

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.

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

Vol. 7. No. 10.

TORONTO, JULY 19th, 1928

Whole No. 324.

Stolen—A University!

A Despatch from Hamilton Reports McMaster Will Cease to be Baptist Except in the Theological Department

We publish below a Hamilton despatch which appeared in *The Toronto Star Weekly* on Saturday, July 14th. *The Gospel Witness* has for years exerted itself to inform the Baptists of Ontario and Quebec of the deep-laid conspiracy on the part of a certain modernistic group within the Denomination to steal McMaster University from the Denomination. We first of all did the best we could behind closed doors, and endeavoured to exercise what little influence we had as a member of the Board of Governors of McMaster University. But every word of warning we uttered was repudiated by the determined group of educational bandits; though we produced overwhelming evidence again and again of the drift of things at McMaster, our testimony was answered always by the cowardly criminal's epithet, "liar".

The poison was spread by these disseminators of doubt throughout the Denomination, until at last even a large part of the orthodox element in the Denomination joined affinity with Ahab and determined to go to Ramoth-gilead and prosper; and the denominational Ahab, as represented by the Executive Committee of the Convention which was pressed into McMaster's service, said concerning the modern, warning, Micaiah, "Put this fellow in the prison, and feed him with bread of affliction and water of affliction, until I come in peace." We count it a privilege and an honour to bear the reproach that has been cast upon us, and to lie under the result of McMaster's campaign of calumny. Some day the Baptists of Ontario and Quebec, and of Canada, or as many of them as have any spiritual discernment at all, will wake up to discover that our testimony was true. We ask our Baptist readers, not only in Ontario and Quebec, but throughout the continent and in the far places of the earth, to study this despatch from Hamilton as representative of the progress of a campaign of ecclesiastical banditry which aims to filch from Bible-believing Baptists their educational inheritance.

Here we are told that "Hamilton's new Christian school of learning, McMaster University, is going to serve the educational requirements of the young people of Ontario, whatever their creed or religious belief may be". Of course it is right that students should be admitted to any university irrespective of their religious beliefs, but an institution that belongs to the Baptists ought surely to be known as a Baptist university. But this despatch tells us that the transfer of the university to Hamilton will effect a great change in the university, for "the fact stands out that although McMaster has always been a Baptist university, it will now be non-sectarian, except for the theological department".

What a lot of hypocritical talk Baptists have listened to for a generation or more from Association and Convention platforms! Why was McMaster University established? Was it because the young people of Ontario were without educational facilities? Toronto University is much older than McMaster. Why, then, was it necessary for the Baptists to establish a separate university, and for forty years to bear the burden of its maintenance? What arguments were used to justify this great endeavour? Everywhere we were told by representatives of the University that it was necessary that we should have a separate "Christian" school of higher learning. It was argued that we could not afford to commit the training of our young people to the tender mercies of the state, albeit we are content to do so in their most impressionable years; and it is only when they come to the estate of manhood and womanhood, according to the McMaster theory, that we are justified in being afraid of the influence of state education. But in order to preserve our young people from the educational poisons disseminated in state institutions it was necessary to have our own distinctively Baptist university. Even during the recent campaign the advocates of McMaster University did not hesitate to make comparisons between the Pro-

vincial University and McMaster to the disadvantage of the former, so much so that a professor of Toronto University, who is himself a Baptist and a member of Dr. John MacNeill's church, felt himself under the necessity of writing a letter of protest, insisting that it ought to be possible to plead McMaster's cause without speaking disparagingly of the work of Toronto University.

But now we are told that in Hamilton the University will be non-sectarian. The Chancellor is quoted—mark you, the Chancellor of a Baptist university! The Chancellor of the University to which the late Senator McMaster gave a million dollars or more to establish a Christian institution!—the Chancellor said, "I hope no one is worrying about the religious side of our university. Forget your creeds and work together to make this campaign a success"! And we are told the "citizens of Hamilton took him at his word. Anglicans, Presbyterians, members of the United Church, Roman Catholics and Hebrews, worked side by side in the campaign and contributed handsomely to the fund."

In the article from which we quote there is one bright gem:

"The city, through the parks board, has also secured 30 acres and has given McMaster a twenty-one-year option on it. It was impossible for an outright gift to be made of this because the principles of the Baptist denomination will not permit them to accept municipal or state aid. The parks board intends to beautify and develop the property and build a wide avenue to the university grounds."

Because it was impossible for an outright gift to be made because of the principles of the Baptist denomination, the Parks' Board has given McMaster University a "twenty-one-year option" on thirty acres of land! What a hypocritical bit of camouflage that is! Why has not McMaster University the honesty to say, "We have trampled in the dust all other principles for which Baptists stand—why should we stand for the principle of separation of church and state? Why should we not accept thirty acres of land as a gift? We will not say it is a gift, but will accept it as a twenty-one-year option"! Perhaps at the end of the twenty-one years the option will be extended for another twenty-one years, and so on indefinitely!

We recall that some time after this matter was first discussed we raised the question in a Board meeting, as to whether the Board was dealing fairly with the Hamilton Citizens' Committee, when the Board of Governors knew that it was not possible for them without violation of their principles to accept a civic grant. In reply to that, Rev. W. W. McMaster, who was then Pastor of James St. Church, Hamilton, insisted that the matter had already been settled. When some demurred, Mr. McMaster asked that the correspondence be read, and a letter bearing the signature of the then Chancellor, Dr. A. L. McCrimmon, and Mr. Albert Matthews, was read, in which the authorities of McMaster enquired whether the Hamilton Committee, or the City Council, proposed to raise the amount needed by issuing debentures. We distinctly recall that a certain member of the Board was sitting beside us, and when the letter was read, he said, "Aha, the chickens are coming home to roost".

After the reading of this letter, Dean Farmer spoke. It is the only time in which we ever remember hearing the late Dean stand out for principle, but on that occasion he declared that he would never consent to the surrender of the principle of separation of church and state, or consent to the acceptance of any sort of civic grant, and that if the whole Senate approved of it, if he had to stand alone, he would oppose it on the floor of the Convention. But while, on the one hand, the authorities of the University are basely trying to capitalize Dr. Farmer's name and raise money for a Farmer Memorial Fund, on the other hand, they trample under foot that particular principle which seemed to be dearer to the late Dean's heart than any other principle for which Baptists stand, for it seemed to us that he could part with any other principle.

No one of any sense will be deceived by this clever attempt at deception. It simply means that McMaster University is accepting thirty acres as a civic gift under the disguise of a "twenty-one-year option".

Then we are told that the Roman Catholic Bishop of the Hamilton Diocese, and the Anglican Bishop of the Hamilton Diocese, have each made a contribution to the university, and it is said, "No portion of these funds will go to teach Baptist doctrines, they are to be entirely devoted to science buildings and equipment."

But is not the money that is contributed to science buildings used to teach what is taught in those buildings? Are we then to understand there is to be no distinctively Christian approach to the various sciences? The whole tenor of the article suggests that outside of the Theological Department, when McMaster University is transferred to Hamilton, no one will ever recognize it as a Baptist institution.

It is impossible for us to suggest anything that has not occurred to the modernistic bandits responsible for this steal, but long ago there was a demand from some quarters that the control of the University should be more largely subject to its alumni, and that the charter should be amended to give the alumni the right to elect a certain number of the members of the Board of Governors. What is to be transferred to Hamilton? The McMaster estate may perhaps be put at somewhere between a million and a million and a half dollars—but is that all? Is that the only equity Ontario and Quebec Baptists have in McMaster University?

They have the charter. Hamilton would not waste a minute upon McMaster had it been possible to obtain a university charter apart from McMaster. There are four universities in Ontario: the Provincial University at Toronto, Western University at London, Queens at Kingston, and McMaster. Everybody knows that no amount of money could buy another university charter, and no amount of influence could prevail upon any Ontario Government to grant another university; and if Hamilton was to have a university at all, it must secure the transfer of some university now existing. Therefore the McMaster estate means more than the invested funds and the property owned by the University: it means the charter as well, whose acquisition Mr. McMaster's gift of forty years ago made possible. But when the University is transferred to Hamilton we shall be told that the McMaster money is but a small part of the total assets of the University. Have not the alumni raised an amount equal or al-

most equal, to the total amount left by Mr. McMaster? Have not the citizens of Hamilton given lands to the value of one hundred and twenty thousand dollars, and raised something like five hundred and fifty thousand dollars beside? Why, then, should the control of McMaster remain in the hands of the Baptist Convention of Ontario and Quebec? It will not be long before an agitation will be set on foot for the amendment of the charter of the University which will permit both the alumni and the citizens of Hamilton to elect representatives to the Board of Governors, and inasmuch as Anglicans, Roman Catholics, Presbyterians, United Churchmen, Hebrews, and people of no religion at all, contributed to McMaster's support representatives of all these creeds ought to be considered eligible for election to the Board of Governors. McMaster University will not have been established in Hamilton ten years before some such movement will be effected.

Someone will say, "But the Baptists of Ontario and Quebec would never consent to that." Would they not? The same modernistic element will keep control of all the Boards and of the official positions of the University, and will suffer no one to occupy a position without being sure that he is either in sympathy with their views, or that he may be depended upon to take a spineless attitude toward such a proposal. And when such an amendment will be submitted to the Convention, what man in the Convention will be brave enough to stand up and oppose it? Is it not recommended by the Executive of the Convention, which is representative of all the Boards of the Convention? And will not any opponent of the recommendation of the Executive, by the very fact of his opposition, show himself to be "out of harmony with the aims and objects of the Convention"? If one should be left in the Convention with an infinitesimal fraction of principle, and such an one should dare to oppose the Executive's will, the Constitution of the Convention, as recently amended, has brought into it a permanent guillotine. No special scaffold need be erected; the instrument of execution is now an integral part of the Convention's Constitution, and any man who would oppose it would be executed on the spot.

And thus Mr. McMaster's million and a half dollars, or whatever the exact amount is, will be deliberately stolen from the Baptists of Ontario and Quebec; and poor, blind, people that they are, they will wake up to discover that the university which was originally established for the propagation of principles held by Baptists, now exists to discredit or to destroy evangelical faith. Of the Apostle Paul it was said that "he which persecuted us in times past now preacheth the faith which once he destroyed". Of McMaster University it can be said even now, and it will be said with greater emphasis as the years go by, that "the institution which succoured us in times past now destroyeth the faith which once it preached".

Nor should we be surprised that, since the setting aside of the principles of the whole educational conception for which McMaster once stood, has already become an accomplished fact, if even the name of "McMaster" should disappear, and it should become known simply as "Hamilton University".

We have no desire to profit by McMaster's apostasy,

we have done everything that a mortal could do to prevent its taking its present position; but, seeing it has taken its present position, it emphasizes the importance of the establishment and maintenance of a sound Baptist theological education in Toronto. We need not here discuss future plans, but it will be necessary for Baptists to find a way whereby Baptist students can take their Arts Course apart from the corrupting influence of McMaster University. We shall have to strengthen Toronto Baptist Seminary as time goes on by enlarging its Faculty; by setting, ultimately, the highest possible academic standards; and perhaps it may be necessary to establish some sort of preparatory school which will take students as they are and lead them on to matriculation. Then our Seminary can either be federated with Toronto University, or, if that should be impossible, it can establish some working arrangement with Des Moines University, so that we shall still have a distinctively Baptist educational work where students may take their degrees.

Will our readers kindly mark this article, put it on file, and when these melancholy predictions are fulfilled, we shall thus be saved the trouble of saying, "I told you so".

(From *Toronto Star Weekly*, July 14.)

ALL DENOMINATIONS SUPPORT HAMILTON'S NEW UNIVERSITY.

McMaster To Be Non-Sectarian Except in Its
Theological Course.

RECEIVES WIDE AID.

Protestants, Catholics and Jews Contribute Toward Its
Transfer From Toronto.

Special to *The Star* by Staff Reporter.

Hamilton, Ont., July 14.—"Hamilton's new Christian school of learning," McMaster University, is going to serve the educational requirements of the young people of Ontario, whatever their creed or religious belief may be.

The fact stands out that although McMaster has always been a Baptist university, it will now be non-sectarian, except for the theological department, which will continue to prepare candidates for the Baptist ministry. The university will be under the control of the Baptist denomination of Ontario and Quebec, but its charter imposes no sectarian tests, the only demand made upon the professors in its faculty of arts being that they be members of some Christian denomination. One-half of the members of the faculty of arts are not Baptists.

Almost every outstanding university of to-day was started, and is now connected, with some religious body, but there are few that are known to-day by that identity. Chancellor H. P. Whidden of McMaster, in his address to the campaign workers before they started on their drive to raise \$500,000 for Hamilton's contribution of a science building to the university, said: "I hope no one is worrying about the religious side of our university. Forget your creeds and work together to make this campaign a success."

Citizens of Hamilton took him at his word. Anglicans, Presbyterians, members of the United Church, Roman Catholics and Hebrews, worked side by side in the campaign and contributed handsomely to the fund.

Donate Land For Site.

When the idea was first broached three prominent Hamiltonians, an Anglican, a Presbyterian and a Jew, offered to donate 40 acres of land for the university site. Their offer was accepted and when land adjoining this was later purchased the price was \$3,000 an acre, making the valuation of their gift \$120,000.

(Continued on page 15.)

The Jarvis Street Pulpit

Did Jesus Christ Bear Our Punishment?

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, July 15th, 1928.

(Stenographically reported.)

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Peter 2:24.

Prayer before the Sermon.

We thank Thee, O Lord our God, that we who sometimes were afar off have been made nigh by the blood of Christ, so that we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. We thank Thee that Thou hast given to those who believe a place among Thy children, and Thou hast made us children of God; and if children then heirs, heirs of God and joint-heirs with Jesus Christ. We beseech Thee, O Lord, to help every child of Thine this evening as our hearts are bowed in Thy holy presence to rejoice in Christ Jesus our Saviour. We beseech Thee graciously to grant us the consciousness of the ministry of Thy Spirit. How dependent we are upon divine grace! We have no capacity for the reception of spiritual things of ourselves; we have no ability to understand even that which is written. We pray that the Holy Spirit may this evening illuminate and energize our minds, and bring home to us the reality and some appreciation of our inheritance which is in Christ Jesus.

If there are any in Thy presence who are still strangers, still in the far country, still without the circle of privilege, we pray that Thou wilt gently constrain them to come, that they may receive Jesus Christ, and, receiving Him, be given power to become the sons of God. So would we come as a united family, as those who belong to the royal household, and taught by Thy Spirit, we would call Thee, O God, our Father which art in heaven. Look upon us in our varied needs this evening, we ask Thee. Into the lives of some Thou hast come with gladness and glory. Thou hast filled their days with pleasure and with joy abounding; and they are here before Thee happy-hearted, rejoicing in all the good things which Thou hast bestowed upon them. We pray that in the midst of all this brightness they may not be forgetful of Thee. Grant that they may remember that every good and perfect gift cometh from the Lord. So lift up their hearts in praise and adoration this evening to the Giver of every good and perfect gift.

It may be that some are at the other extreme: everything has gone awry, they have complained like Jacob, "All these things are against me." They have encountered heavy seas and contrary winds, they have had to carry heavy burdens, and meet strong foes, they have had fightings without and fears within—they have been tried almost beyond endurance. If there be such this evening, we pray that Thou wilt graciously comfort them. Dispel the clouds, we pray Thee, and help them to see the sun; restore to them the joy of their salvation, and send any such away praising the Lord for His abounding goodness. There may be parents here this evening who are troubled about their children. We thank Thee that we are able to call Thee our Father, that Thou dost understand all the trials of all who would lead the little ones to Christ. Put Thine arms about them, and help them to lean afresh upon the divine promises. It may be some are troubled about material things, and weary of the struggle to make ends meet. Give them a clear vision of the God Who multiplied the loaves and the fishes, the Lord Who is sovereign of the material as well as the spiritual. Lift up the hearts of

any who are cast down because of material difficulties; help them to rejoice in Thee. Some carry a secret sorrow: the heart knoweth its own bitterness; and a stranger doth not intermeddle with his joy. Meet such an one this evening, and dispel the clouds, and bring in a day of gladness. It may be there are some who think of friends who are far away, and mourn the absence of some they love. Whatever our need, we rejoice that Thou art able to meet it. Look upon this great company, and out of Thy fulness wilt Thou satisfy us every one. Remember every true witness, every true missionary of the Cross. Let the power of the Holy Spirit be upon all who testify to the grace and glory of the Lord this night, and throughout the world may multitudes be saved. We ask it in the name of Christ Jesus the Lord, Amen.

You will find my text in the first Epistle of Peter, second chapter, verse twenty-four: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed", particularly these words, "Who his own self bare our sins in his own body on the tree". There are people who have lived in mountainous regions, who were born within sight of the everlasting hills, who can never be wholly comfortable in a prairie land. They think affectionately of some favourite mountain peak which they could see perhaps from the windows of their home, and around which there gather all the happy memories of childhood's days; and when far from home they often long for a sight of the hills, that they may feel their inspiration, their challenge to higher and nobler things. The same principle was illustrated in the case of David when far from home, when between him and the land of his birth and early experiences, the Philistine armies had gathered; and he cried, "Oh, that one would give me drink of the water of the well of Beth-lehem, which is by the gate!" I have known some other people who were born and who have spent their early life in some maritime country, and they long to hear the sound of the sea, and to smell again the salt sea air.

Thus every true Christian was born within sight of the Cross, and turns again and again for inspiration and help to the place called Calvary. There is something radically wrong with any man who is not moved by the story of the Cross. I remember a young man who was a problem to me some years ago, and one Sunday evening he said, "Pastor, I wish you would let us hear more about the life and example of Christ, and a little less about His death." I knew at once where that young man belonged. Those of us who have been to the Cross, who know that Christ bore our

sins in His own body on the tree, can never weary of listening to its story. So I desire you to look again at this central truth this evening.

I remember some years ago visiting the Louvre in Paris, and I found when the day was done that I was exceedingly tired. It was too much for my memory. There were great masterpieces that required months of study, but here and there was a great picture which had in it some single character, and I found it possible to recall such pictures to my mind, and from my memory of them, carefully and quietly to study them when far removed from them. So this evening I want to set before you one object only for your consideration, and that is, the cross of our Lord Jesus Christ. I desire you to think with me of what the cross really means.

I.

Look, first of all, at THE CROSS ITSELF, entirely apart from Him Who died thereon, I mean the literal cross, the instrument of death. Think a little of what it means.

It was, in the first place, *an instrument of legal punishment*. In that marvellous system of jurisprudence given to us in the Mosaic economy the cross is spoken of as an instrument of the curse: "Cursed is every one that hangeth on a tree." Whoever died upon the cross, died as one who was under a curse. He did not die to set anyone an example. He did not die as the soldier on the battle field, a martyr to a worthy cause, with the purpose of setting before his compatriots an ennobling example. The cross was an instrument designed to express society's abhorrence of the crime that on that cross was expiated,—“Cursed is every one that hangeth on a tree.”

There is an idea abroad to-day that it is no part of the function of law to inflict punishment. I am not speaking now of the theological sense of that term at all. But in our newspapers, periodically in editorials on the function of law, we are told that it is no part of the law's function to inflict punishment, to avenge society: such suffering as the law inflicts is intended to be preventive or remedial. The criminal is punished, is sent to jail, in order that his sufferings may be a warning to other people; or in order that he may be chastened by his experience, and come out of jail a better man than when he went in. It is insisted in some quarters that the law has no right, the state has no right, to punish in the sense of demanding the expiation of crime. I believe, dear friends, quite apart from all theological considerations, that that conception of the function of law is fundamentally erroneous.

I do not wonder that men attack, or that the devil attacks, the Pentateuch. I do not wonder that these marvellous books attributed to Moses should be, in some quarters, rejected as a fabrication and a forgery; because it is a divine revelation of the function of law,—law in all realms, law in all its aspects, law as applied to civil government. What is it? An eye for an eye, a tooth for a tooth, a life for a life: "Whoso sheddeth man's blood, by man shall his blood be shed." That was the first law committed to human hands for enforcement; that marks the foundation of organized society; it is the cornerstone of every civilized state which recognizes that a man's greatest asset is his

life, and the greatest asset of any organized community is the life of its people. It is folly to protect a man's property if you offer no protection for his life. Even the devil said, "All that a man hath will he give for his life." When God committed law to human hands for enforcement, He laid down as fundamental to the well-being of organized society, that the first consideration of any government must be the life of its people; and that whoever sheds man's blood, by man shall his blood be shed.

The abolition of capital punishment is unthinkable to anyone who looks upon life through the medium of the Word of God. Somebody will say, "It is cruel, it is a terrible thing to take a man's life." So it is, but I agree with the sentiment expressed by a great French statesman when he was once asked if he believed in the abolition of capital punishment. He said, "Most certainly I do—let the murderers begin." Let them cease to murder, and they need have no reason to fear the exaction of the penalty for murder; but if a man murders another he can expiate his crime only by the forfeit of his own life.

I remember some years ago I signed a petition—the only petition of the sort, I think, I ever signed—praying for executive clemency in behalf of a young man under sentence of death. The petition was largely signed in the city of Toronto. Then there was a certain newspaper who said there were so many thousand people who had signed this petition, and that it was an evidence of the growing opposition to capital punishment. It was nothing of the kind. In that particular case there seemed to be grave doubt as to the guilt of the young man under sentence, and it was only because the case had not been conclusively proved, and the eloquence of the prosecuting attorney, or something of the sort, had swayed the jury, and the young man had been convicted and sentenced. But I would never set my hand to any document that could be interpreted as an expression of opposition to the principle of capital punishment, because it lies at the very basis of all organized society. Life is all that we have. If you take that away, then everything is gone; and government is of no value if it does not protect life, and, in the exercise of its function, demand expiation of him who takes it.

I should like you to consider this. I know, for the moment, it may seem to be a little aside from my subject, but the great principles upon which the gospel rests are always found to be in harmony with the nature of things. The gospel is philosophically sound; and if you take what is revealed in this Word as applied to the individual, to the state, to any relationship of life, you will find that the teaching of the Book is what it is because it is true, and you cannot depart from it by a hair's breadth without getting away from that which is absolutely true, that is, which is indispensable to the nature of things. I am weary of listening to the discussions of these men who, with an air of superiority, set aside the great verities of this divine revelation, and, in the doing of it, very often reveal their own superficiality and their inability to penetrate beneath the surface of things.

What man among us does not believe that punishment ought to be commensurate with the crime? Surely you will not say that every transgression should

be punished in exactly the same way. The punishment must fit the crime. Why? Because there is a relation between the measure of guilt and the measure of expiation. And if once you admit that principle, you admit the presence of that expiatory principle in the function of law. I am not now speaking, I say, theologically, but simply as a principle of jurisprudence. If there is to be some sort of relation between the crime itself and the punishment of that crime, then you admit the principle of expiation. I remember during the Great War how very readily and rapidly certain philosophical pacifists put aside their pacifist principles, and when Belgium had been ravaged, and when every principle of civilization and humanity had been outraged, there was a cry from the consciences of men for the payment of a price, for the principle of a life for a life. It is impossible to have a permanent organized society without the recognition of that principle. That principle is wrought into the entire Mosiac economy, and upon that fundamental principle the whole law of God rests. There is a moral equilibrium, there is a balance, to be maintained; and they can be maintained only as sin is recognized and adequately punished.

The cross stood out as the symbol of that principle, "Cursed is every one that hangeth on a tree." It was the instrument of the curse; and it was to that place, an instrument of judgment and of burning, that our sins were carried. The cross was a symbol of the curse, and an instrument of death. The man who was hanged on a tree was hanged there to die. It was the execution of a capital sentence. He went to the cross to die. Do not speak of the cross as lightly as you do sometimes. I have heard people say, "Well, I suppose I must take up my cross." They speak of it as though it were rather a lightsome burden to be easily carried. Our Lord Jesus said that no man could be His disciple who did not deny himself, take up his cross daily, and follow Him. Jesus Christ did not think of the cross as merely representing an unpleasant task, a somewhat irksome duty: the cross to Him was always crimson with blood, it was always an instrument of death. The taking up of the cross meant self-crucifixion, it meant dying, and nothing less than that. So as we think of the cross as represented in Scripture, let us go back to the fundamental principle upon which it rests, and remember that it is divinely selected as a symbol of heaven's condemnation, of heaven's judgment, against sin; it is the place where the curse is experienced, and where sin is expiated.

II.

Look, in the next place, at this simple fact, that THE LORD JESUS CARRIED OUR SINS TO THE CROSS, "Who his own self bare our sins in his own body on the tree." If we would know what sin is, we must get God's judgment of it, not your judgment and mine. Men speak of sin in some such terms as these: the little white lie, and a moral aberration, a little irregularity, something that is to be sloughed off in the outworking of the evolutionary principle of development. That is one of the devil's lies, that is not what sin was to Jesus Christ. He carried our sins to the cross because that was His estimate of sin's desert.

This modern talk about increased liberality, and larger tolerance, and truer charity, needs very careful examination. If by that we could believe that men are

coming to love each other more, we might rejoice. But I doubt if the world was ever more selfish than it is today. You have experience of it everywhere in business. You still need to have your bills receipted, and if you are a wise man you will keep them on file for a good while; otherwise you may have to pay them over again. Men must know when they talk about "universal brotherhood" that they are talking nonsense; and very often the man who talks like that would cheat his own brother out of his last dollar. It is a fine thing to talk about, but it has no real, practical, application in the affairs of men, not by any means. And if the larger leniency toward wrong-doers represented a profounder love for the offender, we might, I say, rejoice; but generally speaking, it represents nothing of the kind.

I remember a certain man some years ago, a professor of Chicago University, giving a recital in which he gave a new interpretation of Macbeth. A certain Modernist preacher moved a complimentary resolution at the conclusion of the recital, and in illustration of his principle, said, "You know, I have never read Milton's *Paradise Lost* without having a sneaking regard for Milton's Satan." I had a shrewd suspicion that that gentleman had a sneaking regard for Satan himself! When you find men pleading for tolerance of crime, of sin—individual sin, or sins in the mass—it does not mean that they have come to love men more, but that they have come to hate sin less. It is not tolerance of, or charity toward, the wrong-doer; but it is tolerance of wrong-doing. And the basic error in our modern theology, and in our whole conception of man's relation to God, is that men have turned away from the divine estimate of sin, and are estimating sin according to their own standards.

What is sin? Who knows what sin is? No magistrate upon the bench is competent to pronounce a just judgment. That poor wretch who will come before the magistrate to-morrow charged with the commission of some offence—what does the magistrate know about it? or the judge? I know witnesses are produced who tell what he has done, and the judge reads the law, and observes what punishment is prescribed for the offence; and because the evidence is overwhelmingly conclusive, he finds the man guilty, and sentences him according to the law. There is another man who comes afterward. The evidence is equally conclusive, but it is a lesser misdemeanor, and, according to the law, deserves a lesser punishment; and he is punished accordingly. But what does the magistrate know about these men's antecedents? What does he know about the blood that runs in the veins of these wrong-doers? What does he know about the operation of the principle, the sins of the fathers shall be visited upon the children unto the third and fourth generations? How is he able to appraise the degree of guilt in a man's offence, when it is the culmination of generations of wrong-doing? How is he able to punish that man's grandfather? He cannot go back into the past and examine the roots of sin, and rightly appraise the degree of guilt, and fit the punishment to the crime.

Only God can do that. Of course, we do the best we can, for men are only men whose breath is in their nostrils. We do the best we can, and I am not suggesting there is any possibility of improvement, for human finiteness and human limitations make it impossible for us to do better. But I do point out to you the urgent neces-

sity for someone to take a man's act committed to-day, and relate it to crimes committed five hundred years ago, and judge, not only this man, but that man back there, the fruit of whose wrong-doing is now manifesting itself in the wreck of the criminal of to-day.

What can we say of an evil thought? It is small, it seems insignificant, but it makes its track through the mind, leaving its impression there. It is gone and done—is it? It has sown a seed that will produce another seed, which will be sown, and which will ripen into fruit. It will be sown and ripened, and sown again, and generations yet unborn will pay the awful price of that man's wrong thinking. No one but God can judge, and I tell you when the cross is set before us as the standard by which sin is judged, I would have you remember that it is a divine appraisal of the nature of sin itself. Sin is itself a curse. It is nothing but a curse. It is an alien in this world. It is something that is antagonistic to God, and to all the highest interests of His creatures. Pleasant as it may be, and desirable to make men wise as it may appear, it is yet accursed of God, because with Him a thousand years are as a day, and the evil thinking in a class-room expressed by the lips of a professor to-day, God may see will plunge the world into bloody wars that will cost millions of lives a hundred years hence. And while universities recognize and honour the scholar as an educational iconoclast, as a man who dares to be a pathfinder, to God he is anathema, he is a little bit of hell, because God knows there is hell in his thinking. The cross represents God's estimate of sin as a thing that is accursed, and upon which He cannot look.

Shall we take His estimate? Our Lord Jesus came from heaven. He knew what sin was, and He carried it to the place of the cross, to the place of divine judgment, to the place of expiation.

III.

And HE CARRIED IT THERE HIMSELF. He chose *the manner of His death*. Did you ever think of that? Read your gospels again, and see how often they tried to kill Jesus Christ in advance of His time: "But he passing through the midst of them went his way."

There is a passage of Scripture which I think is greatly misunderstood. It is a beautiful saying. Mrs. Harriet Beecher Stowe has woven it into one of her beautiful hymns,—

"We would see Jesus, for the shadows lengthen."

Certain Greeks came to two of the disciples and said, "We would see Jesus", and the disciples went and told the Lord. If you examine the record you will find that they were not allowed to see Jesus. Here were some Greeks who said, "Introduce us to Jesus. We want to see Him." And the unsuspecting disciples conveyed the message to the Master; but He withdrew and hid Himself from them. It was on that occasion that He said, "And I, if I be lifted up from the earth, will draw all men unto me." And the inspired historian makes this comment, "This he said, signifying what death he should die." No assassin was allowed to take advantage of the disciples' ignorance; no one was allowed to terminate His life before the appointed time. He not only chose where He would die, and when He would die, but He chose how He would die, that He would die on the tree. Why? Because it was written, "Cursed is every one that continueth not in all things which are written in the book of

the law to do them", and because He willed that it should later be written, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, "Cursed is every one that hangeth on a tree." He carried our sins in His own body on the tree—not some other form of death, but He died on the tree, in order that there should be no possibility of mistaking the significance of His death, that He was made a curse for us.

Who else but Jesus Christ could have carried our sins to the cross? Who else could have qualified for such a high and holy ministry but the God-man Himself? Our Lord stooped and gathered together, if I may so say, the moral filth of the universe with His naked hands, and staggered with the awful load to the place of the burning, to the place of the cross. You and I will never be able to understand how it was possible. You and I will never be able adequately to explain what was accomplished by Christ on the cross. How His infinitely holy soul must have writhed under that loathsome load! Apart from all physical suffering, His very contact with sin must have meant hell to Him. Even to be in a world of sin must have inflicted upon him, from Bethlehem to Calvary, excruciating torment. The cross was the culmination, the crisis, of His sufferings; for let us never forget that He was slain from the foundation of the world. But on Calvary "His own self bare our sins."—His self, His own self—not merely His body, but His mind, His infinitely holy spirit, the very God that was in Him,— "in His own body,"—as an altar vessel, an instrument, a vehicle of sacrifice, He carried our sins to the cross, and "poured out His soul unto death," whatever that means. I do not know what it means. "When thou shalt make"—not His body only—"when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand."—"Who his own self bare our sins in his own body on the tree"; He died the "just for the unjust that he might bring us to God."

What is it, my brethren, to believe on the Lord Jesus Christ? What is involved in believing on Him? How may I appropriate the benefits of His death and resurrection?

Is there an unconverted man here to-night? Is there one whose soul has been troubled by much reading? You have heard Jesus Christ spoken of as an example, and you say, "Poor moral cripple that I am, I could not follow Him two steps of the way. If that is all He is, He is no Saviour for me." In the night watches your yesterdays come before you, all the past is brought before your eyes, challenging you to meet it, threatening to appear before you at some distant judgment seat. The man says, "I am part of my record. Just as surely as I know that beyond the grave is but a continuance of this life, so I know the life of to-day is a continuance of yesterday; and unless from my birth to the grave it can all be redeemed, I am a lost man." Oh, do you not see it? Sin is not an individual act: it is in the blood stream, it is in the stream of life. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Whether you understand it or not, there it is, an indisputable fact of all history, observance, and experience; and the great

question for us is, How am I to be divorced from my past? How is my record to be blotted out? How am I to be cleansed in the present? How am I to be insured for the future? What miracle can bring me into such relationship with God that I can look up into His face and call Him my Father?

How? "Believe on the Lord Jesus Christ and thou shalt be saved." Oh yes, but what does it mean to believe? Just to yield an intellectual assent to the Scripture? No; I will tell you what it means. It means to accept the word of Jesus Christ upon every subject as being the last word, the final authority. You do not believe on Jesus Christ if you challenge anything He ever said or ever did. Unless you accept Him as Incarnate Deity, the very Embodiment of truth, the Standard by which everything is to be measured, you do not believe in Him at all. But to believe in Him after that fashion, what does it mean? It means that just as I might go to a doctor and say, "Doctor, can you tell me what is the matter with me? I am not very sick. I have some symptoms of illness, but they are not alarming, they appear insignificant." He is a great physician, and he says, "I am sorry, sir, but those are the symptoms of something that has death in it," naming cancer or some other malady that defies all human remedy. The doctor says, "It may seem insignificant to you, but to me it spells death. I can see the grave opening, you are bound for it." So I come to Jesus Christ, and I tell Him I have read in the Bible that all have sinned and come short of His glory, but I do not know what it means. I say, "I suppose I have been a sinner too, and I think I have some rather pronounced symptoms, but what the character of the malady is I do not know." Then my Sovereign Authority takes me to the cross and says, "There is your sin, the thing a holy God abhors, the thing upon which the curse of the Infinite rests in withering, devastating, death-dealing power. And the cross is the remedy for sin. If you accept that judgment upon your sin, I will deal with it; but if you do not, you shall go away into everlasting punishment, into the bottomless pit, the place where the worm dieth not and the fire is not quenched."

Immediately something within me wants to rise up and protest against it. Very well, then I do not believe. But if Jesus Christ is my authority, I accept His judgment upon my sin, and I drop into the dust, and repent in dust and ashes because that thing in my breast is a spark from the pit, and I cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips—God be merciful to me a sinner." You cannot believe without repentance, and you cannot repent without believing. They are but two sides of the same thing, for to believe in God as revealed in Christ leaves us at the bar of divine judgment utterly condemned, without excuse. I plead guilty and I beg for mercy. There is no other way.

Then He comes to tell me that He died for me. He says, "If you accept My estimate of your sin; if you accept My estimate, the estimate of Father, Son, and Holy Ghost, of the value of My atoning blood,—for I went into the grave and I came out of the grave, and I ascended into the glory, and as your substitute and representative I am in the presence of God—the min-

ute you take your place as a hell-deserving sinner, I will take My place as your Redeemer and Saviour, and promise that you shall never die." I do not care how black the physician's report of my disease may be if only he has a remedy adequate to the disease. And the blessing of God is just as big, just as immeasurable, as the curse. Listen: "For he hath made him to be sin for us, who knew no sin"—that is, He knew no sin—"that we might be made the righteousness of God in him." Is not that wonderful? Does not that give you something to stand on? Do you not see that when thus you believe in the Lord Jesus Christ, every law of God is on your side? that even the law has ceased to be a terror? that even the law says, "Let that sinner go. His debt is paid?" ("Hallelujah!") Mercy and judgment rejoice together, and all the resources of Deity are engaged to save for ever the poor bankrupt sinner who will accept God's judgment of his case.

Other men may preach another gospel, but I have no other story than that to tell. No other story could be of any value to me. "Who his own self bare our sins in his own body on the tree." Bunyan tells the story that when Pilgrim had the burden on his back, he came up to the cross, and it loosed from off his shoulders and fell from off his back, and he looked and saw it roll down the hill. It rolled into the sepulchre, and he saw it no more. There is only one place where you and I can bury our sins, and that is in the grave of the Lord Jesus Christ.

Did I ever tell you a story I heard told of a man who had a very wayward son? The son travelled from place to place, trading on his father's name. He went to a big hotel and registered as the son of Mr. So-and-So, naming his father. The father was a well-known man; a man of millions. They said, "That is all right. If he is the son of such a father, his account is good." He went about the big city, and whatever he wanted, he bought. He had no money, but changed it to his father, and because he was the son of such a man they thought he was a good customer. Presently his creditors demanded payment, but he had no money. Then the hotel demanded payment, but he had no money. So he disappeared and left this train of debts behind him; only to do the same thing in the next city, until they would endure it no longer, and he would move on. He pursued this course from city to city, until one day when he had reached the end of his tether, in a certain place, as he was going down the street suddenly he felt a strong hand laid upon his shoulder. He was alarmed, expecting it was a policeman. He looked up into the face of his father—and was more alarmed than ever. His father said, "My son, I have found you at last." He was speechless, he had nothing to say. His father said, "I traced you to such a place (naming the city), and I found out what hotel you had been staying at, how you had dishonoured my name, and the debts you had incurred. I tracked you to the next city," and he told the sordid story as he had unravelled it. "I found out in each place how much you owed." In his heart the boy was saying, "I hope he did not discover everything. Oh, I hope he did not find out exactly how much I owe!" But when his father had painted the blackest kind of picture, he said, "Now, my son, I have been to the hotel here and have

found out what you owe there, and the kind of life you have been living." Again the boy said to himself, "My, I hope he did not find out everything!" But the father continued, "My boy, I am going to give you another chance. I have paid it all." "You have paid it all, father! I hope you did not miss anything."

Oh, what a difference! And here are we, poor foolish creatures, trying to run away from God and saying, "I hope He will not find it all out." Why, He found it all out long ago; but when at last we come to the Cross and understand its meaning, we shall say, "I hope He did not miss anything." He has not missed

anything. All our sins were laid on Him, the sins of the past, the present, and the future. One arm of the Cross reaches back to the day of your birth, and the other stretches forth to the day of judgment; and beneath its dripping blood the sins of your whole life are sheltered. God "hath laid on him the iniquities of us all."

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

May God help us everyone to receive the gospel.

How God Keeps His Saints

A Bible Lecture

Delivered in Jarvis Street Church, Toronto, Thursday Evening, July 12th, 1928.

By the Pastor, Dr. T. T. Shields.

(Stenographically reported)

We do well to give attention to what we sing as well as to what is preached. The hymn you have just sung has something in it. Some of the modern jingles are poor poetry—and worse theology. There is nothing in them to inspire anyone to worship or to praise. But this hymn you have now sung magnifies the grace of God,—

"'Tis ours to ask and to receive,
To take and not to buy;
'Tis Thine in sovereign grace, to give,
Yea, give abundantly."

I have frequently said to you that there is no word in any language more difficult of definition than the word "grace," because it not only borders on the infinite, but is itself infinite like God. There are a great many orthodox people whose orthodoxy needs considerable improvement. We need to get back to these great fundamental principles of grace; that salvation is of grace, and of grace alone; that it is from the Lord, not from men.

There is a verse which we passed over lightly last week which I should like you to look at for a few minutes this evening. I was speaking to you last Thursday from the first chapter of the first epistle of Peter, of our rejoicing in our security in Christ. Let us then go back to the fifth verse: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." That text gives us the old-fashioned doctrine of final perseverance, the perseverance or the preservation of the saints. They are "kept." Particularly last week we were speaking of the inheritance that is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you". There is an inheritance that is to be ours, but it is reserved for those who are kept; and we are kept "by the power of God through faith unto salvation". Let us consider the principles of this text for a few minutes.

I.

First, that GOD KEEPS HIS PEOPLE. They do not keep themselves; they are kept. You remember how

our Lord Jesus, in that great high priestly prayer just before He suffered, said, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled."

"His honor is engaged to save
The meanest of His sheep;
All whom the heavenly Father gave,
His hands securely keep."

"He keepeth the feet of his saints"; "The Lord is our keeper." If we are here as Christians to-night, we are still trusting Him, still bearing His name, still lifting our hearts to Him in adoration and praise because He has kept us, and not because we have kept ourselves. There is nothing in the world that will humble the true believer like a proper understanding of this principle of grace. If I have kept myself, then I have somewhat whereof to boast. If I still abide by the truth of God while multitudes turn away from it, then there may be some ground for self-congratulation. But if we recognize the truth that we are what we are by divine grace, and that we are kept of the Lord, then it will humble us, and we shall not cease to sing,—

"Why was I made to hear Thy voice,
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come?"

"'Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perished in our sin."

What a wonderful thing it is that we are His, that we are still His; and that we are still His because He has kept us!

What does the Scripture say about the keeping power of God.

He will keep us *as a lover keeps his bride*. Our Lord Jesus is the Lover of our souls. "Christ loved the church, and gave himself for it." And He gave Himself for it that He might ultimately present it unto

Himself a glorious church not having spot, or wrinkle, or any such thing. Our Bridegroom is not going to be cheated of His bride. He will never allow earth or hell to charge Him with breach of promise. He will keep His word to His people; and He will keep His people according to the terms of His covenant. "Those that thou gavest me I have kept." What a price He has paid for us! How greatly He has suffered in order that we might be His! And it is unthinkable that He Who has paid so great a price should suffer us to slip from His hand. That Lover will keep His bride, and we may be sure that nothing can separate us from the love of God which is in Christ Jesus our Lord.

Were I to speak on that aspect of the subject alone, it could not be exhausted in a month of lectures. You remember how the apostle argued the possible contingencies? Why did he not simply say, "I am persuaded that nothing can separate us from the love of God which is in Christ Jesus our Lord"? But he goes into particulars.

"Neither death". We are brought closer to Him by death. Death cannot separate us from God. He will keep us even in death. "Nor life". To depart is to be with Christ which is far better, but to be in this life with all its perils, and yet to be kept, requires a Power stronger than our own. But life will not separate us from Him. "Nor Angels"—Does he mean that the holiest angel in all the splendour of his sinlessness cannot compete with Christ? Or does he refer to messengers of darkness and link them with "principalities" and "powers"—as representative of the utmost power of Hell? Whatever is meant, they cannot separate us from the Lover of our souls. "Nor things present". Things present are very alluring. This present evil world with all its pleasures endeavours to lay hold of us and separate us from Christ, but "things present" cannot separate us. "Nor things to come". That means neither to-day nor to-morrow; and if you have to-day and to-morrow, you have all the days. "Nor things to come." "It is the things in the future that I am so afraid of. I do not know what is behind the veil. But," said the apostle, "I am not afraid of them; they cannot separate me from Him." "Nor height". Some people are in great danger when they ascend the heights—no altitude of success, no rapture of joy, no depth of defeat, of discouragement, of darkness, of despair—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He will keep us as His own bride.

Then He keeps us as a *father keeps his children*. Never forget that He taught us to pray, "Our Father which art in heaven." Never forget He has put His Spirit in our hearts, enabling us to cry, "Abba, Father." It is something to have God for our Father. We are His children, and He will keep us as a father keeps his children. We cannot too strongly emphasize that tie. We are His children. "If ye then, being evil, know how to give good gifts unto your children, how much more"—you cannot measure that—"how much more shall your Father which is in heaven give good things

to them that ask him?" He will keep us, and provide us with everything that pertains to life and godliness. As we pray, the answer will come.

He will keep us *as the shepherd keeps his sheep*. Do you remember that wonderful word about David, how all the sons of Jesse were brought before Samuel, and at last there was the one that was out with the sheep, almost forgotten? But he was keeping the sheep, and his father knew where to find him when he wanted him. He knew that he was taking care of his sheep. And when at last David came to the army, his elder brother was astonished. I think he unwittingly paid him a compliment when he said, "With whom hast thou left those few sheep in the wilderness? It is not like you to run away from duty. What about the sheep you were charged to keep?" And when David came before Saul at last, Saul looked at him and said, "You are not a man of war. You are not a giant." Then hear his own testimony, "Thy servant kept his father's sheep." He kept them. "The lion was there, and the bear came, and they took a lamb; but I went out after them and delivered the lamb out of their mouths." He kept them as great David's greater Son keeps His sheep. Those whom His Father had entrusted to His care, He kept; and He did not lose one of them, even though it involved the slaying of a lion and a bear. The Good Shepherd will keep His sheep. I know sometimes we may feel we are almost in the jaws of the lion, but He will yet deliver us, for He that keepeth Israel neither slumbers nor sleeps.

He will keep us *as a prince keeps his jewels*. "They shall be mine"—to-day? To-morrow? No! "They shall be mine, said the Lord of hosts, in that day when I make up my jewels. I shall not lose any of them; when I make up my jewels they shall all be there, because I am going to keep them." That is a tempting subject, is it not? Think of ourselves being jewels! We are diamonds in the rough, most of us—very rough! No one but an expert, with divine discernment, would ever suspect that we belonged to the crown jewels. There is not much that is bright and glistening in us, but when He has done with us at last, when the process of sanctification is finished, He will not be afraid or ashamed to exhibit us as His jewels.

But that suggests a return to the former figure. I cannot understand, it is a marvel of grace, but I believe the Lord Jesus will be proud of His bride. Can you imagine it? But He will be filled with a holy pride when grace has completed its redeeming work, and we shall be like Him, and without fault before the throne of God. He will be more glorified in His saints than in the sun and moon and stars and all the wonders of the universe; and He is going to keep us against that day.

I believe He will keep us *as a king keeps his subjects*. I never have been ashamed of my British citizenship. I have always been rather proud and thankful for the Union Jack. And it is not until one goes away from home that he learns to appreciate it. But Britain has never forsaken one of her subjects. I read a story of a woman in Mexico during the disturbances there in the early part of the Great War, a woman who was not a British citizen. She could find no safety anywhere, until at last from somewhere she procured a British flag. She took the flag and wrapped it around

herself, and said to the Mexicans, "Touch me if you dare." And they did not dare touch her, for they knew that nobody on earth was ever allowed to wipe his feet on the British flag; they knew that behind that flag, for the protection of but one person who claimed its protection, was the whole might of the British Empire. Principalities and powers and the rulers of the darkness of this world have no power against those whose citizenship is in heaven. The King will protect His subjects. He will keep them every one. And I verily believe if He had to despatch twelve legions of angels for the protection of one of the little ones who believe in Him, God would do it. We are wonderfully kept, my dear friends. You can think of any other figures you like, but we are kept.

II.

And we are kept BY THE POWER OF GOD. It requires a great deal of power to keep us. There are some of you parents who have had your hands quite full with your children. They have exhausted your patience, and sometimes you have been afraid that in spite of everything they would get away from you, and bring you into trouble. It requires some power to keep us out of temptation, and to keep us from the evil one. And we are not kept by our own power, but are kept by the power of God.

Just nurse that idea a moment in your minds, that there is such a thing as the power of God. There is a power that is more than your might, and more than mine.

Round about us we have abundant illustrations of the principle. There is energy enough in the material universe to do our work for us, and we are only now learning to make use of it. We do not light this building with candles. Do you know where that light comes from? From Niagara Falls, or one of the Falls related to it. And the power that is revealed in that light was there in the days of Abraham, it was there when Indians roamed the plains; but they did not know it, they did not make use of it; but the power was there. There used to be a young lad in the old days sit behind a curtain and work hard to pump the organ. I suppose that even in this church that must have been the way wind was supplied to the organ.

I have heard a story of a boy who "pumped the organ" at some great organ recital. When it was over everybody congratulated the artist who had presided at the organ. By and by the little boy slipped up to him and said, "Didn't we do pretty well?" The organist looked down at him and said, "We! What did you do?" "Why", said the little fellow, "I helped you, didn't I?" "All you did was to supply the wind," said the organist. On another occasion when the same artist was playing, in the midst of one of his exhibition pieces, the wind threatened to cease. The organist frantically motioned to the boy behind the curtain to pump, and the boy whispered back, "Shall it be 'we' then?" "Yes! Yes!"—and the wind came on again.

Well, it is "we" still, but it is not a boy behind the curtain; the very organ has learned how to catch the music of Niagara. The power that is resident in this material world is being utilized. We are only on the fringe of it. We are going to get power from the sun some day. You will be able to put something out in the back yard, and you will get power enough to

do your washing and ironing, to wash the dishes, and dry your hair. Even in this physical world we are going to learn there is power from above some day. But nobody is foolish enough to try to do things themselves that can be accomplished only by superhuman power. Thus we have learned to harness nature's power to our wagons. But it seems to me that just in the measure in which men have gone forward materially, they have gone back spiritually; for while at every point men have utilized all the forces of nature for the accomplishment of material tasks, in the moral and spiritual realm men proudly repudiate divine help and say, "I will help myself." But we cannot help ourselves; we are kept by the power of God. And the power of God is with us if we are Christians. There is available sufficient power to enable us to be what God wants us to be, and do what God wants us to do.

How is that power to be utilized? How does God keep His people? "By His power," someone says. Yes, but how is that power communicated to the soul? What is the point of contact? What is the principle that enables us to receive power? "Who are kept by the power of God through faith." I suppose this atmosphere within these walls is full of messages of some sort to-night. If you had the proper machine here you could draw them out from the atmosphere; it would become articulate, and you would hear a human voice speaking from New York or Chicago, or somewhere else. But because we have not the instrument here we hear nothing. I said a moment ago that these forces we are employing have always been here. There is nothing new about the radio; we are only now learning how to utilize it.

How are we to appropriate this spiritual energy that will keep us? How does God keep His people? Does He superimpose His will upon us? Does He keep us as a mother keeps her babe when the little fellow is very young and she puts a fence around him? Nowadays she has a fence on wheels so that he can walk about the house, but he cannot get out the door—does God keep people in that mechanical way? Some people have thought so, and they shut themselves up in monasteries to keep the devil out, only to discover that they had shut the devil in with them. The saints of God are not kept by iron bars. How are they kept? By joining a club of some sort, and linking themselves up with other men and women who are maturer and stronger than themselves? Are you going to keep people by a Big Brother principle? That is all right so far as it goes. The church is a divine institution, and it is here in order that we may be mutually profitable to each other, that we may come together for mutual edification. And it ought to be possible for you to be of help to me, and for me to be of help to you. But, primarily, that is not the means by which God keeps His people; for when the benediction is over, and we separate and go to our own homes, and on the morrow to our respective places of business where many of us will find ourselves among non-Christians, how is God to keep His people in the midst of evil, and yet keep them from the evil? "I pray not that thou shouldest take them out of the world; but that thou shouldest keep them from the evil."

III.

How does God do it? The principle is here: "Who are kept by the power of God THROUGH FAITH." What does that mean? Those two words, "through faith", would require a month of exposition. How does this divine power flow through this life of mine "through faith"? Just as I turn on this electric power, and receive power to do something I could not do of myself? Suddenly? No, it is through faith, and faith necessitates the exercise of all our powers. What is faith? "Faith cometh by hearing, and hearing by the word of God." Our faith is increased and enlarged in the measure in which our spiritual intelligence is enlarged. The more we know of God, the more we are enabled to trust God. But after all, perhaps a few simple illustrations will serve to make it plain.

Here is a young man with a possible course before him. The question for him now is, Shall I take it, or refuse to take it? Is it right, or is it wrong? The moment he contemplates taking a certain course of action, if he is instructed in the Word at all, a passage of Scripture flashes into his mind and he says to himself, Well, what about it? Do I believe it? Is it God's word? Is it true? Yes, there is no argument there. But do I absolutely believe what the Scripture says? Yes; and it throws a flood of light on that proposed course of action, and by that light that course I contemplate is said to be wrong. If I believe what God says then, first of all, my intelligence is engaged, and I see a given course to be wrong. I did not find it out: God told me so, and I knew it to be wrong because God's Word said so; and because I believe the Word, I accept His judgment. If I did not believe, I would not accept; I would have argued. I believed that course to be wrong.

Shall I refuse to take it? Again the word of God comes to me with many a promise, assuring me that God is here to energize the man who wants to do right. My intelligence now is engaged; and my affections are awakened, for my Lord Himself is related to this course of action. I have come to see that I cannot do that without grieving Him, and I must not grieve Him.

But my will is weak. Yet, as I depend upon Him, and in His strength I dare to attempt the impossible, I find that my will is energized. And, behold, memory is awakened, and I say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." In a much shorter space of time than it takes me to tell it every faculty of the mind is engaged for my deliverance. The Spirit of God is working for me, and I have taken the right course. When a conclusion is reached, we are inclined to say, "I did it". But "I" did nothing of the kind. I am kept by the power of God "through faith". If I had not believed I should have been defeated.

Faith is not a mechanical thing that tears a text from a scripture calendar and says, "That is my message for to-day. I will pin my faith upon it—it must be pointing in the right direction." I do not say that is wrong, God has many ways of speaking to His people; but I say, when God undertakes to save a man—and it is by sovereign grace He saves, and there is not an infinitesimal bit of human power in it—He marvel-

lously brings into action all the faculties of the soul, and makes them all to work harmoniously, and the man is led in ways of righteousness. Yet he himself scarcely knows how.

There is a bit of interesting history in the New Testament that tells us of Peter when he had been apprehended by Herod, and put in prison, and delivered to "four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people." But the angel of the Lord arrived and smote him, waking him up. The chains fell off his feet, and he was led out into the city, the iron door opening of its own accord, so that Peter did not even hear the angel turn the key in the lock. Then the angel departed from him. It was a real deliverance. Peter did not know what had happened at the time. I suppose he rubbed his eyes and looked about. At first he "wist not that it was true which was done by the angel". When he came to himself and considered the thing he said, "Now I know of a surety, that the Lord has sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. I must go to the prayer meeting and tell them all about it", and away he went to the home of John Mark.

Sometimes the Lord works for His people in that way, and we scarcely know how it was done, and we half believe that we did it ourselves. But when we have time to consider the thing, a great hallelujah arises to the skies and we say, "Now I know the angel of the Lord did it. I was kept by the power of God through faith." You can think the rest of it out for yourselves.

IV.

"UNTO SALVATION". Let us get a big idea of salvation. What are the dimensions of it? How many times I have had people come to me proudly and say, "Do you mean to tell me that baptism is necessary to salvation?" And they think they have really given one somewhat of a poser! They imagine that one has never heard that before! Or it may be some other matter they ask about, "Is that necessary to salvation?" What is salvation? Is it a meal ticket? Is it a third-class ticket to glory? Is it something that will protect us from hell, and barely admit us within the gates of heaven? Is the benefit which salvation brings nothing more than immunity from punishment—is that all? Of course, if that is your idea of salvation, there is no need of my talking to you about baptism, or about a thousand other things. If that is the low plane upon which your Christian life is set, you are not prepared to listen. But when you see that salvation is not only salvation from hell, but salvation unto heaven; that it is not only being changed from a child of the devil, but being made like unto Jesus Christ; when you see that salvation means the remaking of man into the likeness of Jesus Christ, then you will not come to me with those little questions, you will not stop to ask me whether baptism is necessary to salvation, or whether it is wrong to go to the movie, or whether a man will be condemned for smoking. That is a poor conception of being a Christian. If you get the scriptural conception of salvation, that it is as high as heaven, that we are to go on with God, increasing with "the increase of God" (I do not know what

that means, do you, Dr. Stockley?) But I know that we are to be made partakers of the Infinite, to grow up into Him. "Kept by the power of God through faith unto salvation."

"If you should come to me and talk about doing the commandments of God, I should ask you this question, What is salvation? *Deliverance from sin*—not from the consequences of sin, but *from sin itself*. "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." That is how we are saved. If it is salvation from sin, then what is sin? Sin is the transgression of the law. What is law? Law is the commandment of God. In other words, sin is disobedience. I will translate your question for you. What your question means is this, Is obedience essential to salvation from disobedience? My answer is in the affirmative. When we get that larger conception of being a Christian, the question will not be, How little can I do, but, How much?

Put these two questions together: What must I do to be saved? That is the most appropriate question that an unconverted sinner can possibly ask, but it is a pitifully low standard of things to form a question on a Christian's lips. "What must I do to be saved?" That is what the Philippian jailor said, and he did well. But when Saul of Tarsus answered that Voice from the skies and said, "Who art thou, Lord?" and received the reply, "I am Jesus whom thou persecutest", Saul answered, "Lord, what wilt thou have me to do?" That is the appropriate question for a Christian. The one for the sinner, What must I do to be saved? but, being saved, not, How little can I do? but, What wilt Thou have me to do?

What is it all for? If I had nothing else to do but dwell upon that word "salvation" for a year, and were to speak to you every night after careful preparation, I could not exhaust the meaning of that word; I should still have to say, I do not know myself what it means. You do not know; none of us know; we only have a glimpse. But we know this: we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." We shall know more in five minutes what salvation means than we can know in half a century now. But here is the glory of it: when He is revealed, we shall be manifested with Him in glory. Those who are kept are "ready to be revealed at the last time." He will keep us till then? Yes—till "the last time." And then, and not till then, will He reveal what it is to be saved, by revealing the saved. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." "Thanks be unto God, for his unspeakable gift."

DES MOINES UNIVERSITY NEWS.

This *Witness* is very hastily prepared because the Editor is leaving to-night (Tuesday, July 17th), for Des Moines. Every report reaching us from Des Moines is full of encouragement. The appointment of Dr. H. C. Wayman as President has awakened great enthusiasm in many quarters. Last week the University received a cheque for \$500.00, the donor

saying that this was sent because Dr. Wayman had been appointed President.

We were called by one of the Toronto papers last week, when the interviewer directed our attention to a report in the *New York World* of the appointment of Dr. Herget to the Presidency of William Jewell College. The report said that Dr. Herget was an avowed liberal. We have since seen an interview with Dr. Herget, in which he says he is neither a Fundamentalist nor a Modernist, but a conservatist. Dr. Herget may be the one exception to the universal rule, but so far we have never yet met one who said he was neither a Fundamentalist nor a Modernist who could not be depended upon always to side with Modernism. We sincerely hope that Dr. Herget, as we have said, may be the one man of whom this is not true. But whether or not, the great stand of Des Moines University for the faith, and Dr. Wayman's record as the one college president in America who refused to compromise on these issues, will be sure to attract large numbers of students to Des Moines. If William Jewell College abides by the principles for which Dr. Wayman stood, as we sincerely hope she will, Des Moines University's Trustees will do their utmost to co-operate with William Jewell, as with all other genuinely conservative institutions. It is a great mistake to suppose that the defection of one institution affords another a special opportunity. There is a real unity between all spiritual bodies which do the work of Christ in the world, and it is true of them that if "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." Splendid men have done their utmost to make William Jewell a Baptist institution, and of recent years other men have done their utmost to keep it true to the faith. But there is room for any number of Baptist Fundamentalist educational institutions on this Continent.

We believe the Baptists of the State of Iowa, in an overwhelming majority, will be found loyal to Des Moines University when they clearly understand that it is not under the management of a company of faddists, but that it is simply one old-fashioned Baptist institution that stands at once for the highest scholarship and for genuine loyalty to the Bible as the word of God. There are already indications that our student enrolment next year will very largely exceed that of last year, and once again we urge all our readers to give us assistance in this matter by sending us the names of prospective or possible students, and by speaking a good word for Des Moines.

Of course, our one big burden is the financial one. A university has an insatiable appetite for money. The expense of operating such an institution is enormous, but if Baptist Fundamentalists everywhere will only do their little, we can be sure of success. Great fortunes have been built up by selling things that sell for no more than five, ten, or fifteen cents; and equally large fortunes have been made of selling one-cent pieces of chewing gum. We refer to this to suggest that if you can get enough people to give even a cent, you can maintain a university. But, of course, we need large sums as well. Many friends of Christian education, we have reason to believe, have hesitated to make any large investment in Des Moines for fear we should not be able to carry on. We want to assure our friends that we have come through the most difficult period of all, and, having obtained help of God to carry through the first year, we are sure that He will not leave us nor forsake us. Somehow, from somewhere, He will supply our need.

But what the University needs just now is a great band of men and women whose hearts God has touched, who will believe with us, and who will make large, as well as small, contributions to Des Moines, as a definite investment of faith. We ask our readers to remember that Christians are expected to walk by faith, not by sight. The standards of Des Moines University, the work in which it is engaged, and the blessing of God which has thus far attended the efforts of the new management, ought to lead many of the Lord's stewards to come to our help.

Catalogues of each of the colleges are available, and may be had on application to the Secretary of Des Moines University.

Goals for the Altar Fire

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

Sunday, July 22nd.

Reality in Religion.—

Psalm 84:1-12.

I beseech you by the mercies of God that ye be content with nothing less than a religion of realities. Dream not about theories and thoughts, however accurate and good. But grasp ye the solid things of the Spirit of God, the things which are freely given you of God; and which as coming from him, are no empty phantoms truly, but the undeceiving and exhaustless realities which he hath prepared for them that love him. Ah! seek a real atoning sacrifice and a real forgiveness of sin thereby—a real justifying righteousness and real acceptance therein—a real title to heaven and a real preparation for it. Nor need you fear to miss them if you seek them. "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from those that walk uprightly."

Monday, July 23rd.

Personality in Religion.—

II Corinthians 4:17-18.

II Corinthians 5: 1-13

The value of your religion is in the hour and article of death. Will a religion destitute of personality minister any real comfort to you then? Will you commit your departing spirit, for eternity, on the faith of a mere doctrine, however true—on the strength of a mere principle, however good? Will you not crave the presence of a living person? Will you not hearken for a personal voice—for the promise of his personal presence? Will not the one solitary assurance, "Lo, I am with you," be worth all worlds to you then? And will not your ability to say,—"Though I walk through the valley of the shadow of death, yet will I fear no evil"—depend on your realizing the personal presence of the living Shepherd; while you justify that fearlessness, on your part, by the gracious manifestation of his Presence given to you on his;—"I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 4. And if personality in your religion becomes manifestly indispensable in your departure hence, it is as necessary in your pilgrimage here. Your justification is a personal act of God's free grace; and your daily realization of it by faith is an intensely personal thing. The privileges of your adoption are surely all intensely personal. And is not living prayer pervaded by personality? Yea; it is this element that is the charm of all vital Christianity.

Tuesday, July 24th.

The Presence of Christ in Religion.—

John 16:1-15.

"It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you" (16: 7.) And when he is come, "he shall not speak of himself." He shall not call your attention to himself as if to make up for my absence and for suspended fellowship with me,—thereby acknowledging my absence and completing it by the substitution of himself. He shall not turn away your hearts and minds from me, depriving you of your recollection of me, and substituting instead fellowship with himself. It shall not be so. I do not promise you the Comforter as a substitute for my Presence;—but exactly as securing and retaining my Presence with you. For his whole work shall be to "testify of me" (15: 26), and to "glorify me" (16: 14). It shall be all of ME. "He shall take of mine and shew it unto you," (v. 15).

Wednesday, July 25th.

The Glory of God in Religion.—

John 14:1-15.

It is the person and work of Emmanuel that afford a true revelation of the glory of God. He is the full and express image of God in human nature; he is the brightness of the Father's glory. To Philip's prayer: "Shew us the Father," Jesus maketh answer,—"he that hath seen me hath seen the Father." And the co-existence of the Divine and human natures in the unity of one person in Christ affords a marvellous,—one might almost say, a fascinating, revelation of God,—God manifest in the flesh. Does the human soul of Jesus burn into lofty indignation against scribes and phari-

sees, hypocrites? It is a holy human affection, in unison with, and revealing, the Divine detestation of sin. Does the tender heart of Jesus overflow in tears for Jerusalem? It is a holy human affection, in unison with, and revealing, the Divine compassion for sinners. So that the human graces of the man Christ Jesus are an inlet by which we enter on the contemplation of those Divine attributes with which these graces subsist in glorious and perfect coalescence. There is no inharmonious jar between Godhead and humanity as they are yoked in matchless union in the person of the God-man, Emmanuel. And there is no inharmonious jar between the attributes of Godhead and the graces of humanity as these are exhibited in the character of Emmanuel. We can draw near and contemplate holy justice and unparalleled love in the man Christ Jesus.

Thursday, July 26th.

Two-fold Revelation in Religion.— *II Corinthians 3:4-18.*

There is a two-fold revelation of the Glory of God—the inward or subjective revelation; namely, God himself, by his Spirit, seated in the heart and shining there: and the outward or objective revelation; namely, the glory of God in the face of Jesus Christ, delineated with unspotted purity in the bright mirror of the Gospel: let these two revelations be combined.

There is the glory of God without. There is the light of God within. There is the glory of God presented outward to the soul—in the gospel. And there is the God of glory dwelling and shining inwardly—in the heart. That glory of God without, and this God of glory within; how can they meet without a mutual recognition? The outward glory in the gospel commends itself to the inward light in the heart. The inward light in the heart pours the warm beams of a ceaseless illumination on the outward glory in the gospel. And the result is a knowledge which is no mere human opinion, but a Divine, infallible conviction—a conviction on which you can peril your everlasting salvation, and pass in peace into the everlasting world. For you know whom you have believed; because "God, who commanded the light to shine out of darkness, hath shined in your heart to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Friday, July 27th.

The Indwelling, God in Religion.—

I John 1:1-10.

In the first creation, God simply "commanded the light to shine out of darkness." His creative and almighty will was the sole cause of natural illumination. But Paul does not say that in the second and spiritual creation God commands light to spring up in our dark hearts and shine there. But,—far more, and far nobler, when we have the new created Spirit, God himself shines in our hearts. He takes possession of our hearts by his Spirit. He returns to his own rightful dwelling place—his people's souls; from which he had retired, offended by their rebellion, leaving them to the inevitable darkness which his absence entails. But having bought them to himself with a great ransom, that they might be his rightful holy temple yet again, he returns to them once more. He returns, and takes up his dwelling in them, by his Spirit. He grants them his gracious Presence again. And he returns and dwells in them in his glorious character as the Light; For God is Light, and in him is no darkness at all. He seats himself secretly, yet by resistless, sweet and Sovereign power, in the inmost heart; and there he shines;—"God hath shined in our hearts;"—there he throws around him the sweet illumination of his Presence and his Glory.

Saturday, July 28th.

How Satan blinds men in Religion.— *II Corinthians 4:1-7.*

The Gospel History which is left with us is resplendent with the glory of Christ. An instrument of revelation, constructed by the Spirit of light himself, and answering his great idea, the Gospel is a radiant mirror, glowing with the powerful beams of the Sun of Righteousness. So replen-

ished with light is the Gospel of our salvation that the Apostle speaks with astonishment, and with something like terror, of those who see no light in it. He takes this as a conclusive proof that they are themselves darkness,—that they are altogether lost. "If our gospel be hid, it is hid to them that are lost" (ver. 3.) Nothing less than their being in a "lost" condition can account for the gospel being hid to them. They must be lost creatures who see no light of glory in the gospel. And then,—bringing out yet more strikingly the power and fulness of light which the gospel contains and sheds abroad,—he adds, concerning those who fail to perceive it;—"In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (ver. 4).

It is a marvellous statement. So brilliant is the light of this glorious gospel, that Paul is driven to the fact of Satanic agency to account fully for any one not seeing and rejoicing in it. It must be the god of this world who is blinding the minds of them that believe not.

ALL DENOMINATIONS SUPPORT HAMILTON'S NEW UNIVERSITY.

(Continued from page 3.)

The city, through the parks board, has also secured 30 acres and has given McMaster a twenty-one-year option on it. It was impossible for an outright gift to be made of this because the principles of the Baptist denomination will not permit them to accept municipal or state aid. The parks board intends to beautify and develop the property and build a wide avenue to the university grounds.

The \$520,000 which was raised by the citizens' committee was contributed by members of other than the Baptist church. The Baptist following in Hamilton promised to raise \$50,000 toward the general endowment fund, and have almost reached their objective.

Patrons of the citizens' campaign included Rev. T. Owen, D.D., bishop of the Anglican church; Rev. J. E. Hughson, B.A., D.D., United church minister; Rev. Wm. Barclay, M.A., B.D., pastor of Central Presbyterian church, and G. H. Leny, member of a highly respected Hebrew family.

Mr. and Mrs. Wm. Southam, Sr., Anglicans, contributed \$60,000 to the fund. Members of the Southam family and the Spectator Printing Co., of which Mr. Southam is president, added \$11,750. Sir John M. Gibson, formerly Lieutenant-Governor of Ontario, an honorary LL.D. of McMaster, and Lady Gibson, gave \$25,000.

Gift From Bishop,

A striking illustration of other churches' approval of McMaster was the gift of \$200 from Right Rev. J. T. McNally, Roman Catholic bishop of Hamilton diocese. Harry Lovering and J. M. Pigott, prominent Catholics, took an active part in the campaign. Bishop Owen of the Anglican diocese donated \$200, Rev. Wm. Barclay \$100, Rev. J. E. Hughson \$100 and Rev. Beverley Kitchen \$100.

No portion of these funds will go to teach Baptist doctrines, they are to be entirely devoted to science buildings and equipment.

Hamilton, an industrial city, needs science graduates to stimulate its industries, L. R. Greene, chairman of the publicity campaign, declares.

"Our young men have had to get their engineering training in other cities," he states, "and when they form associations elsewhere they seldom come back to their native city to work. The manufacturers in Hamilton have realized that and have made handsome contributions to our fund, knowing they will benefit indirectly through the training given here. Hamilton is on the verge of big developments and McMaster is going to prosper with the growth of our city."

Public school children of Hamilton are also looking to the future. Mite boxes were placed in all schools and contributions amounted to \$326.79. Pupils of Wentworth school raised \$19.52 by selling old papers.

"THE GOSPEL WITNESS".

It is rather a long time since we said anything about our *Gospel Witness* Fund. Our readers know that it is a missionary enterprise which does not pay for itself out of the subscription income. We prefer, if it is possible, to carry on the paper without depending upon a revenue from advertising. But we remind our readers once again that our *Witness* Fund is always hungry.

The following letter affords an example of the ministry of *The Witness*.

July 12, 1928.

The Gospel Witness,
Jarvis Street Baptist Church,
Toronto, Ontario, Canada.

My dear *Witness*:

I take exceptional pleasure in herewith enclosing my remittance of \$2.00 for renewal of *The Gospel Witness*, which I notice has expired.

Without the slightest hesitation I want to say that I could do without all the periodicals, magazines and papers of every other kind to which I am now subscribing to infinitely better advantage than I can go without *The Gospel Witness*. If one or the other would have to go, all the rest would have to go, because of all the preachers in all the world that I know of, I like the sermons of Dr. Shields the best, although I am a member of _____ church, of _____. That is going some, but I mean exactly what I say.

Wishing him unbounded success in the awful fight that he has on his hands, and my prayer is for him that the Lord may sustain him for many years to come because he is needed.

I am,

Yours sincerely,

"

The name of the writer and the place from which he writes are omitted for reasons which the letter itself will suggest. Of course modesty compels us to say that at one point the letter is greatly exaggerated, and though our good friend's judgment may be a little bit at fault in this matter, we confess that when so many speak ill of *The Witness* and its Editor, our friend's appreciation is by no means unwelcome.

We have reason to believe that the thousands of ministers who read *The Witness* weekly find not a little help from its pages. Many of these hard-pressed servants of God who are always giving out to others are kind enough to write us and tell us that *The Gospel Witness* exercises the ministry of a kind of pastors' pastor.

Many men of means give their thousands to educational and missionary enterprises—and we would not have them give less—but we would remind them that *The Gospel Witness* goes to a great company of foreign missionaries, many of whom testify to its helpful ministry. In addition to these things, it has been the chief advocate of Des Moines University, and we can humbly say that the continuance of that institution has been made possible largely through the work of *The Gospel Witness*. If all these things are taken into account: its ministry to the shut-ins, its gospel messages to the unsaved, the help it affords ministers of the gospel, the contribution it makes to some thousands of Sunday School teachers through its lesson helps, the part it plays in the defense of the faith—all these things surely together stamp it as a great missionary and educational enterprise.

Will not some of our wealthy readers think a little of the burdens borne by one church and pastor? For nine years the Editor has taken no vacation, but he is hoping to take a vacation during August and September, and is contemplating a visit to England. We are dictating this article in a few crowded moments before taking a train for Des Moines. Before we move in any direction, while we are away, and when we come home, we have to think of *The Gospel Witness* and its needs. What a boon it would be if some servants of God, to whom the Lord has entrusted large means, would send us a few thousand dollars,—\$1,000.00, \$5,000.00, \$10,000.00; or if others would send us lesser amounts, according to their ability!

And then, over and above the financial requirements, if there are any of our readers like the one whose letter we publish above, what better service could they render than by speaking well of *The Witness* to a number of their friends?

Many such could send us in lists of five or ten or more subscribers. Some, perhaps, could subscribe for others. And when all this is done, do not forget, please, to pray that the blessing of God may continue to rest in ever-increasing measure upon the message of the printed page.

PASTOR JAMES MCGINLAY AT DALESVILLE.

Pastor James McGinlay, and his friend, Mr. Leonard Hearn, are holding a special evangelistic mission in Dalesville, Quebec. A telegram was received in this office this afternoon saying there were ten definite conversions last night (Monday). We report these meetings and these blessed initial results in the hope that our readers will remember Dalesville in prayer.

JARVIS STREET CHURCH.

Because our friends frequently enquire about Jarvis Street, we have pleasure in informing them that, notwithstanding the report that we were dead and walking around to save funeral expenses, Jarvis Street is still very much alive. We had two fine services on Sunday, with splendid congregations. Visitors were present at both services from nearly all parts of the Continent. Several professed conversion, and the sermon appearing in this issue was preached at the evening service.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 3.

Lesson 33. Third Quarter. August 12th, 1928.

GOD MIGHTY IN THE GOSPEL TO BOTH JEWS AND GENTILES.

Lesson Text: Galatians, Chapter 2.

Golden Text: "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. 2:8.)

I. PAUL AT JERUSALEM. (vs. 1-10.)

1. Paul continues his testimony in proof of the divine source of his apostolic ministry, but related certain matters which occurred during a visit he made to Jerusalem. The visit referred to is probably the same as that recorded in Acts 15, when he was present at the council. 2. The great question to be settled at that time was the relation of the Gentile Christians to the law. Certain individuals were going among the Gentile churches seeking to impose the observance of the law upon the Gentile converts, and great disputation took place concerning the same. The apostle took the stand that the Gentile Christians did not require to carry out the observance of the law in circumcision, etc.; that they were saved by faith, and that circumcision did not raise one to a higher plane. It was a contest between salvation by works and salvation by faith. To secure a pronouncement of the Jerusalem church he journeyed thither, and as a concrete test of the principle he took the uncircumcised Titus along with him (v. 1). 3. He was divinely directed in the visit, and the first thing he did was to make known his gospel to the leaders that they might understand his ministry, and state their mind concerning the matter. Pressure evidently was brought to bear upon Titus to be circumcised, but the apostles did not insist upon it. In this they upheld Paul, and the false brethren were thereby defeated in their efforts. The apostle did not give place to them, no, not for an hour (v. 5). He adopted an uncompromising attitude toward them, and well he did so, or there may have been a division between the Jewish and Gentile branches of the church. He called the judaizers false brethren, who had entered unawares among them to spy out their liberty in Christ (v. 4). Such a statement conveys a warning to us. 4. The false brethren have their defenders, and they are still at the business of entering unawares into the assemblies of the Lord's people. There should be no subjection to them, no, not for an hour, that the truth of the gospel might continue. 5. The apostle goes on to state that he received no instruction from the other

apostles (v. 6), but rather they acknowledge his apostolic mission, and give the right hands of fellowship to him and to Barnabas, that he should go to the Gentiles and they to the Jews, exhorting him to remember the poor, which thing he was forward to do. He gives this account, not to disparage the other apostles, but to show his independent status as an apostle, keeping in mind the insinuation of his enemies concerning his dependence upon the elder apostles.

II. PAUL AND PETER AT ANTIOCH (vs. 11-18.)

1. We come now to an incident which further emphasized Paul's independent commission. He withstands Peter to the face, not that there was any antagonism or jealousy between them, as some seem to think, but rather that Peter in a moment of weakness makes a mistake which might have had far-reaching consequences; and Paul, with great spiritual insight, seeks in brotherly fashion to put him right. The correction thus given undoubtedly would be received by Peter in the spirit in which it was given, and would prove beneficial to him. 2. It was the old trouble of the judaizing teachers that Paul had to deal with. Peter, visiting Antioch, evidently had been eating with the Gentile Christians, but when certain Jewish emissaries came from Jerusalem, he ceased to do this, and separated himself from them, fearing those individuals. So great was the influence of this action that other Jewish believers did likewise; and Barnabas was also carried away by their lack of straightforwardness (vs. 12, 13). This was a continual satisfaction to the judaizing party. Circumcision was being emphasized, and the Gentiles were made to feel that they were on a lower plane than the Jewish believers. It meant success for them, but spelled trouble and defeat for the church; and Paul, rightly sensing that, contended earnestly against it. To reach a higher plane in the Christian life does not depend upon outward ceremonies, but upon the relation of the heart toward God. A person may be strict in outward observances, and yet be very far from God. Keep the inner life right with God, and the outward life will be as He desires it. 3. In correcting Peter and the others, Paul argues for justification through faith, and not by obedience to the law. Peter had lived as a Gentile, and now he was seeking to make the Gentiles follow Jewish customs (v. 14). Why constrain the Gentiles to do that which is not necessary, for it is only through faith in Christ that we may be freed from guilt (v. 15). This is a foundation truth: it is not by doing we are saved, but by receiving. It is not by good works, but by faith in Jesus Christ, we are justified. God freely pardons when we come to Him as guilty sinners, but He cannot pardon the person who is seeking to justify himself by his own good works, "for by the works of the law shall no flesh be justified" (v. 16). 4. He next deals with the question in the Jewish mind concerning the renunciation of legal observances (vs. 17, 18), emphasizing the truth that not by these are we justified, but by faith alone. They were not sinners in forsaking the law, and Christ was not the minister of sin to them, but rather if they again returned to legalism they were disgraced. They were called into the freedom of the gospel. Jews and Gentiles were on the same plane before God, and they were both saved through faith in Christ. And so it remains until this present day.

III. PAUL'S ATTITUDE TO THE LAW (vs. 19-21.)

1. In the following chapter the apostle sets forth more fully the relationship between law and grace, but here he introduced it with a personal reference. He is dead to it, that he might live unto God (v. 19). He has entered into a new relationship, and is no longer seeking righteousness by law. He has accepted the righteousness of Christ by faith. The relationship entered into is a vital one, it is really union. The past life is gone, he has died with Christ, and the life which he now lives in the body is lived by faith in the Son of God. He is now possessed by God; the old life is in the place of death, and Christ is in charge. Let us make sure that our Saviour has complete liberty in us and through us to do according to His good pleasure. 2. In teaching thus the apostle was not nullifying the grace of God: He was magnifying it. But if the teaching of the judaizers was correct, that acquittal of guilt could be obtained through the law, then Christ had died in vain (v. 21). Men cannot be saved through keeping the law; therefore the death of Christ was necessary.