

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.

\$2.00 Per Year, Postpaid, to any Address. 5c. Per Single Copy.

T. T. SHIELDS, *Editor.*

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

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Vol. 6. No. 39.

TORONTO, FEBRUARY 9th, 1928.

Whole No. 301.

"THE DYED ONES"

No, wrong again! This is not Dr. Shields' phrase! It is culled from the writings of the Talmudists, who called the pretenders who dressed themselves in other party garments by the very effective name, "The Dyed Ones". But one thing it bears witness to, and that is, that dissemblers have been in the world a long time! The Psalmist refers to them in the text, "I will have no fellowship with the deceitful" (dissemblers).

Now the metaphor denotes a change in appearance but not in substance or reality: a dyed thing is just the same in texture and material as before, but it may look altogether different. Change of colour is one of the most effective disguises; camouflage is a highly-developed art, especially as a result of wartime experiences, and Dame Nature knows how to apply it for the benefit of her creatures.

But the use of this phrase by the Talmudists has a distinct application. For the sake of gain, or position, or praise of men, people were prepared *in those days* to join a party whose policy was in the ascendancy. They could accommodate themselves to their surroundings, and appear in the party colours. They were the evolutionary ancestors of the Vicar of Bray (though they haven't changed their habits much: it hasn't been *evolutio per saltum*)—

"And this is law, I will maintain
Until my dying day, Sir;
That whatsoever king shall reign,
I'll still be Vicar of Bray, Sir."

If a Protestant king sat on the throne he would be a good Protestant; if Roman Catholic Mary became queen he could fit in with her policy, and be a devoted Romanist! And he could change back again when Elizabeth succeeded and reversed the policy!

But how did he manage it? Simply because his congregation was careless, indifferent, and preferred peace at any price: "controversy is always bad, but religious controversy is intolerable. . . Anything rather than that"! And so, for peace' sake, the very fundamental truths of the gospel are allowed to be "filched" away,

and all that is left is an empty, plausible, man-pleasing, policy, that follows the line of least resistance.

"The dyed ones" amongst ministers of the Word can suit themselves to their congregation. One heard recently of a preacher—a modernist—who was asked to occupy the pulpit of a Fundamentalist church. The pastor was going on his summer vacation, and was rather fearful about the pulpit supply for this one Sunday. But it was necessary for the pastor to get away, and other arrangements could not be made. When he came home he asked the deacons how they had got on during his absence, and they replied that all the preachers had been very acceptable, but particularly the one about whom the pastor was fearful. "What did he preach about?" the pastor asked. "Oh, he preached about the Atonement, and all were delighted with his message." The pastor was delighted too, and thought that the Modernist had come back to the orthodox position. When he met the Modernist a while later he congratulated him on having returned to the old position. "But I haven't", he said. When questioned as to how he could preach a sermon on the Atonement to that Bible-loving congregation, he said, "Oh, I can easily explain that. I preached to them on Paul's interpretation of the Atonement—it was not mine at all"!

The writer knows of a case where a learned professor and tutor at a theological college was staying in a doctor's home when he was preaching special sermons in a neighbouring church. The doctor was a keen scholar—a rationalist, and the Modernist professor and he had much in common! "But", said the doctor, "you don't tell these things in the pulpit, do you?" "Oh no, I wouldn't dream of doing that"! He dyed himself to suit his hearers.

Another illustration comes to mind. Three ministers of the gospel were having tea together, when the question of the authority of the Holy Scripture came up. One of them said that our Lord "accommodated" Himself to the people of His time (Isn't that charging Him with being "a dyed one"?); then he ridiculed the idea of belief in the existence of a personal devil. "I am a

Cambridge Platonist, and such an idea is utterly intolerable to my mind." The further we got, the more evident it became that though he was a minister of the church, he was not a minister of the Word of God! So striking was his position of divergence from the plain meaning of Scripture that we challenged him in the following way: "If what you actually believe about the Bible and its contents could be set out in relief alongside the Bible itself, so that your congregation could see your true position, there is not a single person there who would ever listen to you again." And he did not deny it—he couldn't. He was "a dyed one", sailing under false colours, eating the bread of people who were blind to his real attitude toward the Scriptures!

But an awakening time will come: "You can fool all the people some of the time; and some of the people all the time: but you can't fool all the people all the time." And this policy of camouflage on the part of ministers of the gospel will have strange results in the not far distant future. Those who love the Bible, and realize that it is verily God's word which is true from the beginning,

will turn away from such "pastors, who feed not the flock"; the rest will go on in their blindness, "having a form of godliness, but denying the power thereof". The church with a discredited or discarded Bible need not expect the Holy Spirit, Who was the Author of the Book, to come with convicting and converting power into their assemblies. When "the man in the street" begins to realize that "the man in the pulpit" does not believe the Bible, there will be a reaction which will have far-reaching consequences.

Now is the time when every preacher who believes the Word of God should let his hearers know that he does, rather than be "a dyed one", a "turncoat", a "wolf in sheep's clothing", making a pretence, but not feeding the flock. It is in such days of equivocation and indefiniteness that the man who can say, "Thus saith the Lord", and say it out of a conviction of heart that enables him to speak out "whether they will hear or whether they will forbear", will get a hearing, and will rally round him *simple* people who are still foolish enough to believe that the Bible is God's Word.

C. F.

A Peep into an Early Christian Church

It is the year A.D. 58, and the fourth year of the reign of Nero. The city is Rome, the centre of the world's life. Within a circuit of 12 miles or so, more than 2,000,000 of people are crowded. As we look down upon the city we see no dome, no spire, no campanile; but we see a confused mass of buildings separated by narrow streets and open squares. There is the mighty palace of the Caesars; the Forum, embellished on all sides, the centre of the city life; there are the Pantheon, the Temple of Apollo; the great circus with its portico; the triumphal arch of Tiberius; the enormous Basilicas; and the luxurious residences of the wealthy citizens. There are theatres, colonnades, baths, temples, and palaces with gilded roofs flashing back the sun. And there are the crowded habitations of the poor, and the dark haunts of filth and misery. Both luxury and squalor, wealth and want are here.

The people are divided about equally between free citizens and slaves. Amongst the former, however, there are vast differences. A few are wealthy, living in selfish luxury and vice. They dress in the most costly fashion, spend huge sums on banquets, and live in unheard of extravagance and splendour. But the great majority of the free-born inhabitants are paupers. They spend their mornings lounging about the Forum, their afternoons and evenings in the circus or amid the savage delights of gladiatorial shows. At night they creep up into the miserable garrets of their lodging houses, or sleep in the public porticos or vestibules of temples.

The slaves number about 1,000,000. Dean Farrar describes these as "without family, without religion, without possessions, with no recognized rights, and towards whom none had any recognized duties; passing from a childhood of degradation to a manhood of hardship and an old age of unpitied neglect."

In the district beyond the river is the place of meanest merchandise, and the ordinary residence of the

Jews. Many of these are freed-men, and some are wealthy. Just now they are enjoying considerable tolerance.

The family life of the city generally is appalling. The civilization is described as heartless cruelty and unfathomable corruption. The religion of the people is a vague fatalism, which disbelieves in the existence of the gods, or holds that they are careless of mankind—the old paganism being practically dead.

At the summit of all this is the Emperor, who, in Gibbon's terrible phrase, "is at once a priest, an atheist, and a god."

Into this deadly atmosphere the life of heaven is introduced—a Christian Church is born. What have we to learn from

The Formation of the Church at Rome?

How is the beautiful work begun? Certainly not by Peter, nor directly by Paul, nor from the Jewish synagogue there. We know (Acts ii.) that on the day of Pentecost there were present at Jerusalem both Jews and proselytes from Rome. No doubt some of these were converted, and going back to Rome would burn to tell out the new-found gospel to others. Then amongst the many visitors to the world's metropolis there would be Christians like Prisca and Aquila, converted through Paul and others. Some of these would go on business, and others to reside. These, too, would boil over with zeal to tell of Christ; and so the Church at Rome owes its origin to the efforts of "unauthorized" laymen and women.

Probably in the year A.D. 58, Paul wrote his letter to this church at Rome, which letter, according to Coleridge, is the "profoundest book in existence," and in it he tells us that wherever he went he met with "strangers from Rome," who told him of the splendour of the faith of the Christians there. What multitudes of powerful little churches would spring up all over the world to-day if we 20th-century Christians possessed the same measure of zeal and spiritual en-

dowment which so many of the 1st-century Christians had!

In chapter xvi. of Paul's Epistle to the Romans, we see that there were at least three little Christian companies in the city at that time. In verse 5 we read of the church in the house of Aquila; in verse 14 we read of five Christians and "the brethren which are with them"; and in verse 15 we read of five more, and "the saints which are with them." The numerical strength of these little Christian gatherings we cannot tell, but their spiritual vigour must have been wonderful.

Now what have we to learn from

The Form of Worship in the Church at Rome?

Let us look at them as they are gathered for worship. It is their Sabbath evening in a city which knows no Sabbath. We see no beautiful church, with its handsome organ and well-cushioned pews. But we see a large room, or perhaps a workshop, and we can't but be interested in the faces of the company. Some have the peculiar facial contour of the Jew; while the majority are Gentiles of different nationalities. Looking closer, we see that some wear a ring and sandals, for they are free; but others have neither, for they are slaves. Here is one with the regular features of the born Greek; there is the face of a thinker; here sits a man of means, but "not many mighty, not many noble" are there. Some faces bear the traces of a terrible past; but whether it be the sallow-faced Greek, the low-browed slave, the thin-nosed Jew, or the commanding-looking Roman, they are now "washed and sanctified and justified in the name of the Lord Jesus."

There is a chosen leader presiding, but all are at liberty to take part, and they have such a bubbling overflowing life, and are so richly endowed with spiritual gifts, that there is not a dull moment. Many pray, others have a psalm, and several a burning message. The leader has no need to urge them on, he has rather to restrain the amazing fullness and freedom of their expression. The time of worship over, they take a social meal, called a love-feast, and then they conclude with the Lord's Supper. They give each other a fraternal greeting and go back again to their homes radiant with the joy of the realized presence of their Lord, and more eager than ever to tell others of His wonderful Name.

Is there anything for us to learn from

The Personnel of the Church of Rome?

In Romans xvi., Paul salutes in a general way five different groups of Christians. In verse 5 we have the church meeting in the house of Aquila; in verse 10 "them of Aristobulus"; verse 11 "them of Narcissus"; in verse 14 the "brethren with them"; and in verse 15 "the saints with them." Three of these groups have been referred to already.

A word should be spoken about the two groups in verses 10 and 11. Lightfoot offers this reasonable suggestion—that Aristobulus was a grandson of Herod the Great, that Narcissus was the all-powerful freedman of Claudius; that both these men having died a little before Paul wrote, their slaves and retainers were transferred in both cases, though for different reasons, to the Imperial household, and that there they

were known as Aristobulus' men and Narcissus' men. The Christians amongst them would then be the brethren saluted here.

Paul also salutes twenty-six different persons, twenty-four of whom are named. Of these, one bears a Hebrew name, four names are Latin, and the rest are Greek. Of these twenty-six persons, seven are women, and nineteen are men. Nineteen men and seven women—do these figures give us any idea of the proportion of the sexes in the church at Rome? If so, we have something yet to learn. What secret had they in Rome for possessing such a proportion of men?

There are a few interesting items of knowledge concerning some of these names. We know something of Prisca (Priscilla is the affectionate diminutive of Prisca) and Aquila. Aquila was a Jew, born in Pontus. Prisca was possibly a Roman. They had lived in Rome, but when by the decree of Claudius the Jews were expelled from the city they had to flee. From Rome they came to Corinth, where they met with Paul, who entered into commercial relations with them. How Prisca would steal into the workshop while Aquila and Paul were working, to listen to the Apostle's wonderful talks about Jesus the Christ! Both husband and wife are won for the Saviour, and become deeply attached to Paul. When the Apostle left Corinth, and sailed across the Egean for Ephesus, these two kept with him, and they remained together during Paul's stay in that city. When he wrote this letter the two were back in Rome again; but when Paul wrote his second letter to Timothy, and he was about to win the martyr's crown, he waved his final farewell to these two devoted friends who had returned to Ephesus once more.

In verse 5 we read of one Epaenetus, he was Paul's first convert in Asia, that is in Ephesus probably—that made him specially dear—a minister's first convert in a new sphere!

In verse 7 Andronicus and Junius are mentioned as Paul's kinsmen, and are therefore Jews. Of Paul's kinsmen, outside this chapter, we hear only of his nephew (Acts xxiii. 16). These two had at some time been fellow-prisoners with Paul—a glorious reminiscence! Through their noble character and their splendid service they were held in honour by the Apostolic band. "They were in Christ before me," says Paul, belonging perhaps to the Primitive Church of Jerusalem. Seniority in Sainthood is noted and respected.

In verse 12 we read of Tryphaena and Tryphosa, sisters, probably. Their names mean luxurious or delicate, and according to Dr. McLaren, their names suggest that they were ladies of social position. But here they are linked in worship and service with slaves—wonderful fellowship when all distinctions of race, and sex, and social position are swept away for ever!

Verse 13 tells us of Rufus. Possibly he was the Rufus of Mark xv. 21, the brother of Alexander, and son of Simon the Cyrenian. Alexander and Rufus are named by Mark as being well known to the readers of his Gospel, and there is reason to believe that Mark wrote primarily for Roman readers.

These are some of the members of the Church at Rome. And here let me note that on the Appian Way

there is a place of burial dating about the middle of the first century, and that place of burial yields eleven or twelve of the very names given us in this chapter. They may be the names of these very persons themselves.

Have we anything to learn from

The Characteristics of These Christians at Rome?

I do not stop to dwell upon the words "Saints" and "brethren," merely remarking that these terms probably meant much more to them than they do to us. Paul especially notices that they are "in the Lord."

This is one of the Apostle's great phrases. Nine times the phrase "in Christ," or "in the Lord," occurs in twelve verses. How fond of it Paul was! In the Ephesians and Colossians we have it again and again. How deep is the thought it expresses! How close and vital the relation to our Lord which it indicates! The Christian in Christ, as the earth is in the atmosphere, as the branch is in the vine, as the limbs are in the body, as the stones are in the temple, as the Bride is in the heart of the Bridegroom:—"blessed" in Him, "graced" in Him, "complete" in Him,—the life, the experience, the service, all vitally united to Christ. Do we make as much of this great doctrine as the early Christians did?

In this list of names

Some are "Beloved."

Epaenetus, the first convert in Asia, is beloved (verse 5); and so is Amplias—slave though he is, according to his name (verse 8); Stachys and Persis are also "beloved" (verses 9, 12). Thus out of the twenty-six persons in this list, four are described as "beloved." Thank God we, too, have our "beloved" ones in the church to-day—some, who, by the beauty of their character, the charm of their personality, the ease and naturalness of their manner, the richness of their influence, and the graciousness of their service, are specially "beloved." Is this the usual percentage of such—four out of twenty-six?

In this list of names

One is a Tried Soul.

In verse 10 Apelles is mentioned as "that tried Christian." God only knows what trials were his, and how severely he was tested. No doubt all the church members "knew what sore temptations meant," but only Apelles is mentioned as the tried one. What we call trials, I presume, the Church at Rome would not have known by that name. Some Canadian Baptists are being severely tried.

The list also furnishes us with

One Choice Christian,

for surely that is the meaning of the word spoken of Rufus in verse 13. He was the elect of the elect, "a saint of the elite." One in twenty-six is thus described as "that choice Christian." Why are there not more? How is it so few of us ascend to this height, to be fitly described as choice characters?

All are "in the Lord," all are "saints," but a few only are "beloved," a few only are specially tried, and a few only are choice souls.

Now finally can we learn anything from The Forms of Service Seen in This Early Church?

We cannot help noticing the ministry of women here. In verse 1 Phebe is introduced. She was probably the bearer of this wonderful letter. Her name is idolatrous, stamps her as a Greek, and by birth a worshipper of Apollo. She is a ministrant or deaconess of the Church at Cenchrea. She is presented to us as a devoted and brave friend of the troubled ones. Her spirit is noble, and her service marked by great courage. She champions the cause of the poor and the suffering. She stands before them fighting the battle of the weak, and is a tower of strength to many. Even Paul himself is helped by her strengthening ministry in some hour of pain or distress. What a world of beautiful influences a woman may shed around by such service! We have many Phebes at Jarvis Street, thank God.

Then we get a glimpse of what a tradesman and his wife may do for Christ and His Church. Prisca and Aquila were tentmakers. They had no fixed abode, but wherever they dwelt for a few months they threw open their house for the worship of God. Some large room, or perhaps their workshop, was used for Christian worship. Wherever they tabernacled their home became the centre of powerful Christian influence. Their roving life did not hurt them, because wherever they went they took Christ with them; so that whether it was in Corinth, or Ephesus, or Rome, they witnessed boldly for their Lord while they made and sold camel's-hair tents.

Prisca and Aquila were the possessors, too, of that rare gift of gumption. For when that brilliant young Alexandrian, Apollos, preached in their hearing, and they discerned how deficient he was in the knowledge of the gospel, they did not talk to others about him, but they quietly invited the young preacher to their abode, and with beautiful tact and grace instructed him in the great truths which Paul had so lavishly taught them. And so Apollos became second only to Paul himself in his great power as a preacher of the gospel. And thus all Apollos' converts, and their converts, and theirs again right down the ages we may trace back to the influence of Prisca and Aquila!

What a help a tradesman and his wife may become even to an Apostle! "For my life," says Paul, "they laid down their own necks." In one of Paul's numerous perilous junctures, of which we have no record, these two devoted souls came forward and said: "Take us if you will, but let him go. We will lay down our heads upon the block if Paul may still live." Magnificent loyalty and devotion!

We have also in this chapter a lot of undescribed service. "Mary worked hard for you." Urbanus was "my fellow-worker," says Paul. Tryphaena and Tryphosa worked hard in the Lord, and "Persis worked very hard." The mother of Rufus had acted a mother's part to the motherless missionary. And so, many were true helpers in the great ministry, although their service was lowly and undefined. Their Lord has recorded it all.

In this band of helpers in the Church at Rome, a few are described as hard workers. And it is interesting to note that the four persons thus designated are women! With all the progress made in this 20th

century have we improved on that? I trow not—the hard workers are the women still.

This gives you a peep into an early Christian Church. It was not great in numbers, nor in wealth, nor in prestige, nor in social position. It had no church buildings, no organs, nor choirs. But it possessed abounding life, the fullness of the Holy Spirit's

power and gifts, and a flaming love which blazed up in the sight of an astonished world. It had a large measure of that triumphant grace which in a few years conquered the Roman Empire! O for the same old Gospel; the Holy Spirit's fire, and similar Pentecostal results!

T. I. S.

An Interesting Letter from the Editor

Somewhere in New Mexico,
January 31st, 1928.

To *The Gospel Witness*.

Dear *Gospel Witness* Readers:

Knowing you are all interested in every phase of the Lord's work, it has occurred to us you would like to know something about the Editor's tour in the interests of Des Moines University.

We shall bear in mind that we are writing to people who live in twenty-four different countries, comprising, probably, every variety of climate. For this reason an occasional geographical note may add interest to this epistle for those who have never travelled this part of the world.

We left Toronto Thursday morning, January 26th. The weather was still mild. Up to that time, except for a few days, Toronto could have qualified as a delightful winter resort. We are anxious that our distant friends should know in what a balmy climate *The Gospel Witness* has its home. We have an idea, however, that few of our readers have ever associated this paper with a frigid zone! It is the aim of *The Gospel Witness* to try to keep its readers warm and comfortable. It will interest them, therefore, to know that the day before we left Toronto the ground was as free from snow as this New Mexico desert (of which more by and by) through which we are passing as we write. Our English readers will appreciate our advantages in this respect.

After we had crossed the international border we found plenty of snow in eastern Michigan, but half-way to Chicago we ran into a snowless country again. Chicago was cold and windy as usual, but there is something about Chicago despite its bigness and its lawlessness, that is rather attractive.

We reached Des Moines Friday morning early, and after a hurried breakfast went to the University. There we found everyone busy with registration for the second semester. The business manager, Mr. Newcomb, told us it has long been the rule for about ten per cent. of those registering at the beginning of the college year to drop out at the end of the first semester, and to have new students to the number of about five per cent. of the total of the first semester register for the second semester. Thus the total enrolment for the second semester is usually about five per cent. less than for the first. At this writing we do not know what the registration is, but are anxiously awaiting news which we shall share with our readers as soon as received.

The first part of the day in Des Moines was spent in going into the details of our Western tour, as it had

been arranged by Miss Rebman, and in reading the correspondence from the brethren who have so kindly co-operated in providing opportunities to present the cause of Des Moines University. Following this, we spent the early part of the afternoon in consideration of University business, and at four o'clock had a meeting of the Council of Deans, and a full Faculty meeting at five.

We were again filled with thankfulness for the men and women God has given us to carry on this work. It will not be easy for them or for us. A Faculty with so many new members, working under new management and by new standards, of necessity will have to be "run in", as they say of a new car. However perfect in quality and form the parts of the new mechanism may be, they have to work together for some time before they become mutually adjusted. And here the rule of the new car applies—it must not run too fast for the first five hundred miles.

Dean Bennett, who is Chairman of the Council, is a great asset to the University. He is a glorious soul for whom we should be profoundly thankful. We found the Faculty happy in their work, and full of hope for the future of the University.

Talking with Dean Callaway of the College of Pharmacy, we learned that missionaries actual and prospective were interested in a short course in pharmacy which would fit them to understand something of the use of medicines in their foreign missionary work. The pre-medic course also is interesting many who have foreign missionary service in view. Students are coming to the College of Pharmacy from beyond the State of Iowa, and one, a university graduate, has registered from Peru, South America. Twelve new students registered in the College of Pharmacy for the second semester, making a nett increase in that College.

Dr. Hampton, of the Bible Department, was in the hands of the dentist, so that we saw him only for a short time. The Deans expressed a high opinion of his work. Dr. Hampton is now conducting Sunday services in the University Chapel, and we have our own Sunday School also. We expect to hear that this new arrangement will have a happy effect upon the University life.

Dr. Rippie, Head of the Chemistry Department, was our generous charioteer to take us from the University to the hotel to get a night's rest before proceeding West.

Saturday morning we started early by Rock Island Railway for Denver, Colorado. The journey to Denver was uneventful. Some people may enjoy spending hours in a railway car, but we do not. The best

part of any railway journey is the end of it. Writing and reading are possible, but difficult, especially the latter; and when one is accustomed to a busy and active life, hours of idleness give one a guilty feeling. But perhaps there is a lesson here worth learning. It is not wrong for one to have a little leisure, and if one is too long deprived of the privilege, he is in danger of becoming like the ever-active housewife who wears out her broom and dusters and the temper of her household at the same time.

We reached Denver Sunday morning about half-past seven, and went to the Brown Hotel. Dr. Joshua Gravett, our Denver host, soon called, and we learned from him we were announced for four services for the day. We met Dr. Gravett's people in Galilee Church in the morning. There was a fine congregation and a fine atmosphere. A preacher of experience visiting another church can soon discern the character of the ministry to which a congregation is accustomed. Preaching makes atmosphere and determines a people's attitude toward the gospel. Dr. Gravett is a father to his people. He has been Pastor of the same church for over thirty-five years, and is still in his prime. He knows nothing among them but Jesus Christ and Him crucified. We had a happy, and, we believe, fruitful service. We had lunch with Dr. Gravett and his family, which was another benediction. Dr. Gravett lives next to the church—it is but two steps out of one door into another. That would be too close for most men. Only a man made of solid gold could endure such intimacy and not wear out,—or at least lose something of his influence. Not so the Pastor of Galilee and his wife, who are all gold.

At three o'clock we spoke to a full house in the church of which Rev. Hart is Pastor—across the city from Galilee. We were taken back to the hotel for about forty-five minutes' relaxation, when another car called to take us to another church a half-hour distant, of which Rev. Hoover is Pastor. There we were to speak to the B.Y.P.U. at 6.30, before the regular evening service, with orders to leave at 7.15 for Galilee. The church was full,—and the people were not all young. We had time for a forty-minute address, and were back at Dr. Gravett's church, which was full, by 7.45. Here we had another good service.

There were conversations with many people after each service, and a large number of young people, expecting soon to graduate from high school, gave their names saying they intended to take their university course at Des Moines. And that is the all-important matter. With no additional overhead we could accommodate one thousand students, in which case the University would be self-supporting. We are praying the Lord to move some of His wealthy stewards to help us over the present emergency, to give us time to put the advantages of Des Moines University before the Christian parents of the United States and Canada, and before young people who desire a genuinely Christian education. When this is done, Des Moines will be out of the woods financially. Once more we ask, Are there not some among our readers who could give their thousands, others a thousand each, others hundreds, or a hundred each, and hundreds who could give lesser amounts?—but we must continue our story.

When interviews were over and necessary telegrams despatched, it was no longer Sunday. Monday morning we had the privilege of addressing the Baptist Ministers' Conference in the First Church. Most of the brethren were new acquaintances to us, but a few we had met before; among them, Dr. Crannell, the founder of Kansas City Theological Seminary, and Dr. Rorse, Pastor of the First Baptist Church, and Rev. Card, late of San Pedro; and, of course, our host, Dr. Gravett. The brethren seemed greatly interested in the story of Des Moines, and we believe the University will henceforth have many friends among the pastors of Denver.

Following the meeting we were Dr. Morse's guest, with Dr. Gravett, at the University Club. Dr. Morse is a Nova Scotian, and has been Pastor in Denver sixteen years. We had an interesting talk about Canadian affairs in general. During the afternoon we discussed with Dr. Gravett means of interesting others in the great cause. At night we spoke on the subject, "Can Science Supplant Christianity?"

We have found in going about the country that the practice of printing one sermon a week for several years is not an unmixed advantage. *Gospel Witness* readers seem to be everywhere, and whenever we have ventured to repeat the substance of a printed sermon we have found somebody to say he had read the sermon! Thus wherever one goes, there is more and more work.

The immediate financial results of our Denver visit we cannot as yet report, but we are sure Des Moines University has now a large company of friends who realize the great opportunity the University presents to set up a clear educational testimony to the authority of the Bible as the word of God.

At this point we must record the outstanding impression received from our Denver visit, and that is, the mighty power for good which resides in the extended ministry of a man of God like Dr. Joshua Gravett. We have never known a more gracious host. But the distinctive character of his influence is seen in the number of ministers who look to him as to a spiritual father. Dr. Gravett was most outspoken in his advocacy of Des Moines' claims upon those who believe the Book. His people in Galilee church obviously regard him with great admiration, and with deep affection. In his long ministry of thirty-five years in Denver, Dr. Gravett has made a distinct impression upon the religious life of the city; and we count it a great asset to Des Moines to be able to number Dr. Gravett among its open and enthusiastic champions. We left Dr. and Mrs. Gravett, their family and church, with feelings of deep gratitude to God for the privilege of their fellowship.

We had time only to get to the station and take train by Santa Fe for El Paso.

It has been an interesting journey to-day (Tuesday, January 31st) through the New Mexico desert. Part of it lay through mountainous country—Denver is about 5,200 feet above sea level, and we climbed more than two thousand feet higher—but on the whole, it is rather a dreary country. We passed a group of cottages in a desert valley called a "Sanatorium". Life must be very precious when anyone would choose such a place to prolong it. We felt moved to thanks-

giving for good health, and to pray for the health of the patients in that far-off village of sufferers. Most of the houses we passed to-day were Mexican—little square boxes covered with a kind of red mud plaster. We confess we were not tempted to covet our neighbour's house! Then we fell to wondering what the dreary waste with mountains like mudhills was for. But is not life's pilgrimage much like that? We cannot journey far, nor accomplish much, without going through the desert. How much of life, after all, consists in plodding on through the desert! There are days and months that are filled with dreary monotony—every day alike—and sometimes little that is likeable! What is it for? It is a part of the journey to other places worth while; and there is no getting to the place of opportunity and achievement without going through the desert. Cheer up, therefore, there are still warmer days and more fruitful hours before us than can be spent on a railway train.

But we are not complaining of the train, for this is the Sante Fe, one of the greatest roads in America. When we feel the throb of a great machine like the Santa Fe—everything moving with such order and precision—we always want to draw the curtain and get a peep at the Man of the managing mind. No, great systems like this do not operate themselves by means of resident forces; there is always somewhere a great personality who inspires other personalities—and so the wheels go round. And does it not suggest that above and beyond this ordered universe there is a sovereign Person Who upholdeth all things by the word of His power. No, the evolutionist with his resident forces theory is all wrong: it is God Who clothes the grass of the field, and will clothe us. Therefore let us pray! and still pray!

This train carries no dining car. In some respects it is more interesting to have to get out at certain stations for meals. We thought of a motor trip to Quebec a little over a year ago, and of Brother James McGinlay's not infrequent enquiry, "The next question of importance, gentlemen, is, Where do we eat?"

And now we are reaching Albuquerque, New Mexico,—we have been out to see it—and found it a very quiet town apparently.

Back on the road this afternoon we observed something which seemed strange to our Canadian eyes. It was at a place called Lamy. An express man was loading trunks on a truck, and in a leather case on his hip was a large-sized revolver in full view. Another man, a messenger of some sort, was on the platform, and was similarly armed. Apparently this part of the country—under some circumstances, at least—feels the necessity of self-defense. These, however, may have been exceptional cases. One cannot claim competence to describe a country who views it only from the window of a railway car.

We have had dinner and we shall soon be on the move again, so this epistle must close. To-morrow morning we reach El Paso, and go thence to Bisbee, Arizona, for an evening meeting; and from there to Tucson, Arizona, then on to Los Angeles for Sunday.

This is a scrappy letter, but what else can one write on a train?

T. T. SHIELDS.

GLEANINGS FROM OUR CANADIAN DIARY.

In looking through our books we came upon a diary written upon the occasion of our trip to Canada in 1909, upon which occasion we first met the Editor of *The Gospel Witness*. We thought readers of this paper would be interested in the following excerpts:

Friday, August 7th, 1909.

Vancouver.—Arrived almost on time after greatly enjoying the wonderful scenery from Calgary to the Coast. . . . Am directed to Victoria house for lodgings. Took car to Rev. P., where was welcomed. About five o'clock Rev. T. T. Shields, of London, Ont., called and joined us at tea. Mr. Shields is supplying at the First Baptist Church for two months. After tea we went to Stanley Park and saw some of the monster trees there, the part-dead ones some twenty-eight paces round, and some of the living ones are almost equally large. How long have they been growing to this size? How old do they live? Went onto the pier and was interested in the swarms of young life there—then back to Victoria House for the night. Have been so glad to meet Mr. Shields. He is a tall gentleman, fair, very fine spirit, a man of ability. We are to be together again to-morrow.

Saturday, August 8th.

By appointment I met Mr. Shields at 8.30 a.m. We went to see if we could look over a large salmon-canning place. There was a notice, "Positively no admittance." But after some importunity we were admitted, and saw the whole process from the landing of the fish, to their being ready for sale. Somehow we had no desire to order tinned salmon for lunch to-day! Resolved to alter my programme and stay in Vancouver over Sunday and preach in the evening in First Church.

Mr. Shields and I were together all day. We called on Mrs. G., the friend of some Croydon folks. Mrs. G. soon revealed her nationality by her misuse of the letter "h"—a Canadian is said never to misplace his "h"s! Took tea with Mr. B. and family—a delightful Scotch family recently arrived in Vancouver from Aberdeen. They are fine Christian people. They deeply feel their separation from Scotland, and are really homesick. . . .

Sunday, August 9th.

Went to the First Baptist Church. Met Mr. Shields at the door; was introduced to several deacons. Mr. Shields took first part of the service except Scripture reading and prayer. I preached, and had a good time. The congregation was good in the auditorium, and a few in the gallery. Many thanked God for the message. Met several friends recently from England. Mr. Shields and I took dinner with the B. family, who opened out during the afternoon, and their tears told of the sorrow of leaving dear Scotland.

After tea we walked down to the First Church for the evening service. Mr. Shields took the whole of the service, and preached on, "The Measures of the Altar". Starting with an idea suggested by Dr. Parker, he worked out his message well,—measureless influence of the Atonement Godward, manward,

as a force, as an attraction, etc. It was a great effort, especially under the first division. The sermon was very arresting, and must be a blessing to many. After the sermon a minister spoke of the destruction wrought by a terrible fire, and made a very touching appeal. . . .

After service Mr. Shields and I took supper with Dr. and Mrs.—. He is a fine man, and she is a noble woman. Mrs.— thinks ministers should be "humoured after preaching", the effort is so great. We stayed there till nearly eleven o'clock—a beautiful home, and we would fain have stayed longer. In our talks to-day I find myself entirely at one with Mr. Shields in so many things. It has been quite a joy to have such intercourse as we have had together thus far—and yet there is more to follow.

Monday, August 10th.

It was arranged that Mr. Shields and I should go to Seattle to-day, but the extraordinary fuss made by the American officials led us to change our plans; we went to Victoria instead. The trip was a beautiful one, in and out amongst the richly-wooded islands, looking up to lofty mountains tree-clad, rising almost sheer from the water,—and the happy intercourse all the way made the trip a delightful one. On arrival at Victoria we ran round to get a good general view of the city—all was very dusty as if there had been little rain for some time. . . . After an evening meal we rambled through the Chinese quarter, where we saw much to make us sad, and Mr. Shields told me of other things sadder still. . . . After a visit to the C. P. R. Hotel, we went to our ship where we had berths in the same cabin. We turned in and slept well till morning, notwithstanding the noise!

Tuesday, August 11th.

Rose at 6.30 and arrived at Vancouver at 7.30. Here I had to say good-bye to Mr. Shields, and I turned my face eastward. He had very kindly arranged, however, that I should preach at his church in London, Ont., on Wednesday evening, August 19th. . . .

T. I. S.

EYES RIGHT!

"Nothing is more fatal to a work of faith than a spiritual squint".—*Anonymous*.

A person who squinted badly was run into by another man. "Why don't you look where you are going?" said Mr. Squint. "Why don't you go where you are looking?" was the angry retort,—which thing is a parable.

The drill instructor used to say, "Eyes right!" It would be a good thing if Mr. Drill Instructor to-day could take all the preachers in hand, and instruct them on the right use of the eyes, and get them all to look in the same direction, and to follow in the direction of their eyes. Some of them are looking in the same direction as Tom Paine and Ingersoll, and yet professing to be leading their people Godward. There is a good deal of reason for thinking that Paine and Ingersoll were honest, and yet they were trying to lead people away from the Bible, and from the God of the Bible.

For eighteen hundred and fifty years the church of God thought that the Bible was God's Word, and that

it was true from beginning to end; and anyone who denied that was counted an enemy of the faith, and was cut off from fellowship with the Lord's people. But in these days a kind of mental "squint" has seized the church. It is busy teaching the doctrines of unbelievers, nay, even of the Devil himself ("Yea, hath God said?" Gen. 3:1), and it thinks it is doing God's will. But, "if the blind lead the blind, shall they not both fall into the ditch"?

But it may be said, These people are not blind. They are great scholars, and men of high moral character. We would not deny that, though they have got neither a monopoly of scholarship, nor of moral integrity. Lewis Carroll was a great mathematician who found that there was a shortage of really suitable books for children, and he tried to supply the need when he wrote *Alice in Wonderland*. In that truly delightful book we find it stated that if you say a thing three times it becomes true. But the author entitled his book, *Alice in Wonderland*. He was a mathematician, and knew that things should not be said to be true until you had proved them. But Q.E.D. is a useful phrase, and *ipse dixit* is very near akin to it; and "mental squint" makes it possible to believe things are true which you would like to be true. And so "they verily think that they are doing God service" when they are pulling His book to pieces; they think they are leading their followers into the truth when all the time they are "being turned unto fables." They must have taken Lewis Carroll *literally* when he said,

"Don't state the matter plainly,
But put it in a hint;
And learn to look at all things
With a sort of mental squint."

But that good gentleman was not serious when he wrote that, nor was he dealing with things in a scientific way as when he was working out his mathematical problems. The human brain is just as logical as an adding machine, and the arithmetical tables which were used two thousand years ago are just as true and as rigid to-day as they were then. Truth does not change—our ways of looking at truth may. If the Bible was God's Word Written when it was first given, as our Lord Himself believed, as every writer of the New Testament believed, and as the whole Christian church until recent times believed, then there seems to be good reason for treating that position as final, just in the same way as we treat the arithmetical tables as final. A man who "squints" at his accounts in business may get into a bankruptcy court. He would do well to get an adding machine so as to find out exactly where he stands. The same may be said of our attitude toward the Bible: "Forever O Lord thy word is settled in heaven". The man who squints at it, who refuses to face the implications of its authority, and who pretends that he is honouring it when he is actually pulling it to pieces, is living in the realm of wonderland, and is not facing the real problems of life. "Things are what they are, and their consequences will be what they will be", whether we squint or look straight; and the Bible evacuated of its authority will soon be a Bible completely discarded by honest-minded men. It is impossible to pay lip service to the greatness of a book whose authority has been undermined.

(Continued on page 16)

The Jarvis Street Pulpit

"The God That Answereth By Fire"

A Sermon by Rev. Charles Fisher.

Preached in Jarvis Street Baptist Church, Sunday Evening, February 5th, 1928.

(Stenographically Reported)

"The God that answereth by fire, let him be God."—1 Kings 18:24.

All of you know that nearly a week ago the great Metropolitan United Church was burnt down in this city; burnt down, after Doctor Sedgewick, the Pastor, had preached on the Sunday night from this text, "The God that answereth by fire, let him be God". And I would like to express to him and the governing body of that church the sympathy of this church in the great loss, and the great trouble and burden that have come upon them by that fire. If you agree with me in expressing our sympathy to them, will you rise and express your approval in that way. (The congregation rose *en masse*). While the congregation was standing, Rev. Mr. Fisher offered the following prayer:

O God, our Gracious Heavenly Father, Thou who canst bring good out of evil, and Who has said that "all things work together for good to them that love" Thee, we pray that Thou wilt overrule this seeming disaster for the blessing of those connected with the Metropolitan United Church, for Jesus Christ's sake. Amen.

You have heard the text, and you have heard the lesson in which the text occurs, read as our Scripture portion to-night.

I.

THIS IS NOT AN ISOLATED INSTANCE OF GOD'S ANSWERING BY FIRE. It is usually interpreted that when Cain and Abel brought their sacrifices to the Lord, "and the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect", that God showed His acceptance of Abel's offering by sending fire down from heaven to consume it. This is the interpretation that is given by many Bible scholars. And why did God have respect unto Abel's offering and not unto Cain's? Cain brought as an offering the works of his own hands; he brought part of the product of the ground which he himself had cultivated, and God had not respect unto his offering. But Abel brought his offering, a lamb of the flock; and in order to offer it, blood was shed. He evidently recognized what God had revealed, a primal revelation from Himself, that "without shedding of blood is no remission". And of that type of offering God showed His acceptance by sending fire down from heaven.

When the tabernacle in the wilderness was prepared, the chapter which gives full instructions, tells that everything was done "as the Lord commanded Moses". It was the beginning of the ministry of the God-ordained priesthood of Aaron and his sons. And when they were gathered together after everything had been prepared, we read in the ninth chapter of Leviticus these words: "And there came a fire out from before the Lord, and

consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces."

Again, *Gideon was called by God to deliver his people out of the hands of the Midianites*. An angel of the Lord came to Gideon, and said "The Lord is with thee, thou mighty man of valour". And Gideon, being a somewhat practical man, said, "If the Lord be with us, why then has all this evil come upon us?" And he said to the angel further, "If now I have found grace in thy sight, then show me a sign that thou talkest with me." Then the angel put forth his staff and touched the offering which Gideon had brought and put upon the rock, and fire came out of the rock and consumed the offering.

You remember when David had numbered the people, acting evidently in deliberate disobedience to the revealed will of God, after the people had been numbered, and judgment had come upon David and upon the people for this sin, David acknowledged his sin before God and said, "I have sinned greatly", and he called upon God to look with mercy upon His people. He says, "I am the guilty one; these people have done nothing. Why should they suffer?" And the prophet of God came to David and told him to offer a sacrifice at the place where the angel of the Lord had stayed his hand, over the threshing-floor of Ornan, the Jebusite. David went to buy the threshing-floor in order that there he might set up an altar, but Ornan offered to give him the threshing-floor for nothing, and the threshing instruments, and the oxen, that he might offer a sacrifice. But David said, "I will not offer a sacrifice unto the Lord of that which cost me nothing." In this whole action, as well as by his words, you could see that here was a man convicted of sin, and prepared to give himself wholly to God in true repentance and contrition of heart. We read in connection with that, in the first book of Chronicles, chapter twenty-one, "And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. So David gave to Ornan for the place six hundred shekels of gold by weight. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering."

When Solomon dedicated the temple which he had built in Jerusalem, which was exceedingly magnificent, and which was to be a worthy place of worship for Jehovah the Lord of all the earth, everything had been done according to divine instruction. Then Solomon

gathered the people together for the dedication of the temple, God's house, and prayed, "Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house."

Again, in the message which was read as our lesson to-night, you have another demonstration of fire coming down from God out of heaven to consume a sacrifice which had been prepared. But more detail about that in a moment or two.

There is, however, one further, and perhaps the most important, illustration of this that we have in the whole of God's Word. When our Lord was going back to heaven He commanded His disciples to tarry until the Holy Spirit had come upon them. And we read, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren"; "And when the day of Pentecost was fully come, they were all with one accord in one place" in prayer, waiting for the promise of the Father, "which," said He, "ye have heard of"; "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." There you have, then, seven demonstrations of fire coming down, all of them fulfilling a definite principle which runs throughout God's Word.

II.

THE UNDERLYING PRINCIPLE IN EACH CASE. Shall we notice, secondly, the underlying principle in each case? There was a people or an individual seeking God's blessing, a people who were obedient to His commands, who were ready to be separated from their sins, and who sought only the glory of God; and fire came down in demonstration of God's favour, of readiness to hear their prayers, and to answer their cry for help. "Ye shall seek me, and shall surely find me," God said, "when ye shall seek me with all your heart." Is not that the very basis of our faith? "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Can we say, can I say, can you say, my friends,—

"My all is on the altar,
I am waiting for the fire"?

These illustrations lead up to that. That is a demonstration of what God is prepared to do when an individual or a people come to Him whole-heartedly seeking His blessing, and prepared to do His will. The Bible is a most practical book. These things were written for instruction, and as God does not change, He is prepared to do for a contrite heart to-day just what He has done all through the ages. Are you seeking God's blessing?

If so, then approach God in the way these people did, and you will find that God will hear your cry, and reveal Himself to you in a very definite way.

III.

THE PARTICULAR APPLICATION OF THIS PRINCIPLE AT CARMEL. Let us then look, thirdly, at the particular application of this principle in the case of Elijah on Mount Carmel. It was a period of great national apostasy. When Omri came to the throne, we read that "Omri wrought evil in the eyes of the Lord, and did worse than all that were before him." Omri was succeeded by his son Ahab, and it is said of him that "Ahab did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." When Ahab was on the throne those who were worshipping idols were established in their false cult. Ahab and his wife Jezebel fostered the development of idolatry in that land where God had said His people should worship Him and cast out all forms of idolatry.

And because the king and queen were determined to establish idolatry, they ill-treated and persecuted and slew the prophets of Jehovah. Micaiah, a prophet of the Lord, was put in prison; Elijah was in hiding to save his life. Jezebel cut off and slew the prophets of the Lord to get rid of them, and threatened Elijah's life. The land was flooded with Baal worship, and four hundred and fifty prophets of Baal were carrying on their idolatrous worship when God's own prophets were either in prison or in hiding to save their lives. God had promised temporal blessings when His people feared His name, and kept His commandments; He had promised blessing upon their herds, and upon their flocks; that their enemies should not attack them, and that they should stand well before the nations of the world.

But along with that promise of blessing upon obedience was the promise of divine displeasure if they refused to accept His commandments. And now Ahab and his wicked spouse were definitely defying all God's commandments, and hardships and suffering and loss came upon the land.

At such a moment, Elijah, that strong man of God, who ever since his day has been looked upon as one of the most fearless men that God has ever raised up, appeared and confronted Ahab and said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years". Think of the boldness of Elijah. The prophets of the Lord had been slain; he had been preserved alive, and now he comes and challenges the king, an Eastern autocrat, saying, "As the Lord God of Israel liveth, before whom I stand—" When a man stands in the presence of Jehovah he has no fear of any earthly monarch. It is written on the tomb of General Lawrence in Westminster Abbey, London, "He feared man so little because he feared God so much." And the man who has access to the presence of

God and dwells continually there, has lost all fear of man, and can bring God's Word to bear on any situation whatever, like the Apostle Paul, who said, "If I yet please man I should be the enemy of God."

Elijah said to Ahab, "There shall not be dew nor rain these years, but according to my word." And that happened; and along with the drought came famine. God protected His servant Elijah; He provided him with water at the brook Cherith, and the ravens brought him food; bread and flesh every morning, and bread and flesh every evening, until the water of the brook dried up. Then God sent him to a widow at Zarephath, and there the cruse of oil was not spent, and the barrel of meal was never found empty, but there was provision for the widow and her son and the prophet as long as the famine lasted. But Elijah was going through a time of preparation for the great ordeal that lay ahead; though blessing came upon that home, the widow's son fell sick and died. The woman turned upon Elijah and said, "Hast thou brought this evil upon me after all my kindness?" And Elijah looked up to God and said, "How is it that in this home where I have been befriended this sorrowful bereavement has come?" Then Elijah called upon God to vindicate His cause, and after the widow's son was raised up, she said, "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is true." Yes, and somebody else knew it: Elijah knew it; he had put God to the test, and the widow's son had been raised up. When a man goes through an experience like that, and has proved God in the hour of dire necessity, he is prepared to trust God when the bigger problem comes,—as come it will.

There was sore famine in the land, and the word of the Lord came to Elijah in the third year, "Go, shew thyself unto Ahab; and I will send rain upon the earth." The prophet went to meet this man who had sent to every nation roundabout, and hunted high and low to find this man who was causing all the trouble. When Elijah appeared before him, Ahab said, "Art thou he that troubleth Israel?" Elijah said, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Is that not the exact parallel of what is happening to-day? Are not those who are turning the word of God upside down, charging those who are standing firm by the Word of God with being the troublers in Israel? "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

Then Elijah offered a challenge: he said to Ahab, "Gather the prophets of Baal together—you have been establishing this false religion, you have been fostering in every way the worship of Baal in this land where Jehovah's name alone should be exalted—gather the prophets of Baal together and let us test whether Baal or Jehovah is God." You have heard the story, you know it quite well, but may I point out that Elijah's appeal was not to the prophets of Baal. He spoke unto all the people; he makes no appeal whatsoever to the prophets of Baal. Those men had committed themselves to false worship, the people were being led astray, and Elijah wanted the hearts of the people to be turned back again; he wanted the people gathered together that they might see the hand of the Lord.

May I point out, too, the boldness of Elijah in this case? He was alone; while there were four hundred and fifty prophets of Baal, he alone was a prophet of God. There was a king who had been seeking his life for three years, there was Jezebel, the queen, who would have murdered him, and was even then thirsting for his blood; besides, there was a hostile multitude, for the people answered not a word. But this man, who had been in hiding, was a man who stood before the Lord; and he came forth and took his stand and boldly defied Ahab, the four hundred and fifty prophets of Baal; and all the multitudes that were indifferent and even hostile! Notice the courage of this man of God, and the challenge that he offered: "Let them give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God."

It is a wonderful thing when a man is prepared to stake his all on God. Here Elijah was confronted by four hundred and fifty prophets of Baal; he challenges them; he taunts them; and yet his own demonstration, his trial, was still ahead! The man who believes in "safety first" would say, "Well, I had better be careful; the man who laughs last, laughs best. What would happen if my demonstration failed? I had better be careful, because though I have challenged them, what right have I to guarantee, or to be absolutely confident, that God will hear me and send down fire?" Yet this man of God was prepared to take his stand publicly before all the prophets of Baal and the king, and stake everything on God. That is faith, my friends, when one is prepared to put God first and rest on His word, and care nothing whatever about consequences, leaving them to God.

Elijah goes further: he taunts the prophets of Baal. He says, "Cry aloud: for he is a god; either he is talking or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Elijah knew that the Lord God of Israel neither slumbered nor slept. They made enough noise to wake Baal up! They shouted from morning till midday, and right up to the time of the evening sacrifice; and cut themselves with knives and lances, until the blood gushed out upon them. But there was no voice nor any to answer. Their test proved that Baal was no god; that Baal was an empty name; and that when he was challenged by all his priests there was no answer of any kind whatsoever.

And now comes the demonstration, the test of Elijah, and I would have you notice what happens. Elijah said to the people, "Draw near"; and the people drew near. He repaired the altar of the Lord that was broken down. My friends, they would never have been in that state in Israel if the altar of the Lord had not been broken down! I wonder is your altar broken down? the family altar where you used to have prayer, or where there was prayer when you were at home in your father's family? Is that altar broken down? Is the Bible dethroned? Have you lost interest in the prayer meetings, and have those spiritual things which were once real in your life been set aside? Elijah said, "Draw near". And he repaired the altar that was broken down.

Have you wondered why there was famine in your life? Are you blaming all kinds of circumstances, my friends? God says, "Them that honour me I will honour". And if you have been setting aside these God-ordained means of blessing in your spiritual life, don't blame God if famine comes. As we watch Elijah calling that nation back to God, we realize that the same process obtains to-day; and if these things have been neglected in your life, then, for God's sake, begin to repair the altars that have been broken down. And while we watch Elijah, if we want the same result—because we know what happened in his case; we know that God answered by fire—if while we are watching him, and seeing what happened, your heart cries out for God, don't think that you can get a blessing in any other way than the way in which Elijah got it.

"And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name,"—Israel, the one who was a prince with God, and had power in prayer—"And with the stones he built an altar," the new altar on the very basis of God's covenant relationship with Abraham, Isaac, and Jacob. When the altar had been built, and the animal placed upon it, he said, "Fill four barrells with water, and pour it on the burnt sacrifice, and on the wood". And he said, "Do it a second time"; and they did it a second time. And he said, "Do it a third time", and they did it the third time until everything was soaked with water, and the surrounding trench filled with water. The God that can send fire down from heaven, can send fire down that will burn up a thing that is absolutely flooded with water. And when Elijah was going to put God to the test, he wanted to make the demonstration so perfect that every mouth would be stopped, and the whole assembly would be dumb when God answered him.

That is wonderful faith, my friends, but it is the faith which you and I need in these days if we are going to stand firm for God. If we cannot believe that God is God of the impossible, then we shall always steer for safety first, and shall seek to see our way through before we take our stand. But that is walking by sight, not by faith!

And now the time had come for the offering of the evening sacrifice, and Elijah called upon Jehovah and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." Was it selfishness? Did he want to be magnified as God's servant? A thousand times no! Listen to what the next verse says, "Hear me, O Lord, hear me, *that this people may know that thou art the Lord, and that thou hast turned their heart back again*". THEN the fire of the Lord fell". Not a demonstration of God's mighty power for vainglory; but to strengthen, to encourage, to renew, to establish, a people who were ready to trust Him!

As I said before, there is no reference whatever to the prophets of Baal being convinced! It was a case of the hearts of the people being turned back again. And when they saw what happened, they said, "The Lord, he is the God; the Lord, he is the God."

IV.

ITS LESSON FOR US TO-DAY. But this message has a very particular application for us to-day. This is a day of great apostasy. The word of God is being set aside in large measure; all kinds of things are being done in the name of the Christian faith that were utterly undreamed of fifty years ago, and which bring shame and dishonour upon our Saviour's name. There is barrenness in the churches; there is coming a famine of the Word of God; the water of life is not flowing freely because God's blessing is being withheld, and that because His Word is being dishonoured and set aside. "Art thou he that troubleth Israel?" Yes, every prophet of the Lord has been a troubler of people who set aside God's Word. And it is just the same to-day. But, my friends, if you believe that the Bible is the Word of God; if you believe that the Bible, which satisfied the Son of God, the Lord of Glory, when He came, and which the whole Christian church for eighteen hundred and fifty years accepted as fully and completely inspired by God; if you believe that this Book, which is the very basis of the Christian faith, is true and trustworthy, are you prepared to do what Elijah did? Will you take your stand for God, and ask Him to demonstrate that He is the God that answers by fire? God says, "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Or, like the apostles, who, when they preached salvation in the name of Jesus, and the ecclesiastical authorities of their day forbade them, prayed to God, "Grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

My friends, I am prepared to take my stand by God's Word. My appeal is not to those who are dethroning God's Word, my appeal is to the multitudes, to all the people. Are you prepared to stand by God's Word, and to trust Him as One Who is able to save to the uttermost? If so, then honour Him in every detail that His Word reveals, and put Him to the test. God says, "Then that honour me I will honour", and I believe that in these days if God's people are prepared to stand by the Word of God, and call upon Him to declare that it is the living Word which abideth forever, then God Himself will answer by fire—the coming down of the Holy Spirit of God, who will revive and quicken His people, and establish His truth; and great things will again be done in the name of God's holy child Jesus. May He grant it for His name's sake.

Our Communion service is to be held to-night, and therefore it is impossible to lengthen out our invitation hymn; but if there are any to whom God has spoken, and who have been definitely brought face to face with the broken-down altar, or the neglected sacrifice to God, will you, while we are singing, make your way down to the front and make an open confession before this assembly that you are prepared to accept God as Lord, and to obey Him in all things, and to seek His blessing just as Elijah did of old?

Coals for the Altar Fire

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

Sunday, February 12th.

"The Lord's presence with us".—

Isaiah xli:6-20

God is with us in secret sustaining power. We well know how, if He does not interpose openly to deliver us in trouble, to infuse strength into our sinking hearts. "There appeared an angel unto him from heaven, strengthening him", it is said of our Lord; and I do not doubt but what invisible spirits are often sent by God from heaven to invigorate our spirits when they are ready to sink. Have you never felt it? You sat down an hour ago and wept as if your heart would break, and then you bowed your knee in solemn prayer and spread the case before the Lord, and afterwards when you came down from the chamber, you felt as if you could joyfully encounter the trouble; you were humbled and bowed under it, as a child under a chastening rod, but you gave yourself up to it. You knew it was your Father that smote, and so you did not rebel any longer, but you went into the world determined to meet the difficulty which you thought would crush you, feeling that you were quite able to sustain it. I have read of those who bathe in those baths of Germany which are much impregnated with iron, that they have felt, after bathing, as if they were made of iron, and were able in the heat of the sun to cast off the heat as though they were dressed in steel. Happy indeed are they who bathe in the bath of such a promise as this, "I am with thee"! Put your whole soul into that consoling element; plunge into it, and you will feel your strength suddenly renewed, so that you can bear troubles which before would have overburdened you.

C. H. Spurgeon.

Monday, February 13th.

His presence certainly with us.—

Exodus iii: 1-12

Listen, this is the voice of God, "Certainly I will be with thee." "Certainly!" Is there any iron link ever forged that can bind with greater security than this word of the Eternal, thrown out that the faith of Moses may hold it fast? "Certainly I"—the holding is all of God, if Moses will have Him to be His alone source of strength. "Certainly I will"—look at that link thrown over the hook of your faith! What is it made of? No metal ever dug from earth's womb, and smelted by material fires, but formed and fashioned out of three attributes of God—His unchangeableness, His righteousness, His covenant faithfulness. But our figure is inadequate; for though this link of God's hold of us stood, the hook of our faith might give way. But God does not simply touch us at a point, nor do we grasp Him by one hand. He is round about us as well as in us. He has holds on us when we have once yielded, deeper down than where we can make a conscious response to Him; and grasping us thus, in the all-encompassing, million-rooted hold of His power, He says, "Certainly, I will be with thee."

John Smith, D.D.

Tuesday, February 14th.

His presence in the fire.—

Daniel iii:16-25

Beloved, you must go into the furnace if you would have the nearest and dearest dealings with Christ Jesus. Whenever the Lord appears, it is to His people when they are in a militant posture. Moses saw God at Horeb, but it was in a burning bush; Joshua saw Him, but it was with a drawn sword in His hand, to show that His people are still a militant people; and here where the saints saw their Saviour, it was Himself being in the furnace. The richest thought that a Christian perhaps can live upon is this, that Christ is in the furnace with him. When you suffer, Christ suffers. No member of the body can be pained without the head enduring its portion; and so you, a member of Christ's body, in every pain you feel, pain the head of Christ Jesus. As Baxter says, "Christ takes us through no darker rooms than He went through before"; and one could improve upon it and say, "He takes us through no rooms so dark but what He is Himself there in the darkness, and makes that darkness by His presence light, cheering and gladdening our hearts.

I know that to the worldling this seems a very poor comfort, but then if you have never drunk this wine you cannot judge its flavor. If the King has never taken you into his banqueting house, and his banner over you has never been love, why, you cannot be expected to know what you have not experienced. The presence of Christ is the brightest joy beneath the stars. Oh! Christian, seek it; do not be content without it, and thou shall have it.

C. H. Spurgeon.

Wednesday, February 15th.

His presence as the Lord of Hosts.—

Psalms xvi:1-11

The hosts which the Psalmist sees ranged in embattled array, and obedient to the command of the great Captain, are far other and grander than any earthly armies. If we would understand the whole depth and magnificent sweep of the idea enshrined in this name, we cannot do better than recall one or two other Scripture phrases. For instance, the account of the Creation in the book of Genesis is ended by, "Thus the heavens and the earth were finished, and all the host of them." Then, remember that, throughout the Old Testament, we meet constantly with the idea of the celestial bodies as being "the hosts of heaven". And, still further, remember how, in one of the psalms, we hear the invocation to "all ye His hosts, ye ministers of His that do His pleasure", "the angels that excel in strength", to praise and bless Him. If we take account of all these and a number of similar passages, I think we shall come to this conclusion, that by that title, "The Lord of hosts", the prophets and psalmists meant to express the universal dominion of God over the whole universe in all its battalions and sections, which they conceived of as one ranked army, obedient to the voice of the great General and Ruler of them all.

Alexander McLaren, D.D.

Thursday, February 16th.

His presence when forsaken by others.— II Timothy iv:6-18

"But", in contrast to these timid friends, "the Lord stood by me and strengthened me." Christ did not desert His faithful servant in the hour of need, but gave him courage and strength to speak out bravely before the court all that it was right that he should say. The contrast which the Apostle here makes between the many who forsook him and the One Who stood by him, reminds us of a similar contrast made by the Lord Himself: "Behold, the hour cometh, yea is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me." (John 16:32). In this respect also the saying remains true, "A servant is not greater than his lord" (John 15:20); and Apostles must expect no better treatment than their Master received: If they are deserted by their disciples and friends in the hour of danger, so also was He. But in each case those who are deserted are not alone, because, although human help fails, Divine support is always present.

Alfred Plummer, D.D.

Friday, February 17th.

His presence in the valley.—

Psalms xxxiii:1-6

"Thou art with me." Do you know the sweetness, the security, the strength, of "Thou art with me"? When anticipating the solemn hour of death, when the soul is ready to halt and ask, How shall it then be? can you turn in soul-affection to your God and say, "There is nothing in death to harm me, while Thy love is left to me"? Can you say, "O death, where is thy sting"? It is said, when a bee has left its sting in any one, it has no more power to hurt. Death has left its sting in the humanity of Christ, and has no more power to harm His child. Christ's victory over the grave is His people's. "At that moment I am with you", whispers Christ; "the same arm you have proved strong and faithful all the way up through the wilderness, which has never failed; though you have been often forced to lean on it all your weakness." "On this arm" answers the believer, "I feel at

home; with soul-confidence I repose on my Beloved; for He has supported through so many difficulties, from the contemplation of which I shuddered. He has carried over so many depths; that I know His arm to be the arm of love." How can that be dark, in which God's child is to have the accomplishment of the longing desire of his life? How can it be dark to come in contact with the Light of life? It is "His rod", "His staff"; therefore they "comfort". Omnipotent love must fail before one of His sheep can perish.

Viscountess Powerscourt.

Saturday, February 18th.

His presence always with us.—

Matthew xxviii:5-20

"Lo, I am with you always, even unto the end of the world." The gospel ends by removing from itself all limitations of time and space extending the day of the Incarnation to "all the days", enlarging the Holy Land to embrace all lands. The times of the Son of man are widened so as to embrace all times. The great name Immanuel is now fulfilled for all the nations and for all the ages. For what is this finished gospel but the interpretation, full and clear at last, of that great name of the old covenant, the name Jehovah: I AM, "I AM THAT I AM" (Exodus 3:14)? All of the Old Testament revelation is gathered up in this final utterance, "I AM—with you"; and it has in it by anticipation all that will be included in that last word of the risen Saviour, "I am Alpha and Omega, the Beginning and the End, the First and the Last".

This last sentence of the gospel distinguishes the life of Jesus from all other histories. The Lord Jesus lives in His gospel, so that all who receive His final promise may catch the light of His eye, feel the touch of His hand, hear the tones of His voice, see for themselves, and become acquainted with Him Whom to know is Life Eternal.

J. Monro Gibson, D.D.

NEWS FROM THE CHURCHES

By W. E. Atkinson.

BOSTON REGULAR BAPTIST CHURCH,

Boston, Ont.—Rev. A. J. Loveday, Pastor.

Word comes that the Lord has graciously visited this splendid old church in a time of refreshing. Rev. J. G. Connor, of Hamilton, conducted two weeks of special meetings with the assistance of the Pastor, and some sixteen responded to the call of the Spirit to receive Jesus Christ. We rejoice with Pastor Loveday in this demonstration of God's care for his work, and pray that larger blessings will follow the ministry of a faithful presentation of the Word.

WORTLEY ROAD BAPTIST CHURCH,

London, Ont.—Rev. Thos. J. Mitchell, Pastor.

The church rejoices in the presence and blessing of God. The Pastor's recent teaching in connection with the Dispensations has been helpful to many, and the Lord has blessed the using of a splendid chart in this regard. At the close of last Sunday evening's service, four came forward seeking Christ and desiring to confess Him in baptism. "Brethren, Pray for us", is the request from the Pastor.

SCOTLAND BAPTIST CHURCH,

Scotland, Ont.—Rev. T. L. White, Pastor.

A people who are "without the camp" for His sake are being blessed by the Lord, and they rejoice that they are "counted worthy". A baptismal service is being arranged in the Boston Baptist Church when a number are to be baptized.

CENTRAL REGULAR BAPTIST CHURCH,

London, Ont.

Sixty-one members of the Adelaide St. Baptist Church requested that their letters be granted them to form the Central Regular Baptist Church, but the Adelaide Street Church deferred the matter for one week. However, this did not deter the brethren from going forward, and a business meeting will be held this Thursday evening to complete the organization of this new work. Already six souls have made public confession of Christ and will follow their Lord in baptism as soon as arrangements can be made for this service. Great joy fills the hearts of the people at

the continued blessing of the Lord, and they are looking to the future with joyful anticipation. Rev. W. E. Atkinson, Secretary-Treasurer of the Union of Regular Baptist Churches of Ontario and Quebec, has ministered for the past three Sundays; next Lord's Day, Rev. T. I. Stockley, Dean of the Toronto Baptist Seminary, will be the preacher.

FAIRBANK BAPTIST CHURCH,

Rev. J. F. Holliday, Pastor.

Friends will be glad to learn that Pastor Holliday has sufficiently recovered from his recent serious illness to announce that he will occupy his own pulpit next Sunday evening. Under his able leadership a mission has been opened in a district north of Fairbank Church where there is no church ministering to the spiritual needs of the people. This work has been owned and blessed of God, and we rejoice with the Fairbank people in their missionary outlook.

CANNINGTON REGULAR BAPTIST CHURCH,

Rev. A. E. Dallimore, Pastor.

The church is looking forward to special meetings conducted by Rev. J. H. Peer of Willowdale Regular Baptist Church. Pray that there will be much blessing from the Lord, and that many souls in the district may be won for the Lord Jesus Christ.

JARVIS ST. BAPTIST.

Last Sunday was a day of blessing in Jarvis St. There was an attendance of 1,037 at the morning School, and a fine congregation at the 11 o'clock service. Rev. Chas. Fisher, M.A., who is supplying the pulpit during the Pastor's absence, preached gloriously from the text; "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works". Four responded to the invitation to confess Christ.

In the evening Mr. Fisher preached the sermon appearing in this issue of *The Witness*. Three were baptized; and the Regular Monthly Communion and Reception Service was held at the close of the regular service. Dean T. I. Stockley gave the hand of fellowship to between twenty and thirty new members (we are at the printer's, and have not the figures before us).

A SELF-EXPLANATORY LETTER.

Toronto, Can.,

February 7, 1928.

Dear Dr. Sedgewick:—

At last Sunday evening's service, in response to a proposal from the pulpit, the entire congregation of Jarvis Street Baptist Church, by a standing vote expressed their sympathy with the pastor, membership, and congregation of Metropolitan United Church in the lamentable loss of their historic building by fire the early morning of January 30th. At a meeting of the Deacons' Board of Jarvis Street Church, held last evening, I was instructed to convey to you, sir, and to your church, the above-mentioned expression of sympathy. Please permit us further to express the hope that out of the ruins of the past, by the favor of God, a yet greater future may arise.

With genuine Christian greeting,

Very sincerely yours,

(Signed) E. A. BROWNLEE,

Secretary Deacons' Board,

Jarvis St. Baptist Church.

Rev. Wm. H. Sedgewick, D.D.,

Pastor Metropolitan United Church,

51 Bond Street, Toronto.

PREACHING APPOINTMENTS OF SEMINARY STUDENTS.

We are receiving enquiries constantly for the services of students from the Toronto Baptist Seminary. All such communications should be sent to Mr. W. N. Charlton, 337 Jarvis Street, Toronto, who will be glad to make preaching appointments for the students. Last night (Tuesday) Mr. Stanley Wellington spoke at the Young People's Meeting at Marie St. Mission, and the people report a time of spiritual

blessing. Thursday evening (to-night) Mr. J. Knight and Mr. O. Johnson will address the Women's Missionary Society of Fairbank Baptist Church; while on Sunday, February 12th, Messrs. M. Rose and J. Searle will be at Willowdale Baptist Church, Toronto; Messrs. J. Byers and N. Burridge at West Hill; Messrs. G. W. Smith and W. McGrath at Kitchener Park, Toronto; and Messrs. R. Hisey and O. Johnson at Mimico, Ont.

REV. CHAS. FISHER'S SERMONS.

We have great pleasure in introducing to our readers Six Sermons called forth by the Bishops' Proposals for Prayer Book Revision by the Rev. C. Fisher, M.A., who has recently come to Canada and taken his stand with Dr. T. T. Shields as a thorough-going Fundamentalist Baptist. The following are the titles of the sermons:—

1. Prayer-Book Revision: What it means.
2. The Redemption which is in Christ Jesus: An exposition.
3. Justification by Faith.
4. Priesthood: A subject of outstanding importance to-day.
5. Sanctification: the way, the need, the power.
6. That Blessed Hope.

Two or three of these sermons have already been published in *The Gospel Witness*, so that our readers have had an opportunity to taste their rich quality. And we gladly publish what the *American Sunday School Times* says about them:—

"Six Sermons Called Forth by the Bishops' Proposals for Prayer Book Revision. By C. Fisher, M.A. (Chas. J. Thynne and Jarvis, Ltd., London, two pence each.) Although the occasion of the preaching of these sermons was the Bishops' Proposals for Prayer Book Revision, it must not be supposed that they touch upon nothing else. One of them is devoted to an analysis of the Proposals in the light of Scripture, but the others are of very general interest. They set forth such doctrines as Justification by Faith, Sanctification, the Blessed Hope, and the like. They are clear and forceful, and have been wrought out in the very soul of the preacher. It is interesting to note that the writer is a graduate of the theological seminary of which the late Dr. W. H. Griffith Thomas was head, and he pays a high tribute to the memory of his former master. Indeed, something of the clarity of thought of Dr. Thomas is to be seen in the author's presentation of these great doctrines of Scripture. Every lover of Bible truth, clearly and forcefully presented, will do well to read these sermons."

The author has made a very generous offer, viz.: that the entire proceeds of the sale of these sermons shall be devoted to Des Moines University. A single copy is 5 cents, but the whole set may be obtained post free for 30 cents by any one who will send this amount to *The Gospel Witness* office, 130 Gerrard St. East, Toronto. We earnestly hope that the whole supply of these sermons will be sold rapidly and that Des Moines University will profit largely thereby. The sermons are of real value, especially in the present crisis. Send at once for a set; read them, and pass them on to others.

T. I. S.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III.	T. T. SHIELDS, Editor.	No. 1.
Lesson 9.	First Quarter.	Feb. 26, 1928.

PAUL'S APOSTLESHIP VINDICATED.

Lesson Text: I Corinthians, Chapter 9.

Golden Text: "For though I preach the gospel, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." I Cor. 9:16.

I. VALID MINISTRY VINDICATED (vs. 1-6).

1. Apostolic succession is best proved by apostolic methods, apostolic results, and loyalty to apostolic teaching. 2. The question of authority to preach is always a burning question (see Matt. 21:23). 3. The conditions of apostleship, as laid down by Peter, (Acts 1:21-22) to fill vacancy caused by death of Judas. 4. Some at Corinth said Paul did not fulfil those conditions, as he had not seen Christ in the flesh. But Paul had had a larger vision of Christ, (Acts

9:5). 5. Paul had been also taught by Christ, (Galatians 1:11-12, 16, 17; I Corinthians 15:3). 7. Paul had been commissioned by the Spirit, (Acts 9:15-16, and 13:2). 7. The proof of his ministry was in the churches which he had established, of which Corinth was one, (v. 2). 8. Neither apostolic authority, nor success, no readiness to serve, preserved Paul from criticism! 9. Some recognized his authority and thanked God, (Galatians 1:24).

II. VALID MEANS FOR MAINTENANCE OF THE MINISTRY, vs. 7-18).

1. It is of divine ordering that "they which preach the gospel should live of the gospel", (v. 14). 2. Such was God's method for the maintenance of religion under the Levitical system. The priests were supported by the tithes and offerings of the people, and "lived of the altar". 3. Shall grace provide less for the maintenance of the faith than law did? 4. If only Christians understood that the law was of divine origin, and that its principles apply today, tithing would be accepted as a minimum standard. 5. There were no "foreign missions" to maintain when the law was in force. Have you thought of that, and have you acted according to "grace"? 6. If we are Christ's, we are His bondslaves, and all that we have is His. 7. True preaching is a "necessity" laid upon certain individuals, (v. 16). No true minister of the gospel preaches for monetary reward. In England benefices are frequently called "livings"; they might more truly be called "starvings!" (see v. 11). 8. Not all are bachelors, or tent makers, like Paul (v. 15); also a specialized ministry is necessary in these days of specialization; and concentration on the work of the ministry deprives the minister of other means of support. 9. But the apostle's method vindicates for all time the custom of preaching the gospel without remuneration, as so many of God's choice servants are doing in Sunday Schools, open air, or as lay preachers and evangelists. 10. The great thing is, Are we relying on "authority to preach" rather than on the power to "preach with authority"? One comes from man; the other comes only from God.

III. VALID METHODS OF WORK IN THE MINISTRY, (vs. 19-23).

1. "Minister" means servant. "By love serve one another". 2. Danger of ministers being "lords of God's heritage", (I Peter 5:3), and of feeding themselves rather than feeding the flock, (Ezekiel 34:2-3). 3. The "Good Shepherd", (John 10:11), the "Great Shepherd" (Heb. 13:20), the "Chief Shepherd", (I Peter 5:4) sets the standard for all the under-shepherds. 4. See Philippians 2:5-11, His humiliation and readiness to serve even unto death. He left us an example "that ye should follow his steps". 5. Paul's readiness to get "alongside" in order to serve. Christ could not have saved by remaining in heaven. The minister must get down to the level of those he wants to help. 6. It is worth it for the gospel's sake; if we have come to know the gospel we have learned that there is no barrier of colour or race or social position; and these barriers must be broken down to show what God's gospel really is.

IV. VALID MEASURES FOR SECURING REWARDS IN THE MINISTRY.

1. This caption refers to rewards from Him who is the "Chief Shepherd", and "the Captain of our salvation". There are certain methods, (not always "valid") of securing rewards in the way of preferment in the ministry. Such men and such methods have their reward! But the apostle said, "If I yet please men I should be an enemy of God." 2. Reward for service should be carefully distinguished from salvation, which is all of grace, and cannot be earned or gained. 3. A castaway (v. 27) does not refer to losing salvation, but to rejection as a competitor in the race. In the Grecian games certain conditions were laid down as to training, nationality, etc., and the man who had not fulfilled the conditions was "rejected", and not allowed to compete. 4. Paul uses this metaphor re the Christian race. How careful we ought to be as to our character, our readiness to train properly, and to lay aside every weight, (see Hebrews 12:1), and also to run with patience the race that is set before us. 5. See I Corinthians 3:15. It is possible for a man's soul to be saved but his life lost, and his life's work to go unrewarded. 6. God is a "God who knoweth the heart". "Brethren seeing these things are so, what manner of persons ought ye to be!"

BAPTIST BIBLE UNION LESSON LEAF

Vol. III T. T. SHIELDS, Editor. No. 1.

Lesson 10. First Quarter. March 4, 1928.

SOME TYPES; FELLOWSHIPS AND THE OTHER MAN.

Lesson Text: I Corinthians, chapter 10.

Golden Text: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." I Corinthians 10:11.

I. FELLOWSHIP WITH GOD BROKEN BY DISOBEDIENCE, (vs. 1-15).

(N.B.—Notice the close connection of this chapter with the preceding chapter. "Moreover" at the beginning of chapter 10 would be better translated "for". What follows is an illustration of the possibility of people being castaways, or rejected, even after being saved).

Experiences of the redeemed nation of Israel, used as warnings for redeemed spiritual Israel. The whole nation was brought out of Egypt, but not all entered the Promised Land.

(a) Notice the "Alls", (vs. 1-4): "All" our fathers; "all" passed through the sea; "all" baptized unto Moses; "all" did eat; "all" did drink. The significance seems to lie in this, that such a unity was afterwards broken by disobedience.

(b) Notice the privileges: "Under the cloud" of divine protection and guidance; "passed through the sea"; divine salvation from enemies; "baptized unto Moses", into his spirit, and united with him as leader. Partakers of same spiritual sustenance. What a bold thing for the Apostle to say, but it was the same spiritual grace that sustained them as sustains us. The song of redeemed Israel (see Ex. 15) and the redeemed saints (see Rev. 7-10) is one and the same (see Rev. 15:3). After such experiences, was it possible for such to fall away, or be rejected? (See 1 Cor. 9:24-27). Subsequent history tells us that it was possible, and these warnings are recorded for our benefit. They are history written beforehand (vs. 6, 11).

(c) Notice the failures: Idolatry, the golden calf, Ex. 32:4; Fornication, Numbers 25:1-18; tempting Christ, Exodus 17:2, 7, and 21:6. Murmuring, Numbers 14:2, 29; 26:63, 65. Of all adult males who came out of Egypt only Joshua and Caleb got through to the Promised Land. No place for spiritual pride, if that could happen after all those privileges (vs. 11-12); and yet, sad to say, how often we see it happen to-day. Why is not the word allowed to do its work of warning and correction? God knows our state. His leading of the Children of Israel by the wilderness was to shelter them from their enemies and tone down the dangers, (Ex. 13:17). Hardships necessarily arise in the pilgrim way, but God prepares the issue, provides for our wants, and protects us all along the way. Even the temptations and trials which come may become stepping stones to victory. "Flee from" idolatry (v. 14). Some things are obviously wrong. Cut them out. (See Matt. 5:29, 30). To temporize with known sin is fatal in the Christian life. Christ as the Rock, His Word for bedrock doctrine; His truth is immutable, like the rock. He is the Rock of Ages, cleft for us. From Him we get the living water in a thirsty land.

II. FELLOWSHIP AT THE LORD'S TABLE DEMANDS SEPARATION FROM EVIL, (vs. 16-22).

1. The cup of blessing is a symbol of fellowship in Christ's shed blood. The broken bread similarly denotes partaking of His broken body. 2. In the types those who partook of the sacrifices were partakers of the altar, (v. 18) (Compare Matt. 23:18-20.) 3. Partaking of things offered in sacrifice to idols meant fellowship with demons (v. 20). 4. Complete separation from, (1) wrong things, (2) doubtful things, is the way of God's blessing, (See 2 Cor. 6:14-18, particularly 16 to 18). 5. There is a close parallel between false practices and false doctrines (See 1 Tim. 6:3-11). The apostolic exhortation is to separate from false teachers just as much as from those who practice evil things. 6. "Ye can-

not serve two masters, God and mammon", (Matt. 6:24). 7. Fellowship with God means separation from sin. Fellowship with idols means separation from God, (v. 21).

III. FELLOWSHIP OF THE SAINTS MAINTAINED BY UNSELFISHNESS, (vs. 23-33.)

1. See the very close parallel between this section, and Romans 14:1-23. Paul found it necessary to write the same things to both Rome and Corinth. The Christian church needs the same message just as much to-day. 2. The well-being of the other man is the Christian standard. What will help to build him up, rather than what is lawful for me, (vs. 23, 24). 3. Take a large view of things, (vs. 25, 26). We are not to be over-scrupulous; nothing is unclean of itself. The more natural we can be the better for our witness. 4. But if another's conscience is sensitive about certain foods, then for his sake, we must refrain, (See Rom. 14:15-18). 5. "The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost", (Rom. 14:17; compare v. 31). 6. The Christian must not give offence either to Jew or Gentile or to members of the church by any of his habits. Only so can he attract them to the Lord, "that they may be saved", (vs. 32-33). 7. Our readiness to set aside our own wishes for the sake of others, is a test of our likeness to Christ, "who pleased not himself".

EYES RIGHT!

(Continued from page 8)

If only the Modernist would look where he is going, or go where he is looking, what a blessing it would be! There is only one logical outcome of the present policy of Biblical critics, and that is pure Naturalism, or Rationalism—the terms are synonymous. But Christianity was founded on belief in the crucified, risen, glorified, Son of God. It is no wonder the people do not know which way the preacher intends to go who "squints" (looks in two directions at the same time). And nothing is more fatal to one's own spiritual life than to be false to one's own convictions, and refuse to be honest.

"He would not have his judgment blind,
He fought the spectres of his mind,
And slew them."

C. F.

STEWARDS, ATTENTION!

Churches, Sunday Schools and Individuals

are requested to forward all contributions for the Union of Regular Baptist Churches of Ontario and Quebec to: Rev. W. E. Atkinson, 337 Jarvis Street, Toronto 2, Ont.

Funds are urgently needed to place Pastors on New Fields. Opportunities await us in many important Centres and the Open Door must be entered.

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