

The Gospel Witness

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IN DEFENSE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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HALLELUJAH!

To the mother of the household the birthdays are the memorable days in the family history. Mother does not need a calendar. She knows how old each child is; and she recalls events as having occurred before or after the birth of one of the children, or, "That happened when John was about two and a half years old." Or perhaps she will say, "That occurred so many years ago, for I remember Mary was about six months old at the time." Perhaps it is not to be wondered at that this should be the rule with mothers, for those great days were days of anguish, and yet days of joy unspeakable.

There are such days also in the lives of nations. What British subject, say of thirty years of age, who can recall August 4th, 1914, will ever forget it? Or what person now old enough to remember, will ever forget the 11th of November, 1918? That period of four years is the blackest in human history, the period in which more blood was shed by human hands, and more graves were dug, than in any similar period since time began. For generations to come, if the Lord should delay His return, modern history will largely be divided by the period of the Great War.

When Israel came out of Egypt a nation was born in a day, and thereafter by the passover feast they kept in perpetual remembrance that hour of great deliverance.

But the day of all days by which all history is measured was the day when "Jesus was born in Bethlehem of Judaea in the days of Herod the king". His coming dated all the events of time as being either "before Christ", or "in the year of our Lord".

There are outstanding crises in the lives of individuals too by which the progress of events are timed and measured. It may be the wedding day, or the day of a loved one's death; and with Christian people there is no day like the day when "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

But churches too have similar experiences. It is not uncommon to date their history by the advent or departure of a pastor. Sometimes, alas! less fre-

quently, events are remembered by their relation to a great revival.

We have said all this because the church of which this Editor is the Pastor recently held a thanksgiving service. It was on the evening of one of the regular prayer meetings, Tuesday, September 18th. It was within three days of the end of seven years of Heaven's benediction. It was on September 21st, 1921, that the largest business meeting in the history of Jarvis Street Church was held, there being six hundred and sixty-six members present—a significant number.

We have neither space nor inclination to record here the two years of history preceding that day, except to say that following the support of the Pastor in his protest against Modernism by an overwhelming vote of the Convention of Ontario and Quebec in Ottawa, 1919, an undercurrent of opposition to his ministry was distinctly felt in Jarvis Street Church. It came into public view at the Annual Meeting in 1920 when, on the question of whether Jarvis Street Church was to be a preaching centre or a concert hall, the Pastor was supported by a technically unanimous vote; the opposition either refraining from voting, or voting with the majority as a matter of policy until a more favourable hour should strike.

The opposition led by members of the Senate of McMaster University, who never once disclosed the true reason for their animosity, showed itself again from January to April of 1921. A sermon on amusements had the effect of reinforcing the disguised McMasterites by all the worldly elements in the church, and precipitated an open conflict. The open warfare lasted from April to the day of Waterloo, September 21st, 1921. On that day, at the business meeting before referred to, the following resolution was proposed:

"WHEREAS the Jarvis Street Baptist Church, notwithstanding the insinuations to the contrary, stands squarely to-day, as it has always stood, for the distinctive principles of Baptists, including a full and free gospel, the inspiration of the Scriptures, and the supreme authority thereof in all matters of faith and practice, and whereas it is vital to the continued life of this church that the present lamentable state of affairs, brought about partly at least by the insinuations referred to, shall cease,

"THEREFORE BE IT RESOLVED:

1. That the pulpit of this church is hereby declared vacant as from this date, September 21st, 1921.
2. That the Pastorship of the present incumbent, Rev. T. T. Shields, cease from this date but that his salary be continued for six months, until March 31st, 1922.
3. That the Deacons, Trustees, Finance Committee and House Committee of this church are authorized and instructed to forthwith take any and all such steps as shall be necessary to see that the above expressed will of the church is carried out and the regular services of the church maintained."

The vote on the motion was as follows: three hundred and fifty-one in support of the Pastor, and three hundred and ten against (five ballots being spoiled).

Following that a resolution expressing confidence in the Pastor was passed, and the Prudential and Finance Committee was authorized by another resolution in the following terms:

"That in view of the present situation, a special Committee, to be known as the Prudential and Finance Committee be appointed to serve until the next Annual Meeting of the church; that the said Committee shall exercise all the functions of the Deacons' Board and Finance Committee, and shall administer such other affairs of the church as shall be referred to it by this meeting and from time to time. And that the members of the said Committee shall be: Deacons George Greenway, A. W. Record, J. G. Hyde, S. T. Hall, E. A. Brownlee; and Deaconesses: Mrs. C. J. Holman, Mrs. John Lillie; and Trustees: Dr. C. J. Holman, and R. S. Hudson; and Mr. W. H. Blackaller; with the Pastor as Chairman of the Committee."

Instead of declaring the office of the Pastor vacant, that meeting declared vacant the offices of thirteen deacons, thirteen deaconesses, the Church Treasurer, the Church Secretary, and a number of others occupying positions in auxiliary societies. The meeting adjourned about twelve o'clock midnight, after a victory for the truth which was overwhelmingly complete.

From that date to the present there have been additions to the church as follows: by baptism, 1,329; by letter, 445; by experience, 348, a total of 2,122, or an average of 303 per year. The revenue of the church has increased so that for all purposes last year the Treasurer reported \$83,071.00.

The Gospel Witness was launched in May, 1922, as an enlargement of the church calendar, and almost without advertising effort has spread itself throughout thirty-eight different countries.

The Toronto Baptist Seminary has come into existence. Last year it had a total student enrolment of eighty-seven, and will begin the session of 1928-29 on October 1st with a Faculty of nine; what the student body will be this year it is too early to state.

For the year ending March 31st, 1921, the Jarvis Street Bible School had an average attendance of 337. The average has since increased to over a thousand, with the highest attendance for any one day exceeding 1,500.

During the same period the church has acquired the property to the north, now used by the Toronto Baptist Seminary, and on Sundays and Mondays by the Young People's Department of the Bible School. This property cost the church, including alterations, about \$35,000.00. In addition to this, the church has spent between \$20,000.00 and \$30,000.00 on the main building, \$12,000.00 of which was spent on wash room accommodation.

Throughout the whole period under review three church prayer meetings have been maintained weekly, in addition to the prayer conferences of the Bible School on Monday evenings, and the prayer meetings on Sunday. We give this testimony that whatever blessing has come to Jarvis Street Church has come in answer to the unceasing prayer of God's people.

These prayer meetings have been led for more than seven years by Deacon George Greenway, beloved of the whole church. The Pastor, even when at home, is frequently detained at the early part of the meeting by enquirers, and until he comes in the prayer meetings are in Brother Greenway's charge. Mr. Greenway, if he is able to be on his feet, is as sure to be in his place at the appointed hour as the building itself. The value of the contribution he has made to the life of Jarvis Street Church cannot be estimated.

Of the five deacons who stood with the Pastor in the hour of crisis seven years ago, four are still with us, Deacon S. T. Hall having removed to California. The other four are: Deacons George Greenway, James G. Hyde, Rev. E. A. Brownlee, and Mr. A. W. Record, who is still with us as true and loyal as ever, but who retired from the diaconate two or three years ago only on account of his health. Truer servants of the church than these we believe never lived. There are now seven deacons, the three named, together with: Mr. Chas. Brownlow, Mr. Fred Turney, Mr. H. C. Humphries, and Mr. B. F. Bennett. The first Baptist church at Jerusalem, whose membership numbered several thousand, had only seven deacons, and Jarvis Street follows the New Testament pattern in this matter:

Mr. William Fraser, the Pastor's helper, who has been a great spiritual force in the life of the church, is still with us, and still delights to pray, and to lead others to pray.

It may perhaps interest many of our readers to know how the work in Jarvis Street is done, and so as we have this anniversary under review we venture to give them a peep behind the scenes. We have had letters from many parts of the world enquiring how it is possible to get through the amount of work that is done in Jarvis Street Church; and in this connection it is fair to say the Pastor is given a great deal of credit to which he is not at all entitled. Without the most faithful and efficient secretarial staff in the world the things that have been done would have been impossible.

The great decision of the meeting of September 21st, 1921, was reached on a Wednesday. By Saturday noon the books were audited, and the office door closed, the Treasurer, the Secretary, and others having given up their books. The following Monday, September 26th, our present Secretary-in-chief, Miss Violet Stoakley, took charge of the office. From that time until now she has had only two weeks' vacation, and a day's work not infrequently represents twelve to fifteen hours. We remind our readers that every sermon is stenographically reported by members of our own office staff. The sermons are transcribed, the whole work of *The Witness* is done, and an enormous volume of correspondence growing out of *The Witness*, the Baptist Bible Union, and more recently Des Moines University and the New Convention, attended to.

In 1922 the second member was added to the office staff in the person of Miss Leota Griffin, who has had charge of *The Witness* records and other matters from then until now. Some time later Miss Georgina Lindsay joined the staff, and shares with Miss Stoakley in reporting the sermons, usually dividing the Sunday's reporting between them. Still later Miss Edna Funk came into the office, her duties being mainly connected with the subscription department of *The Gospel Witness*. And a year ago Miss Ida McInnes was appointed to the staff, having special charge of all our great Bible School records.

It is well to bear in mind that all the book-keeping and executive work in the handling of upwards of \$80,000.00 is done in this office. There are the records of the church to be kept, all the details of finance, changes of address, and other matters relating to a membership of over two thousand, and a Bible School enrolment which fluctuates from fourteen to sixteen hundred. The Toronto Baptist Seminary, being really a part of our Jarvis Street enterprise, is naturally closely related to the office, and much of its work is done through the office.

Our readers are good enough to pray often for the Editor and for the church. We suggest that they bear in mind the staff in the office who are always on duty, and by whom the heaviest work of the church is accomplished. We do not believe there is an office in the city, with only five on the staff, that can turn out the work that is done in the office of Jarvis Street. Nor could it be done by five persons were they merely salaried servants of the church, for no one would work as this office works, for money. Evermore to Christian people the joy of the Lord is their strength.

Within the last year Rev. A. H. Barham, for some years a missionary in China, has been appointed as pastoral visitor. It is understood that Mr. Barham's duty is house-to-house visitation. No other duty is allowed to take him off his beat. Before his appointment it was agreed that we needed one, and perhaps later two, ordained ministers who would be, like the postman or the baker, on his beat, rain or shine, every day. Brother Barham has already done most excellent work.

Some time since Miss Minnie Whitelock was asked by the deacons if she could give part of her time to visitation of cases which required the touch and spiritual understanding of a Christian woman. Miss Whitelock quite recently informed us that she would undertake such a work, and she is now engaged in that service.

Over and above all this, hundreds of visits are made weekly by the various departments of the School. Mr. W. J. Hutchinson occupies the dual position of Superintendent of the School and director of music at the Sunday services. Mr. Fred Turney, who for years has exercised himself in seeking to lead boys to Christ, is the associate Superintendent. The Superintendent of the Adult Department is Mr. John Coghill; of the Young People's Department, Dr. W. B. Browett; of the Intermediate, Mr. Charles Humphries; of the Junior Department, Mr. Bernard Jeffreys; of the Primary Department, Mrs. Fred Turney; of the Beginners' Department, Mrs. W. Breckenreid; and of the Cradle Roll, Mrs. T. H. Evans.

One of the most faithful, efficient, and gracious servants of Jarvis Street Church is Mr. Leonard Penney, the organist. He sang in the choir in pre-revolution

times. He is a real genius, a glorious organist, and such a veritable incarnation of modesty that he does not know it. In Mr. Penney, Mr. Hutchinson, and Miss Irene Shields, Jarvis Street is blessed with three pianists of unusual quality. Many prayer meetings are spoiled by hymn books. We do nothing well until we do it from within, automatically. People never sing so well from a book as they do from memory, and the memories of devout people are generally stored with the great hymns of the church. But in a prayer meeting, when a hymn must be announced, and a book must be opened both by the leader and the people and the pianist, by the time the first note has been struck, sometimes the temperature has been considerably lowered. Many people might have the courage to start a hymn—or, as we believe they say in some quarters, "raise the tune", if they were sure they would not be left to carry it through alone. There is not one pianist in a hundred who can catch the key in which the tune is pitched and in an instant pick it up, and without the score before him, carry it through. Jarvis Street has three such musicians in the pianists named, and the value of their work in the prayer meetings could scarcely be exaggerated.

There is one other department we must mention in order to give a proper estimate of the work of Jarvis Street. Many a meeting has been spoiled because the building has not been kept in proper order. Jarvis Street does not believe in big committees. Most of our committees consist of one person, but in the House Committee there are two: Mr. Chas. Brownlow and Mr. Herbert Elliott. Never a day passes that one or the other of these brethren does not go through the buildings. Nothing can happen anywhere about the buildings without their knowing it. Thus a large organization moves smoothly and frictionlessly because skilled engineers know how to oil the machinery.

Somewhere we have read that Spurgeon once remarked that it was useless to expect to see people converted with cold feet. By which he meant that a cold building, or a building not properly cared for, might greatly impair the church's spiritual ministry. Jarvis Street has two regular janitors, Mr. Agnew and Mr. Brisley, beside occasional or special help. We doubt if anybody about the church has a deeper interest in the work than these two brethren. Their loyalty and enthusiasm are great assets. It is folly to expect a praising people in a church that has a croaking janitor. "A merry heart doeth good like a medicine." And when service is rendered cheerfully and joyously, as it is in Jarvis Street, a volume of praise is not interfered with.

Let no one suppose that Jarvis Street Church has no trouble, that it has no croakers, or that the saints that worship in that place are perfect. They, or rather we, are a congregation of sinners saved by grace. We have been visited by croakers, but they never stay long. They soon feel uncomfortable, and we confess to being guilty in aiding and abetting their discomfort. Now and again someone comes to Jarvis Street who has an unkind tongue from which the poison of asps has not wholly been eliminated. Such people may get into the membership of any church unawares; but a good spiritual atmosphere is an effective cure for many ills, and vicious tongues do not wag long

(Continued on page 6.)

How American Educational Leaders Are Betraying America

By Professor M. H. Duncan, Lubbock, Texas.

We do not believe there are any finer people in the world than the men and women who are working in the schools and colleges of America. However, few of them look further into the educational process than the things immediately before them. The great mass of them have not stopped to think of the destructive influences of a false educational philosophy.

Like other men and women, they accept the ideals and practices handed down to them by the leaders of their professions and seldom stop to think of the disastrous consequences of such ideals and practices. The great majority of the teachers in the schools feel that the conditions of their work are fixed by those higher up and they blindly follow their leaders. They blindly and unconsciously accept the educational philosophy of the leaders and, without knowing it in many cases, help to disseminate among the young men and women, the boys and girls, those things that will destroy the best in their lives.

I.

One does not have to look very far to find that the leaders of American education are not Christians in the Bible sense of that term. Most of them belong to some of the recognized religious bodies, but they do not accept the Bible plan of human redemption. They reject, in fact, a supernatural Bible, a supernatural Christ, and a supernatural salvation. They laugh at the Christian's conception of sin and believe that with time man can solve all of his problems.

Professor James H. Leuba, of Bryn Mawr College, recently published a book in which he gives some interesting facts as to the faith of our educational leaders. These facts were obtained from a questionnaire sent out to a very large number of these educational leaders in the large universities of the country, and from that questionnaire he found that only fourteen per cent. of the psychologists, eighteen per cent. of the biologists, nineteen per cent. of sociologists, thirty-two per cent. of the historians, and thirty-four per cent. of the physicists believe in the existence of God. The number who believe in immortality is somewhat larger. Any one knows that belief in the existence of God and immortality could take many different forms and that a man might accept both and still be far from being a New Testament Christian.

Professor Leuba also found in this investigation that the percentage of believers among college students was very much smaller among the upper than among the lower classes, which shows that the things the young men and women are getting in the colleges represented are destructive of their faith. He found that from 40 to 50 per cent. of the young men and women who leave college to-day do not believe in a God that answers prayer.

This book of Professor Leuba, who is himself a disbeliever and makes the investigation not to prove or to disprove anything, but to give the facts, clearly shows the tendencies of the teaching the young men and women are getting in the colleges and universities of to-day. One pastor says of the young people who leave his congregation and go away to college: "They come home busy critics but poor workers." Thousands of parents, whose hearts have been broken by the destructive teachings in many of the high schools and colleges, could tell us much

of their blighting influences. Thousands of pastors have had experiences similar to that referred to above.

II.

Recently a president of a large State university said to 3,500 as fine young men and women as you will find in America:

I go so far as to say that if you cannot reconcile your religion with the things taught in biology, in psychology, or in the other fields of study in this University, then you should throw your religion away. Scientific truth is here to stay.

If that college president had been an informed man and as honest as he should have been, he would have told his students that the Bible is "the Word of God that liveth and abideth forever," and that when men's present-day notions of scientific truth shall have been forgotten, it will still be the basis of eternal truth. Scientific truth is here to stay, but that is far from meaning that the guesses of infidels are here to stay. The Christian welcomes the discoveries of science. His mind is open to every truth, but this does not mean that he is ready to lay aside his faith in God's Word every time some fellow makes a guess that contradicts it.

President Faunce, of Brown University, has broadened his conception of Christianity so as to include men of the type of Bob Ingersoll who, he says, would be a good Christian if he were living to-day. He further says:

The attacks on the Bible by Robert Ingersoll, which made our fathers shiver and quake, would to-day be out of date and have no such effect.

If we grasp the meaning of this leader of the educational thought of the day, he tells us that there was nothing wrong with the religious ideas of Mr. Ingersoll and that our fathers were narrow in not approving his teaching and in not accepting him as one of them.

III.

G. Stanley Hall, a former president of Clark University, and during his later life a leader of the religious liberals, has had a very great influence on the educational thought of the country and is regarded by school people as one of the great thinkers of his day. He denied the existence of a personal God and claimed that prayer is "communion with the deeper racial self within us." He said that "the prolonged and rich life of posterity here is the only hope of immortality." He helped to shape the educational philosophy that is to-day directing the lives of the young men and women in high school and college.

Professor William McKeever, a popular leader of educational thought and the author of two of the most popular books on the training of boys and girls, does not believe in divinity except that in man. He says:

I worship God through man. To know God is first to know man, and to know man is to worship the divinity in him. Man is my best expression of divinity, so I bow at his shrine.

Every Christian knows that such a belief is far from the teaching of the Bible which says:

There is none good, no, not one; there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become un-

profitable; there is none that doeth good, no, not one" (Rom. 3:10-12).

Professor Josiah Royce, of Harvard University, one of the greatest of the psychologists in the country, teaches that Christianity is simply a sentiment of loyalty.

Professor Roy Wood Sellers, of the University of Michigan, says that religion is loyalty to the values of life.

IV.

Dr. John Dewey, Professor of Philosophy in Columbia University, has had as much or more influence on the educational thought of the day than any other man in America. What John Dewey thinks to-day, the children of America tend to think to-morrow. During the past generation his ideas have been gradually coming down through the different levels of teachers to the children. In a recent issue of the *Literary Digest*, he was reported as having said:

If immortality can be proved, it would have to be along the line of the psychical researches, and, so far, I have not been impressed with their results.

From this statement, it is clear that this shaper of our educational thinking does not believe in a personal God. He does not believe in immortality. He rejects divine revelation, and has no place for the plan of redemption. His books are read by thousands of teachers. Thousands of students of education in the country have sat in his classes. No writer of educational literature has escaped the influence of his thought, and every school room, down to the little red school house by the road, has been influenced by his educational philosophy.

Dr. David Starr Jordan, Chancellor-emeritus of Stanford University, has also had a wide influence on the educational thought of his day. He is quoted as having said that, as a scientific man, he knows no test of knowledge except human experience, "fully tested and set in order." He says:

We are at liberty to guess or to think wistfully, if we choose, but I do not choose.

In other words, he is an agnostic and rejects divine revelation with its means of human redemption.

V.

Professor William H. Kilpatrick, of Columbia University [son of a distinguished Georgia Baptist preacher], is another one of the great educational leaders of the day whose influence is felt in every nook and corner of the nation. He has the sanest ideas of them all as to educational practice and is doing more than any other man to put educational technique on a proper basis. Hundreds of teachers sit at his feet every year in Columbia University. Thousands of others read his books and admire him. No man in the nation has a better opportunity to lead the schools aright and to put education on a solid basis. However, he is open and above board in his belief that the Bible is an outgrown book and that it is the task of education to help make another standard of morals to take its place. His new book, "Education for a Changing Civilization," is the most dangerous that has appeared in recent years. It is dangerous because of the influence of the writer among the school people of the country. Here is a typical statement from that book:

A new situation in morals confronts us. The old plan—Bible morality—has broken down. It does not fit the facts of an ever-rapid change. A new procedure must be found—one that prepares for the un-

known changing future. External authority gone, we must help our youth to find that only real authority that can command respect the internal authority of "How it works when tried."

If we understand what Professor Kilpatrick says, and it seems to be perfectly clear, there is no authority to guide men and women, or even boys and girls, but the dictates of their own inner lives. Each one is a law to himself. We are to help our youth to build a moral basis for their lives and such a basis is to be that of expediency. Any man can see that such a program of education means lawlessness. If there is no external law, there is no law at all, and, if God has not spoken, man has no guide but the dictates of his own diseased conscience.

ARE BAPTISTS DONE?

(The following article is taken from "The Baptist Temple News" of September 15th, of which Dr. Oliver W. Van Osdel is the Editor. We publish this article because without reserve we approve of the principles it enunciates).

In the fourteenth chapter of Leviticus, from the thirty-third verse forward, instruction is given for the cleansing of a house infected with leprosy, when the owner of the house shall come to the priest and say, "It seemeth to me there is as it were a plague in the house." Surely members of the Baptist churches in the Northern Convention can apply these words to their house.

What ought to be done with a house in which there is a plague? First of all it is directed that after a thorough inspection, and it still seems that the plague is spread in the walls of the house, "Then the priest shall command that they take away the stones in which the plague is, and they shall cast them into an unclean place without the city. And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place; and they shall take other stones, and put them in the place of those stones; and he shall plaster the house." That is precisely what the members of the Northern Baptist Convention who are members of the Baptist Bible Union have been trying to do in the Northern Baptist Convention for a number of years. But unfortunately the leprous stones are still in their places.

Further direction is given to this effect: when the leprous stones have been removed, and others have been put in their places, if there is no improvement, "Then the priest shall come and look, and, behold, if the plague be spread in the house, it is a fretting leprosy in the house: it is unclean." There is no doubt that there is a "fretting leprosy" in the Northern Baptist Convention.

What then ought to be done? Here is the divine order: "And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house, and he shall carry them forth out of the city into an unclean place."

We commend the fourteenth chapter of Leviticus to the general study of our readers. Meanwhile it is becoming increasingly evident that the leprous stones in the Northern Baptist Convention are so fixed in their places by political mortar, and plastered over with self-interest, that it is not possible to cleanse the house without destroying it. If the time for separation has not now arrived, it never will arrive.

Dr. Van Osdel has been much criticised by many. The reason for the criticism is that he can see about twenty-five years ahead of most people, and recognize in the "hollow stakes, greenish or reddish", which were in the walls of the Northern Convention house, the infallible symptoms of a "fretting leprosy.")

Has the time arrived when Baptists are no longer needed as witnesses for truth and righteousness, and can be spared as well as not from the scenes of the world's activity?

We are just in receipt of the *Christian Fundamentalist* for September edited by our good and great Dr. Wm. H.

Riley. There is no man in the ministry that we have admired more than Dr. Riley, and we confidently believe as we are writing these words that there is an opportunity for him to do a work at this time that possibly cannot be done by any other Northern Baptist. In an extended article in this issue of his magazine Dr. Riley indicates that a lawyer has raised the question with him as to the necessity for separation from the prevailing Modernism in the Northern Baptist Convention, and that he in his answer to this question has so completely satisfied the mind of the lawyer that he has become quiescent on the subject, and ready to go on a while longer. We do not know at all just what Dr. Riley proposed to this man that so completely settled the whole question. The condition presented only convinces us anew of the power and persuasiveness of this great man, and while he is thus exercising himself, he is carrying an appalling responsibility.

Modernism is eating into the very vitals of our Baptist Churches, and is working as steadily and as certainly as leaven, and there is every appearance that the whole lump will be leavened ere long unless there is some great leader to arise and lead Baptist believers out of the present ecclesiastical conditions into a place where they will be permitted to exercise their functions as of old. The Northern Baptist Convention is an oligarchy which is under the dominion of Modernism. The Modernists have settled down to a well defined program, that the public meetings of the Convention will carry the strong complexion of orthodoxy, while the Boards and the offices will be occupied by Modernists. Our Missionary Societies, our Educational Society, our Publication Society, our State Conventions, are all under the decided influences of Modernism. The "inclusive policy" has become the settled program of the Foreign Mission Society, and all that Modernists need is just time to obliterate the old Baptist faith from the schools and societies, and the mission fields world wide. One of the Old Testament prophets in his impulsiveness exclaimed, "How long do we sit still?" Every State Convention, so far as we know, has become an ecclesiastical machine. The affairs of the Northern Baptist Convention are carried out by the paid officials who constantly carry the balance of power. All they are asking for is time, and we marvel that any real Baptist should wish to wait until everything is gone, and real Baptists have disappeared from the face of the earth. We are not an evolutionist, and do not believe that the Baptist remnant now remaining is likely to evolve into something larger. We are thoroughly convinced that the law of degeneration prevails, and if Baptists and the Baptist name are to be preserved, some leading man must be the Moses to go out before the people leading them into a place of liberty and security. We do not know another man that could more effectively do this than Dr. Wm. B. Riley.

We are prone to go back to the things that have proven true in our own experience. When we came to Grand Rapids twenty years ago we were confronted by an aggravated case of Modernism in the Association. Fourteen churches, immediately withdrew, and determined that they would not live under the contaminating influences of Modernism. Those fourteen churches have now increased to thirty-four, and in addition there are enough more in the State to make the number fifty that have now united in the Regular Baptist Convention of Michigan. If there had been wisdom enough exercised, when Dr. Masee led out in the Fundamentalist declaration at the Buffalo meeting, to have withdrawn from the Convention forming a new Regular Baptist Convention in the North, we are perfectly satisfied that the vast overwhelming majority of orthodox Baptists in the North would be in a great and influential Convention by themselves, and Modernism would not be in control of anything except their own meager condition in their unbelief.

The best thing that ever happened to the orthodox Baptists of Michigan was to be turned out of the Convention, and we are satisfied that it is along the lines of Provincial appointment that the Regular Baptists of Canada have been turned out and compelled to form a Convention of their own. It is unScriptural, and certain defeat, for Baptists to wait longer anticipating that somehow Modernism will be set aside, and real Baptists given the right of way. There is no more likelihood that there will be any change in the Northern Baptist Convention than there is likelihood that the advocates of evolution are to cease their agitation and insidious work now prevailing along all lines. The false philosophy that has undermined our whole educational sys-

tem with few exceptions is the same philosophy that is prevailing in the Northern Baptist Convention, and will in time accomplish its deadly purpose.

We believe that the time has come for all men who love the Word of God and desire to be loyal to the Lord Jesus Christ to take their stand definitely on the Word of God as recorded in 2 Cor. 6:14-18. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What possible justification can there be for real Baptists who have been born again and identified with the Lord Jesus Christ living in disobedience of this plain teaching in the Word of God? Modernists are unbelievers. Modernists are unrighteous, and Modernists are the disseminators of darkness. Why should there be any doubt in the mind of anyone about withdrawing from the contaminating influence of unbelievers? A continuation on the part of Baptists to fellowship Modernism must inevitably bring blight and destruction upon them. It is time for us to call upon all true men to come out and be separate.

HALLELUJAH!

(Continued from page 3.)

in Jarvis Street. If they do not move themselves, the church very generously provides them with moving facilities. Jarvis Street is a militant church, and has done a good deal of fighting. All the fighting is done outside now, and we have enjoyed seven years of delightful tranquility.

This article has been written to give our friends around the world a little homely glimpse behind the scenes of the working of the machinery of a great modern church. After all, it is not fair to call it machinery. This is an organism, not an organization, where in some small measure God's redeemed people are endeavouring, by unceasing prayer, by a recognition of the supreme authority of the Word of God, by dependence upon the presence and power and administrative direction of the Holy Spirit, to realize in their experience something of the meaning of that great word, "He gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

THE EDITOR GOES TO ENGLAND.

The Editor of this paper has not taken a holiday for eight years. The Jarvis Street Church has insisted that he now take a rest and has generously presented him with a cheque to cover his expenses. We are therefore expecting to sail from Montreal by White Star S.S. Regina, September 22nd for England.

We have made no public engagements in England, but are going for a complete rest. But as a little recreation, and in order not to fall too quickly into habits of laziness, we shall endeavour to write a weekly article for *The Gospel Witness*. We expect to journey quietly from place to place observing how the Lord's work prospers; and incidentally, we shall "listen in" on some of the Modernist preachers. It will be interesting to see some of these great preachers, who, in their books, recommend to us "another gospel which is not another" in their own workshops. We are anxious to see and hear for ourselves how Modernism or near-Modernism works and what it accomplishes. We shall endeavour to give our readers the benefit of our observations.

We do not promise to answer letters, but our London address will be Care of White Star Line, 1 Cockspur Street, S.W. 1, London.

The Jarvis Street Pulpit

THE KING'S BANQUET

(A Communion Address.)

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, September 16th, 1928.

(Stenographically Reported.)

"Then came the day of unleavened bread, when the passover must be killed.
 "And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.
 "And they said unto him, Where wilt thou that we prepare?
 "And he said unto them, Behold, when ye are entered into the city, there shall be a man meet you, bearing a pitcher of water; follow him into the house where he entereth in
 "And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples?
 "And he shall show you a large upper room furnished; there make ready.
 "And they went, and found as he had saith unto them: and they made ready the passover.
 "And when the hour was come, he sat down, and the twelve apostles with him.
 "And he said unto them, With desire I have desired to eat this passover with you before I suffer:
 "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
 "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
 "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.
 "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
 "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22:7-20.

These verses speak of the final observance by our Lord of the passover feast with all that it involved, and of the institution of the ordinance of the Lord's Supper by which He designed that His disciples should keep Him, in His sacrificial death, always in remembrance.

There is a word or two which I should like to say to any who are not Christians. We cannot be saved by the observance of any ceremony, whether by baptism or the Lord's Supper. It is the very worst of sacrilege to participate in either ordinance unless our hearts are spiritually prepared to enter into their significance. And yet both ordinances are full of instruction for saved and unsaved alike, because in these two ordinances our Lord has wrapped up the great central truths of the gospel; the death and resurrection of Christ as the ground of our hope, and the abiding efficacy of the blood of Christ and His continued life the guarantee of the believer's security. The ordinances of the New Testament are saving ordinances only in one sense: they are symbols which set forth the great essentials of the gospel, so that even the unsaved may learn from their symbolism what they must do to be saved.

It is worth while for those of us who are Christians to note two or three things in connection with this passage.

First of all, the great deliberation which our Lord showed, the fore-knowledge, the prescience, preparing in advance for the observance of the passover. That which was hid from other eyes was open to Him. He was able to give His disciples the most explicit direction, that when they should go into a certain city they should find a man bearing a pitcher of water, that they should follow him as he entered the house, and should say to the master of the house, "The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as he had

said unto them: and they made ready the passover." Thus, my dear friends, our Lord has made provision for the salvation of men. Redemption was no afterthought. Every need of the human heart has been anticipated, every requirement of bankrupt human nature has been provided for, and in that which is symbolized by the Supper there is ample provision made for all the sons of men.

You will see also how passionately desirous our Lord was of fulfilling that which was written concerning Himself. He was in haste to get to the place. He had desired with a strong desire to celebrate that particular passover before He suffered. Was He not filled, may I reverently say, with a holy impatience to be done with symbols, and to come to reality? He was anxious that the hour—the hour for which all creation had waited from the beginning—should at last strike; and that He should come to the place where He should be able triumphantly to declare, "It is finished."

I.

What are we to make of this eager anticipation of the hour? What are we to make of His reaching forth in thought and purpose and desire for the institution of this memorial feast? It seems to me that on that occasion He realized His long desire. There was that in His heart which through all the centuries had been struggling for utterance: HE CAME AT LAST TO SPEAK LOVE'S LAST WORD.

I think it is significant that our Lord made such preparation for this occasion, and that the love He there uttered *was not the impulse of a moment, but a long-standing affection*. The love of God is never so real, and never so precious to the believer, as when he realizes how old it is. Our Lord was not an impulsive lover; He waited long for His hour to strike; He was perfectly controlled. But now at last He is looking forward to the time when He will be free to let His heart speak, to

unfold the age-long affection which He has cherished for His own. It is a picture of a lover eager to declare his love, a love that has lasted for centuries. "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." The wonder of the love of God is that it is so old, and so unchangeable; that having loved His own He loved them even unto the end. What a wonder it is that He did not weary of us!—

"He saw me ruined in the fall
Yet loved me notwithstanding all;
He saved me from my lost estate;
His loving kindness, O how great!"

"With desire I have desired to eat this passover with you. I have been anxious that the symbolism of the law might reach its fulfilment, that I might have done with parables and be free to declare my love unto you plainly." That is why He wanted to come to the Supper, that He might declare at last His undying love for His own.

Then, my dear friends, I would have you think of *His long patience and the unchangeable quality of His affection*. Some of you who have but of recent months or years received Jesus Christ as Saviour, have discovered within yourselves qualities of whose presence you never dreamed, depths of evil of which you did not believe you were capable. Again and again that deceitful heart of yours has surprised you; you have found that you were a greater sinner than at the beginning you ever dreamed, that sin was more deeply rooted than you supposed. And you have wondered how it could be possible that the love of God could survive such disclosures; you have sometimes wondered if God still loved you. But the love of God does not change. Having set His heart upon us at the beginning, He has continued, and He loves us still in spite of all our sins.

How marvellous it is that in this memorial feast He should at last have declared to us His love in all its fullness, loving us to-day as much as He ever loved us! What a day that was! Many here remember the day you had anticipated perhaps for many a month, when at last all reserve was to be set aside and the heart was to be free to disclose its secret, and to make its communication to one beloved. So behind all the symbols of the Old Testament, behind all the types and shadows, behind all the prophetic utterances of the seer, there had been the personality of the Divine Redeemer longing to utter itself, longing to give adequate expression to the love that was undying. Now at length that Divine Personality is incarnated in the Man Christ Jesus, now He is almost ready to draw the veil. The veil of the temple is to be rent in twain, and He is to lead His beloved into the very holy of holies of divine revelation, when God at last is to open His heart to His people, and pour out the wealth of His affection. It is the day, it is the hour, for which all other days, for which all other hours, were made, for which the centuries and the millenniums have been waiting. And this divine Lover is now eager to find a place, a guest chamber where He may assemble with His disciples, and, casting off all restraint, declare perfectly at last the love that God has for man.

II.

Not only was it to be the realization of love's long desire in the matter of His declaration of love, but also in THE BESTOWMENT OF THE EARNEST OF LOVE'S ULTI-

MATE GIFT. He comes now not merely to speak of His love, but to exhibit the wealth of His love, and to tell His beloved what He plans to do in her behalf. He is to give His body and His blood, He is to set up a memorial feast which is for ever to symbolize the greatness of His redeeming affection for His own. The hour of betrothal is a great thing, and this is the betrothal hour between the divine Lover and His beloved. Now He is going to seal the covenant made with God in her behalf before the foundation of the world. He is going to prove that He is no fickle lover; that He gives His pledge, and that the pledge is an enduring one, that it is symbolic of an enduring love.

Look at *the depth of it*. What sort of gift will He give? He takes the bread and says, "This is my body"; He takes the wine and says, "This is my blood." What will He give to His beloved? Not something apart from Himself, not a portion of His infinite wealth: He will give Himself! The gift that He is to bestow is to be symbolized in this royal banquet to which now He invites the beloved of His heart. Imagine if you can a prince setting his love upon a pauper, and finding her in prison—in prison for debts she cannot pay, for offences for which she cannot atone; shut up to a life from which she has no power to deliver herself,—but he comes into the prison and gives her that which symbolizes the cancellation of all her obligations, the payment of all her debts, the breaking of all her chains, the removal of all her disgrace, the purging of her reputation, her exaltation to equality with himself in the estimation of his father and all the servants of the royal household. Can you not see him eagerly wending his way to that darkened cell?—Wonder of wonders, that his love should ever lead him there at all! Only love can explain it.

And the love of God no man can explain. But at last He comes, and can you not understand His saying, "With desire I have desired the striking of this hour. I wanted to let you know all there was in my heart for you, and I give to you that which symbolizes not only my undying affection, but the wealth and power of an undying love that cancels every obligation, and brings a pauper to a throne at last"? That is what our Lord wants to do.

Look at *the breadth of it*. He says, "Eat this bread; drink this cup. Remember that you have no life apart from me." Lovers, I doubt not, have often said it to each other, but how transient a thing it has been! How soon, at the best, it has either passed away or been cancelled by death itself. But said this Lover, "My flesh is meat indeed, and my blood is drink indeed . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Our Lord Jesus is more than a luxury to the bankrupt soul: He is a necessity; He is the Bread of Life. He would have us remember as we come to this memorial feast that our very life depends upon Him, that we are bound up in the bundle of life with Him, and that we are dependent upon Him for every breath we draw.

That was the day when He placed upon the finger of His bride the betrothal ring. This was the hour when He made His last promise, and said, "This cup is the new covenant in my blood. I write you a love letter. I give you my promise, and I write it in the crimson of my own blood, that heaven and earth shall pass away but my word shall not pass away." It is the blood of the new covenant, it is a word sealed with blood that flowed from the heart of Incarnate Deity; and in all the universe there is nothing so stable, nothing so sure, nothing so rocklike,

as the oath-bound promises of the Lover of our souls. Verily the ring is set with rubies; it tells us of the love that never ends.

As we come to this memorial feast to-night I would have you remember something of its significance: He bids us remember Him in His character as our dying Redeemer, to remember that in this death of His He is fulfilling a covenant made before the foundation of the world.

III.

Lastly, and very simply, you have in this feast THE PROMISE OF THE MARRIAGE DAY. It was in that upper room, in the guest chamber, where He uttered those wonderful words contained in chapters thirteen to seventeen of the gospel of John. It was in that upper room, and at that hour, that He said, "Let not your heart be troubled—I am going away, but I will come back again—In my Father's house are many mansions. If it were not so, I would have told you—You will understand my absence—I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." He is coming back again! When He gave us this memorial feast He said that we were to observe it "till he come".

So then *He would have us keep Him in perpetual remembrance*. What is this feast for? "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." He said in effect: "Let your heart be true to Me in My absence. Do not give it to another. I shall be out of sight: let Me not be out of mind. Hold Me in your heart, and by the observance of this memorial feast keep Me in your memory too. As oft as ye do it, do it in remembrance of me. Keep my memory green"—"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come".

Do you believe He is coming again? (Chorus of Hallelujahs). What reason have you for believing He is coming again? There are some people who do not believe it. I will tell you why we ought to believe He will come again: *He said He would come before He came the first time*. He said it back in Genesis, and all the way down through the Old Testament: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Always they spoke of the coming One, always they had but one story. At last He came, and when He took the cup He said, "Remember that this day all things that were written of me are to be fulfilled. Every word of the Old Testament relating to my first advent will find its complete fulfilment before I go." How wonderfully it was fulfilled! Christ our Passover was sacrificed for us. "As you take the cup," our Lord said, "and eat the bread, remember that in that there is the record of the fulfilment of every word that God has spoken to you. Keep me in remembrance by observing that until I come."

There is going to be a marriage day. The courtship has been very sweet; the love letters our Lord has sent us have been very many and very precious; His special visitations have filled our hearts with delight. We have had the earnest of our inheritance, as we observed in our lesson this morning. We have had such good times with our Lord we have sometimes said, "If heaven were no better than this, I should be satisfied." But it is only an earnest, it is only a lover's visit as yet. The greatest of

divine visitations has been nothing more than that. But He says, "I am going to prepare a place for you. I will never be satisfied until you live with me, until you abide with me."

Joseph rejoiced in the visit of his brethren when they came with their empty sacks. He had difficulty in not making himself known to them the first time, but the second time was too much for him. He said, "I am Joseph." And then what did he say? "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not." He said to his brethren after he had given them a great feast—and what a feast it was!—when he put them all in order about his table, and later made himself known to them, "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. You cannot live without me, and the only way to live is to be with me. Tell my father of all my glory in Egypt, and of all that ye have seen."

"Till he come." Are you anticipating it? I heard Dr. Russell Conwell once ask from this platform, "What is the greatest hour in a young man's life? I think it is the hour when he takes the bride of his choice into the home which he himself has prepared. He takes her through room after room and says, "I have prepared it all for you. This is ours, this is ours, and this is ours." The greatest hour of all the centuries that are past, and of the centuries that are to come, will be the hour when Jesus Christ shall come and claim His bride, and take her into the Father's presence, and present her without spot or blemish or any such thing, without fault before the throne of God.

Then we shall explore the "many mansions", we shall explore the place He has prepared for us. The place prepared for me you will not enjoy. There will be some special remembrance, some special love token, something to let this poor soul know that heaven would not have been heaven to my Well Beloved if I had not been there. And so with you, and so with all of us. As we keep this feast this evening, let us remember we are betrothed to the King Eternal, and some day when all is in readiness He will come down from the skies, some day the cry will go forth, "Behold the bridegroom cometh, go ye forth to meet him." For myself, I am willing to forego all the plaudits of men, all the rewards of earth, all that men call valuable in this life—everything, if only I may be ready when the Bridegroom comes. Let us come thus to the feast to-night with hearts attuned to Him.

Is there one outside the banqueting hall? Is there one without a wedding garment? Is there one unprepared to meet Him? What a sad thing it would be if He should come, and the door should be shut, and some of you should begin to stand without and say, "Lord, Lord, open unto us", and He should say, "Depart from me, I never knew you"! Would you come in? Then accept His offered love, accept His redeeming grace, yield your heart to the Lover of your soul. Let Him put the ring on your finger, let Him put on the best robe, and shoes on your feet; and give you the earnest of your inheritance "until the redemption of the purchased possession", when He shall come again to claim His own.

THE LOST JEWEL

A Story With a Meaning.

By A.C.M.

Sir Human Soul boasted of a long line of illustrious ancestors. Before the antiquity of his family the proudest royal houses were but of yesterday. His ancestors were great and powerful, before the smoke of the sacrifice rose from the Roman Pantheon, or camelopards and tigers bounded in the Flavian amphitheatre; indeed, before Saul, the first king, reigned over Israel, and far beyond that his august line extended, till it blended with the twilight of tradition.

The mansion in which he lived was of ancient design, and yet of beautiful and harmonious proportions. It was elaborately and splendidly furnished, and provided with every convenience. The various rooms in the house had been known by the same names from time immemorial. The library, called Memory, was richly stored with records of untold value. The study, called Thought, was replete with all necessary apparatus for the investigation, and analysis, of any subject its owner might select. There were two wonderful glasses there of great antiquity. By means of one, called Reflection, past subjects could be reviewed; and with the assistance of the other, called Perception, subjects relating to the future could be looked at. The study lamp, called Reason, shed a very powerful light. A pair of scales of very ancient manufacture, and of the most delicate adjustment, were the astonishment of all who saw them. Objects of the smallest, or largest bulk, visible or invisible, could be weighed in them with a nicety and precision unequalled. They were known as the Scales of Judgment. A large staff of servants attended to Sir Human's requirements. The valet, Will, was in constant attendance on his master, while Conscience, the house steward, was quite a confidential friend. Under these were a host of others, all closely attached to their master, and he to them; so that Sir Human never changed his servants, and wherever he travelled they went with him.

The mansion was beautifully situated, surrounded by scenery of endless variety and exquisite loveliness. Mountain and plain, sea and river, woodland and greensward, hill and vale, intermingled their several charms. Birds warbled in the trees, flowers bloomed in the dells and filled the air with their fragrance, the trout leaped in the crystal stream, and the deer bounded across the glade. The blue sky, flecked with fleecy clouds, which flung down to earth in golden splendour the reflections of the rays of the clear shining sun, formed a magnificent canopy to a scene of indescribable grandeur.

But amidst all this, Sir Human was not happy. You could detect it in the lines of care which marked his brow; in the deep-drawn sigh which came all unbidden in the midst of his most cheerful moments. Young, healthy, and capable of enjoyment, he was never satisfied. Strange stories were whispered about of unearthly visitors to the mansion. The room of Thought was said to be haunted by them. One thing was certain, that room was open to none of the servants, except Conscience, and he kept his master's

secrets. It was known, too, that Conscience was often suddenly awakened and summoned to his master at all hours of the night. There were stories of strange deeds by some of Sir Human's ancestors. Though his line was ancient, tradition said its history was not unstained.

One day when Sir Human was out walking closely followed by Conscience, they met a very old man, whose hair was as white as wool, yet he seemed as hale and strong as a youth of twenty summers. His eye was not dim, nor his natural strength abated. When they drew near him he fixed his eyes on them and said, "The eye is not satisfied with seeing, nor the ear filled with hearing; yet there is no end of all his labour. Neither is his eye satisfied with riches; vanity of vanities, all is vanity." No sooner had he spoken thus, than he vanished out of their sight.

Sir Human stood like one rooted to the spot. He was so agitated that cold clammy sweat stood like dewdrops on his brow. For some seconds he could not speak. At length he said, "That was no mortal, but no mortal ever spoke truer words. Who can he be? I believe he is the same whom I have heard visited my ancestors. There is a strange fortune about my house; indeed it is true, 'Vanity of vanities, all is vanity.' Come, Conscience, we will retire to the study, and see if our magic glass, Reflection, will help us to divine who this stranger is."

They entered the room of Thought, and took up their position before the glass of Reflection. A warm red light seemed to emanate from it, and on looking steadily the form of the old man reappeared.

"Now, Conscience, note down observations. He is old."

"Yes," replied Conscience, "he is old."

"But he looks hale and young in his manner."

"Yes," replied Conscience, "he looks hale and young in his manner."

"And he spoke words of truth."

"And he spoke words of truth," replied Conscience.

"He must be the Spirit of Truth."

"He must be the Spirit of Truth," repeated Conscience.

"That will do, Conscience; you may go now. I am tired of hearing my words echoed and confirmed by you in such an accusing tone."

Left to himself, Sir Human fell into a deep reverie. The shades of evening fell, but he sought no light. The twilight accorded well with his feelings. At length he fell asleep; and as he slept he heard a sweet voice, the sweetest he had ever heard, singing a plaintive melody. Sometimes he thought there were several voices singing in concert, and this was the song he heard:—

Ah! where can this brightest of jewels be found?

I heard one of earth's children say;

I've sought it with care this wide world around,

But sought it in vain to this day.

Is it found in the glance of the loving one's eye
Or the depths of a true lover's heart?
If so, 'twill not tarry, but quickly will fly,
For death full soon bids it depart.

Is it found in the gold and the silver of earth,
Or the treasures their value can buy?
Nay, there its discovery dies in the birth;
For riches take wings and soon fly.

'Tis found far away from the mansions of men,
Or the perishing treasures of time;
'Tis high up o'er the hills, beyond mortals' ken,
In the Kingdom of light sublime.

The music ceased and suddenly he awoke.

"How strange," he said, "Have I not heard or read, is it not a tradition in our family, that my ancestors lost a valuable jewel entrusted to their care by our Sovereign?"

He called Conscience. "I have just had such a strange dream", he said; and he told Conscience the substance of the song. "Is there not a tradition in our family that my ancestors lost a valuable jewel entrusted to their care by the King of kings?"

"It is more than a tradition," replied Conscience, "it is recorded in the family history."

"So it is", said Sir Human, "I remember it well now. That will do now, Conscience, I will call you when I want you."

The door into the room of Thought bore the name of Understanding, and as Sir Human sat in deep meditation, there was a knock at the door and some one entered bearing a light. Raising his eyes he saw the old man who had accosted him so strangely earlier in the day.

"What is thy name?" enquired Sir Human.

"My name is Truth. I have come to help thee. I am old, and have known all thy ancestors and their history."

"How strange," replied Sir Human, "I had a dream, in which I heard spirit voices singing of a lost jewel, and declaring it could only be found 'in the Kingdom of light sublime'. Where is that kingdom?"

"If thou would'st find it," replied Truth, "thou must give up all thou hast, and follow me."

"That," answered Sir Human, "I cannot do; but I make no doubt I can regain this jewel."

"I can tell thee," said Truth, "thou wilt never find it without me."

"What! with the means at my disposal; thinkest thou that I, the descendant of an illustrious ancestry, cannot find this jewel without the aid of an old man like thee?"

Upon this the old man retired, and again Sir Human was left alone.

He now called for his servant, Will, and informed him that the whole household was to travel for an indefinite period, and charged him to have all in readiness at the earliest moment.

Sir Human now paced the floor of his room in an agitated state of mind. "Why should I," he said aloud, "make myself miserable on account of what happened years ago? If I am not happy, who can be? Am I not young and the world before me? I have

heard of spirits guiding men. I wish some spirit would guide me in search of happiness. I have no faith in that old man; he seems as far from happiness as I am."

Scarcely had the words escaped from his lips, when there appeared a spirit in the form of a beautiful girl, and addressing him said:

"My name is Gaiety; your wishes have been heard and I am sent to be your guide. You must mix more with society, and you will soon find what you seek. I shall be with you in your travels though you may not see me." So saying, she vanished.

Just then, Sir Human's eye fell on a note on the table he had not observed before. He opened it and read: "Sir William and Lady Pleasure entreat the favour of Sir Human's company for a few weeks, at Vine Lodge, Cheerful Hill."

(To be continued.)

TWO OFFICIAL PAGES.

In this issue the official organ of the Union of Regular Baptist Churches of Ontario and Quebec, in the form of the two pages edited by Mr. Gordon W. Brown, makes its bow.

Mr. Brown speaks for himself and always speaks well. Be sure to send him plenty of news.

BAPTIST BIBLE UNION LESSON LEAF

Vol. III. REV. ALEX. THOMSON, Editor. No. 4

Lesson 42. Fourth Quarter. October 14th, 1928

THE BELIEVER'S WALK.

Lesson Text: Ephesians, chapter 5.

Golden Text: "See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil." Eph. 5:15-16.

I. WALKING IN LOVE, (vs. 1, 2).

1. Continuing the practical teaching of the previous chapter the apostle here exhorts the saints to be "followers of God as dear children" (v. 1), to imitate God, to accept Him as a pattern, as obedient children to seek to imitate their father, bearing in mind the fact that it is the father's life that is being reproduced in the child, and that sincere following or imitating is the submission on the part of the child to the logical outcome of such a life principle. God will be reproduced through the obedient life. It is our duty to follow God, and it is also a distinct privilege when we consider the character of our Leader and the blessedness in His fellowship. 2. We are to follow Him particularly in respect to love. We are enjoined to "walk in love", (v. 2). This denotes the atmosphere in which we are to live and the spirit which is to animate us on all occasions. We are to have the highest regard for the welfare of others, to take a real interest in their affairs, and to seek their highest good. Walking in love really means walking or living in God for "God is love," (I John 4: 8). It is a life saturated with or steeped in God, affectionate and self-sacrificing in its manifestation. 3. The example set before us for our stimulation is that of our Lord Himself in His great atoning sacrifice. No greater manifestation of love has ever been given than that disclosed in the death of Christ on Calvary. He loved us in all our sinfulness and gave Himself for us, a voluntary, vicarious sacrifice for sin. He was both offering and sacrifice, conveying the thought of presentation and death, presentation of the offering and the death of the same. 4. Such a sacrifice was acceptable unto God, a "sweet smelling savour", and being acceptable unto Him it ought to be acceptable unto all men. 3. The importance of this sacrifice cannot be over-emphasized. It was the fulfilment of all the Old Testament sacrifices, it was that to which God was pointing forward, it is that to which God points back, it is the most important event of history, it is the basis of our salvation, the central theme of our gospel message, and apart from it there is no forgiveness, no peace

(Continued on page 15.)

The Union Baptist Witness

These two pages (12-13) are the Authorized Official Organ of The Union of Regular Baptist Churches of Ontario and Quebec.

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Address all communications for these two pages to Rev. W. G. Brown, B.A., Orangeville, Ont.

OUR "SWORD AND TROWEL."

At the time when we make our bow as a sub-editor of *The Gospel Witness*, we find another illustration of the need of such a stand as the members of our Union have taken, in *The Literary Digest* of Sept. 8th, where Rev. W. H. Spence, a modernist, quoted from the *Congregationalist*, writes on "The Evils of Modernism." He admits that for many, liberalism "has chilled their religious enthusiasm." He says: "The destruction of the Bible's infallibility has ruined its authority for multitudes"; and further that "when one thinks of what the old faith in the Bible did for our fathers and mothers and the kind of family life it inspired them to create, one feels less and less inclined to swagger over the fruits of the so-called modern view of the Bible." Let us again thank God that we belong to the school of thought that holds that "old faith in the Bible", and not some modern doubt of the Book. For us "the Bible's infallibility" has never been destroyed,—nor can it be,—and therefore its authority stands.

The Union of Regular Baptist Churches of Ontario and Quebec is founded upon the fact of the Bible's infallibility and in obedience to the authority thereof. It exists to witness to this once familiar truth, now lost to so many. Its witness is being given in our preaching; we believe that it will be seen also, and that more and more, in the results which such a Gospel produces. It is for this reason that we have accepted, at the behest of the Executive of our Union, the responsibility of editing these two pages as the mouthpiece of our Union.

As we take pen in hand to write to the thousands of *Witness* readers in many different lands, we admit that we are one of those who "have honour thrust upon them". But with this honour goes the responsibility, and a heavy one, seeking to interpret the movements of the Spirit of God in our churches of these parts.

We accept this responsibility only because we believe that the people in our churches ought to be well informed about the work being done by our Union, and that many outside of these provinces are watching with the keenest interest the battles of truth against error being waged in this arena. We are sure that such information as may be given through this section of *The Witness* will constitute a strong incentive to earnest prayer and sacrificial giving.

We stand by the Word; let us also stand by the work. We believe in the Sword of destruction; let us also use the Trowel of construction. Let us harness the Niagara of our faith to the industries of our churches.

HOPE CHURCH ANNIVERSARY.

The anniversary of the Hope Baptist Church was held Sunday, Sept. 2nd, with the writer as the preacher of the day. The little church, which is situated about two miles outside of London, Ontario, was filled, both for Sunday School and the church service that followed. In response to the invitation, a young man and his wife came forward for baptism; a young man who had been baptized, but who found himself a backslider, for restoration; and another young man for salvation. The little church is blessed with an enthusiastic band of workers.

BAPTISMS AT CENTRAL CHURCH, LONDON.

Last Wednesday evening Pastor Mitchell of Wortley Rd. Church, London, baptized three candidates from the Central Church. Central Church reports an average attendance at prayer meeting of 50, out of a membership which now stands at 106. We wonder how many more churches have as high an average.

IN WINGHAM.

The small membership of the "Regulars" in Wingham has been strengthened by three more members coming over from the Convention church, one of whom was a deacon in the old church. At the close of an open air meeting held in Lucknow the other Saturday night, two professed faith in Christ.

ANOTHER NEW WORK.

A letter from Mr. J. Fullard, a student of the Toronto Baptist Seminary, reports work being done at Keelsdale. Says Student-pastor Fullard: "We started there right at the bottom with no congregation whatever. We have now an average attendance of about 20 and have a Sunday School roll of 37. I believe the Lord will bless our efforts further."

ZEOLI AT ANNETTE STREET.

Rev. Anthony Zeoli, "The Flaming Italian Evangelist", closed a good three weeks' campaign at the Annette St. Baptist Church, Toronto, last Sunday. The following story of conversion will rejoice all who read.

The other evening Evangelist Zeoli preached to Christians, and did not give the invitation. A Christian man, however, had brought his unsaved brother, who had that day arrived from Scotland, to the meeting. At the close one of the workers brought the young man to the Pastor. The way of life was put before him from the Scripture. Presently he said he was quite willing to be saved on God's plan. They knelt together, and the Pastor told the Lord about him, and asked him that he might be saved. The young man was all broken up. The hot tears ran down his cheeks and dropped on the floor. He could not pray, at least audibly, for sobbing. When Pastor Brown asked, "Has He come in?" the answer was a big "Yes". Then the brother came and threw his arms around him. Together they wept. It was an old time conversion in old time power. God give us many more such.

Last Sunday night's service saw a number come to the front in the theatre seating 1,200, which had been rented for the occasion.

Rev. Mr. Zeoli is in Orangeville Sept. 19-30. Pray for a great revival there.

PASTOR R. D. CAMPBELL ORDAINED.

Back on Aug. 3rd a council was convened at Mountsberg Regular Baptist Church, with messengers present from fourteen different churches in Hamilton, Boston, Scotland, Woodstock, Toronto, London, Guelph, Flamboro Centre, Moffat, Brantford and Ottawa. Brother Campbell told of his conversion at the early age of eight years, and of the conviction that he should enter the ministry, coming to him in his teens. His statement of doctrine was clear and straight-forward,—more than can be said of many such ordination statements! The council was unanimous in its decision to fellowship him in the Gospel ministry. At the evening service Dr. Shields preached the ordination sermon from Paul's words, "If a man desire the office of bishop, he desireth a good work". Rev. Mr. Campbell has already proved himself one who is so thoroughly convinced of the truth of the Word of God that he is not afraid to be persecuted therefor.

SOUTH END CHURCH RECOGNIZED.

A council convened at the South End Regular Baptist Church, Owen Sound, on Friday last, to discuss the recognition of that church. Messengers were present from Alton, Guelph, Hamilton, Orangeville, Toronto, Wingham, Tiverton and Mount Forest. This work was begun about two years ago on the withdrawal of about 15 members, some of them children, from what is now called the First Baptist Church. That number has now grown to 37, all of whom are active members. A house was purchased on an excellent location, and turned into a commodious little church, which will seat about 150. There have been 11 baptisms, although 3 of them did not join in the membership. The church has now as Pastor, Rev. E. C. Hancock, and this little body of believers have themselves undertaken full support of their pastor and his wife, even including house rent.

With such a splendid record of faith and service the council could not be other than unanimous in fellowshipping this church. In connection with the public service, Rev. C. J. Loney, of Hamilton, preached a heart-warming sermon on "Bringing Back the King". We prophecy good things for this well located work.

STUDY COURSE OF THE F.B.Y.P.A.

The Fundamentalist Baptist Young People's Association of Ontario and Quebec have just issued their study course for October 1st, 1928, to June 30, 1929. We print it below in full, in the hope that many of our young people, yes, and older people also, will follow it through. It is self-explanatory.

First Quarter

October, November, December, 1928.

- 1.—What Regular Baptists Believe concerning:
The Scriptures. Article I. Psalm 19:7-14.
- 2.—The Origin of the Bible. Chap. 1 (A):
John 5:39-47; 2 Peter 1:12-21.
- 3.—What Regular Baptists Believe concerning:
The True God. Article II. Jer. 10:10-16.
- 4.—The Value of Personal Effort and Elements of Success
in Soul-Winning. Chap. 1 and 2 (B). John 1:35-51.
- 5.—What Regular Baptists Believe concerning:
The Holy Spirit. Article III. John 16:1-15.
- 6.—The Translations of the Bible. Chap. 2 (A).
Psalm 119:97-112.
- 7.—What Regular Baptists Believe concerning:
Satan. Article IV. Ezekiel 28:14-17. Rev. 10:11-20.
- 8.—The Personal Worker Instructed. Chap. 3 and 4 (B).
Isaiah 55:10-11. Acts 18:24-28.
- 9.—What Regular Baptists Believe concerning:
The Creation. Article V. Genesis 1.
- 10.—The Books of the Bible. Chap. 3 and 4 (A).
Luke 24:44-53.
- 11.—What Regular Baptists Believe concerning:
The Fall of Man. Article VI. Romans 3:10-19.
- 12.—Dealing With the Uninterested. Chap. 5 (B).
Romans 3:10-28.
- 13.—What Regular Baptists Believe concerning:
The Virgin Birth. Article VII. Matthew 1:18-25.

Second Quarter

January, February, March, 1929.

- 1.—The Wonder and Symbols of the Bible.
Chap. 5 and 6 (A). Psalm 119:1-14.
- 2.—What Regular Baptists Believe concerning:
The Atonement. Article VIII. Isaiah 53.
- 3.—Dealing With Those Ignorant of the Way of Life.
Chap. 6 (B). Romans 10:1-13.
- 4.—What Regular Baptists Believe concerning:
Grace in the New Creation. Article IX. John 3:1-21.
- 5.—Inspiration—Its Nature. Chap. 7, pp. 75-99. (A).
John 16:12-15; 2 Timothy 3:14-17.
- 6.—What Regular Baptists Believe concerning:
The Freedom of Salvation. Article X. Isaiah 55.
- 7.—Dealing With the Anxious Ones. Chap. 7 (B).
Philippians 4:12-20. Luke 12:16-21.
- 8.—What Regular Baptists Believe concerning:
Justification. Article XI. Romans 4:1-8.
- 9.—Inspiration—Its Difficulties. Chap. 7, pp. 99-155. (A).
Psalm 119:161-176.
- 10.—What Regular Baptists Believe concerning:
Repentance and Faith. Article XII. Psalm 51.
- 11.—The Self-Righteous and the Backslider. Chap. 8 and
9 (B). Jeremiah 3:12-13; Galatians 3:1-14.
- 12.—What Regular Baptists Believe concerning:
The Church. Article XIII. Acts 2:38-47.
- 13.—The Plan of Scripture. Chap. 8 (A).
Hebrews 1:1-14.

Third Quarter

April, May, June, 1929.

- 1.—What Regular Baptists Believe concerning:
Baptism and the Lord's Supper. Article XIV.
Acts 8:36-39.
- 2.—The Despairing and Procrastinator. Chap. 10 and 11 (B).
Psalm 1; Luke 12:16-21.
- 3.—What Regular Baptists Believe concerning:
The Perseverance of the Saints. Article XV.
Romans 8:35-39; John 10:28.
- 4.—The Science of Scripture, Part 1. Chap. 9, pp. 198-
233 (A). Genesis 1:26-28 and 2:18-25.
- 5.—What Regular Baptists Believe concerning:
The Righteous and the Wicked. Article XVI.
Matthew 7:13-29.

- 6.—The Fault-finding and the Misled. Chap. 12 and 13 (B).
I Corinthians 1:18-31.
- 7.—What Regular Baptists Believe concerning:
Civil Government. Article XVII. Rom. 13.
- 8.—The Science of Scripture, Part 2. Chap. 9, pp. 233-288.
I Corinthians 13.
- 9.—What Regular Baptists Believe concerning:
The Resurrection, Ascension and High-Priesthood of
our Lord. Article XVIII (sec. a, b, c).
Luke 24:1-6; Acts 1:9-11.
- 10.—The Obstinate and the Skeptic. Chap. 14 and 15 (B).
Psalm 119:89-104.
- 11.—What Regular Baptists Believe concerning:
The Second Coming, the Resurrection of the Righteous
Dead and the Change of the Living in Christ. Article
XVIII. (sec. d, e, f). Acts 1:11; I Cor. 15:42-53.
- 12.—The Bible Compared and Found Supreme. Chap. 10 (A).
Matthew 6:19-34.
- 13.—What Regular Baptists Believe concerning:
His Reign on the Throne of David on Earth. Article
XVIII. (sec. g, h). Isaiah 9:6-7; Revelation 20:1-4.

NOTE:—The following publications should be obtained for use with this course:

"Confession of Faith of B.B.U.";

"All about the Bible", (A), by Sidney Collett;

"Personal Soul Winning", by William Evans, D.D.
Articles will be found in the "Confession of Faith."

Chapter references to the two books are as indicated above. All three publications will be supplied, together with additional cards, at a total cost of \$2.75, by S. L. WHITE, Secretary, Fundamental Baptist Young People's Association of Ontario and Quebec, 87 Murray St., Brantford, Ont.

TORONTO BAPTIST SEMINARY NOTES

It has just been our pleasure to open up three cases of valuable books which have been given to the Seminary library. They are thoroughly good books, and in admirable condition; and they make a splendid addition to our library. These books are the gift of a retired minister in Canada, and they are given with beautiful grace and pleasure. We should like to express our deep gratitude to the generous giver, and to assure him that we value more than words can express this noble gift. How fine is the spirit of our brother, that when the shades of evening are gathering around his own day, he should think of those who are in life's fair morning and hand over for their use what has been so helpful to himself. May the Lord bless our friend very richly, and at evening time may it continue to be light with him!

It seems to us that this brother's action is well worth widespread imitation. I wonder if there are any other ministers, or laymen, who have really valuable theological and educational books and would like to enrich our library with them? Perhaps some readers of *The Gospel Witness* will say, "Yes, I have, and I will pack them and send them on to 337 Jarvis Street, Toronto."

* * *

Then, I may say that on October 1st our new term opens. This means that our expenses will mount up with a bound. We have no endowment, nor any noble Senator McMaster to help us now; but we have a large number of prayerful friends amongst the readers of *The Gospel Witness*, and we should be grateful if they would make our financial needs a matter of special prayer, and wherever possible generously help to supply them. The work of the Toronto Baptist Seminary is of vaster importance for the church life of to-day than we can estimate; and all Bible-loving Christians should regard it to be an urgent call, and a great privilege to support it.

Communications may be sent to Dr. T. I. Stockley, 337 Jarvis Street, Toronto 2, Canada.

A STORY WITH A MEANING.

In this issue we publish the first chapter of a story which will appear weekly for seventeen or eighteen weeks. Our readers must not just now ask us who the author is, but we shall be glad to hear how they enjoy the story.

Goals for the Altar Fire

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

Sunday, September 23rd.

The Garden of the Lord—

Ephesians ii:1-10

The church of the Lord Jesus is His garden. It is a very wonderful thing that He should have a garden at all in this world of sin, for sin has laid waste God's fair world, and made it a scene of moral and spiritual desolation. During the Great War we read with horror and burning indignation of the desolation in France at the heels of the retreating Germans. But that was as nothing in comparison with the spiritual desolation wrought by sin. Yet even in this world great things have been done in making the wilderness to rejoice. It is said that "in Australia whole districts which once were a little better than a wilderness are now rejoicing in flowers and fruit." In Lake Maggiore in Italy there is a little island, called Isola Bella, covered with indescribable beauty, which island was once a piece of bare rock. In Mesopotamia British soldiers cultivated hundreds of thousands of acres of land, producing harvests greater than the land has seen, possibly, since the days of Nebuchadnezzar. So out of great wastes, fruitful fields have been made. It is so spiritually. "You hath He quickened who were dead in trespasses and sins." Where there was once a scene of death He has wrought beautiful life. And where the emblems of the curse have been, great changes have been wrought, for "Instead of the thorn has sprung the fir tree, and instead of the briar has come up the myrtle tree." "Old things have passed away and behold all things have become new." Out of a scene of spiritual desolation our Lord is raising His beautiful garden.

Monday, September 24th.

The design of the Garden—

Romans viii:26-34

Our Lord's garden is beautiful in design. As you wander through some gardens you are struck with the beauty of their design. How beautiful is the design of our Lord's garden! It is so in the kind of plants and flowers which it produces. In Romans viii we read that "all things work together for good to them that love God, to them who are called according to His purpose." And then we see what that "purpose" is, "for whom He did foreknow He also did predestinate to be conformed to the image of His Son." Here then, is the Divine Gardener's design, viz., that every plant and flower in His garden shall show forth some aspect of His beauty, and shall give something of the fragrance of His Spirit. It is His purpose, too, that the garden should yield some pleasure to its Owner. When we are weary with office or other mental work how pleasant it is, if we have a garden, to retire into it and be refreshed. And our Lord designs to find His rest and His pleasure in His people. "Let my Beloved come into His garden." The Holy Spirit within us ought to be able to express Himself in rich fruit which shall refresh the heart of the Heavenly Gardener. He desires "to see the travail of His soul and be satisfied." Does our Lord realize His design in us? Are we yielding the kind of fruit which is sweet to His taste? Does His heart find refreshment in us?

Tuesday, September 25th.

The variety in the Garden—

Matthew ix:35-38

Matthew x:1-8

What variety there often is in a garden! There are the stately palm and the lowly pansy; the mighty cedar and the little daisy; there are roses and lilies; snowdrops and violets; tulips and dahlias; pinks and carnations; gorgeous exotics and plain mignonette. They are varied in form, in flower, and in fragrance. Each has its own place and its own special beauty, and no two are alike. As one has said, we can "never agree with those good brethren who think that all the flowers in the garden should be the colour of drab." Diversity is characteristic of God's garden, because the Gardener trains each in the way best suited to it. Man may cut his yew trees and box trees in Dutch fashion, but that is not God's style. If our Lord is the Gardener there will be wonderful variety. And this is exactly what we find. Mary has a place in His garden, but so has fretful Martha. The loving and farseeing John is there, and so is impetuous

Peter, and even the doubting, melancholy Thomas. George Fox, the calm, inward, silent soul is there; but so is General Booth, who wears his uniforms and beats his drums. The dignified, reverent Canon Liddon is in God's garden, but so is "Billy Sunday," the exact opposite. There is a place in the garden of the Lord for the greatest possible diversity, but *there is no room there for weeds*. If I am a mere weed I shall be rooted out. Our Lord will not have one in His beautiful garden.

Wednesday, September 26th.

The wealth spent on the Garden—

Revelations xxi:9-12

In our Lord's garden no expense will be spared. Vast sums of money have sometimes been spent upon gardens. The Hanging Gardens of ancient Babylon, built tier on tier, and counted one of the seven wonders of the world, must have involved an enormous expenditure both of money and of human life. Large sums have also been spent on the gardens of Magdalene College, Oxford. The Divine Gardener has spared no expense on His garden. The Church of Christ has been redeemed from the wastes of sin "not with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot." He laid down His own life to make His Church His own. The value of that life we can never estimate. How precious to the Owner His garden must be! Moreover, He has gone to the expense of placing a wonderful Fountain in the midst of the garden—a Fountain whose waters are constantly raining forth upon the flowers and plants. This Fountain is none other than the Holy Spirit of God, who dwells in the midst of His church, and is the source of all its beauty and influence. If you are a flower or plant in this wonderful garden you should value the price paid down for your redemption, and you ought to yield some noble return to Him whose you now are.

Thursday, September 27th.

The individual care seen in the Garden—

John xx:19-31

In our Lord's garden, special thought will be given to each individual treatment, and our Lord gives this. In one the root of faith requires the Gardener's care, and so He seeks to cultivate that, lest the vital thing should fail. "I have prayed for thee that thy faith fail not," He said to Peter. Sometimes it is the branch which requires His care, and then the pruning knife is used to remove all hindering and unnecessary wood, so that more fruit may be found upon the tree. Sometimes a plant is especially delicate and requires sheltering protection. Or perhaps noxious vapours may hang over some parts of the garden, or the plants be threatened with blight, and then the Gardener calls for the breeze. "Awake, O North wind, and come thou South and blow upon my garden that the spices may flow forth." Yes. "Awake, O North wind!" The searching, biting blast of adversity and conviction is sorely needed sometimes. At another time the Gardener may say, "Come thou South wind—thou melting zephyr of heaven, thou soft, warm, balmy breeze of comfort and soothing grace! I have read of a certain farmer in Kent who has a weather vane on the top of his house with the words "God is love" upon it. It is said that Mr. C. H. Spurgeon once visited the house and asked the farmer what he meant by the words, "God is love," placed there; did he mean to imply that God's love is as fickle as the wind? "Oh, no," the farmer said, "what I mean is this, that which ever way the wind blows God is love." So whether it be the North wind of adversity or South wind of comfort it is sent by the God of love.

Friday, September 28th.

The Garden is well kept—

Isaiah. v:1-7

Isaiah xxvii:1-3

We read of the Lord's Vineyard these words, "I the Lord do keep it. I will water it every moment." That is a very beautiful thing, that we have the care of the Divine Gardener every moment.

"Moment by moment I'm kept in His Love,
Moment by moment I've life from above."

He guards His garden from dangers—from the marauders who would break down her hedge and pluck off her grapes; from the wild boar of the wood and the wild beasts of the field lest they devour it. He guards it from dangers within also. It is said that in Australia "there are leagues of land rendered useless by stubborn, gigantic, impenetrable thistles all traceable to one single thistle brought over by a patriotic Scotchman and planted in his garden without thought of ill." Our Divine Gardener has much work to do to keep evil growths out of His garden, the church. Pride, and jealousy and bitterness are prone to grow apace, but supposing our Lord to be the Gardener He will make short work of these. Then let us yield ourselves up to Him that He may do with us as pleaseth Him. The flower does not know the treatment which it needs. He only knows. There is an Eastern fable of two men who were wishful to grow palms. One obtained permission from God to have for his trees whatever weather he wished. And so when he thought sun or rain was required he asked for it and it came; and yet his palms failed to grow, indeed they drooped and died. So he went to his friend and told his story. "Ah," replied the friend, "you should have let God manage everything. I left mine in the hands of God, and the result is that my palms trees flourish to-day." Let us put our life utterly into the Lord's hands and He will care for us with a beautiful care.

Saturday, September 29th.

The Owner visits His Garden—

John xi:1-15

His will for each plant is love. However long or short our time may be in this part of His garden all is well. The more glorious part of His garden is in the Paradise of the blest. And sometimes the Owner, our dear Lord, comes into this part of His garden to gather flowers for Paradise. He may pluck a fragrant rose, or a pure white lily, a humble daisy, or a mighty cedar, whose removal may change the view of a landscape. But all is as He pleases. He comes then to transplant His flowers and trees to the Paradise above, there to beautify the palace of the King. And it is not for another plant or flower to complain if the Master should see fit to do this. It is the Owner who comes into His own garden. "Let Him do what seemeth Him good." We must be still. The flowers and trees are all His own. He bought them at a tremendous price. He planted them by His own hand, then cared for them with infinite care. He may, therefore, take any that He may desire and when He pleases. His taking them is to honour them. Shall we complain at that? He says, "I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also." And His longing to have His own with Him is so great that he prays, "Father, I will that they whom Thou hast given me be with me where I am." So let us lift our eye upward and see our departed dear ones in the presence of our Lord. Taken from His garden on earth they are removed to the lovelier atmosphere of the skies that they may bloom more beautifully there.

—Readings by T. I. Stockley.

BIBLE UNION LESSON LEAF.

(Continued from page 11.)

and no heaven. We are saved through the death of Christ, not through His life or teaching, important and necessary and perfect though these be.

II. A SEPARATED WALK, (vs. 3-7).

1. Following God as dear children, Christians will be separated from the world in its sinful practices. There will be a manifest difference between them and unregenerate sinners. They will turn from their sins unto God to live a life of holiness. 2. Certain sins are mentioned by the apostle, common among the heathen of that day, and not uncommon in the present day, from which the saints in Ephesus were urged to abstain. "Fornication" was not to be once named among them, (v. 3), a sin looked upon very lightly by the heathen, and condoned in our day by a certain type of literature and teaching, but condemned everywhere in God's word. Joined in condemnation with fornication is "all uncleanness" or "covetousness", the latter expressing the desire behind the deed. These are "not to be once named among them"; they are not to be referred to in general conversation, only in condemnation, and care must be used even then concerning the manner of expression. 3. Certain other sins are men-

tioned as "filthiness", an expressive term depicting the ugliness of sin, which, by deformity of imagination becomes attractive to the mind, "foolish talking", conversation which trifles with sin, "jesting", light pleasantry concerning the unclean. These are not convenient or befitting for the Christian, rather should he give thanks, (v. 4). His conversation must be wholesome and pure, and the habitual giving of thanks will tend to this end. 4. A warning is thereafter given concerning the unclean person; he has no inheritance in the kingdom of Christ, and of God, (v. 5). All who enter the kingdom are cleansed by the blood of Christ, and no longer live in habitual sin. 5. A warning is also given concerning false teaching regarding the same. The Ephesians were not to be deceived by vain and empty talk, condoning such practices, for because of these things, they are informed, the wrath of God comes upon the children of disobedience, (v. 6). God hates such sins and all sin and in the past has poured His wrath upon this world, as in the days of Noah, or Lot, and of Israel, and in the future He will do so again; therefore children of God should not be partakers or sharers with such sinners in their sins, (v. 7). They should come out from among them and be separate, (2 Cor. 6:17).

III. WALKING IN LIGHT, (vs. 8-14).

1. Persons who indulge in sin are walking in darkness and the Ephesians are reminded that that was their past condition, but now they were "light in the Lord", and they are enjoined to "walk as children of light" (v. 8). A complete change had taken place in their relationship and their conduct was to bear testimony to it. They were children of light because they were children of God, for "God is light," (1 John 1:5). He is the only source of light, and sinners being separate from Him are necessarily in darkness. 2. Such a walk in light manifests itself in "all goodness, and righteousness and truth", (v. 9), goodness as opposed to the impurity and sinfulness of the walk in darkness, righteousness or rightness of conduct and truth as opposed to error, "proving what is acceptable unto the Lord", (v. 10), testing everything by His will and seeking in all things to please Him. This is the attitude of the loving heart, abstaining from all things displeasing unto God, and seeking to give Him loving obedience. 3. So heinous are the sins mentioned that the apostle again utters a warning concerning them. He warns them to have no fellowship with such unfruitful or barren works of darkness. They should in no way encourage them, but rather reprove them, (v. 11). We are living in days when it is not in accord with the custom of polite society to condemn sin, but the prophets of old were unsparing in their condemnation, and we need the same holy boldness. 4. The abominable nature of the sins mentioned is emphasized in the statement of the apostle, that it is a shame to speak of the things done by them in secret, (v. 12). The same may be said of the practice of many in the present day. We should remember that God knows all secrets and will one day bring them into judgment. 5. The duty of the Christian is to reprove such sins, but this he can do only as the light of God shines through him, (v. 13). He should bear witness against all sin, testifying to Jesus Christ who is able to save unto the uttermost all who come unto God through Him, (Heb. 7:25). Those who are captivated by sin are therefore urged to awaken to a realization of their condition, and to arise and come to Christ who will give them light, (v. 14).

IV. A CIRCUMSPECT WALK, (vs. 15-18).

1. The apostle continues his practical teaching by directing the Ephesians to "walk circumspectly" to walk accurately or exactly, "not as fools but as wise", (v. 15), to live wisely before God and man, to see to it that no action of their's would give a wrong impression of Christianity, or would hinder another in coming to the Lord. 2. This is followed by the injunction to redeem the time because the days are evil", (v. 16). The opportunities for service are to be brought up, especially in view of the character of the age. The Lord's people should be looking for and ready to use every opportunity for serving their Lord. 3. The saints are then enjoined not to be unwise, but to understand the will of the Lord, (v. 17), to understand His will concerning the use of the opportunities, and in relation to the whole plan of life, a very necessary knowledge for all Christians. 4. Following that a remarkable contrast in experience is mentioned by way of exhortation, "Be not drunk with wine wherein is excess; but be filled with the Spirit", (v. 18). "Be not drunk with wine", "Be filled with the Spirit", both exhilarating experiences, but differing radically in the quality of life resulting therefrom.

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 Boreoa 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 martyred, 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.