

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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L. P. SHIELDS, Editor.

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

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A "BILL" OF "ENCOURAGEMENT"

A Reply to the Convention Executive

The Baptist Convention of Ontario will meet in Temple Baptist Church, Toronto, October 12th to 18th. *The Canadian Baptist* carries "A Message From the Convention Executive" on its front page; the first paragraph is headed, "A Large Delegation Expected", and urges upon the churches the necessity of sending a representative delegation. We join with the Executive of the Convention in urging this upon our churches. Beyond all question, it will be the most critical meeting of the Convention ever held. But if the Executive expects a large delegation, why did they select Temple Church as a place of meeting? The capacity of Temple Church is probably at least two hundred sittings short of what would be required to seat last year's delegation, and between six and seven hundred sittings short of the possible delegation. If the churches should heed the Convention Executive's exhortation, that "every church should send its full quota of delegates", six or seven hundred delegates would be unable to get into the building to vote. Last year at First Avenue Church, certain Convention officials estimated the seating capacity of the church apparently without conscience. The whole Convention was subjected to the greatest possible discomfort, and the conduct of certain Convention officials and young pastors who were deputed to play the part of policemen and hold the doors, was insolent to the last degree. Baptists, some of whom had been refused appointment as delegates in their own churches, by the manipulation of McMaster's agents, came hundreds of miles, at great expense, in the hope of being able at least to hear the educational discussion; but they were not even permitted to get inside the building. Special police were detailed outside, and when an earnest Baptist crowd waited outside the doors in the hope of being able to get in, a mounted policeman was called to

ride through the crowd. That is Modernism—Modernism on horseback, the antichrist in miniature. We ask again why so small a church as the Temple Church should have been selected as the Convention's meeting place. What is to be done on that occasion of which the Convention is ashamed?

The Executive Committee calls attention to "The Bill and Its Purpose", and declares that it provides for such powers as are "exercised by other Baptist Conventions and Associations and even local churches." The Convention authorities have so cultivated the habit of misrepresentation that it seems impossible for them to tell the truth. What other Convention, or Association, or church, has ever taken to itself such powers? We know of only two: that of British Columbia, which adopted a clause similar to our amending Bill at its meeting only last summer; and, we believe, there is an Association in Texas which also has adopted a similar provision.

But what of these two cases? The inspirer of the clause in the Texas Convention was, without doubt, Dr. L. R. Scarborough, "that wicked Haman" of the South. It is a singular fact that British Columbia adopted a similar provision after Dr. Scarborough's visit to the West; and that a similar proposal is made here after his visit to Ontario and Quebec! But we quote again what Dr. Victor I. Masters said in *The Western Recorder* respecting this Bill, which we published two weeks ago:

"If any such proposition was ever before seriously made in any Baptist body in the world we have never read of it. In the South where Southern white Baptists and Negro Baptists together number more than seven millions, we have never even heard proposed any such high-handed, ruthless, procedure to give control to a majority either in a church, or within any other Baptist organization—District Association, State Convention, or Southwide Convention."

The Executive says that local churches possess such powers as the amending Bill would confer upon the Convention. It is true that a local church has the right to discipline, even to the extent of exclusion, any member who, by unchristian conduct, brings reproach upon the church and upon the cause of Christ, but does anyone know of a Baptist church whose constitution makes it possible for a majority to convert the church into a semi-Unitarian or Unitarian institution, and to exclude from its membership the Bible-believing minority who would protest against such an iniquity?

We quote this further gem from the Convention Executive's message:

"Wrong Impressions Corrected.

"The suggestion has been publicly made by those who opposed the action of the Executive in applying to Parliament for the amending bill that such action was taken with a view to excluding fundamentalist churches from the Convention. That suggestion, of course, is untrue and utterly misleading. The Executive had no such purpose in mind, nor had they heard of any such suggestion until it was voiced by that section of the Convention whose aim has been to weaken the allegiance of the churches and hinder the work of the Convention by persuading churches to withdraw their support from the Convention Boards.

"It has also been declared that the acceptance of the bill by the Convention would make it possible for a three-fifths majority to exclude a church which fails to contribute to one or more of the Convention Boards, and that such action might follow the passing of the bill. In answer to this we desire to point out that, instead of excluding churches because they do not contribute to any particular part of the Convention work, the Convention purpose is to encourage the churches until, through the adoption of the Convention Plan of Finance, all the churches are contributing to the work of all the Boards."

Once more we enquire, What lies at the basis of this whole controversy? Dr. Farmer has himself admitted the prevalence in some quarters of a "looser view" of the Scripture than that ordinarily entertained by Baptists. He is authority for the statement that Professor Marshall's attitude toward the Old Testament was substantially that of Dr. Driver; and everyone informed at all on the subject knows that Dr. Driver was a thoroughgoing Modernist. It is vain to quote again statements made by Professor Marshall; if he is not a Modernist, there never was one. At the time McMaster University was established, when Mr. McMaster was still alive, a man of Professor Marshall's views could not have held a position in McMaster University for a month. The primary object of the Bill may not be to exclude Fundamentalist churches, but it is to exclude any church which may object to and expose McMaster's Modernism. In other words, if the Bill should come into operation, it will make it impossible for churches to remain in the Convention who do not meekly acquiesce in McMaster's Modernistic programme.

A Touch of Genius.

The latter part of the second paragraph we have quoted has in it a touch of genius—but it is the genius of the oil stock shark and the gold brick vendor! The proposed Bill is not intended to exclude non-contributing churches: we are told it is especially designed "to encourage the churches until through the adoption of the Convention Plan of Finance all the churches are contributing to the work of all the Boards." This is magnificent! The burglar who sets out with a kit of burglar's tools: brass knuckles, loaded revolver, tear bombs, and all the rest of his equipment, has no evil designs upon those whose houses he intends to break into; he does not desire to hurt a hair of their heads; he certainly has no intention of interfering with their religious scruples—he goes to his neighbour's house equipped with gun and gas and jemmy merely to "encourage" him to give up his property! We ought, therefore, to re-name the Bill: it is a Bill of Encouragement, designed to encourage Baptists to lend every assistance to Modernist marauders as they prey upon evangelical institutions!

Let No One Forget.

Let no one forget the impressive heading of the paragraph under examination, "Wrong Impressions Corrected"! This will throw an entirely new light upon certain periods of the Church's history. Formerly we were wont to suppose that the "methods" and "spirit" of the Spanish Inquisition were not in perfect agreement with the thirteenth chapter of First Corinthians, which, we understand, has become quite popular in McMaster chapel services; but in the light of this message from the Convention Executive, it is possible to put an entirely new interpretation upon those dark pages of history! Henceforth be it understood that the "wrong impressions" are corrected, and that the whipping post, the thumb screws, the rack, the stake, and the faggots, were all instruments of "encouragement"! When the Secretary and President of the Baptist Convention of Ontario and Quebec have completed their terms of service in their respective positions, we think they might well be recommended to professorships in history in a Jesuit College, for they will be well able to put an entirely new interpretation upon certain pages of history. It would be possible by their philosophy to show that when Stephen preached his famous sermon, his hearers had no intention of offering him any indignity, nor even of disturbing the peace of the service: they intended only to "encourage" him! Nero, the famous violinist; bloody Queen Mary; Jeffreys, the butcher; and bloody Claverhouse,—by the philosophy of these two distinguished historical interpreters, all these rank among the most inspirational and encouraging personalities of history.

"The Value of Co-operation."

Nobody doubts the value of co-operation. For many years we co-operated with the Convention Boards in the heartiest possible way. It was our privilege to serve as

a member of the Home Mission Board for about fourteen years, and as Vice-Chairman for the greater part of that time. We took our full share in the Forward Movement campaign. And we know something of the measure of co-operation which was then given to the missionary activities of the Denomination by such men, for example, as Dr. John MacNeill, Rev. W. A. Cameron, Rev. W. E. Hodgson, Rev. Hugh McDiarmid, and many others, who are now making themselves hoarse crying, "Great is Diana of the Ephesians." But our missionary and educational organizations were not set up to raise money to pay the salaries of men who repudiate the authority of the Bible as the Word of God; who mock at the efficacy of the blood of Christ; and who substitute for the proclamation of a supernatural gospel, the teaching of mere naturalistic philosophies; or the substitution of a pharisaical partnership with Sadduceism, for a courageous affirmation of the eternal verities of revealed truth. British ships of commerce, and British guns, and British ships of war, were made for British trade and for the protection of British interests; but when, in the Great War, her merchant ships or warships fell into the hands of the enemy, it became the duty of all custodians of British interests either to repossess them or to destroy them as though they had never flown the British flag. And when Baptist institutions and Mission Boards become the instruments of unscriptural and upbaptistic propaganda, they forfeit all right to Baptist support, and merit only destruction at Baptist hands.

The last paragraph is headed, "The Spirit of Loyalty and Love," and reads as follows:

"The central verities of our Christian faith are summarized in our University Charter and in the constitutions of our Association. Loyalty to the faith therein declared and to the principles of freedom for which Baptist Churches have ever contended should characterize the life of the churches and the conduct of our Convention. Love for God and our fellows is the only spirit in which there can be wisely exercised that liberty, under the Lordship of Christ, which we claim for ourselves and gladly accord to others. The Baptist denomination in Ontario and Quebec will make its best contribution to the work of kingdom extension if we cultivate the spirit of mutual confidence. The co-operation of the churches of the Convention in a renewed consecration of our material and spiritual resources to the service of God should be uppermost in our minds as we come up to the Convention of 1927."

To What Are We to Be Loyal?

One cannot forbear to enquire, To what are we expected to be loyal? and what and whom are we expected to love? The emphasis in the foregoing quotation is ours. We call special attention to the emphasized lines. The paragraph tells us that loyalty to the faith which is summarized in our University Charter "should characterize the life of the churches and the conduct of our Convention". With this statement we agree; such loyalty "should characterize the life of the churches and the conduct of our Convention," but let us see how far it does.

The following members of the Board of Governors of McMaster University are members of Bloor Street Baptist Church: the Chancellor, Rev. Howard Primrose Whidden, B.A., D.D., LL.D.; Rev. W. A. Cameron, B.A.; E. C. Fox, Esq., B.A.; H. L. Stark, Esq. The following members of the Senate also are members of Bloor Street Baptist Church: Walter Scott W. McLay, M.A., D. Litt., LL.D., Dean of Arts, Professor of English; James Ten Broeke, M.A., Ph.D., LL.D., Professor of Philosophy, Psychology and Ethics; Principal White-side, of Moulton College; J. H. Cranston, B.A.; V. E. Gray, M.A.; Mrs. E. J. Zavitz, B.A.; Elven John Bengough, B.A. That is to say, eleven out of the thirty-three members of the Senate of McMaster University are members of Bloor Street Baptist Church. The preacher in Bloor Street Baptist Church on Sunday, September 4th, was Professor George Cross of Rochester Theological Seminary. The eleven members of Bloor Street Baptist Church, who are also members of the Senate, may be presumed to have known the theological position of Dr. Cross. When a man writes a book, and corrects the proof, and sends it forth to the public, he cannot escape the responsibility for what is printed therein; and, not to quote many other statements equally anti-Christian in his book entitled, *What is Christianity*, pp. 4 and 5, Professor Cross says:

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

Over against that, let us set the statements of Holy Writ: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world"; "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." The Chancellor of McMaster University sat in the congregation and listened to Professor George Cross; and, so far as we know, not one of the eleven members of the Senate has uttered one word of protest against such an infidel as George Cross being invited into the pulpit of the Bloor Street Baptist Church. We are at a loss to understand how any man in his senses could say that a church, which has in its membership no less than eleven members of the Senate of McMaster, including four members of the Board of Governors, was loyal to "the central verities of our Christian faith . . . summarized in our University Charter", while welcoming to their pulpit a man who had written:

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

Nor is that all: Two members of the Board of Governors are also members of Park Road Baptist Church, namely, Mr. James Ryrice and Mr. Albert Matthews. Two other members of the Park Road Church are members of the Senate of McMaster, Mr. J. B. McArthur, B.A., and Mr. W. H. Firstbrook, B.A. That church is to be dedicated next Sunday, and the gentleman who is selected to preach the dedicatory sermon is Dr. Clarence A. Barbeur, President of Rochester Theological Seminary, in which the infidel Dr. George Cross, whose teaching, on the authority of the Word of God itself, we declare to be positively anti-Christian, is a professor. In Rochester University, affiliated with Rochester Theological Seminary, and both Baptist institutions, the first atheistic college society in America was formed, known as "The Society of Damned Souls". We fear that this title is not without some degree of appropriateness if the members of such Society are exposed to the teaching of Professor George Cross, for the Scripture is very plain when it says, "He that believeth not shall be damned"—and Professor Cross does not believe, boasts of his unbelief, diffuses his unbelief, and is invited into the Bloor Street pulpit to give it further currency. And his chief is invited to "dedicate" a Christian church—to what, we should like to know is it to be "dedicated"? And yet were are told there is no Modernism in the Baptist denomination!

But we have not finished yet: the following persons are members of Walmer Road Baptist Church, and are also members of the Board of Governors of McMaster University: Frank Sanderson, Esq., M.A., LL.D.; W. E. Robertson, Esq. (we are not quite sure whether Mr. Robertson belongs to Walmer Road or Bloor Street, but he holds membership in one or the other); J. N. Shenstone, Esq.; Rev. John MacNeill, B.A., D.D.; R. D. Warren, Esq. The following persons are members of Walmer Road Church, and of the Senate of McMaster University: Professor J. H. Farmer, B.A., LL.D., Dean of Theology; Professor Robert Wilson Smith, B.A., Ph.D., Professor of Biology; Rev. B. W. Merrill, B.A., B.Th. Thus in Walmer Road Church we have eight members of the Senate, five of whom are also members of the Board of Governors. These are members of a church whose deacons forbade Rev. O. C. Horseman to preach a second Sunday, and yet who welcome to their pulpit, for a month at a time, Professor L. H. Marshall, whose teaching is every whit as unscriptural as that of Dr. Horseman.

Thus in the three churches named we have twenty-three members out of thirty-three members of the Senate and Board of Governors.

Nor have we quite finished yet. Why should we hesitate to support Home Missions? The firm of which the Chairman of the Home Mission Board is a very prominent member, if not the head, in Toronto, had outside their place of business a few weeks ago, "(Name of firm) Welcomes the International Bible Students' Convention". And who are the "International Bible Students"? If ever there was a cult that had its origin in the pit, and was inspired of the Devil himself, it is the International Bible Students' Association of America. Russellism would leave to us not one single element of the Christian religion: it denies the Deity of Christ, it denies His resurrection, it denies His atoning sacrifice, it denies His personal return, it subordinates the Bible to the blasphemous writings of the so-called "Pastor" Russell—but the Chairman of the Home Mission Board welcomed the International Bible Students' Association to Toronto. Without exaggeration, it would be just as fitting for any Christian to welcome the Devil himself.

But let us go further: the Chairman of the Home Mission Board, as well as the Chairman of the Board of Governors of McMaster University, are both members of the church that has invited the chief of the infidel Cross to dedicate their new building.

Nor is that all: Mrs. E. J. Zavitz, B.A., a member of the Senate of McMaster University, a member of Bloor Street Baptist Church, who offered no protest against Bloor Street Baptist Church being occupied by the man who said:

"AND NOW AFTER THE LAPSE OF ALL THE INTERVENING CENTURIES, IT IS STILL AN OPEN QUESTION WHETHER AFTER ALL IT WAS NOT MISLEADING TO CALL JESUS THE CHRIST."

is the President of the Woman's Home Mission Society of Ontario West. Does anybody want to give money to a Board that is presided over by a man who can welcome to Toronto the anti-Christian cult of Russellism, better known as the International Bible Students' Association of America? Can we expect any aggressive evangelistic Baptist work to be done by a Board that is under such direction? Can any true believer in the Lord Jesus Christ as the Incarnate Son of God, Who died for our sins according to the Scripture, with confidence, contribute money to a Board that is presided over by a woman who is a member of a church that welcomes to its pulpit a man who has written,—

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

Nor is this the whole story. What of the Foreign Mission Board? Its Chairman is Dr. John MacNeill, who strains at a gnat called Horseman, and swallows

a camel called Marshall! What sort of loyalty to evangelical principles may we expect from such leadership? But who else are on the Foreign Mission Board? Dr. J. W. Litch, for the western section, and Rev. M. L. Orchard, have both been ardent defenders of Professor Harry MacNeill of Brandon College, whose position is almost as extreme as that of Dr. George Cross. The Foreign Mission Board has in its membership, Dr. J. H. Farmer, who sees no objection to the Driver theory of the Old Testament which makes the Book little better than a fabrication of false statements. The General Secretary of the Foreign Mission Board is Rev. H. E. Stillwell, who also is a member of the church that welcomes the President of Rochester Theological Seminary. We find in the list also the name of Dr. H. H. Bingham, who was one of the Harry MacNeill whitewashers of Western Canada.

This would be serious enough if we were without other terrible examples of what Modernism can accomplish on foreign mission fields; but with the history of the Foreign Mission Board of the Northern Baptist Convention, and of several of the British missionary societies, before us, how is it possible for any person of discernment to view without alarm the condition of our own Canadian Baptist Foreign Mission Board, especially in view of the bold utterances of Rev. Roy Benson, a returned missionary.

But what of other Convention Boards? Let us glance at the Board of Religious Education—who controls that? A member of Bloor Street Baptist Church, who is also a member of the Board of Governors of McMaster University, and a consenting party to the occupancy of the Bloor Street pulpit by a man who has written:

"And now after the lapse of all the intervening centuries, it is still an open question whether after all it was not misleading to call Jesus the Christ."

The "Secretary and General Superintendent" of this Board is Rev. George T. Webb, D.D. We cannot see, under such leadership, but that the Board of Religious Education may be depended upon to favour all the Modernist tendencies of the times.

But let us look for a moment at the Board of Publication, to see whether that, at least, is deserving of a loyal Baptist's support. We find on this Board two persons, namely, Mr. F. L. Ratcliff and Dr. McLay, who are also members of Bloor Street Baptist Church, whose pulpit, presumably with their consent, on a recent Sunday was occupied by a man who wrote:

"It is even possible. . . . that if all the teachings of Jesus were brought together in the exact form in which he gave them, there might be found among them some that would not commend themselves as fixed, and final

to the faith of the most intelligent and devout Christians of the present day. Men cannot be called upon to believe things simply because of the name that is attached to them."

"AND NOW AFTER THE LAPSE OF ALL THE INTERVENING CENTURIES, IT IS STILL AN OPEN QUESTION WHETHER AFTER ALL IT WAS NOT MISLEADING TO CALL JESUS THE CHRIST."

But everybody knows what to expect of the Board of Publication, and the measure of its "loyalty" to Baptist principles may be estimated by the hundreds who, within the last year or so, have cancelled their subscriptions to *The Canadian Baptist*; and by the other hundreds who still take it in order that they may see just how far the present leaders will go.

The paragraph on "The Spirit of Loyalty and Love" has in it this sentence, "The Baptist denomination in Ontario and Quebec will make its best contribution to the work of kingdom extension if we cultivate the spirit of mutual confidence." How is it possible for people who believe the Bible to be the Word of God to have confidence in men who deliberately import into the Convention men like Professor L. H. Marshall, and Dr. Clarence Barbeur, and Professor George Cross who says:

"AND NOW AFTER THE LAPSE OF ALL THE INTERVENING CENTURIES, IT IS STILL AN OPEN QUESTION WHETHER AFTER ALL IT WAS NOT MISLEADING TO CALL JESUS THE CHRIST."

We hope our analysis of the "message from the Convention Executive" is sufficiently minute to enable our readers correctly to appraise its value! We cannot more fittingly close this article than with an earnest exhortation to all Bible-believing, Bible-loving, Baptists who are fortunate enough to have delegates' tickets to the feast of "encouragement" promised the coming Convention, to let nothing prevent their attendance upon every session of the Convention, in order that they may take home with them all the "encouragement" offered in the "Bill" of *fair!*

THE ONTARIO AND QUEBEC BAPTIST BIBLE UNION PRE-CONVENTION CONFERENCE.

The Baptist Bible Union of the two above-named provinces will hold a pre-Convention Conference the afternoon and evening of October 11th, and the morning and afternoon of October 12th, in Toronto. The meetings will probably be held in Jarvis Street Baptist Church. Programme will be announced later, but this preliminary announcement is made in order that members of the Baptist Bible Union and other interested Fundamentalists in Ontario and Quebec may have time to plan to be present.

"The Gospel Witness" in a New Dress

The Gospel Witness feels very much like a little girl with a new frock, when she enquires of all her aunts and uncles, "How do you like my pretty new dress?" Yet the comparison is not quite complete, for *The Gospel Witness* is doing its best to leave everything little behind.

Five years ago last May the first issue of *The Gospel Witness* appeared. It was a small eight-page paper, really an enlargement of the weekly calendar of the Jarvis Street Baptist Church. The main reason for its publication was to give a wider circulation to the weekly sermon from the Jarvis Street pulpit; but *The Witness* rapidly obtained favour, and soon found other work to do. It has spread over the earth, so that we now have subscribers in twenty-four different countries, including a ministerial list of somewhere about three thousand. *The Christian Herald*, of London, England, with a circulation of over a quarter of a million said to be the largest circulation of any religious paper in the world, prints a sermon from *The Gospel Witness* at intervals of perhaps four or five weeks. The sermons and editorials are frequently reproduced in other papers also, so that it is literally true that the messages of *The Gospel Witness* reach out to the uttermost parts of the earth.

It has been a somewhat difficult task to meet the financial requirements of *The Gospel Witness*, but hitherto we have been able to pay our way. The cost of its publication last year was upwards of \$20,000.00. That represents the actual cash outlay; but when it is remembered that the office and editorial work of *The Witness* is done in the Jarvis Street Church office, and that scarcely any of the work done on *The Witness* is paid for out of *Witness* funds, and that the amount we have named represents practically the actual expenditure for printing and postage, it will be seen that to publish the paper independently of any other organization, and to make it stand upon its own earning power, with no larger circulation than it now has, would involve an expenditure of perhaps not less than \$40,000.00 a year.

Why We Have Not Changed Before.

Our reason for not changing the style of the paper earlier was that so many of our readers were ministers, and large numbers of them had requested that the same style be maintained, because it was so convenient for filing. We have been glad to receive many assurances from ministers to the effect that they have found in the sermons food for their own souls, and also suggestions and inspiration for their own ministry. We count it a great privilege to be permitted to do anything to lighten the load which rests upon the heart and shoulders of hard-pressed ministers; and to offer them some word of encouragement and inspiration by the way. In order to

continue this ministry, the sermons in this paper will be printed in columns of book page width, and every thirteen weeks a volume of sermons will be published. In the five and a half years of its career, *The Gospel Witness* has carried sermons which, if printed in book form, would make about twenty-one volumes of the size of the average volume of sermons. We have some thought of making a selection of the most useful of these messages and putting them together for publication in volume form; and for the future we shall endeavour to issue in the cheapest form possible a volume of sermons every three months. We are unable as yet to name the price, but shall do as soon as our arrangements have been completed.

To our ministerial brethren we express our thanks for their appreciation of this part of *The Gospel Witness'* ministry.

For more than twenty years the Editor of this paper scarcely ever allowed himself to preach without having written every word of his message. Of late years, however, his life has been so crowded that that has been an impossibility. In earlier years we marvelled when we read that Mr. Spurgeon usually prepared his Sunday morning sermon after tea on Saturday night. (As for ourselves, if the first sermon for Sunday were not completely written by Saturday night, we were unable to sleep; and the second was usually completed by Friday night; and Saturday was given to meditation for the morning sermon, and all Sunday afternoon for the evening sermon), but when a man is crowded with unescapable duties, and responsibilities are multiplied with every passing day, he is driven to the necessity of endeavouring to be content with merely doing the best that circumstances will permit. Once we heard one ask the great Dr. Russell H. Conwell how he found time to prepare his sermons, to which Dr. Conwell replied, "I just feel ashamed of myself, and go on"; then in a moment he added, "I, at least, get great profit and encouragement from my sermons, for the Lord condescends to use them; and if He can use my sermons, He can use anything!" The text for the morning service of the Jarvis Street pulpit is usually found after the Saturday night prayer meeting—at midnight, or in the early hours of Sunday morning; and the text for the evening sermon is usually selected in the latter part of Sunday afternoon.

The sermons, therefore, lay no claim to literary merit: they are the spontaneous, hurried, and almost impromptu utterances of a somewhat busy man—sometimes, indeed, they are absolutely impromptu. They are stenographically reported, and the preacher has to be content with giving forty-five minutes or an hour to their revision.

It will help us in our estimate if pastors who would care to have the volumes as they appear quarterly would advise us of their interest. We shall endeavour to supply them for ministers at a very low price.

So much for the sermons.

The Larger Type.

Notwithstanding the controversial character of much that appears in *The Gospel Witness*, we are happy to know that it has found a large place in the lives of a number of the Lord's afflicted children. We count it a high compliment that in *The Gospel Witness* family we have such a large number of aged ministers. The other day we published a letter from one of the veterans of the Cross who subscribed himself, "Old Father Murrow", and who is ninety-two years old. (We publish in this issue another letter from Father Murrow). We thought at the time that "Father Murrow" was probably the oldest of our correspondents; but we publish another letter in this issue from one of ninety-six who has sent a contribution to *The Gospel Witness*; and still another from one who renews his subscription to *The Gospel Witness* at the youthful age of ninety-seven!

Again and again we have received communications enquiring whether it would not be possible to publish *The Witness* in larger type. Our readers in whom "those that look out at the window are darkened", we are sure, will welcome the larger and clearer type in which the sermons and editorials will appear in future.

Another Reason For a New Dress.

Hitherto *The Gospel Witness* has not carried advertisements, but everyone who has had experience in this matter knows that no such paper can be published for the price of its subscription. The publication of *The Gospel Witness* has been possible only through the generosity of God's people almost the world over. We have little hope of being able to do without such support, but we intend to take certain forms of advertising which we hope will help us to bear the additional cost involved in the change of form. Our readers may rest assured, however, that no advertisement will ever appear in this paper which is inconsistent with the paper's name. In due time a schedule of advertising rates will be prepared, and we hope to be able to serve both our readers and advertisers by bringing them together.

"The Witness" Circulation.

We are planning the inauguration, at a very early date, of a campaign which will aim at doubling the circulation of *The Witness* within a few months. We think this can be accomplished. We appeal to all our readers for their hearty co-operation. We believe this will the more readily be given if it is borne in mind that *The Witness* has not been, and will not be in the future, a commercial, but a missionary and educational enterprise. The Editor

receives no salary for his service, and all that any of the Staff have received from it has been "the dear delight of doing good".

Are People Interested in Controversy?

We have sometimes feared our non-Canadian readers might be weary with so much discussion in our pages about our Canadian Baptist situation; but the interest shown by *The Fundamentalist*, the great paper edited by Dr. J. Frank Norris; by *The Western Recorder*; *The Southern Methodist*, and a host of other papers throughout the Continent and in England, has convinced us that our battle in Canada is, in principle, representative of the world-wide conflict between evangelicalism and the unbelief that masquerades under the dignified name of Modernism.

DR. C. J. HOLMAN'S PAMPHLET.

The pamphlet by Dr. C. J. Holman, entitled, "Wrecking the Baptist Denomination in Canada", is comparable to a charge of dynamite. A summary of the pamphlet was published in *The Western Recorder* a couple of weeks ago, and now *The Southern Methodist*, published in Memphis, Tenn., reproduces the article from *The Western Recorder* in full. These two papers together extend the circulation of Dr. Holman's article tremendously, and we understand applications for these pamphlets are pouring in upon Dr. Holman from all parts of the Continent. *The Southern Methodist* has the following to say about the matter editorially:

"We are giving space in this issue of our paper to an article by the Honorable Charles J. Holman showing how Modernism is 'wrecking the Baptist denomination in Canada.' We have done this because the spirit of the modern Rationalism is the same everywhere, and there is instruction in this recital of history for the Methodists of the South. When Modernism is weak it pleads for tolerance and love; but when it has grown strong it never fails to persecute and try to crush any who may dare to challenge it. The mistake that the Canadian Baptists made was in temporizing with the viperous thing in the beginning. If they had stamped it out then, as they ought to have done, the present distressing state of affairs would never have arisen. Here is a lesson that all the evangelical Churches in the United States ought to lay to heart."

We would recommend all *Gospel Witness* readers to obtain a copy of Dr. Holman's pamphlet. It is a fine summary of the entire Canadian Baptist controversy. Copies will be sent to any applying to: Dr. C. J. Holman, 75 Lowther Ave., Toronto, Canada.

"It is time for thee, Lord, to work: for they have made void thy law.

Therefore I love thy commandments above gold; yea, above fine gold.

Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."—Ps. 119: 126-128.

The Jarvis Street Pulpit

The Need of Real Men

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Church, Toronto, Sunday Morning, August 14th, 1927.

(Stenographically reported.)

"And after him was Eleazar the son of Dodo the Ahohite one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away:

"He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

"And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines.

"But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory."—II Samuel 23:9-12.

Prayer Before the Sermon.

We desire, O Lord, to understand Thy Word; we desire to receive spiritual instruction; we remember that we are sanctified through Thy truth; we pray that we may be enabled by Thy Spirit's grace to receive the truth in the love of it. Help us, we beseech Thee, that this morning out of Thy Word we may receive strength and inspiration for the doing of the task to which we are individually committed. We pray Thee to look upon this congregation representative of so many and so varied interests. We thank Thee that Thy treasury is full, the storehouses of Thy grace are inexhaustible. Thou has given to us "all things that pertain to life and godliness"; Thou hast wrapped up in the "exceeding great and precious promises" of Thy Word potentialities which are adequate to transform life, making us partakers of the divine nature causing us to grow up into Christ in all things. We pray that this morning Thy Word may come to us with appropriateness, and with special power. It may be that someone in Thy presence has come from afar, someone is away from home,—is here he scarcely knows why; and yet Thy gracious purpose runs through his life; his circumstances are ordered of the Lord: "The steps of a good man are ordered by the Lord." Thou hast directed him hither this morning, that out of Thy truth he may receive some word which shall be a divine indication of the right course at the cross-roads. It may be that some one, or more, present this morning, has or have come to a crisis, and is wondering what to do. Let a word of instruction be given. Thou hast promised that the Spirit shall guide us into all truth; Thou hast promised to come and stand by us; that we shall never be forsaken of the Lord. May these promises be verified in our experiences this morning. We pray for any who are despondent, for any for whom the road is rough, and the hills steep. It may be there is some Jacob here

this morning saying, "All these things are against me." Perhaps some disciples of Thine are digging their oars into the waves toiling against winds that are contrary. It may be there are some to whom everything seems to have gone awry; nothing is in harmony, all is discord. We pray that this morning Thou wilt untangle the skein, that Thou wilt find a solution for these apparently insoluble problems. Lead us all in the right way; enable us to hear a voice behind us saying, "This is the way, walk ye in it."

And then wilt Thou so energize us by Thy Spirit that we may desire to do that which Thou dost command us; and that, with the desire, may come the power for the performance of the thing for which we are sent. We beseech Thee, Lord, to grant that this morning's service may lead some of Thy dear people to a new experience of divine power; that we may have victory where we have been defeated; that out of the darkness we may be brought into the light; that we may be brought into such relationship to Thee that the very peace of God may garrison our hearts. O speak to us with the voice of the Good Shepherd which the lost sheep always know. May the spouse hear the voice of her Beloved, that she may answer, "It is the voice of my beloved." We pray that wherever Thy gospel is preached, like blessing may come. Some of Thy servants minister amid much discouragement; they must walk by faith and not by sight; they must plough when there seems little prospect of harvest; and hold the fort where defeat seems almost certain. O Lord, be gracious to all that labour in this homeland, and in the places where there are but few who pray, as well as in the great assemblies. And then on the far-flung battle-line yonder in the uttermost parts of the earth, in India, in China, in Japan, in Africa, and all the Islands of the Sea,—Thou art a great God, and we bring to Thee great petitions."

"We are coming to a King,
Large petitions we would bring."

So upon all Thy believing people the world around, let the blessing of the Lord which maketh rich and addeth no sorrow thereto, descend to-day. Comfort those who are in sorrow; bind up the broken-hearted, we beseech Thee; minister, as Thou hast ever done, to those who are in pain; put the arms of Thy grace around all the members of the great family of God, and bring them close, and still closer, to Thy bleeding side. Remember, we pray Thee, the "other sheep" not yet gathered in, those who are in the wilderness wandering amid the hills. O Lord be gracious, bless the testimony of Thy Word everywhere to the salvation of multitudes of souls, and the glory of Thy great name. We ask it for Jesus Christ's sake, Amen.

I shall read to you the verses from nine to twelve:

"And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away: he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil. And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory."

I remember hearing Sir Wilfred Grenfell at one time remark that to anyone who understood the true significance of life, there is no great difference between peace and war; and a moment's reflection, I think, will convince anyone of the truth of that saying. "The kingdom of heaven suffereth violence, and the violent take it by force." "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." We are admonished to "endure hardness as good soldiers of Jesus Christ"; we are exhorted to "fight the good fight of faith"; to "put on the whole armour of God". The Word of God abounds with teaching to the effect that the true Christian must expect to live strenuously, that he can be perfected only by conflict. Such discipline is necessary in order to the fullest development of life's possibilities, in order to the accomplishment of the high destinies to which, by God's abounding grace, we are ordained.

Nor must we too finely distinguish between the enemies who fight with material weapons, and those whose opposition is of a more subtle character. I

should be the last to underestimate the heroic deeds of those who fought so valiantly for us in the Great War; and yet, without discounting in any respect their splendid achievements, I venture to say that I believe I have seen an equal heroism in times of peace. Many a man or woman, going through the furnace of affliction, enduring the fires of the furnaces heated seven times, patiently bearing life's burdens through long years of struggle and adversity, without complaint—these are as worthy of our admiration as those who in the face of great odds have won distinction in battle. I have seen a mother left with a family of little children, with no resource but the promises of God; a woman frail and fragile who, one might think, would bow before the wind of adversity; I have seen such a one struggle on day by day, patiently enduring, working through the long hours, not of the day only, but of the night, and, I had almost said, putting the most valiant warriors to shame, by her unwavering and long-continued heroism. Life at best is a struggle, there is no easy path to victory, there is "no royal road to learning." If we would be what God would have us to be, we must endure hardness, we must recognize the necessity for the heroic elements of life.

One of the most attractive of all the characters whose biographies are recorded in this Holy Book is that of David. One of the outstanding features of his career was his ability to attract to himself, and inspire by his own example, heroic characters. We read of "the mighty men whom David had"; always there were gathered about him men of heroic spirit. Although trained to a pastoral life, and amid scenes of quietness, yet he made even the shepherding of his sheep an occasion for conflicts with a lion and a bear; though a skilled musician, his softest and sweetest strains were associated with javelins, and always his music had a martial air. When sent on a peaceful errand to enquire as to the welfare of his brethren, he made that an occasion for the leading of a great army to victory—wherever he was, he was a man of war. He lived, to use Roosevelt's phrase, "the strenuous life"; and all who were about him, lived strenuously with him.

These verses I have read tell the story of two of the three mighty men whom David had, and I think they furnish us with an example which we may do well to emulate.

I.

First of all I remind you that THE CAUSE OF GOD FREQUENTLY DEPENDS FOR ITS PROSPERITY UPON INDIVIDUAL HEROISM. Here you have an illustration of what one man, consecrated to a given task may, by the power of God, accomplish. We live in a day of committees, in a day of mighty organizations; look where you will and you will find that individualism is at a discount. Take for instance in the industrial realm: there was a time when, if a man excelled in a particular

craft, he was likely to receive a little larger wage than the man whose skill was less than his. But Unionism, instead of lifting everyone up, has a tendency to level everyone down. I remember once crossing the sea during the war in a convoy where there were about forty thousand men. I was a passenger on the flag-ship of the fleet of the convoy—and it was a fast ship—but we had to set our pace by the slowest ship of the convoy, so that the inferior ship determined our rate of progress. And that has become the prevailing rule instead of bringing people up, the tendency is to level men down to the standard of the mediocre, with the result that a good man very often receives no more than the man who serves indifferently.

There was a time when a man could do well in a corner store; but the great departmental store has almost put him out of business. Go through the villages of this country: there was a time when men did business in these little towns, but now they keep stores open just to supply little things that the good housewife of the town has forgotten to order by mail!

The same tendency may be observed in education. Everything is standardized, men are to be made like Ford cars, so much alike that you cannot tell them apart—and none of them much good! It is about time, I think, that we were producing a "new model", and getting away from some of the prevailing standards of the day.

The same principle obtains internationally: the tendency is to federate, to standardize everything. And in the religious realm, you have no independence of judgment at all,—if you exercise an independent judgment you are seven-eighths of a simpleton! Our modernist friends talk about the "quest for truth", and about their "independence of thought"; and I declare to you they are, as far as I can see, as much alike as peas in the same pod. It does not make any difference what college they came from, they have not an original idea. Pick up a modernist book—and when you have read one you have read them all,—they are all a generation of parrots, saying over again the things said ten thousand times already—and things not worth saying even once.

We need to get back to the scriptural view of God's programme. In the beginning He said, "Let us make man in our image, after our likeness"; and the whole scheme of redemption aims at the remaking of a man—not of building an institution, not of the elaboration of great organizations. Take, for instance, the United Church: the whole conception is as unscriptural and anti-Christian as anything could be; there is no warrant for it in the New Testament at all. God's plan is to make men, and you and I have no right to belong anywhere where we cease to be men. We ought to grow up into Christ in all things. Infinite variety there ought to be in the Church of Christ. But so many are blinded to the great fundamental distinction between unity and

uniformity. Personally, I hate uniformity. It would not be very interesting to see a great mass of people all alike. The Lord never made two faces alike—and we may praise Him for that; one of a kind is enough even in this wide world! But I don't think He intended us all to dress alike either—you women to the contrary notwithstanding, you bob your hair because someone else does it, wear the same kind of hat because someone else does it—you must do what other people do. Yet how refreshing it is to meet an individual, some one who is different, some one who has allowed his soul to breathe, and to grow up as a symmetrical character, a real man!

Here was a man, Eleazar! It had become the rule in Israel when the Philistines appeared for the Israelites to disappear; that had been the rule for some time. The Israelites were fine agriculturists: they knew how to plough, they knew how to sow, and to raise a crop of lentiles or of barley; but about harvest-time without even saying "Thank you", the Philistines appeared to do the reaping, and when they showed up, the Israelites made themselves scarce. That had gone on for some time, until at last Eleazar became aware of the programme, and he decided that it was about time to establish a new record. So he stood in the midst of the plot of lentiles all alone; there was not a man with him; he unsheathed his sword, and began to lay about him, and from morning until evening he smote the Philistines until his sword clave to his hand—and the Lord wrought a great victory.

I speak to you Jarvis Street members particularly this morning, to try to show you what any one man or any one woman may accomplish if they will but let God have His way with them. We are disposed to wait until we become a part of an organization, until we find membership on a committee—and half the people of the Lord are waiting about with their hands down, unemployed, out of work, waiting for someone to give them a job. I do not suppose there is any institution in the world that could survive the treatment which a Christian church receives at the hands of its members. Supposing I were to take you down to a factory in this city, employing, let us say, five hundred men. Go to the manager to-morrow morning and ask him how many are absent. He may tell you that there are some absentees, there may be a few away on holiday, authorized; there may be a few who are ill, indisposed; but the great majority of that working staff will be on hand; it is their business to be there, and they will be there. Then you say to him, "You have five hundred men on your payroll, and you have four hundred and eighty or ninety present this morning—how many of them work?" "What did you say?" "How many of them work?" "How many! Why, all of them, that is what they are here for, that is what we pay them for, all of them, every one of them." But it is not so in many a Christian church. Hosts of

people find membership there who do absolutely nothing. I think we have fewer shirkers in Jarvis Street than in most churches, but I think we still have some who were born tired and have not got over it yet! I think there are still some who have not fallen in love with the strenuous life, and I would like, if I could possibly do so, just to wake you up this morning, even if it is summer-time. "Well," you say, "what can I do?" If you accept the principle of this text, you can do a great deal; you can get orders from Headquarters, and you can do something as an individual. Don't wait for anyone to assign you a task. It is the business of the man out of work to find work, if work is to be found, is it not? "Why stand ye here all the day idle?" "Because no man hath hired us." "Well did you ask to be hired? Did you go looking for a job?" That is the great question; have we really sought work from the Lord?

Go back through the history of the Book, and see how God has accomplished His work, and you will find that invariably He did it by laying His hand upon individuals. The Bible is a record, very largely, of individual exploits, or of the exploits of individuals. You do not find God choosing an institution, but invariably He finds one man or one woman, and puts His Spirit into that one person, and he goes and does something for Him. When God wanted to build a race to whom He might commit His oracles, He found one man, and that man as good as dead; but He laid His hand upon Abraham, just one man. See how He used Joseph. And when He would deliver Israel from Egypt, He laid His hand upon one man, Moses. When He would lead them into the promised land, it was one man, Joshua, and the others followed after. When He delivered Israel from the hand of the Midianites, He selected one man, and said to him, "The Lord is with thee, thou mighty man of valour", Gideon. And then, on another occasion, because there were not any men worth speaking about, He found a woman, Deborah. She arose as a prophetess and wrought valiantly and accomplished victories in the name of the Lord. So in the case of David, when he made his first appearance in the history of Israel it was as a shepherd lad. There was an organization in Israel, there was the army, and the men in battle array—but it was one man who won the victory; out of the multitude it was one man that laid Goliath low. In the days of Ahab, how was the truth preserved? By the ministry of Elijah, the Tishbite. Elijah said, "I, even I only am left"—and he had reason to say it. The Lord, of course, told him there were seven thousand who had not bowed the knee to Baal, and I have no doubt Elijah was very glad to hear that, but the seven thousand had been in hiding, and Elijah had not seen them, it was by one man that God accomplished the victory.

If you follow the record of the New Testament church

you can gather up its history in the names of the great personalities, like Peter, and John, and James, and Paul, and Barnabas, and a few others. But even from among the disciples there were many who did not appear as conspicuous leaders, but it was by the ministry of some great individual God got His work done.

Now that is my message this morning to you teachers: it is your job—don't wait for someone else, just you do it. It is for you to bear your testimony here, and there, and elsewhere, for the Lord against great odds, to stand valiantly for the truth of God, not waiting for others.

Let me pause here to emphasize that principle, if Eleazar had waited for someone to join him, he might have been waiting until now. He did what he did because he was divinely commissioned to do it, and he did it alone, everyone else had gone. I know the disposition, I confess I feel it very often myself, when you are engaged in a particular task which is going to profit other people perhaps even more than it profits you yourself—indeed, there may be nothing in it but hardship, self-sacrifice, and, in some cases, abuse, for you—and the very people in whose interests you labour seem to have no concern whatever, and you say, "Well, if they do not care, why should I? If they take their responsibilities so lightly, why should I bear the burden?" Every mother might say so. She labours from morning until night, and sometimes almost from night to morning, for those children who are utterly careless—but she does it; they are her charge; it is her responsibility; and she bears the burden uncomplainingly because she accepts it as her God-given task.

It is for us to receive our particular work, whatever it may be, teaching a Sunday School class, witnessing here or there, distributing tracts, doing personal work, wherever we have the opportunity, without any word of appreciation from anyone, without any support from anyone, and even though all the men of Israel are gone away, you stand in the midst of your plot of lentils, or of barley, absolutely alone, though you grow weary in the conflict. My word to you is to take another grip of your sword, and say, "I will die here, but there shall never be a surrender in the task to which I have put my hand." It is far better than one should go down to death having done his or her utmost in the divinely-appointed work, than that we should flee in the face of danger, or allow ourselves to be influenced by the example of men of Israel who are gone away. Stand by the task whatever it may be, stick to it until your hand cleaves to the hilt of your sword.

This man, by so doing, established a new record in Israel. The Philistines had been having it their own way for so long that they supposed they were going to have an easy victory; but when Eleazar and Shammah stood to their post, the Lord wrought a great victory; He turned defeat into victory; He wrote a new record

in Israel, because of the faithfulness of those individuals who were consecrated to the service of the Lord. So may it be in our case.

Then look back, will you, and call the roll of men in any walk of life who have succeeded, who have brought things to pass. What has been the sphere in which they have accomplished their work? Where have they won their victories? Almost invariably on the very fields where others have been defeated; where it has been the rule for Israel to flee before the face of the foe, some one man has come and said, "God helping me, there is going to be a new thing in Israel to-day; instead of defeat there is going to be victory." I have known a Sunday School teacher to come and say to his superintendent, "I am resigning my class." "What for?" "Well, it is a very difficult class. Everyone else has found it so. The one who took that class before me could not stand it, and had to give it up. There are one or two boys, or girls as the case may be, that are incorrigible. Others had to throw up their hands, and I find that, after all, I am just made of the same material, and I will have to give up." Foolish man! if others have given up, that is the mightiest possible argument why you should never give up! "Why," you say, "that class has defeated every teacher,"—just set your feet down with a great cry to God and say, "This is one case in which the teacher is going to defeat the class, and win them for Christ. I am going to stay there until this thing is done." That has been the spirit of all missionary endeavour in all the history of the Christian church; the foundations of our great missionary enterprises, worthy of the name, have been laid by Eleazar or Shammah, some men who would not be defeated.

Well, I come to this—I could go on all day making applications of the principle. You business men, carry it back to your business, you have said, "I have had a hard time, I am just about ready to give up." Do not do it; make up your mind that you will not give up. I find in this great conflict for the Book of God that there are a great many people who are inclined to give up, they want to give up. "Giving up" is a disease that is about as catching as whooping cough, if you are not careful. In our Baptist Denomination, about five or six years ago, there was a great movement among Fundamentalists. They organized, they had a great conference—and they supposed that when the brass band began to play, the enemy would run! They did not have any guns; they had lots of trumpets, they thought all they had to do was to beat the big drums and announce, "We are coming", and the Modernists would run! But they did not run. The Modernists stood their ground; the Philistines did not run away; they stood their ground, and as there had to be running done by someone, the Fundamentalists ran instead! You will find hosts of them saying, "I still believe the Book, I believe it from cover

to cover—but I don't believe in fighting." No, you don't! Well, my friends, that is all the more reason why some of us should stand.

If there are any representing our denominational forces here this morning, I should like to pass on a word to you—I have not said anything to you for a little while—the Convention is coming in October, and perhaps some of our friends the enemy may think they will have an easy victory—and I am not concerned at all for the issue of it, I am only concerned that we should be faithful—but I promise the Modernists of the Baptist name that as long as this preacher lives, he is going to stand in the midst of this little plot of barley and fight! ("Amen!"). We are only just beginning; we have had a little fighting, but the Lord is going to raise up training schools all over this continent, we have one here; we have a great university in Des Moines—orthodox, theological, institutions will spring up all over the Continent; and if we are to turn out men who will be leaders in the Lord's army, we must keep on until the sun is down. There is no warrant in the Word of God for surrender at any point; we must stand, as did those men, for the cause of truth to the end.

II.

WHAT WAS THE INSPIRATION OF THEIR SPLENDID HEROISM? It was the example of their great leader, David himself. You could not come in contact with David without wanting to be a man; you could not see David face the enemy without wanting to fight. When David went forth against Goliath, he went out single-handed; but it was not long before he had the whole army after him pursuing to the spoil. And all through his life, David had the power to inspire men to action. We have a still greater Leader than David, even great David's greater Son. Sometimes I suppose we all feel a little bit down-hearted, we all have some experience of "the cloudy and dark day", when the sun does not shine, and it is easy under those circumstances to justify what in other times we should call a cowardly spirit; but you remember we are admonished to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Whenever you feel like giving up, turn your thought toward Christ and ask this question, Did He ever give up? Was He not forsaken by His disciples? Was He not betrayed by Judas? But when all His disciples forsook Him and fled, He went on alone until His task was done; and He was able at last to say, "I have finished the work which thou gavest me to do." He never left anything unfinished; He fought until the victory was won. And so ought we to do. He is our great Saviour, first of all, Who paid our debts—never forget that He did for us what no one else could do—but He is our Example too, whose footsteps we are to follow; and we are to do as He did, and fight on to the very end.

I wanted to try to put a little iron into your blood again this morning, and, to tell you the truth, I had to do it, because I needed a dose of it myself! But we must keep on. Oh, it is so simple to say it! The longer I live, the more I am convinced that a great miracle is wrought in the man who keeps on, and on, and on. When I was preaching for Dr. Haldeman a few weeks ago. I said to one of his men, "I wish you would give Dr. Haldeman a little word of greeting from me." And he said, "All right, I shall be glad to do so. What shall I say?" I said, "Tell him that when some of his younger brethren think of a man past eighty years of age who has stood in this great city, and has never departed from the truth but has gone on and on preaching the everlasting gospel—tell him that it is an inspiration to his younger brethren to keep on." That is the hard task, to keep on! In the membership of any church there are always a few people who are always beginning things. If I were this morning to propose some new thing, some new effort, I could get a host of people who would say, "I am with you." There are plenty of people who will begin a thing, but they won't keep on. What we need to do is to learn how to keep on, to stand in our place.

And then by and by there will be a great host of people who will return "only to spoil." Nothing succeeds like success. The church's great danger comes when it becomes prosperous. When it is despised, when it costs a great deal for anyone to ally themselves with it, it is likely to get men and women of fine quality, people of heroic mould; but when the battle is turned, and the enemy is beginning to run a bit, then you will have a host of people who will come along "only to spoil," just to get the applause of victory. Well, that cannot be helped. We labour, and others will enter into our labours; we build bridges for others to cross; we erect temples in which others will worship; we lay down our lives, perhaps, in the interests of the cause, the profit of which others will enjoy in days to come. Luther stood, and by God's grace saved the world. So let us stand for the things of God.

And if any of you are not Christians here this morning, let me tell you that that is what it means to be a Christian, to be so related to the Lord Jesus Christ that you can stand when no one else is standing around you. It means the cancellation of the debts of the past by the merit of Christ's substitutionary death; it means the presence and power of the Holy Spirit in your life, making a man of you, or a woman, in the cause of truth and righteousness. May God send us forth to our tasks with new courage and with a new assurance that God is with us.

BAPTIST BIBLE UNION SENIOR LESSON LEAF

Vol. II. T. T. SHIELDS, Editor. No. 4.

Lesson 1. Fourth Quarter. October 2nd, 1927.

THE WRETCHEDNESS OF SIN.

Lesson Text: Romans, Chapter 7.

Explanatory Note. For the information of our readers, the Editor of these lessons desires to explain that when the manuscript for the last quarter's lessons was due, the press of other duties made it impossible for him to write the lessons. He therefore obtained the help of two other brethren, one of whom wrote the lessons in Acts, and the other in Romans. This ought to have been explained at the

time, but the omission of such explanation was an oversight. The lessons for this quarter have been written by the Editor himself.

In the fifth chapter of this epistle we are given the pictures of the first and second Adam; and all have their choice in appropriating the guilt of the first Adam, or the grace of the Second. In the sixth chapter the old nature is represented as having been crucified with Christ, and a new nature imparted through the power of His resurrection. A good deal of confusion is occasioned in some minds by the failure to recognize that crucifixion was designed to be a slow death, and when the old man is said to be crucified with Christ, we are not to understand that it is absolutely dead. The thieves who were crucified with Christ railed on Him as they were nailed to the cross; so even after crucifixion with Christ, the old man causes much trouble. Notwithstanding, we are to "reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord". In the sixth chapter therefore we have set forth the great doctrine of the two natures in man, the old nature and the new; and this must be kept clearly in mind if we are to understand the chapter before us.

I. HOW DEATH DELIVERS FROM THE OBLIGATION OF THE LAW.

1. The most the law can ever do is to slay. It cannot exceed the power of death. When a criminal is hanged, the law has done its utmost. When men kill the body, after that there is no more that they can do. That is the truth of the first verse, that the obligations of the law are cancelled by death. 2. The figure here employed is that of marriage. The marriage bond is dissolved by death. When either party to the marriage covenant dies, the other is thereby set free. 3. So, by the law, the human spirit is bound to the carnal, sinful, nature. We have all sinned, and of ourselves, cannot obtain freedom from our union with the body of sin; we are married to our sinful natures, and can be separated only by death. 4. Christ died as our Substitute; He was made of a woman, made under the law; He took our place; and we were in Him on the cross. So, by the body of Christ, our Representative, we became dead to the law; and through His resurrection our spirits are freed, that we might be married to Him; and bring forth fruits unto God.

II. THE EFFECT OF LAW WITHOUT DEATH AND THROUGH DEATH.

1. While under the restraint of law our native enmity toward the holy law of God led us to further rebellion and condemnation. This principle is often observed in persons who are committed to prison. Their punishment only hardens them, and they come out of prison harder than they went in. This, however, is not an argument for doing away with prisons, or doing away with the law: it only shows how evil human nature is. 2. But when that wherein we were held in bondage, our old nature, was given up to death in Christ, by His death we were delivered from the law: the prison gates were opened, we came into newness of life, that we might begin life all over again in the service of God.

III. THE NATURE AND FUNCTION OF THE LAW AS REVEALED BY ITS CONTACT WITH SIN.

1. By the law is the knowledge of sin. Children at home or in school may run riot, and work all kinds of injury to themselves and others simply because they have not been forbidden so to do. But when a parental law forbids, and they are commanded not to do what they have been doing, by that very fact they learn that the thing they have been doing was wrong. So is it with all laws—the laws governing motoring, and general business transactions. Usually a law is enacted to correct existing evils, and when there is no law, they are not recognized as evils; but as soon as the law is enacted, what was formerly passed by becomes an offence. So sin is identified by the law. 2. But the innate evil of our nature finds occasion against us in the law. When a boy knows what is wrong, the very law forbidding him to do certain things is made an occasion for his punishment by his own rebellious will. 3. Hence by the teaching of this chapter the law of God became a minister of death, because of our native antagonism to it. Poison has in it the potentialities

(Continued on page 16.)

Coals for the Altar Fire

By Rev. T. L. Stockley, Dean of Toronto Baptist Seminary.

Sunday, September 25th.

The Healed Life.—

Isaiah liii.

The stripes of Jesus do heal men: they have healed many of us. It does not look as if it could effect so great a cure, but the fact is undeniable. I often hear people say, "If you preach up this faith in Jesus Christ as saving men, they will be careless about holy living." I am as good a witness on that point as anybody, for I live every day in the midst of men who are trusting to the stripes of Jesus for their salvation, and I have seen no ill effect following from such a trust; but I have seen the very reverse. I bear testimony that I have seen the very worst of men become the very best of men by believing in the Lord Jesus Christ. These stripes heal in a surprising manner the moral diseases of those who seemed past remedy.

The character is healed. I have seen the drunkard become sober, the harlot become chaste, the passionate man become gentle, the covetous man become liberal, and the liar become truthful, simply by trusting in the sufferings of Jesus. If it did not make a good man of them, it would not really do anything for them, for you must judge men by their fruits after all; and if the fruits are not changed the tree is not changed. Character is everything: if the character be not set right, the man is not saved. But we say it without fear of contradiction, that the atoning sacrifice, applied to the heart, heals the disease of sin. If you doubt it, try it. He that believes in Jesus is sanctified as well as justified; by faith he becomes henceforth an altogether changed man.

The conscience is healed of its smart. Sin crushed the man's soul; he was spiritless and joyless, but the moment he believed in Jesus he leaped into light. Often you can see a change in the very look of the man's face; the cloud flies from the countenance when guilt goes from the conscience. Scores of times, when I have been talking with those bowed down with sin's burden, they have looked as though they were qualifying for an asylum through inward grief; but they have caught the thought, "Christ stood for me; and if I trust in Him, I have the sign that He did so, and I am clear", and their faces have been lit up as with a glimpse of heaven.

Gratitude for such great mercy causes a change of thought towards God, and so it *heals the judgment*, and by this means the affections are turned in the right way, and *the heart is healed*. Sin is no longer loved, but God is loved, and holiness is desired. *The whole man is healed*, and the whole life changed. Many of you know how light of heart faith in Jesus makes you, how the troubles of life lose their weight, and the fear of death ceases to cause bondage. You rejoice in the Lord, for the blessed remedy of the stripes of Jesus is applied to your soul by faith in him.

C. H. Spurgeon.

Monday, September 26th.

The Restful Life.—

Matthew xi., 25-30.

It is rest from the burden of past sin. Conscience is a great source of unrest, and many are "heavy laden" souls because past sin presses heavily upon the conscience. It is a great mercy when this burden is felt, for a tender conscience is a benediction. Nevertheless, the burden of past

sin is painful, and it oppresses the heart more than any other load. The weight is sometimes crushing and intolerable. To such, whether they are such as have never known the Saviour's rest, or whether they are children of God who have fallen into sin and are bowed down beneath the new burden of shame and sorrow, to such the Saviour speaks and says: "I will give you rest." He frees the soul from this load. Guilt makes one tremble at the thought of God, but Jesus gives us rest by the revelation of God as a God of love and infinite mercy, as One Who forgives because Jesus has died. We see in Jesus the Lamb of God, how God puts away our sin from before His face, forgives and blots it out for ever from His thought. By His Spirit He whispers to the heart the assuring words: "Thy sins though many are all forgiven thee." Jesus shows us that having bidden us to forgive "seventy times seven" times, He is sure to be ready to do infinitely more. To see the load borne away by the Lamb of God, and to hear the assurance of pardon, full and free, and final, brings wonderful relief, and sweetest rest. "I will give you rest."

It is rest from present labour. "Come unto Me, all ye that labour." How many there are who are weary through ceaseless labour and observances! They are ever engaged in religious "duties," and are working for salvation with ceaseless toil. With what sincerity and devotion many set themselves to work for salvation. In Christian lands, and heathen lands, men are often found who compel themselves to labour and toil in the hope of winning the favour of God, and so to be saved. But rest from all this anxious toil is what Jesus gives, and it is such a boon. The Rev. John Berridge, Vicar of Everton, in Bedfordshire, and friend of Rev. George Whitfield, gives us a striking illustration of this in his own experience.

In his work as Vicar, Mr. Berridge took extraordinary pains and pressed very earnestly upon his people the need of sanctification, but he had the mortification to find that they continued as unsanctified as before. This discouraged him, and a doubt now and then arose whether he was right himself. The suggestion was for some time rejected with disdain, till its frequent recurrence compelled attention, and then he became greatly distressed. This led him to pray, "Lord, if I am right, keep me so; if I am not right, make me so; and lead me to the knowledge of the truth as it is in Jesus." This prayer was repeated almost incessantly for about ten days, with great sincerity and earnestness. Then the answer came. As he sat one morning musing on the Word of God these words flashed into his mind: "Cease from thine own works, and believe only." Immediately the "scales fell from his eyes," and he saw what a blunder he had been making in labouring and toiling to unite Christ's righteousness with his own. Away went all labour for salvation, and Jesus gave him rest from his wearying toils. "I will give you rest."

It is rest from future dread. There are so many who dare not think about the future; their minds are filled with a horrible dread as soon as the thought of death or the great beyond occurs. Of course, the reason is they are not right with God, and so this dread to meet Him haunts them. It is a wonderful blessing when this load is removed. How great is the relief when we can look into the future calmly and know that the horrible cloud of dread is swept away.

This is possible, this is the privilege that Jesus gives. Listen to the triumphant hymn of one who had received this gift of rest from future dread:

"Bold shall I stand in that Great Day,
For who ought to my charge shall lay,
While, through Thy Blood, absolved I am
From sin's tremendous curse and shame?"

This is the rest which Jesus gives. It is no opiate, but a deep, heavenly rest, being based on everlasting righteousness. "Being justified by faith we have peace with God, through our Lord Jesus Christ." "I will give you rest."

T. I. Stockley.

Tuesday, September 27th.

The Transfigured Life.—

Romans xii.

"Be ye transfigured by the renewing of your mind."

It is from within; it is not something which is superficial, external, and transient. It is a deep and permanent change. It is not a question of dress. It is not the "old man" in a new dress. Satan may appear as "an angel of light," but he is Satan still. Trench, in his *New Testament Synonyms*, speaking of the difference between the two words, *schema* and *morphe*, says: "If I were to change a Dutch garden into an Italian, this would be a change of *schema*; but if I were to transform a garden into something wholly different, say a garden into a city, this would be a change of *morphe*. So transfiguration is a change of a deep and radical kind. A transfigured man is, so to speak, one of a new species, a "new man." And this transfiguration comes from within.

See our Lord's transfiguration; that was not a reflection of a glory from without, but the raying out of a glory from within. It was the Shekinah shining through the veil of His humanity and covering it with glory. Herein it differs from the light on the face of Moses. That was a reflection of the glory on which he gazed for some forty days. This in our Lord was the streaming forth of some rays from His Deity.

So what is needed in our case is a beauty from within. The tree must first be made good and then the fruit will be good. If the streams are to be pure and beautiful, the fountain must be made pure and beautiful. The beautiful plumage of a bird is put on from within, and the warm clothing of a lamb is the result of its own nature. So our transfiguration is from within. The change is an essential one. "Be ye transfigured by the renewing of your mind."

It is wrought by the indwelling of the Holy Spirit. In II Cor. 3: 18, we read that the transfiguration is wrought "by the Lord the Spirit." The glory must first be within if it is to cover the life. The Holy Spirit brings it there. In John chapter four, our Lord said to the woman at the well, "He that drinketh of the water that I shall give him, it shall become in him a fountain." "In him," that is the great word, and that is the first need; and then in the seventh of John, we read concerning him who has it within, that "out of him shall flow rivers of living water." The Holy Spirit comes within us in order to do it.

It is to pervade the whole man. As we turn again to the transfiguration mount we see, concerning our Lord, that it is said, "The fashion of His countenance was altered, and His raiment white and glistening." "The glory within the Christ shone through countenance and clothing until the rough dress of the Galilean peasant gleamed and glistened as robes of silver sheen." So we want the glory of the indwelling Holy Spirit to shine through, to illuminate the countenance as Stephen's, and then cover all "the trivial round and common task" until the rough garments of our ordinary life shall glow with heavenly radiance.

It is interesting to notice that the verb, "Be ye transfigured" is in the present tense. The consecration asked for in verse one of the twelfth of Romans is in the aorist tense, as an attitude to be taken up once for all, but the transfiguration is to grow daily till it covers all the life, and we are wholly brought into His likeness.

We rejoice to think that when our Lord comes again the transfiguration will cover the body too. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed; for "the body of our humiliation is to be fashioned like unto the body of His glory." How beautiful; we shall be altogether like our Lord, for "we shall see Him as He is." How sublime then will this transfiguration be.

T. I. Stockley.

Wednesday, September 28th.

The Tested Life.—

I Peter i. 1-16.

One reason why you are thus tempted and tried is, that God, in His wise providence, is now testing you to see whether you are a fit man for His work. Before a fire-arm is sold it is taken to the proof-shop, and there it is loaded with a charge, perhaps four or five times heavier than it will ever have to carry at the ordinary sportsman's hand. The barrels are fired, and if they burst in the proof-house no great hurt is done; whereas it would be exceedingly dangerous if they should burst in the hands of some unskilful man. So God takes His servants. Some He will make special use of, He puts to the proof, perhaps loads them with five times more temptations than He means they should ordinarily have to endure, in order that He may see, and prove to onlookers, that they are fit men for the Divine service. We have heard that the old warriors, before they would use their swords, would bend them across their knees. They must see whether they had the right stuff or no before they would venture into battle with them. And God does this with His servants. Martin Luther had never been the Martin Luther he was, if it had not been for the devil. The devil was, as it were, the proof-house for Martin Luther. He must be tried and tempted by Satan, and then he becomes fit for the Master's use.

C. H. Spurgeon.

Thursday, September 29th.

The Joyous Life.—

Philippians 4:1-13.

I desire the dejected Christian to consider, that by his heavy and uncomfortable life, he seemeth to the world to accuse God and His service, as if he openly called Him a rigorous, hard, unacceptable Master, and His work a sad unpleasant thing. I know this is not your thoughts: I know it is yourselves, and not God and His service that offendeth you and that you walk heavily not because you are holy, but because you fear you are not holy, and because you are no more holy. I know it is not of grace, but for grace that you complain. But do not give too great occasion to ignorant spectators to judge otherwise? If you see a servant always sad, that was wont to be merry while he served another master, will you not think that he hath a master that displeaseth him? If you see a woman live in continual heaviness ever since she was married, that lived merrily before, will you not think that she hath met with an displeasing match? You are born and new born for God's honour; and will you thus dishonour Him before the world? What do you (in their eyes) but dispraise Him by your very countenance and carriage, while you walk before Him in so much heaviness? The child that still cries when you put on his shoes doth signify that they pinch him, and he dispraiseth his meat that makes a sour face at it, and he dispraiseth his friend that is always sad and troubled in his company. He that should say of God,

"Thou art bad, or cruel, and unmerciful," should blaspheme. And so would he that saith of holiness, "It is a bad, unpleasant, hurtful state." How then dare you do that which is so like to such blaspheming, when you should abstain from all appearance of evil?

Richard Baxter.

Friday, September 30th.

The Growing Life.—

Hosea xiv.

That we may grow in grace, we need to use the means of grace in their due proportion. Nothing is more common than the almost exclusive use of particular means of growth to the neglect of others. Meditation is good, but where it becomes exclusive it is evil. So outward activity, in labouring for the salvation of men, is of the highest importance; but let this absorb the Christian; let there be but little time for the soul to pass into the shade and night of retirement, and self-reflection and private communion with God, and the most fruitful branch of piety will wither and die. The Saviour went frequently into solitary places for prayer. He left ministering to thousands, that His own soul might be refreshed in communion with the Father.

Give the soul to any one means of religious growth alone, and it will suffer. Thought of God is a precious means of grace, but exclusive thought of God would turn the brain, and send the mistaken one to an asylum. In times of deep religious interest, persons have lost their reason, and it has been said that religion occasioned it. It was not religion, but an exclusive attention to some one department of religion. The best food we eat, if eaten exclusively, would cause dyspepsia, perhaps death. Hence Christians are always injured when any one thought of duty, or usefulness, or reform of society takes possession of them, to neglect of other spiritual nourishment or other calls upon their sympathy and assistance.

This excessive use of particular means is adopted very naturally. The Christian, perhaps, has found, on some occasion, great benefit from meditation, and forthwith concludes that this is all he needs. Or he has waked up to see the worth of the soul and the need of direct labour for its salvation, and now he feels that this is the only end of life. This is all natural, but not the less mistaken. When there has been no rain for a long season, and all vegetation is withering and dying, as we see the first shower descend, and mark its effects, we feel, Oh! this is all that is needed; but do we not know that if the shower continues unabated, it will as readily destroy as the burning sun? Christians must grow as plants grow, not by the use of one means alone, but by every means. The plant grows by day and by night, in the sun and in the shade, in the clear sky and in the shower, by means of earth, air, dew, rain. Any one alone will injure and destroy. In combination they will cause the plant to grow in beauty and fruitfulness.

John McLeod.

Saturday, October 1st.

The Flaming Life.—

Isaiah vi.

Zeal for God, zeal for his truth; this shall be in the van, and may you stand side-by-side with the most zealous in the day of conflict, that you may be there in the hour of victory.

I cannot this morning address you as I would desire, for I cannot feel my own zeal to be what I would have it be. Oh, for the zeal of Wesley and Whitfield, the zeal of men who were always preaching or praying, men who seemed as if they knew no weariness, or shook it off as dust from off their feet! Oh, to have the zeal of apostolic times again, when the very least among you should be ready to be martyrs for Christ, if need be; and when all of you should testify of Him, wherever you were called to go. Oh, for more zeal conversion of your children; more zeal in the workshop, that you might communicate to your fellow-workmen the spirit which actuates and moves you. Oh, for more zeal in the Church, and Church-meetings, and prayer-meetings, that everything might be done with spirit. Above all, oh, for more zeal in the pulpit. Holy fire come down! We have the wood, we have the altar, we have the sacrifice, but we want the fire. Have you not remarked, men and brethren, how much a man may do who is clothed with zeal? Some of our brethren in the ministry, to whom we have listened, have stirred our passions, have made our blood boil after a sacred fashion, and yet their talents have been very few, and we felt while they were speaking that they made better use of one talent than some have made of ten. Believe me, it is not the extent of your knowledge, though that is useful, it is not the

extent of your talent or tact, though these have their place, it is your zeal—your zeal that shall perform God's work. May I entreat you, as members of this Church, not to let your zeal die out. What prayer meetings we have had! Shall we ever forget Park Street, those prayer meetings, when I felt compelled to let you go without a word from my lips, because the Spirit of God was so awfully present that we felt bowed to the dust, and any language of mine would have been a mere impertinence! What zeal have you had! Some of you have sought for the conversion of souls. When I look upon some of you I know you are spiritual mothers and fathers in Israel, not to ones or twos, but scores. Shall your zeal relax? We have by God's grace lived to see many of our enemies clothed with shame, we have preached the Word till that Word begins to tell, and make the solid rocks of error shake. Will you draw back, will you lose your force, will you slacken in prayer, will you refuse to receive the blessing which awaits you? Will you take your heads from the crown, when it is ready to descend? I pray you do not so. Let us be banded together as one man; let us contend earnestly for the faith once delivered to the saints; let us pray with fervour, let us live in holiness, let us preach constantly, and preach with fire, and let us so live, that we may impress our age, and leave our footprints on the sands of time.

C. H. Spurgeon.

SUNDAY SCHOOL LESSON.

(Concluded from page 13.)

of death, it will kill; fire will burn; water will drown. Yet the poison was not made to kill, nor the fire to burn, nor the water to drown: all were made to be ministers of life. But if men in their folly will misuse these things, by the law of their own nature they bring death. Many foolish and superficial thinkers have blamed the prohibitive law for bootlegging, and illicit trade in liquor. The fault, however, was not in the law, but in the lawlessness of those who would not be regulated thereby. 4. Therefore the law is not the minister of sin; it is not the cause of wrong-doing: it only shows what sin is, even "exceeding sinful". 5. On the contrary, the law is holy and just and good, and its violation reveals the exceeding sinfulness of sin. 6. The supreme example is the exemplification of the law's perfection in Christ Jesus the Incarnate God, and when He appeared among men as perfectly fulfilling God's law, and being in Himself God's Pattern Man, human nature showed its hatred of God's perfect law, by nailing Jesus Christ to the cross.

IV. THE BATTLE OF THE TWO NATURES RECORDED.

1. Desire and conduct are here shown to be in conflict; and that fact reveals the duality of our natures (v. 15). There is the will to do right, without the power; there is the hatred of evil, with no ability to refrain from doing it. 2. There is, therefore, an alien still present and active even in the nature of a renewed soul (vs. 17-21). 3. That this is descriptive of a renewed soul is proved by verse 22 of this chapter, and verse 8 of chapter 8. No such "delight" in the law of God is possible to the natural man, for "the carnal mind is enmity against God: for it is not subject to the law of God." Moreover, the tense of the verb in verse 5, when we "were" in the flesh, shows that the apostle is here describing the state of one regenerate. 4. The long war between the two natures (v. 23, also Gal. 5:17) is recorded, but it is not a life of defeat, as we shall presently see: nor is it a life of non-resistance, but a life of victory through conflict. 5. Here is the picture of one chained to a slain enemy, the body of this death, corrupt and corrupting. When shall we be wholly free from it? Because there is victory in Christ, we may thank God through Him that even now we may be saved from its power, and by and by from its presence.

DES MOINES UNIVERSITY.

Dr. Shields, who is President of the Board of Trustees, and Acting-President of the University, spent Thursday and Friday, September 15th and 16th, in Des Moines, leaving Toronto Tuesday night, the 13th, and arriving back in Toronto Sunday morning just in time for the morning service. He leaves for Des Moines again Sunday evening, the 25th, after service, to be present at the great Bible Conference to be held September 27th, 28th, and 29th. We remind our people that tens of thousands of dollars are necessary to carry on the work.