

THE BAPTIST BIBLE UNION INCREASINGLY NECESSARY.	8
UNITED STATES NEWS	12
THE S.S. LESSON	15

The Gospel Witness

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T. T. SHIELDS, *Editor*.

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

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The Jarvis Street Pulpit

THE IGNORANCE OF THE "EDUCATED".

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, October 31st, 1926.

(Stenographically Reported.)

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."—I Cor. 2:9, 10.



AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—that verse is very often quoted without its context, as though it related to the life beyond, to the glories of heaven; but let us read the next verse—"but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The religion of the Lord Jesus is a religion of light, our Lord said Himself, "I am come a light into the world, that whosoever believeth on me should not abide in darkness"; again He said, "I am the light of the world." The children of God are described as "children of light", "children of the day". The religion of Christ therefore has no fellowship whatever with darkness. Christianity is a religion of truth, its Author said, "I am the truth"—"I am the way, the truth, and the life." He promised that on His departure He would send One Whom He called "the Spirit of truth", and He promised that the Spirit of truth would guide us into all the truth.

Christianity therefore is never hospitable to untruth. A true Christian will never close his mind to any truth, for it is a fact that all truth is of God. The Christian religion has no fellowship whatever with error in any form. And our Lord Jesus came to save the whole man; He came to save us from our sin, but He came in order that spirit, soul or mind, and body, might be preserved entire—whole—unto the coming of our Lord Jesus Christ. He announced, indeed, His programme when He said to the man at Bethsaida's pool, "Wilt thou be made whole?" A man who is not a Christian, though he may be president of a university, is not a whole man. The religion of Christ therefore has always been the friend of true education; it has been the pioneer, in fact, in all true educational enterprises. The Lord Jesus did not come to superimpose upon the minds of men a creed, a system, of truth, a philosophy of life that should be something apart from them, as a man's coat is not a part of himself: He came to energize the whole man, to enlighten the understanding, to inform the judgment, to cleanse the imagination, to renew the memory, to quicken the conscience, to engage the affections, to energize the will—to bring all the faculties of the mind into submission to the Spirit of God.

I.

But it is possible sometimes in this world of confusion to misname things, to fail accurately to distinguish between truth and error; it is possible, as we saw this morning, for one with perfect sincerity to say, "I am rich, and increased with goods, and have need of nothing", and to be ignorant of the fact that he is "wretched, and miserable, and poor, and blind, and naked"; it is possible for a man to pride himself on his intellectual attainments and to boast of his education, not knowing that, in respect to a vast realm of truth, he is utterly and absolutely ignorant. Our text teaches us that there is a realm of reality, of truth, that is beyond the comprehension of man's natural powers. There are some things which the eye has never seen, which the ear has never heard, with which the faculties of the mind have never dealt. There are things in a realm beyond the reach of all our natural powers, which are none the less real, nor the less true, because they are beyond us; and into that realm unaided human reason never enters, the things of that realm man's natural powers, apart from divine help, fail utterly to apprehend.

The eye is an avenue of intelligence, much truth enters the mind through eye-gate. The little child opens its eyes upon a strange world, and through that organ of vision, it establishes communication with an objective world, with something that is apart from itself; it looks with wonder upon the things about it, and through the medium of the eye it receives impressions from without. And so do we all. He is terribly handicapped who loses his sight; for by God's great goodness to us, the eye was made that it might delight itself with seeing what things we see. This congregation this evening, this building, the path we take when we journey homeward, the faces of our friends, the books we read, the property we own—if we are rich enough to own anything—there are ten thousand things of whose existence we are made aware because they are seen by the eye. The law itself recognizes the importance of that avenue of information, for it attaches special importance to the testimony of an eye-witness, somebody who sees the thing happen. He does not philosophize about it at all: he simply says he saw it, "Here are the facts as they have communicated themselves to my mind through the eye." There is a thing, an objective world, of which we are made aware, not by hearing it, not by touching it, nor tasting it, nor smelling it, but by seeing. It may be near or far. A world of beauty it is to those who have eyes to see: the flowers of the field, the fruits, the forests, the wonders of the heavens—what a beautiful world it is!

And then men have learned how to lay hold of that which is infinitesimal, and so to magnify the infinitesimal as to bring it within the range of human vision: there is another world down there that is so small that I cannot see it, but by the aid of glasses I come to an understanding of that which is too small for my unaided vision to see. So, on the other hand, the telescope reaches out into the infinite spaces and brings distant worlds near to me; so that, through the eye, I see the things that are infinitesimal, and the things that are all but infinite in measurement: with that material universe I am brought into correspondence through the seeing of the eye. But my text says there are some things which the eye cannot see; there is another world just as real, and just as wonderful, that no microscope, nor telescope, can discover.

The ear is a useful channel of information. You listen over the radio, yet you go out on these streets this evening and look up into the sky and you cannot see the ether waves, you cannot see the human voice travelling fifteen hundred or two thousand miles, breaking in through the house, and falling at last upon the ear. There is a realm of sound that becomes audible to us, and we know a great many things just because we hear them. It is possible for another mind to communicate itself to us because we hear what the mind has to say through the voice. So I might go on and speak to you about that interesting realm of sound, and discuss the wonders of acoustics that make the voices of our friends, and all the music of this myriad-mouthed creation, so wonderful. I may not see it, but through the ear I enter into an understanding of that realm.

Then, my friends, these two senses, I believe, are named as typical and representative of all the senses; for there are some things that you may neither see nor hear, yet you can smell the fragrance of the flowers as you go out into the garden in the morning. But oh, there are sweet odours that belong to another realm, and that fill an invisible temple with a sweet savour which the Lord God of hosts smells as it comes up before His throne. Yes, and there are things we can taste: that is another sense. There is a kind of meat that this world knows not of, there is another kind of food; there is another realm beyond. And there are some things that you can touch: if I am blind and deaf, I can touch these things and I know they are, because I feel them. There is the sense of touch; but there are real things which we cannot touch, things which are eternal facts in the realm of truth—and they are altogether beyond the reach of the natural man. These senses are named, the eye and the ear, as representative, I think, of all the senses; and it is said that "eye hath not seen, nor ear heard, neither have entered into the heart of man"—the heart is representative of the mind with all its faculties, as though He had said, "You have never imagined it, imagination's utmost stretch in wonder dies away; it is beyond the reach of your imagination, the things which God hath prepared for them that love him."

What do we mean when we speak about things entering into the heart? What do we mean when we take up this Bible and, let us say, a hymn book—they are both books, my eye sees them, my hands feel them, and these two objects enter through the eye-gate into my mind, and my mind lays hold of the objective truth, and it tells me that one is the Bible and the other is the hymn-book. My eyes do not tell me that, but it is what is behind my eyes; the vision of the thing enters through the eye, and then my mind lays hold of it and deals with it: the mind is the faculty, the senses are the channels through which the raw material comes into the mind. The reason, the judgment, the imagination, the affections, the will—all the faculties of the mind operate upon these objects which I receive mentally, and together they co-operate and tell me what I have seen. Ah, but my text says that there are some things which your mind never did deal with, there are some things that never did get into your heart through the eye or the ear, because there is another realm beyond. If we could recognize this principle it would put an end to all our difficulties in respect to the matters which engage the thought of man in the religious realm to-day. The fact is, you can argue till the crack of doom and you can persuade nobody; you cannot get the facts through the eye or ear, nor get the mind of men to deal with them. Here is a subject which God alone can deal with.

We can find an illustration of the principle in this: the eye of the artist sees far more than the eye of anybody else; the ear of the musician can hear what no one else can hear. I have often wondered when I have listened to Handel's Messiah, how that great master composed it. Do you know what I used to think when I was a lad? I used to think that he would have to play it off on his instrument, whatever it was, and he would try all kinds of combinations until it pleased his ear! I did not know the mind could hear music without the ear, I did not know a man could sit down in absolute silence and write an oratorio, that his mind could hear what his ear could not hear at all. You could not hear it, I could not hear it; but a great musician could hear it. So, if you will push that principle into the spiritual realm, there are real objects there which the natural mind will never see, there are divine harmonies which no ear will ever hear until it shall be divinely anointed, there is a song which none but the redeemed can sing—they cannot teach you to sing it at the

Conservatory of Music, here or anywhere else; nor can they, in any university on earth, teach the things which are beyond the reach of eye and ear and all our mental activities.

I think it is worthy of remark that whatever men have discovered for themselves, they have discovered to their own injury. You have read the story of man's first disobedience, and the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woes. And it is a very interesting thing that it was a tree of knowledge that was forbidden: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." All truth is of God, but all truth is not for you or for me. "Why", you say, "do you really mean that, sir? Am I not justified in demanding the right to know everything?" No, you are not. It was that unholy thirst for forbidden knowledge that brought all our trouble. What have you in the history of man's first disobedience? Just this: a Heavenly Father saying to His children, "I am going to direct your education Myself. I put you in the garden and you can study that, and that, and that, and that; but there is one book about which I warn you, and I forbid you to open it, keep away from that." God had a right so to do, and I think I can show you that men always get into trouble when their investigations are not divinely directed, when we dare to step over the limits which God has set.

II.

I want you to think with me for a few minutes this evening; I do not want to tire you, but let us address our minds to this problem. There is a "Christian" education there is a norm, a standard, to which everything must be brought, and by which the truth, or untruth, respecting anything and everything, must be determined. And I venture the assertion that were our knowledge of the Word more complete, we should see that in this revealed Word of God we have a guide for our investigation in every conceivable avenue of human thought; and that we shall get at the truth of science, any department of science, of philosophy, of history, of anything, as we observe the principles laid down in Eden. In your study, put God first, obey Him, listen to Him, let Him be your Teacher, let Him be your Guide, for "all things were made by him; and without him was not any thing made that was made." He knows, and He only knows, the truth of all realms, and He only can guide you unerringly into the truth in any realm. That is a strong statement. Some young man may say, "Listen to that preacher talk. What does he know about my investigations in the chemical laboratory?" I do not know much about it—perhaps as little as you! But I do know this, that if a man will use his microscope, and his telescope, and all that God has given him, in the fear of God, and in relation to the revelation of God, he will get to the truth.

III.

Now listen: there is a hidden treasury of truth that is filled with good things—and they are all prepared for them that love God. There is a great storehouse, and every door to it is locked; and everything inside of it is for those who love God. Now the things within are said to be "prepared". "Well, did not God prepare this world?" Yes, He did; and I will try to show you that some of the "prepared" things may be even now in this world. But whatever lies in that realm beyond, whatever may be embodied in that pregnant phrase, "the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory", whatever may be represented by these mysterious words, that world of wealth and of wonder is all prepared for those who love God. If you go into any house, or office, any establishment in this city, you will find there a great safe securely locked, and the combination is with one man,—and you are interested in that safe. "What is inside?" you say. "I do not know, but the most valuable things around this establishment are locked up." Down in the jewelery store they leave the lights burning so that the police can look through the windows at night; but there are some things that they lock up more securely than that, the very precious things they put into a great vault, they swing the great doors shut, they turn the combination, and they say, "It is locked up."

And, do you know, my dear friends, the best things that God has ever made are in His safe, locked up, prepared for somebody. Oh, I should like to have a look at them! I wonder what they are, the things which God has specially prepared? The Psalmist said, "O Lord, how manifold are thy works!

in wisdom thou hast made them all." Yes, even an irreligious scientist wonders sometimes at the works of God. But oh, if I had them here to-night, I would say to them, "My dear friends, the most wonderful things that God has ever made, the most valuable treasures that He has ever prepared, are in His safe, and they are all locked up—and you have not the key, and you cannot even get a glimpse of them, for 'eye hath not seen, nor ear heard, neither have entered into the heart of man'—and away our friend goes and he says, "I am going to study that, I am going to bury myself in the laboratory." I should like to say to him, "Well, if you could live to be as old, or ten times as old, as Methuselah, and you could speak all the languages of the earth, and had time to study the accumulated wisdom of all the ages, at the end of time you would not know a thing, you would not get a glimpse inside that shut door—they are 'prepared', shut up, and you cannot get them."

For whom are they prepared? They are prepared for those that love God. As I was meditating on that this afternoon, that phrase became peculiarly sweet to me. I said, "Who are they for, Lord?" They are for "them that love God." And I said, "Can I qualify? I am a pretty poor sample"—if you have any doubt about it, ask McMaster University! I do not amount to very much; but I wonder if I could qualify for the riches of this hidden treasure—"them that love God."

A friend in Montreal sent me a little magazine—I will not even give you the name of it—it was an infidel journal, and he said in his letter, "After you read it, burn it; or burn it before you read it." Well, I am going to burn it before I read it. I looked at a few pages, just turned over the articles, and on every page there was an expression of a bitter hatred of the very idea of God. A friend said to me to-night, speaking about some preacher he had heard here in this city. "He said that the only value of prayer is a telepathic value, the action of mind upon mind; a mother prays for her son here in Toronto, and by some wireless method, that reaches him on the other side of the sea. It is just from human mind to human mind, it does not go up to God." "Why," he said, "that is Modernism." I said, "My friend, Modernism, when it is finished, means the elimination of God—I don't mean Modernism at its beginning—it will crowd God out, it objects to the idea of the Sovereign God." And when I read that this afternoon I said, "Well, I know that my soul is thrilled with the very idea of God, I am glad there is a God, I rejoice that He lives, I rejoice to know that He is on the throne, I rejoice to know that while in the beginning, there was God, that 'from everlasting to everlasting' He is God."

Do you love Him? ("Hallelujah!" "Praise God, yes!") I do. I love the very name of God, just one God, Father, Son, and Holy Ghost. I am glad I have not to manage this miserable little life of mine; I am glad I have not to plan my to-morrow; I am glad that nothing depends upon my wisdom, or upon my goodness at all; I am glad there is a God; and I know, if I know anything at all, all unworthy as I am, I love God. Do you? ("Hallelujah!" "Amen!") I do not mean a little bit of a god, you know; I do not mean the schoolmaster god, I do not mean an intangible, invisible, unknown and unknowable, infinite Force or Law, whatever it may be, that impersonal Something that men talk about when they speak of the Great First Cause. No, I mean a personal God, God Himself Who was from everlasting, before ever He flung the stars into space, or laid the foundation of the world—blessed be His name for ever, I love God. Well, I am glad there is something prepared for me. I have not a bit of merit in the world; but oh, praise be to His name for ever, away beyond the ken of mortal man there is a great treasury of wealth—and it is all saved up for me. ("Hallelujah!" "Praise the Lord!" "Amen!") All right, you can all say, Amen—it is for "them that love him".

IV.

How wonderful that invisible realm must be! Listen: two things. What are in that realm? Things prepared by Whom? By God! The best that God can do! Oh, the best that infinite Wisdom, that infinite Goodness, that infinite Power, can produce—all prepared by God. And who are they for? For "them that love God." And I am sure that an infinite God—I had almost said—would exhaust Infinity in preparing things "for them that love him".

Well, there they are, but let me ask, How shall we get at them? Listen—

and don't you misquote this text any more, you Christian people. Somebody pulls a long face and says, "I am going to heaven by and by", and then he gets up and says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—and he tries to persuade himself that he has to die to see these things. That is not what the text means at all. Listen: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

There is the principle of revelation. I wonder if I should be extravagant if I were to say this, that I doubt whether any man can have a knowledge of reality in any realm except by means of divine revelation? Now, think of that for a moment. I say, I question whether any man can come, in any realm, to a real knowledge of absolute truth, to the rock bottom of things, to things as they are, without a divine revelation. Somebody talks about the "facts of science"—you don't know anything about the "facts" of science, or any other facts; no one knows anything about any fact until God says it is a fact—and when God says it is a fact, it is. Why, I take this Bible,—so much paper, and so much ink, and all the rest of it—but I do not know what is in it, the life beneath the material. There is the spiritual, there is that hidden thing even in the world about us; and no man ever comes to a knowledge of the truth in any realm but by a divine revelation. "Well", you say, "you don't mean to say that a man has got to be a Christian to be an astronomer?" I certainly do; I don't believe any man can read the stars until he has seen the Star of Bethlehem. "Why but", you say, "you don't mean to say that a man has got to be a Christian before he can be a chemist?" Yes, you have to study in the laboratory of the Great Chemist Himself before you can be a true chemist. "But", you say, "does that apply to the material world as well as to the Scriptures?"

Just a mement: there is the objective revelation. God first reveals them to us by the Spirit. How? He reveals them through the Bible, but He reveals them through nature, too. The Bible is the final word, but I do not believe any one can read the book of nature until he reads the Book of God. Burbank, and Burroughs, and all the great naturalists, who study the flowers and plants, have brought to our knowledge wonderful things; but oh, there are some things that these men miss always. Jesus said, "Consider the lilies of the field, how they grow." What do you know about horticulture? What do you know about botany? "Consider the lilies." Well, what is there about the lily? Jesus said something there that you never would have guessed. He said, "They toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these"—and who did it? He said, "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven"—if God does it! Do you see that? God paints the lily, God makes it grow; and Burbank and Burroughs may talk about the lily, and all the other things, but they never find God. And no man can ever "consider the lily" until he knows Him Who is the Lily of the Valley, and the Rose of Sharon, and looks upon God's creation through the eyes of Jesus Christ. Then he will see in nature what God has put there.

"The fowls of the air"! I have been interested in Jack Miner, I think he must be a Christian. I was glad to hear that he closed his gates against curiosity-seekers on the Lord's day, that he sends his birds afar with messages from the Word of God, just fastened to their tiny feet. But oh, you can consider the birds, you know, you can be a great naturalist, and miss this divine revelation, the thing that God has prepared "for them that love him". What about the birds? "Your heavenly Father feedeth them." Can you find that in the naturalist's experiment? When he has studied them and their habits, and even dissected them, there is something that defies human understanding; it is a matter of divine revelation, and you cannot learn God's works without a divine revelation from Himself.

And as for the Bible itself: that is the revelation from the unseen world, and there must be divine illumination in order to an apprehension of the objective reality revealed,—there must be a subjective capacity created, as well as an objective reality revealed, so that things that cannot get into this dark-

ened mind of mine by the eye or ear, can come in through another sense, through another faculty. My mind says, "Praise the Lord, I can see a world beyond, I can hear music, I have come to see the hidden mysteries. Perhaps you say, "I cannot see it, lend me your glasses, your microscope, your telescope." No, I have another faculty.

What is that sixth sense, that spiritual sense that perceives the reality of a world that is beyond the natural, whose special function is to receive a divine revelation? What is that faculty? It is the faculty of faith. Oh, how wonderful! "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." And so God, by His gracious Spirit, enlightens my understanding, and energizes my whole mental constitution, until I find that the things eye cannot see, nor ear hear, things that I cannot taste, nor smell, nor feel, become more real to me than these material things, and I say, "My feet are upon the Rock, and I know the truth because God hath spoken." Do you not see it?

What is the great fact then? Oh no, it is not the flowers, not the birds, but your sin. Do you understand that? "Well, my wife says that I am a pretty good fellow." I hope she is right! There is someone here whose mother thinks that her boy is the last thing in human perfection! But the sin of all sin is the rejection of Jesus Christ, only the Holy Spirit can make that real to us.

What else? The remedy for sin, the substitutionary work of Christ. You ask me to explain it? I explain it only in the terms of Scripture, "The just for the unjust, to bring us to God"—that is all I know. I don't know how He could die instead of me—but He did; I don't know how it was possible that by the shedding of His blood He could remove my sin—but this divine revelation says that was the way it was done; I don't know how by simply believing the Word of God I have new life in my soul—but I know that is true, because I believed it, and I live. Like Lazarus, when He said, "Come forth", although I could not hear any other voice, I could hear His, and I came forth and found new life.

So, my friends, true learning comes from above; and if you are going to be truly educated, you must have Christ as the Centre and the Standard of your thoughts, and every solitary matter must be brought to Him for consideration, measuring yourself by Him.

And that is true of the unconverted man here. Will you say, on the authority of His Word, "I am a sinner"? Will you say, on the authority of His Word, "Jesus died for me"? Young man in university, will you take Jesus there, and will you put Him before your professor, and before your text-books, before everything else? I believe, had I time to demonstrate it, that I could show you that we have in this Book the principles which will enable us to differentiate between truth and error in all realms. I do not mean to say that I understand it, because I am not a scientist; but if I were a scientist, I would take my Bible into the laboratory and I would find out whether the things taught there agreed with this Word, and if they did not, I would be sure they were wrong—and they will all find it out some day. And if I study history, I will take this as my standard, the principles revealed in this Word are the only principles by which history can be interpreted. And so in all the departments of knowledge, Jesus Christ is the Centre, and in Him are "hid all the treasures of wisdom and knowledge". And if you receive Him into your heart, and you grow up into Him in all things, by and by you will be an educated man—even in heaven itself.

Oh, have I made it plain? It is just believing what you cannot find out for yourself, it is believing the Word of God. If you were on one side of the lake and someone else were on the other, and that man should call to you, saying, "Come over here", you would say, "I cannot". "Cannot you swim?" "No." "Have you no boat?" "No." "Well, I want you over here." "But I cannot come." How are you going to get there? He has to come with a boat to you, and you get into his boat, and you go back with him. How about that other realm? You have no aeroplane that will take you there. Reason, in its most majestic flights, wearsies on the wing and falls impotent before it can even see that kingdom. But oh, God can come down—and He has come down in the Person of His Son, and He has given us the record of His coming, of His death and

resurrection and ascension, in this Holy Book; and if you, like a little child, will say, "I don't understand it, Lord, but I will believe the Word of divine revelation, and I will stake my soul for time and for eternity on the Word of God Who cannot lie", He will give you entrance into that other realm.

Let us bow in prayer: O Lord our God, in our helplessness we look to Thee. We have spoken in Thy name, and we know that all that we have said shall fall to the ground unless it is energized by the Holy Spirit. We believe in Thy name, we have brought to the people the truth of God: we are sinners, and Jesus out of the glory came and died that He might lift us from the shame of sin, and take us back to the glory. Oh, help us to believe, help every man and woman here in this great assembly to-night to believe it. If in our folly we have set our own reason against Thy revelation, and our own discoveries, or attempted discoveries, against the wonders of Thy disclosures, we ask that Thou wilt teach us true wisdom to-night, and help us, like little babes, to come to Thee. Oh, that we might be like little children sitting at the Father's feet, looking up believingly into Thy face as it is revealed in Jesus Christ, just resting our all on the gracious words that come from Thy lips. O, Thou great God and Saviour, Father, Son, and Holy Ghost, work mightily in our hearts to-night, and as a result of this service may many be brought out into the light, the glorious light, of the gospel of Thy grace. We ask it in Jesus' name, Amen.

Editorial

THE BAPTIST BIBLE UNION URGENTLY NEEDED.

The need for such an organization as the Baptist Bible Union becomes increasingly evident as time passes. We cheerfully recognize that this organization has not a few enemies. There are some who justify their antagonism to it on account of the Union's "spirit" and "methods", and the personnel of its "leadership". It is well, however, that we should view these criticisms in the brief perspective of the Baptist Bible Union's history.

The idea of its formation originated in a few minds during the Indianapolis meeting of the Northern Baptist Convention in 1922. The Confession of Faith was prepared between that time and the spring of 1923. The Baptist Bible Union was formally organized in Kansas City in May, 1923; but as soon as announcement was made of the promotion of the proposed organization, and before any "leaders" were appointed, the Baptist Bible Union, like Jacob and Esau, "being not yet born, neither having done any good or evil", was attacked by every Baptist paper in America that was in sympathy with Modernism, and by many who, being orthodox themselves, in the main, had come to exalt co-operation above the essentials of the faith.

The main charge against the Baptist Bible Union, in the beginning, was that it was an organization designed to propagate premillennialism; but when its Confession of Faith was officially adopted at Kansas City, that objection had to be put aside and others found to take its place. Stripped of all disguise, the bitter antagonism toward the Baptist Bible Union is to be accounted for by the fact that everybody now knows that the Union has declared war upon Modernism, and has taken the field without providing itself with a white flag for cases of emergency. It is because the enemy know that Baptist Bible Unionists will die rather than surrender one jot or tittle of the faith once for all delivered to the saints, that the Union is cordially hated.

A few timorous souls are deterred from joining the Union, and flatter themselves that it is possible to fight the Lord's battles without hurting the enemies of the truth, or calling down their vengeance upon their heads; but it has always been so from the beginning, that when any man or movement draws the fire of the enemy, people of discernment will immediately recognize that it is because the person or organization attacked is making some impression upon the enemy's ranks. When the Syrians fought Israel before Ramoth-Gilead, the king of Syria gave commandant to his captains, "Fight neither with small nor great, save only with the king of Israel." It has been a long recognized practice in war to pick off the officers, for if the directing mind of a

movement is destroyed, the enemy have not only killed an individual: they may have effected the destruction of a whole army. The pity of it is that in this Christian warfare, when a man or a movement is attacked because of his or its effectiveness, some desert the flag and persuade themselves that it is possible to stop the enemy's progress and retain his good will at the same time!

In this connection we quote again words which we quoted last week, which were written in the days of the Reformation with respect to Luther and the movement he led, for they are equally applicable to the Baptist Bible Union and its leaders to-day:

"We do indeed many of us wonder that Dr. Luther should use such fierce and harsh words against the Pope's servants. Yet St. Paul 'even could have wished that those were cut off' that troubled his flock; and the very lips of Divine love launched woes against hypocrites and false shepherds severer than any that the Baptist or Elijah ever uttered in their denunciations from the wilderness. It seems to me that the hearts which are the tenderest towards the wandering sheep will ever be severest against the seducing shepherds who lead them astray. Only we need always to remember that these very false shepherds themselves are, after all, but wretched lost sheep driven hither and thither by the great robber of the fold.

"It seems that Dr. Luther attacks the old methods of teaching in the universities, which makes the old professors look on him as a dangerous innovator, while the young delight in him as a hero fighting their battles. And yet the authorities Dr. Luther wishes to reinstate are older than those he attacks. He demands that nothing shall be received as the standard of theological truth except the Scriptures. I cannot understand why there should be so much conflict about this, because I thought all we believed was founded upon the Holy Scriptures. I suppose it is not; but if not; on whose authority?"

"But now to confess Luther seemed to me to have become identical with confessing Christ. It is the truth which is assailed in any age which tests our fidelity. It is to confess we are called, not merely to profess. If I profess with the loudest voice and the clearest exposition every portion of the truth of God except precisely that little point which the world, and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christianity. Where the battle rages the loyalty of the soldier is proved; and to be steady on all the battlefield besides is mere flight and disgrace to him if he flinches at that one point.

"It seems to me also that, practically, the contest in every age of conflict ranges usually round the person of one faithful God-sent man whom to follow loyally is fidelity to God. In the days of the first Judaizing assault on the early church that man was Paul. In the great Arian battle that man was Athanasius—'Athanasius Contra Mundum'. In our days, in our land, I believe it is Luther; and to deny Luther would be for me, who learned the truth from his lips, to deny Christ. Luther, I believe, is the man whom God has given to His Church in Germany in this age, Luther, therefore, I will follow—not as a perfect example, but as a God-appointed leader. Men can never be neutral in great religious contests; and if, because of the little wrong in the right cause, of the little evil in the good man, we refuse to take the side of right, we are, by that very act, taking the side of wrong."

—From the "Chronicles of the Schonberg-Cotta Family", by Mrs. Charles Rundle.

The Baptist Bible Union is hated because it stands like a granite wall against the aggressions of Modernism, and, like all providential movements, it finds compensation in the operation of a selective law which, at some points, may retard its numerical increase, which has the effect only of strengthening the quality of its membership, and thus rendering it the more effective as a fighting force. The principle which reduced Gideon's army to three hundred still obtains. In the beginning, the Baptist Bible Union was like a great arc-light on a summer evening; it attracted great numbers of ephemera—sandflies and what not—who would have exploited the Baptist Bible Union for their own ends; but they were scorched by the heat of the light to which they came. There were a few who seemed to think the Baptist Bible Union was a

religious organization designed to provide picnics for religious loafers: when they discovered that it was an organized army brought together to fight the very armies of hell, some of them ran home to their mothers!

But the Baptist Bible Union has been growing in membership and increasing in strength continuously, and to-day numbers among its members many of the strongest men on the Continent. That its mission is only just begun, the following observations will reveal:

Baptists in the South.

From the beginning it was recognized that Southern Baptists were standing truer to the fundamentals of the faith than Baptists anywhere else on this Continent. It would be, of course, too much to hope that that great body of Baptists should be entirely immune to this plague; but the Houston Convention showed that the Southern Convention was in exuberant spiritual health. It faced a crisis with splendid courage, and unequivocally repudiated the doctrine of evolution, which lies at the base of the whole modernistic philosophy. Some of the theological seminaries, notably that presided over by Dr. L. R. Scarborough, immediately subscribed to the Convention statement, and set the minds of Southern Baptists at rest. In the South, Baptist Bible Unionists are relatively few, although, in themselves, really a great host. They could not, by sheer force, have presented such opposition to Modernism as the great Southern Baptist Convention effected by its emphatic pronouncement at Houston in May; but Baptist Bible Unionists in the South may modestly claim that they had not a little to do with the business of calling Southern Baptists' attention to the peril which faced them,—and that is primarily the function of the Baptist Bible Union; to be a watchman on the walls of Zion, and to warn the people when they see the enemy coming.

Northern Baptist Convention.

In this Convention the situation is much less satisfactory,—hence the need for the Baptist Bible Union is all the greater. In this Convention, with but few exceptions, the theological seminaries are wholly modernistic. They have succeeded in capturing the machinery of the Northern Convention, and using practically its entire organization for their own ends. The resolution passed at Washington, which implicitly approved of open-membership, and the rejection of the resolution which laid down the time-honoured Baptist principle of baptism as a prerequisite to church membership, shows to what extent the Convention had become permeated with unbaptistic principles. Elsewhere we publish a number of resolutions passed by various Associations showing that there are still tens of thousands of loyal Baptists who have not—and will not—bow the knee to the Baal of Modernism. We are certain that the Baptist Bible Union has a great future in the Northern Baptist Convention.

Canadian Baptists.

The strongest and most influential Convention is that of Ontario and Quebec. The last issue of *The Gospel Witness* will prove to any unbiased reader that this Convention has completely surrendered, officially, to Modernism; but we are still unconvinced that the Convention pronouncement is, in any degree, an accurate representation of the attitude of the churches. In the Ontario and Quebec Convention the Baptist Bible Union, and especially its President, was attacked, and with an utter disregard for truth, or even the semblance of truth, the enemy conducted a propaganda which entirely beclouded the issue. We are resting in the promise: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment, as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of his peace. The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for he seeth that his day is coming. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken."

PEOPLE WHO WON'T READ THE WITNESS.

There are some people who have put themselves on record publicly as determined not to read *The Gospel Witness*. The last issue answered at length and completely the statements contained in the address of Dr. John MacNeill of Walmer Road Church. As we had dealt with his address very fully, we thought it only right to send him a copy. We therefore mailed him a copy by special delivery on Saturday, sending one also in the same way to Dr. J. H. Farmer, and one to Professor L. H. Marshall. On Tuesday Dr. MacNeill's copy was returned marked "Not wanted—returned unopened. Postman, please deliver to sender." We publish this in order that our readers may know that Dr. MacNeill is determined not to read that copy of *The Gospel Witness*; for he surely would not return the copy we sent him, conveying the impression that he had resolved not to open it, and obtain a copy from some other source, to read it without our knowledge. This must be a sudden resolution, for Dr. MacNeill's address showed every evidence of a thorough familiarity with the pages of *The Gospel Witness*. From this forward Dr. MacNeill will be no longer competent to criticize *The Gospel Witness* because he is determined not to read it.

The Sunday following the Convention Dr. A. J. Vining in his morning sermon acknowledged to his people that he had recently been of a very bitter spirit, but said it was all due to having read *The Gospel Witness*, and he solemnly pledged himself to them that he would not open another copy of *The Gospel Witness* for six months, nor would he allow the name of the Editor of that paper to pass his lips; and he urged his people to follow his example. Thus two very pronounced critics of *The Gospel Witness* have voluntarily muzzled themselves so that *The Gospel Witness* will have in future still greater liberty to go on with its work. If it should come to our knowledge that either of these brethren have given evidence of having repented of their resolution voluntarily to remain in ignorance of what *The Gospel Witness* says, our readers will be informed of their change of mind. Such champions of accuracy as they represent themselves to be, may, however, be expected to exercise every care to keep their word in this respect.

LAST WEEK'S GREAT ISSUE.

It will interest our readers to know that last week's issue of *The Gospel Witness* required over four tons of paper. Of course, in comparison with the great dailies this is very small, but for a weekly religious paper it represents rather a large business. We apologize to our readers for the delay of last week's paper. We did the best we could, but as it amounted to eleven *Witnesses* in one, and the paper was of a character that required a great deal of care, we had to choose between issuing it two days late, or else postponing its appearance for another week. We presume the holiday on Monday may have still further delayed its delivery.

CIRCULATE LAST WEEK'S ISSUE.

We propose to endeavour to put a copy of last week's issue into every Baptist family in the Convention, and we earnestly solicit the help of every true Baptist in Ontario and Quebec. Many of our subscribers have their membership in churches which are led by pastors who support McMaster University. We ask such members to send us a list, so far as possible, of the heads of families in the churches to which they belong. All such communications will be held in strictest confidence; but we request that the name of the church to which the people belong should be given.

WE MUST SAY A WORD ABOUT THE COST OF MAILING.

Last week's issue will cost more for postage, and will probably cost us, all told, postage and stenography included, some thousands of dollars in excess of the cost of the regular weekly issue. We therefore ask our readers to try to find a few sympathetic people in the church to which they belong, and between them raise enough money to put a copy of last week's issue in every church family at the rate of twenty-five cents per copy, postpaid. We printed the price of twenty cents per copy on the top of the issue before we had any idea of what

it would cost; but it will cost us not less than twenty-five cents per copy to mail. It may seem a small thing to ask us to send one *Witness* for nothing, and of course it is in itself small, but when we have to send thousands at a cost of twenty-five cents each, it is an entirely different matter. No one will make any money out of this issue. We have published it as a venture of faith at an enormous cost, and we feel sure that our friends throughout the continent will help us.

CONTRIBUTIONS FOR LAST WEEK'S ISSUE.

In time past we have had cheques running up to one hundred dollars sent us in support of *The Gospel Witness* Fund. We should like to have twenty or thirty such cheques immediately, and, of course, many smaller ones, for comparatively few people are able to give on that scale.

UNITED STATES' NEWS.

The Gospel Witness has already published resolutions passed by some Associations touching upon the open-membership resolution passed at the Northern Baptist Convention, sponsored by Dr. J. W. Brougher. We publish below some other resolutions touching upon the same subject, with other items of news from the States of Illinois, Indiana, Pennsylvania, Colorado and Ohio:

INDIANA.

Resolutions of Laughery Association.

Resolutions adopted by the Laughery Association at its one hundredth and ninth annual meeting held with the Bear Creek Baptist Church, August 31 and September 1, 1926.

Whereas, there is a strong agitation now going on in our Northern Baptist Convention regarding inclusive, associate or open membership; and,

Whereas, some of our churches have already adopted or are practising the inclusive, associate, or open-membership policy; and

Whereas, this was one of the great questions that was discussed at our Northern Baptist Convention at Washington, D.C., May 25-30, 1926, and,

Whereas, this inclusive, associate, or open-membership policy if continued to be practiced will destroy our Baptist fellowship and ultimately will destroy our denomination;

Therefore, be it resolved that we delegates of Laughery Association do reaffirm our historic belief; (1) in the New Testament as the sole guide of faith and practice; (2) in immersion as the scriptural mode of baptism; (3) in immersion as prerequisite to membership in a Baptist church.

Be it further resolved that we instruct our clerk to send a copy of these resolutions to *The Baptist Observer*, *The Baptist* and *The Watchman-Examiner* for publication.

At the annual meeting of the Madison Association, which was held in the North Madison Baptist Church, September 9-10, the following resolution was adopted by a unanimous vote, without discussion:

"Whereas, the Brougher-Riley debate in the Northern Baptist Convention last May raised the question of open or associate or unimmersed membership; and

"Whereas, it is commonly known that some of our churches do have open or associate or unimmersed membership; therefore be it

"Resolved, by the Madison Baptist Association that we go on record as opposing open or associate or unimmersed membership as subversive of New Testament doctrine or practice; and be it further

"Resolved, that we reaffirm our faith in the New Testament as our sole rule of faith and practice; and be it

"Further resolved, that we reaffirm that only baptized (immersed) believers shall be admitted to fellowship in Baptist churches."

STATE CONVENTION RESOLUTION.

(Editorial Note: The following resolution is especially significant as having been passed by the Regular Indiana State Convention.)

At the annual meeting of the Indiana Convention, held in the First Baptist Church, South Bend, the week of October 11th, the following resolution was unanimously adopted:

"We desire to make it plain to all the world that for us the Bible is the inspired Word of God and the New Testament an infallible guide in matters of faith and practice. It is our firm conviction that immersion is the only form of New Testament baptism and is further one of the requirements for membership in a church. We wish to make it known to all the world that as Indiana Baptists we do not propose to change our historic practice of requiring evidence of regeneration and New Testament baptism of all persons desiring to become a member of a Baptist church."

It was observed that several men, including Dr. C. M. Dinsmore, approved this statement at the Indiana Convention, but voted against the Riley amendment at Washington.

The closing address was given by Dr. G. W. Gilkey, of Chicago—the same address he gave at Washington. He again asserted that Mahatma Ghondi, though not a Christian, was probably the most Christ-like man in the world. He also cited a case where the students of the Madras Christian College, ninety per cent. of whom are non-Christian, are bringing the community "under the influence of Jesus." He impressed his audience that after all they that are in the flesh can please God.

Indiana Organizes Baptist Bible Union.

A meeting of the members of the Baptist Bible Union in Indiana for organization was held in the First Baptist Church, of Mishawaka (Pastor, Rev. W. E. Hawkins), October 15, 1926. The following officers were elected:

President, W. H. Harris, Indianapolis; Vice-President, J. Guy Saunders, Paoli; Secretary, M. E. Hawkins, Mishawaka; Treasurer, C. H. Heaton, Elkhart; Executive Committee: Donald Dunkin, Aurora; Ray Banks, Bedford; Ford Porter, Princeton; Ogle Chastain, Worthington; H. S. Burns, Gosport.

In the afternoon, Rev. C. H. Heaton, of Elkhart, stated many reasons why he was a member of the B.B.U. This was a splendid presentation of fundamental truths. Rev. H. H. Savage, President of the B.B.U. of Michigan, gave a strong address in the evening on "The Way to Victory."

COLORADO.

The following resolution was adopted by the Rocky Mountain Association, with only a few dissenting votes:

"We take this opportunity to declare our loyalty to the ordinance of baptism as instituted by our Lord for his churches; we believe that baptism is not optional but obligatory upon all who accept Christ as a personal Saviour. We are in hearty agreement with the teachings of the New Testament, and hereby express anew our policy that only such churches as make baptism by immersion a prerequisite to membership shall be extended the right hand of fellowship by this Association."

The Rocky Mountain Association includes forty churches, among them many of the strongest churches in Colorado.

OHIO.

The Auglaize Baptist Association adopted the following resolutions at their 83rd annual gathering, held at the First Baptist Church, Lima, Ohio, October 6, 1926:

"Whereas, there has been much discussion among the Baptist brotherhood in regard to the place and meaning of baptism in the local church, this discussion culminating in the Northern Baptist Convention at Washington adopting a resolution permitting churches within the denomination to make baptism an optional matter; we, the Auglaize Baptist Association, re-state our beliefs:

"First: That the Scriptures teach that only believers should be baptized and that there is no other Scriptural baptism than immersion in water in the name of the Father, of the Son and of the Holy Ghost, as the setting forth of the faith in the Christ who died and rose again from the dead, setting forth His resurrection and power in newness of life.

"Second: We believe that baptism by immersion according to the Scriptures must precede church membership.

"Third: We do not believe that the local church has any right to set aside this ordinance of Christ, the Holy Scriptures being the fixed guide of Baptist churches.

"Fourth: We, therefore, the Auglaize Association, declare anew our loyalty to this ordinance of Christ and repudiate any attempt within the Auglaize Association, the Ohio State Convention or the Northern Baptist Convention to permit baptism to become an optional matter on the part of any affiliated churches, and that we advise against this practice of such churches within the Association, under the State Convention or the Northern Baptist Convention, which shall set aside the ordinance of Christian baptism by immersion upon all its members."

PENNSYLVANIA.

The following resolution was adopted at the annual meeting of the Clarion Association, held at Corsica, Pa., a few weeks ago:

"Resolved, that as a Baptist Association, we deprecate the action of the Northern Baptist Convention in passing the 'Brougher Resolution', and hereby declare ourselves as standing by our historic Baptist principle of immersion as prerequisite to church membership and urge upon all delegates from churches of this Association to the Northern Baptist Convention to insist upon and assist in the correction of this stigma to our Baptist cause."

ILLINOIS.

Canadian Baptists will be interested to hear of the great blessing attending the ministry of Dr. J. W. Hoyt in the Belden Avenue Church, Chicago. Dr. Hoyt will be remembered as having successful pastorates in Victoria Ave., Hamilton, in William St., Chatham, and Centre St., St. Thomas. The Belden Ave. Church has recently purchased a new property within a block of the church which furnishes ample accommodation for Belden's ever-increasing Sunday School. Their new building is called the "Belden Annex". Extensive repairs are also being made to the main building.

On a recent Sunday Dr. Hoyt began the seventh year of his Pastorate at Belden Avenue. Gracious words were spoken at the morning service by Mr. Braithwaite, Chairman of the Board of Deacons. Recognition was also given Mrs. Hoyt for the splendid service she had rendered as teacher of a large class of women, and as a leader in the missionary work of the church.

Announcement was made that beginning Sunday, November 7th, the entire evening service of the Belden Ave. Church will be broadcast over Station WCFL, wave length being 491.5. The services will be evangelistic throughout.

JARVIS ST. CHURCH AND THE CONVENTION.

At the great Monthly Communion Service of the Jarvis Street Church, held Sunday evening, November 7th, the following resolution, moved by Deacon J. G. Hyde, seconded by Deacon Fred Turney, was unanimously carried, and therefore represents the present attitude of Jarvis Street Church toward the decision of the recent Convention. We commend this action to the consideration of other churches that would remain true to the central truth of the gospel—salvation through the Blood. The attendance at the Communion Service was between seven and eight hundred. Ten were baptized at the evening service, and twenty-nine new members received the hand of fellowship. Following is the resolution:

Whereas, the Jarvis Street Regular Baptist Church stands for the full inspiration and authority of the Bible as the Word of God; and for the absolute infallibility of Jesus Christ as the Incarnate God; and for the truth, that in His substitutionary death Christ endured the punishment of our sins in our room and stead, "the just for the unjust to bring us to God"; and

Whereas, Professor L. H. Marshall, of McMaster University, by his teaching, implicitly denies the full inspiration and authority of the Bible as the Word of God, and explicitly rejects the truth that Christ endured, in our behalf, the punishment of our sins; and

Whereas, the Convention of Ontario and Québec at its annual meeting held in First Avenue Baptist Church, Toronto, Tuesday, October 19th, notwithstanding Professor Marshall's repudiation of the substitutionary and expiatory value of the death of Christ, expressed its confidence in him, and its approval of his teaching,

Therefore be it resolved, that this church's first duty, to be loyal to

Jesus Christ and His gospel, renders it impossible for it longer to contribute to any fund administered by any Board elected for the said Baptist Convention of Ontario and Quebec; and it is hereby determined that unless and until the said Convention shall reverse its said endorsement of false teaching, all contributions from this church to Convention funds shall cease as from this date; and that this resolution shall apply to any and all monies which may be now in the church treasury;

And further, since this church, as a Regular Baptist Church within the Convention of Ontario and Quebec, may be deemed to have a vested interest in McMaster University, this action shall be without prejudice to our status as part of the Baptist Convention of Ontario and Quebec.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. 1.

T. T. SHIELDS, Editor.

No. 4.

Lesson 10.

Fourth Quarter.

December 5th, 1926.

THE AGONY AND TRIAL OF JESUS.

Lesson Text: John, chapter 18. Parallel passages to be studied in harmony with lesson text: Matt. 26: 30-75; 27: 1-14; Mark 14: 26-72; 15: 1-5; Luke 22: 39-62; 23: 1-12.

Golden Text.—"Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice" (John 18: 37).

I. JESUS IN THE GARDEN.

1. It was a place of frequent resort (vss. 1, 2). There must have been in its quiet glades something that was peculiarly congenial to the Master's spirit. It was in the garden that the Lord God walked with man in the beginning in the cool of the day. 2. Judas leads the emissaries of darkness to where Jesus is (vs. 3). What folly to speak of the goodness of human nature! What almost infinite capacity for evil Judas displayed! Can anyone imagine a blacker wickedness than his! All the gracious words of Christ, His gracious and supernatural works, the example of Incarnate Deity—all this spurned and rejected, and devils chosen in his stead! We may well fear when we contemplate the fearful depths of wickedness to which a man descended. 3. The officers come "with lanterns and torches and weapons". What folly to seek for Jesus after this fashion! (vs. 3). "With lanterns" they go to find Him who is the Light of the world; "with torches" they go seeking One whose glory outshines the sun in his meridian splendour; "with weapons" these pygmies go to apprehend Omnipotence. But men are guilty of a like folly still: with their poor human lanterns, lighted only with the smoking flax of human reason, they go looking for the truth; with their torches of so-called scholarship they seek the Source of universal splendour; and with their puny pen-knives they endeavour to stab to death the Eternal Word! 4. There is a suggestion of the hiding of His power in the fact that when He said, "Whom seek ye?" they fell to the ground at His word (vss. 4-6),—a further proof of His saying that no man could take His life from Him. If they were all but paralyzed by His simple question, "Whom seek ye?" what would have happened then had He cried, "Depart, ye cursed, into everlasting fire"? 5. Yet even here He thought of His own: "If therefore ye seek me, let these go their way". All this that His own saying might be fulfilled which He spake, "Of them which Thou gavest Me have I lost none". That which in His purpose He resolves, is already accomplished. 6. He refuses the sword that He may take the cup (vs. 11). Elsewhere we read, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be"? So, to fulfil the Scriptures He rejects the help both of Peter and the angels.

II. JESUS BEFORE CAIAPHAS.

1. This human judge had already counseled that Jesus should be slain (vss. 13, 14; chap. 11: 50). It is ever so when the Word of God comes for trial

before the carnal mind: like the Jews in John 9: 22, the facilities of the carnal mind are "agreed already" on the rejection of Jesus. 2. Peter in the high priest's palace: Peter followed Jesus near enough to excite enquiry, but not close enough to make questions unnecessary. And then he warmed himself by the enemy's fire. How many there are like him, who seem to say, "Why suffer with cold when one can get warm by the enemy's fire for nothing?" For nothing? No!—they pay a fearful price for coal who warm themselves by fires kindled by the enemies of Christ. 3. The difference between Peter and the "other disciple" was that "the other was known unto the high priest"—and therein lay his safety from temptation. It is much safer to be known to the enemies of Christ as being openly on His side than to remain in a doubtful or neutral position. 4. Peter did as Christ had predicted he would do: he denied His Lord. His position made such denial inevitable. 5. The high priest asked Jesus of His doctrine—but only that he might accuse Him. He is a patient Teacher, and it is every poor sinner's privilege to ask Him questions. To the Samaritan woman He said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water". The high priest stood at the door of Heaven's treasury and might have been eternally enriched: had he asked bread he would not have been given a stone. 6. Our Lord referred the high priest to those who had heard Him: He is ever willing to be judged by His own people: that which is really His work will stand the test of the closest inspection. 7. A petty officer struck Jesus with the palm of his hand. How terrible an act! What mercy restrained the answering stroke of Justice! Yet there are those who would strike the Word of God still. 8. Peter is slow to remember the Word of the Lord, and invites disaster by remaining in the place of temptation (vss. 25-27). Not until the cock crew did Peter's sluggish memory come into action—then he remembered and wept bitterly.

III. JESUS BEFORE PILATE.

1. The hypocrisy of the deceitful heart of unbelief (vs. 28). They took Jesus to the hall of judgment,—but they stayed outside themselves lest they should be defiled, because that they might eat the passover. Yet the One in whose blood they would dip their hands was the Lamb of God in whom all that the passover typified was about to be fulfilled. Thus unbelieving hearts are ever brought to "strain at a gnat and swallow a camel". Men who would murder the Holy One, fear to defile themselves in the place where their own evil thoughts are bearing fruit; and men who deny the Word of Truth piously profess a zeal for the Truth, and declare that they are dedicated to the task of finding the Truth, but in their search they trample the Truth beneath their feet and stain themselves with its blood. 2. Pilate tries to shirk responsibility (vss. 29-31). This was characteristically human: it was ever the way of man since the transgression in the garden to endeavour to transfer responsibility to others. 3. Another example of the mind of the natural man is furnished in verse 31, where the Jews acknowledge that they have prejudged the case, and have brought Jesus to Pilate, not that His case might be judged, but that He might be condemned and put to death. 4. Pilate himself examines Jesus (vs. 33): (1) Jesus declares that His Kingdom is not of this world else would His servants flight. He bade His disciples pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven". But His Kingdom will come by other than human powers. (2) Jesus declares that He was born a King, and that He came into this world to bear witness to the truth. 5. Pilate confesses that he finds no fault in Christ, as everyone must do who carefully examines His character. Even the critics who would tear the Word of God to pieces have never presumed to find fault with the character of Christ: they profess only to find some limit in His knowledge. 6. Pilate proposes to release Jesus, for he has no heart to take part in His murder. Yet he has no strength to oppose the popular will. Pilate is a striking illustration of many in our day who profess to be quite orthodox and to find no fault in the Word of God, but who always vote with those who would destroy it. 7. The people prefer Barabbas to Christ—a robber is preferred before the supreme Giver; a mover of sedition is chosen rather than the Prince of peace; and they demand the liberation of a murderer rather than the Author of Life. The possible choice was Christ or Barabbas, the profitable choice would have been Christ, but the popular choice was Barabbas and not Christ.