

# 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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## ANOTHER GREAT MIRACLE

We are living in a day of miracles. The Editor of this paper has had long acquaintance with Baptist Home Mission work in Ontario and Quebec, and knows the work of the smaller churches of these two provinces intimately. We observed in Scotland, Ontario, last week such a miracle as we never saw in our fourteen years' experience on the Home Mission Board of Ontario and Quebec in any church in Canada.

When about nine months ago, the Pastor, Rev. T. L. White, took his stand against the old Convention, and for the Word of God, the Scotland church decided to stand by the Convention. It will be interesting to our readers to know by what means this was accomplished. Scotland is twelve or fifteen miles from Brantford. Certain members of the Scotland and Burtch churches were invited to meet in the First Baptist Church, Brantford, of which Doctor W. H. Langton, now President of the Convention of Ontario and Quebec, is Pastor. These invited members assembled in the First Church school room according to plan, and, with Dr. Langton, to greet them, were Doctor Fromow, of Calvary Church; Rev. F. G. Burrell, of Park Church; Rev. C. H. Scofield, of Immanuel Church.

The Pastor, Mr. White, was, of course, not included in Dr. Langton's invitation; but he was invited by some members of his church who had been included. Mr. and Mrs. White went to the First Church with others; but they were ordered out by Dr. Langton, this celebrated P.N.U. alumnus going to the length of taking Mrs. White by the arm, gently pushing her down the steps in front of the church. It was by such outside interference that the supporters of McMaster managed to secure a small majority in the Scotland church.

But the Lord cannot be voted out of the midst of the people who believe in Him.

We understand the old Scotland Church had a very good building which was comparatively new; but it

was not situated in the village; it was a mile or so in the country.

About twenty-eight noble souls stood with the Pastor as against about thirty-six for the Convention. The twenty-eight, with the Pastor, formed a new Regular Baptist Church of Scotland. All the details of the heroic endeavours of this noble band of workers during the intervening months we are unable to relate. This we know, they met in the home of two of the members, and in this consecrated home, found delightful fellowship in the things of God.

But they determined to erect a new house of worship in the village. On Sunday, September 2nd, the new building was opened, and the dedicatory sermons were preached by Mr. William Fraser, of Jarvis Street. The church was packed to capacity, and a day of great blessing was experienced. We have received no information about the week-evening meetings held during the week of dedication, except that they were all well attended.

It was our privilege to be there on Thursday, September 6th. The meeting was held in the Town Hall: the new church not being large enough to accommodate the crowd. The Town Hall was crowded to capacity. People were there from: Woodstock, Brantford, Courtland, Delhi, Tetterville, Walsh, Boston, Otterville, and other places. The meeting was an example of what results when God's people assemble in the unity of faith and the unity of the Spirit. The Editor at least greatly enjoyed the service.

Although the hour was late, we afterward went to the new church to see the building. It was clean and beautiful and wholesome. It seemed to speak of a cleansed church, wholly given to the service of the Lord. We do not know that we have ever seen a more attractive building of its size. The story of how the people wrought freely in the work, of how God raised up friends to make contributions of money and material, is a record of the miraculous. And, best of all, the building is practically all paid for.

Following the inspection of the building, we went to the home of the Pastor, where we had a delightful hour of fellowship with Mr. and Mrs. White, and Mr. and Mrs. Bennett, of Otterville. It is always interesting when reading of the great affairs of state if one is able to get intimate glimpses at the great figures which play the game of state-craft. And behind all the open battles for the Book, there are intensely human stories which, if they were told, would greatly add to the interest of the history. In these times of religious unrest and conflict the parsonages of the land could supply many a tale of heroic devotion to duty. All over Ontario and Quebec in the old Convention there are ministers whose pastorates are nothing but a bondage. They are unhappy where they are, and yet they elect to endure the ills they have rather than fly to others that they know not of.

But one of the great joys of our visit to Scotland was to meet with these two splendid men of God and their heroic wives, all of whom, like Shadrack, Meshach, and Abednego, had come through the fire, only to have their bands burned away, and to be made gloriously free as ministers of the gospel. We could not help feeling that there are ministers by the thousand all over the American continent who would give almost all they have for the freedom and joy unspeakable which these ministers and their wives so manifestly are experiencing.

Rev. H. S. Bennett in Otterville has been having unusual blessing in his ministry. Fifteen, in that small church, have been baptized in much less than twelve months, which is without precedent in Otterville. Mr. White informed us that twelve new members were awaiting reception into the Scotland church at their next Communion.

In addition to the churches which, as churches, have by vote affiliated with the Union of Regular Baptist Churches since its formation last October, we have been enabled to establish no less than nineteen new causes. We doubt whether the Convention of Ontario and Quebec, in all its history, was ever able to report nineteen new causes established, nearly all of which have been organized as churches, in the course of one year. Practically every church which has taken its stand for the faith has received showers of blessing.

Another church has recently taken action. As we have not all the details we refrain from mentioning the name. But three outside men went from the old Convention, and so managed matters as to secure for themselves the opportunity of speaking at the business meeting. A resolution respecting the conduct of the meeting was proposed, and defeated; and certain members of the church then withdrew. As there are two churches on the field served by the same pastor, and some of these members could go to one church as well as to the other, they went to the other which, we are informed, took its stand for the faith. At the very first service following this decision, there were two persons converted.

If revival is ever to come in Canada, or anywhere else, it will come when God's people take an uncompromising stand for the faith once for all delivered unto the saints, and separate themselves from all worldly influences, so that the Spirit of God may have right-of-way.

### AN IMPORTANT ANNOUNCEMENT.

We are happy to be able to announce that, beginning next week, two pages in *The Gospel Witness*, weekly, will serve as the official mouthpiece of the Union of Regular Baptist Churches of Ontario and Quebec. The Executive Committee have asked Rev. Gordon Brown, B.A., to edit these two pages, and we are glad to know Mr. Brown has accepted the task. The pages under Mr. Brown's editorial supervision will, we assume, be very largely occupied with news of the churches and communications respecting the various interests of the Union, as well as editorials on matters of interest.

We earnestly solicit the hearty co-operation of all the churches affiliated with the Union, in this matter. It will not be possible for Mr. Brown to visit the churches and gather news. Daily newspapers have a large number of reporters who scour the city looking for a "story". It will not be possible for Mr. Brown to do this: he will therefore be dependent upon the pastors and officers of the churches for the news he is able to give to the people through *The Witness*. Send in your news items therefore to Rev. W. Gordon Brown, Orangeville, Ont. Never mind whether they are well written or not. Supply Mr. Brown with the facts, and he will do the writing.

Mr. Brown's record as Editor and Publisher of *The Prophet* of a year or so ago ensures at least two pages of great interest to *Gospel Witness* readers every week.

### LAST SUNDAY IN JARVIS STREET.

Last Sunday was a day of unusual blessing in Jarvis Street. The prayer meeting Saturday evening was a service of extraordinary blessing and power, and Sunday we believe practically the entire congregation felt that we had a real visitation from God. The messages both morning and evening were of the simplest possible character, but were greatly used of God. For this reason we are doing the unusual thing in this issue, by publishing both the morning and the evening sermon. We ask our readers to pray earnestly that the revival so manifest on Sunday may continue.

### NORTH PLATTE, NEBRASKA.

The First Baptist Church, North Platte, Nebraska, has enjoyed a summer of real spiritual blessing under the pastorate of Chester E. Tulga. Since the beginning of his pastorate April 1, fifty-three new members have been received, the majority of them adults. Twenty-eight of them were received in July and August. The church was overjoyed one hot July evening to see five grown men following their Lord in baptism.

No special meetings have been held, but the church has insisted that God will respond to faith in July and August. The morning and evening congregations have been large. No attractions were offered except sermons based upon the Word of God.

The North Platte church stands for the fundamentals of the faith without apology. Two doctors were recently received into the membership. The old faith still attracts intelligent men when it is intelligently presented.

The Des Moines University quartette will be with this church September 13. We praise the Lord for His blessings and press on.

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## Evolution, the Treacherous Base of American Education

Professor M. H. Duncan, Lubbock, Texas.

Such a charge against the American educational system that is costing each year more than two billion dollars is a serious one and should not be made without clear proof that it is true. Surely the great mass of taxpayers and lawmakers in this country would not let such a condition continue if they were informed. They would not spend their hard-earned money for that which is destroying them.

It seems that what we have said before would make it clear to even the densest that the tendencies of the evolutionary hypothesis are in the wrong direction. It is clear that such a belief tends to destroy authority and to cause man to feel that he is a law unto himself and the arbiter of his own fortune. The results of such a philosophy in the lives of men are evident to any one who will think the matter through, and a little observation will show very clearly that those who accept the theory soon lose their faith in God as the Creator and Preserver of the world, in Christ as the Saviour of men, and in the Bible as a supernatural revelation of divine truth.

This does not mean that every evolutionist is a bad man. In fact, most of them we know are very fine fellows. They are fine, however, not because of their belief in evolution, but in spite of it. They are fine because they who had in charge their earlier training and who fixed their ideals and attitudes; their standards of right and wrong, believed in the Bible and their lives were thus built on Bible morality. If these same fine people had had their lives built on their own philosophy, they would not now be the splendid characters they are, in high places as ministers, college professors, and leaders in educational affairs among us. They would be in an entirely different sphere, and the pity of it is that these destroyers of Christian ideals do not have opportunity to reap the fruits of their own philosophy. As it is, their innocent victims must suffer for them.

However, it is a fact that the educational system of this country is built on the evolutionary hypothesis and that the makers of educational ideals are evolutionists who do not even pretend to accept Bible Christianity.

### I.

In the first place, the subjects taught in the schools are built on evolution and it would be as impossible to take the theory out of the textbooks as to take a bottle of ink out of the tub of water into which you had poured it. Our textbook committees may make a feeble effort to remove the theory from the textbooks. They may remove the theory from the textbooks. They may remove the word and even all direct discussion of the subject, but they can not take evolution out, for it is on every page from the first to the last, the very warp and woof of every chapter, and the boys and girls are unconsciously becoming inoculated with it and building their philosophy of life on it.

There is not a history textbook in the schools that is not based on the history of evolution from its first

page to its last. They all regard man as progressing upward from a state of barbarism and have much to say about the cave dwelling age, the rough stone age, the smooth stone age, the bronze age, the iron age, and the age of steel. They take for granted that man has gradually been coming up from a state of savagery, and do not concern themselves with the fact that there is not in all the universe one bit of evidence that he has had such a history. They do not seem to dream of the possibility of his having started in a high estate in the image of God or that the so-called primitive man is primitive only in the sense of his being a degenerate from a higher stock.

The writers of the histories used in the schools who shape the thinking of the boys and girls, take it for granted without waiting for proof that evolution is true and they build their histories accordingly. They see the material progress of men, their progress in what we call civilization, but fail to see their lack of moral progress. They fail to see that "when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and the birds, and four-footed beasts, and creeping things" (Rom. 1:21-23.)

A study of the so-called primitive races of men will show that they are going downward instead of upward. The histories of Assyria, Babylonia, Egypt, Greece, Rome, Spain, and Germany all tell the same story.

### II.

The literature taught in the schools is also built on evolution and teaches that which is directly opposed to the Christian message. Thomas Carlyle was a pantheistic evolutionist and so was Emerson, as we have seen before. They are both popular with teachers of English literature and are read by every boy and girl who goes through high school and college. Matthew Arnold did not believe in a personal God and held that the miracles of the Bible are mere fairy-tales for weak-minded people. He is popular in the schools and influences the thinking and helps to build the philosophy of every young man and woman in high school and college. The average teacher does not think of these writers as evolutionists or concern himself very much about it, because he himself has become so inoculated with the evolutionary conception of human progress and so out of tune with the Bible doctrine of human helplessness.

Perhaps Robert Browning has had a wider influence on the thought of the English speaking people than any other poet of the nineteenth century. His writings on the surface seem to be very innocent and to present the highest possible moral standards. Professor Dowden, however, calls him a Christian pantheist and his teachings are evolutionary to the core, and with the others, he helps to destroy the Christian

(Continued on page 15.)

# The Jarvis Street Pulpit

## Beginning Over Again

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

Preached in Jarvis Street Church, Toronto, Sunday Morning, September 9th, 1928.

(Stenographically Reported.)

"And Abram went up out of Egypt, and he, and his wife, and all that he had, and Lot with him, into the south.

"And Abram was very rich in cattle, in silver, and in gold.

"And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning between Bethel and Hai;

"Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord."—Genesis 13:1-4.

### Prayer Before the Sermon.

Ere we attempt, O Lord, the exposition of Thy Word we lift our hearts to Thee that we may unitedly invoke the blessings of Thy Spirit, that our understandings may be enlightened, that our affections may be engaged, that our wills may be disposed to the doing of Thy commandments. We thank Thee for the sure standing place which Thou hast afforded us in the revelation of Thyself in Christ Jesus the Lord. We thank Thee this morning for the justice of God. We bless Thee that Thou dost not deal lightly with sin, but that Thou hast devised means by which Thy banished be not expelled from Thee. Thou hast wrought out a way of redemption whereby Thou canst be just, and yet the Justifier of him that believeth on Jesus; so that as surely as our sins cry out for judgment, so does the Cross cry out for mercy. We know that Thou wilt hear us when we pray, because Jesus Christ died.

We thank Thee, O Lord, for Thy great patience toward us. Thou hast waited for us on the long road, Thou hast been long-suffering toward Thy faulty children; for though we have professed Thy name, we have often turned aside from the doing of Thy holy will, we have not always walked in unbroken fellowship with Thee. Sometimes we have lost sight of our Beloved. We have had to cry, My beloved has withdrawn himself and is gone. We have mourned Thine absence; and our souls have been cast down, and disquieted within us. Yet Thou hast had patience with us; Thou hast set us the same lesson again and again; Thou hast not expelled us from Thy school, but has taught us, giving us line upon line, precept upon precept, here a little and there a little. We thank Thee, Thou great Teacher and Guide, that Thou hast been so considerate of us, so lenient with us, so gentle and painstaking, and so patient withal.

But we do desire to make further progress; we desire to apply ourselves more diligently to the great spiritual lessons which are before us. We would excel in the most excellent of all sciences, even the knowledge of our Lord and Saviour Jesus Christ. Teach us again this morning, we pray Thee.

We thank Thee for Thy great sympathy with us. Sometimes we have felt very much alone in the world, sometimes we have felt that few understood us, and that we understood but few. We have felt our isolation because we must live, in a certain sense, to ourselves, although we cannot live wholly to ourselves. Yet we thank Thee that Thou hast come to us in the lonely places, Thou hast made even the solitary place to be glad by Thy presence; Thou hast made the wilderness to rejoice and blossom as the rose. How wonderfully Thou hast comforted us! Thou hast met us as we have had communications with each other and have been sad. Thou hast walked with us along the dreary road, and our hearts have burned within us at the music of Thy voice, which perhaps we did not then recognize, and yet we have known at a later hour that God was with us. We thank

Thee that Thou hast not left us when we came to the crisis of life. Thou hast undergirded us with power; Thou hast given us guidance at the forked road; Thou hast given us special help when we felt that we could not go further with our burden.

We are here this morning because we have such an infinitely gracious Saviour. We pray that our hearts may be uplifted to Thee in praise and adoration this morning. Oh, that men would praise the Lord, for his goodness, and for his wonderful works to the children of men. We thank Thee for all the joys of the Christian life; for the assurance of salvation through the precious blood; for the possession of life which is eternal even here and now; for a place in the family of God, and all the privileges of the household of faith; for the Table of the Lord, the ministry of angels; for the church of God, and the fellowship of the saints,—for all these high and holy privileges we render Thee our humble and hearty thanks. We pray that this morning every soul in Thy presence may be a partaker of heaven's benediction. Thy storehouses are as full as ever, the wells of salvation are never dry, the bush ever burneth with fire for those to whom God speaks. Thy word is still Thy word, and it as true as it has ever been. The promises of God are always sure. We pray Thee to speak in a very personal way to every member of this congregation this morning. We cannot enumerate our needs, nor is it necessary that we should. We thank Thee for the great word that assures us that our heavenly Father knoweth what things we have need of before we ask it; so we pray that Thou wilt have regard to the need of Thy dear children. Satisfy the hungry with good things. Give the best robe to the one who is in spiritual rags, and the ring to any who have lost their assurance of the Father's favour.

We thank Thee for those who preach Thy gospel, and for the innumerable company of people who gather throughout the world to hear Thy Word. May that Word have free course and be glorified to-day. Minister to the saints; be gracious to those who change worlds to-day, who bid farewell to all the things of time and sense. To such as are Thy children we pray that Thou wilt minister very tenderly; and if there are those who know Thee not—and what myriads there are!—ere they close their eyes upon this life, may they open them to see the light of the knowledge of the glory of God in the face of Jesus Christ. So compass us all with Thy mercy, and bring us at last into Thy kingdom to sit down at Thy table. Bless us as we open Thy Word this morning. Let it be Thy message, let it send us away with inspiration and strength and renewed comfort for the journey. For Jesus Christ's sake, Amen.

We have in the School this morning concluded our present study of the epistle to the Galatians, and you will recall that through that epistle the inspired writer

holds up Abraham as the supreme example of those who are saved by grace through faith, saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." I am sometimes somewhat afraid of some of our dispensational friends who find so many dispensations in the Bible that they are rather perplexing; for while, without doubt, God has a special purpose in His ancient people, yet we must not forget the very clear teaching of the Scripture, that promises made to Abraham are fulfilled in the experience of his spiritual children. That is the very clear and emphatic teaching of the epistle to the Galatians. There is, of course, a further application of the promise which will find its fulfilment in God's good time in the regathering of His ancient people; but I take these verses which form such a very interesting and brief chapter in the life of the father of the faithful, in order that we may learn therefrom something of value to our everyday life as believers.

It is THE STORY OF A MAN WHO HAD HEARD GOD'S CALL. The twelfth chapter tells us that God had said unto Abraham certain things, and it is a great privilege to hear the voice of God. Our Lord said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." The Christian is distinguished and differentiated from all others by the fact that he has unmistakably heard and responded to the voice of God. "My sheep", saith the Good Shepherd, "hear my voice, and I know them, and they follow me." If we are His sheep, we have heard His voice. We know that God Who spoke out of heaven to men through the prophets of old time, gathered up and summarized all that He had formerly said in the full-orbed revelation of Himself to us in Christ, Who is to us the very word of God; for the "word was made flesh, and dwelt among us."

Like Abraham, if we are Christians, we have heard God's call. Have you heard it? Unmistakably has God come to you, a voice within a voice, not the voice of the preacher, not merely the words of the Book, but the voice of the Spirit speaking peculiarly, directly, personally, calling you by name, even as He called Abraham by name, so that God has become a factor in your life? I am not asking whether you are a church member. If you are a Christian, you ought to be; but there are many who are church members who have never heard God, to whom the Bible is not the word of God, who do not live in daily commerce with God. That is my question, Do you know that you are a Christian by the fact that you have been called of God? The old theologians used to speak of the "effectual call", when God Himself speaks so unmistakably, so irresistibly, that the soul answers.

That was true of Abraham, and that call effected a change in Abraham's life. He left his country, and his kindred, and all that he had, and went out in obedience to God's call. Have you? What change has acquaintance with Christ made in your life? What new direction has it given to your powers? What new standards has it erected in your life? By what new motives are you moved? Toward what new ends are your energies directed? The direction of Abraham's life was entirely changed at God's call, and by his answer. Go back to the beginning of your Christian experience, and enquire what God has done.

I called on a friend in the hospital. I related it last night, but I will venture to tell it again. This friend told me he was away in the wilds somewhere, away up in the north country. He is a physician, and he was up somewhere near James Bay, far from human habitation. He said they had a little crystal radio set. I know very little about radio. I suppose I talk so much that I have not time to listen! But anyhow he said he had a crystal set, whatever that is. He intimated that it was very delicate, and they thought they would see if they could tune in on anything. At last they heard a voice. They listened, and away in the wilds they heard somebody say, "This is my beloved Son . . . hear ye him." Then the message was interrupted, and they could not get another word. They heard nothing before, they heard nothing after; but out of the air there came that one sentence. That man said, "That was the turning point in my life, when God spoke."

Has there been a turning point in your life? Has the word of God turned your feet in another direction?

Had I time I would linger upon Abraham's call, to speak of the leaving of his country, and his kindred, and all that it involved for Abraham to obey God. Sometimes He does it still, sometimes it does mean leaving country and kindred, breaking a lifetime of fellowship in order that we may go where God would lead us.

And Abraham responded. He called upon the name of the Lord. That was a great day when communication was established between earth and heaven. It was a great day when the first Atlantic cable was laid; it was a triumph of scientific achievement. It was a still greater day when the first electric signals were heard without wires through the air from the Cornish coast to this Continent. It was still more wonderful when the human voice was carried through space, and men in London heard men speaking from New York. And yet how small a matter all that is compared with this tremendous miracle which these early chapters of Genesis record of the opening of communication between earth and heaven! Some of our scientific friends are busy calculating the possibilities of communicating with Mars. I am not particularly anxious to talk to Mars, are you? The greatest miracle has already been accomplished: it is possible to talk to Heaven, to hear God, and to answer Him.

What I ask you is a very simple question. Do you know what it is to talk with God? Have you ever held commerce with the Skies? You have said your prayers? Oh yes, you have said your prayers, but did you ever get an answer? There is a mutuality about such communication. Can you say that as surely as the Bible has spoken to you, you have answered back to God, and He has heard you?

I read a story once of an old Scotswoman in a place somewhere in Scotland which was visited by her late Majesty, Queen Victoria. As the Queen drove along the street she was acclaimed by thousands of people. This old Scotswoman was standing with the crowd, and just as her Majesty passed she nodded; and that dear old lady believed to her dying day that she had been picked out from among the crowd by the Queen of England. Whenever her friends came—or strangers either—she told of that wonderful day when the

Queen nodded, as she said, "to me". There was no doubt about it, the Queen had looked upon her and smiled, had nodded to her; and she felt from that day the sovereign on the throne was her great friend. Ah, it is not an imaginative experience to the true believer: our great King has not only nodded to us: He has spoken to us, we have answered Him; we are no longer strangers.

Abraham in the long ago built an altar and called upon the name of the Lord.

"And he went on",—"Abraham journeyed, going on still toward the south." How long have you been in the way? How long since you heard God's call? How far have you gone in the Christian life? Some of you can go back upon the journeyings you have had with God, and the altars that have been built, the communications which Heaven has made to your spirit, and the answers which grace has permitted you to make to heaven—you have been "going on" for a good while.

## II.

But that is really in the context; I have been leading you to my main thought. *There Came a Crisis in the Life of Abraham*, there was a famine in the land; and I shall deal with Abram under those circumstances. I should like to know of you this morning what you have done in the critical hours; what your religion has meant to you in the day of difficulty, in the day when stone walls seemed to have been built across your path; in the day when the brook dried up, and there was little meal in the barrel, when the famine everywhere prevailed; when you got into difficulty in respect to temporal matters; when your business began to decline, when you lost your situation, when your income was suddenly, by some means, reduced, when your supplies were cut off, when you faced an experience that was comparable to the day of famine, and you said, "Now, what shall I, a Christian, do?"

I have known a great many people face a situation like that. Sometimes they have come to ask my advice. More often they have come to bid me farewell, saying, "I am sorry, Pastor, but I have got to move; I am going away." "Where are you going?" "Well, I have had to get another situation, that is all; I have to go." "To what religious privileges are you going?" "I do not know, I have not asked about that." "Is there any Sunday School for the children?" "I don't know; that is a matter I shall have to find out about." "Is there any clear testimony to the gospel of Christ where you are going? What church will you attend?" "I don't know; I have not enquired about that. But there is a famine, and I have got to go somewhere. The fact is, I am going down to Egypt. I don't know what I shall find there, but you know we simply have to look after the bread-and-butter question. We have to face the facts of life."

Ah, my dear friends, the test of your religion is what it does for you in the emergencies of life. It is one thing to roll along upon a fine road, it is one thing to rejoice when the basket is full, it is one thing to sing of the Lord's being your Shepherd when you can say, "He anointeth my head with oil, my cup runneth over"; but when there is nothing at all in the cup, what are you going to do? When there is no

oil for the head, and when everything seems to be against you, and when you come to the place of famine and distress and disability, how then is your conduct differentiated from that of men who have no God? Alas, with a great many people I fear there is very little difference; their religion is not a practical thing; but, like Abram, they turn down into Egypt to escape the famine, without one thought of the effect of that course upon their spiritual lives.

*Abraham apparently did not stop to enquire whether he could go down into Egypt, and, at the same time, take God with him.* There are a good many detours in life. Sometimes when you have friends come whom you expected several hours before, you say, What kept you? Did you have a breakdown on the road?" "No." "Did you have tire or engine trouble?" "No." "What made you so late?" "There were so many detours; we had to leave the main road again and again." This is the story of a detour down into Egypt where Abram had no business to go at all. He went down into Egypt—and he got on in Egypt he prospered in Egypt, as we shall see in a moment. Abram had a very beautiful wife, and he told a very ugly lie about her; he got into the mire; he fell terribly, he fell so sadly that even Pharaoh looked down upon him and rebuked him. In effect Pharaoh said, "And so that is all your religion can do for you!"

Have we similarly fallen? When you turned aside from the path of duty and went down into Egypt, what effect had it upon your spiritual life? I am aware that these crises come, and I say they test the genuineness of our faith. We say we believe God. Sometimes people talk about trusting God in material things when it does not appear to be difficult. If you have a house that is your own, and an income that is reasonably sure and constant, and good health, so that humanly speaking there is no reason why you should not be regularly supplied not only with the necessities, but the comforts of life, from now until the end of your life; and there is therefore no famine in prospect, what do you know about trusting the Lord in the matter of bread and butter, in respect to the material things of life? You are not qualified to lecture the poor man or woman who has a family of children, and not a piece of bread in the cupboard, nor a dollar in sight.

That is when the worth of our religion is tried; when we come absolutely to the end of our resources and famine prevails; when, so far as we can see, there is no other way but to go down into Egypt—what are you going to do then? I fear most of us have been disposed to go down into Egypt. But it was wrong in Abram and it will be wrong if we follow his example at the cross-roads.

## III:

But I must not keep you in Egypt too long! "Pharaoh commanded his men concerning him and they sent him away; and his wife, and all that he had." "And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south." It was a great mercy that Abram was permitted to bring his family back from Egypt with him. It is not always possible to do so. Lot took his wife to Sodom but did not bring her back. It is also a great mercy that when we go down into Egypt God graciously



permits us to come up again. Some of us would have made real progress in the Christian life if we had not spent so much time going backwards, if we had not spent so much time on the side lines and the detours. You who motor know what I mean. I was coming home from Scotland late last Friday night, and stopped at a station to have some air put in my tires. Just as I pulled in, a big lumbering old truck moved out ahead of me—it looked as though I could almost overtake it walking. I did not stop more than five minutes, I suppose, perhaps ten; and then I went on. I went on and on over a lonely road, and it seemed a long, long time before I saw a red light along the road ahead. I was astonished to discover that it was the truck. The difference between the truck and my car was that the truck had been moving when I had been standing still. It is the old story of the hare and the tortoise over again.

Abram spent a long time in Egypt, but he had to come back to the place of the beginning where he had pitched his tent at the first. Thus perhaps years were wasted and Abram made no real progress because he had to go back and begin all over again. But more about that presently.

Let me call your attention to this: *when Abram came out of Egypt he was rich*, because his policy in Egypt had won the favor of Pharaoh; when he came back we are told that he was very rich in cattle, in silver, and in gold. Somebody may say, "It is true enough, I did go down into Egypt, but I got on pretty well." You got on in material things, but did you not, like Abram, decline spiritually?

Material prosperity is not an infallible sign of the divine favour. Jeremiah marvelled at the prosperity of the wicked. David was envious of the wicked because he saw that he prospered and had more than heart could wish. It is no sign that God is with you that you are adding to your bank account while you are down in Egypt. I know men in Toronto to-day who at one time could be found regularly in the prayer meeting, who were poor. I think of a man of whom somebody said, "I knew Mr. So-and-So when he had not a second suit of clothes." I felt like saying, "I wish he had only one suit now, for he was a great deal better man when he had only one suit of clothes." Now he has several motor cars, a chauffeur, and any amount of money; but he no longer seeks the souls of men. Why? Because he spent the intervening years in Egypt; he has become rich in silver and in gold; and in the measure in which he has prospered materially, in that measure has he deteriorated spiritually. And his is but a typical case.

I wonder how it has been with us? You say, "I went down into Egypt, and I fear I lost my spiritual joy. I did not even get any material compensations, for I did not get on." Well, thank the Lord that you did not get on. Poverty is sometimes a blessing. Sometimes the Lord drives us to Himself by making us poor. But what I want to make clear to you is that Abram came back "to the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord."

I did not intend to speak on this subject at this

service until very early this morning. Then there came into my mind, as I was looking to God for blessing on the morning service, this verse: "The place of the altar, which he had made there at the first: and there Abram called on the name of the Lord." And I am sure there is someone here this morning who has got tired of Egypt, and who wants to know whether there is any way back. Ah, yes! There are many here this morning who can say,—

"I've tried the broken cisterns, Lord,  
But ah, the waters failed;  
E'en as I stooped to drink they'd fled,  
And mocked me as I wailed."

What a blessing it is that we can go back to the place of the altar and call upon the name of the Lord! Do you know what the place of the altar is? The place of the altar is the place where the blood is shed; it is the place where sins are forgiven; it is the place where all wrongs are made right, and the crooked things are made straight, where the books are balanced, where the clouds are dispelled, where God smiles upon His banished children, where He receives them back into His loving favour, and there He—dare I say it?—kisses the tears away and says, "Never mind, My child, we will start all over again at the place of the altar where you prayed at the first. I have heard your prayer again, and your sins which were many are all forgiven."

Now let us go toward Canaan. Abram arrived at Canaan at last, notwithstanding his detours. It is written, "They went forth to go into the land of Canaan; and into the land of Canaan they came." I wonder is there someone here this morning who came into this place with only a memory of the voice of God, with the mere memory of the privilege of prayer, saying,

"Where is the blessedness I knew,  
When first I saw the Lord?"

If that is where you are, my friend, I invite you to come up out of Egypt. Come back to the place of the altar, to the place of the Cross, to "the fountain filled with blood drawn from Immanuel's veins."

And Abram brought his wife with him. He came with his wife. It is a good thing to see a man come to the place of prayer with his wife. I like to see a man and his wife come to the front of the church, seeking the Lord together.

And Lot came with him. As yet they had no children, but Lot was with him, and he came; and all Abram had, came with him to the place of the altar, and together they called upon the name of the Lord. There all the mistakes were buried; and Abram began again with all the clouds dispelled, with the sun of God's favour shining upon him. May He bring us back to the place of the altar this morning, and send us away from this place with a song of gladness in our hearts!

(A good number responded to the invitation to confess Christ the first time, and to the call for backsliders to return and God's people to yield wholly to Him, about fifty came forward.)

## Is Eternal Punishment Either Reasonable or Scriptural?

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, September 9th, 1928.

(Stenographically Reported.)

"And as he reasoned of righteousness, temperance and judgment to come, Felix trembled."—  
Acts 24:25.

I fear there is not very much preaching nowadays of the order described in this text. It is rather an unusual thing to hear of anybody's trembling under any kind of preaching in our day. It is popularly supposed that it is the preacher's duty so to speak that people will be pleased with his discourse. The early apostles, the preachers of the apostolic day, preached in a different fashion. People then were "pricked in their hearts", or "cut to the heart". Sometimes they gnashed upon the preacher with their teeth; sometimes they stopped their ears and ran upon him; not infrequently they stoned him with stones. In apostolic times it was rather a hazardous business to preach the gospel. And it still is hazardous. The gospel has not changed, nor has human nature changed; but when God's message is delivered to men as it ought to be delivered, they will tremble now as they trembled then.

The subject before us for consideration this evening is one which is just as important to the people of God as to those who are still unsaved. We have no right to expect that unconverted people who are still in darkness will be concerned for their own salvation until the people of God who have been enlightened by the Holy Ghost become concerned for the salvation of others. Nowadays there is but little emphasis even upon the doctrine of repentance, because there is little emphasis upon the scriptural doctrine of sin and its consequences.

Of course, if the evolutionary hypothesis were true, there would be no such thing as sin. If we have evolved from a lower order, and are now on the upward climb, if we are better than our fathers, and by powers resident within ourselves are sloughing off the old life and emerging into something newer and better,—if that were true, it would be folly to preach repentance, for there is nothing to be repented of. Rather, the preacher's sermon should be a congratulatory message, felicitating his hearers that they have so far advanced beyond their forebears. It is amazing that such a strange delusion should fall upon so many minds, and that the truth of the gospel, the plain, simple, elements of the evangelical message should be so generally repudiated in our day.

Russellism has done much to lead people to disregard the solemn warnings of Scripture; and yet that is a system, it seems to me—and I say it without offence—that can make its appeal only to minds that are crude and untrained. There never was such a bundle of contradictions; there never was such a conglomeration of mis-statements set forth for popular acceptance, I venture to believe, in all the history of the church; there never was such a colossal humbug, such a blatant, brazen, pretender as the author of that system. He professed to be an interpreter of Scrip-

ture, and ventured even to amend the common translations of Scripture; and yet was compelled, under oath, to acknowledge that he did not know, and could not even recognize, the letters of the alphabet of either language which he attempted to interpret!

But I am not so much afraid of that as I am of the more refined and subtle denials of these great fundamentals of the Christian faith.

In the subject announced for this evening I have joined reason with the Scripture. And there is no anomaly there; as a matter of fact, there is nothing in the Scripture which is unreasonable. Unbelief blinds the minds of men so that they are blind to that which ought to appeal to truly rational creatures. I say that the doctrine we are to discuss this evening is not only scriptural but it is eminently reasonable as well. It is founded in fact, in the very nature of things.

This evening I would appeal not merely to those who know not Christ, but also to those of you who know the Lord, that we may see once again from the teaching of Scripture the indescribably terrible future which awaits the finally impenitent. We are admonished to save some with fear, pulling them out of the fire. It is our duty to warn men to flee from the wrath to come; and if those of us who profess to believe the Bible do really believe it, not merely its gracious promises, its promises of forgiveness, and future glory, but if we believe also its solemn warnings, its teaching in respect to the fate of the impenitent in the life that is to come, then we ought to be intensely in earnest in bearing our witness for the Lord Jesus Christ.

I shall begin my exposition this evening by trying to explain to you that the doctrine of future punishment is eminently reasonable, and then I shall show that it is also, at the same time, perfectly scriptural, in full accord with the Word of God.

### I.

I think you will see the reasonableness of the principle that men are answerable to God, and must bear the responsibility for their wrong-doing, if you will reflect for a few minutes upon *The Nature of Man Himself*. What is he? Whence came he? With what powers was he endowed by his divine Maker? What is man? What are you? What is the measure of your responsibility? God's Word tells us that man was originally made in the image and likeness of God. What is involved in that statement? In what respect did man come from the hands of his Creator bearing the divine impress? In what respect did man, in his primitive state, resemble his Maker? Surely we shall acknowledge that it was not a physical likeness, for God has no physical form. "No man hath seen God at



any time"; "God is a Spirit: and they that worship him must worship him in spirit and in truth."

It seems to me inescapable that we should conclude that man was made in the image and likeness of God in a moral and spiritual sense. He was endowed with faculties comparable to the qualities of Deity Himself. He was given intelligence; he was given memory and judgment; and there was implanted within him a monitor, a conscience, enabling him to discern between right and wrong; he was given the capacity for affection; and above all, he was endowed with the powers of volition; being, under God, himself a king.

We were not made to be slaves, to be serfs; for you recall that it is written when man had thus been made, that all the earth was put under his control, and that God said to him, "Have dominion". That is to say, in the beginning God made him a responsible, free agent, able to choose; to discern between right and wrong; and to choose that which was right. He was made responsible for his own actions. You must not complain of sin's aftermath; you must not resort, if you would be reasonable, to what we have frequently heard, "If God could foresee the disaster which would follow upon His act of clothing man with the right of choice and volition, why did He permit man to choose, and to be his own master?" There is not a man or woman here this evening who does not rebel at the very suggestion that the will should be limited in its exercise. We insist always on being men, and having the right of choice. It is a mystery, but we have the truly awful power of choice. And even in this late day everyone of us has it, and there is not one here this evening who ever did a wrong who was not, at the time of doing it, conscious that he had within him the power to make another choice. It is true that "all we like sheep have gone astray", but it is equally true that "we have turned every one to his own way".

God was shut up, if I may reverently say so, to the choice of making a man or a machine; He was obliged to determine whether He would make one who would be a mere puppet or make one clothed with His likeness, having a sceptre in his hand and a crown upon his brow—and He elected to make man to have dominion over the works of His hand. He made him a king, subject to no power on earth, subject only to the sovereign will of the King of kings. God taught him that his highest good, his fullest freedom, his largest liberty, and his everlasting weal, consisted in obedience to the will of his Creator.

I say, man was made a responsible, free, agent; and the idea of punishment carries with it that principle of responsibility. Whatever we are, we are not the creatures of circumstances. We are what we are because of the bent and bias of our own will; and we are responsible to God for the record we have written, for the conduct we have pursued, for the character we have produced.

You will see the reasonableness of this in a moment; and the reasonableness of the idea of future retribution, if you consider the nature of sin. What is sin? What is it? Is it a residue, a something that is left over from an earlier state? Can it be included in evolutionist's "vestigial remains"? What is sin? *The history of its genesis is instructive.* In the beginning it was a deliberate

act of a responsible person. "When the woman saw"—exercising her intelligence—"that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise", when she saw that it would minister to her ambition to be something other than she was, she acted. It was an act of her own will. "She took."

And her sin was communicated. Sin always is. No man or woman ever sinned alone, no matter what kind of sin it is—"She took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat." Every man who ever lifted his puny arm against God always helped somebody else to do the same thing. "No man liveth unto himself." Sin is transmissible and cumulative in its power and influence.

The magistrate will sit to-morrow, and he will do his best to estimate the degree of guilt of those who come before him. He will weigh the evidence submitted, and on the basis of facts brought before him for his consideration he will arrive at a decision. But at the very best it will be a faulty decision, because he does not know, in the first place, the antecedents of the man whose action he is judging. He does not know, perhaps, that this act with which the man is charged is the culmination, the climax, of generations of wrong. Nor does he know that this thing which the man has done will perpetuate itself perhaps in generations yet unborn. You cannot measure sin by viewing it in a segmentary fashion. You cannot shut it up to an hour of time. It had its beginning back in the garden, and it will reach on and on and on through still other uncounted generations if judgment should tarry. If only we knew its nature, if only we could see how horrible it is, we should understand those solemn scriptures which describe it as being an abomination in the sight of the Lord.

But let me remind you that habitual wrong-doing grows into a disease. Try your hand on the reformation of a drunkard, and prove it for yourself. What did he do? He simply took a glass of liquor, that is all. It had no relation to the man, first of all. But he drank it, then drank another, and another, until his physical frame responded and developed a kind of alcoholic tissue that would be satisfied with nothing else. The thing that first of all had no direct relation to his nature has become a disease that no one but God can cure. Would you view sin as a light thing? Not when you see that man.

Yet that is not sin. Sin can not be measured by these grosser, sensual, indulgences. They are bad enough, God knows. But oh, how this world, how this city, in spite of all our advancement, in spite of all that the modern professors have to say—how this city, like every other city, reeks with iniquity! "Toronto the good"! I asked a man after this morning service where he came from, and he said, "I come from 'the wicked city', Montreal." I said, "I do not know that it is any worse than Toronto." I shall probably be called a disloyal citizen of Toronto for saying that, but there is plenty of sin in Toronto, plenty of darkness in Toronto. I see many men under "Government control" nowadays! And any man who has his eyes open will see that where he saw one drunken man under the Ontario Temperance Act, he now sees fifty

under the new system. We are not getting better in that respect. But point me to the worst example that this city, or any other city, can produce of fleshly, carnal, sensual, indulgences, and I will tell you that he does not represent sin at its worst. Sin is something worse than that.

I could show you a man if I knew enough about him, rolling down to his office in his car to-morrow morning, a very successful, a very wealthy man; yet the heavenly Bookkeeper knows that he is far worse than some of the men in Kingston penitentiary. I do not say that that is true of all wealthy men, but there are some. There is a kind of sin, a subtle, clever, thing that masks its true nature, and under the name of enterprise and industry, sucks the blood of tens of thousands for their own profit. I cannot point them out by name, but you know it is true. You know that not all the rogues and thieves that ought to be there, are in the penitentiary. You know that there are men who are clever enough to have the laws of the land made to suit themselves. They are not law-breakers, because they have had a law made that will allow them to play the devil. But that is not sin at its worst.

I remember once during the war I was sitting at a hotel table, and a certain business man from Montreal came across to me. He had finished his dinner so drew up his chair beside me. Referring to an investigation into a profiteering matter he said, "Have you read the papers?" I replied, "Yes, I have read them." "What do you think of it?" "It is beyond me." "Well", said this man of big business, "it is just like this: if that company had distributed all its profits, it would have meant that the producer would have got a fraction more for his raw material, for his hogs, and the consumer would have had to pay a fraction of a cent a pound less for his bacon. It is not so bad. That is all there is in it." I said, "I do not understand these things, but I know that I can find you in the city of Toronto (as I could at that time) industrious, faithful, hard-working, men who were working to their utmost, producing their utmost, yet if their wives had said to them, 'I wish we could have a little bacon. We have a family, and I do wish we could have some bacon for the children', those hard-working men would have had to answer, 'I am sorry, my dear, but we cannot afford it; it costs too much.'" I said to that man, "Of that food-product which those industrious, hard-working, men could not put upon their tables, one man in this city made nearly a million dollars in one year. And you can argue until the crack of doom, but my ethical sense tells me there is something wrong somewhere. When you talk in terms of millions, I do not know what you are talking about, for I am a poor preacher and never saw a million in my life; but I know something is wrong in a transaction like that." But that is not the worst sin. No; evil as it is, that is not sin at its worst.

I could give you another picture. You have read about Napoleon wading through rivers of human blood to a throne, and saying at one period of his history, "The lives of a million of men are nothing to me." No, of course not with his goal before him! "But", you say, "that was dreadful. What a monster he was!" You do not need to go back to Napoleon's day. I could bring it up-to-date. A few years ago we were

talking about the Kaiser, and of his ambition to rule the world, and his willingness to soak the earth in human blood in order that he might realize his end. You say, "That was terrible." So it was. Think of the millions who died, and the millions more who were crippled and blinded and maimed, the millions of young men who ought to have been the fathers and leaders of another generation, blotted out by the ambition of a few men. It was hellish to the last degree! And yet that is not sin at its height! Bad as it is, that is not sin at its blackest.

We do not know what sin is measuring it by these standards. But yonder in the glory there was One Who undertook to deal with sin. Whom should He send? One of the bright seraphs? one of the cherubims before the throne? an angel who did His commandments; hearkening unto the voice of His word? an archangel? No, but the Son of His love He gave. He said, "They will reverence my Son."

There is a terrible story in the Old Testament, so terrible, so horrible, that one can refer to it only with reluctance. But I must refer to it because of its analogy. There was a city so bad, so evil, so corrupt, that was such a stench in the nostrils of the Holy One, that He said He would visit it with judgment. But in order that justice might be done He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. I will go myself into this sink of sin, and find out whether it is as bad as the cry that has come up to heaven would indicate." He knew, but speaking after the manner of men that we might see how just He is. He came. And horrible to relate, when the Angel of Jehovah went into Sodom, those men that were fired with the passions of hell, sought to work their evil will upon the Holy One Himself. What wonder that fire came down from heaven!

Then He came as a little Babe; He walked the earth as a Youth, and as a young Man. He embodied in Himself, incarnated in Himself, all the qualities of Deity and said, "I will show them what God is like." Said they, "Shew us the Father, and it sufficeth us", to which He replied, "He that hath seen me, hath seen the Father. I am like God." What do you think of God?

Sin reaches its climax at the place called Calvary whither the God-man came—God? Yes! Very God of very gods! holy, harmless, undefiled, separate from sinners, the Incarnation of holiness, justice, truth, mercy, love,—in a word, that biggest of all words, grace—when God revealed Himself in grace in the Person of His Son, they took Him to the cross, they drove their nails through the hands of Omnipotence; they put a crown of thorns upon the brow of Deity, they put a reed in His hand, they drove their spear to the heart of God!

That is sin! The climax of man's rebellion is reached in the rejection of Jesus Christ, the repudiation of every divine effort to cleanse the world, and the determination that when God has sent His last and only remedy to earth, He shall be expelled from it and the earth converted into hell. What is sin? It is the rejection of Christ; it is the repudiation of and rebellion against God; it is a protest against the divine govern-

ment; it is something that God must deal with or cease to be God.

And He will deal with it. I say that when God's dealing with man has reached its ultimate in the death and resurrection of Christ, and in His ascension to the right hand of God, and the descent of the Spirit; and when the offer of salvation through simple faith, has been rejected, in the nature of the case—mark you what I say—in the nature of the case, the man who rejects that chooses hell instead. There must be a hell! There ought to be a hell! Men talk about hell being unreasonable! To deny the existence of hell, of future retribution commensurate with the crime of rejecting Christ—to repudiate that is to impugn the moral government of the universe. If there were no hell, there could be no Holy God. There ought to be a hell. Every instinct of righteousness and justice demands there shall be. *And God's word says there is.*

## II.

It is not only reasonable, but IT IS SCRIPTURAL. The Bible is full of the teaching of it, full of it everywhere. There is only one way you can escape from that, my friends, from the acceptance of that truth, and that is by rejecting the Book. If the Bible is the word of God, then as God is true, there is a fearful looking for of judgment for those who are without Christ. I do not wonder that Felix trembled when Paul "reasoned of righteousness, temperance, and judgment to come". If God the Holy Spirit would but take this truth and enlighten our understandings, there is not one of us here to-night, saved or unsaved, who would not tremble in the presence of that awful possibility. It must have been a terrible future which God saw when there was no remedy short of the gift of His Son; when He saw there was no remedy but by the death of His Son. The mightiest argument in support of the doctrine of eternal punishment is the death of God's eternal Son, Who died the "just for the unjust that he might bring us to God".

I have said that future punishment is reasonable, and yet in respect to the future everything would be conjectural if we had not a word from the Skies. We have no exact information upon the subject apart from God. No one has been there and returned. And just as Jesus Christ is an authority in respect to the requirements which must be met in order that we may come where God is, just as surely He is an authority on this subject. I could quote you many scriptures, for instance, about the place "where the worm dieth not, and the fire is not quenched." "These shall go away into everlasting punishment; but the righteous into life eternal." The same word is used in both instances. If life is eternal, then punishment is eternal too. There is especially that great classic uttered by our Lord when He drew the veil and gave us a picture of the other life, the rich man in hell lifting up his eyes and praying for mercy, and being told that it was too late, that there was no escape from his punishment, that he had made his choice, and must abide by it. "Who hath warned you to flee from the wrath to come?"

We have men in the pulpit to-day who tell us that if we are to make the religion of Jesus reasonable we shall have to repudiate this doctrine. There is some-

thing ethically wrong with the man who speaks so, I venture to believe. Jesus Christ Himself declared that there was a place of endless punishment, everlasting punishment, a gulf fixed with no possibility of bridging it. I call you this evening to the cross, to the cross of our Lord Jesus Christ. Why did He come? That "whosoever believeth in him should not perish, but have everlasting life." It was because our Lord knew that men were in danger of perishing that He came.

There are many scriptures, had I time, that I could quote to you of the coming of our Lord, when He shall come "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." There is the horrible pit, there is the lake of fire, and the smoke of their torment ascendeth up for ever and ever.

You say, "That cannot be." Did you ever know a man to grow out of his sin? There is no possibility of an unredeemed sinner coming into the presence of God.

There are some of you here who have families. What if one boy goes wrong? His example, his influence, upon the family is all for evil. Father and mother have done everything they possibly can to reclaim the boy, to restore him to sanity and to right living. But he waxes worse and worse. The father becomes afraid for his other children, and I can fancy at last, though he loves him as he loves all the rest, I can fancy I see that father bring the boy one day to the door of the house, and with breaking heart, say, "I shall have to turn you out. I have done everything that I could do, but you are corrupting the rest of the family, you are in danger of bringing the household down to ruin. Now go." And when he has gone, the door is shut and bolted—not because the father did not love him, but, may I say, as an act of moral sanitation. He had to cleanse his house of that corruption, and he banishes the boy from his presence that he may separate him from the rest. "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

I read to you to-night of a day when the Master of the house shall rise up and shall shut to the door; and His word for it, when once it is shut, it never will be opened again. You say, "Do you not believe in the possibility of a second chance?" No, I do not, for the reason—I had almost said, that God has exhausted Himself in the plan of redemption. He gave His only begotten Son. He has no other son to give. If the righteousness of Christ will not save us, if the blood of Jesus Christ does not cleanse us, if that infinite Sacrifice does not break our hearts, there is nothing that God can do, in time or in eternity, that He has not already done. Even the resources of Deity can offer no more than God Himself in the Person of Jesus Christ. "Last of all he sent unto them his son." He is the divine ultimatum. If you pass Him by, my friend, if you reject Him, there is no one on earth, and no one in heaven, not even God Himself, I say it with reverence, who can do anything more. Nothing remains but hell. The punishment is simply an expression of God's eternal indignation against sin, and the fires can no more go out than the fire of divine holiness

can be quenched. As long as God is what He is, He will hate sin as He does; and nothing but the blood of Jesus Christ can ever cover it from His omnivident gaze.

There is nothing to do, my friends, but to plead guilty, and throw yourself upon the mercy of the court, and you shall be fully and freely forgiven to-night; and the forgiveness you receive to-night will last forever. The sin that was laid upon Christ to be carried to the cross shall be borne away for ever. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Let me give you an illustration, and I have done. I want to make it plain, I want to leave every man and woman in this place to-night without excuse in the judgment day. I want to speak for just a minute or two now as I close in such a way that at last when I give my account I shall be able to say, "Sunday evening, September 9th, 1928, in Jarvis Street Church, I did not shun to declare the whole counsel of God. I made the way of salvation so plain that a child could understand it, and I am free from the blood of all men."

There is a man down in the court. The witnesses have been heard, and the case is in the hands of the judge. The judge has examined the evidence, and at last he says to the prisoner at the bar, "Not guilty. You are discharged." The prisoner steps down from the dock, takes his hat and coat, and whatever he has, and is making his way out, when a policeman lays his hand upon him and says, "You are in my charge. You must not leave." The man says, "Take your hand off me. Mind your own business. I am going home." "But you are a prisoner", says the officer of the law. "No, I am not." "Who is your authority?" "The judge is my authority. The judge on the bench says, 'Not guilty'. I am discharged, so take your hands off." The highest authority in the court has said, "Open the door and let him out"; and he is a free man.

We are guilty, but when we plead guilty the Judge says, "I see now that you have pleaded guilty, your debt is all paid. The righteousness of your great Substitute is reckoned to your account. His blood, which was the wealth of the universe in solution, has cancelled all your obligations; your debt is paid; you are a free man."

If I have the word of God telling me that I am saved, I do not care what anybody on earth or anybody in hell has to say about it. Faith takes God at His word and says, "Hallelujah, He that believeth on the Son hath everlasting life." I have bowed at the Cross, I have seen myself justly judged and punished in the person of my Substitute, and all my sins atoned for. I have seen this poor wretched human nature come forth into newness of life; I have seen myself in Him; I know I am saved for ever through the death and resurrection of Jesus Christ.

I call you to the Cross, for—

"There lies beneath its shadow,  
But on the farther side,  
The darkness of an awful grave  
That gapes both deep and wide; -  
And there between us stands the cross,  
Two arms outstretched to save,  
Like a watchman set to guard the way  
From that eternal grave."

If you pass the Cross, there is nothing but hell. Stand by the cross, and it becomes, like Jacob's ladder, a golden stairway to the skies. Will you trust Him? Will you rest in Him? Shall we go from this place this evening rejoicing in God our Saviour?

Let us bow in a moment's prayer: O Lord, many prayers have ascended for this service. Thou wert with us this morning in great power. We believe Thou art with us still. There are men in this congregation who ought to have yielded to Christ long ago; may they yield to Thee now. There are women who have steeled their hearts against the altogether lovely One for many a year; may they be won by Him to-night. There are fathers and mothers who ought to have had a family altar long ago. They ought to have set before their children a godly example, but they have gone the broad way, or have been indifferent and have not made Jesus Christ the Lord and Master of their homes. May He become the Lord of their hearts, and the Master of their homes to-night. It may be there is a prodigal here for whom mother for years prayed. She has gone to glory, but in the golden vials her prayers are treasured up before Thee. Answer them to-night, we pray Thee, and let the prodigal come home. It may be there are some here who have tried a thousand times to live better lives, always to fail. We beseech Thee that they may cease from their trying, and begin to trust. There are many here who have ceased to hope for better things. Thou art our hope, Thou Saviour of sinners; help them to trust in Thee. There are some who have been members of churches, nominal Christians, for years, who have yet had no real spiritual power in their lives or in their testimony for Christ. We pray that there may be a complete surrender to Thee to-night.

Forgive us who are Thy children that in the face of this solemn truth we have ourselves been so half-hearted. Stir us up to greater zeal and nobler endeavours in the interest of those who are without Christ. Lord, we would join in praying this one prayer for the whole congregation, God be merciful to me a sinner. Lord, we would say it together, we would do the unusual thing and audibly pray together the publican's prayer (shall we pray it, my brethren, each for himself), God be merciful to me a sinner. Hast Thou not said that whosoever shall call upon the name of the Lord shall be saved? Thy Word being true, the great transaction is done at this moment in many cases, and many have passed from death unto life through trusting Jesus Christ. O Spirit of God, guard these aisles, these pews, and these doors; fill all the place where we sit; and make it easy, we beseech Thee, for sinners to confess Christ, for penitents to come to Thee, for backsliders to return to Thee, and for Thy people to rededicate themselves to Thee. Make this a night of extraordinary blessing. For Thy dear name's sake, Amen.

*(When the invitation was given a large number came forward seeking salvation or confessing Christ for the first time, and following this when an invitation was given backsliders to return, and for Christians solemnly to rededicate themselves to the service of Christ, a great company, nearly two hundred came forward.)*

# Goals for the Altar Fire

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

Sunday, September 16th.

*The prospect of satisfaction—*

*Psalm xvii:1-15.*

"Satisfied." This is a word, says one, that has been wandering solitary and without a habitation ever since the world began, and the morning stars sang for joy. Has there ever been a human creature that could stand on earth while clothed in the flesh and say "I am satisfied?" What is the meaning of the word? Sufficiently filled; filled full; filled up in every part. Satisfied—it means the end of the conflict between faith and doubt; it means perfect rest to the entire spirit. In the heavenly state we shall understand its meaning perfectly. There the heart will find in God as then known the fullest rest and delight. It will be ravished forever with the loveliness of God. And in all the bliss there will be wondrous peace and calm. Payson said, "Once I dreamed of being transported to heaven, and being surprised to find myself so calm and tranquil in the midst of my joy, I inquired the cause. The reply was: 'When you were on earth you resembled a bottle but partly filled with water, which was agitated by the least motion—now you are like the same bottle filled to the brim, which cannot be disturbed.'" Satisfied! Yes; every faculty will be filled to the full, but we shall then have a perfect life. When Michael Angelo was doing his beautiful work on that magnificent structure, the Sistine Chapel, you would not have seen anything very lovely. The noble artist laboured day after day in glowing colours, with matchless skill, but what would you have seen? You could have seen posts, planks, ropes, lime, mortar, and dirt. But when the scaffolding was removed with the rubbish and litter and you then looked up it would be almost as if heaven itself had been opened and you had looked into its glorious courts. What faces of beauty and magnificence! Now the scaffolding is up and the Master Artist's work upon the spirit is in progress. By joy and sorrow, by prayer and His word, by the influences of the sanctuary, by success and failure, and by a thousand other experiences God is working upon us. "He will perfect that which concerneth me." His plan will be realized, and His pattern wrought out, and a scene of wonderful beauty will be unveiled, for He will be admired in all them that believe, and we shall be satisfied as we behold His completed work.

Monday, September 17th.

*Satisfied with God Himself—*

*Psalm xxxvi:1-12.*

We will be satisfied with God Himself. There is a real sense in which we are satisfied in this respect now. We can sing,

"Thou O Christ art all I want,  
More than all in Thee I find."

But yet we are prone to murmur, and to allow hard thoughts of Him to enter the mind. Our knowledge is imperfect; we stand at too great a distance, and look at each other amid shadows and sometimes in dense fogs. But if we knew the inner man, the hidden, real spirit, we should often admire where now we blame, and love where now we dislike. To look upon God as we shall see Him then will be enough. All unworthy thoughts will flee, all unbelief will be removed and the sight of God will be near and full, and therefore we shall be satisfied. No longer wearied and perplexed with partial knowledge and imperfect love, we shall really see God, and seeing Him as He is we shall say, here I rest from all my wanderings. I will travel no further, here will I dwell for ever. I am satisfied.

Tuesday, September 18th.

*Satisfied when we "Awake"—*

*Luke ix:27-36.*

"I shall be satisfied, when I awake." There are many awakenings really, and each of them brings us fuller satisfaction. There is the awakening from spiritual sleep. We read of the three disciples who were with Jesus upon the transfiguration mount, that "when they were awake they saw His glory." Sometimes indifference or troubles oppress

the soul, and the disciples of our Lord fall into a state of slumber; gloom settles down upon them, until some awakening influence comes. That awakening may come through some startling experience, or some mighty gift of spiritual power; but however it comes the awakening means a larger vision, a richer experience, and a fuller joy. The slumber may endure for a night, but joy comes in the morning, and so in a large measure the spirit is satisfied. The more completely the spirit is awakened the fuller is the measure of satisfaction and bliss. "I shall be satisfied when I awake." It is a poor dull, slumbering sort of spiritual life which is discontented, and powerless; and it is pitiful to think of the many who live such lives. Whereas the awakened soul, the life which is alert, eager, watchful, enjoys greatly the wealth of God and the gladness of fellowship with Him.

Wednesday, September 19th.

*Satisfied in Heaven—*

*Revelations vii:9-17*

There is also the awakening from the dream of life. If our Lord tarries we shall sleep. That is, this "robe of flesh" will drop into the grave and from all its toil, and fevered activity, and weariness will rest in calm sleep. For the ransomed spirit with all its wondrous powers this will be a glorious awakening. The spirit, because emancipated from the body, will spring into greater intensity of action, will put forth powers that have been held down here, and will come into contact with an order of things which here it has but indirectly known. We shall awake to God, to a grander vision, to a larger life. Dr. McLaren says: "Here we are like men asleep in some chamber that looks toward the eastern sky. Morning by morning comes the sunrise, with the tender glory of its rosy light and blushing heavens, and the heavy eyes are closed to it all. Here and there some lighter sleeper, with thinner eyelids or face turned toward the sun, is half conscious of a vague brightness, and feels the light though he sees not the colours of the sky nor the forms of the filmy clouds. Such souls are our saints and prophets, but most of us sleep on unconscious." To us all the moment comes when we shall awake and see for ourselves the bright and wonderful world which we have often either forgotten or been tempted to think was but a dream. Oh! what an awakening that will be! How all our powers will unfold, and the full strength of our spiritual life arise in beauty and joy! Our life to-day is like some shapeless, unseemly root struggling amid rubbish, and stones, and weeds, and cheerless darkness; but when we awake from the dream of this life in the sunlight of heaven it will blossom out into loveliness and beauty, and fill the summer air of that fair land with its rich and delicious fragrance. "I shall be satisfied when I awake."

Thursday, September 20th.

*Satisfied when Jesus comes—*

*John xiv:1-15.*

There will be the awakening from the sleep of death. The bodies of the saints sleep. They have been "laid to sleep by Jesus," but the waking day is coming. "When our Lord shall come with trumpet sound" the dead in Christ shall rise, and the full satisfaction shall not come until that blest morn. When a Roman conqueror had been to battle and had won great victories and brought back great spoil he was accorded a triumph. But on the day of his return he would enter privately into his house, and enjoy the society of his dear ones there, and on the following day he would re-enter the city then in triumph and glory. Now the saints may be said to enter into Paradise privately "absent from the body," but when our Lord returns they will mount the chariot of the resurrection body and enter in triumph. What a wondrous day that will be when our Lord, leading His mighty host of risen and waiting saints, and crowned with immortal splendour, shall ascend the heavens amid crowds of angel watchers who, scattering heaven's roses and lilies upon them shall sing with joy untold, "Hallelujah! Hallelujah! the Lord God Omnipotent reigneth." "I shall be satisfied when I awake" to that great glory. Spirit, soul and body all awake,



the whole of our nature freed from every fetter and enjoying the liberty of the glory of the sons of God. Satisfied! Satisfied!

Friday, September 21st.

*Satisfied with the manifestations of God—* Rev. xxii:1-12.

"I shall be satisfied, when I awake, with Thy likeness." The vision of God will satisfy. The word translated "likeness" is the same which is employed in Numbers xii:8, when of Moses it is said "the similitude (or form) of the Lord shall he behold." Various servants of God in days of old had visions of God. Isaiah in one form, Ezekiel and Daniel in another. They were all glorious manifestations of God, and here David says in the day when I awake I shall be satisfied with the likeness and form of God which I shall see. He will have the beatific vision and he will be satisfied with it. And so shall we. We shall be satisfied with the glorious state in which we rise. We shall be satisfied with Him by whom we are awakened to the immortal light. We shall be satisfied with the manifestation of God to us in that blest world. When God unveils Himself to us in Him who is the image of the Invisible One we shall be at rest. That face to face vision of the glory of God will satisfy the heart. Now, our view of God even in Christ is distant and dim, but then it will be near, and without a veil. Philip once said to Jesus, "Lord, shew us the Father and it sufficeth us." The glimpses of God we obtain even now through His word are full of comfort and joy, but when we awake the manifestation will be full and clear, we shall see the face of our ever-loving God and be "fully and for ever blest." The veil that draped the perfect likeness will be removed, and we shall behold not mere shadows and dim hints, but the reality of God. And that manifestation will satisfy. With all lesser joys the eye is not satisfied with seeing, but to look upon the manifested God will be enough.

Saturday, September 22nd.

*Satisfied in the likeness of God—* I John iii:1-10.

In the likeness of God we shall be satisfied. I do not know whether David had any idea of our sharing the likeness of God when we see Him, but we rejoice that the New Testament revelation assures us of it. The Apostle John tells us that "we shall be like Him for we shall see Him as He is;" and again in the Revelation we read, "His servants shall serve Him; and they shall see His face; and His name (that is His character) shall be on their foreheads." These words reach a height which David only very dimly saw. We know that we shall not only gaze upon the glory of the manifested God, but that we shall be like Him. And being like Him we shall have His mind about everything and so be fully satisfied. We shall be "pleased with all that pleases Him," and so be utterly at rest. Oh! wonderful assurance! Amidst the winter of our discontent, and partial view of things, let us anticipate the beautiful summer of fulness of vision and of joy. Amid the darkness and the mystery of our present night let us look forward to that bright morn when all the gloom is swept away and we shall behold our God in the white radiance of eternity. 'Tis but a little while,—

"One little hour, and then the glorious crowning,  
The golden harpstrings and the victor's palm;  
One little hour, and then the Hallelujah,  
Eternity's long deep thanksgiving Psalm."

—Readings by T. I. Stockley.

## BAPTIST BIBLE UNION LESSON LEAF

Vol. III. Rev. Alex. Thomson, Editor. No. 4.

Lesson 41. Fourth Quarter. October 7th, 1928.

### ASPECTS OF THE UNITY OF THE SPIRIT.

Lesson Text: Ephesians, chapter 4.

Golden Text: "Endeavouring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3).

I. A WORTHY WALK, (vs. 1-6).

1. Having dealt in the previous chapters with doctrinal matters the apostle in this chapter begins the hortatory

division; not that either of these divisions is doctrinal or hortatory completely, but mainly so in each case. There is a close connection between doctrine and exhortation in Scripture, the latter being based on the former, emphasizing the practical nature of the teaching. Doctrine is given not merely to impart knowledge, but to aid Christian conduct. Correct belief is necessary, but it glorifies God only as it eventuates in holy living. 2. Paul had set forth the nature and glory of the Christian calling, now he exhorts to a walk worthy of that calling, (v. 1). The Christian ought to remember his representative character as a child of God, and a citizen of heaven and live in accordance with such a high standing, careful always that only honour comes to the name of his Lord through his actions. 3. Certain characteristics of such a walk are given (v. 2) as "lowliness", esteeming ourselves small, placing the proper estimate upon ourselves; "meekness", submitting unresistingly to all the trials permitted by God; "long-suffering", the patient spirit which is the opposite of the quick temper; "forbearance", the disposition which allows for the frailties and failures of others; "in love", the affectionate regard for others which makes such characteristics possible. And all these are to be exercised in the endeavour to preserve the "unity of the spirit in the bond of peace", (v. 3). If all Christians were animated by the spirit thus depicted there would be indeed peace in every assembly, but unfortunately there are those who depart from such simplicity of life and who, losing inward peace as a consequence, disturb the harmony of the company by their attitude and actions. It is the one who departs from God who disturbs the peace, not the one who is in touch with God and in God's way seeks to correct the erring one. 4. To emphasize the importance of such a life attention is directed to certain facts concerning the unity of the Spirit. In such unity there is but "one body" composed of regenerated persons, an organism not an organization; "one Spirit" who was and is the means of bringing life to all the members of the body; "one hope" of the calling which animates all alike concerning the future; "one Lord," one Saviour Jesus Christ; "one faith" which all real Christians accept; "one baptism" or immersion obligatory upon all the Lord's people, not several optional modes, but one form only in acceptance of the Scriptural meaning of the word and the symbolism of the act; and "one God and Father of all", the Creator of the universe and the Head of the spiritual family; who is "above all and through all and in you all", the universality of the Fatherhood of God is taught neither here nor elsewhere in Scripture. Such a relationship is a privilege granted only to those who have received the new birth, (John 1:12).

### II. AN EDIFYING MINISTRY, vs. 7-16).

1. In this section the apostle gives teaching concerning the ministry of the church. To each one "is given grace according to the measure of the gift of Christ", (v. 7), some specific gift with the favour to use it, given at conversion by our Lord. 2. Such a statement is followed by a quotation from Psalm sixty-eight, applied to our Lord wherein He is depicted as a Conqueror returning with captives and bestowing gifts upon men (v. 8). This conqueror, however, had first of all to descend before He could ascend, (v. 9, 10), humiliation came before exaltation; the descent no doubt referring to the time of His sojourn in death. Having returned on high He gave gifts unto men, specified in the following verse, (v. 11). Just here it is well to emphasize the fact that the Lord gave these servants to the church, and He still retains the sole authority to bestow His ministers upon His church. No college or seminary has the favour to do this, and such can only train men for the service; God alone has the power to call them into it. Receiving such a call and entering upon the service, proper respect and honour ought to be given to such a minister by the people over whom he has been placed to serve. 3. First in the list of gifts come "apostles", men specially qualified and specially sent forth to bear witness to our Lord; then "prophets" of the New Testament era; "evangelists" who went from place to place proclaiming the glad tidings; and "pastors and teachers", overseers and instructors of the local assemblies, the twofold qualification residing generally in one individual. These ministers were given for the perfecting of the saints, (v. 12), for the edification or building up of the children of God, for the work of the ministry. God means His people to serve Him, and His ministers are so to teach the people



that they will be able to do this effectively, and to continue this work of ministry till all come to full maturity in Christ, (v. 13). 4. The result of such teaching and edification will be the gaining of mature character which will be able to discern truth and will not be carried about with strange doctrines, (v. 14). 3. Such a person will be a lover of truth, and as a part of the body of Christ will grow up unto Him who is the Head, (v. 15), upon whom the whole body depends for its life and increase, (v. 16). As the members of the physical body move at the direction of the head, so the children of God members of Christ's spiritual body should be obedient unto Him who is their head.

### III. A TRANSFORMED LIFE, (vs. 17-32).

1. Following the teaching of the preceding paragraph the apostle emphasizes the conduct of the Christians. They are not to walk as do the unregenerate Gentiles (v. 17), who are alienated from the life of God, and have given themselves over to the sins of the flesh (vs. 18, 19). Christ had taught them a higher kind of life, (vs. 20, 21). Their life was to exemplify true transformation of character. 2. They are instructed to put off the old man with his evil deeds, and to put on the new man with his holy character, (vs. 22-24), the former course of things obtaining in their unregenerate state was to cease, and the new life was to have liberty of action. The Holy Spirit should have right of way in each life with the human will completely surrendered to Him. 3. A definite attitude toward sin was to be adopted and certain sins are mentioned from which they were to abstain. They were to put away lying and speak only the truth, (v. 25); sinful temper was not to be indulged in, (v. 26); the devil was not to be allowed to gain an advantage, (v. 27), for which he is every ready; the thief was to cease stealing and to engage in work that he might have to distribute to the needy, (v. 28); no corrupt, impure, or vile communication was to proceed from the lips; only language which would edify, (v. 29); and they are enjoined not to grieve the Holy Spirit whereby they were sealed unto the day of redemption, (v. 30). In this last clause the personality of the Holy Spirit is taught, and the eternal security of the children of God. A mere influence cannot be grieved and the sealing referred to speaks of purchased property. Christians are marked as the property of God, and He will eternally keep them by His almighty power, none of them being lost. 4. The chapter concludes with an exhortation to put away the unchristian spirit, manifested in bitterness, wrath, anger, clamour and evil-speaking or railing against others, and all malice, (v. 31), the last sometimes referred to as wrath in cold frozen abiding form. Such a spirit should not be found in a child of God. The Christ-like spirit should be shown, which manifests itself in kindness and tenderheartedness toward them, ready always to forgive, (v. 32); forgiving because of having been forgiven. May the Spirit of Christ animate each one to this constant manifestation.

## EVOLUTION, THE TREACHEROUS BASE OF AMERICAN EDUCATION.

(Continued from page 3.)

view of sin and to obscure the meaning of the Cross. His writings are widely read and have a great influence in the schools.

Clough was an agnostic, Rosetti never believed, and Morris had no regard for Christianity. All these are studied in the schools.

The great majority of the English novelists laid aside the fundamental teachings of the Bible and taught a progressive humanity. Many of them were frank to say that they believed Christianity a hard, narrow, exclusive religion. Taken as a whole, they were hostile to Bible Christianity. Their writings tend to efface a sense of sin, to lower the regard for Christ, and to render the Cross unnecessary. They, too, have a wide influence in the schools.

### III.

Perhaps the greatest harm that is being done to the faith and morals of young men and women in high schools and colleges is in the sphere of current literature that teachers of English are requiring them to read under the false notion that it is a part of their education to become acquainted with the workings of the underworld. These teachers are subjecting the young people to a form of reading that mature men and women should not read and that they would not have thought of reading twenty-five years ago. They are subjecting them to the vices of men and women in the form of impurity, unfaithfulness of husband to wife, of wife to husband, free-love is being idealized, companionate marriage glorified, men and women are seen in all kinds of sin and made heroes in the eyes of the reader. A present day novelist was not far wrong when he said: "The purpose of the modern novel is to justify a reasonable amount of adultery."

No wonder high school and college students are everywhere falling under the influence of such literature. Mature people should not read it. It has no message for them. It has nothing to make men and women better, but everything to make them worse. It offers no example and no inspiration to high and holy living and that is the only service that literature can render in the schools.

Men and women are never made better by being brought into contact with evil. They do not have to know the ways of sin in order to be righteous. They cannot come into contact with sin even in their readings without being contaminated by it.

The writers of this debasing literature, to which the young men and women in our schools are subjected, reject the Bible conception of human decadence and base their productions on the evolutionary hypothesis. They have no place in their writings for sin; they know no Saviour, and their teachings throughout are such as to efface from the reader's mind a sense of human weakness. The sinner, in fact, is glorified and the reader made to feel that, even in his sin, he is on his way upward. It seems that the greater the sin, the greater the honour to the sinner, because, though held down by his imperfections, he has his face turned upward and, even in his sin, "he is searching for God."

Such are some of the influences to which the children in our high schools and colleges are being subjected. What thinking man or woman can fail to see where such influences will lead? Who can be so blind as not to know that the increase of crime and immorality is a reflection of such teaching? Young men and women can not withstand the evil effects of such immoralities, and that is why so many of them are falling on every side; and we shudder for the future.

Fathers and mothers are too willing to sacrifice their children to the god of Education without knowing who he is. They should know that education is the world's greatest influence for good or bad, and that whether its influence is good or bad depends upon whether the teacher has founded his philosophy on the sure Word of God or on an empty faith in human weakness.

# New York to the Holy Land and Return

## Great Company of Fundamentalists Going to Jerusalem

### COME! LET'S ALL GO!

A pilgrimage of Fundamentalists to Jerusalem, under the direction of Dr. W. B. Riley, is planned for February 27th to May 6th. We hope many readers of *The Gospel Witness* will take advantage of this opportunity to visit the Holy Land under exceptionally favourable conditions.

According to present arrangements, this trip will begin February 27 and require about two months and five days for return. The expenses of the trip per individual will be between \$875 and \$1,350 from New York to New York, depending upon the type of accommodation one desires. It is understood, of course, that this expense includes everything—transportation, meals, side trips, hotel; in fact, everything essential to the comfort of the passenger.

The literature, to be had on request, will explain many things and answer a multitude of questions. There are, however, certain features of this forthcoming tour that will interest all those who think of making the pilgrimage:

First: Conceive of an entire shipload of people who all become acquainted with one another from the first day, companionable because they entertain kindred religious convictions and hold kindred spiritual ideals. What a fellowship?

Second: Think of a trip to Jerusalem made doubly attractive by a

#### Carefully Prepared Programme.

It is our purpose to appoint an efficient committee on daily programme, and on some occasions we will gather in the cabin to hear an expert on some subject. Another night we will listen to some of the greatest musicians in America who will be companion travellers with us. Men and women effective at story-telling and recitation will also be employed for certain occasions. Every day at a certain hour a brief delightful Christian service will be held, and every night a programme, but one that will delight the auditors and never offend the Christian conscience. How seldom do the high seas have such a ship sailing on them!

#### Competent Men in Charge.

It ought also to be understood by those who think of going that they will not have to lean upon a novice in travel. Dr. Riley, president of the World's Christian Fundamentals Association, while director of the tour, will not attempt the office of instructor. The tourist company will send with us a man who has made this trip more than a dozen times, and is familiar with every inch of ground that will be travelled, and capable of explaining Biblically and historically every scene visited.

#### Convention Features.

The tour will be a world series of Christian Fundamentals conventions. At every port where we touch and abide for a day or more such a convention will be arranged, and so arranged that the people of the city thus visited may have an opportunity of hearing America's and Europe's most outstanding men, without at all interfering with the sight-seeing of the ship crowd. Our party will be expected to attend these conventions only when it is their individual pleasure so to do.

#### The Proposed Itinerary.

Feb. 27—Sail from New York on chartered Cunard steamer.

March 7—Maderia.

" 9—Gibraltar.

" 11—Algiers.

" 13—Marseilles. Pick up European passengers.

" 15—Naples call if desired; Pompeii excursion.

" 19—Arrive Beirut. By auto or special train to Baalbek.

" 20—By auto or special train to Damascus.

" 21—Damascus.

" 22—By auto or special train to the Sea of Galilee and Nazareth.

" 23—By auto to Jerusalem.

" 24-31—Passion Week in Jerusalem.

It will be possible during this week to live over in imagination all of the closing events in the life of Christ. On Monday the 25th, for example, we can rehearse the triumphal entry, walking or riding from Bethany across Olivet to St. Stephen's Gate, and thence into the Temple Area. On Tuesday and Thursday, days of teaching, we can arrange for the reading of the Biblical narratives in the Temple Area. On Good Friday we can visit the Mosque of the Cenaculum, and think together of the Last Supper, in the open field on the east slope of Mt. Zion, where are the excavations of the Carmelite Brothers and the Church of St. Peter of the Cockrow now being rebuilt. The day might be closed with a torchlight pilgrimage to the Garden of Gethsemane. On Easter Sunday we can plan a sunrise service on the Mt. of Olives. It is doubtful whether permission can be obtained to hold it on Gordon's Calvary so-called, for since the World's Sunday School Convention in 1900 that hill has been closed to Christian services. We may be able to obtain from the Greek Patriarch permission to use the Church of the Holy Sepulchre for some form of service at an hour that will not conflict with the Latin celebration. (The Greek celebration itself comes on the Greek Easter.)

April 1—Monday morning train to Jaffa and embark for Port Said. (A ten-hour run.) From Port Said to Cairo, passing through Kantara where Abraham's caravan road enters Egypt and through the Land of Goshen.

" 2, 3, 4—Cairo. All the usual sights and one night in our desert camp.

" 5—Sail from Alexandria. From this time on the chief interest will be the spread of the Gospel in the first century. We shall cross St. Paul's track just east of Crete.

" 7—Smyrna. Special train to Ephesus. We shall pass by Mytilene and the Gulf of Adrymittium; Assos, Troas.

" 9, 10, 11—Constantinople. We can pick up St. Paul's route again after leaving the Dardanelles. Our steamer can call at Cavalla, the Neapolis of St. Paul, where automobiles will take us to Philippi. Thence to Salonika, ancient Thessalonica, where the rest of the day can be spent. If you want to add a day to the trip one could visit Borocea from Salonika by automobile.

" 12-14—Athens; Corinth.

" 16-18—Naples; excursion to Pozzuoli, where St. Paul landed and by new electric train to Rome following approximately St. Paul's route and the Appian Way. At Rome visit the Catacombs including San Sebastian, where the bodies of Peter and Paul rested temporarily; Church of St. Paul Without-the-Walls; Church of Santa Pudenziana built on the reputed site of the house of Pudens, St. Peter's friend; Church of San Clemente; if possible the recently discovered tomb in the Viale Manzoni on which are the earliest portraits of St. Peter and St. Paul (so believed). Site of the Circus Maximus, where the Christians were martyrèd, and the Church of St. Peter. Return to the ship.

" 20—Call at Marseilles.

" 25—Call at Havre.

" 26—Southampton.

May 6—Arrive at home port.

For full information about this wonderfully attractive proposal, write THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto (2), Canada.