loyal to the standards of his own denomination, which bind all its members to the evangelical position.

Again and again the Modernists have torn out large parts of the Bible and called them "outworn categories." Again and again they have denied the Virgin Birth of our Lord, His essential deity, His resurrection and His visible second coming. But the man to whom I refer, and who professes to be evangelical in his theology, has never used his pen or lifted his voice through all these years in defense of these holy Christian doctrines.

But here is a still more inconsistent feature of his case. Some time ago one of his church's periodicals contained a few lines that seemed to reflect upon him. Did he keep quiet then? Did he go on the principle of saying nothing for the sake of peace and good will? No; he fairly flew to his own defense; and not in a mild spirit, either, but with real anger and with many harsh expressions. Oh, yes! he was ready to defend Number One—that is, himself, but never a word in defense of the Bible and evangelical Christianity! Not very consistent, is it? This leads one to wonder whether he really wants people to keep quiet for the sake of peace or whether it might not be because he half sympathizes with the liberalistic party.

The thing that seems to be so inapt is that a man can profess to be earnestly, whole-heartedly evangelical, and yet can sit quietly by and permit the precious doctrines of our faith to be attacked without coming to their defense, and even go so far as to rebuke those who do oppose heresy and try to vindicate the fundamental doctrines. If a man's wife or mother were in any way disparaged, surely he would not fold his hands and keep silent. But Christ's virgin birth can be denied and held up to scorn as a "biological miracle" which is intolerable to the "modern mind," and yet some professedly evangelical men will maintain a mouse-like silence. Does not the Bible plainly teach that our Lord, as to His human nature, "was conceived by the Holy Ghost and born of the Virgin Mary?" And is that not the historic faith of the Christian church? Can a man be inwardly evangelical in his faith without defending that doctrine when it is attacked? What is his view of the Bible if he can let parts of it be thrown into the discard and never enter a protest?

If Christ was naturally engendered, then He was only a human person. No matter how much He may have been filled with God or the Holy Spirit, He

still was a human personality, not a divine one. Then to worship Him is idolatry; to trust in Him as an adequate Saviour of the whole world from sin is futile. There can be no incarnation of the divine Son of God in human form if Christ as to His divine person was not ensphered by the Holy Ghost in human nature. Therefore the Modernist who denies the Virgin Birth of Christ denies the incarnation, and thus saps the foundation of our Christian faith. Can earnest evangelical believers permit such a movement and apostasy to go on without flying to the defense of the gospel?

Consider another precious doctrine that is regarded as "outmoded" by many propagandists of Modernism—the doctrine of the atonement as substitutionary and sacrificial. It surely is a doctrine which is plainly taught in the Bible; and the shedding of Christ's blood on Calvary is connected with it. Note how large a part of the four gospels is devoted to the narrative of the sufferings and death of our Lord. Yet there are people who assert that we are saved, not by the death of Christ, but by His life; by which they mean that He was only our teacher and example. Then He did not "give His life a ransom for the many," as He Himself declared. Then He did not shed His blood "for the remission of sins." Then He was not "wounded for our transgressions, and bruised for our iniquities." Then souls are not "washed in the blood of the Lamb." Why, expiation, substitution, propitiation, atonement—these are terms that run through the whole Bible and are basic in the system of Christianity; they are the foundation of God's plan of redeeming grace.

Yet, strangely enough, there are people who will allow this great foundational doctrine to be discredited and rejected, and will keep their lips sealed. How can they do so? Did Christ act in this ironical way when the Pharisees accused Him of casting out devils in the name of Beelzebub? Did Paul sit at ease when the Judaizing teachers perverted the true gospel of salvation by grace, and when the antinomians took a base advantage of the doctrine to serve their own lusts? Did not Jude earnestly bid us to "contend earnestly for faith"?

In this crucial hour when, not Christianity itself is in danger, but when souls are in peril through dangerous teaching, let us not perch on the top rail of the fence like sleeping fowls, but let us get down in the arena, stand firm for the truth, defend it, proclaim it, explain it, fight for it, show its beauty and rationality, and expose the bareness and baldness of the opposing errors. Springfield, Ohio..

TO OUR WEEKLY OFFERING SUBSCRIBERS.

The present coupon books will expire the last Sunday in the month. The new ones are in course of preparation. In every coupon book the amount subscribed to General Expense and Missions is entered on every coupon—that makes 104 entries in each book. When hundreds of books are being issued—to make 104 corrections in any one book entails a good deal of labour. It is, therefore, requested that all members contemplating a change in their subscriptions—either for General Expenses or Missions—notify the office at the earliest possible date, so that the book may be issued in accord with the new pledge. Of course, we hope that any change will be an upward change—give more rather than less.

DR. SOWERBY NEXT SUNDAY.

Dr. A. T. Sowerby, whose long service as a minister in the Ontario and Quebec Convention has been signally owned of God, and who spoke so convincingly at the Protest Meeting held in Jarvis Street January 14th, will preach morning and evening in Jarvis St., Sunday, March 7th. In the morning Dr. Sowerby's subject will be, "The Greatest Question of the Day," and in the evening, "Present-Day Miracles, a Fact."

MONTHLY COMMUNION SERVICE.

The Regular Monthly Communion Service will be held at 8.30 Sunday evening next, March 7th. Dr. Sowerby will preside at this service; and Rev. E. A. Brownlee will give the hand of fellowship to new members. Every member of the church is urged to attend.