

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES AND
IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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T. T. SHIELDS, *Editor.*

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

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Revival at Des Moines University

During the sermon Sunday morning, Nov. 13th, Dr. Shields told of his recent visit to Des Moines University. Following is an excerpt from the sermon which tells of revival among Faculty and students.

I spent Wednesday of last week at Des Moines University. Dr. Hampton, who was with us in Jarvis Street last week, was there from Sunday to Wednesday night. Tuesday morning he addressed the chapel service, and he did rather a daring thing—at least, so it would be regarded in many institutions to-day. There was a time when revivals of religion were both expected and experienced in institutions of learning. When Moody wrought by the power of God so wonderfully in Scotland, there was a great movement among university students. Most of the educational institutions on this continent were established by people who believed the Bible to be the Word of God. The Christian church has always been a pioneer in education; the school has invariably followed the missionary. But in our day universities, to a very large degree, have become culture-beds of infidelity.

Before the Baptist Bible Union assumed control of Des Moines University, although it was a Baptist school, they had but two convocations a week, Tuesday and Thursday, of fifty minutes each, twenty-five minutes of which were given to devotional services, and the balance to announcements. Apart from that, although it was a Baptist institution, other days were prayerless days, so far as the college was concerned; no prayer was offered in the class room, no chapel services were held. But the new management insisted that there should be a chapel service every morning, and laid it upon the hearts of the professors that they should so walk with God that it would be perfectly natural for them to open every class with an invocation, seeking the help of God.

The professors have been holding their prayer meetings; the Dean of the College of Pharmacy has had a company of pharmacy students meeting regularly

for prayer; and he has been training them in personal work, teaching them how to go after others to lead them to Christ.

Dr. Hampton gave a brief address Tuesday morning, and then he asked if there were students there who desired to know Christ as their Saviour, or who desired to be remembered in prayer. He asked that any students who felt such desire would please raise their hands; and there were twenty of the students who raised their hands. When I got there Wednesday morning, I found the Deans and the Faculty full of joy at this manifestation of spiritual interest. They said that never in the long history of Des Moines University had anything of the sort ever been known. I had been announced to speak Wednesday morning, and I gave a simple address. All the members of the Faculty were on the platform, about fifty of them, and there were between three and four hundred students in the chapel. It was a required service and part of their college work, and they were all there.

I felt, on the strength of the indication that had come the day before, surely God was leading us out, and so I made an appeal to them. I said, "I am not going to make it easy for you, because the Devil will be sure to make it hard for you to-morrow. I want every student here who does now receive Christ, or who has received Him before but who has never made a public confession of faith in Christ, who will now obey His Word, and confess Him before men, will you walk down this centre aisle, or these side aisles, before all your fellow-students in this entire university, and declare that you are on Christ's side." There was a pause for a moment or two, and I said to them, "I think we will do as we do at home, we will sing, 'Just as I am.'" We sang—and then one student

came, and another, and another. I saw students leave their places and go across the room, and begin to do personal work with other students. Dean Callaway stood with moist eyes as he saw the men he had been trying to lead out in Christian service, beginning their work. And so one after another they came—and as they came forward they turned around and faced the whole body of students—until there were thirty-one standing across the chapel with their backs to the platform, facing the student body, declaring their faith in the Lord Jesus Christ.

It was a great hour. Lectures were to come on at eleven o'clock, but I turned to Dean Bennett and said, "What do you say, Dr. Bennett, if we suspend lectures for the forenoon? Do you not think this is more important?" And he said, "I certainly do." So we went on with the service.

Then I felt led to make a further request. (And here let me pause to say this: I believe that God has selected Des Moines University to give to the educational world a laboratory demonstration to prove what God stands ready to do, even in educational circles. You may read many books, but there is nothing like a real revival to start another revival, there is nothing like news of spiritual blessing to put into the hearts of others a desire for a like experience.) I told them of the condition of things in colleges in America, the appalling condition; in some cases, not

merely irreligious, not merely anti-Christian, but indescribably corrupt. "Now", I said, "there are many of you here who are Christians, and I appeal to you. How many of you will undertake this morning, openly before your fellow-students, to covenant together ceaselessly to pray and work, first, for the salvation of the unconverted students in Des Moines University; and next, for this whole suburban district of Highland Park?" (Highland Park is a suburb of the city of Des Moines, and it has a population of thirteen to fifteen thousand. Of course, it is part of Des Moines City, but it is at one end of the city). I asked how many would covenant together to make that the main object of their lives, to pray and work for revival.

Then I turned to the Faculty and said, "How many of you professors will put these spiritual matters even before your academic duties, and make the salvation of men, a religious revival, and the glory of God in it all, the chief end of life? If you will, you come down and stand here."

There is a big open space between the platform and the first seat, and the students began to come, and the professors went down; until all the Faculty without a single exception, and not less than two hundred students, were standing there solemnly pledged to seek revival, and to make spiritual matters and the winning of souls, the chief concern of their lives.

Dr. Langton X-rayed

Many a general has lost a battle because he feared to pay the price of victory; many a physician has lost a patient because he hesitated too long to amputate a gangrened member. Thus often in human history evil has been victorious, and error has conquered, because faint hearts would not endure the hardships involved in opposing them. In this day when error is flaunting itself, and the principles of revealed religion are being everywhere assailed, it is necessary often to take extreme measures in order to awaken the people of God to the perils of the times.

The most potent single factor in the affairs of men has always been human personality. Recently we read in a health bulletin that the diseases which attack humankind are seldom spread by mere things or animals, but are usually transmitted from person to person; in other words, that most of the physical ills to which men are subject are communicated by human contact. Therefore when one is afflicted with a contagious disease, the principle of quarantine is indispensable. It is impossible to deal with the disease without, at the same time, dealing with the person through whom it is communicated.

The same principle holds in dealing with religious error. So far as it is possible to check error without opposing the persons responsible for its propagation, it is, of course desirable to do so. But in general, it will be found that principles for good or ill find their incarnations, and cannot be dealt with apart from the persons which embody them. In the battle for the

Book in which *The Gospel Witness* has been engaged from its inception, we have been driven to the necessity of mentioning names. When in the Great War the allied armies fought against Germany, the allied soldiers, in order to prevent the triumph of German principles, were compelled to fight against German soldiers. In this issue *The Gospel Witness* very reluctantly finds itself compelled once more to enter the operating-room.

We are sorry that the McMaster plague has laid hold upon some whose only affinity with McMaster is found in the realm of self-interest. *The Canadian Baptist* of November 10th prints on its front page an article by the President of the Convention, Dr. W. H. Langton, of the First Baptist Church, Brantford, entitled, "Our Baptist Responsibility." The Editor of *The Witness* is a Baptist, and, as such, feels it to be part of his responsibility to deal with this strange effusion issuing from the President of the Convention. We assume Dr. Langton has counted the cost. We hope no one will be foolish enough to suppose that, before dealing with Dr. Langton's article, we ought to seek a personal interview with him, in order to understand his point of view!

Professor Marshall has defined the present controversy as a conflict between ignorance and education. With this we heartily agree! And among the enormous number of articles (we cannot class them all as "literature") which have been written on this subject, we have never seen a more striking example

of theological ignorance than the article written by this "Doctor of Theology", the present President of the Baptist Convention of Ontario and Quebec.

We repeat, we are sorry to be driven to the necessity of analyzing, not only the biblical character, but the intellectual quality of this article.

Dr. Langton's position as President of the Convention may, in the minds of some, lend some weight to his article. Hence the necessity for showing that, properly weighed, it has no weight at all! Dr. Langton opens his article by saying that the Convention of Ontario and Quebec has conferred a great "honor" upon him. The fact is, in Dr. Langton's case, the Presidency is rather a reward than an honour!—and, we fear, will have as little purchasing power as any other thirty pieces of silver.

Dr. Langton is but one more of the ministerial tragedies of the day. He sat in the Summer Conference addressed by Professor Marshall, in 1926, as sharp a critic as Professor Marshall had in his class. The first meeting that was held after the Hamilton Convention by the group of brethren who gathered to protest against Professor Marshall's retention, was attended by Dr. Langton. He had heard Professor Marshall's speech at Hamilton, and had had opportunity of judging of its merits; and if he felt no dissatisfaction with its content, one might have supposed that he would have refused, even for a single meeting, to associate himself with those who protested against it. We are reluctant to believe that Dr. Langton attended the meeting for the sake of learning what others were going to do. But there are some preachers who seem utterly unable to resist the pressure of one or two influential deacons; and seem able to turn right-about-face whenever such a course is necessary to hold a position.

The subtle enemies we are fighting are shrewd enough to discern the weaknesses of men, and know well who can be brought into subjection by being made a Vice-President, with the prospect of a Presidency in advance. "Verily, I say unto you, They have their reward."

Dr. Langton refers to Dean J. H. Farmer as "our much abused and slandered Dean of Theology"! Why will his friends insist upon compelling us to analyze Dr. Farmer's record again and again? Of course there is no doubt as to the object at which Dr. Langton's blunderbuss is here pointed. It is by *The Gospel Witness* Dr. Farmer has been "abused and slandered". We must therefore turn back the pages of *The Gospel Witness* files, in order to discover just when and how we first referred to Dr. J. H. Farmer. In *The Gospel Witness* of October 12th, 1922, we find the following paragraph:

Dr. Frank Sanderson.

"What shall be said of the fourth retiring member, Dr. Frank Sanderson? It must be freely admitted that Dr. Sanderson has given much time to the affairs of McMaster, and has long been influential in its counsels. He is Chairman of the Executive Committee of the Board of Governors; and because of his active interest in all that concerns the University he is made a member of all important committees. At this writing he is a member of the committee charged with the responsibility of nominating a Chancellor. All who are conversant with McMaster's history of recent years will readily acknowledge that Dr. Sanderson has had much to do in

shaping its course. Many will say that at such a juncture it would be unwise to make any important changes in the Board. Others, perhaps, would say, 'Let Dr. Sanderson finish his work.'

"This article is written to express the conviction that if Dr. Sanderson is allowed to finish his work he will finish the Denomination. We regret the necessity of mentioning names,—but somebody must speak, some of us ought to have cried aloud long ago. Dr. Sanderson is an avowed Modernist. He, more than any other one man, has been responsible for the continuous pressure of Modernist influence upon our denominational life. Beyond all question he is strongly antagonistic to the conservative Baptist theological position. The latest expression of that position was the pronouncement of the Ottawa Convention of 1919 which was only a reaffirmation of the biblical principles upon which McMaster University was founded.

"What was Dr. Sanderson's attitude toward that pronouncement? He was one of the few who voted against what the Convention almost unanimously approved. That, of course, was everyone's right. But on that great fundamental issue he showed himself to be out of harmony with the principles for which the Convention stands.

"But again. On one occasion, in a certain place, following an exposition of a passage in John's gospel, the speaker reported that Dr. Sanderson had asked him if he was aware that in the view of all who were informed on such matters, John's gospel had been discredited and discarded. Shall we entrust the responsibility of appointing a Chancellor to one who has discarded that incomparable compendium of the gospel of grace, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life!' We believe we can hear the Convention's mighty shout repeated, 'Never! Never! Never!'

But if Dr. Sanderson is not elected to the Board, what then? The most aggressive Modernist in the Convention will have been required to stand aside; the most astute propagandist will have been retired from our denominational councils; the most persistent disturber of the Denomination's peace will have been ordered to take a vacation; and the most formidable hindrance to McMaster's free exercise of her ministry as a distinctively Baptist university will have been removed."

At the Walmer Road Convention, in 1922, Dr. Sanderson denied that he had ever made the criticism attributed to him in the foregoing paragraph. The person who gave us the information was the late Mr. W. F. Hayden, who, until his transfer to the membership of Jarvis Street Church, had been a member, and for some time, a deacon, of Walmer Road Church. The person who made the brief address in Walmer Road Church was Professor J. H. Farmer.

At the time of the Walmer Road Convention, Mr. Hayden was seriously ill, and was unable to attend. Dr. Sanderson made his denial at the morning session. We therefore sent a lawyer to Mr. Hayden's house, and he made an affidavit concerning the facts of the case. At the afternoon session when we spoke, we read the following affidavit:

"DOMINION OF CANADA
Province of ONTARIO

To Wit:

IN THE MATTER OF A statement made by Dr. Sanderson.

I, William Foster Hayden of the City of Toronto
in the County of York,

Do solemnly declare that:

1. I was for fifteen years a member of The Walmer Road Baptist Church and was elected a Deacon of that Church about the month of February, 1921.
2. Dr. Frank Sanderson was a member of that

church at that time and at the time hereinafter referred to.

3. That I was present at the usual weekly prayer meeting in the Walmer Road Baptist Church in the month of June, 1920, and at that meeting Dr. J. H. Farmer, Dean of Theology in McMaster University addressed or spoke at the meeting and in his remarks he quoted from the Gospel according to John.

4. Dr. Farmer and I walked out of the meeting homewards together and Dr. Farmer then told me that Dr. Sanderson had come to him at the close of the meeting and asked him

'If he didn't know better than to quote from John's Gospel, a Book that had been discredited and discarded by everyone that knew anything about it.'

Dr. Farmer said to me after this statement that he was 'amazed' to think that any Christian man would doubt the Gospel of John. I was also greatly astounded to hear this, as Dr. Sanderson was a Deacon of Walmer Road Baptist Church.

5. I recall the occasion clearly, I have a vivid remembrance of what took place. I remember that Dr. Farmer and I together had walked from Brunswick Avenue and Dr. Farmer reported the language that Dr. Sanderson had used just after Dr. Farmer and I had turned from Brunswick Avenue into Bloor Street. It left so deep an impression on my mind that I could not possibly forget it.

6. In the interests of the denomination and of the cause of truth I informed Dr. T. T. Shields of the same.

7. I fully expected to be present in person at the Convention and state the above facts, but owing to illness I am prevented from doing so and it is because of my illness and the Doctor's prohibition that I am not present to-day in Walmer Road Church. I am suffering from a weak heart.

AND I MAKE this solemn declaration conscientiously believing it to be true and knowing that it is of the same force and effect as if made under oath and by virtue of the CANADA EVIDENCE ACT.

(Signed) W. F. Hayden.

DECLARED before me at the City of Toronto,
in the County of York this 25th day of
October, A.D. 1922,

'John D. Bissett'
A Commissioner and Notary Public."

When Dr. Farmer replied, he said simply that he could not remember the conversation which Mr. Hayden had reported.

We would call attention to the fact that for years Professor I. G. Matthews was the storm-centre of the Denomination. At the same time, Dr. Frank Sanderson was a fellow-deacon of Dr. Farmer in Walmer Road Church. Dr. Sanderson was also a member of the Board of Governors of McMaster University, and, for part of the time at least, was Chairman of the Executive of the Board. Thus Dr. Farmer was related to Dr. Sanderson as a fellow-deacon of Walmer Road, and as Dean in Theology of McMaster University, of which Dr. Sanderson was one of the Governors. Professor Matthews was also a member of Walmer Road Church while on the Faculty of McMaster University. One would naturally expect that such a conversation as Mr. Hayden here relates would have made a very deep impression upon the mind of Dr. Farmer. Our readers will recall many instances in which we have published statements by Dr. Farmer in which, apparently, he has a very vivid recollection of the days of Dr. Fife. He is able to recall, as we showed a week or so ago, statements made by Senator McMaster,

and was able to repeat conversations with Professor Marshall and others—in short, we have seen no indication anywhere of a failure of memory on Dr. Farmer's part.

Of course it is quite possible for anyone absolutely to forget a very important matter, but it was certainly very unfortunate that Dr. Farmer's usually retentive memory should have failed him in respect to this one great matter. So far as we recall, this Walmer Road incident was the first time we publicly declared our anxiety respecting Dr. Farmer's position.

Mr. Hayden was a member of Walmer Road Church for many years, and not more than two years before the time he came to Jarvis Street Church, as we recall, he had been elected to the diaconate of Walmer Road Church at a time when Dr. Sanderson failed of election. Thus it is shown that he enjoyed the confidence of the membership of Walmer Road Church. We found Mr. Hayden a profoundly spiritually-minded man, and his report of Dr. Farmer's remarks about Dr. Sanderson were made in a spirit of deep concern. Mr. Hayden's affidavit shows that the details of the matter were still very vivid in his mind.

We are sorry Dr. Farmer forgot. It is significant that he did not deny the accuracy of Mr. Hayden's statement. In a later conversation, Dr. Farmer admitted to us that he had long regarded Dr. Sanderson's views as being "Pretty broad."

We shall have occasion to speak of Dr. J. H. Farmer more fully at another time. We have referred to this incident as the first time in which he was publicly mentioned by us.

Now we return to Dr. Langton. He says:

"As a Baptist Convention in all its parts, we believe that the Bible is the inspired word of the living God. This belief is, of course, very well founded. We read in 2 Timothy 3:16, 17, that 'All scripture is given by inspiration of God', etc.

Most emphatically, of course, we believe that all Scripture is given by inspiration of God, but will anyone dare to say that the Scripture which is given by inspiration of God can be untrue in any particular? Can such Scripture be untrue to the facts of history or to the facts of science? It may not be written to teach science in a technical sense, but if it be written by the inspiration of God, it must be true as God is true, for God cannot lie.

Yet this is what Professor Marshall says:

"It is alleged that I have been untrue to the Charter, that it is I who have been wanting to alter the Charter. I beg you to note, fellow delegates, that it is my critics who want to alter the Charter. You say, 'How do you make that out?' They want to alter the Charter in two directions, which I, for one, am not prepared to accept. In the first place, they want to alter it in this direction, they want to fasten this creed on the denomination, namely, the absolute infallibility and inerrancy of the Bible. Why is that not in the Charter? I will tell you why. Simply because those who framed the Charter knew that such a position cannot possibly be maintained, and there is no Baptist Church in the world that fastens upon itself the doctrine of the absolute infallibility and inerrancy of Holy Scriptures."

"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't."

"The Bible is not authoritative for instance where scientific questions arise."

"The Bible is not a textbook of science. Its authority is in the realm of religion and morals, and I hold it is dangerous to the cause of religion among men to put the alleged authority of the Bible on such matters against established scientific facts."—*From Speech at last Convention.*

"Some of our people are theologically the narrowest of the narrow, while others are the broadest of the broad, but all are one in personal loyalty and devotion to Christ. We hold, for instance, that the Christian disciple is free to adopt the Hebrew tradition about the creation if it satisfies him, or the teaching on that subject of modern science. He is free to interpret the Scriptures by any method which commends itself to his judgment as true—he can follow the so-called orthodox method or the method pursued by modern scholarship."—*From Sermon in Queen's Road Church, Coventry, England.*

One might suppose that any man of ordinary intelligence, reading Professor Marshall's statement, would recognize that Professor Marshall's view of the Scripture is directly opposed to what the Scripture says of itself in the passage cited by Dr. Langton.

Again Dr. Langton speaks of those who contend for the faith as "these would-be custodians of Divine Truth". What utter nonsense! He knows perfectly well that there is not one man in Ontario or Quebec who fancies himself the custodian of divine truth. As simple believers in the Bible as the inspired and infallible word of God, we protest against such views as those held by Professor Marshall as cited above.

But one feels almost like apologizing to intelligent people for wasting time on such an article as that of Dr. Langton. The poor man apparently has not ordinary sense. Here is a gem: contenders for the faith "are saying some very unkind, very uncharitable, and certainly very unchristian things about some of the rest of us." This is an example of the clarity of Dr. Langton's thought. One may judge of his perceptive ability by the fine discriminations observed in the use of these three words! When he has said that a thing is unkind, he adds that it is uncharitable. Surely everything that is unkind is uncharitable! Then he reaches his great climax by saying it is unchristian. If the brother has learned to think keenly, and to use words with a proper appreciation of their value, why did he not say unchristian and be done with it, instead of taking so much space in *The Canadian Baptist* to say nothing that matters? One may be pardoned for feeling a little impatient when men of such mental calibre set themselves up as judges in matters of this sort.

Dr. Langton says:

"I have no desire to enter into the arena of controversy, but I have wondered a hundred time over, just to what extent certain people are justified in questioning the recent statement of Prof. Marshall on the subject of inspiration."

Apparently Dr. Langton has not an analytical mind, and is easily deceived by such a clever phraseologist.

One more Dr. Langton says:

"If that is what Prof. Marshall believes—and he does believe it, because he is too much of a gentleman to privately, or publicly say what he does not mean."

We have not time to call attention to Dr. Langton's split infinitives—we should need a wagon to gather them up!

But Professor Marshall is "too much of a gentleman"

privately or publicly to say what he does not mean! But if Dr. Langton had any discernment at all, he would see clearly that Professor Marshall absolutely denies in one place what he has said in another. But for the enlightenment of one so dull as Dr. Langton, let us state it again. Professor Marshall says:

"I believe that the Bible is the inspired Word of God, a revelation of the mind and will of God that reaches its crown and its culmination in Jesus Christ, God's Son and our Saviour."

And yet once again we quote:

"I cannot subscribe, as an honest man who knows the facts, to this doctrine of inerrancy and infallibility, and I won't."

And again:

"I hold it is dangerous to the cause of religion among men to put the alleged authority of the Bible on such matters against established scientific facts."

Dr. Langton then quotes, with a clumsy show of indignation, a letter he has received from a young man who is a member of his own church. He complains that the young man charges that the Denomination has gone over to Modernism, and characterizes such a statement as a lie. We do not charge that the Denomination has gone over to Modernism; and we certainly shall not lay any such charge against Dr. Langton. He gives no evidence of having any understanding of the situation. It would not appear that he has read anything about Modernism—unless it was referred to in the thirteen books which he read in order to prepare his thesis of fifteen thousand words which, together with \$115.00, was necessary to obtain his Doctor's degree!

But though the Denomination has not gone over to Modernism in the sense of having a company of preachers who will preach Modernism, apparently very few of them have given these matters enough thought even to recognize Modernism when they see it. But that Professor Marshall is a Modernist is indisputable. He has not, as yet, gone the full length of some others; but he is well on the road. We met only yesterday a brother who, with great indignation, charged us with having misrepresented the facts, and declared that our definition of Modernism was to the effect that it involved the denial of the inspiration of Scripture, the Virgin Birth, the Deity of Christ, the vicarious Atonement, the literal resurrection, and the Lord's personal return. And then, as though he had established his point, he said, "I declare there is no man in McMaster who, by this standard, may be called a Modernist." But when we asked the brother where he had read any such thing from our pen, he was unable to tell us.

It is true that Modernism, in its final expression, denies all these things, and denies the supernatural at every point, but it does not do so in the beginning. It is like any other plague: it often begins in a very mild form, by the mere questioning of the accuracy of that which is revealed, and then by the denial of one doctrine at a time. Few of those who have left the evangelical faith for the arid wastes of Modernism, did so at one leap; they took a step at a time.

We do not say that Professor Marshall, or any man in McMaster University, is the full-fledged Modernist that Dr. Fosdick has become. When a man boards a train at the Union Station for Chicago, it would be folly, when he has arrived at Sunnyside, to say that the man is

already in Chicago; but if he stays on the same train but a few hours, he will reach Chicago as sure as fate. All we have ever said of Professor Marshall is that he is on the Modernist train, he is travelling the Modernist road; and that, unless divine grace intercepts him, he will arrive at the Modernist goal.

And that the Convention has endorsed his Modernism, sponsored and supported it, is beyond all peradventure. With all the facts of the case before him, the man who denies it, is either utterly stupid or something far worse. Dr. Langton may take his choice!

If Dr. Langton and his associates had made it possible for the young man to whom he refers, to attend the Convention, he might have heard Professor Marshall's speech. A newspaper reporter may have confounded the words "evolution" and "revelation", but since Professor Marshall is an evolutionist, what the young man said, probably, was not very far from Professor Marshall's view!

But here is a gem which shows the mental calibre of Dr. Langton. Having protested that he thinks there is no possibility of his ever being won over by the arguments of destructive critics, he says:

"However, I can say this, that should such a thing ever happen in my life, it will not be because the modernists have won me over, but rather because I have been driven over by those who profess to be militant fundamentalists; in fact, it is only because my faith is so deeply rooted and grounded in God, that I have not long before this, gone over to a modernism which, to say the least of it, is more Christlike in its Christian ethics, than much of the fundamentalism of our day."

We do not wonder that McMaster has bent this "reed shaken by the wind" to its will! A man might as well say he believes the multiplication table, and that if ever he is led to doubt it, it will be because someone he does not like believes it! Poor boy! But he confesses that he already begins to admire the "spirit" of Modernists. We remind Dr. Langton of something which most children were taught in school at a very early age—we hope it has not escaped Dr. Langton's attention,—

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Dr. Langton tells us one of the great doctrines of the Bible is love, and quotes the scripture, "We know that we have passed from death into life, because we love the brethren." Does it ever occur to Dr. Langton, and those with whom he associates, that there is an element of mutuality in these matters? We have been perusing the stenographic report of the Convention, particularly of those sessions over which Dr. Langton presided. If these records were published they would stand as a monument of Dr. Langton's shame. All through the Convention everybody who would not shout for McMaster was "out of order"! Every motion that did not favour McMaster was "out of order"! Every speaker who did not favour McMaster was speaking too long! If Dr. Langton has not gone over to Modernism, he has gone over to something that is even far worse!

But what about "love"? What if a building is deliberately set on fire by some murderous fiend, and hundreds of lives are put in jeopardy? Does a man

show a want of neighbourliness when he turns in a fire alarm, and wakes up the whole neighbourhood? And when the fire reels respond, and their sirens break the silence of the night with a scream that suggests a spirit in pain, and they dash through the streets at a terrific pace that not a moment may be lost ere they begin their efforts to extinguish the devouring flames, what if then some man or organization of men should bar the progress of the fire-fighters, on the ground that if we "love" one another we shall not disturb the sleepers of the night? Under such circumstances, that the lives of many might be saved, a policeman would be justified in love—in love to those who are in danger—in knocking such an obstructor into unconsciousness in order that the devouring flames might be extinguished.

Men like Dr. Langton seem to be utterly unaware of the awful ravages which this curse of Modernism has made. He does not know that the land from which he comes, and Professor Marshall comes, and from which this writer comes, has been devastated by this curse until the churches are empty, and religion everywhere is held in contempt. Apparently he is still ignorant that Marshallism has brought to the Old Land a veritable famine of hearing the word of the Lord. To turn Professor Marshall, and others like him, loose upon this Denomination, would be like importing shiploads of locusts and transporting them to the Western plains, and turning them loose upon the tens of thousands of acres of growing grain. If such a procedure were resorted to, the Government would be justified in turning the guns of the biggest battleship upon such a shipload of devourers, and sending it to the bottom of the sea.

Is it "love" that stands idly by and allows teaching in McMaster University that is already bearing fruit in the production of men who scoff at the infallibility of the Bible, and at the necessity for the cleansing blood? Has Dr. Langton not read his Bible, orthodox as he professes to be, and does he not know that He Who was the very incarnation of love itself, and the highest and fullest and ultimate expression of the love of God to a sinful world, said to the false teachers of His day, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Dr. Langton is offended because we have called some men rubber stamps. If any justification were needed for calling any man by such a name, Dr. W. H. Langton has abundantly supplied it. One has only to watch him under the eye and under the thumb of his influential deacon standing hard by to see that he does not fail in his duty, like one of the taskmasters of Egypt swinging his lash over the poor Israelite, who is commanded to make brick without straw, to see that Brother Langton has become a rubber stamp indeed!

"Ciphers"! Dr. Langton in this matter more nearly answers the description we once heard of a man as a cipher with the rim rubbed off than anyone we know.

"Infidels"! What is an infidel? There are degrees of infidelity. If he would look in his dictionary, Dr. Langton would find that even that term is not too harsh to apply to some. And, lest Dr. Langton has not a good dictionary—if he has one, his speech and writings suggest he seldom uses it—we give him this definition from the Standard Dictionary: "The state of being an infidel; lack of belief, as in the accepted religion. The word is used loosely as a synonym of atheism, and includes in general all forms of religious unbelief, as agnosticism,

skepticism, deism, and rationalism." Here is another definition from the Century Dictionary: "Without faith; unbelieving; disbelieving; especially, rejecting the distinctive doctrines of a particular religion, while perhaps an adherent of some other religion." But again, infidelity has its degrees, and certainly there are degrees of infidelity among certain men in the Baptist Convention.

"Plagiarists"! Perhaps the least said of that the better! But some time ago we published in parallel columns a sermon by Dr. John MacNeill with citations from the book from which the sermon was obviously taken. The sermon was published under the name of Rev. John MacNeill, D.D., of Walmer Road Church. It was not his sermon: it was the work of another brain than his. No one has dared to dispute the accuracy of the parallel.

But here is another: "Sacrificers of Men's Souls"! Doubtless he refers to what we said about Dr. Farmer's sacrificing the eternal interest of men's souls for the interests of McMaster University. That is a terrible indictment—but is it true?

Our space forbids a further discussion of Professor Marshall's view of the Atonement. Perhaps at an early date we may be able to give a whole issue of *The Witness* to that discussion. (And, by the way, even our American and English readers will not be without interest in it. The discussion of the great verities of the Christian faith compels them to think. Controversy itself is not without its benefits: it compels men to re-examine the foundations; and they are the stronger for having done so.) But it is enough here to say that, in our judgment,

Professor Marshall's attitude toward the death of Christ, denying as he does the penal aspect of His sacrificial work, involves a denial of the very heart of the gospel; for if Christ could not bear the punishment my sins deserved, if the transference of my guilt to him was "not moral", then it inevitably follows that the imputation of His righteousness to me is equally impossible. Hence the whole scheme of redemption by grace collapses, and we are left without a salvation that is from God, and are thrown back upon our own resources to save ourselves by our own efforts. That doctrine does sacrifice the eternal interests of men's souls; and that doctrine, in the interests of McMaster University, Dr. Farmer has defended, and does defend, and he uses his influence to retain on the staff the teaching of a man whose views are utterly at variance with the plain declaration of the Word of God. This being so, someone ought to tell the truth about it.

"Tin Lizzies"! No, we mentioned only one Tin Lizzie, domiciled in Brantford; and anyone who reads Dr. Langton's article will surely recognize the aptness of our description! Dr. Langton, by his near relative, provides a hood for mother, a muffler for father, and a rattle for the baby,—and alas! he is the greatest of the three.

As we have to run to catch a train, we leave the rest of Dr. Langton's article for the delectation of our readers in next week's issue. We must apologize for our unprofessional conduct in leaving an operation before it is quite complete!

Women---Attention

Great Missionary Meeting in Jarvis St. Baptist Church, Toronto

The first Annual Meeting of The Women's Missionary Society of Regular Baptists of Canada is scheduled for Thursday and Friday of next week, November 24th and 25th. Friday is the exact anniversary of our organization a year ago. It has been a year of great joy and blessing. We are sure our women will desire to come up to the Annual Meeting in large numbers. Let no one suppose, because she is not a delegate from an auxiliary, or has no auxiliary in her church, that she is to remain at home. We want the largest possible representation from all our churches interested and sympathetic to our cause.

The morning sessions will begin at ten o'clock, but on Friday morning there will be an early morning prayer meeting from nine to ten to which we hope every woman will come. Thursday morning will be given largely to reports from women in churches which have had a struggle to come out with us, and to intercession and praise. Both afternoons will stress mission work at home and abroad, Africa and China being specially presented.

There will be but one evening meeting, and that on Thursday, the first hour being devoted to young women's work, followed by a strong address. The attention of the young women is especially called to the fact that they are invited

to come direct from business to the church, where supper will be served to them at six-thirty.

We trust the church will be filled with our Toronto Baptists on Thursday evening, men as well as women are invited to the meeting, and, indeed, to all the sessions of the Convention. Let us make it a great missionary meeting for all our people. We are not announcing the exact order of events, for we have a great desire to give the Holy Spirit a large place in the direction of these Convention days. We hope all the women will come each day, prepared to wait before the Lord, and to hear what He has to say to us. It should be, and may be, a time of great spiritual blessing. Pray for this, and come praying.

The Board is glad to say that Miss Garbutt, our first missionary, is to be with us on this happy occasion, that we may look into her face, and hear from her own lips the story of her pioneer work. Some of our young men who have been preaching Christ on summer fields, and for whom we have been praying, will bring their testimonies of answered prayer. Some of the pastors who have been in hard places, and whose stories we have heard, will be with us to tell what God has done. Missionaries from Africa and China will speak, and the story of the way the Lord has

(Continued on page 16.)

The Jarvis Street Pulpit

What It Really Means To Come To Christ

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, November 13th, 1927.

(Stenographically Reported.)

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6: 37.

The purpose of John's gospel is summarized at the conclusion of the twentieth chapter in these words; "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." People are exhorted very often to believe, without being instructed what to believe. We live in a day—notwithstanding our boasted intelligence, and our assumed superiority over all who have preceded us—when men live superficially, and think superficially. This is especially true of the religious life of to-day. The church has suffered from certain forms of evangelism. Not all the ills are attributed to Modernism, for we have had types of evangelism that have found very little warrant in the word of God.

"Faith cometh by hearing, and hearing by the word of God." If we are to have a saving faith, the people must hear the word of God. Our faith must rest in Him Who is the Son of God; we must know Who He is, and what He came to do, and how we may receive Him. Even among orthodox people, or, at least, among people who profess to believe the word of God, I venture to assert there is a serious want of exposition of the great doctrines of grace. I doubt whether many of the cults of to-day could flourish if the pulpit had not failed in its duty, very largely, to exercise a teaching ministry.

Salvation is something far more than turning over a new leaf; it is far more than the discovery of a new ideal; it is far more than a mere system of ethics; it is far more than a philosophy of life: it is a life itself which comes from God as the sovereign gift of His abounding grace.

Our Lord Jesus, in the days of His flesh, was sometimes followed by the multitudes. There was a period during His brief ministry in which He was exceedingly popular, so much so that His enemies said among themselves, "Perceive ye how ye prevail nothing, behold, the world is gone after him." There was a time when they said, "Never man spake like this man." And His fame, because of the miracles He wrought, spread throughout all the land. Not long before the utterance of this text He fed the multitudes; by the exercise of His miraculous power the five loaves and two fishes had been multiplied to the proportions of a bountiful harvest. He had ministered to men's carnal needs—and Christ never underestimated the importance of these things. He recognized that men must have food to eat, and clothes to wear.

But He did say, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." On this occasion the multitudes followed Him, and would have taken Him by force and made Him a king. They wanted a religion that would minister to their temporal needs, that would enrich them in material things. It was another manifestation of the desire expressed by the Samaritan woman when she said to the Stranger at the wellside, "Sir, give me this water, that I thirst not, neither come hither to draw." How many people would like a religion that would save them from the necessity of going to the wellhead for water, or going to the place of daily labour for bread! The religion that undertakes to feed men, and to clothe them, and entertain them, will be temporarily popular. Many churches have resorted to such expediency in order to interest the multitude.

But always with one result, for when our Lord said to them, "Ye seek me, not because ye saw the miracles, but because ye did eat the loaves, and were filled," and proceeded to expound the spiritual character of His mission, and said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you"; when He went further still and said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," they said, "How can this man give us his flesh to eat?" and even His disciples said, "This is an hard saying; who can hear it",—and the great multitude began to melt away. They went away by the thousand and by the hundred, until at last there were but twelve standing with Him, and He said, "You see them going—why do you not go? Will ye also go away?" Peter said, "To whom shall we go? thou hast the words of eternal life." They only stayed with Him who wanted eternal life. Even the miracle of the loaves had made no disciples, for they saw not the miracles—"Ye did eat of the loaves, and were filled."

It was in that connection, as a part of that discourse which He knew would drive the multitudes from Him, that Jesus Christ said with such confidence, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." When I feel any element of discouragement, I love to turn again to the gospels and read the record of the Lord Jesus Christ. Never at any moment did He experiment, never did He have the shadow of a doubt of the success of His mission; never was He deceived by a passing popularity.

He saw the end from the beginning; He knew all that it would cost Him; and He knew at last that He would "see of the travail of his soul, and . . . be satisfied".

This is one of the profound sayings of Scripture; in fact, it is quite beyond the human mind to plumb its depths, to scale its height, or to estimate its infinite content; for it is the word of God, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

I.

SUCH AS ARE SAVED, ARE THE FATHER'S GIFT TO THE SON. I said a moment ago that I feared our thinking was superficial. We must, if we are really to believe, have a basis for faith; we must have a foundation upon which the feet of faith can stand; we must know something of what is involved in this tremendous transaction, the salvation of a soul. In the work of redemption all the resources of Deity are engaged. We are not to think of God as setting a pattern before us and saying, "Copy that". He is vastly more than a school teacher with a blackboard teaching a company of dull scholars how to be a little better—that is not salvation. Salvation is something that comes from God; it is something in which God the gracious Trinity is engaged; it is something beyond human power to accomplish.

What can you do to make yourself better? "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." A change of nature must be effected before the Ethiopian can change his skin, or the leopard his spots; and it is not outward reformation of character, it is not an improvement in conduct; it is a change of nature that is involved in salvation. There is no hope for any of us, no ground for a poor ruined sinner's faith, until he comes to see that this is a work in which God is engaged. Redemption is of God, and when our Lord Jesus saw the multitudes slipping away from Him, had He been less than God, had He been merely a man, and trained after the manner of many ministers of our day, He would have said, "Now I have made a mistake. I should have been more careful in my speech; I should have been less direct, and more politic and more persuasive. I have been blunt; I have told them the truth, and the truth has offended them, and they are all going away. I shall have an empty church if I do that kind of thing; the whole institution will be bankrupt"—ah, no! He said, "I am not in a business of that kind. God is on the throne. God is interested in this proceeding, and all that the Father giveth me shall come to me. I am not going to lose any of them. I cannot fail." That is what He meant, and He never did fail.

I want you to get back behind—or, rather, let me say, beneath—the superficial things, in order that we may have some place in which faith can cast her anchor. For I cannot believe in myself, poor, weak, mortal that I am, changing with the changing seasons, and of a dozen moods a day. I cannot believe in you, no matter how good you are: "Cursed be the man that trusteth in man, and maketh flesh his arm." Nor can I believe in any institution, for institutions decay and crumble and pass away. If I am to believe, and know that I am saved, I must get back of all secondary matters, back to God. Then I shall have somewhere to stand.

That was characteristic of the ministry of Jesus Christ. This Gospel was written—what for? "That ye might believe that Jesus is the Christ, the Son of God." Nobody is saved until he sees that. It is a deeper and richer thing to be a Christian than any of us have dreamed.

Redeemed sinners are the Father's gift to the Son—but mark, in order that they may be so, *the Son is the Father's gift to the sinner*. Do you know what is involved in salvation? Turn back to the opening chapters of Genesis, and what do you read there in the record of creation?—"In the beginning God." You say, "Is there salvation in the first book of Genesis?" Yes. Listen to this magnificent statement: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." "God divided the light from the darkness"—who did? The Father, the Son, and the Holy Ghost; the glorious Trinity is spoken of there. "All things were made by him; and without him was not any thing made that was made."

Do you want something to believe? I am going to exhort you to come to Christ in a moment; and I must give you something to believe, I must tell you why you should come to Christ, I must tell you what you will find when you come.

What is the object of faith? What are we to believe? How came He to Bethlehem's manger? The Father sent Him. What had He to say? "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." The Son came voluntarily. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." How came He into the world? He was the Head of a new race. It was God saying over again, "Let us make man in our image, after our likeness." And He sent Him, a perfect Man, though very God of very gods. But in that sweet story of the coming of the Babe to Bethlehem's manger you have the work of God the Father, the Son, and the Holy Ghost. It is God doing things.

And He came not in vain. He came that He might "give his life a ransom for many"—instead of many. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I bid you come to Christ this evening. I shall try to set before you some conception of what an infinite God, a God of infinite grace, has done to make it possible for us to be saved. The Father did it—it did not begin down here. Do you know the difference between Christianity and every other kind of religion? Do you know the difference between the gospel, the good news of salvation, and its many substitutes? It is just this: this message came down from above, this salvation comes down from above, this grace comes down from above, this power is power from on high—it is all from God. And so as Christ saw the crowds dwindle

away, He said, "Never mind. The Father has never been defeated. He never will be. All that the Father giveth me shall come to me."

Believers are the Father's gift to the Son; *He chooses them*. That is rather high doctrine, is it not? That is the old-fashioned doctrine of election. Yes, and if I did not believe it, I would cease to preach the gospel. There would be no use to preach it, for well do I know that of myself I cannot even bend my own will in the direction of God's will; I cannot desire the things that are pleasing to Him; I am so conscious of my own incompetency—and I will use a still stronger word, incapacity—until God gives it, that I have no hope until God comes and helps me. Nor have I any hope for you. If you were to listen to my word and nothing more to-night, then we might just as well not have come at all. But our sovereign God is here, and He can do wonders. He chooses us in Christ.

You say, "I do not know about that." Did you ever stop to enquire why you have a whole body instead of a maimed and deformed one? Did you ever stop to enquire why you are able to see and hear and talk, while there are many who can neither see, nor hear, nor speak? Did you ever stop to ask why you were born in a land flooded with the light of the gospel, instead of in the heart of Africa? Are you to be credited with all these things? Why, all the fundamental things in your life are the things with which you have had absolutely nothing to do. A Power above you has done it all,—all you have done is to try to spoil it! Every bit of evil that you have experienced, you have found to be caused by your own rebellious will. Blessed be God, if He chooses us in Christ, we shall need all eternity to praise Him, for none of us deserves it. Such as are saved are the Father's gift to the Son.

Somebody says, "I was converted through Mr. So-and-So's preaching"—no, you were not. If you are really converted, you were converted by the touch of God. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." The dead cannot hear any other voice but the voice of the Son of God. They cannot hear the preacher's voice, but they can hear the voice of Him Who said, "I am the resurrection and the life." The sermon and the preacher are but God's instruments.

And such as believe are *the Son's reward for His infinite sacrifice*: "Who for the joy that was set before him endured the cross, despising the shame." And it is written of him, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

He did not die in vain, my brethren. I do not believe that the blood that flowed from the heart of Incarnate Deity could possibly flow in vain, not for a minute do I believe it. "He"—remember Who He is, *He* by Whom all things were made, and without Whom was not anything made that was made—"He shall see of the travail of his soul, and shall be satisfied." Do not talk to me

about the failure of the gospel; do not talk to me about the bankruptcy of religion. If you get God into it, if you believe God, nothing can fail. There is no power in the universe that can limit, or in any measure circumscribe, the exercise of His sovereign will. And I do not think there is any possibility of comfort for any of us until we see God in Jesus Christ, the God Who is never defeated, the God Who is always victorious.

II.

Such as are given to the Son come to the Son; and nobody is saved without coming to the Son. "All that the Father giveth me shall come to the church"?—is that what it says? No! It does not say that. "All that the Father giveth me shall come to *me*." There is no other way of getting home. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is only one road home; there is only one path to safety; there is only one Shepherd; and, in the end, there is but one fold—"All that the Father giveth me shall come to me"; and all that are saved must come to Christ.

I believe He has a way of calling His sheep so that they hear Him. You remember how He said, "I am the good shepherd, and know my sheep, and am known of mine . . . A stranger will they not follow, but will flee from him." Therefore such as are the Father's gift to the Son will come to Christ.

I know very well that many who thus come, imagine they have come themselves—and sometimes we are foolish enough to think we have brought others with us. You remember how one went to Nathanael and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." You remember, too, how Nathanael said, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Philip really thought he had found Jesus of Nazareth. Some people are very particular about other people's phraseology, and are quite concerned when some young convert gets up in prayer meeting and says, "I am so glad I found the Lord, I am so glad I am in His service." Doctrinally, according to the teaching of Scripture, that is not correct. But the Lord will forgive us for our blundering speech. He did not censure Philip for saying, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth." Philip thought he had—he thought he had. He did not know that the Good Shepherd had found him. I fancy I can see Philip coming back with Nathanael, having said, "Come and see"—I fancy he thought he had done a good day's work, and thought he would surprise the Master with a good catch. But before he came into His immediate presence, the Lord Jesus saw him and said, "Do you see Him? Behold an Israelite indeed, in whom is no guile!" In amazement Nathanael said, "Whence knowest thou me?" And Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee. Philip thought he was doing it, but he was only the Shepherd's crook. I had him in my hand, I used him to hook you, and here you are." That is God's way of doing it.

Hear this, you Sunday School teachers, and all who are witnessing for Christ here and there,—by all means, let us publish the good tidings of salvation, and let Him

use us to bring people to Himself; but let us remember it is God's work: "All that the Father giveth me shall come to me." "If that be so, that they are coming anyway," someone says, "then He will make them come. Why should I do anything?" That is none of your business. He said, "Go ye into all the world, and preach the gospel to every creature"; He said, "Go out into the highways and hedges, and compel them to come in." It is my business to preach with all my might, and to use every argument I can possibly employ; but while I do it, I know it is all in vain unless He blesses the message. It is His work. Some of you Christians remember how you heard the gospel for years and years, intellectually you knew the way of life years before you were converted. But at last a Voice was heard that was not the voice of man; there came an hour, by a power not your own, when you were brought to the feet of Christ. You hardly knew how you came, but you arrived—and that is the main thing; you came to Him. "All that the Father giveth me shall come to me"—all that are given of the Father shall come.

If He calls you, and you hear the voice of God, *you had better obey quickly*. I have said it before, but I repeat it again, that when the Good Shepherd's sheep do not come at His call, sometimes He sends His dogs after them—and then they come. Many a man has been stripped of his wealth, of his friends, and everything, and has come in utter poverty and want to the feet of Christ, because he would not come when he was called. But He has wonderful ways of bringing His sheep to His feet, and He has said He will do it. "All that the Father giveth me shall come to me."

What I want you to understand is this: if the appeal I make to you were merely a human appeal, you may go out of this place to-night and say, "Oh, well, I do not care much for that preacher's view. I do not think I will go to hear him again"—perhaps you will not, and perhaps you will. I am not going to ask you to come again! It is my business to bear faithful testimony to you, and if you are offended, it will be your responsibility to give an account before the judgment seat of Christ by and by. It is my duty to be faithful, and I come in the name of the Lord Jesus to tell you that He died for you because you were a poor sinner, that His precious blood was shed for you, and that He offers you salvation. And I dare you to reject that testimony. If it is the preacher you are rejecting, when you get out of that door, I do not know where you live, and cannot follow you; but if God is dealing with your soul, if the Lord your Maker speaks to you, you had better be careful what you do, for He says, "All that the Father giveth me shall come to me." He may lay a rod upon your back:—

"Eyes that the preacher could not school
By wayside graves are raised;
And lips cry, 'God be pitiful',
That ne'er said, 'God be praised'."

If you go home without surrendering to Jesus Christ, remember you are known to Him, and He can follow you where you live. If you cross the sea, he can follow you. There are some here to-night who left something in England, did you not? You said, "I will go to a new country; I will be free." But if God shall sovereignly

choose you, you shall yet cry, "O Lord thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." You cannot hide from God, my friend; and if He has set His heart upon you, He can make you come in spite of everything; and you had better let Him have His way before you feel the smart of His rod. "All that the Father giveth me shall come to me."

You do not like that doctrine? You will have to do the other thing, that is all. It is in the Book—it is in the Book; and it is the only guarantee we have that anybody will come, that God will lead them.

What is this work of salvation? If you understand what coming to Christ involves, you will understand that God must do it. Why did I read you that passage about the first creation? Here is what happens when a soul is saved. Listen: "God, who commanded the light to shine out of darkness"—it is a new creation, you see—"God, who commanded the light to shine out of darkness, hath shined in our hearts"—not the electric light, not the light of the sun, but the light that is above seven suns—"hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And when a man sees Jesus Christ as Saviour, the Father, Son, and Holy Ghost, have exercised their sovereign power in the work of a new creation. No college can give it to you, no book can give it to you, no preacher can give it to you; never has a soul been saved that God the Father, Son, and Holy Ghost, did not do it.

III.

And what then? Well, that is a little bit of the philosophy of it; but what is the practical part of it? "HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT." So I am here to invite you to come to Christ, just to come to Christ. What is the promise? That whosoever cometh shall be received. "I will not—I will not—I will not cast him out; I will in no wise cast out." What does it mean? It means that it does not make any difference how deep in sin a man is, Christ will receive him. If I could find the biggest sinner in this City, or on this Continent, if I could preach in Kingston penitentiary, or Sing-Sing, to a sinner so bad that even the Devil would not have him—I said, the other Sunday, but I repeat it: Whitfield once said that God would receive a sinner when even the Devil would not have him—if I could find the biggest sinner that ever lived, I would bid him come to Christ. "But," he would say, "I have been such a sin-

ner"—never mind; Christ will receive you. "But I have been such a terrible sinner. I have done every evil a man could do"—no matter what your past, no matter how black—or how red—how deserving of hell, if you will only come, my Lord Jesus says the door is open. I give you the word of God that cannot lie. He will in no wise cast you out if you will come.

Will you come? Someone here says, "I am so weak, sir, I do not know what I could do if I came"—it does not make any difference how weak you are. You may have no strength at all, but if you will only come, just come, trust Him. He will in no wise cast you out. "But," you say, "I have such little faith"—He does not say you must have much faith. If you have faith enough to come, that is all. I heard Dr. Jowett say a great thing once. I was preaching in Spurgeon's Tabernacle, and he was to have one Sunday in the midst of my time. He came, and he spoke about the woman who came, who pushed her way through the crowd, saying, "if I may but touch his garment, I shall be whole." He exhorted his great congregation and said "Touch Him—touch Him—touch Him, and you shall be healed." In his message he anticipated someone's saying, "But I do not know how to touch Him. He is not here, I cannot see him. I do not know how to touch Him." Then said the great preacher, "Tell Him you do not know how to touch Him, and that will touch Him." Tell Him to-night you do not know how to come, and He will enable you to come—only come—come—come. "But," you say, "there are so many enemies. The Devil holds me down, temptations are all about me; and I am afraid if I should come, I might fail or fall to-morrow." You come, and He will look after the rest: "I will in no wise cast out."

Did you ever go to a friend's house on a stormy night, when the wind was howling about the gables, and the rain was falling heavily? You said, "What a night to be out! What a night to be out! If I could only get there, if I could only make the journey." And you remember how you came? You came to the door, and found somebody within expecting you. The door was thrown wide, and the light and warmth of the hospitable home streamed out upon you. Then you stepped inside, and you heard the storm door fastened, and the other door shut—and all the storm was outside. Then you said, "My, what a night to be indoors, with all the storm and the roughness outside!"

Will you come to Him? He is waiting for you; He will receive you; and He will shut you in. You remember what the Lord said to Noah, "Come thou and all thy house into the ark." And they went into the ark, all that God had directed to go in; and after they had gone in you remember what was said? "And the Lord shut him in." He never opened that door until the storm was past, and the judgment was over. If you will come to Him, He will not only not cast you out, He will not only receive you; but He will shut you in with Himself for ever; He will give you everlasting life.

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;

Safe into the haven guide,
Oh, receive my soul at last!"

Now let us sing from memory,—it is not on the printed sheet,—

"I heard the voice of Jesus say,
'Come unto Me and rest:
Lay down, thou weary one, lay down
Thy head upon My breast.'
I came to Jesus as I was—
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

I heard the voice of Jesus say,
'Behold, I freely give
The living water: thirsty one,
Stoop down, and drink, and live.'
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
'I am this dark world's Light:
Look unto Me, thy morn shall rise,
And all thy day be bright.'
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till trav'ling days are done."

"Him that cometh unto me I will in no wise cast out."

(Note:—The preacher often feels ashamed to send out in print the sermons which appear in *The Witness*. The truth of the gospel is in them, and for that reason they are printed, but the form in which that truth is expressed is often of necessity unstudied, and therefore rather of a colloquial order. Last week the preacher spent most of the nights on the train, and is continuously travelling this week, so that sermons have little time for preparation or revision. Yet God blesses the truth of the gospel. At the close of this sermon, fourteen responded to the invitation and yielded to Christ, and we trust many more were saved who did not immediately openly confess Christ. We ask our readers to pray that God may bless the printed sermons as He blessed them when they are preached.)

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isaiah 44:22-23.

Coals for the Altar Fire

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

Sunday, November 20th.

Faith.—

Hebrews xi:1-19

Faith is described to be a "believing on the name of the Son of God," viz., on His person. The promise is but the cabinet, Christ is the jewel in it which faith embraceth; the promise is but the dish, Christ is the food in it which faith feeds on. And as faith rests on Christ's person, so on His person under this notion, "as He was crucified." Faith glories in the cross of Christ (Gal. 6:14). To consider Christ as He is crowned with all manner of excellences, doth rather stir up admiration and wonder; but Christ looked upon as bleeding and dying, is the proper object of our faith; therefore it is called faith in His blood.

Thomas Watson.

Monday, November 21st.

Assurance.—

1 John v:10-21.

Believe me, the life of grace is no dead level; it is not a fen country, a vast flat. There are mountains and there are valleys. There are tribes of Christians who live in the lowlands, like the poor Swiss of the Valais, who live between the lofty ranges of mountains in the midst of the miasma, where the air is stagnant and fever has its lair, and the human frame grows languid and enfeebled. Such dwellers in the lowlands of unbelief are forever doubting, fearing, troubled about their interest in Christ, and tossed to and fro; but there are other believers, who, by God's grace, have climbed the mountain of full assurance and near communion, their place is with the eagle in his eyrie, high aloft; they are like the strong mountaineer, who has trodden the virgin snow, who has breathed the fresh, free air of the Alpine regions, and therefore his sinews are braced, and his limbs are vigorous; these are they who do great exploits being mighty men, men of renown.

C. H. Spurgeon.

Tuesday, November 22nd.

Confession.—

Matthew x:26-42.

If people are loud in the praise of the physician who has cured them of some deadly malady—recommending others to trust and seek his skill, why should not Christ's people crown Him with equal honours, commend Him to a dying world, and proclaim what He has done for them? Let them say with David, "Come, all ye that fear the Lord, and I will declare what He hath done for my soul;" and tread in the steps of the Samaritan who threw away her pitcher and running to the city, brought them all out—crying, "Come, see a man who hath told me all things that I have ever done."

It is a bad thing ostentatiously to parade religion; but it is a base thing for a Christian man to be ashamed of it: not to stand by his colours; by his silence if not his speech, to deny his Master; to sneak away, like a coward, out of the fight.

Thomas Guthrie, D.D.

Wednesday, November 23rd.

Feeling.—

John xx:19-29.

There is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground; feeling is casual, and has its seasons. Just as the bulb does not always shoot up the green stem, far less is it always crowned with the many, many coloured flowers. Faith is the tree, the essential tree; our feelings are like the appearance of that tree during the different seasons of the year. Sometimes our soul is full of bloom and blossom, and the bees hum pleasantly and gather honey within our hearts. It is then that our feelings bear witness to the life of our faith, just as the buds of spring bear witness to the life of the tree. Anon, our feelings gather still greater vigour and we come to the summer of our delights; again perhaps we begin to wither into the sear and yellow leaf of autumn; nay, sometimes the winter of our despondency and despair will strip away every leaf from the tree and our poor faith stands like a blasted stem without a sign of verdure. And yet, my brethren, so long as the tree of faith is there we are saved. Whether faith blossom or not, whether it bring forth joyous fruit in our experience or not, so long as it be there in all its permanence we are saved. Yet let us not speak against experiences; let us value them, for it is a grand thing to sit in the sunshine of God's presence; it is a noble thing to eat the grapes of Eshcol even while we are in the wilderness.

C. H. Spurgeon.

Thursday, November 24th.

Growth.—

Ephesians iv:7-16.

What was suitable to us once should not satisfy us now. The man outgrows the dress of childhood. Down among the rocky hollows of the sea there are creatures that cast their shell year by year; and up among the storm-beaten cliffs of the mountain, year by year also, the moulting eagle casts her feathers—these, that they may walk in larger, stronger mail; the other, that she may soar on broader pinions and to higher flights. At such increase should we aim; to grow more busy in God's work; to spend more time and money in His service; to perform greater acts of self-denial; to increase both in the heavenliness of our temper and in the generosity of our gifts. Not content with being only what once we were and doing only what once we did, let us "covet earnestly the best gifts;" attempt the loftiest heights of grace; saying, with the holy ambition of an apostle, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

Thomas Guthrie, D.D.

Friday, November 25th.

Conflict.—

Ephesians vi:10-24.

And what then does it mean, this "fight of faith"? That, while I strive, I am to believe that the Lord will help me? No: it is not so, although it often is so understood.

In a conflict it is of supreme importance that I should be in a stronghold or fortress which cannot be taken. With such a stronghold a weak garrison can offer resistance to a powerful enemy. Our conflict as Christians is now no longer concerned with going into the fortress. No: we have gone in, and we are now in; and so long as we remain in it, we are invincible. The stronghold, this stable fort, is Christ. By faith we are in Him; by faith we know that the enemy can make no progress against our fortress. The wiles of Satan will go forth on the line of enticing us out of our fortress, of engaging us in conflict with him on the open plain. There he always overcomes. But if we only strive in faith, abiding in Christ by faith, then we overcome, because Satan then has to deal with Him, and because He then fights and overcomes. "This is the victory that hath overcome the world, even our faith." Our first and greatest work is thus to believe. As Paul said before, he mentions the warlike equipment of the Christian: "From henceforth be strong in the Lord, and in the strength of His might."

Andrew Murray, D.D.

Saturday, November 26th.

Victory.—

1 Corinthians xv:42-58.

After this it was noised about that Mr. Valiant-for-truth was taken with a Summons by the same Post as Mr. Honest; and had this for a token that the Summons was true. That his pitcher was broken at the fountain. When he understood it, he called for his friends and told them of it. Then said he, I am going to my Father's, and tho' with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword, I give to him that shall succeed me in my pilgrimage, and my courage and skill, to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles, who now will be my Rewarder. When the day that he must go hence, was come, many accompanied him to the river side into which, as he went, he said, "Death, where is thy sting"? And as he went down deeper, he said, "Grave where is thy victory." So he passed over, and all the trumpets sounded for him on the other side."

John Bunyan.

News of the Forces of the Union of Regular Baptist Churches

Since the organization of the Union of Regular Baptist Churches of Ontario and Quebec, following the action of the Baptist Convention in adopting the amending Bill, forty churches, by vote, have joined the new organization; and every mail brings applications for copies of the Constitution and membership forms. At least six new churches have been organized, and groups of believers are meeting for worship, who have not yet organized into regular churches.

Send all enquiries to Rev. W. E. Atkinson, 337 Jarvis St., Toronto, Canada.

Up to date meetings have been held in Lindsay; Brantford; St. Thomas; London; Calvary Church, Ottawa; Lachute; Dalesville; Chatham; Buckingham; Windsor; and Pembroke. Revs. G. W. Allen and James McGinlay were in Calvary Church, Ottawa, where they addressed great crowds. Mr. Allen was in Lachute and Pembroke, and Mr. McGinlay in Buckingham; and Messrs. Allen and McGinlay in Dalesville. In Lindsay: Messrs. Carew, Gunton, Atkinson, McGinlay, Fraser and Shields; in St. Thomas: Mr. Thomas Urquhart, and Revs. George Creagh, T. J. Mitchell, Wm. Fraser, Jas. McGinlay, T. T. Shields, and others; in London: Revs. Mitchell, Fraser, McGinlay, and Shields; in Chatham: Revs. John Dodds and Jas. McGinlay; in Windsor: Mr. Thos. Urquhart, Revs. Dyson, McGinlay, Shields, and others. The Editor of this paper spoke in Windsor last (Tuesday) night, returning to Toronto this (Wednesday) morning to get out *The Witness*, leaving again at two o'clock for Leamington where we shall join Messrs. Urquhart, McGinlay, Dodds, Dyson, and others. On Thursday of this week we shall be in Sarnia, and on Friday in the town hall at Woodstock, Ontario; next week, Tuesday, Wednesday, and Thursday, the Editor will be in Montreal.

TELEGRAPHIC NEWS.

The following telegram has just been received (8.00 a.m. Thursday) from the Editor telling of the meeting in Leamington:

Chatham, Ontario,

November 16th, 1927.

"*The Gospel Witness*,
Toronto, Canada.

Notwithstanding a deluge of rain, we had a great meeting, with large attendance, representing all denominations, including Baptists from Leamington, and surrounding district from Chatham to Windsor.

(Sgd.) T. T. SHIELDS."

ANOTHER KIND OF MUZZLE.

McMaster interests are now endeavouring to use their influence to prevent our getting a hall in places where we desire to give our testimony. After an arrangement had been made at Sarnia, the engagement of the hall was cancelled. Fortunately, another building has been procured. Efforts were made in Leamington, with some success, to close various halls against us; but the indefatigable Rev. John Dodds secured a building in spite of the enemy's tactics. In Simcoe a building, which is used for all kinds of public services, had been engaged, but the arrangement was later cancelled. Another hall has been secured there, however, and the meeting will be held. The spirit which dictated the muzzling resolution of the Home Mission Board, forbidding pastors to discuss the controversy, and which had the effect of putting the terror of the machine into the faint-hearted, and of silencing their tongues, while McMaster's agents privately propagated their views, is now at work endeavouring to close public halls against us. But it cannot succeed; there will always be found some place that will be open; and, if not, unless weather conditions should make it impossible, we will hold our meetings in the open air.

The same spirit which stoned Stephen to death, and which breathed out threatenings and slaughter in Saul of Tarsas before his conversion; which killed James, and, to please the Jews, "proceeded further to take Peter also"; which kindled

the martyr fires at Smithfield and other places, animates McMaster University. They are afraid of the light, they are afraid of discussion; and endeavour to keep their people in darkness.

"LET US STRAITLY THREATEN THEM!"

Some churches have received threatening letters from a certain Toronto gentleman, threatening them with dire consequences if they exercise any kind of discipline over their membership. Some of these letters have been submitted to us, and we write now to advise our brethren who receive threatening letters from this source to pay no attention to them. We will welcome it if they will send these letters on to us. We have been threatened from the same source so often that we have come to enjoy it; and nothing will give us greater pleasure than to answer such letters in behalf of brethren who receive them. It may be unprofessional conduct, but we hereby offer our services as counsel-in-chief to all Baptist churches who are threatened with legal proceedings by this gentleman.

This is an old trick. Here we have it: "That indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go."

We would remind our readers that lawyers are not judges, and that a lawyer's letter has no more weight—and, not infrequently, a great deal less—than any other letter. In due course we hope to entertain our readers by publishing in full some of the letters written by the gentleman in question. They are very amusing. They are the utterances of a bully who seems to think that a letter written on a lawyer's stationary will be likely to frighten certain people.

GREAT YOUNG PEOPLE'S RALLY IN HAMILTON.

One of the largest Baptist Young People's meetings ever held in the City of Hamilton was held in Stanley Avenue Baptist Church on Thanksgiving Day, the occasion being the semi-annual Rally of the Regular Baptist Young People's Union of Ontario and Quebec. In the afternoon fully seven hundred delegates, representative of over thirty churches, gathered at the church; while at the evening session the church was crowded to capacity. Special speakers included: Rev. T. I. Stockley, Dean of the Toronto Baptist Seminary; Rev. Sydney Lawrence, Pastor of Christie Street Baptist Church, Toronto; Rev. T. J. Mitchell, Pastor of Wortley Road Church, London; Rev. F. A. McNulty, of Shenstone Memorial Church, Brantford.

GLORIOUS NEWS FROM THE FRONT.

The battle is waxing fiercer and fiercer on all fronts. Meanwhile every church that has taken a stand for the truth is already receiving unusual blessing.

DOES SATAN USE GOOD PEOPLE AND GOOD THINGS?

By Dr. O. W. Van Osdel.

Most people have formed the habit of considering Satan as exercising himself in relation to that only which is hideous

and bad. Any person giving attention to the Scriptures can readily be convinced that this is not the case. He is a religionist, a moralist, an advocate of that which is refined. He may not always use his weapons as a Christian does and very likely will deceive, but he certainly makes extensive use of good people and good things. Upon his first appearance he made use of the command of God, but perverted it. The Apostle Paul urges upon Christian people that they are not contending with flesh and blood, but with the wily foe whose presentations are specious and deluding.

We had an acquaintance some time ago, with a beloved brother with wonderful gifts as a Bible teacher. It seemed as if a wide and effectual door had been opened to him. In his studies he came in contact with that company of people who are pleased to call themselves the "Brethren." He was led by them to give up his ministry as pastor receiving a salary, to turn against all church organizations and many other things calculated to be beneficial, and identified himself with a group of people too negative to accomplish large things for the glory of Christ. We took the liberty to tell him that the devil had taken advantage of him and that in his new stand he had simply fenced himself in. Preceding his new affiliations, there was every prospect of a ministry extending to the multitudes and reaching from sea to sea. Since adopting his new view, he has settled into obscurity. We are speaking of this to illustrate how Satan takes truth and either by exaggeration or misappropriation destroys the work of the children of God.

Is there any of our readers who can believe for a moment that all of the discordant denomination voices are showing forth the things of God? If all Christian people were in exact accord with the Scriptures, there would be no denominations, no followers of Luther, or of Calvin, or of Wesley, but all with one accord would be the followers of one Lord, one faith and one baptism. Harmony would prevail. We have sprinkling and pouring practiced by devout and sincere Christian people, because Satan has desired to confuse and hide the great doctrine of the resurrection. You find many people zealously following the teaching of the Roman Catholics, placing baptism in the place of the blood and the Spirit's power.

Perversions and exaggerations and misappropriations extensively prevail among Christian people. The cause of Christ has been hindered and embarrassed more perhaps by the perversions and exaggerations taught them by Satan than by the direct opponents of the Word of God. What Satan has done in confusing Christian people about baptism and denomination has wrought more ruin to the cause of Christ than could have been otherwise devised.

Many people are pleased to engage in union movements and led to hope that union movements will finally lead to victory. This is a vain hope. There can be no abiding union of Christians' undertaking except as people are united upon the exact Word of God. It cannot be by elimination, neither can it be by toleration. It can only be in loyalty to the revelation brought to us by the gracious Son of God. We have been in the habit of excusing and overlooking a great number of errors because those engaged were sincere, and have failed to take into consideration the agency of Satan. It is extremely unfortunate that Christian people have had so little Scriptural acquaintance with Satan. He began his work by deceiving our first mother and he has tried his work of deception and misrepresentation and exaggeration on everyone of the Lord's followers. Possibly no one has completely escaped his wiles. We are living in perilous times. Modernism is at the front. It comes in the guise of scholar-

ship, of advanced views in religion, of a better adaptation to human needs and in the name of science, and advanced thought suited to a progressive age. Christian people have been misled into a sentimental toleration of this particular movement on account of its peculiar aspects. Everything that belongs to modernism is either a misrepresentation or an exaggeration, added to human pride and deification.

Let us not be deceived. With God there is no past and no future. He abides in an eternal present. His Word as recorded in the Scriptures abides forever. There can be no advanced movements and no scholarship movements reaching the things of God. The book of Genesis is as well adapted to our time as it was in the time of Enoch and Abraham. The Psalms are as spiritual, prophetic and worshipful as in the days of David. Prophecy spans the entire era lying between creation and the melting earth and the enrolling heavens. In the beginning man sinned; death followed. The one remedy is regeneration, finding its culmination in resurrection. Our Lord Jesus Christ is the same, yesterday, to-day and forever. Satan is His competitor and the work of misappropriation and misrepresentation and misinterpretation and exaggeration will go on until Satan hears the jangling chains of the binding angel.—*Baptist Temple News*, Grand Rapids, Mich.

Vol II. T. T. SHIELDS, Editor. No. 48.

Lesson 9. Fourth Quarter. November 27

THE CHRISTIAN LIFE

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

Lesson Text: Romans, Chapter 12.

I. CONSECRATION IS THE GROUND OF NONCONFORMITY.

1. The mercies of God merit the entire surrender to God as a "reasonable service". Of all the divine mercies, Christ is the greatest, for all other mercies are gathered up in Him. He made no reserve, but gave Himself, even His flesh, for the life of the world. So, negatively, our physical powers should be withheld from all evil; and, positively, should be devoted without reserve to the divine service. 2. To refuse conformity to the world is a Christian duty. It has become popular in some quarters nowadays to court the world's favour. Worldly standards are imported into the church, and the church is conformed to the ways of the world. Professing Christians find their pleasures and recreations, as well as their profits, in essentially worldly employments; and it has now become difficult, and, in many instances impossible, to distinguish between the church and the world. Whereas the individual Christian, as well as the church collectively, should be other-worldly, in every particular different from the world. It should refuse to conform, or be conformed, to it: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God". 3. Such nonconformity is possible only as our lives are transformed. All through this chapter the principle of the positive is emphasized. There is no neutral ground between worldly conformity and Christian nonconformity; and the only way to avoid conformity is to be continuously experiencing a transformation of life. We cannot stand at the same distance from the world for even

a day: we are either brought nearer to it, or removed farther from it. Salvation is an inward principle and power, and is wrought by the Spirit of God; but if the life of God be really implanted within us, inevitably it will shine out from us, and transformation of character and life will come as a matter of course. 4. Such transformation of character is possible only by the renewing of the mind: "As a man thinketh in his heart, so is he". If the life is to be transformed, the life must be renewed: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." The Word of Christ is to dwell in us richly with all wisdom; only then shall we be changed from glory to glory, even as by the Spirit Who is Lord. 5. Only thus can we prove the will of the Lord to be good and acceptable. The will of God cannot be appraised and admired at a distance; nor can its true character be understood by any theoretical analysis: it is only by doing the will of God that we can prove that will to be good and acceptable.

II. SUNDRY EXHORTATIONS TO CHRISTIAN FAITHFULNESS (vs. 6-21.)

1. The grace of humility is enjoined as a necessary duty (v. 3). Pride has no proper place in a believer's life. 2. Believers are represented as members of the body of Christ, and therefore each has its own peculiar function. If it could be remembered always that no two people are alike, and that the missions of no two people can be exactly similar, we should often forbear to judge of other's actions. So also should we recognize the interdependence of the members of the body of Christ: the hand and the foot, the eye and the ear, and other members, each have their function, but each is different from all the others. 3. Each gift is to be exercised to the utmost (vs. 6-8). There is no proper place for half measures. 4. The positive character of Christian primitive attitude toward both good and evil; we must be hot or cold, and their application (vs. 9-21). An examination of these exhortations will show that we are to take up a position, never luke warm; for or against, never neutral.

WOMEN—ATTENTION!

(Continued from page 7.)

led the Board during the year will be given. We believe these days will be a time of great uplift. Come and share them with us.

We crave the prayers, both of those who come and those who must perforce remain away, that every hour of these two days may be hours of fellowship with the Lord, that His power may rest upon us, that we may enter His courts with thanksgiving, kneel before Him in intercession, and listen with open minds to the messages.

REGISTRATION.

Those in Toronto are requested to register if possible at the church on Wednesday afternoon and evening from 2.30 on. This will greatly assist the committee, and prevent any delegates missing part of the Morning Session.

Afternoon sessions will begin at 2.30, and the evening session at 7.30 with a song service.

BILLETING.

Those desiring entertainment should send in their names at once to Miss Jessie F. Millgate, Jarvis Street Baptist Church, Toronto 2, Ontario.