

The Gospel Witness

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

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T. T. SHIELDS, *Editor.*

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

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Has The Good Lord Jesus Had His Day?

In one of Tennyson's poems there is a story of The Children's Hospital. He describes a surgeon called in to minister to a lad who had been crushed in a mill:

"Our doctor had called in another, I never had seen
him before,
But he sent a chill to my head when I saw him come
in at the door,
Fresh from the surgery-schools of France and of other
lands—
Harsh red hair, big voice, big merciless hands!

Then he describes the particular case:

"Here lies a boy in the ward, every bone seemed out
of its place—
Caught in a mill and crushed—it was all but a hope-
less case."

He describes his treatment of the case and then puts these words into the mouth of the nurse.

"And he said to me roughly, 'The lad will need little
more of your care,'
'All the more need,' I told him, 'to seek the Lord Jesus
in prayer;
They are all His children here and I pray for them
all as my own:
But he turned to one, 'Ay, good woman, can prayer
set a broken bone?'
Then he muttered half to himself, but I know that I
heard him say:
'All very well—but the good Lord Jesus has had his
day.'"

And we fear that is the attitude of many to-day. On the one hand the public mind is influenced by those schools of religious teaching which minimize, where they do not deny the supernaturalism of Christianity, and on the other, there are not wanting, many

who, amid the prevailing religious darkness, assume that there may no longer be expected times of refreshing from the presence of the Lord. Between these two the many are caught as between the upper and nether millstones, and all hope of a better day is crushed out of them.

But has the good Lord Jesus had his day? Has He forsaken the earth? Does He no longer open blind eyes, nor bind up the broken hearted, nor proclaim the opening of the prison to them that are bound, nor longer proclaim the acceptable year of the Lord?

Have the sands in the hour glass so run down that it can no longer be said, "I have heard thee in a time accepted, and in a day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation"?

The day of the good Lord Jesus will never pass—

"We may not climb the heavenly steeps,
To bring the Lord Christ down;
In vain we search the lowest deeps
For Him no depths can drown;

"But warm, sweet, tender even yet
A present help is He,
And Faith hath still its Olivet,
And Love its Galilee.

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press
And we are whole again."

No, the days of revival are not over. The Bible is still with us. The critics have assailed it; but their books are soon forgotten and the Book of books gains in popularity, and is published in more languages and, issued from the press in vastly larger numbers than any other book in the world.

Why? Because it is the Word of God, and as such it is every whit true; and the truth can never be destroyed.

And the good Lord Jesus who died for us all is still at the right hand of God making intercession for those who come unto God by Him.

"Five bleeding wounds He bears,
Received on Calvary:
They pour effectual prayers,
They strongly plead for me:
Forgive him, O forgive, they cry,
Nor let that ransomed sinner die!"

Nor has the Holy Spirit withdrawn his presence from the believing church. He still convicts men of sin, and righteousness and judgment. In short, the gospel is still with us. It needs no amendment: nothing can be added, nothing taken away.

The following letter is taken from *The British Weekly* Letter Box of July 26:

A Proposal for Ministerial Prayer and Conference.

To the Editor of *The British Weekly*:

Sir,—We cannot but be very anxious about the present condition of the Church of God. We seem to be rapidly approaching the conditions that obtained before the Revival in the closing years of the eighteenth century. But, as in answer to the prayer of the Evangelical Leaders of that time, the Holy Spirit was mightily poured forth on all sections of the professing Church, why should we deem it impossible for another and yet greater effusion to be granted at the present grave crisis?

It has been proposed, therefore, that Thursday, October 4, should be set apart for an *All Day Ministerial Conference and Prayer*—the hours and place of meeting to be announced subsequently, but very probably the meetings will be held at Christ Church, Westminster Bridge Road.

The present purpose of this appeal is to urge our brethren of the Universal Church of Christ to reserve this date—Thursday, October 4—and further particulars will be announced through the Press in due course.

(Signed) F. B. Meyer (Convener).

W. Talbot Rice.	H. Tydeman Chilvers.
J. Stuart Holden.	J. W. Ewing.
E. L. Langston.	John Wilson.
Dinsdale T. Young.	James Cregan.
Hubert L. Simpson.	Samuel Horton.
J. Chalmers Lyon.	J. E. Martin (Acting Sec.).
A. Douglas Brown.	

N.B.—Any suggestions as to these meetings should be sent to the Convener—Dr. F. B. Meyer, Christ Church, Westminster Bridge Road, S.E. 1.

It is most refreshing to see that men of prominence are ceasing to say Amen to the foolish cry of "All is well", and are coming to recognize that the churches of Christ have fallen upon dark days. This letter says, "We seem to be rapidly approaching the conditions that obtained before the Revival in the closing years of the eighteenth century."

But we wonder what will be done at this ministerial conference? We observe there is at least one man whose name is in the list—there may be many more—that of Dr. Dinsdale T. Young, who never fails to proclaim the whole counsel of God from his pulpit, and he preaches to the largest congregation in London. But what will be done on this day of conference and prayer? Did anybody ever hear of a revival, a genuinely spiritual revival, where the full inspiration and authority of the Bible was called in question? Was there ever a revival without the preaching of the biblical doctrines of sin, and repentance toward God, and faith in our Lord Jesus Christ?

Supposing such a conference of ministers were held in Toronto, would Professor Marshall be there? Would his brother ministers call upon him to repent of his infidelity and cease to obstruct the progress of God's work in Canada? Or, look at England herself. Such men as Dr. Chas. Brown, Dr. J. C. Carlile, Dr. Douglas Brown, and many others, when in Canada recently, were hand in glove with all the deniers of the faith, and with those who repudiate the penal, substitutionary work of our Lord Jesus in our behalf.

We believe that revival is possible. We believe the Lord wants us to have revival. But we do not believe that it will ever come until God's people repent of their sins, and bow to the authority of God's Word, and trust in the cleansing efficacy of the blood of the Lord Jesus Christ. Everywhere Modernism is emptying churches, bringing reproach upon the cause of Christ, multiplying unbelievers, and generally bringing desolation to the vineyard of the Lord. But the Old Testament is full of illustrations of how God's people refused to face the cause of spiritual death and disaster. Having forsaken the Lord, they found themselves overwhelmed in national distresses; but they tried everything, going down to Egypt for help, leaning upon Assyria, new organizations of their own forces—anything and everything but the one thing which was the sine qua non of spiritual revival, namely, repentance of sin, and a whole-hearted trust in, and obedience to, the Word of God.

We hope that brethren all over America will join with our British brethren on October 4th in earnest prayer for a world-wide revival. But better still: if in advance of that, immediately, we put away our idols, and seek the Lord with full purpose of heart, He will be found of us, and by the time October 4th comes, the revival will be well under way. No; the Lord Jesus has not had His day. It is still with us. He is still able to save the sinner. He still hears the prayers of His people.

In the poem with which we began this article, Tennyson tells of a little girl, Emmie, who was very ill, and of the doctor—not the surgeon "fresh from the surgery schools of France", but the one whom the nurse calls "our doctor", said to the nurse, "Nurse, I must do it tomorrow; she'll never live thro' it, I fear." And little Emmie heard what the doctor said, and was full of fear. She turned to another little girl in a cot beside her and asked what she should do. And then the answer:

"Annie consider'd. 'If I,' said the wise little Annie,
'was you,
I should cry to the dear Lord Jesus to help me, for,
Emmie, you see,
It's all in the picture there: 'Little children should come
unto me.'

(Meaning the print that you gave us, I find that it always can please

Our children, the dear Lord Jesus with children about his knees.)

'Yes, and I will', said Emmie, 'but then if I call to the Lord,
How should he know that it's me? such a lot of beds in the ward!'

That was a puzzle for Annie. Again she consider'd and said:

'Emmie, you put out your arms, and you leave 'em outside on the bed—

"The Lord has so much to see to! but, Emmie, you tell it him plain,
It's the little girl with her arms lying out on the counterpane."

So the nurse spent the night tossing about in her dreams, dreading the terrible operation to her beloved charge on the morrow. But the morrow came,—

"And the doctor came at his hour, and we went to see to the child.

He had brought his ghastly tools: we believed her asleep again—

Her dear, long, lean, little arms lying out on the counterpane;

Say that His day is done! Ah why should we care what they say?

The Lord of the children had heard her, and Emmie had passed away."

Not always it is true, does the Lord answer our prayers in the way we expect or desire, but He always answers them. He is with us still, and will revive His work in the midst of the years, in the midst of the years He will make known; and in wrath He will remember mercy.

IS IT TRUE THAT CERTAIN McMASTER PROFESSORS HAVE RESIGNED?

From all accounts the internal machinery of McMaster University is not running any too smoothly nowadays. We have been informed that a certain student in the springtime failed to make the pass grade in his examination in the subject of Latin; and that his professor, as in duty bound to do, marked him down. But certain pressure was brought to bear upon the powers that be, and it was decided to graduate this student. Then, if we are correctly informed, two other students decided that what was sauce for the gander ought to be sauce for the goose—or, to be exact, ought to be sauce for another gander and a goose; and that the powers that be, having passed one, could not do other than pass the other two. Thus one, or three students, we are not exactly sure of the number, was or were graduated, who ought not to have been permitted to pass.

Our informant tells us that the professor concerned resigned, we presume, in defence of his academic honour. It was of course the only thing he could do. More and more the true character of the McMaster administration will come to the front. We have long been convinced that altogether apart from theological considerations, McMaster administration—we speak now of the inner circle, the cabinet within the cabinet that determines everything—is utterly devoid of principle. We predict that professors who come from afar, who are entirely free from the McMaster virus, will not stay long in that Institution, for they will discover that it is a place where no man of sound principle can long be comfortable. If McMaster University should repeat this blunder she will find that she will lose her good name academically, as she has already lost it theologically.

WHAT PEOPLE IN ENGLAND THINK OF McMASTER'S LAVISH DISTRIBUTION OF D.D.'s.

In *The British Weekly* for July 26th, "Watchman" writes about "An Indignant Letter". It appears that the indignant letter was sent to the office of *The British Weekly* for publication, but the Editor did not publish it, but handed it over to "Watchman" for his use. Following is an excerpt from the article:

"The letter which reached this office bearing such tokens of sincerity had to do with D.D.'s; that is to say, with the degree of Doctor of Divinity, or rather with those on whom that degree is sometimes imposed.

"It was decided at headquarters not to publish the letter, which thus came into my hands. I am sure that it was a wise and even kind decision to withhold the stormy utterance. Later, and on reflection, the good man will be quite grateful that it was given to me to deal in this friendly way with his grievance.

"I remember reading a speech by Lord Rosebery long ago. He was addressing a gathering of newspaper reporters. In his opening words he thanked those reporters for the many occasions on which they had not reported him!

"Our correspondent is angry with and is indeed contemptuous of those who having received a 'D.D.' anywhere, append it to their name without any qualifying information as to its source. He specifies institutions in America and Canada which I am far too prudent to name. But it is not prudence merely that restrains me. It is, that I do not know. He may be right. But he may be wrong. 'Sir', he concludes, 'it is time that this thing stopped. It is dishonouring to the Christian ministry. Ministers of the gospel should at least be honest; and it is not honest to wear a D.D. without any corresponding knowledge. Unfortunately the Baptist Union seems to be identifying itself with this undesirable business by offering congratulations to the recipients.

"The great body of our ministers—a large number of whom are graduates of a British University—are simply laughing at this cheap attempt at cheap learning."

"(The letter is signed, as readers will have anticipated, 'Justitia', which, for the benefit of those D.D.'s, I translate! The word means Justice. It is a Latin word. Latin, I may add, was the language spoken by the Ancient Romans: at least, it was the language which their men of letters, historians, poets, etc., wrote. But, knowing as we do, how the ordinary speech of men may differ from the literary standards of their country in its golden age, we dare not say more.)"

The reference is obviously to McMaster University, because the writer of the indignant letter says, "Unfortunately the Baptist Union seems to be identifying itself with this undesirable business by offering congratulations to the recipients." We believe we are correct in saying there is scarcely a Baptist minister in England who enjoys the distinction of being a Doctor of Divinity—whatever that may mean—who did not receive his degree from McMaster University. Without consulting any ministerial list we recall from memory the following gentlemen who have been decorated by McMaster University: Rev. Chas. Brown, D.D., of Ferme Park; Rev. Douglas Brown, D.D.; Rev. J. C. Carlile, D.D.; Rev. John Ewing, D.D.; Rev. F. B. Meyer (We think it probable that Dr. Meyer received honorary degrees from other universities); Rev. Thomas Phillips, D.D. There are not a few others whose names, at the moment, we do not recall.

The writer of the "indignant letter" seems to assume that some of the degrees recently conferred by McMaster

were not wholly deserved. We have no disposition to approve his judgment on this matter. However, "Watchman" rather makes fun of the new English Doctors of Divinity by suggesting that probably they know no Latin!

We have another reason for calling attention to this matter. We do not know of any university that has practiced bribery on such a wholesale scale by the lavish distribution of honorary degrees as has McMaster University. It has bought up nearly all the Baptist ministers of prominence in the Old Land. Of course, they will feel under an obligation to stand by the University which has adopted them into her academic family. But now she has extended her operations to New Zealand and Australia, and we know not where else. It is a clever device to shut the mouths of all influential possible critics by making them Doctors of Divinity. McMaster University will soon be known as the Baptist Degree Factory of the British Empire.

ENGLISH BAPTIST ECHOES FROM BAPTIST ALLIANCE.

The following article is taken from "The Western Recorder," of Louisville, Kentucky, Dr. Victor I. Masters, Editor. It will be informing to Dr. Masters and his readers, as to the readers of "The Gospel Witness," to be told that John Landels Love is a Toronto man, a writer for "The Toronto Star Weekly"; and that R. E. Knowles, who interviewed Dr. MacNeill, is also a regular contributor both to "The Daily Star" and "The Toronto Star Weekly." Mr. R. E. Knowles is an ex-Presbyterian minister.

The Editor of "The Toronto Star Weekly" is a graduate of McMaster University, a member of The Senate of that Institution, a former member of Jarvis Street Church, who is as ignorant of what constitutes Christianity as a Hottentot in the wilds of Africa. He was the bitter opponent of the late Dr. Elmore Harris, and took up a similar attitude toward the Editor of this paper before we knew that such a distinguished personage existed. Thus it will be seen that the little group of unscrupulous Modernists in Toronto have utilized the daily papers, and the meetings of the Baptist World Alliance and now "The Baptist Times and Freeman," the official organ of the Baptist Union of Great Britain. It seems strange that "The Baptist Times and Freeman," in view of the large number of Baptist ministers who were present in Toronto, should be dependent upon John Landels Love and R. E. Knowles for a report of the Baptist World Alliance. Discerning readers will see that the articles in the English Baptist paper are only part of the general conspiracy.—Ed. G. W.

In an editorial two weeks ago we reproduced the expressed views of Dr. John MacNeill of Toronto, Canada, as to the significance of his election as President of the Baptist World Alliance. We also expressed the conviction that the attitude of the new President of the Alliance misrepresents and offends the consciences of the great mass of our Southern Baptist people and of true Baptists everywhere else.

In this connection it will be interesting and instructive to readers for us to gather up from *The Baptist Times*, of London, England, the reaction of British Baptists who were present at Toronto to happenings in the Alliance, to the extent that they are reflected by *The Times'* special reporter in the Toronto conclave.

This reporter for English Baptists, like Dr. John MacNeill, regarded the election of that now lifted-up Baptist pacifist as a partisan victory against those who desired the retirement of Professor Marshall from McMaster on the grounds of his radical theological teachings. Quotations we will make would further indicate that British Baptists were not sorry to have a chance to take part in trying to "rub it in" on Southern Baptists that their attitude toward their Negro brethren is of an unworthy prejudice and contrary to the Spirit of the Lord.

I.

The Baptist Times reporter was John Landels Love. In his report he declares that, "The great majority of local (Toronto) Baptists welcomed the Congress for more reasons than one. Controversy, akin to the "Down Grade" eruption of a generation ago, (in England) has been howling dismally through their ranks. Exercising the freedom granted minorities throughout the civilized world, to vociferate to the utmost stretch of their collective lung-power, the Canadian Baptist minority had created in some quarters the temporary delusion that they were the tail that wagged the dog. The Congress has dispelled that misconception, and restored the majority to self-respect and the respect of the community. It has demonstrated that the dog may experience a partial sacrifice of tail without either discomfort or disfigurement."

Readers may remember that the "Down Grade eruption" to which *The Baptist Times* reporter refers was that in which the great and lamented Charles H. Spurgeon retired from the British Baptist Union (Convention), rather than by remaining quiet to seem to give countenance to its refusal to separate itself from radical theological tendencies, including full length belief in the vicarious atonement. British Baptists of the more liberal school to-day do not fail to laud the name of Spurgeon. He is too great for it to be wise even from the standpoint of self-exaltation to try to sneer him out of court, though these radicals pursue a contrary course toward men of God now living who go to the full limit in their witness to the same faith for which Spurgeon stood.

It would seem from the flavour of the words of *The Baptist Times* reporter that they get in their contemptuous attitude by referring to Spurgeon's deeply devoted effort to bear true witness to our holy faith as an eruption, and comparing it with the present eruption in Canada, with special partisan prejudice against the Canadians who preferred to please God rather than be "gloriously vindicated" through trickily trading in Baptist World Alliance prestige!

We congratulate those brave Baptists in Canada who were not unwilling to bear the reproach of the cross of Christ, upon the involuntary tribute paid them by this Sanhedrist reporter who places them, though contemptuously, in the class with the great Spurgeon.

II.

There are in the British Isles somewhat over 400,000 Baptists—about the same number as that of white and Negro Baptists in the single State of Kentucky. There are nearly four million Baptists in the Southern Baptist Convention, and three million more Baptists of the National Baptist Convention (Negro) within the same territory.

This vast increase in numbers has in the final analysis only one explanation. It is the result of the honour and success which the Holy Spirit of God has given to the testimony of our churches and their ministry to the blessed fact that Jesus Christ died for our sins according to the Scriptures, and rose again on the third day. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." "The chastisement of our peace is upon Him, and with His stripes we are healed."

THE CHRIST OF REVELATION—NOT OF MAN'S INVENTIVE IMAGINATION—THE CHRIST TO WHOM THE GREAT SPURGEON BORE JOYOUS AND MIGHTY WITNESS, EVEN TO THE EXTENT OF GETTING OUT OF THE BRITISH BAPTIST UNION, IS THE CHRIST WHOM THIS MULTITUDE OF OUR SOUTHERNERS PREACH. THEY PREACH THIS CHRIST. THEY HUMBLE THEMSELVES BEFORE THIS CHRIST—AND NOT TO A "DOWN GRADE" SLOPPY CREATION OF THE MINDS OF MEN WHO WOULD MAKE A CHRIST ACCEPTABLE TO THE NATURAL HEART OF SINFUL MEN—TO "THE MODERN MIND."

In the above quotation the reporter suggests and by implication almost affirms that what some of us have been suspecting concerning the unrighteous use of this great Baptist gathering, which was manoeuvred by a few designing Sanhedrists of that element of Canadian Baptists who have allowed themselves to follow the radical teachings of Marshall. He says that a certain element of the "local Baptists

welcomed the Congress for more reasons than one." Then he goes on to explain the subtle second "reason."

He declares that some of them were afraid that the Baptist "tail was wagging the dog" there in Canada. Then: "The Congress has dispelled their misconception." How? By electing Dr. John MacNeill, chief defender of the radical theology of Marshallism as President of the Alliance. God help us! A shameless abuse of the fellowship of Christ-honouring Baptists who helped to lend prestige to that Alliance! Such low scheming will be resented by all right-thinking Baptists!

III.

Further along this reporter shows where his own sympathies lie by becoming enthusiastic over the radical utterances of Professor Marshall, made before the sub-Alliance group meeting. Marshall being on that program was another betrayal. No divisive personality, of whatever shade of personal opinion, had any right on that program. At least in the South, we have not found any man willing to stand up and defend the Marshall appointment—that of a radical who had split Canadian Baptists wide open. A few of our brethren have indeed seemed to desire to dispose of it by pooh-pooh-ing it, but none has stood up to defend it. That was another unworthy and unfraternal betrayal of fellowship and confidence in the interest of honouring a little group who dishonour our Lord; to the end of allowing Marshallite Baptists in Canada "to have more reasons than one for welcoming" this Baptist World Alliance!

The reporter tells with relish how Marshall in his address at the sub-Alliance meeting characterized the so-called "standardized Baptists,"—such Baptists being those who believe they have in the Bible an inerrant and inspired revelation of God to man concerning sin and redemption. There are nearly 4,000,000 of them in the South. They are held up to ridicule by this professor for being so simple! Again he referred to them as "those people of eccentric ideas who regard themselves arrogantly as the sole interpreters of Holy Writ." If one accepts the Bible as indeed God's inspired revelation, this misguided academic, being "wiser than that which is written," maligns him as "arrogantly" regarding himself the "sole interpreter" of the Bible. Surely this bitter-hearted man is an apostate from the faith of Christ!

DR. W. B. RILEY IN "THE BIBLE WITNESS".

CAMPBELL MORGAN'S FRANK CONFESSIONS CONCERNING THE LOS ANGELES BIBLE INSTITUTE.

On July 5th Dr. Campbell Morgan, in an Interview Reported in the Columns of the "British Weekly," Made Certain Reflections against the Fundamentalists of America; Especially in Relation to the Present Crisis Existing at the Bible Institute of Los Angeles. The Following Article from the Pen of Dr. Riley Appears Simultaneously in the Columns of the "Christian Fundamentalist," of Which he is Editor, and of "The Bible Witness."—Ed., "B.W."

From *The Bible Witness*, London, Eng.

Apparently the "furor" over Biola is not soon to subside. Officials of the Institute will not permit the silence its true interests should covet. Keith-Brooks, managing editor of the School's Monthly, outraged every kindly critic of the MacInnis series of student lectures, by charging in the June issue "a well organised" and "financial movement" against the Institution.

No such organization exists, and every editor, who has touched the subject, would spurn a financial appeal in the matter with a finer scorn than he feels for even Brooks' malignant charge. Now Campbell Morgan adds fuel to the flame by some most frank statements to J. T. S., of *The British Weekly*. These statements involve

Very Frank Confessions.

There are many of us who have greatly appreciated Campbell Morgan's former stand for the truth. His books have brought us great benediction, and to his spoken discourses we have listened with interest and profit. He has had a large following—and principally of fundamentalists—on both sides of the Atlantic. On this very account his most recent declarations bring poignant grief to many. *He essays to speak for Dean MacInnis.*

Personally, we are confident that he correctly represents the Dean. He says, "Dr. John Murdoch MacInnis has no sympathy whatever with the attitude of the dogmatic school represented by a certain group."

This group, so far as dissent from the MacInnis lectures on Peter is concerned, includes Drs. Reuben A. Torrey, former Dean of the Institute; Thomas C. Horton, founder and former superintendent of the Institute; scores of graduates of the school; prominent former members of its Board; Drs. James Gray, of the Moody Institute and *Moody Monthly*; Leander Keyser of Hamma Divinity School and the *Bible Champion*; A. C. Gaebelein of *Our Hope*; Clifton Fowler, of the Denver Bible Institute and editor of *Grace and Truth*; C. G. Trumbull, of *The Sunday School Times*; the editor of *The Christian Fundamentalist*, and others too numerous to mention.

Is it to be supposed, then, that this is the group with whom "Dr. MacInnis has no sympathy whatever?" If so, let it be known that Dr. MacInnis has appeared on few programmes without the recommendation of some one of these men; and that his present position as Dean would have been impossible had he declared his dissent from their views in advance of his election to his present office.

But Dr. Morgan also speaks plainly for himself!

The British Weekly correspondent says, "Dr. Torrey severed his connection with the Institute some time ago; but he and his friends still exercise a not inconsiderable influence throughout the country." "This attitude," says Dr. Morgan, "has been frankly impossible, and I have found myself unable to appear on their platforms."

This locates Morgan by his own choice!

In A Time of War

It is well to know where a man's sympathies are. Our first criticism of Morgan, years ago, was over his appearance, in Cleveland, Ohio, on the platform with three of America's most destructive critics.

The reason for this leaning is now plainly stated in the *British Weekly* article. His grievance with us is this, according to his friend and interviewer.

"They" (Fundamentalists) separate themselves, not only from those who accept the evolutionary theory, but from those who deny the literal inerrancy of Scripture."

True, Dr. Morgan! You have rightfully charged us! If the evolution theory is true, the Bible is not; and if Holy Scripture is not inerrant, then we have no "sure foundation." Fundamentalists have declared, "WE BELIEVE IN THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS AS VERBALLY INSPIRED OF GOD, AND INERRANT IN THE ORIGINAL WRITINGS, AND THAT THEY ARE OF SUPREME AND FINAL AUTHORITY IN FAITH AND LIFE." If this keeps you off our platform, oblige us by staying away! We shall hardly change it to secure your services!

Dr. Morgan also announces the new theological position of Biola. Up to the present Dr. MacInnis and Keith Brooks, and that section of the Board which has remained in office, have each affirmed, repeatedly, that the School had not changed its theological position in any particular or measure. We hold letters from all the above named to that effect.

Now comes Morgan and tells us that MacInnis, the Dean, "has no sympathy whatever with the attitude" of the men who founded the School, and framed its confession of faith; that he himself (Morgan) counts that "attitude frankly impossible," and that he will "not appear on their platforms." The same *British Weekly* announces in the same article that "Dr. Morgan has engaged himself (to the Institute) for a second year."

Can any thoughtful man longer doubt the justice of recent criticisms of the Institute's new and changed position?

We say with

Charles Haddon Spurgeon

as he faced the down-grade in England, "We should greatly object to the sniffing about for heresy, which some speak of; but, in this case the heresy is avowed, and is thrust forward in no diffident style." . . . "A new religion has been initiated which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty palms itself off as the old faith, with slight improvements and, on this plea, usurps pulpits which were erected for Gospel preaching, the Atonement is scouted, the inspiration of the Scriptures is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the Resurrection

into a myth, and yet these enemies of our faith expect us to call them brethren and maintain a confederacy with them."

SPURGEON refused to do it! America has a multitude of foremost ministers and Bible School men, who just as emphatically refuse! If that makes us "narrow fundamentalists," then let it be known that we prefer the disfellowshipping of the middle-of-the-roader, to fellowship with the avowed enemies of Christ and the Bible!

But let us consider the question of

Moral Honesty

as involved in all of this.

Was Dr. MacInnis ethical in accepting the Deanship of Biola?

Here is a school founded by a strict fundamentalist; endowed by other strict fundamentalists, and built up to over six hundred students, by the very men Morgan now denounces as "impossible," and with whom "MacInnis has no sympathy whatever."

Then, Dr. MacInnis, why did you accept a place on that faculty, under Dr. Reuben Torrey's Deanship and T. C. Horton's superintendency? The position of Horton and Torrey was known to every informed man on the American continent! Where was your conscience when you agreed to go into fellowship with them for a certain sum; and why did you not state to them frankly your lack of sympathy at the time of the correspondence? Certainly you couldn't have meant to deceive? Hardly will you admit the ulterior motive of securing control, eventually, and turning a good man's money and devoted men's work to the uses of Liberalism? The time has come for you to speak! Were you ignorant of the things for which Biola stood?

Then a word to Dr. Campbell Morgan!

In one of your books you correctly contend that the old faith has always produced the best morals and the highest ethics!

Is it ethical to accept a position in a school founded by men to teach "fundamentalism," and then declare yourself out of sympathy with their known will? Is it fair to the living to wrest their years of sacrificial labour, is it even moral to outrage the convictions of a man who gave his money for one purpose, by laughing at that purpose because the donor is dead, and can no longer defend his own consecrated fortune?

The colleges in America, and the theological seminaries have long been the prey of parasites in the form of men who created nothing, but fed on the fat of the dead! Are now our Bible Schools to pass through a kindred experience? If so, the end draweth near!

But even at that, God lives! Biola has been the subject of too many prayers to be forgotten now! She needs prayer as never before. Biola has been too often under God's favour to be deserted now by His Spirit! We have never favoured "prayer tests." But we do believe that here is an opportunity to prove that God lives and prayer prevails.

THE PROPAGATION OF ATHEISM.

We publish below an extract from *The Quarterly Record* of the Scripture Testimony League, with headquarters at 1428 Mansfield Street, Montreal. The extracts which the following article gives are from the report of the American Association for the Advancement of Atheism. Surely no comment is needed, unless it be in the form of an exhortation to support the Scripture Testimony League with prayers and gifts:

A.A.A.A. PROPAGANDA.

Probably the most fearful and illuminating annual report ever issued on this continent is that of the American Association for the Advancement of Atheism (A.A.A.A.), now being circulated.

Few seem to have awakened to the deep-laid schemes of the "Four A's" to "Help the rising generation free itself from the religious yoke," and the strides it is making in getting a strangle-hold of our educational institutions, backed up, as it is, by immense contributions, one of which was fifty million dollars.

The report of the A.A.A.A. gives the five fundamentals of Atheism: (1) Materialism; (2) Sensationalism; (3) Evolution; (4) The existence of evil as being incompatible with the existence of a beneficent God; (5) Hedon-

ism, or the doctrine that happiness here and now should be the motive of conduct.

On page 4 of the Report we find the following:

"We are continually circularizing schools and colleges and various lists sent in by our workers. We desire the names and addresses of students preparing for the ministry, specially of the Fundamentalist variety."

In referring to school and college branches it states:

"The revolt of modern youth, which so alarms the orthodox, makes easier the formation of anti-religious groups in high schools and colleges. With the elimination of religious instruction and the introduction of the teaching of modern science, PARTICULARLY EVOLUTION, one may with truth say that the schools in the courses fight for Atheism. Most of these groups are, for obvious reasons, secret. Whether open or secret, their titles vary from 'Liberal Club' to 'Society of Damned Souls'. That of a branch in a California High School is 'The Hedonic Host of Hell-bent Heathens.'"

In referring to the spread of Atheism some startling things are recorded:

"The religious forces have cause for alarm. Divided by internal strife, they possess neither the power nor the courage to expel heretics. Christians cannot agree upon anything except their name. . . . Atheism today may be likened to a huge iceberg of which the visible peak is but a small part of the submerged whole."

Still more startling, because of its truth, is the following:

"One science after another has been conquered by Materialism until only the science of life was left. Darwin's discovery of Natural Selection was the beginning of the end of supernaturalism in this field. EVOLUTION IS ATHEISM: it substitutes mechanical law for supernatural intelligence, banishing God from biology. Most denominational schools are hotbeds of heresy, as it is impossible for an educational institution to maintain any degree of dignity without teaching Evolution, which inevitably undermines religion. These schools, even when controlled by Fundamentalists, are compelled to employ infidels, who are hypocrites from necessity. Members of the 'Four A's' are teaching in Catholic and Fundamental Colleges."

Its estimate of Modernism finds expression in these words:

"Modernism is unworthy of serious notice. It is intellectual mush, a disgusting mass of figurative language. Whoever, rejecting the fall of man, accepts evolution, should stop teaching Christianity."

In dealing with books, plays, magazines, pictures, etc., the Report continues:

"The best sellers of last season were antagonistic to Christianity. In sexual matters the spread of Atheism is evident in the changing of the codes governing the relationship of the two sexes. Divorce is more frequently granted and Eugenics is gaining ground. Birth control is practical Atheism. It substitutes the providence of man for the providence of God in taking thought of the morrow."

Under the head of "Methods" is this invitation:

"The 'Four A's' is a militant foe of the church and the clergy. Religion deserves no respect. It rests on the God lie. We know that there is no God. Religion must go. If you would free mankind from the curse, join the 'Four A's.'"

Such is a synopsis of the report, and we may well ask ourselves, What has Atheism ever done for humanity? What hospitals and homes has it established for the suffering and the needy? What words of hope can it whisper at the grave? What principles of honesty and honour has it brought to commerce? What rouses has it reclaimed from licentious-

(Continued on page 16.)

The Jarvis Street Pulpit

Some Things We May Learn from What Our Lord Did Not Say.

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, August 12th, 1928.

(Stenographically Reported.)

"If it were not so, I would have told you."—John 14:2.

"If it were not so I would have told you." Even to those who question the full inspiration of the Scripture, the words of Jesus Christ Himself are sometimes held to have a peculiar and special authority. Of course, if we cannot be sure of the inspiration of the record, we cannot be absolutely positive that the words attributed to Christ were actually spoken by Him. But there are many who speak much of "getting back to Christ", and listening to Him, rather than to Paul or Peter. To those of us who accept the Bible as the word of God, the words spoken or written by Peter or by Paul are equal in authority with the actual words spoken by Jesus Christ Himself, for the reason that the Bible as a whole we hold to have been written by men who were inspired of the Holy Ghost; if that be so, as we believe it is, the Bible is the word of God. But having made that statement, we may freely admit that special interest, though not a special authority, is attached to the words spoken by our Lord Himself; and the personal testimony of our Lord has a peculiar, an unique value.

The words of the Lord Jesus do come to us with authority and power: "The words that I speak unto you", said He, "they are spirit, and they are life." I shall speak therefore this evening about the silence of Jesus, about what we may learn from what our Lord did not tell us.

I.

Christ is speaking here about the future life. He has told His disciples to believe in Him even as they believe in God. He has assured them that yonder in the life that is to come there is a Father's house, and that in the Father's house there are many mansions; and He says, "If it were not so, I would not have allowed you to assume it to be true. I would not have left you in ignorance of the future, but I would have told you." Thus, you will observe, HE CLAIMS FOR HIMSELF FULL COMPETENCE TO SPEAK OF THE FUTURE LIFE, the life to which we go when this earthly house of our tabernacle is dissolved. In respect to that He said, "I could tell you all about it. I know the conditions which obtain yonder. I would not permit you falsely to assume that there is a place of felicity if it were not so, but as one who knows I would have told you."

Our Lord is here speaking of that principle which— if one may use comparative terms in respect to Him Who is the revelation of the absolute—He is speaking here of that which is His specialty, *that which He has come particularly to reveal*. He has not come to speak, primarily, of the things which are discoverable to the

human mind, which reason itself can unveil: He has come to speak of that which is beyond the bounds of human knowledge; and beyond the bounds of human ability to explore; beyond, if you like, the reach of reason. He says about that other life from which no one has ever returned, "I am the One Who is competent to tell you as no one else is."

Let us get that clearly in our minds in respect to the revelation which finds its climax, its completion, in the Person of Christ. It is perfectly true that the Bible is not a text book on science, but if it be the word of God, it is equally true that there is nothing in it which is, in the true sense, unscientific. It is not primarily a history of human endeavor, of human achievement: it is the biology of one Personality; it is, from Genesis to Revelation, "the record which God has given to us of His Son." And it is written for the purpose of telling us things that we could never find out for ourselves, things that the microscope will not disclose, things that the telescope will not make visible, things which belong to a realm of which no living man has had any experience, but concerning which this great Teacher is fully informed, and about which He is competent, with absolute authority, to speak.

Think of the implication of that for a moment. Who is this Man, this Man of Nazareth Who thus boldly asserts that where all human investigators have failed, and where human philosophers have discovered their limitations, who is this Man Who breaks in upon human ignorance and says, "When all other voices are silent, I can tell you; and I would have told you had I not known that the things which, by My teaching you already believed, are so"—who is He? Whence came He? Evermore it is true—

"What think ye of Christ is the test.

To try both your plan and your scheme;

You cannot be right in the rest;

Unless you think rightly of him."

How ought we to think of Jesus Christ? What saith He of Himself? How do you read the life of Christ? Where do you begin—with the first chapter of Matthew? With the story of His birth? His life-record does not begin there. His teaching is that His earthly existence was but a brief parenthesis in the eternal circle of His indissoluble life: He said, "I came down from heaven." Again He said, "If I have told you earthly things and ye believed not, if you do not believe My testimony in respect to things which are verifiable by history, observation; or experience, in the realm of knowledge that is

within human reach—if I tell you the truth with respect to these things, and you question them, how shall ye believe if I tell you of heavenly things, things that are beyond the reach of the confirmatory ministry of reason, and things which must be received by faith alone? I came down from heaven”, said He, “I can tell you of heavenly things. I am the Bread which came down from heaven. No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. I have an absolute monopoly of the truth. I have come to disclose, nobody else knows it. I am the only one competent to speak of the life beyond”.

“But”, said they to Him, “we are Abraham’s seed.” To which He replied, “If you were Abraham’s children, you would not go about to kill Me. Your father Abraham rejoiced to see my day; he saw it and was glad.” They stepped back and looked at Him in amazement. “Abraham! Why, thou art not yet fifty years old, and hast thou seen Abraham?” And with an assumption of unique authority, and laying down the doctrine of His pre-incarnate existence, He said, “Before Abraham was, I am.” The Babe of Bethlehem? Yes, but the Ancient of Days! The carpenter of Nazareth? Yes, but the Creator of worlds! Born of a virgin? Yes, but the very Source and Fountain of all life!

The men of science, after all their years of investigation, when they come to face the problem of the origin of life, and the possibility of its production by chemical processes, have to admit that “As yet—as yet—we know not whence life came. We are on the track of it; we hope to prove something; we hope to discover that life can be produced from the nonliving. But where life began as yet we do not know. All we can say now is that life proceeds from antecedent life.” Ah, but I can tell them. Here is the origin of life, “In him was life, and the life was the light of men.” The knowledge of the life beyond at last belongs peculiarly to Him, and if we are wise we shall sit at His feet while He tells us what He knows.

II.

But the implication of this saying is to the effect that HE WOULD NOT LEAVE US IN IGNORANCE OF THE REALM BEYOND, that He came especially to disclose its wonders to our view. “If I did not know that there are certain things you know about already as you have learned them from Me, I would have told you, because I would not have left you to be ignorant of the life to come.” I am glad we are not shut up to a witch to a spiritualistic medium for a knowledge of the future life. I am glad we are not dependent upon the rapping of tables, or the mumblings and mutterings of incoherent spirits for our guidance expecting the life beyond. He said, “I would not leave you ignorant about the matter concerning which I came to inform you. Whatever else is said or unsaid, on that great matter of your relation to the future I would have told you, because I could tell you.”

Blessed be God. *He did tell us.* Does anybody care about the future life? Do you care about to-morrow or that which will be to-morrow’s to-morrow? Do you care about that which is hidden behind the veil? For we know not what a day nor an hour may bring forth. Would you care to know where you will be this time next week? or this time next month? or this time next year? or this time twenty years hence? Would you be deceived by a

misleading fortune teller who will read your hand and tell you when you are going to get married? Or, if you are married, whether you are happily married? What silly, silly people we are! Some people in the Scripture were described as “silly doves,” and many mortals might be likened to silly moths playing about a candle. Why depend upon guesses when our Lord so emphatically says on this matter concerning which there is no other authoritative voice, “I came to instruct you, and I do not want you to be ignorant about it. I want you to know whither you are going; for,” said He, “whither I go ye know, and the way ye know.” But His disciples said, “We know not whither thou goest; and how can we know the way?” Jesus saith unto them, “I am the way, the truth, and the life: no man cometh unto the Father, but by Me.”

Do you know where you are going? I hear some people playfully say, when they have been feeling their way about, “I don’t know where I am going, but I am on the way.” There are a great many people like that, they do not know where they are going, but they are on the way. Where are you going, my brother? Where will you be next Sunday? Where will you be ten, fifteen, twenty, forty, or fifty, years hence?

Did you ever hear about the man who came to his priest, a man whose religion taught him the strange doctrine of the transmigration of souls? He believed that he had existed in an earlier stage, that this present existence was but a parenthesis, that when this body was dissolved he would pass into another state, and that he would become incarnated in another form, another animal. He was rather curious to know what sort of creature he was going to be next time. Would not you be curious? I should be, I think you would want to know whether you were going to be a biped or a quadruped, whether you were going on all fours on land, or on wings in the air, or in the sea. So this curious man was anxious about the future—and you are anxious if you will only admit it. There is nothing in the world that so interests people as the future. That is the charm of the gospel; it is the voice of One Who can tell us all about the future—this man came to his priest and said, “I should like to know what will happen when I die.” The priest told him that his spirit would become reincarnated, and that he would walk the earth again in another form. “And what form?” asked the man. “Well, in the form of a calf.” “Yes, and what after that?” “An elephant.” “And what after that?” He told him another animal. “And what after that?” The priest told him still another. “And what after that?” He pressed the question until at last the priest said, “Ah, that is beyond my reach. I cannot tell you what after that.” “But,” said he, “I care little about the intermediary stages: I want to know the end of the road.”

When the day is done, and the tools are laid aside, and the shadows lengthen, and by and by the night drops down, and the twinkling stars come out, and all the voices of the day are hushed into silence, and at the midnight hour perhaps, the death angel calls, whither will he take you? Where will you go? What is the end? No man in his right senses can afford to ignore that question. No man with any reason at all can afford to be indifferent to that supreme consideration, the soul’s eternal destiny. I shut you up to the only One Who can tell you, for by the inspiration of the Holy Ghost it is written in the Book, “I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as

others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you"—when a man begins to talk about that subject I want to know what authority he has. I do not care what degrees he may boast, what reputation for scholarship he may have, when he is talking to me about those who are asleep, and about the state into which I shall go if I must sleep, I want to be sure. There may be room for speculation in some realms, but not here, if you please—"this we say unto you *by the word of the Lord*." There is no other word worth listening to on this subject. There is no voice that can speak but the voice of Him Who said, "If it were not so, I would have told you."

Our Lord came down from heaven to tell us of the glory which he had with the Father before the worlds were made, and when some of them questioned Him, He said this strange, this staggering, thing, "What and if ye shall see the Son of man ascend up where he was before?" Could you say that? "Up where he was before." Where was He? In the glory which He had with the Father before the worlds were made. He is the One Who can talk to you about the future life.

III.

I wish I could make practical application of this apparently simple word. I wish I could convey to you the authority I feel in it. I wish I could make it say to you what, I trust by the Holy Spirit's illumination, it says to me.—What does it mean? It means this surely, that IN RESPECT TO ANY MATTER affecting the soul's interests HE WILL NOT ALLOW US TO BUILD OUR HOPES UPON FALSE ASSUMPTIONS. He said, "If I found you believing that which was not true, I would have told you so." I wish I could talk to some of the critics on that text. I should like to preach a special sermon next Sunday evening for the particular benefit of my friend Professor Marshall and some others. If you could only get Professor Marshall to come and listen, I would be willing to get a supply to preach for him somewhere else.

What do I find? Our Lord Jesus quoted the book of Genesis. Where? Back in the beginning. Not on the subject of evolution, surely? Yes, on the subject of evolution. "In the beginning it was not so", said Christ, speaking about marriage and divorce; and He expressly says that God created them male and female; the man and the woman were two separate creations of God.

May I venture this little bit of technical discussion in a sentence or two? A certain gentleman told me that, in the capacity of reporter, he attended the meetings of the British Association for the Advancement of Science. He said, "I was really lost, for I do not pretend to be a man of science." Although he was a man of sound education he said in effect, "I was at times bewildered with their technicalities. I went from meeting to meeting. They spoke of zoology, and all the rest of it. There were several papers, if you will allow me to mention it, on the determination of sex. With all their classifications and deductions from the study of thousands of cases, one man said, "There is something here, a subtle something, that escapes our observation, and we cannot tell how it is that from all our deductions another result obtains than what might be expected. We do not understand it." The reporter went to another meeting, and they were discussing practically the same subject from another angle. There another man said, "Gentlemen, there is something

here that we cannot get at, for when we have carefully worked out our calculation according to our observations, and we expect a certain result, the opposite comes. We cannot explain it." As the reporter told me of that, I said to him, "I never before saw the special significance of the Lord Jesus Christ's taking that saying out of the Old Testament into the New, and putting His stamp of authority upon it when He said, 'Male and female created he them.'" Nobody but God did it. My reporter friend said; "I listened to them. Of course I had no right to speak, but again and again I felt like saying, Mr. Professor, stop talking about that 'subtle something you cannot understand'. Say, God, and be done with it."

Our Lord Jesus takes the Old Testament, the Genesis account of creation, and if language means anything at all, He approves of Genesis. Someone will say, "But He accepted the general interpretation." Did He? I can hear Him saying, "You can depend upon Genesis, for if it had not been true, I would have told you; I would not leave you resting upon a false assumption like that. The fact that no mortal ever heard Me say that the books of Moses are unreliable, historically and scientifically, is enough to say they are true. I quoted them as the very word of God; if they were not all that, I would not have left you to lean upon them, but I would have told you."

I could come down the line through all the Old Testament problems, every one of them,—the authorship of the five books of Moses; and that gem in the very heart of the Bible, that has the whole gospel in it, that marvellous book of Jonah. Somebody says, "It is not true. It is just a bit of allegory." But I say to him, "My Lord Jesus did not say that. He quoted it as history." "Oh well, perhaps He knew better, but everybody believed that it was history, and He did not bother to correct them." I say that is a libel upon Him. If it had not been so He would have told us. When he gets through with Jonah, I can believe it. Can you? I do not care for all the professors and scholars of this and all preceding and succeeding generations; and if it pleases them to call me an unlearned and "uneducated fool", I am quite prepared to accept the compliment, and say, "I have read what the Greatest of all authorities has to say about it. He stamped it as literal history, and if it had not been so He would have told me."

Apply that one principle to the whole of the Old Testament, and you have the Old Testament which Jesus Christ had. He quoted it to the devil, and He would not have run the risk if it had not been true. He never would have taken an untempered sword and flashed it, and said, "It is written", if He were not positive of its trustworthiness. He knew that it would not buckle up. He knew that what was written was the very word of God. And I am going up to the judgment-seat of Christ with the Old Testament and say, "I have my estimate from the Lord Jesus Himself. I believed His word when He said, 'If it were not so I would have told you.' He did not tell me it was not true, and that is enough for me." I am not such an uneducated fool, after all, for believing that.

IV.

I must hasten to a close, though I am tempted to just begin, as the applications of the principle are endless. BUT IF THUS THERE BE AUTHORITY ATTACHED TO HIS SILENCE, WHAT PECULIAR AUTHORITY BELONGS TO HIS SPOKEN WORD.

He told us something about the future, and I want to know it. We shall not be here always—and it may be that we shall not be here very long—and surely we should all like to know where we are going. I bring you the final word on the subject. Jesus said, "If you want the last word about the future, look upon Me as God, put the same faith in Me as in God. You believe in God, do you? Believe also in Me."

Somebody told me that in the greater days, in some respects, of years ago when a company of very prominent ministers, whose names were known around the world, were assembled in New York, one of the greatest of them, the most prominent, the most influential, was called upon to pray. And he prayed something like this: "O Lord, we worship Thee in the names of Jesus Christ, for Jesus Christ is the only God we know." And it is true. If Jesus Christ be not God, then God is unknown and unknowable. "Shew us the Father, and it sufficieth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." "I and my Father", said He, "are one." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

I am glad that He summed it all up in Christ, and that our Lord Jesus said in effect, "I am God. Trust Me as you trust God, and I will tell you something. Let not your heart be troubled. The cure of fear is faith; the cure of trouble is trust. Believe Me as you believe God, and if you do that, just beyond there, just across the river, is My Father's house. You want to know about the future? I will tell you that My Father has a house over there. It is His, and in My Father's house are many mansions."

I do not know whether you know the experience of a stranger going to a strange place, into a strange house, among strangers? I have had sometimes to go to a strange place to preach. I did not know anybody, and could not visualize the congregation. I did not feel particularly comfortable, for I was going to meet a host of strangers. But I never felt that way when I was going into my father's house. When you get home, you slip your tired feet into a pair of slippers, and you are perfectly comfortable. I do not know how it would have been possible for inspiration to put more of love and music and blessing into a phrase than the Lord Jesus put into that sentence, "My Father's house." It will be a fine thing to get home. Some of you have been away on vacation, and some of you are away now. You are like a man in the station to whom somebody spoke, asked him where he was from and who said, "I am from Massachusetts, and from New York, and from Michigan, and from Pennsylvania, and from New Jersey, and from Illinois, and I will be from

here pretty soon"! You are from everywhere, are you not? The best part of a vacation—what is it? Just getting home again. Somebody told me about being away from home—I will not tell you where it was, but she said when she got back she wanted to kneel down by every chair and table and couch, and thank God for being home. Sometimes we wonder why we ever leave home. What a blessing it will be when we get to the Father's house! That is the best description ever given of heaven.

I am glad we are each to have our separate houses there. I would not like to live with you! There is nothing like having your own house. It is a good thing to separate for a while so as to learn to appreciate each other. "In my Father's house are many mansions." I would not care to live in some houses I know. A friend of mine invited me to visit him once. He was a man about so high. He could not help it, of course! But he had a beautiful house. He was neatness itself, there was never a thing out of order; and his wife was just as neat as he. Everything was in perfect order. The house was finely furnished—but every room in it was about his size! Every room was a little band-box. It was in the wintertime, and as I was going out, my friend said, "You ought to have a house just like this"! I did not say anything, but when I went to put my overcoat on, I hit both walls, and if I had put my hat on, I should have touched the ceiling. I said to myself, "I would not like a house like this. I should have to smash out the walls to get room to live."

If you attain to the stature that is possible to the Christian life, you will need a big house up there. In the Father's house are many mansions. Yours will not be like mine, and mine will not be like yours. There will be an infinite variety, but I expect—nay, I know—everyone will be satisfied to the full. If you are only thirsty enough to be satisfied with a thimbleful of water, all right; but if you have a larger capacity, you will need more. That is why we ought to go to School here, that is why we ought to learn from Christ here, so that we shall have a capacity for the things that are being prepared for us there. We shall each have his or her own mansion yonder.

I passed a house one day, and my companion told me that a wealthy man lived there. In that big house lived only a man and his wife, but it was a house of peculiar interest. They had three daughters who were very dear to them—and they were also dear to somebody else too! They each got married before the house was built, and when the man built it, inside the house he built three separate, self-contained, apartments and furnished them throughout. Having done so, he gave to each daughter a key and said, "That is yours. And here is the key to the front door. When you come into town, you are to walk into that door and go into your own house inside your father's house. It will always be ready for you."

There are many fathers who would like to do that if they could afford it. But I think it will be something like that up there. We shall be in the Father's house, and yet each will have his own sphere for which this long life of discipline has been the preparation. Our Lord Jesus said, "You can absolutely depend upon that, because if it were not so I would have told you. I would not have allowed you to go out into the other life if it were not absolutely true." That is one thing we have upon which to place our feet: the blood of Jesus Christ washes all our sins away, He adopts us into His family, we are

made new creatures by the touch of His Spirit, we become members of the household of faith, and then there is a place awaiting us in the Father's house. It was as though He said, "Do not worry about it. Have no anxiety about it. I have given you My word; if it were not so I would have told you."

Is there an unconverted man here to-night? *The words of the Lord Jesus about the future of those who die without Christ are just as reliable, just as true, as those assuring us of the happiness of the redeemed.* Did He say there was a place where the worm dieth not—did He? Then it is true. Did He draw the veil and show us the picture of a man who in hell lifted up his eyes being in torment? And did He say that that awaits the impenitent? No matter what the professors say, my friends, that is true if He said it. Did He say to the false teachers, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" That is what Jesus said. He believed there was such a thing as the damnation of hell, or He never would have told us; but He told us because it is true, because it is terribly true.

I do not wonder that the carnal mind should say what Professor Glover said about that passage. He said, "If

we had the decency to be candid, we should call that rather un-Christian in our sense, whoever used it." Then Dr. Glover said, "The first step to win the respect of reasonable and sensible men and women for his religion must be to confess our disloyalty to him on this issue." Ah, my friends, ten million Glovers have no authority here. Jesus Christ said it, and whether it is to the many mansions we go, or to the place of eternal punishment, whether it is up to the Father's right hand, or down to the doom of the lost and the damned, what Jesus Christ has said, is for ever true. And you and I had better believe it, for if it were not so—He told us it was so—but if it were not so, He never would thus have warned us to flee from the wrath to come if there were no wrath to come.

So I offer you my Saviour this evening. He is still here, and if He says, "Thy sins which are many, are all forgiven", that is so, and you can rest upon that. If He says, "I give unto you eternal life", that is so, and you have it. Whatever He says is true. Will you trust Him? Will you believe Him, and receive Him as Saviour and Lord?

The Suretyship of Christ

A Sermon by the Rev. Thomas Todhunter, M.A.,

Sometime Vicar of Dacre, Eng., (the Editor's great-great grandfather). Preached about 1760.

"He that is surety for a stranger shall smart for it."—Prov. 11:15.

A surety is one who undertakes to pay another person's debt, in case the principal debtor, either through breach of promise or poverty, should prove insolvent. It was an ancient custom in suretyship for the surety to give his hand to, or strike hands with the creditor, thereby obliging himself to the payment of the debt, in case of the insolvency of the principal debtor. Thus it is said in Job 17:3, "Who is he that will strike hands with me?" And in Proverbs 6:1, "My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger, thou art taken with the words of thy mouth." And in the text, "He that is surety for a stranger shall smart for it."

Solomon in these passages does not absolutely condemn suretyship, which in some cases is not only lawful, but also an act of justice, prudence and charity; thus Judah became surety to his father for Benjamin, and Paul to Philemon for Onesimus. He only forbids his disciple to become surety rashly, without considering for whom, or how far he obliges himself, or how he could discharge the debt, if occasion should require.

I shall beg leave to consider these words of the wise Solomon in relation to the suretyship-engagements of Jesus Christ, Who in the epistle to the Hebrews is called "the surety of a better testament." Sins are by resemblance called debts; for as a debt obliges the debtor to payment, so sin binds over the sinner to punishment. If we consider the words in this view, they will be pregnant both with great instruction and comfort.

That we may then rightly understand Christ's suretyship, it is necessary we consider these two

things: firstly, For whom; secondly, For what he became surety.

First—Let us consider for whom Christ became surety.

1. He became surety for the Father to sinners. He was His Representative in making the testament of force by His death. 'Tis true, on God's part there was no surety needed, but we being guilty creatures, and "slow of heart to believe", He condescends to our weakness in this as in the case of His oath. And as, in the matter of the oath, he could not swear by any below Him, and there was none above Him to swear by, and therefore he swore by Himself, thus making the thing sworn as sure as His very being: so none but He, Who is a Person equal with the Father in the same Godhead, could represent Him in the making His testament of force by death, and be His surety in it. This divine Person, as infinitely distant from us as the Father, approached us in being made of a woman, made under the law; and in the Father's name made the testament effectual to us by His death. Thus He is the testator of the testament in the Father's name, as well as the Heir in name of all His brethren. But,

2. Christ was not only Surety for the Father to us; but He was likewise the sinner's Surety. According to the counsel and purpose of the divine Three, before the world began, Jesus Christ interposed as our Surety, and entering into this relation, He sustained the persons of sinners.—He represented them—was in union with them, and, according to the order of Justice, was liable to their punishment. For though the displeasure of God was primarily and directly pointed against the

sinner, yet the effects of it fell upon Christ Who undertook the sinner's cause; that because He lives, the sinner might live also.

That Christ was the sinner's Surety or Representative, the Scriptures do abundantly declare. "I have laid help upon one that is mighty; I have exalted one chosen out of the people." "There is one mediator between God and men, the man Christ Jesus". "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "The Lord hath laid on him the iniquity of us all." "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 was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The covenant of peace was made with the spiritual-seed, in Christ their Head, Who is Heir in the name of all His brethren. But without a surety it would not have been made with them. They were helpless, and miserable sinners, void of truth and ability, averse to good and prone to evil. There was no party among men adequate to the great work, or sufficient to enter into covenant with the holy and jealous God Who will not suffer the least sin to go unpunished. Jesus Christ therefore engages in the business—He becomes the sinner's Surety—the covenant was made with Him as the Representative of His people, when He poured out His soul unto death; so that the salvation of the elect is not precarious or contingent, such as may be, or may not be; but it is infallibly certain. If there be any stability in God's promises and oath—if any virtue in Christ's blood—if any efficacy or prevalence in His intercessory prayers, they shall not die but live!

Our Lord Jesus Christ knew very well the burden He took upon Himself in His suretyship-engagements for sinners; He knew the character of those for whom He became Surety; He knew He was undertaking the cause of strangers, of enemies, and of those that could afford Him no succour; He knew He must severely smart for it: but His love to His Father's glory, and the salvation of sinners, engaged Him in the arduous work. This leads me to consider

Secondly: For what Christ became Surety. Suretyship is of two sorts. Firstly, There is a suretyship for paying one's debt. Secondly, A suretyship for one's performance of a deed.

Now our Lord's suretyship was of the first sort. When we had all run astray from God, and had turned every one to his own way—when we were like so many insolvents, He engaged to pay our debt. When we had all broken the law and were become liable to its eternal curse, Jesus undertook to fulfil it in our stead. His life was a copy of the divine law in its utmost perfection. He underwent the most intense sufferings, that he might satisfy divine Justice, and reconcile us to God. Solomon says in the text, that "He that is surety for a stranger shall smart for it." And indeed this Proverb was never so true in any case as in the sufferings and suretyship of the divine Jesus. Certainly no surety ever smarted so much as did the Son of God, when He became Surety

for sinners. Not to say anything of His holy life which was a life of poverty, suffering and reproach, a life of obedience to His Father, and submission to His will: let us pass on to the finishing act of His obedience—let us follow Him to the last scene of His sufferings, when His soul was made an offering for sin.

What pain must He feel, what smart must He endure, when His body was mangled with scourging—when the rancorous Jews crowned Him with ragged, sharp, lacerating thorns, instead of a royal Diadem—when they sharpened their tongues with malicious irony, and shot out those bitter words, "He saved others; himself he cannot save," and lastly, when they hung Him on a tree, and exposed Him, disfigured with wounds, to the gazing eyes and contumelious scoffs of numberless spectators.

But all this was trifling compared with that bitter smart which He suffered in the garden. What a horrible dread overwhelmed Him! It was night, and though He lay prostrate on the earth, yet He sweat—sweat great drops of blood running down in streams to the ground. Yea, so insupportable was His affliction, that He could not forbear crying out, "My soul is exceeding sorrowful unto death". What cause can be assigned for this amazing anguish? What occasioned this dreadful agony? It was the death due by the law of God to the sins of the those transgressors, with whom He was numbered, when He poured out His soul unto death. He was then suffering for His people. Their sins were charged upon Him, and He had conscience of them. It was a sense and feeling of the wrath due to those sins wherewith his conscience was charged, that made him sorrowful unto death. All the sins of the elect were at once imputed to the Surety, and so became His sins, as His righteousness becomes ours: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And this is the meaning of those passages in the Psalms where Christ is introduced speaking in such language as this, "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up." And again—"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." And He prays for help and deliverance for Himself and His brethren, in these words, "Be not far from me; for trouble is near; for there is none to help." "Save me, O God; for the waters are come unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me." It was then that the floods of His people's sins overwhelmed Him—terrors took hold on Him as waters; yet all these waters and floods could not quench His love towards His people; His affection to them, as well as regard to His Father's will in their salvation still continued the same, as appears from His most fervent prayer to His Father, in the midst of His agony, "If this cup may not pass away from me, except I drink it, thy will be done." He would not be saved from drinking this cup, if it was not consistent with His Father's glory in His

people's salvation from death. He would drink the cup, though He had the greatest aversion to it, rather than God should not be glorified in the salvation of sinners. Here was unparalleled submission, which could never have taken place, but on occasion of what He suffered. This put the crown upon the whole obedience of His life. To all this he voluntarily submitted; that His people might be set free by Justice, might be delivered from condemnation and death. Perhaps some may say, Is it possible that the innocent and holy Jesus, should be an object of his Father's wrath?

It was not only possible, but unavoidable and necessary. Unavoidable, with respect to the divine holiness; necessary, for the procurement of our redemption. Sin was charged upon Christ; all the sins of the elect, in all ages and places of the world. And could the infinitely righteous God behold such a deluge of iniquities, (those abominable things which he hateth) without expressing His displeasure, or could the blessed Jesus be punished, truly punished for them, without enduring that tremendous wrath and indignation which they deserved? This was the time in which no created arm being strong enough to give the blow, it pleased the Lord to bruise Him; if the most-high God "bent his bow like an enemy; he stood with his right hand as an adversary"; it is easy to account for the prodigious sufferings of our Redeemer. It is not to be wondered, that His heart should become like melting wax. For who knoweth the power of that wrath at which the pillars of heaven tremble! How great must be His distress! How inconceivable His affliction, when He cried out for the bitterness of His soul, "My God, my God, why hast thou forsaken me?"; every syllable of which speaks what the mourning prophet describes: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger"? Lam. 1:12.

Here now is our whole punishment endured; the sorrows of death, the suspension of the Almighty's favour, and the terrible sensations of his wrath. Thus we see how much our Lord endured, how severely He smarted, when He stood in the place of offenders, and became Surety for strangers.

Nor could it in the nature of the thing be otherwise. We were all breakers of the divine law, and liable to bear the pains of death in our own persons. Satisfaction must be made either by us, or our Representative before we can be saved. We cannot suppose that God will set aside either His justice, or His perfect law; in saving sinners; for that would be to deny Himself. Therefore Christ became our Substitute. In virtue of that substitution, He was bound to pay the debt which we had contracted. He obliged Himself to lay down His own life, for ours. To this end our guilt was transferred to Him, and He bore the punishment of it. He, though an innocent person, was treated as a sinner, smitten of God, put to grief by Him, and received the cup of mortal sorrow from Him. "I lay down my life for the sheep." "I lay it down of myself. I have power to lay it down, and I have power to take it again." Here then is such a suretyship as never had a parallel! David in a transport of

grief for the death of his son Absalom, wishes he had died for him. Reuben will venture the life of his two sons for Benjamin; and Judah will venture his own for him, while yet there was some hope, that all would be safe. But our Lord Jesus deliberately pledged His own life, for sinners; when it was beyond all peradventure, the precious pledge would be lost in the cause; and that the death He would suffer, would be a thousand deaths in one. Some have offered themselves sureties in capital causes, and embraced death, for their country or friends: and "peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And here I cannot but take notice of a remarkable circumstance recorded in the history of Jesus Christ. When the officers came to apprehend Him, He said, "If therefore ye seek me, let these go their way", as if he had said, If ye seek satisfaction of me, you need not demand it of them — If I must suffer, my disciples are free. "If therefore ye seek me, let these go their way". What care and concern did He express for His own, in the extremity of His sufferings.

From all the sins which Jesus bore as our Surety He was discharged in His resurrection. The debt was paid, and He was cleared. Then He received the remission of all His people's sins, which was a manifest discharge of the sins for which He suffered death. And being admitted into heaven itself, He has taken possession of the inheritance as Heir in the name of all His brethren. Now He is "exalted . . . to be a Prince and a Saviour"; and by virtue of His suretyship-engagements He is bound to give to His people repentance, faith, remission of sins, and every other blessing of the new covenant; and so their eternal salvation is insured beyond all possibility of failure. For when Jesus Christ the Head and Representative of the redeemed company rose from the dead, He at the same time secured the resurrection of all those who should believe in Him to life everlasting. Hence they are said to be chosen "to salvation through sanctification of the Spirit and belief of the truth". And thus Jesus Christ prays, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." He must "see of the travail of his soul, and shall be satisfied".

By the resurrection and exaltation of Christ our Surety, the Father testified in the strongest manner, how acceptable His obedience unto death for His people is unto Him. Why then should not every one who believes and loves this comfortable doctrine, adopt the language of the apostle in the 8th chapter of his epistle to the Romans, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Coals for the Altar Fire

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

Sunday, August 19th.

Our Lord's longings for His own.—

John xvii:1-13.

The seventeenth chapter of John has been described as "The Holy of Holies" of the Bible. It contains our Lord's great prayer for His own. For the most part our Lord, in His earthly career, had been "despised and rejected of men," but a few genuine souls had been gathering to His side, and their hearts' deep trust and love had been won by Him. They had received and had become obedient to the heavenly light which He had given them, and they had yielded themselves to Him. To them He gave the Father's Words, and revealed the Father's Name. And it is beautiful to see the Lord's confidence in them. He saw that their faith was centred in His Person; in them He says He is glorified. And now He prays for them. This chapter contains His prayer, and reveals to us His deep desires for His own. What are the longings of the Lord Jesus for His Disciples? What, above everything else, does He long for them to be, and to experience? I read no word here about any wish that they should be rich, or be highly spoken of, or to occupy high social positions, to fill their life with pleasure, or anything of that nature. Our Lord passes by all such things as if they were not worthy of His consideration when He expresses His longings for His disciples. He longs that His people may enjoy above everything else the spiritual and the eternal.

Monday, August 20th.

He longs for their safety.—

John xvii:14-26.

One of our Lord's deepest longings for His people is their safety. (See John 17). Several reasons are given us: verse 11 tells us that He desires it because of the beautiful relation which they sustain to the Heavenly Father. Jesus, speaking to the Father, says "They are Thine." That relationship is so tender, so close, and so deep that our Lord cannot endure the thought that it should ever be severed. God will surely care for those who are His own. Moreover, the glory of the Lord Jesus is wrapped up with their being kept. "I am glorified in them." And so for our Lord's dear sake the Father will care for His own. The lovely name of the Lord Jesus must never be tarnished; and it would be sadly clouded if any of His own redeemed ones were lost. And so He prays that they may be kept. Further, the loneliness of the disciples without the visible presence of their Lord appeals to Him. There is a touch of ineffable tenderness in the words, "And now I am no more in the world, but these are in the world." He is going to the Father out of a defiled and God-less world, but His own are to be left in the world so sinful and hostile, and His heart goes out toward them with great longings. "Holy Father, keep them." Let us learn this lesson here, that when our Lord desires anything for us He has most gracious reasons for the realization of that desire. We may well trust Him.

Tuesday, August 21st.

He longs that they may be kept.—

Psalm cxvi:1-8.

"Holy Father keep." He does not pray that His own should be taken out of the world (see verse 15), but to be kept from the evil; both the evil in the world, and the Evil One. Somebody has truly said that, however beautiful this world may be as the creation of God, morally it is "a filthy place." Every kind of evil is here, and Christ would have His own kept from it all, kept unspotted, kept like the untrodden snow, kept as a pure lily, as the stainless light, as a spotless garment, kept, too, from the Evil One, that subtle monster of iniquity. Our Lord's invocation tells us what He desires. He says "Holy Father." And one of the great needs of the disciples of Christ is holiness, and so He asks the Holy One to keep us. We need the infinitely Holy One to keep us from every form of defilement, to keep us in His holiness. Moreover, we need the Holy Father to keep us, we need His tender and loving care, for the world is hostile

and full of hatred. It is very beautiful, therefore, to know that we have the unfathomable depths of Divine love to keep and to comfort us. In suffering and in pain the love and the tenderness of the great Father-heart will soothe and heal us. "Holy Father, keep them" is our Saviour's prayer. The prayer of our Lord reveals also the realm of security. "Holy Father keep in Thy name" in verse 11. It is not in our resolutions or strength of will, or supposed goodness, or prayer, that we find our safety, but in God. He is the Fortress of the soul, the Strong Tower, the Place of "Munitions of Rocks," the High Place of perfect safety.

Wednesday, August 22nd.

He longs that they may have this joy.— Psalm lxxvi:1-20.

"That they might have my joy fulfilled in themselves." Think of our Lord's own joy. Remember Judas had just left the company in order to betray his Lord, and Jesus knew it all. Gethsemane with its overwhelming agony was close at hand, and the deep shadow of the awful cross lay dark upon His path, and yet He speaks about "My joy". Our Lord's joy, even then, was a real and profound thing. There was the joy of having the Father's love. He knew through all the hatred of men that the Father loved Him, and He delighted in that love. It was to him a lovely joy. We may have it, too. Jesus had the joy of doing the Father's will; and that was pure delight. "I delight to do Thy will. O My God," He could ever say. He experienced, too, the joy of labouring and of suffering for men. He knew the joy of the harvest of faith and love and hope. He knew, as no other, the joy of self-sacrifice, the joy of laying down His life for others' salvation; and He knew the joy of unclouded fellowship with the Father. What a pure and lovely joy was His! What a heavenly gladness it was! How radiant His spirit must have been! He did not require any of the paltry pleasures of the world to make Him glad. Now listen, Jesus, our Lord, longs that we may experience the same joy. Our Lord desires that His joy should be fulfilled in His own. Our Lord's deep longing is that this joy shall not be merely a hope, a beautiful prospect to be known in some future day. He longs not merely that we should have the right and title to it, or that we should get some small drops of it now; but that we should actually possess His joy now, and possess it to the full—that we should be filled full of His pure, deep joy.

Thursday, August 23rd.

He longs that they may be sanctified.— Hebrews x:4-22.

Our Lord desires our consecration. "In the Old Testament the words consecration, dedication, sanctification and holiness are various renderings of one Hebrew word, they are used of persons and of things, and have an identical meaning, i.e. set apart for God." In the New Testament, the Greek words which are rendered, "holiness" and "sanctification," have the same meaning. Let us keep to that meaning here. Then we see that our Lord longs that we should be entirely set apart for God. Our Lord longs for our consecration to this high calling. He prays that we may be dedicated to our task as He was to His. This means consecration of heart. It won't do to be merely outwardly devoted to the things of God. Our Lord's was an inward devotion to His sublime task, and so ours must be—a dedication of every faculty to it, intellect, and heart, and conscience, and will, every power of our inner being, every room in our nature occupied with this whole-hearted devotion to our high calling. It comprehends, also, dedication of life—the walk, the conduct, the character must be in harmony with our heavenly business. It won't do to live so as "to be seen of men." The outward conduct must not be moral because of the policeman's eye, or the result of pride, or the thought of "what others may think." But a devotion of life in the power of the Holy Spirit to please Him, our Lord, in all things. It includes, also, the consecration of all our gifts and powers. Our Lord's great mission on earth would soon be finished; His disciples must take it

up, and carry it on. And how could this be done without a consecration which is complete? This great task needs the passion of Christ, and nothing less than unreserved dedication can fit us for the work.

Friday, August 24th.

He longs for their oneness.— Ephesians iv:1-16.

"That they all may be one." Our Lord's deep desire is the oneness of His own. He wants to see the oneness of His disciples in mutual love. This has its ground and pattern in the oneness of the Father and the Son, and in our oneness with Christ. This is a oneness of life and relation. We are baptized by one Spirit into one body, and like the sap in the vine, binds all the limbs and the branches into one. Where this Holy Spirit dwells there is true oneness. There is the same life and the same love. There may be difference of colour, of race, of tongue, of sex, of class, of social position, but all these differences are lost in the oneness of life and of love. That is not outward uniformity, but something vastly deeper and richer; it is life-union. In the early days of the Christian Church the fact of this oneness, manifest as it often was, amazed the Roman, the Greek, and the heathen world. "See how these Christians love one another," said they. It was a mystery that they could not understand. We need to see much more of this to-day—a Christ-like love in all Christians, and for all Christians. And this is a reality where the Holy Spirit fills and controls the life.

Saturday, August 25th.

He longs for their eternal glory.— I Peter v:1-11.

He desires the eternal glory of His own. He expresses His will that they may be with Him and behold His glory. What a glorious crown is this to our Lord's desires for His own! See how the longings ascend. First safety, then joy, then consecration, then oneness and now glory. What a lofty peak to reach at last! The love and longing of our Lord cannot be satisfied with less than our presence with Him in His glory, and the beholding, which means sharing with Him in that glory. "With Me."—Our Lord must have His own near Him, with Him. "To behold My glory."—He would have us see His exaltation and honour, and to share it too; for in John's first epistle we read that "we shall be like Him, for we shall see Him as He is." What an unutterable joy! Now we see through a glass darkly, but then face to face. Are we eager that our Lord's desire may be fulfilled in us? Let us pray for those things for which our Lord prays. And let this desire be strong, deep, all-mastering, so that in large measure our Saviour may see in us the travail of His soul, and be satisfied.

Readings by T. I. Stockley.

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THE BROTHERHOOD OF THE NEW LIFE.

Lesson Text: Galatians, chapter 6.

Golden Text: "Bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2).

I. MUTUAL HELPFULNESS (vs. 1-6).

1. In the last part of the previous chapter the apostle exhorts the Galatians to walk in the Spirit and not provoke one another, etc., and continuing that thought in this chapter he gives direction concerning the proper attitude of the one toward the other, emphasizing first the duty of mutual helpfulness. 2. The one "overtaken in a fault" is to be restored, (v. 1). He is not to be deserted in his transgression, but effort is to be made to bring him back to the right way. Just as the shepherd goes after the lost sheep and returns it to the fold, so the erring one is to be sought and brought back to the assembly. 3. It is only certain

persons who can do this work, however, and the apostle refers to them as the "spiritual". There are persons who are living and walking in the Spirit, in touch with God, and consequently ready for service. Every child of God should be in this condition, but unfortunately many are in a carnal state and totally unfitted for spiritual work. For persons such as these to attempt to restore backsliders would only tend to make matters worse for they themselves are backslidden in heart, if not in life. 4. The spirit in which backsliders are to be approached is the spirit of meekness and watchfulness. Every person is subject to temptation and liable to fall, and the fallen are to be dealt with in sympathetic remembrance of this. 5. There should also be mutual burden bearing, (v. 2). This would prevent many a fall and cheer many a discouraged heart. It is the ideal of the family, each member helping the other. In this way the law of Christ, which is love, is fulfilled. 6. If one should imagine himself above this kind of conduct, thinking that he is somebody when he is nobody, let him know that he is deceiving himself, (v. 3). Self-conceit is not of God, and brings sorrow in its train. It compares itself with others, always to its own advantage. Every man should examine his own work and not look for faults in others, then if there is any boasting to be done it will be in regard to his own work, and will not concern that of another, (v. 4). For every man will have to carry his own burden, (v. 5). This is not contradictory to the advice already given concerning bearing each other's burdens, (v. 2), a different word is used meaning load, referring to the consciousness of one's own faults. One will not be so keen about the faults of others when he realizes his own. 7. There is also to be mutual helpfulness between teacher and taught, the teacher giving the instructions; those who are taught sharing with him of that which they possess, (v. 6), each giving of the best.

II. SOWING AND REAPING (vs. 7-10).

1. In this section there, is warning, encouragement and stimulation; warning concerning the certainty of the harvest, encouragement in the knowledge of good seed producing good fruit, and stimulation in the exhortation to continuance in well-doing. 2. Concerning the harvest, the apostle warns them not to be deceived, God cannot be mocked; the fruit will be according to the seed sown, (v. 4). God is the Omniscient One, and knows the actions of men, therefore He cannot be deceived concerning the nature of those actions. If the seed is sown to the flesh, corruption will be reaped, if sown to the Spirit, life everlasting will be the result, (v. 8). The flesh produces according to its nature; it is corrupt, and the person who lives for it, paying attention only to its desires, will reap hereafter in accordance with the same, and even in the present time there will be a measure of reaping. The Spirit is holy and eternal and the person living in obedience to Him will partake of His nature, and will some day be with Him. Let us take heed to this warning and sow as we hope to reap. 3. We are enjoined not to grow weary in well-doing, not to give up doing that which is right, to keep on sowing to the Spirit, for in due season we shall reap if we faint not, (v. 9). This is wonderfully encouraging, trials and troubles may come, discouraging circumstances may present themselves, but they cannot cheat us out of our reward if we remain faithful to our Master. Our business is to keep at it and God will see to the rest. 4. "As we have opportunity, therefore let us do good unto all especially unto them who are of the household of faith", (v. 10). Children of God are closely related

and should love and serve each other faithfully and continuously. There is a special duty laid upon them to do this while at the same time they should seek to serve all, even their enemies.

III. GLORYING IN THE CROSS OF CHRIST (vs. 11-18).

1. This portion contains a kind of epilogue wherein the apostle first of all refers to the letters written by his own hand, (v 11) a reference possibly to the size of the letters rather than to the length of the epistle. 2. He then states his conclusion concerning the Judaizing false teachers. They were seeking the circumcision of the Galatians that they might boast of them as converts, and also that they might placate the Jews and so escape persecution, (v. 12). They were compromising with the enemies of the cross, seeking to bridge the gap between Christians and Jews, and this because of fear of persecution. 3. They themselves did not keep the law, but desired the opportunity of boasting in those who complied with the rite of circumcision, (v. 13). Such boasting was of the flesh and therefore contrary to the will of God. Paul's desire was to boast in the cross of our Lord Jesus Christ, (v. 14). This was his supreme glory. To understand the force of this we must remember that in those days the cross was the badge of the lowest humiliation. It was the instrument used for the execution of malefactors and consequently was associated in the minds of the people with all that was low. The apostle nevertheless boasts in it, and he does so because of the wonderful expiatory work of Christ wrought out on it. The death of our Lord has changed the curse into blessing, and has made the cross the badge of glory. The cross also means separation for the child of God for in Christ he has died to the world, and he lives now a new life unto God, (v. 14). 4. He reminds them again that neither circumcision nor uncircumcision avails in Christ but only a new creation, (v. 15). "Ye must be born again", our Lord said, (John III:7). Outward ceremonies will profit nothing if the new life is lacking. 5. In conclusion he expresses his desire that peace and mercy should be upon all those who would regulate their lives according to the principle he has laid down, and also upon all the true Israel of God, (v. 16). Upon those only could such blessing rest, for obedience is a necessary condition to its acceptance. He requests that henceforth no man trouble him for he bears in his body the scars of the bond slave of Jesus Christ, (v. 17), referring to the scars made by the branding iron upon the slaves, noting their complete subjection to the masters who owned them. Paul had suffered many things for his Lord and gloried in being His bond slave. Are we willing to bear scars for our Master? The epistle concludes with the benediction "The grace of our Lord Jesus Christ be with your spirit, Amen."

"TO BE WITH CHRIST, WHICH IS FAR BETTER"

Mr. Eugene Levering, Baltimore.

Some days ago we heard with deep regret of the death of Mr. Eugene Levering, of Baltimore. Mr. Levering was a virile Baptist of the old school. He played a very large part in the Baptist life of Baltimore, and in relation to the larger interests of the Southern Baptist Convention. His great ability as a business man brought him wealth and position; but in spite of his commanding influence, his faith was as simple as that of a little child. It was our privilege and pleasure to call upon Mr. Levering less than a year ago in connection with the interests of Des Moines University. We found him the very incarnation of Christian courtesy, a most gracious personality; and we were especially struck with his quickness of decision.

In the passing of Mr. Levering every worthy Baptist cause, and the churches of Christ in general, have suffered a severe loss. *The Gospel Witness* extends its sincerest sympathy to Mrs. Levering in her bereavement.

Mr. John Schultz, Brantford.

We have heard also of the passing of Mr. John Schultz, of Brantford, for many years, we believe, a deacon of the First Baptist Church. Brother Schultz was a genuine Baptist, and was deeply concerned over the trend of things denominationally. He believed in, and loved, the old Book. We had many conferences with him, and found him always supremely desirous of exalting Christ. The sympathy of our readers, we are sure, with ours, will be extended to the bereaved family.

A.A.A.A. PROPAGANDA.

(Continued from page 6.)

ness and vice? What hearts and homes has it illumined with love and joy? What man or woman of transparent consistency and Godlikeness has it produced? It has no formula by which it can dissolve the sorrow in a tear. No power by which it can lift the burden of the heart. No light that can penetrate the gloom of death. It sees all its wisdom turned to folly in the silence of eternity. It takes everything. It gives nothing.

A well-known Canadian physician writes: "Our Lord Jesus Christ is being put to open shame, and any Christian who has a spark of manhood or womanhood will take his or her place with the Captain of their salvation in this war to the death."

To combat this evil work of the A.A.A.A. amongst the children and youth, The Scripture Testimony League is seeking by various ways to place copies of the Gospels and Christian booklets in the hands of the young people of Montreal and elsewhere. We know of no work more diabolical than that of seeking to rob a child of its faith in God.

How many readers of this article are willing to help in stemming the tide of unbelief which is sweeping over our country through the teaching of such Atheistical Doctrines as Evolution and the Denial of the Deity of Christ and the Infallibility of the Scriptures?

AN AUSTRALIAN BIBLE INSTITUTE.

Everywhere God is raising up men and institutions to stand for the faith once for all delivered unto the saints. We publish below an announcement received from Rev. C. Urquhart, B.A., of West Australia. Mr. Urquhart is a son of the famous John Urquhart, author of "Roger's Reasons", and many other books and pamphlets. We ask our readers to remember this new Bible Institute in their prayers, and we suggest that as a pledge of their prayerful interest, they send some contribution for the new work. Australia, like every other part of the world, needs this clear testimony to the authority of the Bible, and we are most happy to have the opportunity of commending this new institution to the prayerful support of our readers:

The Perth Bible Institute.

Interdenominational

Evangelical

Biblical

Missionary

Commencing (D.V.) on Monday, July 2nd, 1928.

"A beginning will be made with evening classes, on Mondays, Wednesdays, and Fridays. Other classes will be arranged for those who cannot come to these. Fees are not insisted upon; but the students are invited to contribute at the rate of one shilling each per evening. For the present, the classes will be held in the home of the Principal, Rev. C. Urquhart, B.A., 25 Fifth Avenue, Mt. Lawley, Perth, W. Australia.

"Prayer is earnestly requested on behalf of this venture of faith. It is not anticipated that the Institute will be self-supporting, and those interested are invited to help with donations as the Lord may lead them."

WINGHAM REGULAR BAPTIST MISSION.

The Wingham Regular Baptist Mission (Student Wilfred Smith, Pastor) reports times of refreshing from the presence of the Lord. Five believers were baptized by the Rev. Glenn Wardell of Scarboro last Sunday afternoon in the Maitland River. Nearly 400 people witnessed the ordinance on the outskirts of the town, and heard the gospel preached. As the result of this testimony an elderly lady, a believer for many years, has applied for baptism. Those who had been baptized received the right hand of fellowship at the Lord's Supper which followed the evening service. The membership is now 22. Pastor Wardell brought rich spiritual messages at the morning and evening services, and the Rev. Mr. Parker assisted at the baptismal service, the pastor spoke briefly at the Lord's Supper. A Woman's Auxiliary has been organized.

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for "The Gospel Witness." Sent postpaid for 52 weeks to any place in the world for \$2.00. Address: 130 Gerrard Street East, Toronto 2. Telephone: Elgin 3531.